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Hackney
of Roxton Academy.

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EVANGELICAL MAGAZINE,

AND

Missionary Chronicle.

1817.

THE PROFITS OF THIS WORK

ARE APPLIED TO THE

RELIEF OF THE WIDOWS OF GOSPEL MINISTERS,

OF DIFFERENT DENOMINATIONS.

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ADDRESS

TO

THE READERS AND PROMOTERS

OF THE

Evangelical Magazine.

THE commencement of another Volume imposes on the Conductors of this work the pleasing task of renewing their grateful acknowledgments to the religious Public for their continued patronage, and to their numerous Correspondents for their valuable communications.

The Editors think it unnecessary to advance any thing new in favour of this Publication, their persevering efforts having been uniformly and conscientiously directed to its continuance on the liberal plan, and in the benevolent spirit of its first projectors, many of whom still live to witness, with pleasure, its permanent prosperity, after the lapse of twenty-four years; and notwithstanding the greatly increased and increasing number of periodical works of a religious character, some of which have probably arisen out of its remarkable success.

The Editors enjoy the satisfaction of knowing that the Evangelical Magazine has long been, and continues to be, the vehicle of sound instruction, pleasing information, and real edification, to many thousands of their fellow-chris-

tians; as well as the occasion, by the charitable application of its profits, of gladdening the hearts, and exciting the thanksgivings of many pious widows, whose husbands once faithfully published the word of life and grace.

The beneficial influence of this work is extended to many Foreign countries, refreshing the minds of ministers and missionaries of Jesus Christ, who, amidst their labours and their sufferings, are consoled and encouraged by the delightful intelligence it imparts of the extension of the Redeemer's kingdom. Similar publications, in various nations abroad, derive their principal information from this source; and thus widely diffuse its salutary effect throughout the world.

To 'the God of all grace,' 'the Father of lights, from whom every good gift and every perfect gift cometh down,' we devoutly ascribe all the efficacy which has attended and crowned our humble endeavours; and, in dependance on whose continued help, we shall studiously endeavour to render our work still more acceptable and useful.

THE
EVANGELICAL MAGAZINE
AND
Missionary Chronicle.

JANUARY, 1817.

MEMOIR
OF THE
REV. THOMAS ROBINSON, A. M.
Late Vicar of St. Mary's Leicester.

THE death of this excellent man was noticed by us soon after it occurred,* and we added his eulogium from the eloquent lips of Mr. Robert Hall.† Under these circumstances we have suffered our brief account to be delayed by the intermediate insertion of characters of less celebrity; while in the mean time we have, in our Review, referred our readers to the copious and interesting memoirs published by Mr. Vaughan.‡ Still, however, for the use of such of our pious readers as cannot have access to that elaborate work, we are desirous to preserve a brief memorial of the leading circumstances of his active and useful life.

Mr. Robinson's father was a respectable tradesman of Wakefield, in Yorkshire, and had no further ambition than to educate him for the like sphere of action: being sent to the grammar school, however, he acquired such a taste for learning, that it was found impracticable to bend his mind to business, though his father felt himself unable to support the expense of a college education. He was suffered notwithstanding to remain at school until, by the recommendation of his masters, and the kindness of friends, a double exhibition was procured for his support at Trinity College, Cambridge.

It may be proper to remark here, that it was not with any view of ministerial usefulness that young Robinson devoted his talents to the church, but from an ambition of clerical eminence, and literary fame. His mind was not even weaned from the most secular and vain amusements, but balls and theatrical exhibitions were his delight, even after he went to the university, until, by a severe illness, accompanied by an alarming dream, he became decidedly serious, and determined to devote himself wholly to the Lord. He persevered in his application to the study of the classics, and took his degrees with reputation; but the chief bent of his mind was to evangelical theology, in which he was much assisted by the writings of the excellent Mr. Hervey, and other pious books: his conduct now assumed a consistency with his principles, and together with his attainments, commanded a respect not usually paid to young men of the same age and standing in the university. By these means he obtained a Fellowship, which had been the grand object of his ambition, in 1772, a year or two sooner than was expected.

He was now pressed to take up

* Ev. Mag. vol. xxi. p. 214.
† Ibid. 325. ‡ Vol. xxiv. p. 20.

his residence in the university, and with the fairest prospect of promotion; but he preferred the 'cure of souls,' and sacrificed his temporal prospects to the service of the Redeemer. He had, soon after taking his first degree, undertaken the curacy of Witcham, about five miles from Ely, where his faithful and zealous preaching soon procured him the honourable reproach of Methodism, and occasioned his removal. Of three curacies afterwards offered to him, he chose that of St. Martin's Leicester, where he usually preached on the Sunday morning, and at the church of All Saints in the afternoon.

Mr. Robinson possessed a happy talent for visiting and instructing the sick, which in 1774 led to his appointment as Chaplain to the Infirmary at Leicester, in which he proved a great blessing to the poor. In the autumn of the same year he entered into a matrimonial connection with an excellent and pious woman, to whom his ministry had been useful, who made him an exemplary wife, and proved an excellent mother to eleven children, five of whom died in infancy, and the rest survived her.

In 1778 he was appointed preacher of a Lecture then founded by a benevolent individual at St. Mary's Church, and Mr. Simmons the incumbent, dying soon after, through the interest of the pious and venerable Earl of Dartmouth, Mr. Robinson was inducted to this living in the close of the same year. A new trial, and a powerful opposition now awaited him. A flourishing choir of singers, as too often is the case, disturbed the solemnity of the public worship, and grieved the mind of Mr. R. who wished to see a uniform seriousness prevail throughout the service. He remonstrated, but they persevered, and the churchwardens supporting them, this contention went so far as to shut up the church doors. By prudence and temper, however, Mr. R. ultimately prevailed, and his congregation greatly increased. He also applied himself to the suppression of immorality, and to promote the observation of the sabbath, in which he was now happily supported by the parish officers, and many of the serious inhabitants. The great encrease of hearers suggested the necessity of enlarging the accommodations. This was done in the first instance by an improved arrangement of the seats, and afterwards by the erection of a new gallery, which held nearly a thousand hearers.

In the year 1784 Mr. Robinson commenced a series of discourses on Scripture Biography, an abstract of which was first inserted in the 'Theological Miscellany,' conducted by Mr. Decoetlogon. A few years afterwards, by the persuasion of friends (who guaranteed the author from pecuniary loss) they were revised, enlarged, and published, first in duodecimo, and afterwards in octavo, under the title of 'Scripture Characters,' which have since passed through several editions, and obtained a merited and permanent popularity.

Messrs. William and Thomas Ludlam had been long numbered among Mr. Robinson's most intimate associates; but unhappily through some trifling circumstances, a difference arose which soon produced an open rupture. Mr. R. was first threatened with the publication of his private and confidential correspondence; and on remonstrating against this, they endeavoured to draw him into a public controversy, to which he had a great aversion. In the year 1785, Mr. William Ludlam published four Essays on Scripture Metaphors, &c. in which he censured some of the principles of Mr.

Hervey, Mr. Henry Venn, and Mr. Scott, but without any express reference to the sentiments of Mr. Robinson, who had not then appeared in print.

Twelve years after this, Mr. Thomas Ludlam, however, published a series of Metaphysical Essays, in which he openly attacked both Mr. Robinson and Mr. Milner. Neither of these gentlemen thought proper to reply, but he afterwards received a severe rebuke from Dean Milner, for his treatment of his amiable brother.

Mr. Robinson scrupled not at different times to take part in the great national questions then agitated. To the slave trade he was an avowed and zealous enemy; and with equal zeal opposed what is called Catholic emancipation, as dangerous to that ecclesiastical establishment to which he belonged, and to the safety of the state with which he considered it as essentially connected. This is evident in several of his publications, but especially in his 'Serious Exhortation' to the due observance of a national fast, about this time appointed by the government.

In 1791 Mr. R. lost his amiable partner, whom he sincerely lamented, and continued a widower till 1797, when he married the widow of Dr. Gerard, formerly Warden of Wadham College, Oxford. This lady appears to have enjoyed an accomplished education, and considerable talents; but was of more retired habits than the former Mrs. R., which created some family uneasiness, though it might eventually be of advantage in his domestic arrangements, in which economy became necessary, as his income was very limited.

Previous to this circumstance, he had been nominated Chaplain to the Volunteer Infantry at Leicester, and was now appointed by the corporation, Chaplain to the prison. In this situation he had occasion to rejoice in the hopeful conversion of several hardened criminals, some of whom were spared to 'bring forth fruits meet for repentance.'

Mr. Robinson's duties now became multiplied beyond his strength; and yet his resources were not sufficient to support an assistant, till the liberality of his friends raised a subscription for that purpose, when they were enabled to have three services on the Sabbath, besides the Lecture on a Tuesday evening. In addition to his duties at the infirmary and the gaol, he was assiduous in his pastoral visits, and took part in the establishment of every benevolent institution in his neighbourhood.

Mr. Robinson, in the course of his public ministry had delivered a series of Discourses on 'the Christian System,' which were afterwards reduced to Essays, and published under that title. They were founded on the Lord's prayer and ten commandments, which rendered them perhaps less acceptable to his friends among the dissenters, and some of his church friends complained of them as too Calvinistic. Mr. R. was, however, a decided character, both as a churchman and a Calvinist.

In 1812 Mr. Robinson published another volume of Essays, treating on the prophecies relative to the Messiah, from the age of Adam to that of David; and, had his life been spared, these would probably have been continued in a second volume. All Mr. R's Essays we may remark, appear to have originated in his expository lectures delivered on the Lord's-day mornings, and Tuesday evenings:—a most useful method of promoting Scripture knowledge, and adopted, we believe, more or less, by most judicious pastors of stated congregations. It is remarkable, however, that Mr. R. published none

of these in the form of sermons; but a little before his death he printed two single discourses, the one a Visitation and the other a Missionary sermon, both excellent in their kinds. From his exertions in the latter, which was very animated, he always conceived that he sustianed material injury. From this time, which was May, 1808, his health began to decline, and his constitution suffered further injury in the winter of 1810, and in the spring following. In Dec. 1812, he was visited with an apoplectic fit; after which he never recovered strength sufficient to resume the whole of his professional duties.

On the 21st of March, 1813, the sabbath immediately preceding his dissolution, he preached once at the gaol, and twice at his church. His evening discourse was founded on James v. 9, 'Behold the Judge standeth before the door;' and had particular reference to the assizes in the following week. On Monday he preached again at the gaol, and visited some of the prisoners. On Tuesday morning he called on several friends, and conversed freely and cheerfully. In the evening, he discoursed at church on his favourite topic of justification by faith, with great earnestness, yet not with his usual vivacity. Indeed, throughout the day, he had complained of languor and heaviness, and at night was compelled to acknowledge himself unwell. On Wednesday morning however, he arose before six, and seemed better than he had been for several days past. About seven, he transacted business with the secretary of the Leicester Bible Society; made some arrangements for the approaching anniversary, and conversed with his usual pleasantry. He took an early breakfast, and began to shave himself; but before he could finish the operation, the razor fell from his hand, and by dropping suddenly into his chair he alarmed the family. He was now with difficulty conducted to his bed; and after struggling with the agonies of death about eight hours, without speaking, and without giving any sign of intelligence, entered into rest for ever, on the same afternoon, Mar. 24, aged 63.

On Monday, the 29th, he was interred by the Rev. Messrs. Vaughan and Wetherell, in the chancel of his own church; and attended in the respectful manner already mentioned.* On Tuesday evening, a funeral sermon was preached for him by Mr. Vaughan, (which has been since published) from Gal, i. 24. and was attended by a very crowded auditory.

A monument executed by Mr. Bacon, has been since erected by subscription. The principal figures represent our Saviour himself, as delivering the Bible and crosier to Mr. R. as emblematical of his commission to preach the gospel. On the page open is inscribed, 'This is he who came by water and by blood.' On the upper part of the monument, is represented the parable of the good Samaritan; and below the inscription is a medallion, representing a shepherd tending his flock, as significant of his pastoral office. The inscription follows:

THOMAS ROBINSON,
Thirty-five years Vicar of this parish,
and nearly forty years Minister of Christ in this Town;
A scholar, a philanthropist, a man of God!
God, in a crucified Saviour,
seen, known, embraced, confessed, in the ardour
and vigor of youth, made him willing to forsake
all, that he might declare him.
Plain, affectionate, comprehensive, practical, he
drew and detained large multitudes,
whilst he opened to them the Scriptures, and
whilst he unfolded to them
all the counsel of God.
His eyes, his voice, his language, gave authority to his teaching,
and the Spirit bore him witness.
Kind, active, wise, magnanimous,
throughout his whole life, he sought not his own,

* See Vol. xxi. p. 214.

but the things which are Jesus Christ's,
and had his reward,
In reviving the knowledge of true religion, with
all its beneficent influences,
amidst a large portion of his countrymen:
In foundling, promoting, and protecting many
excellent public institutions;
In raising up many faithful witnesses from
amongst his brethren;
and in preparing many sons for glory.

A CALL TO MORE IMPORTUNATE PRAYER FOR THE SUCCESS OF MISSIONS.

At the commencement of a new year, when the perspective of the future, opens afresh to the eye of anticipation, it is very common, and very natural for the human mind to project new schemes, or prescribe new rules for its own conduct. Resolution is as busy on the first of January as examination ought to be on the last day of December. Taking it for granted then, that every christian is asking himself at this season, the following question— '*To what especial duty does the aspect of the times call me during this year?*' I reply, More frequent and more fervent prayer, for the success of Missionary exertions.

Perhaps there is a propriety in bringing this subject at the present time before the attention of the religious public, which in the course of these remarks, will commend itself to the judgment of every holy mind.

Prosperity has ever been considered a state replete with danger to the interests of religion, and the exercises of devotion. It is in such a season that multitudes have said in their hearts, '*My power and the might of my hand hath gotten me this wealth: then, they forsook God which made them, and lightly esteemed the rock of their salvation; then, they cast off fear and restrained prayer.*' Hence, in every case, a season of prosperity should be attended with peculiar vigilance against its besetting temptations. The same remarks which apply to individuals, will bear with equal force upon associated bodies, upon nations, churches, and religious institutions. Prosperity tries them all.

The Missionary cause, we have every reason to believe, is about to encounter this new adversary. It has lived to rectify in some degree the errors of inexperience; it has survived the shock of disappointment; recovered from the ills of defeat; silenced the artillery of ridicule; and is beginning to lift high its head, amidst the smiles of heaven and the applause of men. It is no longer the seedling of one, or two years growth, stretching out its tender roots to grasp a soil which resisted its feeble efforts, and lifting its feeble top amidst storms which bent it to the earth; upon which its friends poured their tears, and its enemies their taunts; but like the grain of mustard seed in the parable, it has grown to a mighty tree, whose boughs defy the fury of the tempest, and its trunk the ravages of the wild boar of the wood. It has commended itself to the judgment, and impressed itself upon the heart of almost all Christians, of all denominations, in all countries. Its patronage is co-extensive with the reign of true religion. Fluctuating no longer in uncertainty amongst the subjects of speculation, enthusiasm, or taste, it has settled in its right place, in the very midst of all the duties of the christian life. Almost every church has espoused it. The rich and the poor have come forward to support it, till its funds, though small compared with the object it embraces, are already swelled beyond the original predictions of its most sanguine friends. Nor is it blessed merely with patronage and pecuniary support at home; success begins to follow its efforts abroad. Carey, Marshman, and Morrison, are performing wonders in the

way of translation, which excite the astonishment and secure the applause of the most learned Europeans. Greenland, and Labrador;—Eimeo, the Cape of Good Hope and Caffraria;—Bengal, the Burman Empire, and Ceylon; Sierra Leone and the West Indies, all are beginning to reward our labours, and encourage our hopes for the conversion of the world. Are we not then approaching to circumstances of comparative prosperity? Now is the time to take the alarm, lest we should be thrown off our guard, and have our dependance in any measure withdrawn from that mighty arm which can alone support the cause. Many have been seduced into self-confidence by a plenitude of means, who in a time of scarcity were driven to supplicate with earnestness the God of all grace.

At such a time then, a call to earnest prayer cannot be unreasonable. Here, for the sake of order, I shall first state the *Necessity* of prayer for the cause of missions.

This arises from the absolute dependance of all our exertions upon the divine blessing for success. The conversion of the world is a work, that cannot be effected by 'might, or by power, but by the Spirit of the Lord.' Even in this country where the judgment is informed by education, the heart softened by social virtue, the manners purified by the force of example—where human depravity is placed in the best possible circumstances for being improved, if by any circumstances it could be improved; without the aid of divine grace, even here, is it not a radical and fundamental truth of all evangelical religion, that no power short of that which is omnipotent, can change the heart of man? Can it then be less necessary to enlighten, control, purify and arrange that chaos of ignorance and vice which every pagan country presents? Our funds may be rich—our counsels wise—our fields of labor well chosen—our missionaries numerous, zealous, and well instructed; but, after all, if God withhold his blessing, not a single pagan will cease to bow before the object of his stupid homage.

The whole process of religion in the soul, whether of the savage, or the sage, is God's peculiar work, the glory of which he will not give to another. The dove hovering upon the cross, we must elevate as the emblem of our cause, without ever for a moment losing sight of the sacred symbol. A new heaven and a new earth are to be created, for which, the richest, the wisest, the holiest institutions are all unequal. Let all the Missionary and Bible Societies in existence combine their energies together, yet if they act independently of divine influence, heaven would frown upon their presumption, hell laugh at their folly, and earth continue to languish beneath their efforts in moral death. The prince of darkness would tremble less at all this mighty array, than at one single prayer of faith and fervor. It would be a fatal sign, if amidst the works of man, the work of the Spirit of God should be forgotten. When attending public meetings, when witnessing the profusion of Christian liberality, when transported with the flow of inspiring eloquence, we should never forget, what at such times we are in danger of forgetting, that something is *still* necessary, to render all this effective to the conversion of immortal souls. Amidst such scenes we should pause to listen to the Saviour's language, 'Without me ye can do nothing.' Wealth and eloquence, and patronage, when they take us off from dependance upon the Spirit of God, do but

blast the cause they mean to bless. They are to be desired and sought, as means, which however are to be regarded as quite inefficient, till the holy violence of prayer has drawn upon them the power and grace of God. In proportion as we honor God by our exertions, he will honor us in them; and as we most honor God, when we acknowledge him to be the *Author* of success, so will he honor us by making us the *instruments* of success.

Secondly. It may not be unimportant *to enumerate the topics* which should be embraced in such prayers. *We should constantly pray for the Directors, that a spirit of peculiar wisdom and unanimity may be imparted to them in all their counsels and plans.* The affairs of every Missionary Society, especially of that society more intimately connected with this magazine, are become exceedingly wide and comprehensive. Every year must necessarily render the business of the executive department more laborious, more complicated, and more important; and of course must require more application, wisdom, and unanimity. To those who have not had an opportunity, or have not been called, to attend the committees of this institution, it is scarcely possible to conceive the number, diversity, and difficulty of those questions which are frequently brought under discussion; a circumstance that in no small measure, speaks to the credit of the Missionary Society, which being composed of different denominations of Christians, and embracing a wider range of operation, than any other institution of the same kind upon earth, has for nearly a quarter of a century pursued its schemes, without any material schism among its numerous directors. This can be attributed only to the spirit of healing and union shed upon their minds by the God of all grace. When we consider how much depends upon their wisdom and union, we shall see most ample reason for commending them by constant prayer to God.

We should pray that God would dispose the minds of suitable persons, to offer themselves as Missionaries. This was matter of express injunction by our blessed Lord. 'Pray ye the Lord of the harvest, that he would send forth more labourers into the harvest.' The hearts of all men are in his hand, and he can turn them like rivers of water which way he pleaseth. The way to have good Missionaries, is to ask them at the hand of God.

We should pray that God would assist them in their preparatory studies. It is of vast importance, that those who cast the seed of the kingdom, for the first time, in a pagan country, should at once be good seedsmen and good sowers: in other words, be well taught in scriptural truth themselves, and possess all that general knowledge which shall facilitate their work in teaching others.

We should pray, that those who have the training of their minds and characters may be greatly assisted in their important office. Much of the future character, and credit, and usefulness of our Missionaries must depend upon the assistance they receive during their academic years, from the tutors to whom their education is intrusted, and who therefore have strong claims upon our supplications at the throne of grace.

We should pray for the Missionaries who are employed in pagan countries. That their health may be preserved from the dangers of the climate;—that their purity may be preserved immaculate amidst the peculiar temptations to which they are exposed;—that

their own personal religion may be kept vigorous and consoling;—that their faith in the promises of God may be strong, and may keep them from desponding fears, and gloomy and discouraging thoughts;—that they may be greatly assisted in acquiring the languages of the heathen, and attain to peculiar skill in the work of translation;—that they may be assisted in meeting the objections, and abating the prejudices of idolaters;—that they may be greatly helped in explaining and enforcing the word;—and that through their exertions, multitudes may be converted from dumb idols to serve the living and true God.

We should pray that the religious public may continue to have a spirit of supplication, zeal, and liberality poured out upon them. In fine, we should earnestly pray for that great effusion of the Holy Ghost, which is so frequently promised in the word of God, and which by first *producing* all suitable means, and afterwards blessing them, shall purify the Christian world from all fundamental errors—to destroy the kingdom of the beast—put an end to the delusions of the false prophet—overturn the whole system of idolatry, and bring on the universal reign of the Lord Jesus Christ upon earth.

Thirdly. At what particular seasons, and under what circumstances such prayer should be presented.

Ministers should abound much in prayer for the heathen during the public solemnities of the Sabbath. They are to be examples to the flock, and are the guardians of that sacred fire which in the present age has been kindled upon the altar of the Lord. A Missionary spirit amongst his people should be a great object with every one of the servants of the cross: and it will be invariably found, that a minister's prayers, when presented with all the fervor of a heart glowing with zeal, and melting with pity, have more power in kindling the true Missionary feeling, than the most eloquent or elaborate harangues. His words drop sparks of holy fire upon those who listen to his earnest wrestlings. It is to be lamented that pulpit supplications for this object, too generally seem to be little else than mere forms, which are always repeated in almost the same language, and with perhaps less unction than any other part of the prayers.

What an effect would it be likely to produce, if a minister were frequently to break out in all the fervor of lengthened and earnest entreaty on this vast subject;—if occasionally almost a whole prayer were devoted to it;—his mind would then appear so filled with its magnitude and importance, that the people would be drawn out in fresh, and more longing aspirations towards the same object.

It should be a considerable object at all meetings for social prayer. The brethren who lead the devotion of these interesting seasons, should give a large place to the concerns of the Redeemer's kingdom; and instead of seeming to sink into indifference and torpor, when they touch this theme, should rouse all the force of sacred emotion to plead with God for his own cause.

It should of course be the leading, and almost exclusive topic at the Missionary prayer meetings, on the first Monday in the month. It is here presumed, that every Christian congregation in the kingdom has such a meeting. If not, it is high time they had. The neglect of so pleasing, so interesting, so important a duty, can arise only from the pride of independence, or the palsy of lukewarmness. It is greatly apprehended however, that

in large towns, where several congregations unite together for this common object, many *individuals* of those congregations, seldom attend. Nothing can betray a more criminal unconcern to the cause of Christ than this; it plainly shews how little they are interested by all the exertions and success of the present age; or all the promises and prospects of the future. It is true, they sometimes plead in extenuation of their neglect, that the meetings are not rendered sufficiently interesting. This it must be admitted is sometimes the case, and should engage the attention of those who have to conduct them. Their prayers should always be *appropriate* and fervent, dwelling at length upon Missionary concerns; and if instead of a mere address, the particulars of the most recent intelligence from the heathen world were detailed from the pulpit, it would tend much to produce and cherish a proper feeling on this subject. Let these meetings be kept up with all possible spirit. Let no one that wishes well to the cause of truth and righteousness neglect them. Let the whole Christian world in these kingdoms be seen at that same hour, by the eye of omniscience bending round the footstool of his throne, and pleading with him for the manifestation of his own glory.

Let this subject be introduced to the devotions of the family altar. Let our children and our servants learn how dear to our hearts is the cause of Christ. Thus let their minds be trained to pity the condition of the perishing heathen. Let them see that we are sincere in all we do in public, for this great cause; that we have lodged it in our hearts as well as hung it upon our tongues; that it is not assumed by us as a mere imitation of public example, or a means to obtain popular applause, but taken up as a business which we deem of infinite importance, and which we can never forget long together.

Let us take the subject into our closet, and make it matter of entreaty at our nearest approaches to the throne of divine grace. It is to be feared that some, who consider themselves warm friends to the cause of missions, seldom bear the subject upon their hearts in private prayer; nor even make it the matter of supplication, but at public or social worship. Very many private Christians, are in the habit of supposing that it is a subject which belongs more to the sanctuary than the closet; that they have something which more intimately concerns themselves to attend to, in the seasons of holy seclusion. This is a mistake. To pray for the spread of the gospel in the world, is the duty of the *individual* Christian; and his duty when alone in the closet. And it may be safely affirmed, that those who are living in the neglect of this duty, have taken up the cause rather from imitation, than conviction; and to say the best are rather guided by feeling, than principle. The closet of every Christian, whatever be his rank, or age, or situation in life should be the frequent witness of his holy wrestlings with God for the success of his cause. It would often rouse our attention more devoutly to ourselves, and to our own personal religion, to pray for others. It would beget more of the spirit of prayer in us. By its magnitude it would move us—by its being definite it would fix us—by its circumstances it would interest us—by the certainty of success it would encourage us, in seasons when the mind, floating about in listless inattention, wants something to fix its thoughts, and elevate its affections. God delights to pour

down the spirit of prayer on those, who when they have received it, employ the gift, not merely for themselves, but for his glory. Selfishness is not a very appropriate disposition to attend us to the throne of him, who if he be worshipped at all, must be worshipped, as the God who does all things for his own glory. There is reason to expect that the Millennium will be preceded by a spirit of prayer, the intensity of which we are scarcely able to conceive.

In my next paper I shall point out our obligations and encouragements to the performance of this duty. I. A. J.

JESUS CHRIST
THE CHIEF CORNER (OR ANGLE) STONE.

ALTHOUGH it be the more immediate province of ministers of the Gospel to elucidate the sacred scriptures, yet they, and all others who love the Lord Jesus Christ, will be gratified to discover any new ray of light beaming from his divine character by whomsoever it may be brought into observation. The word of God most clearly reveals all that is needful to make men 'wise unto salvation,' and this path is so plain that 'the wayfaring man, though a fool, shall not err therein,' yet there may be in the figurative or descriptive parts, some passages, which even the learned may not clearly comprehend, and which may, nevertheless be justly conceived of by other persons, whose pursuits have a direct reference thereto.

The passages I allude to are those in which our Lord is said to be, '*the head-stone of the corner*,' '*The chief corner-stone*,' &c. Almost all the commentators I have seen have manifested a degree of confusion in their constructions of them; and I have conceived that through my acquaintance with architecture, I have seen a peculiar beauty in those expressions which had not been generally noticed.

I take it for granted that the building alluded to is not a domestic habitation, but a *Temple*. Of this spiritual Temple, our Lord may with the utmost propriety be denominated both the *foundation* and the *top-stone*. I shall now take notice of the different passages of this kind, in the order in which they occur in the Bible: first endeavouring to obviate the apparent unaptness of the expressions, and then to improve their meaning.

The first passage is in Psalm cxviii. 22, 'the stone, which the builders refused is become the *head-stone* of the *corner*.' I observe here, that the word *corner*, when applied to a building, may be defined as a perpendicular line, in which two sides of a building meet, and terminate: but, as a line has no space, it will include those stones which form such a corner. Now I contend that the head-stone of the corner, (with reference to the definition before given, or in the common acceptation of the term) has no determinate meaning; no Temple can be supposed to have less than *four* corners; therefore to use the singular number, and say, '*the* head-stone of *the* corner' is evidently improper. Again, there is no one stone in such corner that can with any propriety be termed the *head-stone*, all the stones of such corners are of equal magnitude and importance; and therefore no one stone can have a preference. But if it should be said, the *last* stone may be called the *head-stone*, here the unity is again destroyed; for there must be at least *four* such stones in a building, and therefore the figure does not properly apply.

The next passage is in Isaiah xxviii. 16, 'Therefore thus saith the Lord God, Behold I lay in Sion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation.' I shall take the liberty to introduce Bishop Lowth's translation of this verse, as free from that ambiguity which is in our translation by the repetition of the word *foundation*: his words are these, 'Behold I lay in Sion *for a foundation, a stone,* an approved stone, a corner-stone, precious, immoveably fixed.' I have the same objection to the former part of this passage that I before stated, but the latter part will comport well with what I have to offer hereafter.

The first-cited passage (Psalm cxviii.) is quoted by our Lord in Matthew xxi. 42, and repeated Luke xx. 17. Peter in Acts iv. 11, quotes Isaiah xxviii. 16, he also again quotes Isaiah, 1 Epist. ii. 6, and here, instead of our common translation I beg leave to introduce Dr. Doddridge's translation, wherein I think the figure is better preserved. 'Behold I lay in *Sion a stone, even a chief corner-stone,* chosen, precious, and he that confideth in it shall not be ashamed.' The apostle Paul in Ephes. ii. 20, says, 'Jesus Christ himself being the *chief corner-stone.*' But as all these passages in the New Testament are quotations from the Old, and having made my observations upon the former, I now proceed to point out another view of those expressions, *Head stone of the corner, Chief corner-stone,* &c. and my proposition is this, that each of the words *Corner* should have been translated *Angle,* and that these two terms angle and corner should not be considered as synonimous. In the Latin, the word *Angulus,* though the sound is in my favour, yet the English translation answering to Corner, as well as Angle, makes nothing for or against; but from the Greek I do derive assistance. In Parkhurst's Lexicon, I find for corner the word *Gonia,* derived (he says) from another Greek word signifying *the knee,* or rather immediately from an Hebrew word signifying *to bend.* Now it is very easy to trace analogy in both these terms in what I have to offer. But as I expect to succeed better as an architect than a critic, I shall now proceed to shew the propriety of substituting the word *Angle* for *Corner*; also that this stone can be but *one* stone; and that, to preserve the figure, it may be expected in an elevated situation, where it may be viewed and admired.

It is well known that the heathen were in the habit of erecting temples to the honour of their gods, and with such splendor and magnificence, as to render them the glory and boast of the cities or countries in which they were erected. The Temple of Solomon amongst the Jews; and those of Diana, Minerva, Apollo, Jupiter, Mars, &c. amongst the heathens, but especially the first named, were of extraordinary magnificence. Dr. Prideaux, speaking of the expense of this matchless structure, observes that 'what is said to be given by David and the princes toward the building of the temple, exceeded the value of *eight hundred millions* of our money, which was enough wherewith to have built the temple of solid silver.' This temple (though not so technically described as to be perfectly understood by us) had, as may be inferred, a splendid portico, which is called Solomon's Porch, and it was, I apprehend, upon the apex, or top stone, of this pinnacle or portico that Satan placed our Lord in his temptation, and which was of a prodigious height.

Most of the heathen temples had

also grand porticos, which were placed at the west end, and the statues of their gods, and the altars, being at the east end, produced the custom of bowing towards the east; but the portico of Solomon's Temple was the reverse; the entrance was at the east end, the Holy of Holies at the west end; probably to counteract the idolatry of the heathen, and this ought to have regulated the practice of placing the Christian churches and cathedrals; whereas the Romanists followed the heathen, and we have followed them. Some of the heathen temples were open to the sky, but most of them had roofs of the angular kind; and this form was peculiarly appropriated to their temples, their ordinary roofs being flat. The porticos consisted of four, six, eight, or ten marble columns of large dimensions, and great beauty; over these were the entablatures, forming a pediment. The nature of those porticos may be well understood, by viewing those of several of the churches in London; such as St. Leonard, Shoreditch; St. George's, Bloomsbury; the new church at Mary-le-bone, &c. In the erection of those pediments, the masons proceeded from the horizontal part, to form a triangle, and beginning at the lower points, they laid the cornice on the sloping sides of what is called the tympanum, until they reached the summit; and the last stone which masons call 'the saddle-stone' is, *that stone*, to which I have been calling the attention of the reader. *This stone*, may with the utmost propriety be called '*the head-stone of the angle, the chief angle stone.*' Here, the singular number may be properly used, a stone—*the* stone, as there was but one such stone in the edifice. That which a key-stone is to an arch, this stone was to a pediment; it united and completed the work. This, was the 'finis coronat opus.' Opposite to this portico, any spectator would place himself, to contemplate the beauty of the building. And now we may see the propriety of Peter's expressions, '*chosen*,' and '*precious*.' It might well be called *chosen*, for as it was to be more exposed to the elements than any other stone, it ought to be of the best quality; and if the builder could find one block of marble better than another, he would *select* it for this purpose. Again, the term *precious*, applies with singular propriety to this stone; for if rareness, or excellency constitute preciousness, so does also expense, in the common acceptation of the term; for as applied to material substances, things are generally esteemed precious in relation to what they cost.

This stone would also be the largest. No stone in the pediment required to be of such *magnitude* as this. Moreover, no stone therein required so *much labour to work it*; and finally, being farther from the ground, it might require more scaffolding and machinery to place it in its station than the other stones. All these would increase the *expense*, and consequently the value, or preciousness of *this stone*.

And here I am happy to have the sanction of such an author as Parkhurst; (of which, however I knew nothing, when I sat down to write these observations.) He says, in the article above mentioned, 'in reference to Psalm cxviii. 22, Christ is said to be the *head-stone* of the *corner*, which doth not only unite and strengthen the whole building, but is exalted to the *summit* of it; so that upon whomsoever it shall fall, from this elevation, it must grind him to powder.' Here we see and admire this glorious *head-stone*, and look forward to that great day when it

shall be brought forth with shoutings crying Grace, Grace unto it.

Albion Street. S. R.

A HEAVENLY USE OF EARTHLY THINGS, OR REFLECTIONS ON A NEW-YEAR'S DAY IN HEAVEN.

THOUGH I now enter on a New Year, I know not, except by the almanack, the congratulations of my friends, or the ringing of the bells, that this is the commencement of a new era of time. For what is there in the face of nature to remind me of it? the weather is unchanged, the sun gives no new light, I feel myself the same, my friends look as usual; and unless I were aware, that at some period the sun must be considered to renew its course, and that the same objections might be made to whatever season we fix upon, I should censure the custom of calling this the commencement of a new year.

But when I enter on the first day of my heavenly year, all will be new indeed. A brighter sun will then rise upon me, and commence an eternal course; for there I shall see it in his glory, and be for ever with the Lord. Haste glorious morn! Rise sun of righteousness! Let me see thy fresh beams gild the tops of the everlasting hills, shedding new lustre on all around. There, the faces of all I behold, will be illuminated by those beams, and will appear glorious as so many suns, by reflecting the splendour, the purity and loveliness of it. Will not this be a new year's day? Alas my former years have often been obscured by clouds, which concealed my Saviour from my view, and have presented to me a thousand objects which reflect no ray of the Saviour's glory; but are all covered with the dark shadows of earth.

In this also, my first day in heaven will be *new*—that its morn will be succeeded by no night. All my former years were made up of nights as well as days. This new year's day, though hailed with congratulations, is short and dark, and followed by a night long and dreary; but I hope to enter on a year new indeed, made up all of day; for I read of a state, of which it is said, 'there shall be no night there;' darkness and gloom shall, along with sin and death, be completely lost in the sun-shine of God's favour, and mortality be swallowed up of life.

On this new year's day, I meet many a kind friend, with benevolence in his eyes, and good wishes on his lips, saying, 'A happy new year to you.' But when I enter on the new period of my existence alone, how much more warmly will it be welcomed; how far higher gratulations will salute my ears! Ministering spirits will meet me on the morning of that day, and give me joy of my first day of holiness and bliss. Their eyes will speak the benevolence of their hearts, their salutations will proclaim how ardently they wish me blessed for ever. They will not, however, ask for me many happy returns of that day; for one such admission into Christ's presence, will stamp with bliss a whole eternity. Then I shall enter into the temple of God, to 'go no more out for ever.' Here the best wishes of friends are but impotent. While they ask for me many new years, I may have seen my last; and that which they wish so happy, may prove disastrous; for it may be wasted in vanity, or defiled by sin. But every welcome that shall meet me on my entrance into heaven, will prove prophetic. Every friend that greets me there will be a minstrel, every minstrel a bard; each bard gifted with far distant

sight, and all their inspiration will portend my bliss.

Sweet as it is, loud will be the burst of such gratulations; but still more delicious and more mighty, the welcome of the eternal King; for as my times are in his hand, and he dispenses days and years according to his pleasure, how beatific his voice, when it bids me enter into *the joy of my Lord*, and spend such a year as he himself now spends.

Sweet is the existence the once afflicted Jesus enjoys. Since he rose from the dead we ever after have kept sabbath on that first day of the week; and, when he entered heaven, his attendant spirits demanded entrance, saying, 'Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in:' heaven celebrated its new year of consummate bliss. He now sees the travail of his soul and is satisfied; and when he admits me to share his bliss, I shall ask no more returns of new years; for my years will never grow old. What eternally satisfies Christ, will never pall upon my taste. Bliss ever new to him, will retain all its power to entrance, exalt, and satisfy my soul. Shall I then say, 'Away with the new years of earth, I want not many returns; the fewer the better, till I see my Lord?' No; all the days of my appointed time will I wait, till my change cometh. But I will say 'Welcome 1817, for thou art nearer to Christ and to heaven than the old year. Welcome all the days that yet await me; for Jesus sends them, to bear me on their wings to the bosom of my Lord. But welcome most my last year; for that will prove my best, handing me forward to the presence of him whom my soul longs to see, that I may spend eternal years in 'his presence, where there is fullness of joy, and at his right hand, where there are pleasures for evermore.' ' J. B.

PROOF OF THE DELUGE.

TO THE EDITORS.

Gentlemen,

JUDGING the following link in the great chain of evidence relative to the truth of the Mosaic account of the deluge, will prove equally new to the generality of your readers, as it did to me when reading the work from which the extracts are made, I take the liberty of begging its insertion in your valuable Miscellany. J. M.

Dover.

Mr. Coxe, in his book of travels in Russia, remarks he had inspected the fossil remains of elephants and other animals in the Imperial Academy of Sciences at St. Petersburg, he gives it as the opinion of Professor Pallas that nothing but a sudden general inundation such as the deluge, could have transported these from their native countries in the south, to the regions of the North: in proof of this assertion he adds, that the bones are generally found separate, as if they had been scattered by the waters, covered with a stratum of mud, evidently formed by the subsiding of the waters, and commonly intermixed with the remains of marine plants and similar substances, instances of which he himself (Mr. P.) observed during his progress through Siberia, sufficiently proving these regions of Asia were once covered with the waters. Mr. Coxe then gives a translation of an account of the discovery of a rhinoceros from Mr. Pallas's travels, of which the following is an abridgment.

'In December 1771, a rhinoceros was found in a bank of the Vilui, a small stream falling into the river Lena, in lat. 64°. Some hunters found the

body of an unknown animal, half buried in the sand, about a fathom from the water: being measured it was found to be seven feet seven inches in length, and seven feet six inches in height, the hide was entire, the body appeared of its natural bulk, but in such a state, that only the head and feet could be carried away: one of the latter was carried to Yakutsk, and the remainder to Irkutsk. Upon inspection they seemed to belong to a full grown rhinoceros, and as the head was entirely covered with the skin there could be no doubt of the fact: on one side the small hairs were still perfect, the exterior organization was well preserved, and the eyelids were not entirely corrupted: here and there, under the skin and in the hollow of the scull, was found the remains of putrid flesh, and upon the feet, part of the tendons and sinews were observed: both the horn and the hoofs were wanting, but the hollows in the clay in which the horn, as well as the cloven feet had been set, afforded undoubted proof the animal was a rhinoceros. The body was found in a hill composed of sand and pebbles, about fifteen fathoms high: it had been buried deep in a coarse gravelly sand, and was preserved by the frost, as the ground in that climate is never thawed at any considerable depth; the *warmest* and most exposed parts are thawed about two ells deep by the summer sun; but the lower parts, which are formed of clay and sand, are even at the end of summer found to be frozen at no more than an ell from the surface. Without this circumstance it would have been impossible that the skin and other parts of this quadruped could have been preserved so long a time: for we cannot assign the quick transportation of this animal from its native country in the south to these cold regions, to a later period, or a less important cause than the deluge, as the most ancient historians make no mention of any later revolutions of the globe which could have buried these remains of the rhinoceros, as well as the bones of the elephant that are found scattered throughout Siberia.'*

* The public prints inform us that very lately at Cronstadt, in Wirtemberg, a great number of the teeth of mammoths, elephants, and rhinoceroses have been found. A fragment of one of the teeth of the mammoth was three feet in circumference and eight feet in length.
Times, Dec. 10, 1816.

ANECDOTE.

A GENTLEMAN travelling in a stage coach attempted to divert the company by ridiculing the scriptures. 'As to the *prophecies*,' said he, 'in particular, they were all written after the events took place.'

A minister in the coach, who had hitherto been silent, replied, "Sir, I must beg leave to mention one remarkable prophecy as an exception, (2 Pet. iii. 2,) 'Knowing this *first*, that there shall come in the latter days *Scoffers*.' Now, sir, whether the event be not long after the prediction, I leave the company to judge.' The mouth of the scorner was stopped.

Pinchbeck's 'Saobath improved;' Preface.

OBITUARY.

MRS. COWIE,

Who died in Aberdeen, July 29, 1816.

MRS. COWIE was the wife of the late Mr. Cowie of Huntley, whose praise is in all the churches. As a history of the life of this excellent woman cannot be given at present, I must confine myself to a brief outline, which such as knew her will be at no loss to fill up, and content myself with a few things which came under my observation during her last illness.

Our deceased friend was a woman of an excellent understanding, of an amiable and conciliating temper, possessed of an uncommon share of prudence, and of a depth of piety rarely to be met with. She was brought to the knowledge of the truth at an early period of life, and she adorned the doctrine of God her Saviour in every station she filled. The duties which devolved upon her as the wife of an eminent minister of Christ, were of no ordinary difficulty, and these she was always found to discharge, in a manner which procured her the entire confidence of her husband, the gratitude of the people

among whom he laboured, and the admiration of all who knew her. She was truly a mother in Israel, and much of Mr. Cowie's extensive usefulness, may be safely ascribed to her instrumentality. Her economy, and the manner in which she managed her household affairs, were always matter of astonishment to all who were acquainted with Mr. Cowie's income and expenditure. Among the other good qualities of a bishop, that of hospitality was not wanting in the character of Mr. Cowie. His heart and his house were always open to the friends of Christ of every denomination.

The writer of this article has been frequently in Huntley, when there were not fewer than two tables in use in the minister's house, and it could not be credited were I to mention the income out of which all this expence had to be provided for.

Never was the precept commanding diligence in business, and fervour in spirit, more beautifully exemplified than in Mrs. Cowie. Whilst she was superintending and directing the most minute concerns of her family, she was in the daily habit of visiting the poor, of administering to their temporal and spiritual necessities, and above all these things, she had the care of all the churches which came upon her daily. She was indeed a helpmeet for her husband; she was his companion, his friend, his adviser, and one who participated with him in all his cares, his joys, and sorrows.

It may be mentioned as an instance of the respect that she bore to the memory of Mr. Cowie, that some years after his death, when a gentleman of piety, of engaging manners, and in affluent circumstances, made offer to her of his hand and his property, she instantly rejected the proposal, and declared that she should never alter her name. Some time after when it was supposed that her sentiments might be altered, when this connection was again gently pressed upon her by a mutual friend to both parties, the conversation was immediately cut short; and she remarked, that she could not allow such a thought to enter her mind for a moment, that she never could think of her connection with Mr. Cowie as dissolved, that his better part still lived, that he was constantly present to her mind, that the grand principle by which they were united was indissoluble; and that whatever relation they may bear to each other in the morning of the resurrection, she should never be the wife of another man. Paul's description of a widow indeed, in the fifth chapter of 1st Timothy, was fully realised in her. It is true, she brought up no children, but she was a mother to many.

The estimation in which she was held in Huntley was visible in the multitudes that came to witness her funeral, and in the silence, and undissembled expressions of sorrow which flowed from many eyes, as the procession moved through the crowd.

A full reliance on the providence of God was a prominent feature in the religion of our departed friend, and one in which she was distinguished above many. She was left in poor circumstances for one in her condition, but she had learned to put her trust in God, and she was not disappointed. It was once observed by her to a dear friend, that Mr. Cowie previous to his death, had told her, that he had nothing to leave her, but that the Lord would provide for her; and knowing that the Lord was her Shepherd, she was confident that she should not want. God will not be a debtor to us, nor suffer his people to be losers by what they sacrifice for his glory. If we attend to his interests, he will attend to ours; and the man who gives up the world for the honour of God, may leave his widow and fatherless children to his care.

Her submission to the will of God was very remarkable. She was nearly two years confined to her bed before her removal, and during that time she was frequently called to suffer the most excruciating pain; but she was never heard all that time to express a murmuring word. She observed, on one occasion, that her pain was at times such, that she wondered how her reason was preserved; and yet she added, at the same time, that were God to give her her choice, whether she should be restored to health, continue in her present state, or be removed to heaven, she would refer the matter entirely to him, and have no will but his.

She possessed a highly devotional spirit, without the smallest tincture of enthusiasm. She enjoyed the greatest pleasure in the service of God; his word was more precious to her than

thousands of gold and silver; her delight was in the law of the Lord, and his statutes were her song in the house of her pilgrimage.

Christianity takes us as it finds us. It does not alter the constitution, and remove the asthma or the scrofula. It affords support under trouble, and from its influence on the mind, it is frequently medicinal to the body; but it never affects the body, but through the medium of the mind; and that influence, though frequently useful, does not alter the organization of our frames. Mrs. Cowie was long and severely afflicted, and the length and severity of her affliction brought on her at times a great depression of spirits, but she could distinguish between what was natural and what was spiritual, and her confidence in God was never shaken, nor was her mind all that time overcast with the shadow of a doubt. Her sole dependence was upon the finished work of Christ. His satisfaction was the anchor of her soul, and that which kept her unmoved in a sea of tribulation, and amidst all the billows of affliction with which she was assailed. 'It is but a short time,' said she one day to a friend, 'since I obtained those glorious views of the atonement of Christ which I now possess. I at one time considered it as one truth, and as only one of the many truths of Revelation; but now I see it as the life, the light, and the glory of all the other truths in the word of God. I never can doubt,' added she, 'while I am persuaded, that the blood of Christ is the blood of him who thought it no robbery to claim an equality with God. How encouraging, how consoling to a guilty mind, to know that Christ is able to save, and that unto the uttermost. I know,' said she, 'in whom I have believed, and that he is able to keep that which I have committed to his hands until that day. I am confident, that he that has began a good work will carry it on till the day of Jesus Christ. I know that he is my God; that he will be my guide even unto death, and that he will never leave me, nor forsake me.'

She derived much consolation from the twenty-third Psalm, and other passages of Scripture of a similar nature, and was frequently heard repeating them. The parting hymn in the Hoxton Selection, 'Tis almost done, 'tis almost o'er,' and the seventy-fifth hymn of the Second Book in Watts, were great favourites with her. The Sabbath evening preceding her death, she requested those around her to sing the last mentioned hymn from Watts; and although she appeared so weak, that she was considered within a few hours of eternity, she joined, and sung as loud as any of the company.

Humility and gratitude are generally united, and they were so in her character. The language of Jacob, 'I am less than the least of all thy mercies,' expressed the general tone of her sentiments and feelings. A few days before her death, when she was in great bodily distress, and in circumstances under which we have heard others crying out, 'O! it is surprising that God should deal so with us, what have we done to deserve this?' She was exclaiming, 'O! I am the subject of many mercies. I should be a monster if I did not sing of the mercies of God. Goodness and mercy have followed me all my life, he has made my cup to run over; O! that I could praise him for his mercies; here I shall never be able to praise him for his mercies; but I shall soon be in heaven, where I shall praise as I ought, where I shall shout salvation to the Lamb, and praise him for his mercies for ever.'

She had long discovered great deadness to the world, and an increasing relish for the glories of eternity. It was common for her on former occasions to enlarge upon the happiness experienced by the spirits of the just made perfect,—in the perfection of their natures, and in the society of each other; but as she approached the heavenly state, the glory of Christ filled the whole field of vision, and the thought of seeing her dear Saviour swallowed up every other. During the last week that she was in the body, she was frequently heard exclaiming with great feeling. 'I shall see him—these eyes shall behold him! Come, Lord Jesus. O how I long to be where thou art! My Jesus is the chief among ten thousand, he is altogether lovely; he is my beloved, and I am his! O the happiness of seeing Jesus, and that happiness shall be mine. I shall see him without a vail. I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And, though after my

skin worms destroy this body, yet in my flesh shall I see God.'

The interests of the Redeemer's kingdom were always near her heart, and all who knew her are acquainted with the pleasure she felt on hearing of the spread of the Gospel.

On the Thursday before her death, she appeared exceedingly low; her eyes were closed; she appeared wholly inattentive to every thing around her, and death was strongly marked upon her countenance. In that solemn moment, when, except from her breathing, it could not be said, whether she was in the body or out of the body, the following passage in a letter, giving an account of the success of the gospel in the South Sea Islands, was read by her bedside:—

'If the question now be asked, Hath a nation changed their gods? I think before you receive this, it may be answered; Yes. The Taheitan 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. 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 idols,—chiefs destroying their morais,—pulling down their sacred altars, and cooking their victuals with the materials,—men and women eating together,—and 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 Emanuel will be praised by thousands and tens of thousands for what he has done in Eimeo.'——A heavenly smile, with a mixture of surprise and admiration, now overspread her countenance. She lifted her feeble hands and clasped them together; her eyelids were now opened, and her eyes shone with a joy unspeakable and full of glory, while she exclaimed with an energy to which her spirit had raised her far above her natural strength, 'Strange! Surprising! Wonderful! Glorious! Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy Salvation.' Her voice failing her, she was only heard indistinctly to articulate. 'Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever, and let the whole earth be filled with his glory, Amen and Amen.' She said very little after this, but what she did say shewed that the everlasting arms were underneath her, and that she was supported by a hope that was full of immortality. Being told a little before death, that her struggle would soon be over, that she would bear a part in the Conqueror's song; she exclaimed, (and these were the last words she was heard to utter), 'Salvation to our God that sitteth upon the throne, and to the Lamb.'——We have now given you an account of her peace, triumph and blessedness, in the prospect of dissolution. We have presented her to you on the brink of the Jordan of death; and, had we been permitted to look beyond the flood, we have no doubt but that we should have seen the waters divided to afford her a passage, and, beheld an abundant entrance administered to her into the kingdom of her Lord and Saviour.' 'Let me die the death of the righteous, and let my last end be like his!'

June 10, 1816, died at New York Mrs. Sarah White, wife of Mr. Elihu White, of this city, and daughter of the Hon. John Trumbull, of Hartford, Connecticut: a lady of native delicacy and tenderness, united with firmness of mind: her manners were distinguished for sweetness and condescension, securing the esteem of all who knew her. But it was principally as a Christian she shone conspicuous, and the graces that adorned her most, were such as are derived alone from the Gospel of Christ the Saviour.

During a long illness, she submitted with meekness to the will of her heavenly Father; and when the hope of recovery was gone, a better hope sustained her spirit. When the moment of dissolution appeared very near, she closed her hands, and distinctly repeated the words of the proto-martyr, "Lord Jesus, into thy hands I commend my spirit." All was peace—her tranquil countenance told that she had found her rest—she sunk in sleep, soft and unruffled as the infant on its mother's breast, and continued thus about half an hour; when without a struggle she expired. Such was the death of this amiable lady.—She sleeps in Jesus! Well may those who witnessed the scene exclaim, 'O Death, where is thy Sting! O Grave, where is thy Victory! Thanks be unto God who giveth us the Victory through Jesus Christ our Lord!'

[*Christian Herald.*]

Review of Religious Publications.

Sermons, *translated from the French of* Daniel de Superville; *by* John Allen. 8vo. 9s.

Since the judgment at Babel has divided the speech of men, and the grace bestowed at Pentecost has caused different tongues to speak the wonders of redemption, it demands our gratitude that some are found able and willing to impart to others in their own tongue, those discourses on the truth and grace of the gospel, which the unlearned would otherwise never have heard. Translators may seem to many to be no more than the hollow echo of another's voice; but if to the consideration of the labour of acquiring a language, be added reflection on the skill requisite to transfer its wealth to another treasury, the faithful labourer in this department of literature, will be thought entitled to higher rewards than he usually obtains.

To these rewards Mr. A. has an indisputable claim. He has evidently been qualified by a careful grammatical institution, to enter thoroughly into the meaning of his author, to exercise a perfect command over idiom, that most difficult part of language; while his acquaintance with his own tongue, his good sense, and correct taste, enable him to furnish from a foreign production, a good home-bred English work, a faithful and agreeable representative of that whose name it bears. It was much to be desired that the sermons of Superville should be exhibited in such a version; for though their author was not of the highest order of orators, he merits a considerable portion of celebrity, and the strain of his preaching is admirably suited to many readers, and presents various characteristics worthy the notice of a preacher. If he blazes less than Saurin, he often enlightens and warms, where the other only dazzles; and if Superville also trifles *à la Francoise*, he more constantly and speedily returns to good English sense and evangelical instruction.

In doctrinal sentiments he would not suit the hyper-calvinist; but to such readers it would be a recommendation of Mr. Allen's work, that they may here find those passages which a former translator of the Arminian school thought it proper to suppress. This we cannot but censure in a professed translation of Superville; for if a person of different sentiments could not conscientiously tell all that the preacher deemed it his duty to say, his work should have been called a translation of some parts of Superville's sermons. Mr. A. has however fairly told the whole truth, in a style at once more compressed, so as to correct the verbosity of the Frenchman, and so easy and idiomatic, that it scarcely ever reminds us that it is a translation. Indeed we have noticed but one Gallicism, 'whither to flee from his Spirit,' page 70, and one expression which is inelegant English, the use of the word characters for persons, which we suspect Mr. A. caught from some evangelical preachers, who frequently employ it to the serious detriment of their style. The sermons are eleven in number, and on the following subjects:

1. The Mysteries of Providence. 2. The Importance of Salvation. 3. The Glory of Primitive Innocence. 4. Man ruined by himself. 5. Christ the only way of Salvation. 6. The New Creature. 7. The Conflict between the Flesh and the Spirit. 8. The Advantages of the Gospel above the Law. 9. True love to Jesus Christ. 10. Joshua's Choice of the true Religion. 11. Death Conquered.

We can warmly recommend the volume for the closet, or the family, and (if our recommendation could reach those who preach, or at least study by proxy, we should add) the pulpit. The limits of this work prevent us from proving the justice of our critiques by extracts; or we should quote the sermon on the Importance of Salvation, as beautiful in its plan, and valuable for its execution and tendency.

The portrait of Superville, and a comprehensive memoir, precede the sermons; which we hope will be so well received, as to induce the translator to publish another volume.

Unitarianism incapable of Vindication: *a Reply to the Rev.* James Yates's Vindication of Unitarianism. *By* Ralph Wardlaw, 8vo. Longman and Co. 10s. 6d.

THE strong and confident terms in which we recommended to our readers Mr. Wardlaw's 'Discourses on the Socinian Controversy,' have been abundantly justified by the eagerness with which, to a wide extent, they have been purchased and perused, and by the powerful impression, which in numerous instances they have produced; not in Scotland and England only, but also in America, where a large edition has been published. We do not wonder that so able a defence of truth should have called forth a specious vindication of error. The praise of zeal and of dexterity cannot be withheld from Mr. Wardlaw's opponent, who may vie with the most distinguished and most practised of the Socinian school, in the art of explaining away the meaning, and evading the force, of the clearest passages in the sacred volume. He evidently plumes himself on his classical proficiency and critical acumen, but in Mr. Wardlaw he has found a scholar fully competent to expose the unsoundness of many of his criticisms, and a Theologian qualified to detect the sophistry of his reasonings. From the necessity of meeting Mr. Yates on his own ground, and pursuing him to his strong holds of error, the volume before us is of a less popular character than his former publication; but to ministers and students, and to all who are able to consult the New Testament in the Greek original, it is perhaps of a still higher value. It contains a mass of enlightened criticism on the most important, and in this controversy, the most contested parts of the New Testament, of the value of which it would be difficult to speak in too exalted terms.

In the arrangement of the multifarious topics of disquisition, in reply to his opponent, Mr. Wardlaw must have experienced considerable difficulty. The following is the plan which he has adopted: the volume is divided into three parts: The first part, containing four chapters, consists of Observations on various topics of preliminary discussion. The second part, comprising nine chapters, is a defence of the reasonings in support of the Trinity, and of the Divinity of Christ, against the animadversions of Mr. Yates.

The third part, including five chapters, consists of an examination of the more direct evidence adduced by Mr. Yates, in support of the principles of Unitarianism.

The style of Mr. Wardlaw, may be regarded as a model of the perspicuity and correctness, which are found in all compositions of high value, and which in controversy are of the first importance. In the general strain of his animadversions, he preserves much of the "meekness of wisdom" which becomes the advocate of divine truth; and if in some instances his language is expressive of considerable warmth of feeling, it is in the exposure of pretensions the most arrogant, of insinuations the most unjust, of artifices the most disingenuous, and of sentiments the most revolting to the Christian's heart.

In the concluding chapter, Mr. Wardlaw makes some very weighty and pointed remarks, on the importance of the difference in sentiment between himself and his opponent, and between the classes to which they respectively belong. 'The attempt' says the excellent author, 'to reduce the magnitude, or to lighten the weight of the differences between us, is as vain a one as could well be made. They respect all that is essential and fundamental in Christianity: with as much wisdom might you try to unite the poles, or to bring east and west together. It is not at all a case, in which, by mutually explaining and softening down, the sentiments of the contending parties may be made to meet, or even to approximate. It is mere childish affectation to talk as if they could. The two systems, which of them soever be the right or the wrong, stand as antipodes to each other, with the whole world between them.'

Biblia Hebraica, *or the Hebrew Scriptures of the Old Testament, without points, after the Text of Kennicott, with the chief various readings, &c. accompanied with English notes from the most approved critics. By* B. Boothroyd, *in 2 Vols. 4to. price 4l. 10s. Royal 6l. 6s.*

IT is with the most sincere pleasure, that we congratulate the author on the consummation of his labours, with so much credit to himself, and advantage to the public. We have, in the progress of the work, repeatedly expressed our opinion in its favour; (see Vol. XIX.

p. 109. and Vol. XXIII. 194.) and now see no reason to retract any thing which we have said respecting it.

In his preface to this vol. the editor acknowledges having had in revising the press, no 'other assistance than that of a person, who acquired the knowledge of the Hebrew alphabet, for the purpose of reading with him the proof sheets.' This to some persons may appear a disadvantage; but from what we know of the conduct of the press, we consider it as preferable to the aid of Kennicott or Gill. The similarity both of form and sound, attached to several of the Hebrew letters, would occasion innumerable errors in the usual way of reading proof and copy; but the calling over every letter, tends to give the work the same degree of accuracy, as an account called over figure by figure, which is usually done in cases of importance.

To those who believe in the divine authority of the points, the text without them will of course appear imperfect; but to that numerous class of Hebrew scholars who reject them, the text will be preferred without such incumbrance. Happily there are now editions adapted to the use of both classes.

But we consider the notes and various readings, as forming a very valuable part of this edition, especially to those who do not possess an extensive Biblical library. All the important readings in Kennicott and De Rossi appear to be preserved, and the most valuable criticisms collected from the best British and foreign critics and commentators. In the early part of the work, particular attention was paid to the variations of the Samaritan Pentateuch, and throughout the whole a due regard has been rendered to the antient versions. The arrangement of the poetic books in metrical lines, will also be very acceptable to young Hebræans.

That such a work as this should be without *errata* it would be absurd to expect; but Mr. B. has availed himself of the assistance of his literary friends in their detection; and where the errors were considerable, he assures us the pages have been reprinted. To students we would particularly recommend to go through the errata, and mark them with a pen in their proper places, before they use the work, which would be no great labour, and might save them much more time than it would consume.

A Hebrew Bible in two quarto volumes, with various readings, and a synopsis of biblical critics, is such a desideratum, that we hope every minister and student whose finances allow will eagerly embrace it, though he should deny himself a few volumes of fashionable literature: and for others, means should be devised to furnish them; for what is the advantage of a learned education if our ministers, as we fear may often be the case, are not able to procure the sacred originals, to which they have devoted so much preparatory study?

A Rational of the Hebrew Worship; *in which the wise designs and usefulness of that Ritual are explained, and vindicated from objections. By* Moses Lowman. *A new edition,* 8vo. 10*s.* 6*d.*

It is always with pleasure we see works of solid learning and useful research reprinted and brought anew before the public. The present volume having been inserted in the theological lists both of the Bishop of Chester, and Dr. E. Williams, leaves no doubt of its value to the student; and the very high price at which it previously sold was no doubt an inducement to the publisher to reprint it, and we hope he will not be disappointed in his expectation of a proper remuneration. Though we feel it unnecessary to review a work so long, and as Dr. W. says, 'so much esteemed,' it may not be unacceptable to give the reader a general idea of its contents. It is in three parts. Part I. offers general considerations, shewing what body of laws was best suited to the state of the world and the church, when the Mosaic law was given. Part II. Explains the nature of the Hebrew Ritual, as particularly referring to the object and rites of worship among God's favourite people. Part III. Shewing how the Mosaic Ritual answered the ends designed by it, to promote true religion, to prevent idolatry, and to prepare the way of the Messiah. We much regret that the publisher has not subjoined an index to this new edition.

A Defence of Extempore Prayer, and of Calvinistic Preaching, *in reply to the Dean of Chester, by* George Redford, A. M. 2*s.*

This pamphlet was occasioned by a sermon preached before the Vice Chan-

cellor and the Heads of Houses in the University of Cambridge, and, like many public sermons of late, abounds with bitter invectives against dissenters as schismatics and fanatics, and sounding the tocsin of alarm on account of their dangerous progress.

We entertained a pleasing hope, some few years ago, 'that unity and love were gaining ground; that those distractions and divisions which disgrace and weaken the Protestant churches were about to subside,' (preface) but we are disappointed. We fondly cherished an expectation that the zealous efforts of Christians, in the establishment and out of it, to diffuse the Bible, and spread the gospel, would so fully have engaged their minds, as to leave little time and less inclination to revive ancient animosities, now become more unimportant than in former times. But, alas! these very exertions appear to have excited alarm, and that alarm has been expressed in terms of severe reproach: but we are happy to concur with Mr. Redford when he asserts, p. 32, 'that the dissenters of the present age have been almost silent upon the topics in dispute between them and the episcopalians—nearly all that has been written by the former has been in reply; whereas defences of the liturgy and impeachments of extempore prayer are to be found in almost every treatise, sermon, (and magazine) that episcopalians publish.'

Can it then appear surprising, or ought it to offend, if the calumniated vindicate their practice, provided they do it in the spirit of Christian candour?

Mr. Redford is a bold and spirited disputant. He argues forcibly for the use of extempore prayer; and asserts that 'liturgies are wholly unknown to the New Testament—that there is not a vestige to be found in scripture, of any *used, prepared,* or *imposed* by Christ, or his apostles, or any of their successors, in the purest and most devotional ages of Christianity.' It is not our province to detail his proofs: we refer to his own pages.

The author next undertakes to refute the dean's charges against the *preaching* of dissenters. 'We do not,' says the dean, '*with them* endeavour to inflame the feelings of our hearers into enthusiasm, nor do we teach them to look, as the criterion of their spiritual state, to inward impulses, or imaginary and vague sensations.' 'We do not assume an air of sadness and of melancholy, nor inculcate a cold seclusion from the world, a rigid abstinence from all amusements, as indispensable to the Christian character.' '*Our* standard of orthodoxy is the Bible,'—'there is no such thing as election in the Calvinistic sense of that word,'—'only such a portion of spiritual aid is imparted to the soul as is perfectly consistent with the moral character and free agency of man,'—'we are left *entirely* to our own discretion either to improve or reject it,' (grace). And further, with regard to those influences of the Spirit for which the generality of pious christians contend, the dean says, 'they are, beyond all controversy, the mere delusions of a wild and fanatic mind:' and in his opinion so dangerous that, after imputing the zeal of the *Socinians* to 'a *daring* abuse of the liberality of the legislature,' he says, 'the wide and increasing diffusion of fanatic extravagance is *infinitely* more alarming.'

These unjust charges, false statements and unkind insinuations are repelled by Mr. Redford with considerable ability, and, we must add, with much severity: how far that severity is justifiable when a number of wise and good men, who are disinterestedly devoted to the good of immortal souls, are maligned, and held up to public detestation, we must leave the impartial reader to judge.

Juvenile Anecdotes; or Authentic and interesting Facts of Children and Youth: designed for the moral and religious instruction of the rising generation, by John Bruce. 5*s.*

The author, aware of the volatility of the youthful mind, and knowing how difficult it is to fix its attention on a moral or religious subject, if gravely presented, has been at the pains of collecting, and arranging under different heads, a great number of anecdotes, which serve to illustrate the most important subjects. Works of mere imagination, or religious novels, are objected to by some good people; but there can be no just exception made to interesting facts, and such only Mr. B. has endeavoured to admit. Real instances of the nature and effects of sin and grace, of vice and of piety, are the best means of engaging the attention and fixing the heart.

'This volume,' says Mr. B. 'which is now presented to the public, is also designed to assist parents, teachers of Sunday schools, and guardians of youth, in their important labour of instruction. It was thought that their lessons of piety might occasionally be enforced, by adducing an example illustrative of the subject on which they address their important charge. For their convenience the facts are presented under appropriate articles, alphabetically arranged. Each article is introduced, and generally concluded, by some observations, it is hoped, of a useful tendency. Some of anecdotes have never before been published, and others have been recomposed in order to meet the taste of the present age.'

We think Mr. Bruce has succeeded very well in his laudable design; and doubt not that his book will entertain, enliven and instruct many a domestic circle around the fireside, and furnish agreeable conversation for many a juvenile company.

A Discourse on Sacrifices, *by Solomon Bennett, London,* 1815. *2s.*

THE design of this discourse is to refute the doctrine of atonement for sin by the sacrifice and death of the Messiah. With this view the writer, who describes himself as one of the house of Israel, undertakes to prove, first, that the patriarchal sacrifices were not expiatory, or offered with any reference to atonement for sin: *secondly*, that the shedding of animal blood was not necessary to the remission of transgressions under the law: *thirdly*, that the commands relating to sacrifices were merely ceremonial, local and temporary. The conclusion he wishes to establish from these premises, is, that the doctrine of atonement for sin by the sacrifice and death of the Messiah, is not countenanced by any part of the Old Testament. But of all the attempts that have been made to impugn this doctrine, we remember no one more feeble than the present.

In support of the *first* position, Mr. B. offers nothing but his own confident assertion, which he seems to think will be kindly admitted as irrefragable proof.

In support of the *second* position, he refers to a command in the fifth chapter of Leviticus, that, in certain offences there specified, the offender was to bring a lamb or kid for a sin-offering; that, if he were unable to bring a lamb or kid, he was to bring two turtle doves or young pigeons; and that if he were unable to procure these, he was to bring a small quantity of flour, which was to be accepted as his sin-offering. But this regulation was merely an indulgence to circumstances of abject poverty; the *animal sacrifice prescribed* for the specified transgressions being dispensed with, and an unbloody oblation admitted as a *substitute* for that sacrifice, which the poor Israelite had thus an opportunity of testifying his willingness to offer if it had been in his power. We know no instance which more strongly exemplifies the maxim, *exceptio firmat regulam, the exception confirms the rule.* Every attentive reader of the Pentateuch must perceive it to have been a general & radical principle of the legal economy, *that without the shedding of blood there could be no remission; for that it was the blood which made atonement for the soul.* Nor could it with any plausibility be pretended that even in this case of partial exception, the remission of the offence was wholly irrespective of animal sacrifice; while the sacrifices appointed for the day of annual expiation were expressly declared 'to make an atonement for the children of Israel for all their sins, once a year.' Levit. xvi. 34.

As to the *third* position, to affirm that commands about sacrifices were ceremonial, is little otherwise than equivalent to saying that commands about ceremonies are ceremonial commands; which of course will not be disputed. But how this sage observation contributes any support to the conclusion which Mr. B. would establish, he has not shewn. To regard them as mere ceremonies destitute of all spiritual significance, is truly degrading to a religion of heavenly origin. How much more worthy of the divine legislator do they appear, when considered as typical of him who, according to the predictions of Isaiah, was to 'bear the sin of many, and to make his soul an offering for sin.' That the sacrificial laws delivered by Moses were *local* and *temporary*, is readily admitted. That these institutions have been local and temporary in *practice*, is matter of historical record; and the volume of inspiration justifies an opinion that they were not

designed to be continued to all times, any more than to be extended to all places. Their total cessation, effected by evident interpositions of providence; the long series of ages since elapsed, and the loss of the sacerdotal and levitical genealogies, which renders a restoration of the ancient ritual altogether impossible, may teach every believer in the Old Testament, that the covenant of which sacrifices formed so considerable a part, has long since expired, and given place to the 'new covenant' foretold by Jeremiah, which was to be 'not according to the covenant made with the fathers' at their coming out of Egypt; and that the priesthood of Aaron has been superseded by him who was predicted by David, as 'a priest for ever after the order of Melchizedek.'

Our limits will not allow us to animadvert on all the erroneous statements and assertions contained in this pamphlet. We could easily shew that much of it is as inconsistent with the principles of Judaism as with those of Christianity. It misrepresents the doctrine of the Mishna, as well as of the Pentateuch. We have no doubt of the writer's Jewish descent; but we are ready to ask, Is he a member of the synagogue? Does he statedly attend its services? Does he unite in those liturgical forms which he represents as of such high antiquity? Those forms contain statements relating to the ancient sacrificial atonements, altogether at variance with the representations of this pamphlet. What then must we think of Mr. B's sincerity *in* the synagogue, or his consistency *out* of it?

We forbear to criticise the style of this publication. Its obscurities and inaccuracies may be excused on the ground of the author's being a foreigner; if we are correctly informed, a native of Poland. But we know no excuse that can be offered for the scurrility and ribaldry with which it abounds. Such a mode of writing generally argues a consciousness of a bad cause. This writer has insulted the public with similar violations of decency before: we are sorry to find him not at all improved with advancing years. Our sincere prayer is, that God would give him repentance to the acknowledgment of the truth.

Account of the Abolition of Female Infanticide in Guzerat, *with Considerations on the Question of promoting the Gospel in India: by the Rev.* John Cormack, *A. M. Minister of Stow. Price* 10*s.* 6*d.*

The Editor in his preface, informs us, that Colonel Walker's Report to the Bombay Government forms the basis of this narrative, and that by friendly intercourse with that gentleman, since his return to Scotland, he has obtained a full comprehension of the subject.

It appears that Col. Walker went in the year 1801, as political resident, to Guzerat, where he found the horrid practice of murdering the female children was common. He made diligent inquiry into the fact, and found that 'when the wives of the Jarejah Rajaputes are delivered of daughters, the women, who happen to be with the mother, repair to the oldest man in the house, who then bids them go to the father, and do as he directs. On this, the women go to the father, who desires them to do as is customary, and so to inform the mother. The women then repair to the mother; and tell her to act in conformity to their usage. The mother next puts opium on the nipple of her breast, which the child inhales with the milk, and dies.' Other methods however of destroying infants are practised. In some cases the opium is put into the mouth of the child. But the Colonel had reason to doubt, whether infanticide was committed literally in these ways; but the notion of the child imbibing poison with the milk might easily give rise to such a report, especially as it is customary to the fathers, to say, 'with brutal equivocation,' 'Dhood pelauna,' that is, 'Let her drink milk.' When the child is dead, it is carried out in a basket, and unceremoniously committed to the dust.

The Jarejahs however, though they generally destroy their female infants, obtain wives, without difficulty, from the neighbouring tribes, among whom infanticide is not practised.

The Colonel having obtained accurate information concerning the facts, entered into a correspondence with the chiefs, reasoning with them on the guilt of this horrid practice. They gravely defended it, especially on the score of antiquity, pretending that it had been perpetuated for 5,000 years. At length, however, they gave way,

and signed an engagement, a copy of which appears in the Appendix, to relinquish the practice for ever.

Much laudable care was taken by Mr. Duncan, the Governor of Bombay, to render this engagement effectual, and it is hoped, that the abolition not only there, but in other parts of India, will become general. The good effects of this humane interference were evident in humanizing the character of the Jarejahs. Much gratitude was excited towards Colonel Walker. Female infants, who had been preserved by his philanthropic exertions were presented to him at his court by their parents, who gloried in their preservation, and doated on them with fondness; and the female children of some families were taught, as the first articulate sounds, to say, *Baker Saheb umneh Jeewaria*—that is, COLONEL WALKER SAVED ME.

More than 200 of the latter pages of this volume are occupied on 'The question of promoting Christianity in India, illustrated from the facts of the preceding narrative, and others that bear upon it;' in which the author successfully combats the arguments of those who have been hostile to Missions in India, and warmly recommends the continued exertions of Missionary Societies, till they are crowned with complete success.

This volume cannot fail to be gratifying in a high degree to every philanthropist; and affords us reason to hope, that by the prudent employment of British influence, and the exertions of British Missionaries, a period may, at no distant period, be put, to the abominable cruelties and destructive superstitions of the Hindoos.

Anecdotes, Religious, Moral, and Entertaining, *interspersed with a variety of useful Observations, Vol. III. by the late Rev. Charles Buck.* 12mo. 5*s*.

THE two former volumes of this work have long been before the public, and were well received. The present volume is of the same description, and not inferior in merit. The subjects, illustrated by anecdote, are alphabetically arranged The whole furnishes profitable amusement for a vacant hour, or conversation for a friendly party, a pleasant companion for a post chaise, and occasionally (sparingly) an apt illustration for a pulpit discourse.

The Claims of the Catholic Church, *to be regarded as the true Church of Christ, briefly investigated; in a series of Letters addressed to the Clergy of the Catholic Church; and more especially to the Rev. T. Sherborne.* 8vo. 1*s*. 6*d*.

THE first letter gives the following account of the origin of this publication.

'The persons who have taken the liberty of addressing you in this public manner, are two young men, of respectable family and connections. Although our parents have not been so liberal in our education as their circumstances would have justified, they have taken more than ordinary pains in communicating religious instruction of that particular kind of which we hear you are an eminent teacher and an able advocate. Since arriving at the age of maturity, and consequently in some measure capable of exercising our own judgments, we feel our minds very differently constituted from those of our Catholic brethren in general. They are so formed that we can receive nothing for TRUTH except upon the ground of *evidence* perceived. As a natural consequence of this cast of mind, we have been led to investigate the principles and practices in which we were religiously educated from our very infancy. The result of this investigation is a decided conviction that our religious education, as it respects ourselves individually, is a mere castle in the air; a specious edifice, without a foundation. We have, it is true, been taught what we should believe, and what we should practise; but the evidence of the former, and the wisdom and propriety of the latter, have never been presented to our view: we are, consequently, unable to shew any reason why we believe this, or practise that. With a view to obtain information upon a subject which appears to us of the first importance, we consulted such of our brethren as were considered to be the most intelligent. To them we proposed such questions as the following: What induces you to believe that such particular articles of our Creed are true; and what authority have you for keeping this and that particular day as holy; and upon what authority is the prohibition of animal food on certain days founded? Judge, Sir, how great must have been our surprise on finding that they had taken their religious principles and practices as much upon trust as we ourselves had done. For the best informed of those whom we consulted, could induce no evidence for the former, nor authority for the latter, but the authority of *the Church*. The information obtained from this source was of such a nature, that, to minds constructed as ours were, it could have no other tendency than to increase dissatisfaction. In this distressing

and doubtful state of mind respecting our most important concerns, the only source of relief which presented itself to us was the Scriptures. Having been taught to consider our religion as the religion of Jesus Christ, and first propagated by his inspired apostles, we concluded that on searching their writings we should find every article of our faith clearly revealed, and every part of our religious practice as plainly commanded. We accordingly, with hearts flushed with hope, fled to the Holy Scriptures as an infallible remedy.'

The result of this inquiry is now laid before the public on the following topics: the authority of the Church—Transubstantiation—the sacrifice of the Mass—Penance, Purgatory, &c.—the scriptural character of the true Church, and the Antichristian apostasy. The controversy is pursued with much temper and good sense; and the result (as the reader will anticipate) is fatal to the claims of the Catholic Church, as that of Rome is here by courtesy denominated. The tract itself we consider as a very suitable one to put into the hands of Papists or of hesitating Protestants, and for that purpose cordially recommend it.

The Efficacy of the Gospel, *exemplified in the Conversion and happy Death of Charles Whitfield; for many years a professed Disciple of Voltaire. In Four Letters from a Father to his Son at School.* By Joseph Ivimey. 6*d.*

Few of the numerous minor publications of the present day are more replete with tendencies to edification than this valuable tract. The account which the author gives his son of the introduction of the leading principles of the gospel into the mind of a man, who, by the writings of Voltaire and Paine, had imbibed infidel views, deserves the perusal of all, and especially of the young. It appears from the narrative, that the subject of this memoir was accustomed from his earliest years to attend the means of religion, but was afterwards led by temptation to desert them. Too great attention cannot be paid to the early cultivation of the mind with religious knowledge. Were young persons made acquainted, not only with the discoveries and duties of revelation, but with its leading evidences, it might prove instrumental in guarding them against that easy admission which sceptical objections too often find into minds which have not been fortified by previous reading and consideration.

In the advertisement prefixed to this *little tract*, as we would rather call it, than 'this small volume,' the author has introduced a suitable list of publications on the authenticity and inspiration of the Scriptures. If he should publish a second edition, we are confident, that he will subjoin to this list Dr. Doddridge's three admirable sermons on the Evidences of Christianity, which, for readers in general, are perhaps more adapted to produce and establish conviction, than any other work on the subject.

The present pamphlet is dedicated to the Visitors in three Societies formed for the relief and instruction of the sick poor, in West Street, New Court, and Eagle Street; whose labours were happily instrumental in producing the change which it records. It is most delightful to witness these united efforts among different denominations of Christians, to promote the salvation of perishing souls. May they be crowned with the blessing of Him into whose 'one spirit' they have all been 'made to drink!'

As a specimen of the work, we conclude our account and high recommendation of it, by the following extract, which we select as judiciously adapted to repel a mistake too common among serious people.

'When visited about a fortnight before his death, Whitfield was labouring under confused notions of the nature and operation of faith in Christ. He seemed to think, that he must have some peculiar feeling, from which he was to conclude that he had faith in the Saviour; and from which he was encouraged to depend upon him for eternal life. He struggled hard to believe that he was a believer; as if imagining, that faith in Christ was the same thing as an assurance of personal interest in his salvation; and that this was necessary, before he was warranted to hope in his mercy. A friend read the third and fourth chapters of the Epistle to the Romans to him, and endeavoured to prove, that the death of Christ, as a propitiation for sin, was the only foundation of a sinner's hope; and that all those who, as repenting sinners, looked for the mercy of God through the redemption of the Lord Jesus Christ, would certainly obtain it. It pleased God to enable him to receive the testimony of the Scripture concerning Jesus Christ; and that particular *feeling* which he had been looking for as a kind of *warrant* for

him to believe in Christ, was now experienced by him as the effect of his believing that God so loved the world, as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'

Scripture History, *with the Lives of the most eminent Apostles, in three volumes, embellished with a coloured map of the Holy Land, and* 192 *engravings.* 9*s.*

Mr. Miller here presents the young folks with three volumes which, while they amuse by their very numerous cuts, will furnish them with the outlines of Scripture History, in short and distinct sections, of two pages each, and in easy language adapted to youthful capacities. The portions of history are mingled with many pious reflections, which we hope may render these little volumes profitable as well as pleasant to the juvenile reader. We think the author is entitled to the thanks of serious parents for the pains he has taken in this humble and unassuming production. A second edition is announced.

LITERARY NOTICES.

Mr. Morrison's Chinese Dictionary.

In the Quarterly Review, No. xxx. lately published, there is a full critique on Dr. Marshman's Clavis Sinica, and on Mr. Morrison's Chinese Dictionary. From the latter we copy the following paragraph.

'Mr. Morrison's Dictionary of the Chinese Language may be considered as the most important Work in Chinese Literature that has yet reached Europe, and we most sincerely wish he may live to finish it; at present we have received but a small part of it.

Mr. Morrison, we find, has also published a grammar of the Chinese langnage at Serampore; of this we have not been able to obtain a copy, though the edition has been for some time in London: but we understand that it is well adapted to the use of a learner, being short and comprehensive.'

The Rev. Dr. Chalmers of Glasgow is printing a volume of Discourses, in which he combats, at some length, the argument derived from astronomy, against the truth of the Christian Revelation; and in the prosecution of his reasoning, he attempts to elucidate the harmony that subsists between the doctrines of scripture and the discoveries of modern science.

The Rev. F. A. Cox, A.M. has nearly completed for press his work on Female Scripture Biography; also a second edition with alterations of his life of Melancthon.

Also printing by subscription, Sermons by the Rev. J. Martin, more than forty years minister of the Baptist church now meeting in Keppel Street. Taken in short hand by Mr. T. Palmer, two vols. 8vo. with portrait.

In the press, and shortly will be published, An appeal to Equity; shewing the unreasonableness of obliging dissenters to contribute towards the support of the church of England. With some remarks on Tythes. By Philelentherus.—Also An Inquiry into the effects of spirituous liquors on the physical and moral state of man and society.

On the same day with this Magazine will appear the first number of the Philanthropic Gazette, a Newspaper expressly designed for the use of serious persons, families, and schools; and to suggest useful hints for improving the condition of the poor, &c.

SELECT LIST.

A plea for Catholic communion in the church of God. By J. M. Mason, D.D. of New York. Second edition, corrected, 8vo. 10*s.* 6*d.*

The Season of Time: or an Exposition of Daniel's 1260 days, with remarks on the Revolutionary Antichrist, &c. by W. Ettricke. A. M. 8vo. 12*s.*

Pascal's Provincial Letters on the Jesuits, a new edition. 8vo.

Christian Essays. By the Rev. S. C. Wilks. 2 vols. royal 12mo.

Visits to and from Jesus. By Dr. Hawker. 12mo. 2*s.* 6*d.*

Christian Courtship; or Piety and Affection; a serious Tale. By S. Chandler. 3*s.*

Time's Telescope for 1817, containing a Guide to the Almanack, &c. 12mo. 9*s.*

The Blind Man and his Son; a Tale for young people, &c. 12mo. 4*s.* 6*d.*

The Statesman's Manual, a Lay Sermon to the higher classes of Society. By S. T Coleridge, Esq. 8vo. 2*s.*

The Evangelical Diary, and Religious Almanack, for 1817. 2*s.* 6*d.*

Lectures on the Epistle to the Romans. By Rev. J. Fry, A. B. 8vo. 12*s.*

The Power of Faith, exemplified in the Life and Writings of the late Mrs. Js. Graham. 8vo. 7*s.*

Gumal and Lina, or the Two African Children, a Narrative for young people, 2 vols. 12mo. 7*s.* 6*d.*

The Holiday Week: or a Christmas in Surrey. By the Authors of the Legend of Stuchbury. 18mo. 1*s.*

The Victims of Pleasure, or Scenes in Humble Life, by do.

The Prophetic Expositor: or Extracts on the Prophecies, from Bishop Newton. By Mrs. Wilman.

Religious Intelligence.

FOREIGN.

CHINA.

Mr. Morrison states, that having finished the translation of the book of Genesis, a copy of which he has sent to England, but which is not yet come to hand, he has proceeded in translating the book of Psalms, as far as the 80th Psalm.

He is also about to print a new edition of the New Testament, 8,000 copies of the duodecimo, to be sold at half a dollar each, and 1500 of the octavo size.

Mr. Morrison expresses his hope, that much good will be done by Mr. Milne's Chinese Magazine, several copies of which he has sent to England.

INFANTICIDE IN CHINA.

Extract of a Letter from China, April 10, 1816.

Mr. Editor,

The Pekin Gazette of Dec. 1815, contains the following Edict, published by order of his Imperial Majesty. It shews the prevalence of female infanticide in one part of China, a crime which exists less or more in every part. In the Province of Fo-keen also it is said to be prevalent.

'Woo-sin-king, of the Province of Ganhivny, (in European maps Kiang-nan) has appeared before the Court of the Too-châ-yuen, to prefer a request, that the wicked custom of selling wives, and drowning female infants, be put a stop to, agreeably to law. The following is His Majesty's reply:

'The existence of male and female is essential to the continuance of the human species: husband and wife form one of the five relationships, in which human beings stand to each other. Unless it be for one of the seven crimes specified by moral writers, divorce is not allowable. If it be the case, as the person abovementioned states, that it is a common practice amongst poor families to drown their female infants; and that husband and wife, for every trifle separate;—these are indeed wicked customs. Let the said Woo-sin-king be delivered over to the Viceroy Pe-ling to examine into the case: and in the mean time let prohibitory and admonitory edicts be published, that this bad custom may be done away with, and the people return to propriety. If any similar practice prevails in Pekin, let it be prohibited there also. Respect this.'

It is the practice with poor persons, even in the province of Canton, when they have already two or three daughters, to destroy any others that may be born to them. They drown the infant either in the house, or in an adjoining river, without being at pains to conceal it; as the Magistrates do not inquire into it, nor do the neighbours make any remarks. It is considered a family affair, with which indifferent persons are not justified in interfering. To this general feeling, there are exceptions, as the above paper demonstrates. There is also a kind of foundling hospital called 'Yo-ying-tang,' supported by government for the reception of infants. As is often the case with government charities, it is probably so ill attended to, as to prevent parents in distress availing themselves of it to any extent.

FRANCE.

It is said, that Mr. Adam, the head of a public Seminary, has lately been censured by the Committee of Public Education, for permitting his pupils to be present at a play; and that some of the pupils, who induced the rest to go to the theatre, have been excluded from the seminary.

This is a good deal better than teaching boys to perform plays in their schools, as is the custom in some parts of England.

Baptism of Bells.—On Friday last, the principal bell of the church of Notre Dame, at Versailles, was baptized according to ancient usage; it received the names of the Duke and Duchess of Angouleme, who were represented by the Prince de Poix, Governor of the Palace of Versailles, and the Duchess de Damas.

PROVINCIAL.

BAPTIST MISSION.

Oct. 9, 10, 11. The Baptist Mission Society held its autumnal meeting at Birmingham, when a Report was delivered of the state of its affairs, continued from the 29th No. of the Periodical Accounts, and from this we extract the following paragraph.

'It affords matter of great thankfulness to God, that although the country has laboured under a pressure of circumstances peculiarly afflictive, yet a spirit of liberality and zeal has never been more apparent than during the past year; and this remark applies, not only to the members of our own denomination, but to many friends of the Missionary cause, belonging to other Christian communities both in England and Scotland. The amount of the contributions received, is upwards of £8000, nearly £3000 of which we owe to the kindness and liberality of our friends in Scotland, and several considerable sums in addition may be expected.'

The Dorsetshire Association of Independent Ministers held their annual meeting at Compton, October 2. Mr. Hall of Dorchester prayed and read the Scriptures. Mr. Weston of Sherborne then prayed. Mr. Devenish of Sydling preached from Matt. ix. 36, 37, and Mr. Eastman of Stallbridge concluded.

The afternoon was devoted to the County Itinerant Society, the business of which was publicly transacted, and on which occasion interesting speeches were delivered by the ministers present.

Much has already been done in this county to dispel moral darkness, and propagate the true light; much however is still to be effected, and the success of past exertions encourage future hopes. The evening service began with prayer, by Mr. Moore of Beaminster, after which Dr. Cracknell of Weymouth, preached from 2 Peter, i, 1. 'Precious faith,' and concluded with prayer.

The Association for the Isle of Ely and its vicinity, held their half yearly meeting at Mr. Howlet's, Streatham, October 30. In the morning Mr. M'Kenzie preached on Christian candour, Mark ix. 38 to 40; in the afternoon, Mr. Edmonds from Acts iv. 13; in the evening, Mr. Norman from 1 Cor. vi, 17. Messrs. Sheppard, Thompson, and Robinson conducted the devotional exercises: the services were truly interesting, and great harmony prevailed.

CITY OF YORK.

Referring our readers to a spirited address, and to several resolutions in reference to the City of York, which appeared in the Evan. Mag. for February, 1815, we have now the pleasure to announce, that those resolutions have been carried into effect, in the erection of a well-built, and commodious place of worship; which was opened on Thursday, November 7th, by three sermons preached on the occasion, by Mr. Raffles, of Liverpool, from Acts viii. 5 and 8; Mr. Cockin, Halifax, from Psalm cii. 16; and Mr. Bradley, of Manchester, (as the substitute of Mr. Barnett, who was prevented by indisposition) from Ephes. ii. 4. Supplications to the Great Object of Divine Worship, were presented by Messrs. Jackson, Howell, Boothroyd, Neale and Arundel. The congregations were numerous, attentive, and liberal: the sum of 110*l.* 13*s.* 0*d.* was collected after the services. The spirit for hearing Evangelical truth which has been excited; the liberality which has been displayed, and the numbers which have pressed forward to take seats in this newly-erected place, all combine to justify the important undertaking, and to inspire the most lively hope, that God has 'much people in this city,' and that 'the time to favour them, yea, the set time is come.' The dimensions of the chapel are 56 feet by 54, with an excellent school room underneath: the whole cost, is about 3300*l.* Messrs. Jackson, Eccles, Arundel and Mather have engaged to make a personal application in behalf of this cause to the dissenting churches throughout the county; but Mr. Boden, and some other like-minded with him, propose to visit London as early as possible in the year 1817, to solicit the co-operation of Christian friends in the metropolis; and it is earnestly hoped, that this general cause will share, from the religious public, the most liberal and extensive support. It is proposed to have the place supplied for a while, by various ministers from the county, and the Rev. Messrs Mather, Boothroyd, Bennett, Vint, Parsons and Arundel are already engaged.

AUXILIARY SOCIETIES.

The third half-yearly General Meeting of the Clerkenwell Auxiliary Missionary Society will be held on Thursday evening, Jan. 30, 1817, at Spa Field's Chapel; when Dr. Collyer will take the Chair, at half past six precisely.

ORDINATIONS.

Wednesday evening, Sep. 25, the Rev. Henry le Vavasseur, dit Durell, was devoted to the work of the holy ministry, in the temple of the independent church of St. Helier, Jersey. Mr. Messervy began the service, by reading the scripture and prayer; the Rev. John Sohier delivered a discourse on the importance of the gospel ministry, from Mark xvi. 15. The Rev. Francis Perrot proposed the usual questions, and received the confession of faith. A most solemn charge was given to the new minister, by the Rev. Clement Perrot, of Guernsey, grounded on these words, 'An ambassador is sent unto the nations,' Obadiah 1. The Rev. Francis de Faye, of Guernsey, preached to the people from 2 Cor. viii, 23, 'They are the messengers of the churches, and the glory of Christ.' The whole service was conducted in the most edifying manner, and to the satisfaction of a very respectable and numerous assembly.

Thursday, 26. The Rev. Ph. Messervy was set apart over the congregation of St. Aubin. Rev. H. Durell began the service, by reading the scriptures and prayer. Rev. Francis De Faye delivered an introductory discourse, on Acts xx. 28, 'the church of Christ which he has purchased with his blood.' The Rev. John Sohier proposed the questions. Rev. Clement Perrot offered up the ordination prayer, and gave the charge, from

Eph. vi. 21, 'Tychicus a beloved brother and faithful minister in the Lord.' The Rev. Francis Perrot addressed the people in a very pathetic manner from 1 Cor. xvi. 10, 11, and concluded the service by prayer. The meeting was attended by a crowded and respectable audience, much impressed by the solemn service.

CHAPELS OPENED.

On August 6, 1816, a newly-erected meeting-house was opened at Stoke row, near Ipsden, Oxon. The congregation, which was originally collected by itinerant preaching, has recently increased under the ministry of Mr. Wilmot to above 200 persons. Hitherto they had worshipped in a large but inconvenient room, not capable of receiving more than 130 hearers: nearly 70 therefore were frequently obliged to stand around the door and windows. But even this place, it was expected, could be retained only a few months longer. Under these circumstances, the proprietor of some freehold land in the vicinity of the old place of meeting, gratuitously offered a plot of ground for the erection of a commodious house; and neighbouring ministers being consulted, readily promised to lend their aid. The hearers, generally, are poor; but by zealous exertions, and the liberal donations of a few in superior stations, they have been able to raise nearly 100*l.* The building, which was done by contract, has cost about 350*l.* To assist in liquidating the debt, neighbouring ministers have subscribed a recommendation of the case, and the board of ministers in London have added their signatures. On the day of opening the new meeting house a large company assembled: on which occasion the collections amounted to 20*l.* The Rev. Mr. Hyatt preached in the morning; the Rev. Mr. Owen in the afternoon; the Rev. Mr. Howse in the evening.

The case is now before the public, and will, it is hoped, receive the degree of attention it justly merits.

Nov. 7. Was opened, by three sermons on the occasion, Albion Chapel, Moorfields, built for the congregation of the Rev. Alex. Fletcher, of Miles's Lane. In the morning Dr. Waugh preached from Exod. xx. 24, last clause. In the afternoon, Mr. Fletcher himself preached from 2 Chron. vi. 41. and in the evening, the Rev. Mr. Jay, of Bath, from Matt. iii. 9. Mr. Slatterie, of Chatham, Mr. Hyatt, of the Tabernacle, &c. assisted in the devotional services, and a handsome collection was made on the occasion.

Dec. 10. Trevor Chapel, Brompton Row, was opened for Divine worship; when three appropriate sermons were preached; that in in the morning, by the Rev. Dr. Collyer; that in the afternoon, by the Rev. H. F. Burder, A. M. one of the tutors of Hoxton Academy; and that in the evening, by the Rev. Dr. Winter. A large company of ministers of different denominations, attended on the occasion; and the devotional services were conducted by Drs. Nicol and Waugh; Messrs. Dunn, Cobbin, Sloper, Greig, Elvey, Pinchback, Cloutt, Bunce, Morison, Hooper and Hughes.

The above commodious chapel has been erected by the friends of the Rev. J. Morison, of Chelsea; and if a numerous and respectable attendance on the day of opening is to be considered as a pledge of future success, the friends of religion in that neighbourhood may congratulate themselves on the pleasing prospect which opens to their view.

The Rev. J. Innes's Chapel, Camberwell, having been for some time shut up for enlargement, was reopened, on Thursday, Dec. 12. In the forenoon, the Rev. G. Ford of Stepney, read the scriptures, and engaged in prayer. Rev. W. Jay, of Bath, preached from Isa. liii. 10. Rev. G. Clayton, of Walworth, concluded.

In the evening at six, the congregation reassembled. Rev. J. Humphries read the scriptures, and prayed. Rev. Dr. Waugh preached on Isa. lxiv. 1. and concluded with prayer.

VAUXHALL CHAPEL, (near the Gardens) which has been taken by the Rev. Francis Moore, late of Plymouth, will be opened for Divine worship, on Wednesday, Jan. 8, and sermons preached by the Rev. Rowland Hill, and the Rev. Messrs. G. Clayton, and J. Hyatt. [See the advertisement on the cover.]

LONDON.

IRISH EVANGELICAL SOCIETY,

Opening of the New College, Prussia Street, Dublin.

We have peculiar satisfaction in announcing to our readers, the opening of the above seminary, for the education of pious and approved young men for the Gospel ministry. This event took place on Wednesday, October 16, when the Institution was commended to God, in a peculiarly solemn and interesting manner, at a public meeting for prayer, &c. which was held in the library and lecture-rooms of the establishment. The Rev. T. Loader, (the Tutor) introduced the services by stating the objects of the meeting, and by reading the scriptures. Mr. S. Simpson, of Usher's-quay meeting-house, and Mr. Stratten, of York-street chapel, prayed. Mr. Cooper then delivered an address, in which he congratulated the company on their seeing the accomplishment of what many had been labouring and waiting for, nearly 20 years; shewed the importance of the Gospel ministry, and of providing for a succession of faithful ministers; the necessity of being

peculiarly circumspect and cautious in admitting candidates, and of giving them a suitable education. Mr. C. dwelt with much emphasis on the evils resulting from the too common practice of educating unconverted youths for the sacred office, and concluded his address by earnestly exhorting the assembly to remember the Institution in their daily prayers. The Rev. D. Stuart, of the Antiburgher chapel in St. Mary's Abbey, addressed the students (8 in number) in a very appropriate and affectionate manner, recommending diligence in their studies, with unfeigned humility and inward devotedness to God. Mr. Loader said, 'he had not intended to speak on the present occasion, but felt himself unable to keep silence.' He spoke from evidently strong, but pleasing emotions; and besought the people to consider his peculiarly critical situation, and give him their prayers; especially, that he might have WISDOM to plan every thing in the best way; PERSEVERANCE to execute those plans; and FORTITUDE to bear up against all consequences.—Mr. Davies prayed the last prayer, and closed the services; which, from their interesting nature, will not be forgotten by any who were so happy as to be present.

A letter had been written to London, requesting that a meeting for prayer might be held among the students at Hoxton, on the same evening, and at the same hour. This request was immediately acceded to, and, at 7 o'clock on Wednesday evening, they assembled in the library, with the exception of but 3 or 4, who were necessarily absent. The Rev. J. Thornton, of Billericay, and Mr. Wilson, also attended. Mr Hunt and Dr. Simpson concluded.

Such is the union that will serve Ireland; a union of hearts in the best of causes. And we think the union of so many Christians, of different denominations, in England, Scotland, Iceland and Wales, in the Irish Evangelical Society, and the new Academy, augurs well to them both.

The Academy is vested in the hands of five Trustees in London, who are of different religious denominations, as follow:

Rev. Dr. WAUGH ..... of the BURGHER SECESSION,
—— G. JERMENT ..... of the ANTIBURGHER, Do.
T. WALKER, Esq. *Treasurer to the I. E. S. London*, of the CALVINISTIC METHODISTS,
JESSE CURLING, Esq. ..... of the CHURCH OF ENGLAND,
THOS. RICHARDSON, Esq. *one of the Secretaries to the I. E. S. London* ..... } of the INDEPENDENTS.

We hope the well-wishers to the cause of Christ in Ireland, will not be backward to contribute to the general support of this important Institution, and particularly to the formation of a useful Library. Many books, mathematical instruments, and curious specimens of art and nature, which lie almost useless in the possession of individuals, might, if presented to the academy, be of incalculable service.

BRITISH AND FOREIGN SCHOOL SOCIETY.

On Thursday, Dec. 12, a numerous and respectable Meeting of this valuable Institution took place at Free-mason's Hall. Among the company we noticed the Lady Mayoress and her daughter, and a number of Ladies of high respectability, among whom were several of the Society of Friends. The Meeting was rendered peculiarly interesting by the presence of many Foreigners of rank. The following were of the number: Baron Strandman, the Russian and Prussian Consuls, a nobleman of rank in the embassy of the former; M. Billing, a member of the Legion of Honour, who has interested himself in the dissemination of this system in France; Sultan Katte-gerry, from Mount Caucasus; Sir John Jackson, Bart. John Smith, Esq. M.P. Mr. Joseph Hume, the Rev. Rowland Hill, and several other philanthropic characters.

His Royal Highness the Duke of Sussex took the chair about half past 12. The Report was read by Mr. Foster. Mr. W. Williams, in a speech of considerable length and ability, moved the reception of the Report, which was seconded by Mr. John Smith. Sultan Katte-gerry, supported in this country by the Emperor Alexander, while preparing to be a Missionary in his native country, Tartary, moved thanks to the Prince Regent, and the Dukes of Kent and Sussex. Rev. Mr. Hughes, seconded the motion. The Duke of Sussex then returned thanks in a very impressive and popular address, warmly recommending the subscription for rebuilding the *Mother School*, in the London Road. Rev. Mr. Schwabe, in behalf of Baron Juste, the Saxon Ambassador, expressed the high sense his Excellency entertained of the utility of the Institution, and concluded with moving thanks to the Duke of Bedford, and Mr. Joseph Hume seconded the motion. Sir John Jackson, returned thanks for the honour done to the Vice Presidents. Mr. Yeoland, of Malta, lamented the state of the Maltese, and moved thanks to the Treasurer and Secretary, seconded by Mr. John Pugh. Dr. Schwabe returned thanks, and read a letter from the Bishop of Norwich, apologizing for his absence. The Rev. Mr. Clayton moved thanks to the Ladies' committee, which was seconded by Mr. Robert Steven, who adverted to the progress of the Institution in Ireland, by which 23,000 children are now educated. Rev. J. Townsend moved thanks

to the Auxiliary Society, and was seconded by Rev. Rowland Hill. Mr. Griffinhoofe returned thanks. The Rev. Mr. Cox warmly supported the principles of the Institution. The business concluded with cordial thanks to the royal chairman, and a handsome collection.

DOMESTIC INTELLIGENCE.

CAUTION TO DRUGGISTS, &c.

On Wednesday, Nov. 20, the Coroner's Inquest was taken on the body of Mrs. Rachel Fage, of King Street, Tower hill, who when walking with her husband on Saturday evening, the 16th, found a small parcel in the street, of what, they supposed, was Epsom salts, a part of which she took on Sunday morning, and died in about ten minutes. It was afterwards found that the substance she swallowed was not Epsom salts, but *Oxalic Acid*, which had been purchased by a young man at a druggists, for the purpose of cleaning boot-tops, but was dropped accidentally in the street.

The caution we suggest is, that in all cases *without exception*, the name of the article sold in a shop, should be *legibly* written on the wrapper, or if in a bottle, pasted on a label, in *words at length*. This is generally done at respectable shops, and should be enforced by law.

EFFECTS OF DRUNKENNESS.

William Anderson, who was executed Dec. 10, for the murder of John Levi, whom he had stabbed with a knife while fighting with him in the street, left the following confession, which ought to be generally known, and may with propriety be read in all the Sunday schools, as an awful warning against sabbath-breaking and drunkenness.

'I Wm. Anderson, just at the point to die for murder, do acknowledge before Almighty God, that I was so in liquor at the time that I am entirely ignorant of what I did, not doubting but from the circumstances that I did commit it. I had no animosity or malice against the unfortunate man. I am heartily sorry, and I pray that all whom I may have offended will forgive me. I would, as a dying man, warn all young men from Sabbath-breaking and drinking, for by that means I am brought to this end; and I would urge this upon all publicans, not to let any one in liquor have any more, for had I been turned out, the dreadful catastrophe had not happened. May all (particularly my companions) take warning, and fly to the Lord Jesus Christ, who, I trust, has pardoned me all my sins, and from the wrath to come. I die in peace, and as I hope to be forgiven, I again say, I did not know what I did. 'WM. ANDERSON.'

'GEO. SIMPSON.'

To the last moment he persisted in asserting, that he was too much intoxicated to know what he did. He continued to cry even upon the scaffold.

At 9 o'clock his body was cut down, and given over to the surgeons of St. Bartholomew's Hospital for dissection. His friends and connections are said to be respectable.

FETTER LANE LECTURE.

We understand that the Lecture which used to be carried on at Fetter Lane, on THURSDAY evenings, will hereafter be on WEDNESDAY evenings. The preachers are the Rev. Drs. Waugh, Winter, Nicol, Rippon, and Collyer; and the Rev. Messrs. Burder, Ford, Hughes, Townsend, Good, J. Clayton, Cox, and H. F. Burder.

EDINBURGH BIBLE SOCIETY.

By the 7th Report of this society, just received, it appears that *that* Society beside distributing the Scriptures among their own poor, by means of Auxiliary and Visiting Societies, they have also distributed Bibles to the North and South of Scotland, and to the Shetland and Orkney Islands; they have also distributed the Gaelic Scriptures in the Highlands, and to persons who have lately emigrated thence to America. Bibles have been also distributed in the families of the military, and some have been sent by a gentleman into France. Beside books they have in the past year voted the following sums of money.

To the British and Foreign Bible Society - - - -	£1900	0	0
Do. for Bibles and Testaments - - -	392	4	2
For the Oriental Translations printing at Serampore - -	300	0	0
For the Hebrew N. T. printing in London - - -	200	0	0
And to the following Societies, viz. the Sunday School Society for Ireland—the Hibernian Society—the Society for native Irish circulating Schools —and the Gaelic Society in Edinburgh, 50*l* each - -	200	0	0

Which with their various expences amount to 3550*l*. and within about 70*l*. of the sum total of their receipts.

MISSIONARY CHRONICLE
FOR JANUARY, 1817.

Missionary Rooms, No. 8, Old Jewry, Dec. 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 Mr. Geo. Hodson, Assistant Secretary, No. 8, Old Jewry, London.

QUARTERLY PUBLICATIONS.

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 to send it 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, or upwards.

It is requested that the Secretary of each Auxiliary Society, &c. will send up an account of the number of Collectors who will be entitled to the *Quarterly Publications*, stating the means by which they may be forwarded, with the least expense. 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*.

OTAHEITE.

In a letter from the Rev. Mr. Marsden to the directors dated Paramatta, March 6, 1816, he says, 'The last information, I received from Mr. Davies and his colleagues (at Eimeo) gave me to understand that not less than *seven hundred* natives were under instruction, and many persons of consequence among them. The knowledge of the Christian religion appeared to have a general spread. There are two women even from the Marquesas, a distance of more than 700 miles, under instruction.'

Mr. Marsden then proceeds to recommend the introduction of the simple arts and of commerce among them, as necessary for their comfort and their morals; and particularly mentions the culture of the sugar cane, which is remarkably fine there, and the growth of cotton.

The directors have paid much attention to the civilization of the natives, which the last missionaries who were sent out, are well qualified to promote; and the judicious suggestions of Mr. Marsden will no doubt be duly considered.

We are glad to hear that Mr. Crook with his family has proceeded to Eimeo. In a letter dated Sydney, New South Wales, Jan. 6, 1816, which is but just come to hand, Mr. Crook says, 'Not doubting that you have received mine, giving you an account of our determination to join our brethren at Taheite, and of our preparation for the same for more than twelve months past, by learning printing and studying physic, I have now to inform you, that we are just about to take our departure in the Active. We are to spend a few days at New Zealand, which I hope will afford an opportunity of making some useful observations. We then proceed direct for Eimeo, and by the very pressing invitations which you will see in the letters I enclose, you may judge how we are likely to be received. My dear wife and all the young ones are in high spirits, and I can assure you our dear brethren at Eimeo might have spared their arguments on her account. We are by the good providence of God, and the kindness of Christian friends, laden with such things as are necessary.'

By the *Sydney Gazettes*, lately received from New South Wales, it appears, that several persons belonging to the *Brothers*

and the Hal, two vessels that visited New Zealand for trade, have been killed by the natives, the occasion of this massacre will probably be more clearly developed hereafter.

But the writer of the Gazette adds,—'Accounts have been received from the Missionaries at the Society Islands (whose abode has for a length of time been fixed at the island of Eimeo) of a nature perfectly contrasted to the foregoing gloomy and discouraging intelligence. Several religious tracts have been prepared by the gentlemen of the mission, in the Taheitan tongue, and proportionate numbers of printed copies forwarded from Sydney for their use. A regular school has been a long time open for the instruction of persons of all ages who had a desire to be taught. The numbers that attended were varied by the circumstances of the times, and seldom exceeding 50 or 60, until lately, when the number of pupils exceeded 660. The number of candidates for Christianity exceeded a thousand. The few Missionaries that are there stationed are cheered with the pleasing prospect now before them, but have had a severe loss in the recent death of Mr. Scott, an able and active Missionary. Independent of those taught at the school, many others have learned to read under the tutorage of their own countrymen, whose books they borrow occasionally, and thence accrues a new source for the extension of knowledge. Idolatry has received an universal shock, and totters from its foundation throughout all the islands. Some of the opposing chiefs, with the priests and their followers, endeavour to prop the rotten fabric, but their efforts conspicuously tend to the acceleration of its fall.'

AFRICA.

Extract of a Letter from Mr. Anderson.

Griqua Town, July 31, 1816.

It appears that some of the natives who had attached themselves to this station, had behaved very badly, and had even threatened the life of Mr. Anderson.

Mr. Anderson says 'One of these has returned to a sense of his duty, and seems to express sorrow on account of his conduct; he has asked me and the captain pardon, which was freely granted. Many who were in a lukewarm state are, I hope, recovering; and we trust that God will cause our joy on this account greatly to increase. A pleasing circumstance occurred this morning. It was remarkably cold; one of the most severe mornings we have had this season, accompanied with snow, which is quite uncommon. Our morning worship on the week days is at sun-rise; it was my turn to engage. I asked myself, 'Shall I have the bell rung? It is so cold nobody will come.' However, the bell was rung; and, to my surprise, more attended than usual. I was much comforted, and told the people it afforded me fresh encouragement. The portion of scripture for the morning was the 92d Psalm, and I can assure you the cold did not prevent attention.'

'Last Sabbath was a season of refreshment to many. Brother Smit, from Thornberg, was here on a visit, with some of his people (Bushmen). He informs us that the Lord has blessed his preaching to two of them. At the Lord's Supper I noticed several communicants from different churches. It afforded me much pleasure to observe the union, and to know that God has blessed the labours of our brethren Smith, Saas, Ebner, and Semlen.'

NAMAQUALAND.

The journal of Mr. Schmelen for 1815, contains some remarkable occurrences.

At his stated residence, now called *Bethany*, the word of God has been rendered the instrument of conversion to many persons, who, on a credible profession of their faith, have been added to the church. 'I have baptised,' he says, '105, viz. 19 men, 46 women, 25 boys, and 15 girls. During the year 34 women, three boys and three girls died. The habitations of the people are about 100 in number.'

Mr. Schmelen, with some of the brethren, visited various kralls of the natives, every where preaching the word, and conversing with the people. The ignorance of the poor creatures who had never been instructed was deplorable indeed. A few instances may be selected.

'Who do you think made the world?' 'You must have made it, assisted by your brethren.' 'Do you think that all mankind will rise again?' 'We should all have lived again, but the hare went to the herdsmen in the field, and said, as I must die and not live again, so must men die and not live again.' This it appeared, from several other conversations held with the natives in different places, was the general opinion. On this account they have a great antipathy to the hare; and when one is caught, they will tear it to pieces, saying, 'It is your fault that we shall not live again.' At one place which Mr. S. visited, the story was thus related to him. 'The moon once said to mankind, As I die and become alive again, so shall you die, and live again; but the hare answered, It is no such thing: as I die and live not again, so must it be with you.'

At another place a man being asked if he thought that a man could have made the heavens, replied that he thought he could. 'As to the sun,' said he, 'I always supposed that the people at the sea, where the sun goes down (the western coast of Africa) made it: and

when she goes down, they cut her in pieces and fry her in a pan; then put her together again, and bring her out at the other (the eastern) side.' These people repeated the story of the moon. 'In the day,' said one of them, 'the sun is over our heads, but at other times she must give place to the moon. The hare told mankind that we must die and not live again; and that is the reason when the moon is dark and sometimes becomes ill.'

Some seemed to be unable to say what was good and what was bad; yet one said, 'To kill one another is not good.' Being asked about the Sun, one said, 'I know not who made it:' and being told that God made it, he said, 'Another god must keep it from falling upon us.' When asked, 'What do you teach your children?' they replied, 'We teach them nothing but how to find their victuals in the field.' 'How do you treat your wives?' 'Our wives are not good, therefore we must beat them.'

At another place he found the people had a remarkable tradition concerning the deluge. They told him that once the water covered all the land, even the highest mountains, and all mankind were drowned, except one man, his wife, and children, who were saved in a great dish. After a long time, the man observed that the waters were diminished, he therefore sent forth a crow, but she returned soon after. He then sent out a second crow, which returned with a lump of clay in her beak. At length the great dish rested on a high mountain, whence the family went out and peopled that country; that the man's name was HAIEI KOOEP, and his grave, they believe, is yet to be seen there. Hence, every time they pass a grave, they throw a few stones and sticks upon it, as a token of respect; sometimes offering a petition that he would preserve them from death, or that he would give them abundance of cattle, sheep and goats.

Yet these poor ignorant creatures were in general, very eager to receive instruction. Some of them entreated the Missionaries to continue with them to instruct them, and others travelled far in order to reside near them.

Mr. Schmelen being very desirous of proceeding to the western coast, to discover, if possible, the mouth of the Great River, by means of which the wants of the Missionaries might be supplied, encountered extreme danger; and at one time, being destitute of water in a horrid wilderness, and the wheel of his waggon being broken, he was in the most imminent danger of perishing with his companions; but, having obtained a better guide, he at length, on the 26th May, 1815, happily discovered the ocean, and found a ship, a whaler, that had anchored there a few days before. Mr. S. calls her the *Prince Toun*, of London, Captain John Gradon. The captain took two of the people on board, and treated them in a very friendly manner, sent their company food, and fresh water for several days; he also sent them a copy of Dr. Watts's Psalms and Hymns: in return for these presents, Mr. S. sent him two oxen and several sheep. He was informed, that this was not their usual anchorage, but about a week's distance south of it, where several vessels usually meet together. Mr. S. thinks that must be the mouth of the river Kooising.

In the course of his journey, Mr. S. met with several persons at the places he had before visited, and had the pleasure to find that the seed sown had produced much fruit. The whole country seems prepared to receive the word, and he earnestly requests, that more Missionaries may be sent.

MADEIRA.

Letters have been received from Mr. Pearson and Mr. Medhurst, on their way to the east, dated Madeira, September 27th. It appears that they met with many heavy gales in the Channel, were obliged to put back into Deal, and it was nearly three weeks, from the time of their embarking at Gravesend, before they took their last look of England, off the Lizard. 'But,' says Mr. Medhurst, 'with such prospects as ours, you may rest assured that we were not overpowered by our feelings—yet we felt some pangs at parting.'

The brethren speak in high terms of the kindness of Captain Weatherhead, (of the General Graham) who encourages them in all their endeavours to do good. They went ashore at Madeira, and attended the worship of God on the Sabbath, conducted by an English clergyman in the house of the Vice Consul.

They had an opportunity of viewing the superstitions of the Romish church on the island, which gave them much pain. There was nothing they observed in the buildings or inhabitants to attract, but, 'the climate is delightful, and the warmth genial, but not oppressive.'

RUSSIA.

A Lady of Rank in Russia is about to publish 'An account of Protestant Missions,' with a view, it is understood, to promote Missionary efforts in the Russian Empire. In these important designs, she has the able assistance of the Rev. Mr. Pinkerton.

A work is now publishing, quarterly, at Basle in Switzerland, the object of which is to diffuse intelligence respecting the operations of Missionary and Bible Societies. Price one dollar per annum.

INDIA.

ESCAPE OF A WIDOW FROM THE BURNING PILE.

(From the Sydney Gazettes.)

A letter from Calcutta, says: 'About a fortnight ago, a distressing accident, well calculated to place the horrid superstitions of the natives in their true light, took place in the town of Burdwan. An aged Hindoo of the Kulwar, or spirit-vending tribe, died; when his widow, an old woman of 72, in compliance with the customs of her ancestors, and to prove her lasting attachment to the deceased, resolved on sacrificing herself at his funeral pile. The faggots being heaped up, the preliminary ceremonies concluded, and the body of the deluded wretch being anointed with oil, she was led to the stake, and bound down by a strong cord. Fire was then placed under the pile, the lower part of which soon began to blaze. The flame had no sooner ascended to the body of the devotee, than she began to struggle, and soon succeeded in making her escape, in consequence of the rope by which she was secured having been consumed. Being now at liberty, she rushed precipitately towards the police officers on duty there, piteously calling to them to save her from destruction. She was led away amid the murmurs of an interested and disappointed multitude, and after languishing in extreme pain for two days, paid the forfeit of her blindness and folly.'

ORDINATIONS.

Ordination of Mr. Evan Evans, a Missionary to South Africa, at Bala, August 21, 1816, conducted by ministers of different denominations

The morning service commenced at 10, by singing. Mr. Griffiths, of Carnarvon, read Isaiah lx. and 1 Tim iii. Mr. Richardson, of Carnarvon, prayed. Mr. S. Lloyd, of Bala, asked the questions, which were answered in a satisfactory manner by the candidate, Evan Evans. An address was then made to the congregation; desiring that so many as had well considered the questions that were asked, and the answers given, and judged E. Evans a proper person to be sent as a Missionary to instruct the heathen, would signify their approbation by lifting up their hands. The shew of hands was general through the whole congregation, in number about 3,000. Mr. J. Elias delivered the charge, Mr. Phillips, of Neuaddluzd, engaged in prayer. Mr. Reynolds, of Chester, preached from Rom. x. 15, 16. and Mr. E. Richardson in Welsh, from Isaiah ii. 2, 3. and concluded the service.

At 3 o'clock, Mr. Havard, of Brecon, began the service, by reading and prayer; Mr. J. Elias preached from Luke xxiv. 46, 47, and concluded the service.

At 6, Mr. Reynolds, of Chester, read the scriptures, and prayed; Mr. James, of Birmingham, preached from Rev. xxii. 1. and Mr. D. Peters, of Carmarthen, in Welsh, from Jer. xxiii. 29.

On Thursday evening, Dec. 12, Mr. John Smith was ordained a Missionary to Demerary, to supply *Le Resouvenir*, the station occupied by Mr. Wray, before his removal to Berbice. Dr. Waugh prayed; Mr. Hawksly delivered an introductory discourse; Mr. Lewis proposed the usual questions, to which Mr. Smith gave very satisfactory replies, with a brief declaration of his faith. Mr. Burder offered up the ordination prayer; Mr. Young, of Margate, delivered an affectionate charge; and Mr. Finley, of Tunbridge Wells, concluded the service by prayer.

Mr. Smith was to embark at Liverpool, in the William Neilson, for Demerary.

The Directors of the Missionary Society return thanks to an unknown friend for a parcel of books, accompanied with some useful hints respecting civilization, for the use of the Missionaries in South Africa.

They return thanks also, for the present of another parcel of books, intended for the library at Malacca, sent in consequence of Mr. Milne's request, intimated in the Appendix to the last Report, page 45, which they beg leave to repeat.

'The friends of the Society will perform a useful service to this mission, by the present of books of Theology or Science. The following would be particularly acceptable;—Comments on the scriptures, by Poole, Henry, Doddridge, Scott, Guyse, Campbell, Macknight, Brown. Hebrew, Greek, Latin, Chinese, Malay, or any Oriental Lexicons, &c. The works of Owen, Goodwin, Leighton, Hall, Howe, Watts, Doddridge, &c. &c. Encyclopedias, books of Geography and Astronomy, School Books, Sunday School and Reward Books, Catechisms, Tracts, &c. &c.

The books may be sent to the Society's rooms, No. 8, Old Jewry, London, where they will be thankfully received, and gratefully acknowledged.

The Directors also return thanks to several Ladies and Gentlemen for sundry presents of curiosities, by which their Museum has been much enriched.

CHINA.

Mr. Morrison dates his last letter July 12, 1816, on board the DISCOVERY: having been invited to attend the embassy of Lord Amherst to the Emperor of China, as one of the interpreters, he was to embark the next day on board the ALCESTE frigate for Pekin.

MISSIONARY CONTRIBUTIONS.

[*Collections and Anonymous Donations only, from 16th November to the 16th December inclusive.*]

Congregational Collections by the CALVINISTIC METHODISTS, in the County of MERIONETH, NORTH WALES—transmitted by Mr. Gabriel Davies, 13th September, 1816.

	£	s	d	£	s	d
Bala Bethel Chapel	7	0	0			
G. D.	1	0	0			
Six Monthly Collections by the Sunday School at Bethel Chapel	8	2	10½			
Trerivaedog	1	17	6			
Landerfel	1	11	0½			
Llanuwchllyn	2	4	4			
Glyn	0	14	2			
Penbryn	1	14	0			
Llidiarde	0	11	4			
Talybont	1	8	10			
Pack	1	8	7			
				27	12	8
Cerrigdridion	2	1	0			
Llangwm	1	14	0			
Yspytty	1	3	2			
Cwmpenannner	1	1	8			
Penmaelmo	0	8	6			
Bettws y Coed	1	1	7			
Dolyddelen	1	18	0			
Capel Garmon	0	8	3			
Llandrillo	0	17	0			
Cynwyd	0	8	6			
Glanyrfom	0	15	2			
Corwen	0	14	6			
Tregeiriog	1	9	7½			
Dolgelley, 4 Monthly Collections	3	4	4			
Trawsfynydd	2	7	11			
Barmouth	3	0	9			
Bryntirion	0	7	1½			
Dyffryn	3	0	5			
Gwynfryn	1	2	1			
Bwlch	0	18	6			
Sion	0	10	7			
Bryncryg	1	8	6½			
Curt	0	11	7			
Towyn	0	16	9			
Aberdovi	0	10	0			
Harddlech	0	12	0			
Penrhyn	0	17	7½			
Talsarneu	1	2	0			
Maentwrog	0	19	9			
				35	10	11
				£63	3	7

Collection by the Calvinistic Methodists, at Bangor, and Capel y Graig, Caernarvonshire, by Rev. R. Owen	5	0	0
Making with 32*l.* inserted in the last list, the total sum of 37*l.* from the Calvinistic Methodists in Caernarvonshire, remitted by Mr. Owen.			
Friend from country, by Rev. Rowland Hill	50	0	0
Adults, taught in the late Countess of Huntingdon's Chapel, Bath, from March 17 to Oct 6, by do.	1	0	0
By kind Lydia	15	0	0
Female Auxiliary Society for the spread of the gospel at Deal, by Mary Woodruff, Treasurer	5	0	0

				l.	*s.*	*d.*
The Glasgow Youth's Auxiliary Missionary Society, by Mr. John Morison Duncan, Treasurer				30	0	0
A few of the inhabitants of the village and parish of Invergordon, by Mr. Hector Holmes, merchant there				20	0	0
Subscriptions of the Bristol Juvenile Missionary Society, by Mr. J. Talbot, Treasurer				45	0	0
Sincereta				3	0	0
Rev. Mr. Seaton and Friends, Andover				10	0	0
Gloucestershire Auxiliary Missionary Society, by Mr. O. P. Wathen, Treasurer.						
Half-year's Subscription from Ebley Chapel	18	3	0			
First Fruits from Chedworth	3	3	0			
Late Rev. Mr. Thomas and Friends, Cam	3	11	0			
Collected by Mrs. Offley, Pankenhill	10	14	6			
Do. Small Subscriptions on Cards, by Mrs. Wood, Rodborough	1	10	0			
Ditto, ditto, by Miss Wathen, Woodchester	1	9	7			
A Friend, by Rev. G. Garlick	1	0	0			
Subscriptions	10	8	9			
				£ 50	0	0

Collections by the SUNDAY-SCHOOLS *subsisting amongst the Calvinistic Methodists in Cardiganshire, South Wales, in aid of the London Missionary Society, transmitted by the Rev. John Williams Lledrod, and Rev. Ebenezer Morris, Twrgwn.*

Schools.		*l.*	*s.*	*d.*
No. 1.	Rhydefelin	8	4	6
2.	Llywnpiod	3	10	2
3.	Llanarth	1	0	0
4.	Ffosyffin	3	8	6
5.	Tregaron	8	3	7½
6.	Dyffrynilar	1	18	0
7.	Llanddewibrefi	1	15	0
8.	New Quay	4	0	0
9.	Penant	6	14	10½
10.	Twyddffynnon	5	1	3½
11.	Capeldewi	1	13	0
12.	Cwmhwylog	1	9	6½
13.	Cwmgasseg	2	10	9
14.	Bonterwyd	1	18	0
15.	Penllwyn	4	16	2½
16.	Rhiwarthenisaf	3	6	6
17.	Aberyffrwd	4	12	0
18.	Aberystwith	10	0	0
19. 20. 21.	Borth, Gwaryraltt, Brynbwl	7	11	6
22.	Blaenpenal	4	3	4
23.	Cynod	10	5	0
24.	Blaenplwyf	3	3	3½
25.	Cwmystwyth	1	14	0
26.	Abermeirig	5	10	0
27.	Tverddol	2	14	0
28.	Capel-y-graig	1	1	6
29.	Llanddewiaberarth	3	13	6
30. 31.	Pengarn, Glanfred	6	2	6
32.	Lampeter	3	3	1
33.	Llanddeiniol, by James Morris, Esq. Carrog	2	2	3
34.	Bontrhydfendigaid	5	7	0
35.	Llanrhystyd	8	14	1
36.	Bethania	2	2	6
	Carried forward....	141	9	6

				l.	*s.*	*d.*
	Brought forward,			141	9	6
No. 37.	Llanon			1	17	7
38.	Llanilar			4	1	9
39.	Llanafan			1	5	11
40.	Rhdlwyd with its branches			9	6	10
41.	Llangeitho with its branches			14	3	9
42.	Ty'nycoed			1	1	0
43.	Penmorfa			4	6	9
44.	Cardigan			5	0	0
45.	Bleancefn			3	0	0
46.	Blaennerch			5	4	2
47.	Llangryfon	5	4 9			
48.	Bethel	5	0 0			
49.	Felinrhydsain	1	14 6			
50.	Bwlchyrhandir	1	3 9			
				13	3	0
51.	Pensarn			4	0	0
52.	Llechryd			5	16	0
53.	Twrgywn			3	9	6
54.	Gwannifor			1	3	6
				£. 218	9	3
Prayer Meeting, Newport, Essex, &c. by Rev. H. Hopkins				4	1	6

Bridge End Auxiliary Missionary Society, Glamorganshire.

Neath, Rev. Mr. Bowen			6	0	0
Maendy, —— Mr. Davies			1	11	0
Altwen, —— Mr. Davies			3	10	0
Craigybar, —— D. Jones			1	11	8½
Tabor, do.			1	2	6
Hermon, do.			1	2	6
Llandovery, John Jermyn			1	9	0
Bethesda, Rev. T. Williams			3	10	0
Neath Benefit Club, True Friends' Society, Green Dragon, by Rev. T. Edwards			3	0	0
Ditto ditto			1	1	0
Mayam, Collection at, by do.			0	10	0
Merthyn, Rev. Methusalem Jones			1	9	10
Brecon, —— T. Powell			5	5	0
Penmain, —— D. Thomas			1	1	0
Groeswen, —— Mr. Hughes			5	5	0
Llanharen and Tayhirion, by Rev. D. Jone			3	13	0
Caerleon, Rev. James Williams			2	10	0
Hermon, Rev. Morgan Lewis			1	3	0
Church at Cymmar, Glynconwg, by Mrs. Powell			0	7	0
Three Crosses, Rev. L. Powell			1	19	0
Gower, ditto			0	5	4
Talgarth, Rev. J. Jones			1	10	0
Collections, &c. at Bridge End.					
New Castle Church	5	17 1			
Town Hall	2	16 2			
A small Sunday School	0	10 6			
Old Castle Church	5	8 2			
Various at Tabernacle	17	18 10½			
			32	12	9½
Baram, Rev. R. Howell			1	0	0
Swansea, Ebenezer, Rev. D. Davies	10	9 0			
Castle Street, by Cards	8	19 2			
Subscriptions	12	1 6			
			31	9	8
Llanwityd, D. William			2	0	0
Subscriptions by Rev. T. Edward			1	11	0
			£. 117	9	4

POETRY.

ODE FOR THE NEW YEAR.

AN ESTIMATE OF TIME.

'*A wise man's heart discerneth both Time and Judgment.*' Eccl. viii. 5.

1.

A YEAR renew'd, the thought renews
Of Time's perpetual flight,
Beyond its bounds extends our views
To regions out of sight.

2.

Time bears unnumber'd myriads on,
Nor leaves behind their trace;
And we shall go as they have gone,
And others take our place.

3.

Time is the space to mortals giv'n
To cultivate the mind:
To seek a lasting home in heav'n,
And all who seek shall find.

4.

Each passing Year, each flitting day,
Like stages marks our road;
And he who walks the narrow way
Shall reach the bless'd abode.

5.

Time feasts on all terrestrial things,
And all around destroys;
Yet, ever changing, with him brings
New labours, hopes, and joys.

6.

Time deals us hours and days to use,
And notes how we improve;
But every day and hour we lose
Is register'd above.

7.

But time shall end—to each how soon,
Before its final close!
Some rest at dawn, and some at noon,
And some at eve repose.

8.

'Tis wise, while time yet spares our breath,
The proffer'd grace to take;
That when we sleep the sleep of death,
We may in glory wake.

PRAISE FOR THE PECULIAR MERCIES OF THE PAST YEAR.

'*Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.*'—Psalm xc. 15.

O Thou who the year with thy goodness hast crown'd,
For blessings abounding our praise should abound;
Through times and through seasons thy bounty we trace,
O kind was thy providence, rich was thy grace!

Thy wisdom and justice, with lenient hand,
Have humbled our pride, and afflicted our land;
The clouds of the summer have pour'd forth their rain,
As if weeping our crimes they would wash out the stain;

Yet Britain's last struggle was gen'rous and brave,
To vanquish the haughty and rescue the slave;
Religion and reason disdaining to hear,
Like brutes they were tam'd, and corrected by fear.

The sound of thy gospel afar has been heard,
The isles of the south have received the word;
Across the wide waters thy heralds were sent,
And lo! thou wast with them wherever they went.

The seed sown in patience, at length taking root,
How plenteous the harvest, how precious the fruit!
The word of salvation their vices reproves,
And changes the tigers to lambs and to doves.

The day-star of heaven illumines their souls,
Their idols they cast to the bats and the moles;
And oft shall the mariner joyfully see
New temples arise in the islands to Thee.

Subdue by thy Spirit, the sword of thy mouth,
The east and the west, and the north and the south;
Thy messengers round the wide universe send,
And set up the kingdom that never shall end.

ALIQUIS.



Bland Sc.

Rev. Samuel Hillyard.
Bedford.

Pub. by Williams & Co. Stationers Court February 1st 1817.

THE

EVANGELICAL MAGAZINE

AND

Missionary Chronicle.

FEBRUARY, 1817.

BRIEF MEMORIAL

OF THE

REV. JAMES WRAITH,

Late of Hampstead, near London;

(TAKEN FROM HIS FUNERAL SERMON BY THE REV. JACOB SNELGAR, WHO SUCCEEDS HIM.)

THE Rev. James Wraith was born at Elland, in the West Riding of Yorkshire, the 28th of May, 1734; and, when about four years old, was removed to Mirfield, the place of his father's nativity. His boyish days passed away like those of most other children; yet even at this period he felt some impressions respecting a future state and the importance of religion. What education he received was at a Grammar School in the neighbourhood; but his learning was much interrupted by secular employments, his attention being frequently required in the affairs of husbandry. It was in his *fifteenth* year, under a discourse he then heard, those impressions were produced which he never afterwards lost, and which were connected with the succeeding events of his life. He thus expresses the convictions of his mind: 'I found myself in an awful state, guilty before God, and liable to everlasting punishment; I was in great fear; I saw hell before me; I had little sleep in the night; and it was the language of my heart, What must I do to be saved?' Two circumstances very greatly conduced to strengthen the feelings with which he was then exercised.—An acquaintance having invited him to take a walk on the sabbath-day, introduced him to a gay company of young persons; they had prepared various entertainments; but as soon as he discovered his situation, conscience gave an alarm: he says, 'Surely Belshazzar did not feel more when he saw the hand-writing upon the wall:—I stood trembling, pale as death:'—*he had the resolution to withdraw.*—The other event, to which I allude, was the sudden death, by a violent fever, of a young man remarkably profligate, and notoriously profane.

In his *eighteenth* year Providence removed him to a more favourable situation for religious advantages, where he had frequent opportunities of hearing Evangelical preaching: then it was he saw there was a way by which mercy could be dispensed to sinners; he was conscious of a change in his views, the Lord gave him a spirit of prayer, every sermon was useful,

retirement became his element, the Bible was precious, his thoughts were chiefly engaged on divine things, and there was a material difference between his former and his present state. A sermon from John i. 29, was very useful to him; to adopt his own mode of expression, he says:—'While the preacher was speaking, in the most affecting manner, on the sufferings of Christ, both in Gethsemane and on Calvary, my mind was so intent, that I seemed to be at the spot, and I felt a sympathy as if I suffered with him, and shared his pangs. This was then my resolution, 'I will be for the Lord, and not for another.'

'If I ne'er find the sacred road,
I'll perish crying out for God.'

About five years after he began to exhort in private meetings; and several persons were seriously impressed. He then became the *village* preacher; in which he persevered *fifteen* years, from no other motive and with no other recompense, than the duty and the pleasure of doing good. The words of the prophet always administered to his encouragement: 'Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.' Isa. xlix. 5. In these labours he passed through many seasons of darkness; he was sometimes reduced to the painful necessity of choosing his *text*, at the moment when required to address a congregation; he complains: 'though he enjoyed freedom in preaching, the chains which he left at the pulpit door would bind him again on his return:'—and he had many thoughts of relinquishing these services. The experience of the excellent Bunyan, personal affliction, and the divine word, contributed to stimulate and embolden him. The dialogues of the pious Hervey he read, at this time, with pleasure; and his preaching coincided with the subjects so ably treated in those volumes.

In the Spring of 1772, he was requested to visit a destitute congregation at Bolton, in Lancashire, which appeared to him providential; he accepted a unanimous invitation to become their pastor, and was ordained over them in the succeeding Autumn. There were many serious people in the surrounding villages, and with the most disinterested considerations he entered upon this sphere of usefulness.

'I continued,' says he, 'in this town *ten* years; and I have reason to bless God that my poor labours were attended with success. I delivered four sermons every week at home; one or two evenings were spent in the adjoining parishes; and it gives me pleasure to say, that in the principal places where I preached, within about six miles of Bolton, chapels have been built, congregations raised, and ministers settled.' The loss of one of his deacons, and the death of another valuable member of the church, together with some strange notions which prevailed on a few leading articles in religion, induced him to exchange this for another situation. He remarks: 'There were some persons of high Calvinism, so very quick-sighted as to see all things done and finished from eternity; to mention justification by faith was an absurdity: to speak of good works, even in a believer, was to lose sight of Christ, and rob the Saviour of his crown; and to insist on our sanctification as the evidence of our justification, was treason.' He was afterwards removed to Wolverhampton, in Staffordshire; where 'a church was formed, and a considerable number of souls brought to the knowledge of the truth.'

He was also honoured in send-

ing *three* persons into the ministry; and during *ten* years' residence at Wolverhampton, he embraced frequent opportunity of preaching in various parts of Staffordshire, Lancashire, Yorkshire, and Warwickshire: he took journeys, likewise, for the same purpose, to Bristol, London, and Plymouth.

After leaving Wolverhampton, he spent a few months at Chorley, in Lancashire, from whence we follow him to this closing scene of his ministerial career and earthly course.

The following lines were the last he ever wrote respecting himself: 'I had several invitations to preach in different places; but the cloud seemed to point to Hampstead, a place then the most unpromising, having never been settled with a minister.'

One and twenty years of his valuable life were spent in this populous village. It is almost superfluous for me to say more; for which of you is ignorant how unblameably he behaved himself? He was esteemed by persons of every religious denomination; the world had no evil thing to say of him; and all concurred in this testimony, that '*He was a faithful man, and feared God above many.*'

Mr. Wraith had attained the great age of *eighty-one years*, and finished his course with joy on the 1st of May, 1815.

ON THE SEALING INFLUENCE OF THE HOLY SPIRIT.

A SEAL is used sometimes for the purpose of security and secrecy, and sometimes for the purpose of confirming and authenticating some important document.* For the latter of these purposes a seal appears to have been used in very remote antiquity. Thus when the Jews returned from Babylon, they dedicated themselves by a solemn covenant to the service of God, and to that covenant the representatives of the people affixed their seal.† So when Ahasuerus issued the edict in favour of the Jews, the writing was sealed with the King's signet.‡ When Jeremiah purchased the estate of Hanameel, the writing, by which the conveyance was made, was signed and sealed according to the law and custom.§ It is probable that a seal was employed for the purpose of ratifying contracts even before writing, at least alphabetical writing, was in use, and we find that a signet or seal was worn by one of the sons of Jacob.

Whatever of a significant nature is used for the purpose of confirmation, may, in a more extended sense, be denominated a seal. A seal appears to have been in effect equivalent to an oath. 'An oath for confirmation is an end of all strife.' A seal denotes by a *significant action* that which an oath expresses by *significant words*; and God himself, who condescended to employ the one, did not disdain to have recourse to the other. It is remarkable that God was pleased to employ both methods in his gracious intercourse with Abraham. 'When God made promise to Abraham, because he could swear by no greater, he sware by himself; and willing more abundantly to shew unto the heirs of promise the immutability of his counsel, he confirmed it by an oath.'‖ In his covenant with Abraham also he enjoined the right of circumcision, which is expressly termed *a seal* of the righteousness of faith. It was a solemn pledge given by God of the fulfilment of his promises to Abraham, of his acceptance of the faith of Abraham, and of his accounting it to Abraham for righ-

* See many valuable remarks on this subject in a Sermon by Bishop Horsley.

† Neh. ix. 38. ‡ Esther viii. 8.
§ Jer. xxxii. 10. ‖ Heb. vi. 13—17.

teousness. And as all who should be partakers of the same faith were to be partakers of the same blessings, this was a standing memorial, a permanent attestation to the righteousness of faith, and consequently a pledge of the enjoyment of eternal life to all who believe.

Now if the institution of a certain *rite* may be said to be a seal, with how much propriety may the gift of the *Holy Spirit* be represented as a *seal*; that is, a *pledge* on the part of God, that all the promises of the covenant of grace shall be fulfilled—a pledge which he will not fail to redeem at the glorious day of our complete redemption.

The application of this metaphor to the gift of the Holy Spirit requires distinct explanation. It may be regarded in two points of view.

First, The visible and miraculous descent of the Holy Spirit upon the first Christians, was an attestation to the truth and the divine origin of Christianity.

The powers thus communicated to the Apostles were the credentials they had to exhibit, as the proof that they were ambassadors of Christ, and that Christ was the Son of God, the true Messiah, the Saviour of the world. Christ promised to his disciples, that when he should leave them, to return to the Father, he would give them another Comforter, even the Spirit of truth. After his resurrection, he commanded them to remain in Jerusalem till the promise should be fulfilled. It was accomplished on the day of Pentecost; and its accomplishment became the evidence that Jesus had ascended to the right hand of the Father, that his sacrifice had been accepted, and that his intercession had been effectual: it was therefore a proof of the truth of Christianity, and a pledge that all its promises should be fulfilled. And since the hope of every believer is built upon the Saviour's meritorious sacrifice, and glorious exaltation, the gift of the Holy Spirit is, in a general sense, the seal of every Christian's hope of final and eternal redemption.

Secondly, The ordinary influences of the Holy Spirit on the hearts of believers are the seal of their own personal interest in the blessings of salvation.

This is evidently the doctrine of the apostle Paul, who says to the Ephesians, 'Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption:'* and again; 'After that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession.'† And again, addressing the Corinthians, 'It is God who hath sealed us, and given the earnest of the Spirit *in our hearts*.'‡ This clearly intimates, that the residence of the Holy Spirit in the heart, known by his powerful operations in producing holy desires and affections, is a sacred pledge that we, as individuals, shall actually be made partakers of the promised felicity.

But it is important to inquire into the way in which these operations of the Holy Spirit become the earnest of heaven; so that when they are experienced, the future glory may be confidently and legitimately anticipated. And it may be observed

1st. *That the seal of the Spirit is an interpretation of the design of God to make us personally partakers of complete redemption.*

If it was said by the ancient philosophers, Nature does nothing in vain, may it not be said of the

* Eph. iv. 30. † Eph. i. 13, 14.
‡ 2 Cor. i. 22.

God of nature and of grace, that he does nothing in vain? Do we not discover, in a thousand instances, a wise end to be answered by the contrivances which creation exhibits? Do we not trace a wise and gracious design in the structure of every part of the human frame, and the adaptation of every organ to its proper function? Does it not appear in the eye, in the ear, in the hand, in every limb, in every muscle, and in every nerve? Do they not all harmoniously conspire to the wellbeing of the creature so constituted? And is it not evident, that God must have an end in view in that stupendous work which is represented as a new creation? Must not the renewing of the mind of man be designed to fit him for some new life, for new enjoyments, for new exercises of his powers? Will God produce a capacity, and not provide its appropriate gratification? But if God bestow not a future and eternal life, all this preparation, effected by divine agency, seems to be but of little value, of little utility. Nay, it must issue in disappointment and wretchedness! But this cannot be. The commencement of the work of mercy is the pledge of its continuance, the earnest of its completion; and therefore the Holy Spirit, the great agent, is himself the earnest of the day of complete redemption.

2ly. *The operations of the Holy Spirit produce a growing fitness for eternal salvation.*

If 'without holiness no man shall see the Lord,' then we infer that the possession of holiness justifies the expectation of being admitted to that felicity. When it is said, that 'into the heavenly city nothing can enter that defileth,' we infer, that they whose defilement is removed, whose nature is sanctified, shall obtain an entrance. Now the Spirit of which we speak is the Holy Spirit. This is his appropriate designation, because the production of holiness is his characteristic work. In proportion as this advances, preparation for heaven, and progress towards it, are attained. With these views the apostle Peter gives thanks to God for having made Christians meet for the future inheritance; but in this ascription he proceeds on the firm assurance, that where such meetness is effected, final redemption is secured.

3dly. *The effects produced by the Holy Spirit on the heart are actually a part of the promised redemption.*

'The kingdom of God is righteousness and peace, and joy in the Holy Ghost.' God hath made us, if true believers, partakers of a divine nature. And what is this, but restoration, in part, to the felicity which he has prepared. In proportion as we resemble him, and are conformed to the perfect example of our divine Redeemer, we attain the true dignity of our being, and answer the end of our creation. In what can the happiness of heaven so much consist, as in the entire perfection of that resemblance? Now, if the outlines of the image of God are distinctly traced upon the heart, shall not the likeness be completed? But they are actually and prominently marked out by the Spirit of God. The seal which he has impressed upon the heart exhibits the image of God, and the features themselves proclaim both their heavenly origin and destination.

The peace that passeth all understanding, the joy which is unspeakable and full of glory, and the hope full of immortality, are beyond all doubt the commencement of the promised bliss. Are they not beautifully represented as the first fruits of the Spirit? When

the Israelites, who went to explore the land of Canaan, gathered and produced to their brethren the grapes of Eshcol, were not these the earnest and the pledge of the promised land? As evident is it, that the joys of God's salvation upon earth are the pledge of those in heaven.

Far, indeed, is the scriptural view of this interesting subject from giving countenance to enthusiastic pretensions.

If a man maintain, that he has a firm hope of future blessedness, and assign, as a reason for that confidence, some sudden impulse, some impression of which he can give no rational account, we may be justified in regarding his persuasion as visionary and enthusiastic. But a humble believer in Jesus may utter the language of confidence, because he finds he has the evidence of a change produced in his heart, which he cannot rationally account for on any natural principle; and which the word of God instructs him to ascribe to the Holy Spirit, and to regard as the earnest of the heavenly felicity. How gladdening to the renewed heart is the clear discernment of this evidence, after instituting a faithful scrutiny! What serenity it diffuses through the soul! What blissful anticipations it cherishes! What a purifying influence it exerts! Alas! that so many Christians should discover but little solicitude after its attainment! May every pious reader give all diligence to make his calling and election sure, importunately supplicate the powerful influence of that Holy Spirit, who is the earnest of the heavenly inheritance, and most assiduously be on his guard, not to grieve that Holy Spirit of God, whereby we are sealed unto the day of redemption.

H. F. B.

A CALL TO MORE IMPORTUNATE PRAYER FOR THE SUCCESS OF MISSIONS.

(Continued from page 10.)

In my last paper on this interesting and important subject, I directed the attention of the Christian public to the necessity of extraordinary supplication at the present juncture;—to the topics which their prayers should embrace;—and the occasions on which they should be offered. I now proceed to state

The precepts, examples, and encouragements which are to be found in the word of God, that bear immediately upon this practice.

First, I will state the precepts by which we are bound to this duty; i. e. to make the spread of the Gospel in the world, a standing topic of private family, social and public prayer. All I can attempt is a *selection* of passages in which this duty is enjoined.

In Isaiah lxii. 6, 7, we find this extraordinary language, which not only enforces the duty of prayer, but the utmost importunity. 'Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish and till he make Jerusalem a praise in the whole earth.' Mysterious condescension! Amazing language, that such insignificant creatures as we are should be permitted and even commanded to lay hold of the skirts of Jehovah's garments, and address him with the importunity of the wrestling patriarch, 'I will not let thee go except thou bless me;' but this passage is no less surprizing than another which precedes it. Isa. xlv. 11. 'Thus saith the Lord, the Holy One of Israel, and his maker, Ask of me things to come concerning my sons; and concerning the work of my hands, command ye me.' Ought we not then to abound in a duty to which we are directed by such an exuberance of

divine condescension and grace? Ezek. xxxvi. 37. After God had expressly promised the purification and enlargement of his Church, he adds: 'I will yet for this be enquired of by the house of Israel to do it for them.' Thus teaching us, that the most absolute promises are to be made the matter of most importunate prayers. Need I quote the well-known injunction of Christ to pray for an increase of labourers in the moral harvest, delivered both to the twelve apostles and the seventy disciples, when at two different times he gave them their commission to preach the gospel, and which is binding upon the conscience of all his people, as long as a single pagan shall be without an instructor?

But passing by all other precepts, I come to that remarkable directory of our devotions, usually denominated the *Lord's Prayer*. This sacred formulary, which was given to teach us 'what things to pray for,' though containing but six petitions, prescribes three of them, and those the first three, on the subject of Christ's kingdom in the world. 'Hallowed be thy name; Thy kingdom come; Thy will be done on earth as it is in heaven.' All these involve the cause of missions. As it begins, so it ends. 'Thine is the kingdom, and the power, and the glory, for ever. Amen.' I submit it to the consideration of every Christian, and every Christian minister, whether they have sufficiently entered into the spirit and design of this most impressive instruction, a proper attention to which may serve instead of a thousand precepts on the performance of this duty. With this rule before us, let us ask ourselves, if a proportionate share of our prayers and our hearts has yet been allotted to the advancement of that kingdom which is 'righteousness, peace, and joy, in the Holy Ghost.'

Secondly, I will select a few examples by which we should be stimulated.

It may be safely affirmed, that a very large part of the prophetic writings, the Psalms, and the Epistles, is composed of the prayers of good men for the enlargement and prosperity of the church of God. For what purpose can we conceive the author of the Bible has preserved these closet exercises of the saints of former dispensations, while he has suffered myriads of mighty events to be passed over in silence, but to teach his people in every age, the necessity and importance of missionary prayers? Look into the closet of David, and see him perpetually striking his harp to those sacred odes which embraced as their subject his fervent desires for the kingdom of Messiah. Look through the opened window of Daniel, and see him at the hazard of his life supplicating for the accomplishment of inspired predictions. Behold Jeremiah prostrate amidst the ruins of the temple, and entreating Jehovah to arise and have mercy upon Zion. See the apostle of the Gentiles lifting up the hands which the chain of his captivity weighed down, and pouring out those prayers for the spread of the gospel, which are scattered over all the Epistles that were written during his imprisonment. Witness the beloved Apostle, in his secluded isle, breathing out his desires for the accomplishment of his own sublime visions, and exclaiming with intense ardour, 'Come, Lord Jesus, come quickly.' To which a redeemed multitude respond with similar feelings, 'Amen, even so come, Lord Jesus.'

The Christian that is wanting in fervent, constant prayer, for the spread of the Gospel, knows but half the holy and blissful sympathies of the church of God, and, like a limb half palsied, feels but

that partial glow of vital warmth which is the sad consequence of impeded circulation.

Thirdly. I will enumerate some encouragements by which we should be excited.

There are no prayers to which we have so many and such powerful encouragements as those which are presented for the success of Christian Missions. And at this we feel no surprise, when we recollect that none more certainly connect themselves with the eternal counsels of Jehovah's mind, the accomplishment of his noblest works, and the manifestation of his brightest glories.

How often has he repeated the assurance, that such prayers shall certainly be answered; and that whenever a spirit of prayer very generally prevails through his Church, we may speedily expect to see the glorious things spoken of the city of the living God. Isa. xli. 17—19. 'When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them; I the God of Israel will not forsake them; I will open rivers in high places, and fountains in the midst of vallies: I will make the wilderness a pool of water, and the dry land springs of water: I will plant in the wilderness the cedar, the shittah tree, and the myrtle tree, and the oil tree; I will set in the desert the fir tree, the pine, and the box tree together.' These promised waters are the influence of the Holy Spirit, given in answer to earnest prayer, and producing in the moral wilderness a state of spiritual cultivation. Psa. cii. 16, 17. 'When the Lord shall build up Zion, he shall appear in his glory, he will regard the prayer of the destitute, and not despise their prayer.' Mark the words which follow: 'This shall be written for the generation to come.' Isa. lxv. 24. In this passage the triumphs of the church are represented as achieved while she is in the attitude and the act of prayer. 'And it shall come to pass, that before they call I will answer; and while they are yet speaking I will hear. The wolf and the lamb shall feed together; and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.'

'Tis a great encouragement to activity when we are assured that not a single effort shall be ultimately lost. This is exactly the case with regard to our prayers for the conversion of the heathen. It is in reference to this that he has declared, that 'the seed of Jacob shall not seek him in vain.' Not a petition that was ever presented in faith and fervor from the beginning of the world, for the universal diffusion of the gospel, shall be unanswered. The event may be delayed, but it must one time or other be accomplished. Prayers that seemed at the time to die away in air, and to be buried in oblivion, while ages rolled over the place of their interment, shall all be awakened by the blast of the seventh angel's trump, and obtain a glorious resurrection on that day, when it shall be proclaimed, 'The kingdoms of this world are become the kingdom of our God and of his Christ.' Multitudes of other prayers shall sink never to rise. Their petition was neither for God's glory nor our benefit; but these can never be lost.

If we examine the page of Ecclesiastical History, whether it be inspired or uninspired, we shall perceive that great spiritual effects have usually followed a prevailing spirit of prayer. It was during the united prayer of the vast congregation of the Jewish people, that the cloud of the divine glory took possession of the temple of Solomon. It was during the prayer of the Son of God

himself that the Holy Ghost descended upon him like a dove. It was when the disciples were met together on the day of Pentecost, to make supplication with one accord, that the first miraculous effusion of the Spirit was poured out, to baptize the infant church of Christ. In subsequent ages, the same effects have followed the same means. Every remarkable revival of religion has been preceded, or attended with an extraordinary spirit of prayer. And there is abundant reason from the word of God to conclude, that whenever the church shall devote herself to this spiritual exercise in an eminent degree, the hour is at hand when the voice shall be heard from the eternal throne: 'Arise! shine! for thy light is come, and the glory of the Lord is risen upon thee.' God will not be unfaithful to his word. Whenever we do our duty in the full sense of the term, he will in still greater perfection accomplish his promise. The blessing is ready to be bestowed, nothing is wanting but the Church's prayers to fetch it down from heaven to earth. Societies are formed —Missionaries gone forth—the Scriptures are translated into many tongues, and circulating through many countries—God is waiting to be gracious—and now what is wanting?—Nothing but a spirit of intense and general prayer. This seems all that is necessary to make way for that last and greatest effusion of the Spirit which is to introduce the Millennium. The instruments are rapidly completing—the means and resources collecting with surprising velocity; and the great God, in the attitude of preparation for some mighty work, only waits to be acknowledged and importuned as the all-sufficient agent to fill the earth with wonders. He has placed his foot in the valley, and seized the mountain by its top, and waits only the signal which he had fixed for himself in the prayers of his people, 'to make the rough places plain, and the crooked things straight, that the glory of the Lord might be revealed, for all flesh to see it together.'

—*Think what will be your reflections, when from the windows of the skies you shall look upon a renovated world, and see the beauties of holiness which shall cover every region,* —when you shall hear the heavens and the earth celebrating together the universal reign of Christ—while the eternal Father, stretching out his hand over the new creation, shall exclaim, 'Behold the effects of prayer.'—Think, I say, what will be your reflections, and how fervently you will wish that you had abounded more in those supplications which were the best legacy you could bequeath to a miserable world, and some of the purest joys which would follow you to the skies.

My fellow Christians, suffer then the word of admonition: abound in prayer, yet more, that the blessing of God may rest upon the exertions now making for the spread of the gospel through the earth. If one advocate of the Missionary Society exclaim, Money! Money! Money! another shall join the melody, and convert it into harmony, by adding, Prayer! Prayer! Prayer! If one tell the public that Money is the blood and the bones, and the flesh and the sinews, of the Missionary Society, another shall complete the figure, and say, Prayer is its animating soul. The Society wants both, in yet far greater measures than it has received either, in order to bring it to 'a perfect man, unto the measure of the stature of the fulness of Christ.'

If I may venture to propose such a plan, I would suggest to

every Christian, the propriety of making the prosperity of Missions the leading subject of his closet devotions every Monday morning; and to the head of every Christian family I would suggest the same topic on the same day as the leading subject of family prayer. This plan would be likely to ensure a degree of solemn attention to the subject, and establish a sweet and hallowed communion of feeling between the most distant parts of the Christian church, and that even in the closet, where Christian fellowship is least likely to be felt. This plan is not original. It was adopted in Scotland and America, so long since as the year 1744. See Jonathan Edwards's Call to united extraordinary Prayer: a treatise which I most earnestly recommend to the perusal of the religious public, as peculiarly excellent, and singularly appropriate to the present season.

I. A. J.

ORIGINAL LETTER OF THE LATE REV. GEORGE LAMBERT.

To the Editor.

SIR,

THE following Letter was addressed to the students at the Rotheram Independent College. It was occasioned by some unpleasant, though groundless disputes, between the young men and their resident tutor, respecting the internal management of that institution. Having answered the design of its worthy author, it fell into my hands; and as the venerable man is now in eternity, I trust it will find a place in your Magazine. Perhaps too, I may indulge the hope, that such appropriate advice, delivered in so excellent a spirit, as appears in this Letter, will not be in vain to those who are training up for the ministry in our public seminaries.

Haverfordwest. J. B.

My dear Brethren in Christ,

While I have nearly finished my course, and the ministry received of the Lord, to testify his free, rich, and sovereign grace to my fellow-sinners, you are preparing to put on the harness, that, as champions for divine truth, you may, in your day, oppose the evils and errors of the age in which you live. May each of you be found a faithful, diligent, and devoted servant to the best of masters: that you may not only enjoy present wages in your work; but, at last, a crown of righteousness, and an incorruptible inheritance!

Permit me, with the most tender affection of an elder brother, sincerely to recommend to you a close study of the doctrine taught by Jesus; and also the imitation of his bright and blessed example. His humble deportment, patient submission, moderate use of all things, but abuse of none; and his ardent zeal, ever directed to one object, viz. the glory of God, and the good of mankind as connected therewith. In these, and innumerable other instances, we are called to drink into his spirit, that we may follow his steps, and that his life may be made manifest in us.

May you and I learn of him, who was meek and lowly in heart, that we may find peace and rest in our own souls, and be honoured by all around us. Humility is not only the Christian's ornament; but it is the Minister's silent argument, that the truths which he preaches to others have made an impression upon his own mind; and have moulded his heart into the doctrine which he recommends. If you wish to be intrenched in the affections of the people of your future charge, or to be fortified

against the shafts of calumny, aimed at you by the enemies of the gospel, be clothed with humility, which is productive of present happiness, and insures future honour:—'Before honour is humility.'

In patient submission, he also bowed to the authority of his earthly parents; but especially to his heavenly Father; and you, my dear friends, will, I hope, consider, and look up to your tutors, as *fathers*—honouring, loving, and yielding to their authority, as those who watch for your good. Suffer them to be your guides; and follow their instructions and directions cheerfully, constantly, and with confidence in their superior judgment. Leave them to determine what is best for you to pursue, when, and for how long. That which may appear irksome to you at present, they may see, and you afterwards find, to have been highly profitable; yea, absolutely necessary.

Our dear and divine Master discovered the greatest moderation in the use of all things: He rose early, redeemed time, and filled it up with diligence. Jesus was never idle, but always active; he assumed no exterior pomp, and was content with such plain fare as was ministered to him. While often hungry, he had nothing to eat; thirsty, he had to supplicate water from a Samaritan woman; and, when wearied by going about to do good, he had not a place where he could lay his head. Let us also be moderate in our diet, as we cannot too much indulge the appetites of the body, but we are sure to injure the powers of the mind. From long experience, I have found that the plainer was my food, the better I was capacitated to pursue my ministerial labours. Ardent spirits and most fermented liquids eventually injure the constitution. Few animals are found stronger than the ox, or more spirited than the horse, which drink nothing but water. Timothy, probably of a weak and debilitated constitution, might require a little wine for his stomach's sake, and his frequent infirmities; but even in his case, only a *little* was requisite; and even that, from an assigned cause. Be sober, in order to be vigilant, exemplary, and useful; content with such things as are set before you; guarding against every species of extravagance or waste; for Jesus commanded his disciples, and still requires it of his followers, 'to gather up the fragments, that nothing be lost.'

Like him, may our warmest zeal be devoted to the glory of God, as connected with the good of mankind!—Keep the eye of your minds steadily fixed upon Him, who, through the whole course of service, and suffering here on earth, never once lost sight of his object; and who, with his dying breath, could say 'I have glorified thee upon earth.'—The law of truth was upon his lips; the love and life of it in his heart; He never hid it, shrunk from it, but exhibited and exposed it openly. He lived for God, and he died for men; and he now holds out the crown of life to all that shall be found faithful unto death. My prayer shall be, 'That the Spirit and grace of Jesus may make each of you a burning and shining light in your day, and in that place you may afterwards be fixed in by his unerring providence; and my request to you is, that you will pardon the freedom I have taken in this address; that you will all study the things that make for peace; and may we at last meet in that kingdom where righteousness will be universal, and peace everlasting!

I remain, with the utmost desires for your harmony, happiness, and usefulness,

Your fellow servant, and affectionate friend in Christ,

G. LAMBERT.'

THE EFFICACY OF THE HOLY SCRIPTURES, ILLUSTRATED BY THE EXPERIENCE OF A POOR CRIPPLE.

THE formation and progress of the British and Foreign Bible Society in this country, has detected the errors and prejudices of various classes of Christians. We have heard on one side some persons maintaining that the Bible was of itself sufficient, without the aid of a living teacher, to lead the world to a saving knowledge of Jesus Christ, and thereby undervaluing the Divine appointment of a Gospel Ministry?

Another class of persons, alarmed at the progress of the Bible Society, and fearing that she would interfere with Missionary Societies, has insisted on the absolute insufficiency of the Scriptures, unless accompanied by religious instruction. Both are in error; the one by ascribing too much, and the other too little, to the possession of a Bible. Both must allow, that success in either case depends alone on the teaching and illumination of the Holy Ghost; and who will venture to limit his operations? There can be no doubt that the Great Head of the Church, in commissioning his apostles, and afterwards ordinary ministers, to publish the gospel to every creature, appointed the ordinance of preaching to be the grand means of evangelizing the world; we cannot therefore too highly prize this institution of Jesus Christ. But I cannot go the length of those who assert that it is of no use to send Bibles, unless you send Teachers also. This is opposed by numerous instances of persons who have been made wise unto salvation, by the teaching of the Holy Spirit, in reading the Bible, without any other instructor whatever.* A notable instance shall be given in proof of this. To assert otherwise would, I humbly conceive, be an impeachment of the wisdom and mercy of God, and lead us into the very spirit of Popery. The insufficiency of the Scriptures alone, and the impossibility of any (as a poor Irish Catholic once said) but 'College-bred men being able to understand them,' has been the pretext for that Mother of harlots shutting out the common people altogether from the pure unadulterated word of God. Where the Bible and Christian teachers can be introduced together, let us gladly embrace the opportunity; but where, for the present, the Scriptures only can find an entrance, let us not fail to circulate the sacred volume to the greatest possible extent.

The revival of the order of Jesuits has no doubt been resorted to with a view of checking the progress of the Bible, and propping up the tottering power of Antichrist; for Popery can no more maintain itself where the Scriptures are in the hands of the people, than Egyptian darkness could consist with the bright shining of the meridian sun.

This 'body-guard of the Pope,' out of which spies are selected and placed in every kingdom in Christendom, are very active in report-

* We cannot forget the great benefit resulting to Europe, and the whole world, from printing and circulating the Scriptures at the time of the Reformation. A deadly blow was given to the BEAST by giving the Scriptures to the people in their own tongue: and it will not, perhaps, be going too far to conclude, that, in this way, God has designed utterly to overthrow Antichrist.

ing to Rome any symptoms of liberality on the part of the Catholic clergy, in reference to the printing or circulating of the holy Scriptures. Let increasing opposition on their part, urge the Committee of the Bible Society to direct their chief exertions at *present* towards supplying Popish countries. Thousands and tens of thousands of Catholics have drunk of these living streams, and are now able to discern the reasons of their clergy for depriving them of the Scriptures. They now find, that although there are some things in the sacred word too deep for them, yet, that the way of a sinner's acceptance, and pardon through the Lord Jesus Christ *alone*, is so plainly taught therein, that a way-faring man, though a fool, shall not err. The progress of divine truth is certain, though gradual as the morning light. And all the attempts of her enemies to stop her career of mercy, will be ultimately as unavailing as to impede the sun, in his journey from east to west, from visiting the countries which lie within his range. The instance of success which I shall now give you, attending the reading of the Scriptures under the teaching of the Holy Spirit, without any advantage whatever, either from commentaries, conversation or public preaching, is not of an ordinary cast. The clear view of Scripture, agreeable to the analogy of faith which he acquired, must commend itself to every man, and prove a fresh stimulus to every friend to Bible and Missionary Societies, to promote a further and more enlarged circulation of the sacred volume.

A worthy minister thus writes: 'Having preached occasionally in the village of Overton, (in Hampshire) I was informed of a poor cripple who lived there, of the name of *William Churchman*, remarkable for his knowledge of the Scriptures, who did not appear to have read any book but the Bible, nor conversed with religious people of any denomination, nor to have attended any public worship. My curiosity was much excited by this account, and I formed an instant determination to visit him on the evening of the following Sabbath. As I approached his cottage, its exterior gave me at once an idea of the wretched poverty of the inhabitant; the roof decayed, the windows, of which there were two, with scarcely one unbroken pane, were stopped with straw, hay, and many coloured rags. The shattered door was open. On entering I beheld, seated on a little stool, (which, with a broken chair and an old oaken table, composed the whole furniture of the miserable hovel) an object, whose appearance was expressive of greater wretchedness than even that of the habitation itself. His countenance appeared to be that of a man about 30 years old, pale and squalid; his head of an immoderate size, formed a shocking contrast to his withered limbs, which were not larger than those of a child of ten years old, distorted and deformed by several curvatures, both in the legs and spine. He was reading when I went in: and designing to conceal my errand, I accosted him with a very careless air, 'William, how do you do? What book is that you are reading?' He raised his head to look at me, and replied with a look and tone of seriousness and affection, which instantly removed all these unpleasant sensations his appearance had excited, 'The New Testament of our Lord and Saviour Jesus Christ.' 'Ha!' said I, 'I have heard you religious people say, that a great deal of good may be

got from that book, perhaps you can tell me if it be so; for I am sure I am bad enough, and if it will make me better, I'll read it too.'

He replied very gravely, 'If the same Spirit who moved holy men of old to write it, open your heart to understand it, then it *will* do you good; but not else, for 'the natural man receiveth not the things of the Spirit of God, for they are foolishness to him: neither can he know them, because they are spiritually discerned.' 'But,' rejoined I, still affecting ignorance of his meaning, 'How came you then to understand them? Surely you cannot be a learned man?' Eyeing me with a solemn and piercing attention, he said, 'Sir, I don't know you, nor do I know why you came here; but this I know, that I am commanded by this book, to be ready to give to every man that asketh a reason of the hope that is in me, and I pray God, that I may be enabled to do it with meekness and fear: you see, Sir, what a cripple I am, but you do not know what a sinner I am.'

'You a sinner,' exclaimed I, 'how can that be? you are not able to get about to drink, game, dance and carouse as the rest of us can; how then, in the name of wonder, is it possible that you should be a sinner?' 'True,' said he, 'I could not; but yet I am one of the very vilest of sinners, for I believe no son of Adam ever sinned in the way I have done; for I thought because God Almighty had made me such a poor lame cripple, and punished me so much, I supposed for nothing, that therefore I might take the liberty to sin without fear; for I thought that he would never be so hard as to punish me here and hereafter too: so that because that was the sin I could most easily indulge, I delighted to curse and swear, and I am sure I made such new oaths and curses, that even if you have been used to swear yourself, they would make you tremble to hear them. However, blessed be God, who, during a sickness, awakened me in the prospect of death, and made me miserable,' (for he then knew no other way to heaven than by his own works.) 'Dear me,' interrupted I, 'what other way can there be than doing all the good we can, in order to gain the favour of God Almighty?' He answered, 'By the deeds of the law shall no flesh living be justified, for by the law is the knowledge of sin: not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost.'—'But,' continued he, 'in this distress I tried to pray, but of all the prayers you ever read or heard, I believe you never heard any thing like it. I said, 'Lord, I am a poor sinner that never did any good in my life, and now I am afraid I must die and go to hell; but, O Lord, if thou canst save me, pray do, though I do not know how it can be. O try me once more, and I will be better than David: he prayed seven times a day, but I will pray eight times, and read twelve chapters.' But by praying, I only meant reading eight Collects out of my mother's Prayer Book.'—'Well,' interrupted I again, 'what can be better praying than reading those excellent Collects?'

'Ah, Sir,' said he, very earnestly, 'you might read all the prayers over that ever were made by man; you might make very good prayers for yourself; or if you were a bishop, or some such great man, you might make prayers for other people, and yet never pray yourself in your life.'

'Well,' said I, 'this is very strange; what is praying then? He replied, 'Praying is telling the great God what we *feel* that we want of him.'

Returning to his story, he said he got something better, and set about his task, but soon found he did not pray. 'But, blessed be God,' said he, 'although I left off performing my task, he did not suffer me to leave off reading the Testament; though the more I read the worse I was, for I read it all through, and all seemed to condemn me. Now I can see in it exceeding great and precious promises, but I could not see any of them then: I could only attend to such awful words as these: 'Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? where the worm dieth not, and the fire is not quenched.' Yet I began to read the Testament over again, and when I came the second time to the blessed first chapter of the first epistle of John, and read these precious words, 'The blood of Jesus Christ his son cleanseth us from all sin,' I felt that precious blood relieve my wounded conscience, and I seemed to myself as if I was in a new world. I could *now* repent, I could believe, I could love God, and if I had had a thousand lives, I could have laid them all down for Christ.'

'These are wonderful things,' said I, 'that you tell me; but what was the reason why God shewed them to you? was it because you were so earnest in reading the Testament?

He replied, with inexpressible energy, 'Who hath saved us, and called us with a holy calling, not according to our works, but according to his purpose, and grace given us in Christ Jesus before the world began.' 'What,' exclaimed I, 'can you make me believe, that the great God ever thought any thing about such a poor insignificant crippled man as you are, before he made the world?' 'Yes,' said he, 'else why is it said, 'chosen in him before the foundation of the world, that we should be holy, and without blame before him in love.'—'Surely,' said I, 'you have never sinned since that time?' He replied, 'In many things we offend all: if we say we have no sin, we deceive ourselves, and the truth is not in us.'—'But,' said I, 'if you should sin so much as to go to hell after all this, you had better have remained as ignorant as I am.' He replied, 'Being confident that he who hath begun a good work in you, will perform it until the day of Jesus Christ. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand. Who himself bare our sins in his own body on the tree.'—'Do I understand you rightly? that it does not signify what sins you commit, or how you live, now Christ is become your Saviour?' He replied, with a loud accent of animated and holy indignation, 'God forbid! how shall we who are dead to sin, live any longer therein? for the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live, should not any longer live unto themselves, but to him that died for them and rose again.'

Looking at me while he was thus speaking, he saw a rising tear which I could no longer suppress, and instantly cried out, 'I am sure, Sir, you are not what you seem: I adjure you to tell me what you are, and why you came to see me?'—'My dear Christian bro-

ther,' said I, 'it is true as you say, I am not what I seem; I am a poor sinner, who, like you, have been led by the Holy Spirit to trust in that Jesus who died for the ungodly.' After a short pause, he said, 'I have heard one of the neighbours say, there is a strange kind of man who comes sometimes to David Trueman's house, and that folk call him a *metridate*, or some such name; are not you the man?'—'Yes, my dear friend, I am the man. I have just been telling your poor neighbours, that the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.'

Never shall I forget his look or his action: rising hastily from his seat, and grasping one of my hands in both of his, he instantly dropped on his knees, and lifting up his eyes, beaming with ecstasy, he cried aloud—'O my God, I thank thee, thou hast not only answered but exceeded my request: I prayed that I might see and converse with one of thy people before I died, and lo, thou hast sent me one of the ministers of Jesus. And now, my dear Sir,' added he, 'you must tell what you said to the people on that sweet verse, for I never heard a gospel sermon in my life.' I complied.

When I had ended, 'You know not,' said he, 'how you came to preach at Overton, but I can tell you. Ever since I have been newborn, I have daily prayed to my heavenly Father, that if there was any minister of Christ in England, which I thought there must be somewhere, because the Bible was here, he would send one to teach my poor blind neighbours, and he has sent you; and I doubt not but God will make you useful to them.'

I was desirous of knowing, whether he had, from searching the Scriptures, obtained any distinct views of the nature of Christ's kingdom on earth; and whether, as he conceived himself at a remote distance from any of Christ's disciples, he had turned his attention to the order and government of his church. To my inquiries I received with surprise the answers which follow.

'How many churches do you apprehend God may have in the world?' 'One only,' was his reply. 'What church is that?' 'The general assembly and church of the first-born, which is written in heaven.' 'What then was the church of the Jews?' 'The shadow of good things to come, but the body is of Christ.' 'How are these visible to the world?' 'By their fruits ye shall know them.' 'Yes, as individuals, but how shall they be visible as a church?' 'Where but two or three are gathered together in my name, there am I in the midst of them.' 'That may be in many places at once, but are they not called churches, why is this?' 'Because each is like the whole church, as Paul says, "In whom ye also are builded together for an habitation of God through the Spirit."' 'How do any unite with such a church?' 'They first give themselves to the Lord, and to us according to the will of God.' 'What officers are there in the church of Christ?' 'Bishops and deacons.' 'What is the office of a bishop?' 'To feed the flock of God, over which the Holy Ghost hath made him overseer.' 'What is the deacon's office?' 'To serve tables.' 'Were those officers appointed for enriching, or advancing the persons holding them?' 'Ourselves your servants for Jesus' sake. Not for filthy lucre's sake; not as lords over God's heritage, but as helpers of your joy.' 'Who are to act in choosing those officers?' 'Wherefore look out from among your-

selves, seven men of good report, full of the Holy Ghost and of faith, whom we may appoint over this business.' 'But if wicked men creep into the church, how are they to be dealt with when they are discovered?' 'Put away from among yourselves that wicked person.' 'But if they repent afterwards?' 'What shall the receiving of them be, but life from the dead?' 'Does the power of kings and rulers relate to our bodies, or our consciences?' 'Render unto Cæsar the things that are Cæsar's; but unto God the things that are God's.' I was surprised at his ideas on this subject, and could ask him no more questions.

This extraordinary man is since dead. Let us learn from this account of him, how indispensably necessary is the teaching of the Holy Spirit, for a right and saving knowledge of the Scriptures; and may we never open the sacred volume, without lifting up the heart in prayer for divine teaching. 'Lord, open thou my eyes, that I may behold wondrous things out of thy law!'

BRAINERD.

OBITUARY.

MRS. SMOOTHY.

THE ways of Divine Providence with Mrs. Ann Smoothy, wife of Mr. Thos. Smoothy, of Halstead in Essex, (who died in London, 1st June, 1816, aged 49 years), to wean her from the world, and prepare her for a happy end, are somewhat remarkable.

A few years since, she saw herself the mother of a flourishing family of *eleven* children, in whose welfare she took a deep and a lively interest, so that some of her intimate acquaintance feared that her maternal fondness led her in some points to overact her part. About four years before her decease, her third son, a youth of nineteen, was removed by death; then, shortly after, her eldest daughter. Under these events, her grief appeared to be deep and lasting: when God was pleased to commission the destroyer, at a short notice, to wrest from her her third daughter also, at the age of about thirteen, who was favoured to bear in her last moments a striking testimony to the gracious Shepherd's care.

This sprightly girl, under declining circumstances of health, discovered great composure and placidity of mind, which led some to hope she was no stranger, though young, to 'that peace which keepeth the heart and the mind through Christ Jesus.' Being inquired of by her minister, she made him this reply: 'About six months since, sir, while attending on the prayer you were offering in public to God, it struck me that I was taking no part in it; no, not so much as even to consider the meaning of the words you used. This I saw was very offensive to Him whom we worship, and he seemed to look down in anger upon me. I instantly strove to apply to the prayer with my heart, but a flood of vain thoughts rushed into my mind and carried it away. I strove again and again to join in the prayer, but found I could not pray. The reason of this I saw was, that my life had all been wrong, that my thoughts had been all on vanity, till I was become so sinful that I could not worship God; and such a view of my sins came before me, that I feared I could never be saved, and for some time I was greatly distressed. I could tell no one my case, which I knew to be very bad; but what I had heard and learned about Christ being a Saviour at length came to my mind, and he appeared precious to me. I thought I could venture to trust in him to save me, and it brought great comfort to my mind. There appeared such wonderful love to me, a guilty sinner, that I have always wished since to love God for this his great love to us, and to hate my sins; and when I can feel that I do so, it makes me happy and resigned; and as I think I shall not live, it makes me willing to die. Sometimes, indeed, it all appears as if it had been a dream, and I fear life, lest I should go back;

and yet I often desire to live, that my sincerity may be proved; but in general I can leave it to the Lord. I have no distressing fears, but can resign to his will.' Various questions were proposed to her, to which her answers were peculiarly appropriate and striking; amongst which, this was one. 'On finding this hope and comfort in Christ, did you not feel love in your heart to good people whom you consider as his servants?' She instantly replied, with inexpressible complacency beaming in her eyes, 'Yes, sir, I love you as I never did before, and I see a reason for it. The things you have now been saying to me are what you used to preach to us from the pulpit, but till I saw differently, I did not mind them; but now I know that Christ is precious, and I love his people, and sometimes I wish to live, to shew that I do. I hope I am not deceived in it.'

After this conversation, she languished but a few days. On feeling herself sinking, she took an affectionate leave of her parents and of her brothers and sisters; which being gone through, she exclaimed and said,

'Jesus can make a dying bed
Feel soft as downy pillows are.

— *Lord, I pray thee, receive my soul!*' when in a few minutes she breathed out her spirit into the bosom of his love.

It was feared by surrounding friends that this stroke might prove too much for the bereaved mother, whose wounds were still bleeding from the recent loss of two of her children; but instead of this, from that time she was enabled to assume a devout and pious cheerfulness. Her views of spiritual things seemed to be cleared and brightened by the scene which had thus been placed before her, and that which might have overwhelmed her in grief, was made a means of refreshing from the presence of the Lord, and proved a preparative for meeting more heavy woes that were gathering around her. Those who were favoured to witness the motions of the dark cloud till it was scattered by the beams of eternal day, were constrained to exclaim—'What hath God wrought!'

Already a fatal disease in the right breast, which soon ripened into confirmed cancer, was at times very painful to her. Its progress now became fearfully rapid, and surgical aid in the country totally failed. She was satisfied, she said, that to put herself under the care of a professional gentleman in town, who had gained celebrity in the treatment of cancer, was the only probable means she could use for relief; and she left her home, and the family she dearly loved, though with painful forebodings that she was bidding to both a final adieu, with a firm confidence that she was going in the way of Providence and duty; and in this persuasion, she never wavered. Separated thus from those who were near her heart, attended by a Christian friend, she passed seven tedious months of suffering and pain in London, in lodgings convenient for the attendance of her surgeon. Now it pleased God further to try her by afflicting a dear child at home, who languished many weeks, with little hope of his recovery: on this her language was, 'The will of the Lord be done.' But the child was mercifully restored. As the progress of her disease gave her more painful certainty of what was approaching, her mind was enabled to climb the Rock of ages, and standing there secure, to smile, as it were, at the storm.

'She appeared,' says a Christian friend in town, who took much pains to sooth her woes, 'to feel a pleasure in conversing on the afflictions and sufferings which God had been pleased to bring upon her, and in shewing to what they would speedily lead: her composure of mind was remarkable in looking to her latter end.' She admired the wisdom of God in using means so severe with her to wean her from her family and the world: 'Nothing,' she said, 'but such means, she believed, would do with her; and that she never conceived it possible she could be brought to resign and give up all so entirely to his perfect will.' The great concern she expressed respected her children, whose youth and inexperience she feared might expose them to the snares of the world, so that they might be seduced from a due concern for their souls, and wander from the paths of life, which she found to be pleasantness and peace; and she enjoined it upon a friend, who made a journey to visit her, as her dying request, (she enjoined it with great earnestness,) 'to keep an eye over them, and if she saw them out of the way, faithfully to admonish them.'

As she saw the day approaching, she spoke of the inestimable value of the word of God, and of the mercy that she had been led to know it; that now she was too weak to read or hear, it had its dwelling in her heart, and comforted her. Her hope in the Lord Jesus for life and salvation was prevailingly even and firm, yet so as to allow of the most faithful scrutiny into the real state of her soul. She saw inexpressible glory in being made perfect in love; and she left this world of sins and woes relying on Him who hath said, 'I am the resurrection and the life; he that believeth on me shall never die.' The first religious impressions on the mind of this worthy woman, who stood from her youth an honourable member of the church of Christ, were made by displays of the power and glory of God in a thunder-storm.

Halstead, Nov. 26, 1816. J. B.

REV. D. DAVIES.

It is with feelings of peculiar regret, that we announce the death of another faithful and laborious minister of Jesus Christ, the Rev. David Davies, of Swansea. He terminated his mortal career, December the 26th, 1816. His zeal for the glory of God appeared with undiminished fervour, and his diligence in performing the duties of his vocation continued with unabating vigour, till within a few days of his removal to the heavenly world. Instead of outliving his zeal and diligence in the best of causes, it may truly be said, that he fell an honourable martyr to his indefatigable exertions in the service of the church. He entered 'the valley of the shadow of death' as one who feared no evil. He considered it as the high road to that incorruptible inheritance which is reserved for the saints; and looking forward with exulting hope, he saw, beyond its limited gloom, those everlasting hills of light and glory to which his soul aspired. Orations were delivered at his funeral, before an immense number of spectators, by the Rev. Messrs. Luke, of Swansea, Davies, of Alltwen, and Jones, of Trelech.—He has left six disconsolate children, and a numerous circle of friends throughout the principality, to lament his loss. We hope, in a short time to be able to present our readers with a memoir of this excellent man. H. W.

Review of Religious Publications.

Religious Liberty stated and enforced, on the Principles of Scripture and Common Sense. *In Six Essays; with Notes and an Appendix.* By Thomas Williams. 8vo. 6s.

The history of religion, in all its forms and appearances, is a continued demonstration of the wickedness and mischief of persecution, and of the right and duty of complete religious freedom: but the history of Christianity, and of the reception which it has met with among mortals, is the greatest lesson on this subject to the world. It would be difficult to assign a more decisive proof of the moral corruption of human nature, than that which is furnished by the fact of the prevalence, in all ages and countries, of persecution, notwithstanding its manifest absurdity and impolicy, injustice and cruelty. To the principle and practice of persecution, men have clung with a pertinacity which painfully demonstrates our deep-seated propensity to selfishness and tyranny. Not only have false doctrines, and religious impostures and usurpations, been propagated and defended by this diabolical means, so worthy of them; but the pure religion of Jesus, the religion which is the eternal foe of all human dominion over conscience and worship, has been itself defended by this blasphemous and traitorous homage. It, however, abhors such attempts, as the worst of injuries that can be inflicted upon it: and its benignant spirit accepts, with cordial approbation, every honest effort to vindicate it from the foul reproach.

Yet nearly all the best writings on this subject have been the production of men, who were either indifferent or hostile to evangelical truth. We are not insensible to the value of the treatises on Religious Liberty of Hoadley,

Gordon, Furneaux, Fownes, Kippis, Priestley, and Ratcliffe; but evil has been occasioned by them, partly as they intermingle a spirit of indifference or inattention to the real importance of Divine truth, partly as some of them introduce innuendoes for the recommendation of erroneous sentiments, and partly as they have had the effect of rendering some serious Christians less disposed than their duty demands, to give the just measure of attention to this highly important topic.

On all these accounts, we feel ourselves greatly obliged to Mr. Williams for bringing forwards this seasonable work. He has treated the subject copiously and judiciously, yet in a manner always lively and interesting. The style is plain and unadorned, because it is evidently the prompt effusion of a mind full of sentiment; but it is perspicuous and forcible. Like Mr. W.'s other publications, it is enlivened with illustrations, anecdotes, and citations, which add much to the information and the pleasure of the reader. The plan is comprehensive, embracing not only the theory and doctrine of Religious Freedom, often miscalled *Toleration*, but giving a sketch of the history of persecution, from the origin of Christianity to the present day. In this historical view the author has observed a becoming fairness, and has stamped his just abhorrence on the spirit of intolerance, whether found in popes and monarchs, or in bishops, presbyters, and independent pastors. 'The severe Calvin and the amiable Melancthon, the gentle Cranmer and the eccentric Socinus, all equally maintained the lawfulness, nay, even the *duty*, of persecution, when it was not applied to their own case, or their own party.' P. 136. Laws of horrible cruelty, enacted by the Independents of Massachusetts against the Quakers, 'though executed with a severity even beyond the letter, were yet found insufficient:—therefore sundry ministers of the *Independent* denomination petitioned to have their crime made capital; and it was in consequence made banishment upon *pain of death*.' P. 161. But the persecutions of the Church of Rome, as might be expected, occupy the widest space in this infernal scene. 'In her is found the blood of prophets, and of saints, and of all that were slain upon the earth!'

The contents of these Essays are, after an Introductory Chapter, I. The Principles on which the Christian Church is founded. II. The Original Terms of Church Communion. III. The Duty of Inquiry, and the Right of Private Judgment and Free Discussion. IV. The Spiritual Nature of Christ's Kingdom. V. The Nature and Effects of Intolerance in Religion. VI. Historic Sketch of the Rise and Progress of Intolerance and Persecution; in six sections. This is followed by a Chapter on the present State and final Overthrow of Popery.

On the subject of what is usually called, 'The Catholic Question,' Mr. W. evidently inclines to the opinion, that the existing disabilities lying on papists in Great Britain and Ireland are not of the nature of persecution, and are rendered necessary as guards against the furious intolerance which is the *avowed* tenet of their church. It requires some effort of courage, to view this subject strictly on the ground of principle. The author seems also not to be aware of the many vexations, irritations, and actual losses, connected with corporations, markets, &c. which the laws respecting Roman Catholics inflict upon all classes of that body, even the lowest. These are little observable in England; but they have a very serious operation in Ireland, where, in many populous towns, a very small number of protestant families exercise a kind of hereditary monopoly of innumerable conveniencies and privileges over some thousands of their popish fellow-townsmen.—But, that these incapacities should be called, as they are in some Irish publications, 'the most sanguinary that ever disgraced the annals of a Christian country,' is such an audacious insult on the common sense of the world as has never been exceeded!—How would our hearts bound with joy, if a measure of religious freedom, we do not say equal, but even *much inferior*, to what our Roman Catholic fellow-subjects enjoy, were granted to protestants in France, Spain, and Italy!

Three interesting Appendices are added, of which one is on the Right of the Civil Magistrate to enforce the Sabbath.

We trust that this volume will be extensively useful. J. P. S.

An Authentic Narrative of four years Residence at Tongatabboo, *one of the Friendly Islands, by Geo. V. who, together with twenty-eight other Missionaries, was sent thither by the London Society in the Ship Duff, under Captain Wilson, in* 1796, *and survived them all, and lived as one of the natives for two years. With an Appendix by an eminent Writer. By the* Rev. S. Piggott, A. M. 6*s*.

It is not easy to settle the literary property of this publication. The title-page ascribes the *narrative* to one person, the *appendix* to another, and the *whole* to a third. But to *whom* can we ascribe the *title-page?* It not only thus contradicts itself, but it likewise contradicts the narrative, which represents *ten* missionaries only to have been sent to the Friendly Islands; and implies the author to have lived as the natives much more than *two* years. It also contradicts facts well known to most of our readers, who are doubtless aware, that several of the missionaries, who went with Captain Wilson, are now *alive*, and are reaping glorious fruits of their faith and patience at the Society Islands.

Nothing, therefore, can be more unpromising than such an outset: yet as almost every event related in the book, has been published many years, in the account of Captain Wilson's voyage, and the first volume of Transactions of the Missionary Society; and as the manners of the Friendly Islands have still longer been displayed to the public, there is no room to question the prevailing authenticity of the narrative. It has, indeed, probably as little resemblance to the nominal *author's* modes of expression and reflection, as his own appearance, after being *tatooed* all over, did to what it was by nature, and some strange mistakes are made: but the latter arise partly from gross ignorance, and partly perhaps from forgetfulness. We cannot, however, attribute to these causes, the deceptive manner in which the progress of the author's apostacy is related. Instead of being so gradual as may naturally be inferred from the narrative, it appears from the journals of the Missionaries, (Transactions, Vol. I. p. 257), that he was *reported* to have cohabited with a native female as soon as he began to live separately from the other missionaries; and that he *confessed* to them having done so about a *week* after the Duff had departed. If the term of two years in the title-page was assigned by *himself*, as the whole period of his apostacy, it must be regarded as a wilful falsehood. Captain James Wilson left Tongatabboo September 6, 1797, and Captain William Wilson brought away the author of the narrative in August, 1801. He lived therefore *as the natives* nearly, if not quite *four* years.

This incongruity inevitably excites doubt, whether the whole of the author's misconduct is frankly acknowledged: but we confess, that instead of wishing more of it to have been exposed, we think it would have been better to suppress the whole. His sensualities, though very guardedly related, will still we fear tend to stimulate youthful lusts; and his atrocities, which have strangely been suffered to pass unaccompanied either by expressions of compunction or censure, can only familiarise the reader to horrid criminality. We are astonished that the pious *composer* could allow such a paragraph as that on p. 173 to be published with only its *internal* marks of *reprobation*. Some of the natives who had valiantly resisted the assassins of the late reigning prince, being discomfited, took refuge in a building that was used as the royal sepulchre. Their enemies (with whom the *author* sided) revered this sanctuary so much, that it appears likely to have proved an effectual asylum to the loyalists had not the author *himself* set it on fire; which compelled them to quit it, and subjected all of them, except a few young women, to indiscriminate butchery. How was it possible, to recite such an enormity, without a token either of indignation or of sympathy! The savage murderers themselves must surely have felt indignation when exceeded in cruelty and prophaneness by a Christian Missionary; especially by one who had fled, in a dastardly manner, from the very persons, whose destruction, when helpless, he was so ready to perpetrate.

That the narrative is, in various respects, entertaining and interesting, only aggravates the objections we have stated. That it should excite attention to misssionary objects, can only be desirable, in connexion with a proper exhibition of these. Such accounts as this, seem to us more likely to furnish enemies with pretexts for reproach,

than friends with incitements to zeal. The very inadequate knowledge which the *composer* of this volume derived from its contents, has evidently led him to the most absurd of conclusions. Imagining that the mission to the South Sea Islands had *failed*, he gravely recommends to postpone the renewal of it, till 'civilization extends, and the gospel spreads, in the *African* and *American* continents!' p. 193. The author of the *Appendix* seems also to have been warped from a better judgment by his perusal of the manuscript. It was plainly the practice of the apostles and their followers, as it is the genuine dictate of religion and humanity, to impart the gospel *whenever* and *wherever* opportunity is afforded; whether to civilized or uncivilized nations. So the United Brethren have acted in all their missions; so has the Missionary Society in all its undertakings; and it has pleased God to crown them with various marks of HIS approbation. A more striking contrast with the *selective* system, by which *uncivilized* countries, especially *islands*, are not to be enlightened, till *civilized* nations and *continents* have been evangelized, can hardly be found, than by the *fact*, that the Gospel was planted in BRITAIN before St. Paul visited ROME. Of this, there is plain historical testimony.

The direction of the first efforts of the Missionary Society to the South Sea Islanders, was so clear and strong, as hardly to admit of a choice. Otaheite and Tongatabboo, after the most accurate investigation, were *selected*, as the most proper *centres*, whence the Gospel might be diffused to innumerable populous islands, dispersed over the widest ocean of the Globe, in nearly all of which the same language is spoken. The latter station possessed advantages so important, that Christianity would probably have taken root in it much earlier than at Otaheite, but for events that were wholly impenetrable to human foresight. The only blame that can *reasonably* be imputed to the Society, from the contents of this volume, is the appointment of the *author* to be a missionary. It arose from the want of establishing, in the *first* instance, a proper seminary for the instruction and probation of the candidates. This has long since been accomplished, and has been attended with the happiest results. To the divine source of grace and truth be the praise!

The Domestic Chaplain: *being Forty two short Lectures on the most important Subjects, with appropriate Hymns, for every Lord's-day in the Year. By* John Stanford, *A. M.* 8vo. 10s. 6d.

IT sometimes happens that a respectable volume, like the present, through unavoidable causes, too long escapes attention. However, as we find a pretty good list of subscribers, and other works adapted to the same object being long known to the British public, our delay is of little consequence. We certainly meant no disrespect to the venerable author.

The Lectures were first published in America, where, it is said, 'they obtained a most extensive circulation.' The uniform aim of Mr. S. is to be useful to families, 'by disseminating some of the most important truths of the Gospel, in an agreeable variety, without regard to the perplexing controversies that prevail among the professors of Christianity.'

The Lectures, or rather Essays, being comprised within four or six pages, are too short to be very interesting: too much attention is paid to the illustration of the subject, while its practical bearings are too slightly touched, or too hastily dismissed. It is the fault of too many authors, as well as of preachers of sermons, to pay a disproportionate attention to the explanatory parts of a discourse, whilst its application to the heart, the conscience, the life, is most feeble and unimpressive. In other respects we think this volume 'bears the impress of the Gospel, and is calculated to promote the purest virtue, and to aid the Christian in his life and walk of faith.'—Some of the hymns do not enrich the work: but we have no room for further remark, nor any space for a quotation. Our readers, who are partial to short sermons, will doubtless be gratified with such a *Chaplain* as Mr. Sandford.

The present Distresses of the Country, *and suitable Remedies. By* William Harris, *Minister of the Congregational Church, Wallingford, Author of 'Hints on Toleration.' &c.* 3s. 6d.

IN times of unexampled difficulty

and universal pressure, it is a most laudable employ for every good man to lend his hand in arresting the progress of an alarming and portentous evil. Every heart that can feel, every hand that can assist, every tongue that can plead, should be actively employed in the alleviation of local distress, or of national calamity. 'It is our duty,' says the Editor of the *Times*, 'to show towards our distressed brethren of every class in society, that we have a common feeling for all that concerns our common country; and that they can have no friend so steady and so useful as the man whom Providence has placed above him in the ranks of society, only to be his guardian and protector. Providence sends us moments of distress to try how we shall conduct ourselves in the discharge of our reciprocal duties.'

We are gratified, therefore, in meeting with another pamphlet, from a respectable author, on the subject of our national distresses. Mr. Harris has availed himself of very correct and extensive information on many questions of state policy, to benefit his country at the present juncture. We applaud the patriotism that has produced a performance so very deserving of universal attention. In fifteen sections he takes an able and comprehensive view of our present circumstances on the following topics: The duty of every good subject—existing calamities, and the remote causes of them—immense currency of country banks—general system of speculation—excess of luxury—abuses of the annuity system—lottery schemes—the cessation of war—emigration—causes of riot, and its bad tendency—the necessity for government to prevail—remedial plans, on a general subscription to form a patriotic fund, a general enclosure bill, and concluding remarks.

These topics, with the duties that obviously arise out of them, are discussed with the ability of a man thoroughly acquainted with his subject, and with a glow of patriotism highly becoming a Christian and a minister of the Gospel. We could wish that this pamphlet (with Mr. Williams's Lecture, reviewed in a late magazine) may obtain extensive circulation. The fund of information and benevolent intentions of both demand our sincere eulogium. And we hope that the application of the patriotic fund, and a general enclosure, on the plan suggested by Mr. H. will be speedily realised. A few acts of the legislature would do much towards the amelioration of our condition. In the mean time, let humanity and Christian benevolence be in active operation! And while we acknowledge that sin is the cause of suffering, let us all seek after a more extensive diffusion of the Gospel of peace. This is a catholicon adapted to every condition, to every exigence of mankind. "*For godliness, with contentment, is great gain.*"

Ministerial Duties stated and enforced. *A Pastoral Charge delivered to the Rev. Thomas James, at his Ordination over the Independent Church assembling in City Chapel, London, by* J. A. James.

PRODUCTIONS of this description are now so numerous, that their circulation frequently extends little further than to the pastor and flock immediately concerned; there are some, however, among which this must be numbered, which well deserve, and will richly repay a more general perusal. Mr. James has done well in complying with the urgent solicitation, not only of his brother and congregation, but of many ministers who were present at, and charmed with, its delivery. Indeed, there are few pastors of churches, however advanced in age and experience, who may not derive from this discourse hints for their improvement, occasion of humiliation, and motives to renewed and augmented diligence.

The Sufficiency of the Holy Scriptures, *in the Memoirs of William Churchman, a poor Cripple, who never read any Book but the Bible, never heard a Sermon, nor entered a Place of Worship. By* Thomas Bingham, *Minister of the Gospel at Whitchurch, Hants. Price* 6d.

THE value of a book cannot be estimated by its bulk or its price. Ponderous and costly volumes may be worth nothing more than the paper of which they are composed, and a small tract may be worth its weight in gold. We think very highly of the tract before us, which exhibits to our view a man, eminently taught of God, and by no other means than reading the Scriptures. The answers given by the poor cripple to Mr. Bingham's questions are very extraordinary, and indicate a mind of superior powers, though depressed by cir-

cumstances almost unequalled. We are glad that the author's name is affixed, as no doubt can be entertained concerning the facts narrated; otherwise, we suppose, many would have looked upon the whole as a pious fraud, invented to support the credit of the Bible Society. But the Christian will observe, with admiration, the power of the Holy Spirit accompanying the simple reading of the Scriptures, and rendering them the power of God to the salvation of a man, who was not within the reach of the ordinary means of grace. We trust the tract will operate as a weighty inducement to Christians to redouble their diligence in the distribution of the sacred Scriptures; it will also afford a new stimulus to activity in the support of Sunday schools, a main design of which is to put the Bible into the hands of the rising generation.

We have inserted in the body of this number some account of the conversation alluded to, furnished by one of our correspondents; but we wish our readers to be in possession of the tract itself.

William Churchman's ideas of a gospel church, &c. are we perceive omitted in this edition of the tract, that it might be more generally acceptable to our pious friends in the establishment. The previous edition which contained them was purchased, we are informed, by a worthy gentleman, and sent to the United States.

A Treatise on the Nature and design of the Scripture Covenants. *By* Francis Deakin. 12mo. 4*s*.

THE multiplicity of books that come before us almost precludes that particular and minute discussion of the merits of many which seems desirable. Thus there are in this able treatise some points which appear abstruse and objectionable; but we have not room for discussion. Yet we think that the leading topics are argued in a way that makes the work consistent with itself: nor have we discovered any thing materially 'contrary to sound doctrine.'

The author has aimed at subverting the unscriptural notion of justification previous to faith, by shewing that Christ was constituted the federal head of persons, as *believers only*: whilst he maintains that God is just in justifying every believer. He hereby aims to remove the foundation on which Antinomianism is built, without undervaluing the justice of God in the salvation of sinners. Some of Mr. D's opinions seem doubly refined; but his main positions are ably illustrated: and on the whole, his performance displays considerable depth and penetration. If, however, it had been more practical, it would have been more popular and useful.

Thoughts on Sanctification, *and a Glance at Strict Communion. By* John Stevens. 2*s*.

EMPIRICISM is not confined to the medical art. Truth, it seems, must sometimes be put into an earthen alembick.

Thus Mr. S. acting the part of a theological chymist, has analysed and decomposed the work of the Holy Spirit, till he has found out something which he terms *imputed* sanctification! But as Scripture does not yield to his distillation, he has recourse, in repelling objections, to *analogy* and *inference*. As there are, however, too many persons of weak or corrupt minds, we solemnly warn Mr. S. against the propagation of a sentiment, which may occasion them to grieve and quench the Spirit, or to deny his operations. And we do this the more readily, because many of his thoughts on internal, external, and progressive sanctification afforded us great satisfaction. 'If Paul,' says Mr. S. 'believed that the brethren had nothing to do with the *law*, nor the law *with them*, why did he introduce to the churches the *very words* of the law?' The question is of unanswerable force.

Analyzing yet more, Mr. S. discovers that infant baptism is will-worship: and he then takes a glance of Mr. Hall's Terms of Communion; and if these terms prevail, as prevail they must, then the order and worship and communion of Baptist churches would be injured, and the custom of sprinkling of babes, and of infant communion, would be encouraged. Proh dolor! We can proceed no further into these regions of sorrow.

Missionary Transactions, *or Quarterly Chronicle, No.* xxix. *price* 6*d*.

To accommodate the Auxiliary Societies which contribute so materially to the support of the Missionary Society, the Directors now purpose to publish a number of this work *quarterly*, at the moderate price of *sixpence* to pur-

chasers; but it is forwarded *gratuitously* to every Auxiliary Society, a copy being intended for the Treasurer, the Secretary, and each collector of such society.

This number contains, The Fundamental principle of the Society, A compendious view of the missionary stations, and Letters respecting the South Sea and African missions.

No. xxviii. is published this day, of the former bulk, price one shilling; but it was thought expedient to begin the year with the new series for the accommodation of the Auxiliary Societies.

Meditations and Prayers, *selected from the Holy Scriptures, the Liturgy, and pious Tracts, recommended to the wayfaring Man, the Invalid, the Soldier, and the Seaman, whensoever unavoidably precluded from the House of Prayer. By a* Clergyman. 3*s.* 6*d.*

The long title-page sufficiently indicates the nature of this compilation. Though it contains many excellent meditations and appropriate prayers, yet it seems to want a stronger infusion of Gospel simplicity and spirituality. An excellent paper, for instance, by Lord Clarendon, contains no reference to the mediation and intercession of Christ. His Lordship most justly observes, that 'prayer is not a formed exercise of devotion, confined to any time, place, or posture. It is a *habit* of devotion, which good men never put off, and inseparable from the whole life of a christian.'

Original Poems, *on various Occasions. By a* Lady.

In courtesy, as the old proverb goes, 'we had rather pay a penny too much than too little.' If this good Lady's versification were equal to her piety, we should have nothing to report but commendation. As the matter stands, we must sink the censor in the friend. We will, therefore, content ourselves with citing a remark or two from her sensibly written preface. 'She wrote to please herself and was benefited. She publishes to please and benefit others. Should she fail, the attempt will, at least, be acknowledged laudable, and the satisfaction will remain; she meant to do good.' Truly, there can be no harm in a good meaning: and as 'her object is neither fame nor profit,' what can an independent lady wish or hope for more, than to enliven the circle of village friendship with her pious strains?

Conversation in a Boat, *between two Seamen, written by a* Clergyman, *formerly a Lieutenant in the Navy. Price* 1½*d. or* 8*s.* per 100.

The sailors are a numerous class of men who have strong claims on the regard of Britons and of Christians, and every effort for their temporal or spiritual welfare is highly commendable. We rejoice, therefore, in the appearance of this little tract, which seems to us remarkably well adapted to its benevolent purpose; and we heartily recommend it to our readers who may possess opportunities of putting it into the hands of our seamen. We wish it a very extensive circulation.

LITERARY INTELLIGENCE.

Mr. A. I. Valpy has in the press an edition of the Septuagint from the Greek text of Bos, without contractions, in one vol. 8vo.

Speedily will be published, an Enquiry into the Effects of Spirituous Liquors upon the Physical and Moral Faculties.

Mr. Raffles has in the press a 4to edition of the Life of Spencer.

Mr. W. Beck is preparing a small piece to be entitled "Don't Despair."

SELECT LIST.

Spiritual Gleanings. By Mary Grafton. 2 vols. 8vo. 12*s.*

Lectures on the Principles and Institutions of the Roman Catholic Religion. By J. Fletcher. Blackburn, 8vo. 9*s.*

Scripture Genealogy, in engraved tables with descriptions. Royal 4to. 2*l.* 12*s.* 6*d.*

On the Supply of Employment and Subsistence for the Labouring Classes. By Sir T. Barnard. 8vo. 3*s.*

A crown 8vo. edition of Dr. J. P. Smith's Manual of Latin Grammar. 5*s.* bds.

Village Conversations; or the Vicar's Fire-side. By Sarah Renou. 3 vols. 12mo. 19*s.* 6*d.*

The Offering of a Sunday-school Teacher to his Fellow-Labourers, containing 52 Addresses to Children. 2*s.* 6*d.*

Speech on the Bible Society. By T. Knott. 6*d.*

Bruce's Anecdotes for Youth, (mentioned in our last) are 4*s.* not 5*s.*

Religious Intelligence.

FOREIGN.

AMERICA.

REVIVALS OF RELIGION IN AMERICA.

From the Panoplist we learn that considerable revivals have taken place in Philadelphia, and at Elliot, in the district of Mayne. Mr. C. at the latter place, reckons 75 as converts, and 30 or 40 more under serious impressions; 26 heads of families have joined the church. At Winchester (Connecticut) 45 or 50 appear to have been converted; 45 were added to the church at Norfolk, at one time. Revivals have also commenced at New Hartford, Canton, and Torringford; also at Lichfield North.

At Hawley (Mass.) about 40 in one week were hopefully brought to bow to the King of Zion. 'Fifty-three,' says Mr. Grout, 'were yesterday received to our communion.' God is likewise shedding down the influences of his Holy Spirit upon the towns of Plainfield, and Goshen, in Hampshire county. In Ashfield, Conway, Whately, and Sunderland, the work of grace is powerful.

In the narrative of the state of religion within the bounds of the General Assembly of the Presbyterian Church, mention is also made of revivals in some of the above and other places. Philadelphia, Baskenbridge, Morristown, Goshen, Scotchtown, Westown, Florida, Amity, Albany, Catskill, Troy, &c. 'It would swell the details of this report beyond all reasonable bounds, to give even a *concise* narrative of all the revivals of religion which have taken place within the past year.'

'The attention to religion in Connecticut exceeds any thing of the kind which has ever before been witnessed. About one-sixth part of the whole number of towns in that state have been visited in an *extraordinary* manner, and multitudes have become the subjects of a lively hope.'

Vermont and New Hampshire have also been blessed with revivals.

Among the means which God has blessed to this purpose are mentioned catechetical instruction, Sunday schools, and Bible classes. Bible and Tract societies have greatly multiplied, and missionary exertions have been numerous and efficacious.

The Assembly's report concludes thus:—'On a review of the whole, we have reason for adoring gratitude, and deep humility. 'Not unto us, not unto us, but to thy name, O God, shall this glorious and gracious work be ascribed.' Many whose heads are whitened with age, who have long borne the burden and heat of the day in the gospel vineyard, declare that never have such exhilarating reports of the prosperity of Zion sounded in *their* ears, nor such bright prospects met *their* eyes. 'Blessed then are your eyes, for what they see, and your ears, for what they hear.'

From a subsequent number of the Panoplist we derive the following intelligence.

A minister in the state of Ohio writes—'Prospects so encouraging as the present were never before witnessed in this country.'

Another minister in Vermont says, 'There is an unusual excitement in nearly all the churches in the northern part of that state; and it is said, on good authority, that there is a revival in *thirty towns*. The work has been most extensive in Middlebury, Newhaven, Charlotte, and Westminster.

In some retired and destitute settlements, the minds of the people have been turned to religious subjects, and they have become concerned for their souls, without any external means of grace, and without the knowledge that others were in the same situation. Thus it has frequently happened, that when one person first began to express his feelings on the subject of religion, it was found that the whole neighbourhood had been in the same condition.

The following instance is mentioned in a letter from Ohio. The people in a new settlement became anxious in the manner just described. After their situation was known to each other, they appointed a religious meeting at one of their houses. When they met it was found that there was not a person present, who had ever prayed in public, or taken the lead in a religious meeting. In another new settlement a meeting was appointed, at which every adult individual was present, and not an unconcerned, unawakened person among them.

AMERICAN BIBLE SOCIETY.

SINCE the formation of this *National Institution*, no less than 48 Bible Societies in the United States have become its Auxiliaries.

A meeting has been held at Yale College, expressing approbation of this society, and recommending it to general patronage.

Sep. 3. A meeting was held at Boston for the same purpose, when it was recommended to all the clergy of Boston and its vicinity, to address their respective congregations on its behalf, in the afternoon of October 20th.

MATERNAL ASSOCIATION.

A society, with the above designation, has recently been formed at Portland (Maine). It consists entirely of mothers, who assemble once a month, for the special purpose of learning and qualifying themselves to perform the duties which they owe to their children in consequence of their covenant engagements. The time allotted to their meetings is to be spent in reading such books as relate to the object of their association, in conversing on the subject, and in prayer for the Divine blessing on their exertions.

Once in three months, the members are to bring with them such of their female children as are between four and fourteen. At these meetings the exercises are to be suited to the capacities of children.

An excellent 'Address to Mothers' has already been published by them, which, in a future number, we shall, if possible, insert.

A letter from a Female Friend of Missions to the Rev. Dr. Richards, of Newark, North America.

'REV. AND DEAR SIR,

'I ENCLOSE two dollars for foreign missions. Through the good providence of God, I have been favoured to sell my earrings for this amount; and I part with them with as great satisfaction as ever I did any thing in my life. In this day of wonders I think it a shame for Christian women to wear jewels. After reading a letter in the Panoplist of July 1815, to the Boston Female Society, I could never bear to put mine in my ears. If the Israelites could break off their jewels to make an idol, how much more should the followers of Christ break off theirs, to aid in sending the precious gospel to the destitute, miserable heathen. I am, &c.'

In Pearson county (North Carolina) Mr. H. Jones had provided by his will, that a certain favourite Negro man should, on his decease, be emancipated. With this circumstance his master had imprudently made the Negro acquainted. Impatient, as it is supposed, to obtain his freedom, he, with the assistance of two fellow-servants, murdered his master: they are now in jail, having confessed the fact, awaiting the sentence of the law.

ST. DOMINGO.

IN the revised constitution of Hayti, lately published, it is declared, that—*slavery is for ever abolished*—that the Roman Catholic Religion is the established religion of the State—but that *every other religious worship is tolerated.*

INDIA.

THE ecclesiastical establishment of the church of England in India, has intimated, that now the Bishop is arrived, no marriage will be held valid which has not a licence from the Bishop or his surrogate.

This right is denied by the Scottish Ecclesiastical or Presbyterian authorities; and on the 24th of March, Dr. Bryce read a public notice to that effect from the pulpit of his church: asserting the powers granted in the charter of 1814, to the chaplains of the church of Scotland, to marry, baptize, &c. according to the forms of the national church.

It is somewhat strange that when *trade* to India has been thrown open, a monopoly in *religion* should be attempted.

SWEDEN.

IN Sweden, the universal practice of vaccination has entirely exterminated the small pox; so that no case of that disease has occurred during the last two years. The nations of the continent, particularly Russia and Prussia, are making rapid progress to the same object; while in England the number sacrificed to popular prejudice in the horrid form of small pox, though constantly diminishing, is still very considerable.

RUSSIA.

The number of births in the Russian empire (of the Greek religion) in 1814 amounted to	1,228,077
The deaths	838,222
More births than deaths	389,855
The number of marriages was	309,644

SPAIN.

It is now said that, induced by the representations of the British government, the King of Spain was at length disposed to fix a period for the total abolition of the slave trade.

FRANCE.

Notwithstanding all the efforts of the French government in support of vaccination, deaths by small pox make a formidable item in the bill of mortality.

Of 20,000 children born every year in Paris, 5,000 die within the first year, and one third never attain 2 years of age: 10,000 only attain the age of 20, and 6,800 the age of 45.

PROVINCIAL.

Oct. 21 and 22, was held at Holywell, the annual meeting of the Independent Ministers. Mr. Hughes of Dinas-mywdou preached from Acts x. 32; Mr. Williams, near Carmarthen, from Rom. viii. 37; Mr. Thomas, Llanfechell, from Eph. v. 16; Mr. Griffiths, Llanrwst, from Rev. ii. 1—7; Mr. Powell, Mold, from Ps. lxxxiv. 11; Mr. Evans, Beaumaris, from Phil. iii. 12; Mr. Williams, Werm, from Gal. iv. 14; Mr. Weidemann, Wrexham, from Acts xvi. 25; and Mr. Roberts, Bangor, from 1 Tim. vi. 6. Messrs. P. Griffiths, B. Powell, W. Hughes, R. Everett and W. Williams introduced the different services by reading and prayer. The meeting was well attended; preachers and people appeared well pleased, and not destitute of evident tokens of the Divine countenance.

Oct. the 24th was held at Denbigh, the annual meeting of the Independent Ministers. Mr. W. Williams preached from 1 Pet. iv. 18; and Mr. J. Evans, Beaumaris, from Is. xl. 30, 31; Mr. J. Jones, Newmarket, in English, from 1 Thess. v. 23; Mr. W. Williams, Wern, from John xvi. 7; and Mr. W. Hughes, Dinasmywdder, from 1 Pet. i. 11; Mr. D. Roberts, Bangor, from 1 Pet. ii. 7; and D. Jones, Holywell, from John xvi. 14. The preceding evening Mr. B. Powell, Mold, preached from 1 Chron. xvi. 25; and Mr. O. Thomas, Llanfechell, from Luke xv. 18. The devotional parts of the services were conducted by Messrs. R. Williams, R. Daniel, D. Roberts, and W. Hughes.

Since the pleasing union between the church at Denbigh and the present pastor took place, this old but thriving interest has gone on well, and many have been added to the church. The rebuilding and great enlargement of the chapel, in the year 1812, has proved of no small advantage to the Redeemer's cause here. The debt incurred was nearly 1100*l.*; but the people have exerted themselves most commendably both at the first and to this day by small weekly contributions toward liquidating the debt. *This is as it ought to be.* However, a burden of 700*l.* still remains on the place: but the kind reception and liberality which Mr. Everett has met with at the few places in Wales and England he has already visited, particularly in Cheshire and Lancashire, must give him abundant encouragement to proceed with confidence that there are more like-minded in other parts, who equally care for the things which are Jesus Christ's.

Oct. 30 was re-opened for divine worship the old Independent Meeting-house at Havant, after having been shut up for three months for the purpose of enlargement to accommodate the increased attendance. Two sermons were delivered on the interesting occasion. In the morning the Rev. Mr. Bogue of Gosport preached from Hag. ii. 7; 'I will fill this house with glory,' &c. An overcrowded congregation were addressed in the evening by Mr Griffin, of Portsea, from Zech. iv. 7; 'And he shall bring forth the head-stone, &c. Both discourses were peculiarly appropriate, and truly excellent; and the impressions made by the word were melting and powerful. The other ministers and students present engaged in the devotional parts of the service, &c. Mr. Scamp, pastor of

the church, closed the delightful privileges of the day by imploring the divine benediction to attend them; after which the whole assembly (standing) united with him in doxology and praise to Father, Son, and Holy Ghost; and it is presumed that those disciples of Jesus who were best acquainted with the work of God at Havant of late years, were most devoutly animated in this exercise.

The addition made to the old building, notwithstanding the greatest economy observed, has necessarily incurred an expense of 800*l.*, 300*l.* of which the church and congregation have raised among themselves; and it is with grateful emotion they acknowledge the help they have received from other churches, particularly from their friends at Portsea, whose liberal contributions in public and in private amount to 117*l.* 7*s.* 2*d.* Good neighbourhood is a good thing.

There is yet a considerable sum to make up, for which a speedy application will be made to other benevolent supporters of the Redeemer's cause.

HOXTON ACADEMY.

It will be gratifying to those who are constantly praying for the increase of Christ's Kingdom to learn, that during the past year the smile of heaven has in a more earnest degree attended this Institution. Eighteen ministers have been sent out, and as many new students received. Three of them are labouring in Ireland, viz. Messrs. Stratton, at Dublin; Urwick, at Sligo; and Petherick, at Tralee. The former has been the means of raising a very promising interest in York-street Chapel, where attention is now paid to prayer meetings, and the instruction of the rising generation.

Two hundred and twenty students have been admitted since Dr. Simpson became resident tutor in 1791; and the conductors of this seminary can reflect with peculiar pleasure on the usefulness of the late Spencer, in Liverpool; of Mr. Robert Morrison, in China; and are looking forward with considerable expectation to the zealous efforts of Mr. Henry Townley, at Calcutta.

It is to be lamented that the pecuniary resources do not keep pace with the exertions made to increase the number of Ministers. The Institution last Midsummer was five hundred pounds in arrear; and it has since lost many annual subscribers by death and the pressure of the times.

The present number of students is thirty-six.

Wednesday the 1st of January, Mr. Sharp, late student of Cheshunt college, was ordained at Lady Huntingdon's chapel, Bristol. Rev. Mr Ralph, of Pill, commenced with prayer and reading; Rev. Mr. Thorp, of Bristol, stated the nature of ordination, and received his confession; Rev. Mr. Browning offered the ordination prayer; Rev. Mr. Kemp, of Swansea, gave the charge; and Rev. Mr. Combe, of Bradford, concluded.

LEWES TABERNACLE, SUSSEX, was opened November 6. The Rev. *Matt. Wilks* preached in the morning, on Divine forgiveness—the Rev. *R. Stodhart* in the afternoon, on the final perseverance of the saints—and the Rev. *J. Hyatt* in the evening, on the compassion of God to backsliders. Notwithstanding the great number of places of worship of different descriptions in the town of Lewes, it was judged by some persons, that such a place as the Tabernacle was desirable, and from the prospect that presents itself, it is believed that the building has not been erected in vain. It is somewhat singular, that, in digging for a foundation, one of the workmen found a piece of ancient coin, on one side of which is the following inscription: "Verbum Domini manet in etern.'—'The word of the Lord endureth for ever.'—We devoutly wish that 'the word of the Lord' may be the means of salvation to thousands of the inhabitants of the town and neighbourhood of Lewes. The building has been erected without any design to apply to the public to assist in discharging the expense.—No collection was made at the opening. This is as it should be, when it is practicable.

THE Rev. W. Gunn, late of Royston, has accepted an unanimous call to the pastoral office over the Independent Church, Aylesbury.

BRISTOL MONTHLY LECTURE, 1817.

TIME.	PLACE.	SUBJECTS.	PREACHERS.
Jan. 16, *Th.*	Broadmead,	The advantages of being established in grace,	*Tab. Minister.*
Feb. 13, *Th.*	Castle-green,	The Person of Christ,	Mr. Page.
Mar. 21, *W.*	Tabernacle,	The Prayer of Faith,	Mr. Holloway
April 17, *Th.*	King-street,	The glory of the Levitical Priesthood,	Mr. Thorp.
May 13, *Tu.*	Bridge-street,	The distinction between the convictions of natural Conscience, and those produced by the Holy Spirit,	Dr. Ryland.
June 11, *W*	Bath-street,	The Believer's entrance to the Most Holy Place,	Mr. Roberts.
July 17, *Th.*	Broadmead,	The Conversion of Manasseh,	Mr. Lowell.
Aug. 14, *Th.*	Castle-green,	Christ the theme of the Christian Ministry,	*Tab. Minister.*
Sept. 17, *W.*	Tabernacle,	The offence of the Cross,	Mr. Page.
Oct. 16, *Th.*	King-street,	The Patience of Hope,	Mr. Holloway
Nov. 11, *Tu.*	Bridge-street,	The Witness of the Spirit,	Mr. Roberts.
Dec. 17, *W.*	Bath-street,	The nature and evidence of Divine Manifestations,	Dr. Ryland.

To begin at Seven o'Clock in the Evening.

UNITED MEETING OF PRAYER *for the Success of the Gospel at home and abroad; to be held in Bristol, for the Year* 1817.

TIME.		PLACE.	TIME.		PLACE.
January	6,	Tabernacle.	July	7,	King-street.
February	3,	Ebenezer.	August	3,	Tabernacle.
March	2,	Bridge-street.	September	1,	Portland Chapel.
April	7,	Broadmead.	October	6,	Castle-green.
May	5,	Lady Huntingdon's	November	3,	Broadmead.
June	2,	Hope Chapel.	December	7,	Bath-street.

'From the rising of the sun even to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts.' Malachi i. 11.

To begin at Seven o'Clock in the Evening.

LONDON.

On Nov. 26th, the second annual meeting of the Spitalfields Adult School was holden, W. Hale, Esq. in the chair. A highly interesting report was read, containing the proceedings of the Institution; and certain resolutions were moved, and seconded by the Rev. Messrs. Platt, Sturtevant, M'All, Hyatt, and Evans, with Messrs. Honeyman, Balance, Lawson, West and other gentlemen, who addressed the assembly present with much effect, and pointed out the utility and benefits of such schools. The report stated, that in the short space of time that this Institution has existed, no less than between *four and five hundred* persons had been taught to read; and the great proficiency which they had made was pleasingly evinced by the delightful manner in which many of them read the Holy Scriptures before the meeting. Thus fully proving that persons of years can easily attain the benefit of reading, if they are encouraged and assisted to do so; especially by those in whose employ they are, or who have influence and power in the place or neighbourhood where they dwell. This is a distinguishing feature in the Spitalfields Adult School, and worthy of imitation in other places:—for it is encouraged, supported, and carried on by the gentlemen of the neighbourhood, and their ladies; and while they employ the poor, and provide for their temporal wants by every possible means, they are equally attentive to their moral and spiritual happiness; and spare neither money nor time to instruct and comfort them. To all who have it in their power to follow their example, may it not be said, 'Go, and do ye likewise.'

Jan. 8, 1817, was opened, by three sermons, Vauxhall Chapel, for the Rev. Frs. Moore. In the morning the Rev. R. Hill preached from 1 Thes. i. 5. In the afternoon the Rev. G. Clayton preached from Acts x. 36; and in the evening, the Rev. J. Hyatt, from Hebrews x. 26. Messrs. Platt, G. Burder, Jackson, Thomas, and C. Hyatt assisted in the devotional services. On the following Sabbath, the place was well attended in the morning, and filled in the evening by a serious and respectable congregation.

PROSECUTION ON THE NEW TOLERATION ACT.

WHEN the act of toleration was lately improved, and the privileges of dissenters extended, it was not to be expected that we should hear of a gentleman being prosecuted for having in his house a few more persons than his own family present at worship: but the following account will shew that it is still held *criminal* and *punishable* for more than twenty persons beside the family to worship God in any house not licensed, or rather certified to the magistracy.

The case referred to is this—

We are informed that the late Lord Barham, of Barham Court, had founded a Sunday school in the village in which he resided, and had been himself in the habit of attending the evening worship carried on therein, with a view to the benefit of the parents of the children, and other inhabitants who may choose to attend. Since his Lordship's death, the Hon. Mr. Noel having come to reside in the same mansion, and his health making it imprudent for him to venture out in the cold and damp winter evenings, he thought proper, as a temporary measure, to remove the service to his own house; and without suspecting that he was violating any existing law, he permitted his neighbours and tenants to attend. The following is an extract from the information exhibited in court.

KENT to wit. *To the constable of the lower half hundred of Twyford, &c.* 'Whereas Information and Complaint have been made before us, his Majesty's justices of the peace of the said county, by the Rt. Hon. Charles, Earl of Romney, that the Hon. Charles Noel, of Barham Court, in the parish of Teston, &c. did on Sunday, the 7th day of Jan. last past, knowingly permit and suffer a certain congregation or assembly for *religious worship* of *Protestants*, (at which there were present more than 20 persons, (to wit) 30, or thereabouts, besides the immediate family and servants of the said Charles Noel), to meet in the said mansion house and premises, occupied by the said C. N. at aforesaid, the said mansion house and premises not having been duly certified and registered, according to the directions of the statutes in such case made and provided," &c &c.

This document was signed by five magistrates of the above county, and the appearance fixt for the 1st of April, on which day the following witnesses were also summoned to attend, viz. the Rev. John Kennedy, vicar of Teston, Rev. R. Wood, curate of Nettlested, —— Nettlefold, parish clerk of Treston, D. Thompson, steward at Barham Court, James Gardiner Jeffery, of Yelding, gent. and John King, late servant to the said Rev. John Kennedy; but of whom only two were called in evidence.

Mr. Thompson having proved the occupancy of the house by Mr. Noel, delivered a letter to the Chairman, expressive of regret, that under mistaken views he had violated the law, and submitting to the decision of the Bench to what degree of penalty his error had made him liable.

Rev. Mr. Kennedy was interrogated by Lord Romney, whether more than 20 persons were present beside Mr. N's domestics, and whether there were any besides parishioners of Teston, and answered both questions in the affirmative.

Here Lord Romney said, that he thought it necessary to observe, that as *complainant* and *informer* he took the whole matter upon *himself*, and added, that he had learned with surprise and astonishment, that Mr. Kennedy and Mr. Wood, two *clergymen* of the church of England, should countenance by their presence the illegal proceedings of Barham Court. In reply to this, Mr. Kennedy begged leave to impress upon the minds of his Lordship and the Bench, that for the reasons assigned in the letter read by the Chairman, he was equally unconscious that the assembly at Barham Court was illegal, and referred to what had been the practice at the school in the time of Lord Barham.

Mr. Kennedy added, that he could

assert from Mr. Noel's authority, that no one could more venerate our laws, or was more desirous to pay all due respect to magistrates; that his error had been unintentional, and arose from misconception; and respecting his *public* sentiments he need not intrude farther upon their time. But as Mr. N. was not present, (being called to attend the death-bed of a beloved sister in a distant county,) he requested the indulgence of the Bench to offer a few words upon his *private* character. He had known him from infancy to manhood, and hesitated not to say, that a person of more solid practical Christianity—of more amiable manners—of more humane benevolence—of greater generosity of mind he had never known; and was persuaded he might affirm, he would not knowingly do the least injury to any human being, but would rejoice in doing good to all, and more especially that good which ended not with the present life: in a word, he was the Gentleman and the Christian! With such dispositions, such views, and such intentions, the degree of *criminality* attached to an *error* in his judgment, and the degree of *punishment* it merited, might chearfully be submitted to the decision of the Bench.

After some farther conversation, the witnesses were ordered to withdraw, but in a few minutes recalled, and informed, that the bench had convicted Mr. Noel in the full penalty of forty pounds, for two offences, on Dec. 31, 1815, and Jan. 7, 1816.

Mr. Thompson, the steward, immediately paid the penalty, and at the same time enquired whether one moiety of the penalty did not belong to the poor of Teston parish; to which the Chairman answered, that when the expences of the prosecution were paid, of what *remained*, one half went to the informer (Lord Romney, we presume) and the other to the poor!

The following observations on this case appeared in the Philanthropic Gazette, Jan. 1, 1817:

'The reader has the whole case now before him, on which we shall offer only a few very brief remarks. 1. That the prosecution is grounded on the *last* Toleration Act, and on a clause which seems at the time to have attracted but little notice, as referring only to the registry of dissenting chapels, but which, it appears, applies equally to meetings of members of the establishment, not on consecrated ground. 2. That the assembly thus made criminal was not a *political*, a *commercial*, or a *convivial* meeting; nor was the assembly for a *ball*, but for *religious worship*, and that on the sabbath-day. 3. The worship is expressly stated to be *Protestant*, not Roman Catholic, which (as far as we can learn) requires no licence, but simply to enter the name of the officiating priest. 4. That it was not a meeting of Protestant *Dissenters*; though some might possibly be present, they are not named, nor are they involved in the accusation; but Mr. Noel, a member of the church of England, his parish priest, the parish clerk, and the curate of a neighbouring parish, are particularly named. Now herein seems a difficulty; Dissenters may license a house, or a field, or a barn, for public worship; but a member of the church of England cannot conscientiously do this, as it ranks him without the pale of the establishment; he is therefore under disabilities unknown to either Catholic or Protestant Dissentients. 5. The Act gives magistrates a discretionary power to mitigate the *pounds* of the penalty to *shillings*; and it is known that in many cases, as swearing, sabbath-breaking, drunkenness, short weights and measures, and some other faults mentioned in the late Police Report, magistrates often shew themselves very *tender hearted*; but praying and preaching are, it seems, crimes of such enormity, that they admit of no palliation, no mercy! Lastly, in respect to Lord Romney, and to prevent any mistake which might arise from a trifling similarity of name, we remark, that it was not this noble Earl, but Lord Radnor, who two or three years since fined Kent the Methodist for saying his prayers in public without a licence; though the Court of King's Bench had afterwards the temerity to reverse the judgment, and return the penalty.—*Par nobile fratrum!*

MISSIONARY CHRONICLE
FOR FEBRUARY, 1817.

THE following article cannot fail of gratifying, in the highest degree, the numerous friends of the Missionary Society; as it confirms the former accounts of success in the South Sea Islands, and shews that the work of God in that part of the world is still progressing. It may also be hoped that the resumption of authority by Pomare will be conducive to the furtherance of the cause of Christianity.

EXTRACT OF A LETTER FROM THE REV. MR. MARSDEN, PARAMATTA, NEW SOUTH WALES, DATED JUNE 7, 1816.

'A VESSEL has just arrived from the Society Islands, but has brought no letters for me or for your Society: they are on board another vessel which is not yet arrived.

'I have seen a letter from Mr. Davies to my colleague, the Rev. W. Cowper, which contains the most flattering accounts. I have conversed with the master of the vessel, and others who have come in her, on the subject of the mission, and all accounts agree that a most wonderful change has been produced in all the Society Islands; and the spread of the Gospel seems to be almost universal. I think we have never read, since the Apostles' days, of the Gospel spreading in so wonderful a manner as it has done lately in these Islands. Pomare is become a great man and a pious Christian; and shews the work of grace to be real from the whole of his conduct. I understand he is now a sovereign once more. His enemies made an attack upon him and his people on the Sabbath day, when they imagined they would not defend themselves; but Pomare felt it his duty to fight on the Sabbath, in defence of himself and subjects. In this battle he obtained a complete victory, and took many prisoners, whose lives he spared, contrary to their custom, which has had the most happy effect upon the minds of his enemies, as it has convinced them that the new religion is a merciful religion. Many have joined him from the effects of his clemency.'

The particular circumstances of these events may be expected shortly.

We cannot but rejoice that *eight missionaries* and their wives, are now on their way to the South Sea Islands, where their assistance is so imperiously called for. Their names are Threlkeld, Ellis, Orsmond, Barff, Darling, Platt, Williams, and Bourne.

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17th Sept. 1816.

'I arrived on the 9th ult. having had

a tedious journey from Graaf Reynett, owing to the severe cold, and the badness of the oxen. On the 30th of August, when we were at Pict Van du Merwe, we had a sharp frost and ice about half an inch thick. This was a curious object to the children, who had never seen ice before. They brought some of it to the waggons to preserve it for glass, but alas! it soon melted in their hands, which disappointed them much: a lively emblem of the vanity of all earthly things!

On the 3d, we halted the whole day on account of the great snow that fell. I could not get the people to stir an inch. Now, for the first time since I was in Africa, I could fancy myself in England.

On the 7th, we arrived at the place of Jacob Jubert, a respectable farmer and friend of the missionaries. If the slaves, Hottentots, and Bushmen, were generally treated as they are here, the state of things would be much improved. We spent the Sabbath here, and preached twice. On my arrival at this place I was much pleased with the appearance of things, which have taken so favourable a turn, that instead of Thornberg, we agreed to call it GRACE HILL.

I found that about three months ago God began to pour out his Spirit on the people here, first among the Oorlams, and afterwards among the poor Bushmen. Seven have been baptized. One of them is the captain of the Bushmen here. The state of his mind was for a time such as to reduce him very low; he did not then know the nature of his own case. Now that his mind is healed, his body also is restored. He is now very zealous in recommending Christ to his countrymen.

A church is now formed; into which three Boors from the colony have been received. The work here has been much impeded by the want of good interpreters; but these are now provided.

Yesterday presented an affecting scene at the Lord's table. Here, among the mountains, Englishmen, Boors, Dutchmen, Hottentots, and Bushmen, were communicants.

The night before last brother Corner arrived here with Jan Goeyman. As things at Makoon's Krall seem to be unsettled, I intend to fix them at Rhinoster Fountains, about three days journey from hence, towards Griqua Town. Three hundred Bushmen are said to inhabit that spot. We take a plough with us. I shall probably stay with them a few days, and with our people assist in building a house for them, &c. Two interpreters from hence go with us. Jan Rooy, who was in England in 1803, is likewise with brother Corner. We have three Hottentot preachers with us from Bethelsdorp.

There is a general concern among the Bushmen; every where they are heard praying, at least in this neighbourhood. Last night our people were singing and praying with them till past midnight.

Is not Isaiah xlii. 11, now fulfilling? 'Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.'

A letter has lately been received from Mr. Ebner, the missionary employed at AFRICANER'S Krall, dated Aug. 28, 1816, from which the following extracts are made:

'Very interesting must be the good news from the shores of Africa to you, and to every one who loves the Lord Jesus and his word—very interesting, that so many sinners are converted to Christ our beloved Saviour, whose arms are still stretched out to embrace them, and Africa is also stretching out its desiring hands to their blessed God and Redeemer. I never found the word so impressive on the hearts of my hearers, as since I have been here with Africaner. The Spirit of God works with power upon their hearts. I am astonished; I cannot describe what I have experienced since I came hither.'

Mr. Ebner then refers to the conduct of a person of influence, who had once been friendly, but had not only refused to attend the preaching of the word, but had used his influence to prevent others, and whose hostility was greatly feared. The missionary, however, after fervent prayer to God for success, went to the residence of that person, accompanied by four of his pious people, when, by the blessing of God, on his prayers, preaching, and conversation, the adversary was softened, and became a friend. On which, Mr. Ebner says, 'Thanks be to God for his almighty assistance. He is the Governor of the world, the ruler of our hearts, the friend of needy sinners, and their helper

in all their distresses! We have seen his hand. God our Saviour has been with us, and strengthened us: and if he be for us, who can be against us?'

The converted natives, around Mr. Ebner's residence, thus express themselves:—

'In Jesus we find all our life, comfort, joy, peace, and happiness. Without Jesus we cannot live: were we to be again without him, we should lose our immortal souls. There is no refuge, nor help, nor rest, nor salvation, but in our gracious Redeemer.'

'I find, by constant experience, that nothing makes so much impression on the hearts of my hearers, as speaking to them of the dying love of Christ—what he did for poor sinners—his great patience, and long suffering;—that breaks their hearts—that melts them into tears, so that old and young frequently cry out, 'Jesus, help us!'

Mr. Ebner speaks of several meetings held about Whitsuntide, in which the people were deeply affected, much in the same manner as was related of the people at Bethelsdorp, a few years ago; many weeping, some falling prostrate on the ground, and others uttering strong cries; so that he was sometimes obliged to desist from speaking. On one occasion, he says, 'When I was pronouncing the blessing of the Lord on three persons who had been baptized, a general weeping commenced: all went out, one by one, and I was left alone, (like our Lord, John viii. 9.) I stood amazed, saying to myself, what meaneth this! When I returned to my house, I found some of them praying, others with their eyes fixed on the ground, and others lay upon it as if they were about to expire. But it is impossible to describe the scene; he who never saw such a one, cannot form an idea of it, and probably some will not believe it. And because similar circumstances occurred elsewhere (meaning at Bethelsdorp) I was unwilling to write this, fearing that some would discredit the relation; yet, on second thoughts, I determined to write the truth. You, my dear fathers, will doubtless rejoice; and how would it gladden your hearts could you see and hear these poor people offering up their prayers with burning zeal.'

It may be expected that these converts, so lately rude and untaught savages, will express themselves in a manner very different from ours; but the following are remarkably striking, while perhaps they will extort a smile:

Old Africaner thus expressed himself:—'I am glad that I am delivered. I have long enough been the horse of the devil, who employed me in his service; but now I am free from his bondage. Jesus hath delivered me, him will I serve, and with him I will abide.' Now, like Anna, who departed not from the temple, he does not omit attendance on any religious service.

Some of the converts thus describe the heart of man: 'Our heart, say they, is, by nature, like a *Tendeldoos*, a tinder-box. When the box is shut, there is no life in the tinder; but as soon as we open the box, and strike with the flint and steel, the sparks enkindle the tinder. Thus is our heart, by nature, shut up, like the box, and dead in trespasses and sins; but when the Spirit of God comes, he opens the heart, takes away the cover, and kindles it with his heavenly sparks.'

They allude also to the custom of serpents. 'When the serpent creeps out of her old skin, she forsakes also her old hole, and never returns to it again; thus, say they, we must skin off our old sins; creep out of our old state; live a new life; and never more return to our former state.'

Mr. Ebner says, he has now about fifty hearers, and about thirty attend the school; but he has reason to expect a considerable addition; others, before referred to, having been kept back. 'If you could see,' says Mr. E. 'the great hunger and thirst of the people for the word, you would heartily rejoice. I can almost say, with our Saviour, 'Where much is forgiven, they love much;' and with the apostle Paul, 'Where sin abounded, grace doth much more abound.'

Whoever recollects that on this spot, where Africaner was once the terror of the surrounding country, a Christian church is established, will heartily rejoice and give glory to God.

MISSIONARIES ON THEIR WAY TO OTAHEITE.

Messrs. Orsmond and Barff, Missionaries to Otaheite, arrived at Rio Janeiro, on the 16th Sept. after a voyage of ten weeks, having sailed from

Cork harbour, Tuesday, July 9, after being detained there nearly four months, waiting for convicts, &c.

The convicts were, for a time, much disposed to mutiny; but were, by degrees, brought to behave better. As soon as the missionaries had opportunity, they began to instruct the prisoners. They distributed many tracts among them, which were thankfully received, and read with avidity. 'These, said some of them, will employ our time, and keep us from mischief.' Several discovered a readiness to learn to read. At length several classes were formed. 'Nearly thirty, (says Mr. O.) read the New Testament in classes, others are spelling, some are writing, and others cyphering.'

Mr. Orsmond frequently read prayers and preached to the people between decks, while Mr. Barff read prayers and preached to the guard, &c. on deck. The men appeared to be very thankful for this attention to their spiritual interest, and some applied for the solution of doubts or difficulties which had occurred to them. In some of these cases, Mr. O. sent them notes referring to several texts of scripture, which he requested the inquirers diligently to examine.

Mr. O. observes, that it is necessary missionaries should be well acquainted with the evidences of Christianity, and prepared to give satisfactory reasons for the faith to those sceptics, which are every where to be met with. He also remarks, that he made it a rule to leave the dinner table as soon as he conveniently could; judging that religious subjects require more attention and reverence, than can generally be expected, while the glasses are frequently emptied and filled; 'and in this opinion,' says he, 'I am strengthened by Bishop Butler.'

Among the convicts were, it seems, one person intended to have been a priest; and another person of education, who had been an attorney. 'It is a novelty,' he says, 'that I should have these persons assisting me, in making extracts from Leland, Butler, Paley, Wardlaw, Chalmers, and Bogue, on the evidences of Christianity.'

On the 2d Sept. they crossed the line, when the ridiculous ceremonies of personating Neptune, and ducking the people, who had not crossed it before, took place: the missionaries, however, were excused, on engaging to make the seamen a present.

'The scholars go on well. Some of them have already written short letters to their friends. We have no positive proof of the conversion of any; but we have the satisfaction of knowing that many of them are much better informed than they were.'

On the 17th, Mr. Threlkeld came on board; Mr. Orsmond and Mr. Barff went on shore, and continued there several days. Mr. T. is attended and supported by very few of the Europeans.

Mr. Orsmond concludes thus:—'O! my beloved friends, still let us share in your prayers, keep us on your hearts, and let us earnestly contend for the faith once delivered to the saints.'

AMERICA.

BESIDES the missionaries already sent to the East by the American Society, there are three young men educated at the theological seminary at Andover, and two at the theological seminary at Princeton, all licensed preachers of the gospel, who hold themselves in readiness to be employed by the society in foreign missions.

Four youths, natives of the Sandwich islands, now resident in America, are under the patronage of the society. They have renounced heathenism; appear to have been brought to a saving knowledge of Christ; and feel a deep concern for their idolatrous parents, brethren and people. Their faculties are vigorous; their proficiency in their studies is good; and the promise which they give of future usefulness is highly encouraging.

Another youth, who is said to be the son of a king in one of the islands, has lately come to the knowledge of the society, who are taking measures to obtain his discharge from the naval service of the United States, that he also may obtain a suitable education.

Extract of a Letter from Mr. Gordon Hall, Missionary at Bombay, to his uncle, J. Hall, Esq. of Ellington.

Bombay, Dec. 7, 1815.

'I enjoy the most perfect health, and am prospered in my studies. I begin to feel at home in the language of the heathen. I preach to them

every day in the week, without exception. For some time past the average of my hearers has been about 100 each day. My rule is to spend, at least, three hours every day among them. This, added to my constant reading of their books, gives me every opportunity for improvement in their language; and I do confidently expect, in a few years, should I live, to speak it as I do my own. I have translated a considerable portion of the gospels, a catechism, and have written several tracts; copies of which I am constantly lending, for a few days, to one and another of the heathen. 'The Lord be praised, I am happy in my work, and bless God that he ever put it into my heart to be a missionary.'

THE American missionaries, Messrs. Richards, Poor, Bardwell, and Meigs, with their wives, and Mr Warren, all in good health, arrived at Columbo, in Ceylon, March 22, and were received with great kindness by the governor, and permitted to settle in any part of the island.

They were also kindly welcomed by Messrs. Chater, Norton, and Clough, missionaries of three different denominations, previously there.

UPPER CANADA.

A letter has lately been received from the Rev. William M'Killican, Green Island, dated Nov. 8, 1816. This gentleman went from Scotland, last summer, to preach in the Gaelic language to the Highlanders, who have emigrated to that country, of whom there are great numbers, especially from the western parts of Invernesshire. In a new settlement up the country, more than 1400 are said to have been settled during the last year. They are extremely destitute of the means of grace. Mr. M'Killican, was assisted to take the voyage by the Missionary society, from whom he will also obtain further assistance for the year ensuing.

INDIA.

THE following extract of a letter from India, shews how arduous is the work of our missionaries in that country, and calls for fervent prayer on their behalf.—

'Dear Brethren, we are engaged in an undertaking most arduous, though not of doubtful issue. Yes! more arduous than we could possibly have preconceived: but we do not despair, and are still willing to work, as God shall give us ability. Success, we are assured, is ultimately certain, while the means are persevered in; but these are of slow and difficult acquirement, and not of easy application; and, when they are applied, meet with a strong, though silent, resistance. The influence of deeply-radicated superstition, subtilly entering into the civil and domestic affairs of the people, and binding them down, in a thousand ways, to a constant acknowledgment of its authority, and inducing a mutual and interested watchfulness over each other: the pitiful spirit of the people, which sinks at the prospect of difficulty; and a notion that circumstances, which with them are fate, are to be acquiesced in, rather than resisted and overcome: these are the causes which have co-operated to make our endeavours hitherto, alas! of but little apparent utility, in the actual conversion of souls. To convert the soul, is the work of God; but as this is usually effected by means, the greater resistance these meet with, the longer they must be applied before the resistance will be overpowered.—'In due time we shall reap, if we faint not.' We are therefore encouraged, especially as we cannot doubt, that, during the few years your missionaries have been here, the natives have acquired many correct ideas of God, and of his blessed will; and are not now in that state of total darkness in which they were found. Our hearts rejoice in the hope that the Spirit of God is even now moving upon the face of the deep, and the time approaching when God shall say, 'Let there be light, and there shall be light.'

UNITED BRETHREN.

THE Rev. Mr. Latrobe, after an absence of about fifteen months, has returned from his visit to the Brethren's settlements, in South Africa. An allotment of land has been made, not very far from Bethelsdorp, for the formation of a *third* settlement, in addition to *Gnadenthal* and *Grueukloof*.

WESLEYAN MISSIONS.

THE Committee, during the last year, have sent out 19 additional missionaries, viz. 4 to Ceylon, 1 to Bombay, 1 to the Cape of Good Hope, 4 to

the West Indies, 2 to Nova Scotia, 3 to Newfoundland, 1 to Quebec, 1 to Gibraltar, 1 to Brussels, 1 to France, making the whole number employed in foreign stations, under the direction of the Methodist Conference, 80.

Twelve preachers, stationed in English circuits, have offered themselves as foreign missionaries, exclusive of those who had acted only as local preachers; several of these have already taken their departure for different stations; and the rest wait the call of God, and the direction of their brethren.

New Zealand.

The Rev. Mr. Marsden has performed a most important service to the Church Missionary Society by his visit to New Zealand, the particulars of which we have not room to insert; but we subjoin his observations on leaving the island.

'It was with the most heart-felt satisfaction that I left New Zealand, not having met with the smallest accident, provocation, or insult. I had fully accomplished the object of my voyage, and satisfied myself relative to the true character and disposition of these heathens. I was entirely persuaded that there was no real obstruction to their civilization, nor to the introduction of Christianity among them; and that nothing more, in respect of human exertions, was requisite, than common prudence on the part of those who might be engaged in this humane and benevolent undertaking.'

Several of the natives, among whom were sons of the Chiefs, accompanied Mr. Marsden on his return to Port Jackson. Civilization will, no doubt, be promoted by this measure, and, which is the final object of the society, the introduction of the gospel will be facilitated.

Mr. Marsden ascertained that the New Zealanders are all cannibals; they acknowledge that it had always been their custom to eat the flesh of their enemies, nor did they appear to have any idea that this was an unnatural crime. When Mr. M. expressed the abhorrence in which this practice was held by himself and all Europeans, they were surprised; it appeared to them no more than hanging a criminal does to us; but when Mr. M. represented to Shunghee, a man of high authority, that it was a barbarous and inhuman custom, and a foul disgrace to their nation, he assured him that it should be discontinued.

Malacca Library.

The Rev. Mr. Berry, of Warminster, has presented for the library now forming at Malacca, Maurice's Indian Antiquities, 7 volumes, elegantly bound. Dr. Watts's Works, and Dr. Campbell on the Gospels: the Directors acknowledge with gratitude the receipt of this valuable donation.

The following letter, accompanying this present, is published, as it may induce other gentlemen to make similar offerings for Malacca, or other missionary stations.

Warminster, Jan. 6, 1817.

'My dear sir,

'I have been thinking that if every minister would send a single work only from his library, and every private Christian two, what a noble collection would be formed for distribution among the missionaries in every part of the world.

'The apostle James would say,—'Practise as well as devise.' Somebody must begin, if the practice is to become universal.

'The volumes in which this letter is enclosed are forwarded as a present to the mission at Malacca.—Maurice's Indian Antiquities are presented on two grounds: first, to let the inhabitants see we are not altogether ignorant of each other; and secondly, to furnish them with a specimen of British binding.

'Commending directors and missionaries all the world over to the great Head of the church,

'Believe me, my dear sir,

'Your faithful servant,

'J. BERRY.'

Rev. Geo. Burder.

We are happy to hear, by means of an over-land express to Bombay, that the *Moira*, in which Mr. Townley, and several other missionaries sailed for India, has arrived safely at Madras.

MISSIONARY CONTRIBUTIONS.

[*Collections and Anonymous Donations only, from 16th December to the 16th January, inclusive.*]

	£.	s.	d.
Prayer Meeting, &c. Newport, Essex, by the Rev. J. H. Hopkins	4	1	6
T. and M. S. and W. Peterborough	1	0	0
Collections by the Calvinistic Methodists in Glamorganshire, by Mr. E. Bassett.			
Merthyr Tydvil..... £.20 0 0			
Ystrad Gunlais..... 2 10 0			
Whitchurch 2 2 0			
Trehill 2 0 0			
Gifulchi 0 10 0			
Pyle 2 0 0			
Swansea..... 2 10 0			
Duffryn 2 0 0			
Carried forward £.33 12 0			
Brought forward £.33 12 0			
Aberthan 3 3 0			
Oldcastle 2 2 0			
Burthin 2 17 0			
Salem 2 10 0			
Lantrissent 3 0 0			
Lisworny 3 1 0			
	50	5	0
Young Ladies of Holloway chapel, by Rev. R. Bowden	9	3	6
Congregation of Rev. D. W. Aston, Buckingham.			
Penny Society..... 14 6 0			
Sunday School 1 4 6			
	15	10	6
Sunday School at Rev. Mr Harris's, Whitechurch.			
Salop .....Girls 1 2 6			
Boys 0 9 6			
	1	12	0
Missionary Box in the Independent Chapel, Parkhead, Cumberland, by the Rev. John Haddock	3	0	0
Amount of second year's donations at the Pimlico and Chelsea prayer meetings for 1816, including Cook's-Ground, Union, Ranelagh, and Buckingham Chapels, by the Rev. E. A. Dunn, Treasurer.....	33	2	2
Missionary Box at Mr. Jeffric's Mill, Melksham	2	0	0
R. H. 3*s*. A few village children per Holland, 3*s*.	0	6	0
Glasgow Auxiliary Missionary Society, by Mr. Matt. Urie, Treasurer	50	0	0
Largs Auxiliary Missionary Society, by Mr. John Lyle, Treasurer	7	7	0
A mite for the missionary cause	1	0	0
A Missionary Box at Longport near Burslem, Staffordshire, by Mr. John Hancock	1	6	0
Tarbolton Bible Association, by Rev. J. Campbell, Tarbolton ..	5	8	0
Contributions at Hanover, near Abergavenny, by Mr. Emanuel Davies	3	0	0
Penny-a-week Subscription at Chatteris, by Mrs. Ann Tessier, widow of the late Rev. John Tessier	2	14	4
A Friend, by Mr. J. Davies	100	0	0
One-fourth of a small fund by weekly subscriptions among his pupils for benevolent purposes, by the Rev. Mr. Donnoghue, Homerton.....	1	1	0
Penny Society, Dunmow, Essex, by Rev. Mr. Frost	9	3	4
Newcastle upon-Tyne Auxiliary Missionary Society, by Mr. John Fenwick, Secretary	61	0	0
B. U. S.	1	2	0
B. W. by Mr. Flint	1	0	0
M. O.	2	0	0
Produce of a Missionary Box at Paddington Chapel Sabbath School	1	0	0

Erratum.—In the Chronicle for December, in the notice of a Collection of £5 from a Juvenile Society at Whitchurch, for *Hants* read *Salop*.

POETRY.

GOD THE GUIDE OF THE FUTURE.

A WHEEL WITHIN A WHEEL.

(BEING A SEQUEL TO THE NEW YEAR'S ODE, IN OUR LAST.)

Whither the head looked they followed it. Ezek. x. 11.

1.

OMNIPOTENT Author of all,
Creation depends on thy will;
The worlds that roll on at thy call
Shall cease when thou sayest, 'Be still.'
The sun, golden orb of the day,
The moon and the stars of the night,
Unerring continue their way,
Impell'd by thy wisdom and might.

2.

Thy throne is in glory above,
Thy rule is as boundless as space;
Thy sceptre's a sceptre of love,
Thy kingdom a kingdom of grace.
Bright seraphs and souls of the just,
Frail mortals on earth who remain;
The insect who creeps in the dust,
Thy goodness alike doth sustain.

3.

The world like a mighty machine,
With movement of wheels within wheels;
Thine hand, that conducts it unseen,
Its order and comfort reveals.
The struggles of passion and pride
Transforming each man to a foe,
Like waves at thy bidding subside,
And peace like a river shall flow.

4.

O spread the glad tidings of peace,
The Jubilee bless'd for mankind;
May this be the year of release
To nations in darkness confin'd.
Shall base superstition prevail?
Shall bigotry harden the heart?
The triumphs of truth, shall they fail,
And hope from the nations depart?

5.

Gird on, mighty Saviour, thy sword,
Go forth in thy chariot of love;
New strength to thy sufferers afford,
And faith that shall mountains remove;
The priesthood of Baal confound,
And sweep off the refuge of lies;
Let Babylon fall to the ground,
And Zion triumphant arise.

ALIQUIS.

MISSIONARY HYMN.

Prayer for the Heathen.—Psalm lxxii. 19.

In darkness sunk, by sin enchain'd,
Behold! the moral world appears;
With awful crimes and vices stain'd,
A prey to miseries and tears:

Here Afric's sons, a num'rous host,
Degraded and untutor'd stand;
There Asia's soft luxuriant coast
Enwrap'd in Superstition's band.

Shine from on high, Almighty Lord!
On Pagan lands with splendor shine,
And let thy pow'rful saving word
Go forth in triumphs all divine.

Launceston.

Behold! thy promise, full of grace,
Thy fix'd, immoveable decree,
That men, of every clime and race,
At length thy glory, LORD, shall see.

Hear our united earnest prayer,
Our inmost souls' supreme desire,
The banner of the cross uprear,
And scatter wide the gospel fire:

Till nations, or remote or nigh,
On Jesu's holy name shall call,
And join with saints above the sky,
To crown the Saviour LORD OF ALL.

R. C.

HYMN, *sung by the Children of the Ranelagh Schools.* Lord's Day, Dec. 22, 1816.

Sweet the streams of MERCY flowing,
Health and blessings spreading round;
Knowledge, Peace, and Love bestowing—
Heav'nly fruits on earthly ground;
Like its inexhaustless FOUNTAIN,
Never failing to relieve,
Greater favour, it accounting,
To impart, than to receive.

Ranelagh.

In the morn of life, selected,
By your sympathising care,
You our wandering steps directed,—
In our wants you kindly share.
Constant in your gen'rous labour,
What can we to you return?
To our GOD, and to our neighbour,
May we each our duty learn!

R. H. S.



Bloodsc.

Revd. James Prankard.
Sherness.

Pub by Williams & Co Stationers Court March 1st 1817.

THE

EVANGELICAL MAGAZINE

AND

Missionary Chronicle.

MARCH, 1817.

MEMOIR

OF THE LATE

REV. DR. HOPKINS,

of Salem, in North America;

(TAKEN FROM THE FUNERAL SERMON, PREACHED AT HIS INTERMENT BY THE REV. MR. EMERSON, 1815.)

THE ministry of our venerable Father and Pastor, was eminently a warfare. For more than half a century, he has acquitted himself like a good soldier of Jesus Christ. Having been called by the grace of God in his youth, he early devoted himself to the service of his Master.* He began to preach within a year or two after he had finished his collegial course; and about the same time was recommended to a vacant parish in Halifax, Nova Scotia. There he was highly esteemed for his promising talents, amiable manners, and faithful preaching: but the low state of his health prevented his establishment in that place.

In 1766, he came to this town, and preached to the Third Church and Society, then vacant by the death of the Rev. Mr. Huntington. The doctrines he preached, and the manner of his preaching them, gained him many warm friends, and many bitter enemies.

During a residence in this place of 12 years previous to his ordination over this church, he was most of the time very usefully and acceptably employed as a teacher of youth. Many of his pupils, yet living, remember him with gratitude, and still retain many of his precepts and remarks, as memorials of his wisdom and fidelity. While thus employed, he preached in several vacant parishes in this county, and in Hamilton received a call to settle in the ministry, which he declined on account of his feeble health. In

* Dr. Hopkins was born of respectable and pious parents in Waterbury, Connecticut, Oct. 16, 1734. When he was 14 years of age, his father died, and the care of his education devolved on his eldest brother, the late Dr. Samuel Hopkins, of Newport, Rhode Island. By him he was fitted for the university, and entered Yale College at the age of 20. In college he was distinguished as a scholar; and in the commencement exercises, when he received the Bachelor's degree, he was honoured with the first appointment. His theological education he pursued under the tuition of his brother; but soon after he began to preach, he was compelled by the declining state of his health to lay aside his professional studies.

During most of the interval of eight years, which intervened between his leaving college, in 1758, and his coming to Salem, in 1766, he passed his time either in manual labour, travelling, or preaching occasionally, as his strength would permit.

those parishes he was the acknowledged means of the conversion of numbers, some of whom finished their course before him, and others, still living, remember him with great affection.

When the revolutionary war broke out, and the situation of the country required the wisest counsels and best measures, the eyes of the people were turned to him, and he was elected a member of the Provincial Congress. In that capacity he displayed the wisdom and energy of his mind, and evinced that ardent patriotism, and those correct political opinions, for which he was distinguished to the end of his life. His popularity and influence as a member of the Provincial Congress, having excited some powerful jealousies at home, which threatened to displace him, that honourable body elected him to fill a still more important place in the Council. Both as a member of the Congress and of the Council, he was highly respected, and served his country with much fidelity, activity and usefulness.

In the mean time, after long and severe contentions in the Third Church and Society, relative to Dr. Whitaker, a disruption having taken place by the departure of the Doctor and his adherents from Congregational to Presbyterian principles, this church, retaining the original name and platform, gave Mr. Hopkins a call to become their pastor. This call he received when a member of the Council.

Though he had a flattering prospect of rising to eminence in the civil department, and a motive to negative the call, which a man of ambitious views and worldly policy would not withstand, he hesitated not to abandon every object of this kind, and enter upon the arduous and self-denying work of the Gospel ministry. To this work he had early devoted himself, and his heart was fixed upon serving his Saviour and generation in this way. The uncommon unanimity and strong attachment manifested by the church and parish in their call, determined him to accept it, and he was ordained in Nov. 1778. The sincerity of that attachment was evinced by its continuing without abatement to the end of his life.

During a ministry of 36 years, many of you have been witnesses 'how holily, and justly, and unblameably, he behaved himself among you. He was gentle among you, even as a nurse cherishes her children. Yet remember, brethren, his labour and travail; for, labouring night and day, he preached unto you the Gospel of God. And ye know how he exhorted, and comforted and charged every one of you as a father doth his children.' I appeal to you, who have known him through evil report and good report, under discouraging opposition and flattering caresses, whether he has not maintained a rare union of Christian grace and social virtue? If, in any thing I say of him, I exceed the truth, you can testify against me.

His natural abilities were of the first order. But through illness of health, in the earlier part of his life, he was prevented from forming those habits of reading and close investigation, which might have raised him to eminence in science and literature. But he attained a better eminence. He was eminent for self-government, humility, forgiveness of injuries, patience under trials, and a quiet, peaceable, affectionate disposition. Though possessed of a lively sensibility, few men have had a more entire rule over their own spirits. When treated with asperity and

bitterness, instead of rendering railing for railing, or in any way retaliating an injury, he would meekly hold his peace, and never discover a revengeful temper. Few men, in their lives, have approached nearer the Saviour's golden rule, 'Whatsoever ye would that men should do to you, do ye even so to them.' In the words of the prophet, we may truly say of him, that he 'did justly, loved mercy, and walked humbly with his God.'

He was a man of prayer. His social prayers were remarkable for a spirituality, pertinence and ease, which rendered them extremely edifying to Christians, and indicated an habitual intercourse with heaven. In this exercise he seemed to be at home. His prayers appeared like the spontaneous effusions of a heart fixed on heavenly things, deeply imbued with 'an unction from the Holy One,' and breathing a fervent piety toward God, and benevolence toward men.

He had an ardent love for the souls of men, and for many years took an active and leading part in attempts to promote their welfare, by spreading the Gospel among the destitute. He was one of the formers of the Massachusetts Missionary Society; and none, perhaps, have done more toward the objects of that benevolent institution. In that respectable body he was distinguished by a punctual attendance at their regular meetings, and by a wise and steady zeal in the good cause in which they were engaged. His example could not fail to have a salutary influence upon his colleagues in office. His influence in the missionary cause was, indeed, extensively felt; and was particularly apparent in the place of his residence, by awakening the people to the spiritual wants of their destitute countrymen, and inducing them to contribute to their relief. It was his practice, at each annual missionary contribution, to address his people on the general subject, and give such information relative to the religious and moral state of the country and their own duty, as he judged their circumstances to require. This practice, so beneficial in its tendency and effects, would not every minister of the Gospel do well to imitate? Many people, who are able to do much for the spread of the Gospel, are disposed to do but little or nothing, because the religious and moral situation of the country, and the world, has never been duly laid before them.

He was also very faithful and laborious as an editor of the Massachusetts Missionary Magazine, from the commencement of that work to its union with the Panoplist. During the publication of the 4th and 5th volumes of that work, the editorial duties devolved chiefly on him. And though a large portion of his time and labour was devoted to this business, he desired and received no other reward than the satisfaction of believing, that he contributed to the promotion of divine truth, and the extension of the Redeemer's kingdom.

As a citizen, he was affable, courteous, upright and exemplary in all his conduct. The originality of his genius, and the pleasantry of his conversation, made him a most interesting and agreeable companion.

In the domestic circle, as a husband, father, and friend, he was all that could be wished.

As a counsellor, he was wise and faithful. Having almost an intuitive knowledge of human nature, a deep acquaintance with men and things, he was a man of uncommon sagacity.

As a pastor, he sought the welfare of the flock, and laboured 'in

season and out of season.' In the church, and wherever his influence extended, he was eminently a peacemaker. You know his condescension and kindness, and can attest his readiness to forego his personal comfort for your good. Peculiarly tender and affectionate, he partook of the joys and sorrows of his people. How many sick chambers and dying pillows can bear witness to his sympathy and love!

As a preacher, he had many excellent qualities. He insisted much, and with great earnestness, on these radical doctrines of the Gospel; namely, the universal and total sinfulness of mankind; the necessity of a renovation of heart by the agency of the Holy Spirit; of repentance toward God; of justification by faith in the infinite atonement of Christ; and the sovereignty of God in all the operations of his grace. These, and other important truths, he inculcated as the grand motives to Christian holiness. His preaching tended to exalt the Redeemer, and abase the sinner. He carried the searching and humbling truths of God's word home to the conscience, so that few could be inattentive or indifferent under his preaching. His sermons, if they were not distinguished for logical precision, or elegance of style, were, however, fraught with rich ideas, expressed in a very animated and engaging manner. Nor were his discourses void of solid reasoning, or his style, of occasional beauty and sublimity. He never failed to gain the attention, and interest the feelings of his hearers. His gesticulation was natural and graceful, and contributed, in no small degree, to the life and energy with which he spoke.

His labour was not in vain. Many, who now hear me, regard him, through Christ, as their spiritual father. Many, who are now with the spirits of the just made perfect, owe to him, as an instrument, their present unspeakable joy, and those crowns of righteousness, which will be given them at the great day.

Could a minister of this description find any to oppose him in his useful course? In the earlier part of his labour in this town, Dr. Hopkins found many to gainsay and resist him. For several years, like Paul in his last trial at Rome, no man in the ministry stood with him. Though he taught no other doctrine than Christ and his apostles, the Christian fathers and reformers, did teach, yet many said to him, as the Athenians said to Paul, 'Thou bringest certain strange things to our ears.' They regarded him as a disturber of the people; as one who would 'turn the world upside down,' by his doctrine and zeal. In one instance, he was formally waited on by a respectable gentleman, who earnestly desired him, for the health of the town, forthwith to leave it; as the inhabitants of a certain city once besought our Lord 'to depart out of their coast.' But with a prudent firmness he persevered in his labour, and suffered none of those things to move him. The gentleman, who waited on him with that extraordinary request, being afterwards essentially changed in his religious views and feelings, became one of his stedfast friends, and often blessed the Lord for sending such a preacher to Salem. He had the pleasure of seeing many of his bitterest opposers become his warmest admirers.

Thus he 'fought a good fight.' He has 'finished his course.' But a few days since, he reached the goal. His course has been long, and, in some parts of it, arduous and difficult. But, 'forgetting the things that were behind, and

reaching forth to those things that were before, he pressed toward the mark,' and 'looking to Jesus' through the whole race, seemed never to 'be weary or faint in his mind.' His labours and conflicts are now at a perpetual end. Having no other battle to fight, or race to run, he has put off his armour; and, as we have reason to believe, his spirit, no longer confined to a frail body, is now with Jesus in Paradise, enjoying the reward of a faithful soldier.

He 'kept the faith.' He was not only a firm believer in the divine inspiration of the Scriptures, but clearly saw, cordially embraced, and stedfastly maintained, those peculiar doctrines of grace, which distinguish the New Testament from every human composition not grounded upon it. He was 'not ashamed of the Gospel of Christ;' but seemed always to be most in his element, when explaining and enforcing those truths, 'which are the power of God unto salvation.'

There are many at this day, who, 'concerning faith have made shipwreck.' They so interpret the Scripture as to rob the Saviour of his divine honours, and reduce the Gospel to a level with the moral writings of Plato and Seneca. But Dr. Hopkins 'laid the axe unto the root of the trees.' No man was more strenuous for good works, or more zealously inculcated the necessity of them. But he believed with Paul, that, however blameless men might be in their conduct, however splendid in their works of beneficence, if they were destitute of holy love, they were 'as sounding brass, or as a tinkling cymbal.' On this subject, his maxim was, 'Let the tree be good, and it will produce good fruit.' In his views of divine truth he changed not; but to the end 'held fast that form of sound words,' which he embraced in his youth. He kept the faith both as to his profession of it, and as to the fidelity with which he discharged the duties of the ministry.

That Gospel, which he had preached, afforded support and comfort to his mind, under the pains of disease and in the prospect of death. His last sickness was very distressing; and he endured it with exemplary patience. During most of the time, his mind was in great darkness. To use his own words, 'Christ seemed to have withdrawn himself, so that he could not find him.' Even then, however, he did not abandon his hope of salvation. He often expressed his firm persuasion of the truth of those doctrines of grace, which he had so long preached, and had the assurance of faith, though not of hope, in his darkest hours.

Several days before his death, the Lord was pleased to visit him with the light of his countenance, and continued it, until he was removed to the region of perfect light. The transition in his mind was sudden. The first expression of it was immediately on the close of a prayer, which was offered for him, when he exclaimed, 'My soul is safe!' He then settled into a calm and peaceful serenity. Being congratulated on the removal of his darkness and fear, and reminded of 'the joy that was set before him,' he replied, 'I feel more comfort than I ever felt before in my life.' He constantly expressed a deep sense of unworthiness and guilt, and often spoke, in the strongest terms of gratitude and admiration, of the grace of God, and the precious blood of Jesus, on which he placed all his dependence.

His heart, at times, seemed to be full to overflowing, in view of the love and glory of the Re-

deemer, and in anticipation of the blessedness of the heavenly world. After some remarks made to him on these topics, he seemed for a moment to be transported to the celestial mansions, and broke out in these words—'Farewell! Farewell! All hail! All hail!

'Jesus, with all thy saints above,
My tongue would bear her part;
Would sound aloud thy saving love,
And sing thy bleeding heart.'

When convinced that his departure was at hand, he called his wife, and, expressing the most tender affection, devoutly commended her to the grace of God. He also called each of his children to his bed, and gave them his dying counsel separately, in a very solemn and appropriate manner. He afterward desired the whole family to assemble around him, and, like a dying patriarch, gave them his charge and blessing. He warned his children not to put off the concern of their souls, but to make religion their choice, and to beware of the temptations and follies of the world. He charged them to be constant attendants on the worship of God in his house, to be kind and faithful to each other, and to train up their children for God.

After lingering several days beyond the expectation of his friends, he yielded up the ghost without a struggle or a groan. His enshrouded remains we have followed, with every mark of respect, to the silent tomb. There let them rest until the resurrection.

OUTLINES OF A SERMON BY THE REV. MATTHEW HENRY, (NEVER BEFORE PRINTED).

This discourse, though written more than a hundred years ago, is remarkably adapted to the present day, in which the Bible is translated into more languages, and more widely circulated than ever. We are obliged to Mr. Williams of Shrewsbury, who kindly transmitted it to us, and are happy in being able to communicate it to our numerous readers.

Proposition. The book of the Scripture being of common concern ought to be translated into common languages.

'*We do hear them speak in our tongues the wonderful works of God.*' *Acts* ii. 11.

As the great promise of the Old Testament was that of Christ, so the great promise of the New Testament is that of the Spirit. This is called, Acts i. 4, *the promise of the Father*. It was that which Christ comforted his disciples with when he was about to leave them—that the Spirit should abundantly supply the want of his bodily presence; and in this chapter we have the performance of this promise in the plentiful effusion of the Spirit upon the Apostles, which was upon the first day of the week, and therefore in remembrance of that, as well as the resurrection of Christ, we celebrate that as the Christian Sabbath.

Now the first indication of the Spirit's filling the Apostles was, 'their speaking with other tongues than before they had learned,' *v.* 4. This is that which the text speaks of, All that heard them were surprized to find Galileans discoursing in the language of other nations. Divers nations are here mentioned, out of which there was a general concourse now at Jerusalem, not so much upon account of the feast, as upon the account of the general expectation of the appearing of the Messiah about this time: from Dan. ix. 24, see Luke ii. 38—iii. 15. This brought those who were most zealous and devout to Jerusalem to sojourn there, that they might have an early share in the kingdom of the Messiah. These foreigners were gratified with the first-fruits

of the pouring out of the Spirit. Their several languages were unknown, and, it is likely, despised and undervalued at Jerusalem; and therefore it was strange to hear them then talked, and they speak it with wonder—'We do hear them speak in our tongues the wonderful works of God.'

Obs. 1. The things they heard the Apostles discourse of—the wonderful works of God—(*magnificent*, see the Greek.) This was the subject of their discourse—that the works of God are great and wonderful. We should give diligence both to acquaint ourselves with them, and to bring others acquainted with them likewise. Ps. iii. 2.

(1.) God's works of creation and providence are wonderful works, and such as we should delight to hear and speak of. God did wonders when he made this world out of nothing, and he is doing wonders every day in the preservation and government of it. Exod. xv. 11. The scripture is the record of God's wonderful works, which are to be kept in everlasting remembrance, that by them we may be led into the knowledge of him, and directed in our duty to him.

(2.) The work of *redemption* is of all others the most wonderful, Ps. cxviii. 23, and it is likely this was it the Apostles now discoursed of—The miracles which Christ wrought, and especially his resurrection and the redemption of the world by him. In the whole story of the Gospel, we find abundance of the wonderful works of God, and it will appear most wonderful when the mystery of God shall be finished.

1. Let us be acquainted with God's wonderful works as they are recorded in the Scripture. Study the works of God, and observe his wisdom, power, and goodness in them. Delight to hear them spoken of: tell your children of them, Ps. lxxviii. 4. 6, 7, what is strange and surprising we covet the knowledge of. These are not small things.

2. Let us be affected with these wonderful works. We are nearly concerned in them. Admire the work of redemption wrought out by Christ. See Eph. iii. 15. Wonderful condescension: wonderful instances of power and pity. A sign we have not an interest in him, if we do not admire him whose name is Wonderful.

2. The tongues they heard them discourse in—*our tongues*. In the languages of their several nations. Probably one apostle in one language, another in another language. The same person sometimes in one, and sometimes in another. Now this may be considered,

1. As a *miracle* to prove the gospel. Tongues were for a sign, 1 Cor. xiv. 22. We know how difficult it is to learn a strange language: what diligence and application is required, and much time; yet, these Galileans, who, probably, had before understood none but their mother tongue, of a sudden were able to speak readily and fluently in any language. This was quite above the power of nature or art. Here is in effect making the tongue of the dumb to sing.

2. As a *mean* to propagate the gospel among the nations of the earth. The apostles were to go into all the world, Mark xvi. 16. If they had been to learn the vulgar language of every nation, it would have taken up a great part of their lives, and they could scarce have attained a readiness in them (as Mr. Elliot in America). But Christ sending them upon his errand, he furnished them with the needful powers, and this particularly. The confusion of tongues

at Babel was the casting off of the Gentiles. With the primitive language they soon lost the primitive religion, and became vain in their imaginations. Idolatry began where the confusion of tongues began: all languages worshipped idols, Dan. iii. 7. Now after 2200 years, in order to the reducing of the Gentile world to God, though the diversity of tongues continued, yet the builders of the gospel Zion being endued with the gift of tongues, were enabled to bring to the several nations the knowledge of God, and set up in them the worship of God in their own tongues.

3. As a *manifestation* of the will and design of God that the sacred records of God's wonderful works should be preserved by all nations in their own tongues. This is plainly inferred from it. All the languages and nations of the world are not named; but it is likely they were all the languages that were at that time spoken by the scattered Jews. The Spirit being given for this purpose, it is a plain indication that the gospel was to be not only brought to, but *lodged* with every nation in their *own language*.

Doctrine. That the scripture records of God's wonderful works ought to be read and heard in the vulgar languages of the nations.

The scripture ought to be translated into vulgar tongues. The scripture was written in the Hebrew and Greek: famous languages. The *Old Testament* in Hebrew, the language of the Jews, to whom were committed the oracles of God, Rom. iii. 2. Therefore we reject the Apocrypha, because not written in that language. The *New Testament* in Greek, because it was then the most general language, especially among scholars. The language that the Hellenist Jews had the Bible in. Now translations are the same things in other languages, as near as the sense of the original can be found and expressed. Now as to this let me tell you,

1. What we assert concerning translations of the Bible.

(1.) That translations are not of equal authority with the originals, and therefore not to be set up in competition with them. Herein we have a controversy with the papists, who set up the vulgate Latin above the originals, as authentic, to which appeals are to made, and no further. We have also a controversy with some modern critics, who prefer the Septuagint of the Old Testament before the Hebrew. But if the originals be not authentic, no translations can, because doubtless more care was taken of the originals than was or would be of any translation. The inspired penmen wrote in those languages, and therefore to them we must appeal. The papists fancy Latin consecrated with Hebrew and Greek on the cross.

(2.) That yet translations are of more extensive use than the originals, and therefore necessary to be made. To think of making Hebrew and Greek universal languages is absurd, and like Cain's attempt to fix in a city when God had sentenced him to be a fugitive. Nor can it be expected that all should be made scholars to be able to understand the originals. If so we should have no husbandmen and artificers. Therefore it is necessary that the church, in all nations where it is, should be furnished with faithful translations of the scripture, that all may read their Father's will in their mother tongue. This privilege ought not to be denied to any Christians, but by all means encouraged and promoted. The originals still remaining to be appealed to in case any doubts arise concerning the translations.

2. Why we assert this, that the scripture ought to be translated into vulgar languages.

(1.) Because it was written for the use and benefit of all, Rom. xv. 4. All are concerned in it; not only the wise and learned, Rom. i. 14, but even the babes, and them especially, Matt. xi. 25. Jesus Christ has compassion on the ignorant, and often taught the despised multitude. If the gospel were to be preached in all languages, it must be written so, else it must die with the first preachers. In other things what is of concern to all is put into the vulgar languages. The king's letters were directed to every people according to their language, Esther, viii. 9.

(2.) Because it is the duty of all to search the scriptures, John v. 39, and to read them and meditate in them. Those that are taught, are taught in the word, Gal. vi. 6, and therefore must have the word by which to try what they are taught, as the Bereans, Acts xvii. 11. God never intended that we should take things upon trust, and that teachers should put out the eyes of the people. 'Tis true you must rely upon the credit of the translators; but it is much easier for a particular private teacher to impose a corrupt opinion upon those that have no Bible to examine it by, than for a church to impose a corrupt translation upon those that understand not the originals.

(3.) Because this has been the practice of the church ever since it was replenished with those of divers languages. When the church of the Jews was dispersed among the Chaldeans, they had the Chaldee Interpreter: and Jer. x. 11, in Chaldee. When among the Greeks, they had the Seventy near 300 years.

3. How frivolous that is which is objected against it.

(1.) 'Tis no disgrace, but an honour, to the scripture, to be made generally useful.' Tis not, as they pretend, the casting of things holy to dogs, but giving to children the children's bread. The scripture is not like the profane mysteries of the heathen temples, the exposing of which to view exposed them to contempt. No, the scripture, the better it is known, the more it is respected. Has God lighted such a candle, and shall men put it under a bushel? Matt. v. 15. The works of God here appear never the less magnificent for their being discoursed of in the common languages of every country. Though books generally lose of their original lustre by being translated, yet the excellency of the scripture lies more in the *matter* than the words.

(2.) 'Tis not dangerous, but very profitable to have the scripture read by all. *They* insinuate that the scriptures are dark and obscure; but David saith they are a *light*, Ps. cxix. If some places are hard to be understood, yet those places that are plain and easy are needful to be known. God has said, Prov. xix. 2. Hos. iv. 6. If some have perverted scripture to their own destruction, may not others use it to their own salvation? If some abuse their drink, must all be denied it? Must the nation be disarmed because rebels turn their arms against their partners? Heretics have generally been scholars.

Use I. Then they are enemies to the glory of God, and to the welfare of the souls of men, that oppose the translating of the scripture into the vulgar tongues, and the reading of it by the common people.

This is one of the great quarrels we have with the church of Rome. Though in those countries where the reformation had got some foot-

ing, they allowed the use of Bibles to such as could obtain a licence for so doing; yet to this day, in those countries where popery carries all before it, Bibles are quite excluded, and put first in the "Index ex purgatorius." In all popish countries the service is in Latin. It was a great crime laid to the charge of God's witnesses here in England, before the reformation in Germany, their having Bibles in English. What shall we think of this?

1. It is a just ground for us to *suspect* them. They would not contrive to keep the shop dark if they did not intend to cheat us. Truth seeks no corners; but they that do evil hate and dread the light, John iii. 20. We have reason to think the Bible is an enemy to them, else they would not be such enemies to the Bible. That is a wretched devotion, and such as must needs end in destruction, that has ignorance for the mother of it.

2. It is a just ground for us to *separate* from them. Come out from amongst them; if they take away the key of knowledge, they shut up the kingdom of heaven, Matt. xxiii. 13, comp. Luke xi. 52. If we cannot make peace with them but upon the terms proposed to Jabesh Gilead, 1 Sam. xi. 2, we must break with them. Their Latin service pertains to this head, so expressly against 1 Cor. xiv. 13, &c. Pity those that are under the yoke. Pray for them. Let this increase our hatred of popery. The matter may be palliated, but it will not be amended while the infallibility of the church is asserted in competition with the written word.

II. Then we have reason to bless God that we may and do read in our own tongue the wonderful works of God. He has not dealt so with others.

1. Let us bless God that we have the Bible in English: that our isle, among the rest, has received God's law. Herein God commended his love to our land. There was an ancient translation of the Bible into the Saxon tongue long since. Wickliffe did it in his time for the New Testament above 300 years ago. The first after the reformation was Tindal's. That we have was done in King James I's time, with great deliberation, by 47 divines. You see some old translations that vary from it; but be not stumbled at that, the *substance* is the same. Languages alter; improvements are made in critical learning; light is growing. But we have great reason to be thankful for what we have. One of the critics in Germany, upon the reformation, kept a feast for joy for the translation of the Bible.

2. Let us bless God that we have a sound and orthodox translation of the Bible; not mixed with errors and corrupt designs, as a translation of the New Testament into French, A. D. 1686, which was in abundance of places grossly falsified, as Acts xiii. 2, *the sacrifice of the mass*; 1 Cor. iii. 15, *the fire of purgatory*; 1 Cor. vii. 10, *the sacrament of marriage*; Gal. iii. 1, *Christ pourtrayed before their eyes*; 1 Tim. iv. 1, *from the Roman faith*. Our translation is as true and exact as any. The various readings are an instance of the integrity of the translators. We are fed with that which is wholesome.

3. Let us bless God that we live in an age of learning, in which our translations may be examined with the originals. When learning ran low, religion soon ebbed, and some of the ancients often blundered in their exposition of the scripture for want of the knowledge of the originals. Even the unlearned have the advantages of learning in exposition, &c. Excellent helps to understand the scriptures.

4. Let us bless God that we have Bibles so cheap and common. Time was when a load of hay was given for a leaf of the Bible, and now no books are so cheap as Bibles. The word of the Lord is not *precious*; not as in the days of Josiah, when the book of the law was such a rarity. 'Tis a mercy that we are not forced to send for them from the utmost parts of the earth; but we have them in our hands.

5. Let us bless God that we have free liberty to read them: that we live in a protestant country, where it is creditable, and not a reproach and penal, to have the use of Bibles. No danger of the inquisition. You Englishmen are happy, said a Spaniard, you may see with your own eyes.

III. Then let us take heed of abusing this mercy. Let us be careful,

1. That we do not slight the word of God, or think the less honourably of it. Let not familiarity with it breed contempt: nor the commonness of Bibles beget in us common thoughts of them. The Turks keep up in the minds of their devotees a veneration for the Alcoran, by forbidding the common use of it. If God has granted us this favour, let us not make an ill use of it. Take heed of jesting with scripture.

2. That we do not strive about it. The papists protest against translations, because they occasion this; but let us shew forth the contrary effect: that having Bibles among us we may speak the same thing. Read the Bible, not for notions, but for sound principles: not that you may have something to contend about, but something to live upon.

IV. Let us make use of this privilege accordingly.

1. Be much in reading the scriptures. Seeing God has made this knowledge so easy, let us be diligent to obtain it. Those that cannot read, should learn to read: we do not press you to any difficult language, only learn to read your own. Let not the poor be so foolish as not to know the way of the Lord. Let not your houses be without Bibles. Give your children a Bible and a calling. Even the king of Israel must read in the book of the law all the days of his life, Deut. xvii. 18, 19. Those that have made it familiar to them must still be reading in it.

2. Let our having the scripture in our own tongue help to sanctify our language. The Hebrew is called the holy tongue, because the Old Testament was written in it. Use not scripture expressions lightly, but reverently. Be a people of a pure lip, Zeph. iii. 9. Away with all corrupt communications, Eph. iv. 29. This advantage will furnish us much for good discourse.

3. Let us not rest in the translation of the words, but labour after a right understanding of the things contained therein. The eunuch read the Bible in a language he understood, and yet looked further, Acts viii. 30, 31. Labour after the knowledge of the sense and meaning of the scripture, Neh. viii. 8. Matt. xxiv. 15.

4. Having the scripture translated into our language, let us translate it into our hearts and lives.

Feb. 11, 1700.

CHRIST THE FOUNDATION CORNER STONE.

In your Number for December, a few observations were inserted, illustrative of two expressions in Scripture, viz. 'the head Stone of the Corner,' and 'the chief Corner Stone:' and I take this opportunity of acknowledging the obligation which we owe the writer of them for his ingenious elucidation of the first of those expressions.

However, as he did not allude to the distinction which exists between those two, apparently, similar phrases, I trust I shall be excused for trespassing on your attention. 'The head (stone) of the Corner,' is an expression originally found in Ps. cxviii. 22, from which it is quoted in Matt. xxi. 42, and its correlative passage, Luke xx. 17; also, in Acts iv. 11, and 1 Peter ii. 7: in all which places I am fully of opinion that the allusion is to some elevated part of a building, and as such was ably illustrated in your last number. As Parkhurst remarks, 'the reference is to the spiritual building of God, namely, to the church, consisting of Jews and Gentiles, of which Christ is said, in reference to Ps. cxviii. 22, to become, 'εις κεφαλην γωνιας,' the head Stone of the Corner (לראש פנה), that is, the Upper Corner Stone, which doth not only unite and strengthen the whole building, but is exalted to the summit of it; so that, 'upon whomsoever it shall fall it must grind him to powder.' And he expresses his approbation of the idea of Doddridge, 'that the Stone, εις κεφαλην γωνιας, does not actly answer to ακρογωνιαιος, Eph. ii. 20; 1 Peter ii. 6:' which latter he explains as 'the foundation Corner Stone.' We must not, however, confound the abovementioned passages with that in Isaiah xxviii. 16, which is quoted in 1 Peter ii. 6; and, probably, alluded to Eph. ii. 20, where the Greek word used is ακρογωνιαιος, 'the foundation Corner Stone.' Now when we consider, whatever translation of Isaiah we adopt, that the passage in question is always supposed to denote strength and stability, we certainly cannot make it apply to any thing so well as, 'foundation Corner Stone:' for whatsoever beauty or intrinsic strength the apex of the pediment may possess, it would be of no avail, unless the foundation, as well as other inferior parts of the building, was of a similar durable nature. So that, I imagine, there is a material distinction between Ps. cxviii. 22 and its quotations, and Isaiah xxviii. 16 and its quotations; the former referring to some elevated part of the building, the latter to the foundation only. Such evidently is the case, Eph. ii. 20. 'Being built on the foundation (θεμελιω) of the apostles and prophets, Jesus Christ himself being the chief Corner Stone, (ακρογωνιαιος) by whom, or by which, as the Corner Stone, all the building being well compacted together, increases to a temple, holy in the Lord. Here I beg to remark, that Paul himself, in Eph. ii. 21, uses συναρμολογεμενη, as do many classical writers, as 'the adaptation of many parts to each other,' which, with the verb αυξει, (increases) sufficiently indicates the allusion to the gradual increase of the building, subsequent to the laying the foundation: and the passage at large is beautifully emblematical of our Saviour, who, as Parkhurst expresses it, 'not only sustained the whole structure of the church, but also unites both Jews and Gentiles into one mystical building.' I do not apprehend that the fact, that buildings generally consist of at least four corners, at all militates against this explanation of the text. There are many passages in scripture, in which metaphors are drawn in the singular number, from objects which, without supposing a defect, exist only in the plural—indeed they appear in our own language; such as, 'to lend an ear,'—'to set foot,'—'the eye of the Lord,'—'the arm of the Lord,' &c.; and, as our Saviour himself, from the similies of vines, shepherds, &c. &c. induces the doctrine, that he

is the 'true vine,' or 'the good shepherd;' so here, from the importance of the foundation corner stones to a building, he is metaphorically offered to our notice, as the great Corner Stone. I imagine, therefore, that whilst the expression, 'head stone of the corner,' is highly illustrative of the beautiful finish which the union of Jews and Gentiles has in the person of Christ, we are to understand by 'the chief Corner Stone,' the stability which so beautiful a superstructure, thus united, receives from resting on so firm a foundation as that Jesus, who, being both 'the foundation' and 'top stone,' is to be considered as 'the great author and finisher of our faith,' who has broken down the middle wall of partition, which existed between Jews and Gentiles.

We have great cause for thankfulness, that, although some passages of Scripture require a little research to be understood, yet that those more important parts, which mark out the way to everlasting life, are written in a style so intelligible, that 'he who runneth may read;' but, whenever we enter on a more critical examination of the word of God, it is our duty to watch and pray, lest, in seeking after the literal we lose the spiritual meaning, and fall under the reproof of our Saviour, 'that, though the former we ought to have done, we ought not to have left the latter undone.'

X. L.

REFLECTIONS ON THE EXCELLENCE OF JESUS CHRIST, IN A LETTER TO A FRIEND.

Respected Friend,

When affection is disinterested and warm, it will always feel a concern to promote the happiness of its object; and in reference to yourself, can I do this more effectually than by commending to you the first object in the universe, the Lord and Creator of all? 'Behold, saith he, I stand at the door and knock.'—He condescends to say that he waits for admission!—Indeed—*Jesus Christ is recommended, and he recommends himself, by arguments the most weighty, and by motives the most endearing.* That is—1. By all the richness of *gold*, than which there is not a more valuable metal—'His head is as the most fine gold.'—'He was girt about the paps with a *golden* girdle.' 2. By all the beauty of the *diamond*, than which there is not a more brilliant or valuable jewel in the universe. Jesus Christ is the sparkling gem—the pearl of great price. 3. By all the colours of the *rainbow*, that beautiful arch in the heavens. Does the rainbow speak peace?—Does it smile on the universe as the token of reconciliation? peace and all the blessings of reconciliation are in the hands of Jesus Christ the mediator. 4. By all the mildness of a *lamb*; for he is the 'Lamb of God which taketh away the sin of the world,'—thy sin, O believing penitent sinner—and who would fear to approach a lamb? 5. By all the skill of the *physician*. There is no disorder of body or mind which he cannot cure; 'I am the Lord that healeth thee.' 6. By all the sanctity of a *priest*; for he is the highest and holiest priest that ever lived—'Having an high priest over the house of God.' 7. By all the wisdom of a *prophet*; for no prophet was ever equal to him; 'He that will not hear that prophet shall be cut off,' &c. 8. By all the splendour and authority of a *king*; 'A greater than Solomon is here;' Jesus Christ is 'King of righteousness and king of peace.' 9. By all the glory of the *sun*; its splendid beams are eclipsed by his

superior rays; he is the 'sun of righteousness;' a sun and shield. 10. By all the watchful care of a *shepherd*; 'I am the good shepherd,' &c. see John x. 11. By all the warm affection of the *bridegroom*, and endearing tenderness of the *husband*. 12. By all the courage, prudence, and intrepidity of a *captain*; he is the captain of salvation. 13. By all that is beautiful in the *creation*, in the heavens above, or the earth beneath. 14. By all the *power* of omnipotence, and all the *perfections* of Deity.

Permit me to add the following *reflections*. 1. Can there be a greater proof of an unchanged and an unsanctified heart, than a feeling of *disgust* at the mention of Jesus Christ? 2. Can there be a stronger evidence that the mind is possessed of a wrong and fatal bias, than the feeling of *indifference* towards Jesus Christ, and living in the daily *neglect* of him? 3. Can any *danger* be equal to that of a man who is perpetually writing No Christ! no Christ? Now the sinner, by his general conduct, is doing so daily! 4. Can any life be equally *happy* with a life of fellowship with that exalted friend, who is the prince of peace, the Lord of glory?

I am, affectionately Yours,
L. L.

SUNDAY-SCHOOL ANECDOTES.

A poor woman informed the Rev. Mr. Lewis, of Islington, that her little girl, who attended the Sunday School, at Tonbridge Chapel, was the instrument of first awakening serious thoughts in her mind. She was cleaning her room one Sunday morning, and her little daughter was sitting by the fire, learning her catechism. She said 'Mother, you are a very wicked woman.' 'Why so, my dear?' 'Because last week you was very poorly, and now you are at work on Sabbath day; but you ought to go to chapel, and return thanks to God for restoring you.—My catechism says, 'Remember to keep holy the Sabbath day.'' *

Her conscience smote her; she felt the force of the child's remark, and from that time began to attend regularly a place of worship on the Lord's Day; and now gives evident proof of the advantage she has derived from so doing.

A poor man at, or in the neighbourhood of, Hackney, was very ill, and considered himself at the point of death; his mind was much alarmed, and he anxiously asked his wife if she could not find some book that would ease his mind. 'Look,' says he, 'in Moore's Almanack; perhaps that says something about it.' His child, who was in the room, says, 'Father, there is a good man at our Sunday school, that goes to see sick people, and reads and prays with them.' 'Is there,' says the man; 'go and fetch him directly.' The child lost no time in going, and brought one of her teachers with her, who read, and explained some suitable passages of Scripture, and prayed with him. This was repeated frequently; and, before he died, he gave satisfactory proofs, that a blessing had attended the means employed.

A benevolent gentleman in the vicinity of London, was induced to visit a poor woman who was sick. When he entered the room, he perceived a little girl kneeling at her bedside, who immediately withdrew. He then inquired, who that child was. The sick

* It may be proper here to remark that, while we commend the piety, we blame the pertness of this young reprover. She should have remembered the fifth commandment.

woman replied, 'O! sir, it is a *little angel*, who frequently comes to read the scriptures to me, to my great comfort, and has just now given me sixpence.' On further inquiry, he found she was one of the girls belonging to a neighbouring Sunday school.

On the following Sabbath, our friend paid a visit to the school, and expressed a wish to speak to the child. She approached with trepidation; when he asked her, if she knew the poor woman just referred to, and had been to read the Bible to her? She replied, that she had. He then asked, what had induced her to do so. She answered, 'Because, sir, I find it said in the Bible, that 'pure religion, and undefiled before God and the Father is this—to visit the fatherless and widows in their affliction, &c.' 'Well,' said he, 'and did you give her any money?' 'Yes, sir.' 'And, where did you get it?' 'Sir, it was the reward given me in this school.'

The gentleman, who related this fact, said, (alluding to the expression of the sick woman) 'I clasped the *little angel* in my arms, and prayed that the latter part of the text she quoted might also be accomplished in her—that God would 'keep her unspotted from the world.' (*James* i. 27.)

SPIRITUAL COMFORTS IN DISTRESSING TIMES.

It is consolatory to think that such large contributions are made for the temporary relief of the manufacturing and labouring poor; but from the unfavourable harvest, and the failure of trade, it is to be feared that the times will still continue to be trying. As therefore many serious families, as well as individuals, may be involved in future general distresses, perhaps the following observations may tend to sooth and comfort such as read them, when in trouble.

In such a situation let them consider the benefits of, 1. *Resignation to the will of God.* Persons in trade, especially those in a small way, or with large families, have their faith and patience tried by difficulties and disappointments; yet the Lord being just, and infinitely wise, it becomes them to submit quietly to his will. He has favoured Great Britain with peace; but as we continue to provoke him by our numerous national crimes, God is scourging us with embarrassments in trade, and an unpropitious season. We have a striking example of submission to the Divine will under complicated troubles in the history of the latter end of the life of Eli; and it would be well if afflicted believers could always adopt his language, as recorded in 1 Sam. iii. 18, 'It is the Lord, let him do what seemeth him good.'

Another duty in such circumstances is, 2. *A strong reliance on Providence.* The Lord has a common providence for all his creatures, but a special one for his saints; yet neither have a stock of such supplies in their own hands. In a particular manner all property in trade must be in some degree precarious, particularly in such times as these, which should teach religious tradesmen the necessity of a believing reliance every day upon the providence of a covenant God. And as they are liable to be greatly reduced in their circumstances by losses, it requires sometimes strong faith to keep them from sinking under such pressures. In order to encourage them to this firm reliance, they should solemnly read and meditate on the following precious promises (amongst many others) respecting the certainty of providential supplies in the use of all proper

means, viz. Ps. lxxxiv. 11. Matt. vi. 33. Philip. iv. 19. Isa. xxxiii. 16. and Heb. xiii. 5. As for scriptural examples we have many; but it will be sufficient to advert to the conduct of Abraham after leaving his native place, Jacob and Joseph in some parts of their history, and the apostle Paul in various perilous situations. Now to be enabled in distressing times to act faith on such promises, and to follow such examples, is truly desirable, as it will afford 'strong consolations' in the most perilous circumstances.

But this must be accompanied with, 3. *A close walk with God.* Many complain of the times, and yet either live in sin, or at least indulge themselves in what is luxurious or unnecessary. Indeed these are such times that possessors of property, who have lived high, should retrench their expenses, in order to do more good to religious and benevolent institutions, and to poor religious families and individuals. But especially as our sins have procured these national troubles, we have by them a loud call not only to general repentance, but to greater personal holiness as an antidote against public and private distress. This is the way for just judgment to be averted, and to have needful and seasonable mercies bestowed on any people. It is serious consistent characters who are the most valuable friends to the kingdom, and they will have the best inward support and consolation during public calamities.

There must also be, 4. *The stated use of all proper means.* It is much to the honour of the British nation, that general contributions to a very large amount have been made to help those at present out of employment. Other donations have also been sent to a considerable amount to some of those places which, by reason of the stagnation of trade, require immediate assistance. No doubt likewise benevolent, and perhaps extraordinary, efforts will be used during the present winter to relieve the wants of the poor. But serious Christians, who share in national distresses, must be careful likewise to use all the means for outward maintenance and inward spiritual comfort. It is the device of Satan, when the world frowns on us, to drive to despair, or depress us into a state of stupor and inactivity; but bad times should excite to more diligence. It had this effect on most of the prophets, and especially on Ezra and Nehemiah, who lived in very trying times, but yet were uncommonly active and zealous. In a very particular manner national distresses should stir us up to more ardent and frequent prayer, both social and private. Elijah prophesied while there was a famine; but we know how prevalent his prayers were, and the God of Elijah is still the same. I shall conclude with the following short quotation from an old divine. 'The covenant of grace, the merits of Christ, and the promises of the gospel, are continual sources of consolation to a child of God under all trials in a disordered world. Things are never so bad here below, but what they may alter for the better, and that perhaps speedily; so that true Christians should always encourage hope, while they diligently use all proper means for their relief.'

Buckingham. G. G. S.

OBITUARY.

MEMOIR OF THE LATE MRS. INKERSOLE, ST. NEOTS.

To record the triumphs of faith over the tenderest sympathies of nature, and even over death itself, is a truly delightful task, calculated alike to soothe the sorrows of bereaved relatives, and to magnify the grace of God. Many memorable instances of the efficacy of religion to sustain the Christian in his utmost need, and render him 'more than conqueror' over the last enemy, have appeared in former numbers of this Magazine: nor can it be doubted, that the hearts of thousands have been refreshed and gladdened by those interesting statements. The writer of the following brief memoir feels a melancholy satisfaction in adding another name to this honored list of Christian heroes; and in endeavouring to sketch, for the benefit of others, the faint outline of a bright and almost celestial scene, which he was himself permitted to witness. Often has it been his happiness to observe the holy triumphs of expiring saints; but on no former occasion does he recollect to have met with so impressive an illustration of that well-known and beautiful sentiment—

'The chamber, where the good man meets his fate,
'Is privileged beyond the common walk
'Of virtuous life, quite in the verge of heav'n.'

MARY, late wife of Mr. Thomas Inkersole, of St. Neots, and daughter of Mr. Joseph Hall, of Northampton, was born at the latter place, on the 23d of Feb. 1786. It was her privilege to enjoy the advantages of a strictly religious education, and to have been surrounded, from her earliest days, by those who affectionately cared for her soul. To these youthful advantages, accompanied with the blessing of the MOST HIGH, are undoubtedly to be ascribed those religious impressions of which she was the subject, even in childhood; that store of scriptural knowledge with which her memory was furnished; and that tenderness of conscience, which she manifested on all occasions. In her case, as in that of thousands, who have been similarly circumstanced, religion seems to have gradually taken possession of her mind. Its influence was indeed apparent to all, except herself; but the manner of its operation was silent and imperceptible. It soon became manifest to those who attentively observed the formation of her character, that some principle, more powerful than that which education could impart, occupied her heart, and influenced her conduct; restrained a disposition naturally volatile and gay, within due limits; and led to the selection of those as the friends of her youth, whose society was likely to cherish religious feelings and habits. It appears from the specimens which have been preserved of her correspondence with these youthful companions, that her mind was, at that period, deeply imbued with the spirit of piety; and that she was solicitous to render her early friendships subservient to the best interests of those to whom she was attached.

In Nov. 1808, she entered into the conjugal relation, under circumstances of reciprocal attachment, calculated to have inspired a far less sanguine mind with the highest expectation of domestic enjoyment: but the Great Disposer of all events determined otherwise. HE, who best knows how to perfect his own work, and to mature those graces, which his Spirit has implanted, saw fit to scatter the fond illusions of hope, in order that, like the 'Captain of our salvation,' she might be 'made perfect through suffering.' From the abovementioned period, all her remaining years were embittered, in a greater or less degree, by nervous debility, protracted sickness, and gradual decay. The frequent and strong emotions of a mind, tremblingly alive to every impression, either of joy or sorrow, and the care of a rapidly increasing family, accelerated the progress of constitutional disease, and quickly exhausted her delicate and highly susceptible frame. But the same causes, which concurred to shorten her days, rendered her piety more apparent, and proved the genuineness of those Christian graces, which adorned her character. Fearful of cherishing a false hope, and of being found at last among the *self-deceived*,

she could not prevail upon herself to make a public profession of faith in Christ, till life was at too low an ebb, to admit of her yielding to the dictates of her heart. But she was destined to make that profession at a more interesting moment, in a more impressive manner, and under more deeply affecting circumstances.

The prevailing state of her mind, during the lingering months, and even years of sickness, that preceded her dissolution, may be gathered from the following brief extracts from letters, written at different periods.

In a letter to her mother, dated August, 1813, after having alluded to the happy death of a beloved sister, she writes thus: 'At times, I trust, this event urges me to seek the same God, and similar supports. How great the privilege of knowing that God is our God! sometimes when I feel that I have the least claim to such a relation, the world, with all its cares and pleasures, seems less than nothing, and God appears to be all in all. My dear Mother, in the greatest conflicts, I have experienced such supports, that surely nothing but an Almighty power could impart. Help me to be thankful, and pray that I may have grace and faith given me to commit my all into his hands who cannot err.—Northampton, June 12, 1815. 'My spirits are tolerable: sometimes I think my recovery quite impossible; and at those moments I long to feel assured that I have in heaven an enduring substance. Pray for me, and that if this affliction should be removed, it may be sanctified to each of us.'—Harbro Sept. 4, 1815. 'My health appears greatly on the decline; I wish to cast my burden upon the Lord; I feel great satisfaction in contemplating myself, and all mine, as being under the care of a gracious God. Surely this consideration will support the mind, when all other refuges fail. I desire to feel submission to the whole of God's will.'—Sept. 10. 'I cannot help thinking my frail tabernacle will soon be taken down; but I am in the Lord's hands. O that the end of all may be the purification of my nature, and an entire surrender of my heart to God. I long to

——lie passive in his sovereign hands,
And know no will but his.'

All her conversation accorded with these sentiments, and tended to prove that, though as yet she was not favoured with a strong confidence, yet her mind was meekly resigned to the divine appointment, and supported, under a most painful affliction, by a 'good hope through grace.' At this period, she would say, in conversing with Christian friends;' I hope, I do not deceive myself; I know that a death-bed is a detector of the heart.' Pray for me, that I may be able to stand this awful, this final test! O that I may be found ready!' At another time, when alluding to some little domestic arrangements she had been making, in prospect of confinement, a relative replied, 'My dear, you are always ready.' She burst into tears, and exclaimed with much emotion, 'Ah! if I am but ready at last! What happiness will it be *then* to find myself prepared for my great change!' Thus she continued for several months, habitually conversing with death, and frequently examining herself with reference to that trying hour. When at a distance, she trembled at the thought of contending with the last enemy; but as he approached, her fears subsided, and that dreaded foe assumed an angel form. It pleased God, at length, to disperse every remaining cloud, and to favour her in her last hours with the brightest beams of sacred enjoyment.

Early in the morning of the 14th March, 1816, she requested her attendants to summon her husband and parents to her bed-side, as she supposed herself to be dying. When her husband approached, he found her with her hands clasped, her eyes looking fixedly toward heaven, apparently unconscious of every surrounding object, and pouring out her soul in the language of devotion. The whole of this impressive and truly eloquent prayer cannot now be remembered, but its concluding words were these, 'Lord Jesus, receive my departing spirit; grant me thy support in my dying moments! I am a sinful creature, but thou art a God of mercy. I commit myself into thine hands, for thou hast redeemed me, O Lord God of Truth!' After having continued some time in fervent supplication, she turned to her sorrowing companion, and said, 'My dear, I think I am dying, but I hope Christ will carry me through. I am a poor

wretch, but I shall soon be through the dark valley. I can scarcely realize being so *near* to eternal glory. I hope I do not deceive myself. No! I can trust my dear Saviour, whose love is so free, so abundant!

Jesus can make a dying bed, &c.

Though I have some fear of passing the dark valley, yet, through Christ, I shall be able to fight my way, and conquer at last. My Saviour calls me, and it is my duty to attend to his summons. I *must* go, I *must* go, I must leave you. O, my dear I. love and serve the Lord; be sincere, and do not serve him with half a heart; then he will support you, and be your comfort when I am gone. I am not afraid to die. Mine has indeed been a rough and tempestuous passage, but I shall soon be in heaven.' Then, as if her spirit was filled with a holy anticipation of approaching blessedness, she exclaimed with great animation, and a countenance beaming with delight, 'I shall soon see and rejoice in Him, and dwell in his presence for ever; yes!

"There I shall see his face,
And never, never sin," &c.

After having conversed during a much longer period than her exhausted frame seemed capable of bearing, her friends were anxious that she should repose for a short time; but her heart was too full of love to God, and affectionate solicitude for the welfare of others, to admit of even a moment's respite. She next requested that her six little ones might be introduced, of whom she took an affectionate farewell, adding a word of pious counsel to such as were of sufficient age to receive it, and offering up on behalf of the rest an earnest prayer to the Father of mercies. She was enabled to pass through this trying scene with great composure, till the last, (an infant little more than a fortnight old) was brought to her bedside. Then she felt for a moment a maternal pang, and expressed that if there were a wish which had been denied her, it was, that this dear infant might have been suffered to go with her—but instantly checking herself, and recovering her former serenity of mind and countenance, she said, 'but my heavenly Father knows best.' All who were acquainted with her constitutional temperament, well knew that the tranquillity displayed on this occasion was not the result of apathy or indifference: it was the chastened submission of a mind meekly resigned to the will of God; it was the heroism of a soul detached from earth, and panting after heaven; it was grace in vigorous excercise dissolving the tenderest ties of maternal and conjugal affection, in order that the emancipated spirit might soar to its native, its eternal home.

No sooner was this impressive scene over, than her benevolent heart dictated the request, that her pastor might be summoned to witness her holy triumphs, and rejoice with her in her dying consolations. To him, on entering the chamber, she said with a smile that bespake the fulness of her joy, 'I am indeed highly favoured amongst women. A good hope is all that I had dared to anticipate in my last moments; but I am blest with more, much more; I have an abundant assurance; I have high and delightful anticipations of approaching glory. Yes, I am quite secure, quite sure of eternal life and blessedness.' Then, with the evident design of explaining the ground of her confidence, she added,

"These lively hopes I owe
To Jesus' dying love,' &c.

O, the cross of Christ, the work of Christ! I draw all my comfort thence. Such a Saviour can indeed save to the uttermost, *even me*, a vile unprofitable sinner.' A friend remarked, you are going to that happy place where 'the inhabitants shall no more say, I am sick;' she rejoined, as that which yielded her a more grateful reflection, 'the people that dwell therein shall be forgiven their iniquities.' On this occasion, as well as on many subsequent ones before her final dismissal, she expressed her astonishment at the goodness of her heavenly Father towards her, in affording such strong consolations to one who had been so unprofitable. 'What a wonder,' she would say, 'that *I* should be thus blest, who have spent thirty years in sin; who have been so useless in the world; who have done so little for the honour of my Saviour! If he see fit thus to favour his faithful and tried servants, who have glorified him on the earth, it is unmerited mercy: but *I* have done

nothing, and yet I am thus distinguished. Help me to praise my God and Saviour, for these great mercies.'

Though she had continued several hours discoursing thus with an energy far beyond her strength, she could not rest, till other friends were called in, to whom she might address, with all the emphasis of a dying hour, a word of affectionate counsel or admonition, which, it is hoped, will not soon be forgotten. Nor were absent friends disregarded, amidst the sacred raptures of that moment. As though desirous of compressing, within the space of a few hours, every possible effort for the good of others, she charged her relatives with messages to some of the companions of her youth, entreating them to cleave to that Saviour whom she found to be so precious in a dying hour; and assuring them that all her consolations now flowed from the cross of Christ. It proved, however, that her dissolution was not so near as she had herself imagined, and as her friends were ready to apprehend. This delightful frame of mind continued—with but one short intermission—till 'nature's strife was o'er.' It would be easy to fill many pages with interesting statements of this memorable interval. During which faith and patience, hope and love, with every kindred grace, had their perfect work. Many were the songs which she poured forth during the night-watches, by which the lingering hours were beguiled, which kept her from the embraces of her Lord. At these seasons, she would recite and sing with peculiar sweetness, 'Happy Frailty' from Dr. Watts's Lyrics—'The Dying Christian to his Soul'—'When on the verge of life I stand'—'O 'tis a heaven worth dying for,' &c. &c. with many other devotional songs with which her memory was richly furnished, and which proved to her an invaluable treasure in her last hours. On one of these occasions, when endeavouring to realize the state of blessedness on which she was entering, and contrasting it with her present condition, she said, 'Here, I am no-'thing but sin and ignorance, and im-'perfection—there, I shall be all intel-'lect, and joy and purity.' One day when she found herself somewhat revived, she said, with a degree of anxiety, 'Perhaps I am returning again to 'life. I cannot but dread the thought 'of recovery, lest I should not live to 'God as I ought, and lest these happy 'impressions should wear off.' At another time, when a near relative was taking leave of her for the night, she said, 'Perhaps when you enter my 'room in the morning, my spirit will 'have ascended to the heavenly man-'sions, and may witness the tears you 'will be shedding over my lifeless clay. 'But if, on the other hand, I should 'still be in the body, I shall be secure; 'for my heavenly inheritance has 'been purchased by a Saviour's 'blood.' Not unfrequently, when asked in the morning how she had spent the night, she would answer, with a countenance expressive of a slight degree of disappointment, 'I hoped I 'should have slidden out of life: why, 'O! why are his chariot wheels so 'long in coming! The last time her pastor visited her, she fainted twice during a short prayer, which she had requested him to offer up for her; after recovering from these convulsive swoonings, she said with a smile, 'Well, 'one struggle more is over—I thought 'it would have been my last. I am 'afraid of impatience,

> 'But I will stay my Father's will
> 'And hope and wait for heaven awhile.'

Thus she remained, realizing all the triumphs of faith, and the sacred raptures of assured hope, till the morning of the 25th March, 1816; when, without a struggle or a sigh, she sweetly 'languished into life,' having received an abundant entrance into the 'joy of her Lord.' On the following Lord's day, immediately after the interment, a funeral discourse was delivered to a crowded and deeply affected audience, in the Independent Meeting-house, St. Neot's, by the Rev. T. Morell, founded on 2 *Cor.* iv. 17; words which had frequently proved consolatory to the deceased, and had been selected by her bereaved companion.

From the above statement, which falls infinitely short of the delightful scene it is intended to pourtray, it will be evident, that the joys of the sincere Christian are not 'vain raptures of the mind,' enthusiastical or presumptuous; for if they were such, they would vanish at the touch of Death: they are rational, they are scriptural, they rest upon the Rock of ages, and must consequently prove imperishable and eternal. Such a scene, while it is calculated

lated to flash conviction upon the mind of the most confirmed infidel, and awaken the slumbering conscience of the secure sinner, is no less fitted to confirm the trembling confidence of the dejected believer, and inspire the mourner in Zion with a 'hope full of immortality.'

Review of Religious Publications.

Lectures on the Principles and Institutions of the Roman Catholic Religion; *with an Appendix, containing Historical and Critical Illustrations. By* Joseph Fletcher, *M. A.* 8vo. *Price* 9s.

THERE are two important ends which this able and valuable work is well calculated to accomplish. The first is, to produce conviction in the minds of such Catholics as may be disposed to read the lectures with serious and candid attention. Mr. Fletcher has carefully guarded against the mistaken and disingenuous method of those disputants, who close the avenues to conviction, by imputing to their opponents sentiments which they disown; and he has wisely derived his statements of Catholic doctrines from authorities, which Catholics themselves hold in veneration. With equal acuteness of discernment, and strength of reasoning, Mr. F. exposes the sophisticated reasonings of Roman Catholic writers, and establishes the correctness and importance of the grand principles for which the illustrious Reformers contended. But these judicious and eloquent discourses are also adapted to answer another purpose, in addition to that already stated. They are admirably calculated to convey to the minds of Protestants, accurate views of the points at issue between themselves and Catholics, to establish their hearts in the faith once delivered to the saints, and to qualify them to contend for that faith by scriptural and conclusive arguments. In some parts of the kingdom, this is now become, in a high degree, necessary, in consequence of the zealous and systematic efforts of well-informed Catholics to make proselytes to their church. This is especially the case in that populous district in which Mr. Fletcher resides; and 'the substance of these lectures,' the excellent writer informs us, 'was delivered some years ago, in a series of discourses to the Author's own congregation, in consequence of the zealous efforts of the Roman Catholic priest, then resident in Blackburn, in the public vindication of his own principles. As this vindication led to frequent animadversions on the Protestant cause, and excited, by its novelty, unusual interest and attention, the Author felt compelled to enter on the course, which, with considerable alterations and enlargements, he now presents to the public.' We think, that he has rendered to the cause of Protestantism and of revealed truth, a very valuable service; and we are persuaded that these lectures will well repay an attentive perusal. We are happy, also, in being able to state, that the perspicuous, animated, and glowing style of these lectures powerfully urges the reader to proceed, and renders a lengthened discussion interesting, when from the pen of many an able writer, it might appear tedious. The work is comprised in nine lectures, and the topics are distributed as follows:—

Lecture 1. On the authority of the Church. 2. On oral Tradition. 3. On Papal Supremacy. 4. On Transubstantiation and the sacrifice of the Mass. 5. On the Sacraments of the Church of Rome. 6. On the Invocation of Saints and the use of Images. 7. On Purgatory and the doctrine of Merit. 8. On the Roman Catholic Hierarchy. 9. On the genius and tendency of the Papal Religion.

A Sermon, *preached before the Church Missionary Society, April* 30, 1816. *By the* Rev. Daniel Corrie, *L. L. B. Chaplain to the Bengal Establishment, &c. Also the* Report of the Committee, *&c. &c.* 2s. 6d.

THIS sermon, excellent in itself, derives additional value from the fact, that the Rev. Author, by his residence in India, speaks of the things that he has known and seen; he gives us information which cannot be doubted, and such as awfully illustrates his text,

in reference to an idolater. *Isaiah*, xliv. 20. 'He feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his own soul, nor say, Is there not a lie in my right hand?' From this well-chosen text he considers, 1. The delusions under which the heathen labour: and, 2. The means which we should employ for their relief. Under the first head we have an awful, but very lucid, account of the Hindoo mythology. It is supposed by some, that the Hindoos are really worshippers of the only living and true God, though in a superstitious manner. Mr. Corrie explains this matter. They generally acknowledge a Supreme Being, and consider him as the *Anima Mundi*—the soul of the creation, diffused throughout all matter; and that, by continual meditation upon him, for a length of time, they shall be annihilated, as to present existence, and be totally absorbed in him. But this is a mere speculation, which none of them act upon, but substitute, in its place, the grossest idolatry. Their popular creed is, that the Supreme Being, willing to create, produced Three, to whom he delegated his authority. Of these, the *Creator* is said to have made the world; the *Preserver* is supposed to have been repeatedly incarnate; and *now* they think the *Destroyer* exercises his authority, and they worship him under numerous names and emblems. From these three, it is supposed, many more divinities have proceeded; and many human beings have also attained a portion of divine power, and are to be worshipped as gods of the hills and the vallies, &c. &c.; but all these, after the present age, are to be swept away, and all good beings absorbed in the Supreme.

These supposed Divinities are generally to be propitiated by some painful sacrifice—human blood being the highest and most acceptable; and hence those numerous instances of self-torture and self destruction, which are described in various publications.

The Author, having commented on these awful delusions, and the moral state in which idolaters are placed, proceeds to consider 'the means to be employed for their relief,' viz. 'The distribution of the Scriptures in the different languages of the heathen; the establishment of Missions; and, the education of youth.' All these are treated in a manner worthy of the great cause of Missions, and well calculated to maintain and increase the zeal of British Christians in promoting it.

This discourse contains such a clear and compendious view of the subject, that we should like to see it printed separately, and at a cheap price, that it might be put into the hand of every friend of Missions.

The Report of the Society, the sixteenth, presents an account of their Funds, Missions, Translations, and Students. During the last year, 17,000*l.* were received; and, it is stated, that the expenditure keeps a due pace with the income. The state of the Missions in West Africa is then brought forward—at Sierra Leone, the Susoo, the Bullom, and at Goree. The proceedings of the Society in Calcutta, Agra, Madras, Ceylon, New Zealand, and the Levant, are next detailed: then follows a statement of the translations of the Scriptures, Liturgy, and Tracts, in which the society is engaged. Twelve Englishmen and four Germans are now under a course of instruction, with a view to holy orders. The Report concludes with an animated exhortation to persevering zeal.

The Appendix contains much interesting matter; and, as is customary in *all* the Reports of charitable institutions, an account follows of *contributions*, occupying 136 closely printed pages. Are not such accounts a very costly sacrifice to vanity? And would it not be commendable if all the Societies would agree to dispense with them in future? But, perhaps, the religious public has not yet sufficiently considered, Matt. vi. 3. 'Let not thy left hand know what thy right hand doeth.'

PUBLICATIONS OF THE PEACE SOCIETY.

1. The substance of a pamphlet, entitled, *A solemn Review of the Custom of War*, showing, that War is the effect of popular delusion, and proposing a remedy.

2. *War inconsistent with the Doctrine and Example of Jesus Christ.*

3. *An Essay on the Doctrines and Practice of the early Christians, as relates to War.* By T. Clarkson, Esq.

Extracts from a pamphlet, entitled, *The Friend of Peace*. Price 2d.

Observations on the Subject of War. By Pacificator. Price 1d. or 8s. per 100.

Some of our readers may not have heard of the formation of 'a Society for the Promotion of Permanent and Universal Peace:' such a society, however, has for some time existed; and we find among the committee, the names of Mr. Clarkson, the celebrated author of the History of the Abolition of the Slave Trade, and who had so eminent a share in that glorious work; William Allen, Charles Dudley, T. Foster and B. Foster, Esq.; R. Marsden, Esq. Rev. W. Stephenson, and Rev. T. Harper. J. Clarkson, Esq. Treasurer, 16, Earl Street, Blackfriars, London; where the meetings are held, and all communications may be addressed.

This Society, we are assured, 'is not actuated by any party-spirit, or political considerations, but by a persuasion, that the united efforts of Christians of every denomination, in this important cause, will greatly tend to promote the happiness of mankind, and the extension of the Redeemer's kingdom.'

For this purpose, the Society has published the Tracts abovementioned, numbered, 1, 2, 3; and a fourth, the extracts from Erasmus, is preparing for the press. Every Subscriber of 10s. 6d. or upwards annually, may, within the year, receive Tracts to the amount of half his subscription.

As the world at large seems, at present, heartily tired of war, the extensive circulation of Tracts, which expose its horrible evils, may produce a happy effect, and tend to prevent the frequent recurrence of them hereafter. The attempt, however, is laudable.

Christian Courtship: *or*, Piety and Affection exemplified in the Conduct and Correspondence of a young Couple. *A serious and interesting Tale.* *By* Samuel Chandler. 12mo. pp. 154. 3s.

It was the saying of good Philip Henry to his children, when grown up to maturity, on the subject of their choosing partners for life;—'Please God and yourselves, and you will please me.' In this plain maxim much good sense and instruction are included; and were it oftener put in practice by young persons professing godliness, we should not see so many of them 'unequally yoked together.' That there are so 'few happy matches,' may partly be attributed to the neglect of this excellent rule. In this important matter, some persons may indeed conform to one part of the maxim, by pleasing themselves; but the first and most important duty, that of pleasing God, has been neglected.

The little volume, which this article announces to our readers, is designed by the author to suggest to young people some useful directions on this important step in life, on which so greatly depends their future comfort. Several useful pieces have already been written on this subject, particularly one entitled 'Religious Courtship,' by the ingenious De Foe. The present performance, like that work, is conducted by the aid of fictitious narrative and dialogue, but is materially different in the plan. If it may be thought inferior in merit to that work in some respects, it may, perhaps, possess some excellencies not to be met with in the pages of De Foe. The author has, as he informs us in the preface, 'endeavoured to display affection manifesting itself in a desire to promote the best interests of the beloved object, and to shew that affection is most exalted when united with religion. The duty of being equally yoked is considered; and its advantages, as to time and eternity, pointed out. He hopes the Holy Scriptures have been his guide in this publication. The distinguishing doctrines of Evangelical truth run through its pages. The evils of frivolity, insincerity, and deception, are demonstrated; and the holy triumphs of a Christian, in the hour of dissolution, displayed in the death of one of its characters. Nothing in these pages will be found to gratify a corrupt mind. It is not expected, that the irreligious will peruse it with pleasure; but it is humbly hoped the young convert, and the earnest inquirer after God, may be benefited by its contents.

A severe critic may doubtless be able to discover faults in the plan of this performance; and we admit, that some expressions might admit of improvement. The tendency of the work, however, being good; and as it is executed in an interesting and lively manner, we recommend it to the perusal of our young readers.

Modern Judaism: *or a brief Account of the Opinions, Traditions, Rites, and ceremonies of the Jews in Modern Times.* By John Allen, 8vo. 12s.

To those who are the heirs of Abraham's faith, the state of his posterity can be no uninteresting subject of inquiry; and, notwithstanding the ages that have intervened, while the vail remains upon their hearts, the description of his descendants will form a portrait of their ancestors, and prove that formality and hypocrisy, as well as true religion, are the same in every generation.

As *Allen* is a common name, it may be proper to remark that the author of this work is also the translator of *Superville*, of whom we had lately occasion to speak with much commendation,* as well as of Calvin's Institutions, which we have not yet noticed. In this work, Mr. A. appears before us as 'a scribe well instructed' in Jewish as well as Christian learning, and his work is divided into the following chapters, the titles of which we give in an abridged form: I. Old Testament received by the Jews, who are unjustly accused of corrupting the Hebrew text. II. Targums, or Chaldee Paraphrases. III. The Talmud. IV. The oral law, a fiction of the Rabbies. V. The Cabbala. VI. The 13 articles of the modern Jewish faith. VII to XI. Their traditions concerning human nature—God—Angels—Paradise Human Souls. XII, XIII. Traditions concerning the Patriarchs, Behemoth, Leviathan, &c. XIV, XV. Traditions concerning Jesus of Nazareth, and their supposed Messiah. XVI. Jewish Customs, respecting birth, purification, redemption, &c. XVII. Dresses, Phylacteries, &c. XVIII. Regulations respecting their Synagogue, and public Worship. XIX. Forms of prayer, and observation of the Sabbath. XX, XXI. Traditions concerning the age of the World—Jewish Calendar, and tables, Festivals, and Fasts. XXII, XXIII, XXIV. Meats, drinks, and miscellaneous rites. XXV. Brief notice of the Caraites.

This work appears to us to have cost the author an immense labour, especially in the tables connected with the Calendar, and that great attention has been paid to truth, perspicuity, and correctness. The picture it gives of 'Modern Judaism,' is so much in unison with the New Testament accounts of the Pharisees, that it forms a valuable Jewish commentary on the Gospels; and the author seems to have suffered nothing useful to escape him that could be brought within the compass of his volume. Among such a mass of curious and valuable materials it is difficult to select, but the following passage will answer the double purpose of explaining an obscure passage of scripture, (Deut. xxv. 5—10.) and of shewing how ready the Jews are to 'make void the law of God by their traditions'—It refers to marrying the brother's widow.

'When there were several brothers, the Mishna states, that upon the refusal of the eldest, application was to be made to the rest: and that if none of them would comply, the first was obliged, either to marry the widow, or to submit to the prescribed indignity. By the Gemara, both the obligation and the liberty of marrying the wife of a deceased brother, are restricted to the eldest of the surviving brothers. And by the practice of the modern synagogue, this part of the law is, *in fact*, entirely abolished: the rabbies oblige their disciples invariably to refuse compliance with the *precept*; and nothing remains of the original institution, except the ceremony of releasing both parties from a connection which is never permitted to be formed.

'When this affair is to be transacted, three rabbies and two witnesses, immediately after the morning prayers in the synagogue are ended, proceed to some place which they had appointed the evening before, where they are also attended by others of the congregation, as auditors and spectators. The widow and brother in law, being called forward, declare that they are come to be released from each other. The chief Rabbi questions the man, who avows his determination not to marry the woman. The man then puts on a shoe used for that purpose, and the woman repeats: 'My husband's brother refuseth to raise up unto his brother a name in Israel: he will not perform the duty of my husband's brother.' Then the brother says, 'I like not to take her.' The woman next, with her right hand unties the shoe, takes it off, throws it upon the ground, and spits before him, saying, 'So shall it be done unto that man that will not build up his brother's house: and his name shall be called in Israel, 'The house of him that hath his shoe loosed.' The persons present then exclaim three times, 'his shoe is loosed.' The business is concluded by the chief Rabbi declaring the woman at liberty to marry any other man, and giving her a certificate to that effect.'

* See Evan. Mag. Vol.

We have only to add, that Mr. A. is very liberal in his authorities, and adds many curious notes, though we have been obliged to omit them in our extract.

The Sunday School, *a Poem.* *By* Samuel Whitchurch. *2s. 6d.*

We will frankly own that we sat down to the perusal of this little book with prepossessions very much in favour both of the subject and of the author. What our correspodent I. A. J. has said in our January number respecting the Missionary cause, may be applied to the Sunday School system 'Fluctuating no longer in uncertainty amidst the subjects of speculation, enthusiasm, or taste, it has settled in its right place, in the very midst of all the duties of the Christian life.' Of Mr. Whitchurch *as an author*, we have already spoken in commendatory terms, in the opinion we have given of his 'David Dreadnought;' and although it be beyond our province as reviewers, to dwell on the personal character of the writers whose works come under our notice, we must be allowed to say that the author, *as a man*, enjoys the esteem of all who are acquainted with his zealous and persevering exertions in the pious and patriotic cause of Sunday Schools.

Mr. Whitchurch was the successful candidate for a prize, which a benevolent individual proposed to give for the best poem on the subject in question. We have read it with considerable delight. In poetical merit, it seems to us superior to 'David Dreadnought,' and contains many stanzas which would not disgrace the names of Montgomery and Taylor.

We subjoin, as a specimen of the poem, the following lines descriptive of the origin and progress of Sunday School instruction.

'How like the cloud to seaward spied,
By him who climb'd up Carmel's side,
Small as a mortal's hand;
That, far and wide o'ershadowing past,
And fertilizing rain-floods cast
O'er Israel's thirsty land.

As Britain's oak, though small at birth,
With giant limbs spreads o'er the earth;
Of whose enduring stores
The mighty battle-ship is made,
Or bark equipp'd for friendly trade,
That visits distant shores;

So vast the Sunday School has grown,
Though long unnoticed and unknown,
With blessings few and small;
Far shall it spread in after-time,
Through every country—every clime,
Its benefits to all.

The river thus, of humble source,
Flows on, augmented in its course,
And joins the ocean tide;
Itself an ocean, o'er whose breast
The traveller sails, new worlds in quest,
Or powerful navies ride.'

Jesus Christ the Mighty God; *the substance of a sermon delivered at Coventry.* *By* John Eagleton. *6d.*

In a small compass, the usual and invincible arguments for the proper deity of Christ, are here adduced, viz. the Titles which he takes; the Works which he performs, and the Worship which he receives. These are proposed in a brief but spirited manner, calculated to produce conviction in the reader's mind, and to establish the great truth for which the author pleads. The insertion, at length, of the scriptures referred to, would be an improvement, which will probably be made in a second edition.

A Farewell Address *to the inhabitants of the parish of Whittington, near Kirkby Lonsdale, from their late Minister, the* Rev. W. Carus Wilson, A.B. *Vicar of Tunstall, &c. 6d.*

This is the affectionate and faithful address of an evangelical clergyman, who wished to leave among his late flock a memorial of those solemn truths which he delivered while their minister. We sincerely wish that this pious effort, with all his zealous labours of love, may be crowned with success.

LITERARY INTELLIGENCE.

A New Work is in the press entitled 'Boarding School Correspondence,' the joint production of Mrs. and Miss Taylor, authors of Maternal Solicitude, Display, &c.

Also, Letters to a Mother on the Management of Infants and Children, by a Physician.

Mr. Jeary's Sermons have been unavoidably delayed, but may be expected early in the present month.

A new edition is nearly completed, of Brown's Natural and Revealed Religion, corrected by the Author. This work has been long scarce.

Rev. J. Thornton has in the press a

new work (1 vol. 12mo.) entitled 'Serious Warnings,' to various classes of persons.

A New Weekly Paper, entitled 'The Philanthropic Gazette,' has lately appeared, of which Nine or Ten Numbers are now published. It is particularly adapted for the use of Religious Families, and Schools, by the omission of every thing indelicate or improper for the perusal of young persons; and it has a department particularly appropriated to plans of public benevolence and utility.

A new and neat edition of Mr. Upton's Life of Foxwell, is in the press, intended as a Reward Book.

Mr Raffles's new edition of the Life of Spencer, is not to be in 4to. as we mentioned by mistake, but in 12mo. price 6s. He is also preparing an improved edition of his Sunday-School Teacher's Monitor.

*** Of the Theological Lists alluded to in our Jan. Mag. that of the Bishop of Chester is sold by Rivingtons: that by Dr. E. Williams, is in his 'Christian Preacher.'

SELECT LIST.

A Defence of Westleyan Methodist Missions in the West Indies: including a refutation of Mr. Marriott's Thoughts on the Abolition of the Slave Trade, &c. By Rev. R. Watson, one of the secretaries of the Westleyian Mission.

Sermons on Astronomy. By Dr. Chalmers, 8*s*.

Female Scripture Biography. By the Rev. F. A. Cox. 2 vols. 8vo. 18*s*.

A View of the History of Literature and Religion of the Hindoos, with Translations from their principal Works. By the Rev. W. Ward, one of the Baptist Missionaries at Serampore. Third edition, carefully abridged, and greatly improved. 2 vols. 8vo. 18*s*.

Memorial Sketches of the Rev. Dr. Brown, with a Selection of his Sermons preached at Calcutta. 8vo. 12*s*.

Missionary Transactions, No. 28, consisting chiefly of Papers which have not hitherto appeared. 1*s*.

Second Vindication of the Deity and Atonement of Jesus. By the Rev. J. S. Thompson, of Kendal. 1*s*. 6*d*.

The Worth of a Bible, illustrated by Tales in Verse. By the Rev. D. Griffiths. 1*s*.

Death-bed frames and expressions considered, &c. a Sermon by the late Rev. N. Jennings, of Islington.

A Narrative of the melancholy event which recently occurred at Rochester Bridge, with Biographical Sketches of Mr. and Mrs. Mills. Mr. and Miss Gilbert, &c. By W. S. Palmer, Romsey. 12mo. 3*s*. 6*d*.

History of David, King of Israel, in 2 Parts. By a Lady. 12mo. 3*s*.

The Prospects of the New Year: a Sermon, by T. Curtis. 8vo. 2*s*.

Mr. Mann has just published a divinity Catalogue, 4000 vols.

A Reply to A Letter from a Rector to his Curate, on the subject of the Bible Society. By a Deacon of the Church of England. 2*s*. 6*d*.

A new edition of the Coin Act. By Mr. Churchill. 3*d*.

The Way to be Happy; a Tale for the Cottager's fire side. 2*d*.

*** Mr. Miller's Scripture History, with cuts, sells for 14*s*. instead of 9*s*. as we stated.

Religious Intelligence.

FOREIGN.

AMERICA.

CONNECTICUT.

A PUBLIC Act was passed in the last October Session, to the following effect: That the balance due to the state of *Connecticut* from the UNITED STATES, on account of advancements made for the general defence during the late war, be appropriated to *the support of Religion and Literature*; in the following proportions.—

One third to the use of the Presbyterian or congregational denomination of Christians, for the support of the gospel in their respective societies.

One seventh for the use of the Episcopal denomination.

One eighth for the use of the Baptist denomination.

One twelfth for the use of the Methodist denomination.

One seventh for the use of Yale College.

The unappropriated balance to remain in the treasury of the state.

What a noble example does the state of Connecticut hold out to the world of the fair appropriation of public money, to the support of Religion and Literature, without regard to ecclesiastical domination, and regarding only the proportion of the several denominations.

A meeting has been held in New York, for the purpose of forming an Institution for the instruction of Deaf and Dumb.

An effort is making in the State of New York, to procure from the legislature a law for the more effectual prevention of duelling,—the proposal is to require from every person admitted to any office, an oath, or affirmation, that he has not engaged in any duel (after the act takes place) and that he will not be so engaged at any future time.

There are now under the care of the American Missionary Society Four Young Men, natives of Owhyhee,* who are training up with a view to their becoming missionaries to their countrymen. A young lady of Georgia who had been informed of their history, when on a visit to New Haven, in Connecticut, solicited among her friends at Savannah, on her return home, a subscription for their support, and obtained 335 dollars for that purpose. An account of two of these young men appeared in this work some months ago.

The following anecdote respecting *Hoopoo* is interesting:

When he left Owhyhee, he was about 14 years old. The captain with whom he came, had given him a pea jacket, which he was very fond of wearing. A day or two after they sailed, when the ship was running before the wind at the rate of 10 miles an hour, Hoopoo by some accident, fell overboard. One of the sailors seeing him drop, immediately threw over a hen-coop. The ship, though hauled too as soon as possible, had got full three miles a-head of him. The Captain determined to put back, although nothing but the hen-coop was discernible on the waves. The moment Hoopoo gained the surface of the water after his fall, and had time to open his eyes and discover the ship, he determined to swim after it. He was a very expert swimmer: but he saw that the ship was sailing much faster than he could swim, and unless he could overtake it, he knew that he must perish. For some time he looked at the ship, and seeing it go from him so rapidly, gave himself up for lost. In his despair, he cried out to *Acooa*, and promised him, if he would save him, he would give him his *pea-jacket*, when he got back to Owhyhee? He soon got up to the hen-coop, and there rested himself until he was taken on board. After this, during the whole voyage, he never wore his pea-jacket. If any of the men urged him to put it on, he always replied, that he must not, for it belonged to *Acooa*. If any of the crew did any thing to that jacket, Hoopoo was angry; for it was an affront offered to *Acooa*. For a long time after he landed, he would never suffer the pea-jacket to be touched. It was not until he became fully convinced that *Acooa* was no God that he felt himself released from the vow which he had made to him, while sinking in the ocean, that if he would save him, he would present him that pea jacket, as soon as he got home to Owhyhee.

This instance of native conscientiousness in a heathen boy, in discharging his vow to an imaginary god, ought to raise a blush on the cheek of many a Christian, for his own neglect of paying his vows to the '*Lord that bought him.*'

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* Owhyhee is one of the Sandwich islands, which are all under the government of *Tamaamah*. He is a man of strong sense, and has laboured long and successfully to introduce the arts of civilization among his countrymen. All the islands are fertile and populous. Owhyhee, the largest of them, is 280 miles in extent, and contains 150,000 inhabitants, who are naturally mild, friendly and hospitable to strangers; although the unfortunate Capt. Cook lost his life here by a sudden impulse of undeserved resentment. The king has a considerable fleet. His troops, to some extent, are furnished with muskets. The natives worship a god called *Acooa*.

REVIVALS OF RELIGION.

Extract of a letter from Sherburn, Vermont, to a gentleman in Reading, Massachusetts.

'God has in a wonderful manner displayed his power in Sherburn, by causing the hearts of many stubborn sinners to bow at the feet of Jesus. We here behold the aged, middle-aged, and youth and even children, turning

from the service of Satan to that of the living God.—It is supposed that 250 persons in this town, have within a few months become hopefully pious. The work continues to go on, though not so rapidly as at first.'

In the town of Greenwich, in Rhode-Island, a very considerable revival of religion has lately been experienced. It is chiefly confined to the Baptist Society. Elder Barber, their pastor, states, in a letter to the editor of the Hamilton Gazette, that 'since the 20th January last, 213 have been added to the church under his care.'

In many parts of Vermont, there exists an uncommon attention to religion. In Charlotte, says a letter, 'the attention is powerful beyond description.' In Westminster, within a week after the commencement of the revival, not less than 20 were the hopeful subjects of grace; and it is observed, that 'there is not probably an individual in the society who is not under peculiar serious impressions.'

A LIBERAL BEQUEST.

The late Hon. Judge Ellis, of New-Hampshire, has bequeathed 5000 dollars to the Congregational Society, in Claremont, for the support of the Gospel Ministry.

EAST INDIES.

A HINDOO DEITY.

Miss Graham, in her 'Journal of a residence in India,' states, that she saw (in Dec. 1809) on this side of Thibet, 'an *alive God*, called the *Deo of Chimcose*, who is no less than Ganesa himself, incarnate (for the eighth time) in the person of a boy of 12 years old. The Deo's palace, or *bara*, is an enormous pile of building, without any kind of elegance, near the river *Mootha*, on which the town stands. As we entered the court we saw a number of persons engaged in the honourable and holy office of mixing the sacred cow-dung, to be spread on the floors of the bara. The whole palace looked dirty, and every window was crowded with sleek well-fed Brahmins, who, doubtless, take great care of the Deo's revenues. We found his godship seated in a mean viranda, on a low wooden seat, not any way distinguished from other children, but by an anxious wildness of the eyes, said to be occasioned by the quantity of opium which he is daily made to swallow. He is not allowed to play with other boys, nor is he permitted to speak any language but Sanscrit, that he may not converse with any but the Bramins. He received us very politely; said he was always pleased to see English people; and, after some conversation, which a Brahmin interpreted, we took leave, and were presented by his divine hand with almonds and sugar candy, perfumed with asafœtida, and he received in return a handful of rupees.

'I returned to our tents filled with reflections, not very favourable to the dignity of human nature. If I could be assured, that the communications with Europe would, in ever so remote a period, free the nations of India from their moral and religious degredation, I could even be almost reconciled to the methods by which the Europeans have acquired possession of the country.'

SOUTH SEAS.

It is stated in the *Sydney Gazette* of Nov. 8, 1815, that the Indian brig Matilda, lying at anchor at the island of Rooapoah, one of the Marquesas, was seized by the natives, who determined to put the whole crew to death. But their chief, or king, Nooahetu, with whom the captain (Fowler) had previously formed an intimacy, withheld his consent to the murder, though he agreed to the proposed plunder of the vessel. The people strongly urged the custom of the island, which was to kill and eat prisoners who fell into their hands, but the king would not consent; yet finding that his people were intent upon the murder, he had recourse to the following expedient. He deliberately took two ropes that were near him, and fixing one round the neck of his son, and the other round his own, called to him the chief next in command, and said, "These strangers are doomed to death by my people, but it is not fit that I, who am their king, should live to see so vile a deed perpetrated. Let my child and I be strangled before it is performed; and then it never will be said that we sanctioned the destruction of these unoffending people."

The people were struck with astonishment, and dreading the threatened event, loudly exclaimed—"The king!

the king! What! kill the king! No, no! let all the strangers live, no man shall kill the king!'

Thus were their lives preserved; but the vessel was plundered of every thing on board.

We are much afraid that the atrocities committed by some European masters of vessels, and their crews, at several of the South Sea islands, will rouse the natives to such resentment as may be fatal to navigators, and injurious to the cause of missions. We have heard of some transactions which might oblige the Christian philanthropist to say with Jacob, 'Ye have troubled me, to make me stink among the inhabitants of the land, and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.' (Gen xxxiv. 30.)

ISLE OF FRANCE.

Mr. Le Brun, in a letter to the Rev. Mr. Bogue, dated July 29, 1816, says, 'I have a large field of labour, where I could employ another missionary. I have neither days nor evenings to myself. I have a congregation of more than 200 hearers, who pay great attention to the word; and two free-schools, one of 103 boys, and another of 57 girls; every Sunday they meet in one place for catechizing. Ten of them have already learned the three catechisms (of Dr. Watts) and twenty chapters of St. Matthew's gospel. The Lord has blessed my endeavours with success. I have formed a society of eighteen persons, who, I have every reason to believe, have felt the power of Divine grace in their hearts. They continue in brotherly love and prayer. Every Monday evening they have a prayer-meeting among themselves, when two or three pray and read the scriptures.'

'I much want New Testaments, Hymn books, Essay on the New Testament, Doddridge's Rise and Progress, Bunyan's Pilgrim, and the three Catechisms, all in French, 100 of each.'

[We are sorry to hear that a dreadful conflagration took place at Port Louis, Sept. 25, by which more than 1000 houses were consumed, and immense property destroyed.]

SLAVE TRADE.

It is stated in the newspapers that 1500 slaves had been brought to the *Havannah* from Africa, from the 5th to the 12th of September last, in five vessels, averaging about 300. Humanity shudders at the abomination!

Another paper states that not less 1880 slaves were imported into the Havannah between the 7th and 21st of December.

By official documents received from Ceylon, it appears that the planters of that island, Dutch and others, have adopted, at the suggestion of the chief Justice, Sir Alex. Johnston, some judicious regulations for the gradual abolition of slavery. All children born of slaves after the 12th of August last are to be considered free, but to remain in their master's house, and serve him for their board, lodging, and clothing, the males till the age of fourteen, and the females to that of twelve, after which they are to be wholly emancipated.

It is asserted, that in consequence of the late vigorous exertions to prevent Christian slavery, there does not remain a single slave in Barbary.

CONGO EXPEDITION.

We rejoiced in the sending out this expedition to Africa, hoping that it might ultimately conduce to the diffusion of gospel light; it is therefore to be greatly lamented that it has proved so disastrous.

The officers and men appear to have been so zealously attached to the cause that they attempted more than their constitutions could support. Captain Tuckey the commander, Lieutenant Hawkey, Professor Smith, Mr. Tudor, Mr. Cranch, Mr. Galway, and Mr. Eyre, with several others, in all eighteen persons, perished, of whom fourteen were on the land expedition.

We hope that our brethren gone to Latakoo, will be more successful. Hitherto the Missionaries in South Africa, have been wonderfully preserved, even when in the most perilous circumstances.

Mr. Lowndes, missionary to the Greek Islands, arrived at Malta, with Mrs. L. on the 6th of November, 1816, after a favourable voyage of one month from Spithead. He will probably remain in Malta for a time, in order to learn the Italian language.

Dr. Naudi behaves in the most friendly manner to him; but Mr. L. was greatly disappointed in not meeting with our esteemed friend Mr. Yeoland, who left Malta for England in August last.

Mr. L. mentions that Mr. Jowett, missionary from the Church Society, was gone to Corfu, but was expected to return soon.

SPAIN.

According to a work upon the property of the clergy and monks of Spain, which was published by a deputy of the Cortes, their revenues amount to no less than 51 millions of piastres, (10,625,000*l.* sterling).

POPULATION.

The state of the population in different parts of the world is become an interesting subject of inquiry with all who wish to promote the spread of the Gospel: we therefore subjoin a few particulars collected from recent publications.

Ionian Isles, to which Missionary Societies have lately directed their attention.

Corfu	60,000
Cephalonia	60,000
Zante	40,000
St. Maura	20,000
Cerigo	10,000
Thiaki	8,000
Paxo	8,000
Total,	206,619
New York	100,000
City of Mexico	180,000

By a late Census, the inhabitants of France are stated to be 28,813,041.

JEWS.

The following list of the number of Jews in the towns and countries of Europe and Asia, in which they are now most numerous, is collected from documents recently published:

In six districts of Poland, 20,000. In Germany, 200,000. In Konigsburgh and Dantzick in Prussia, 1,600. In Hungary, 75,500. Gallicia, 80,000. In Constantinople, 80 or 90,000. In Salonica, 12,000. In Aleppo, 5,000. Rome 9,000. Leghorn, more than 15,000. Bohemia, 46,000; and in Moravia, 27,000.

Extract of a Letter from Mr. Gulliver dated Cape Henry, (Hayti) Nov 26th, 1816.

"His Majesty has sent me some young men for monitors, whom I am at present training. A school is building for me at the Cape, which will contain from 300 to 400 scholars, at the opening of which His Majesty will be present; and, indeed, so well pleased is he with the military movements, &c. in the school, and finding the system, in every respect, so well adapted for this country, and for changing the language, that no exertions will be spared to secure its success. I have every reason to be pleased with my pupils, as to their attention and ability: the ardent desire they have to learn the English language, and every thing else that may be beneficial to them, gives me great encouragement.

Last Sunday I commenced Sunday school, when the scholars were present in order to hear the Scriptures read: this appears to be the *particular desire of his Majesty*."

Of all the wonderful events which have distinguished this age of wonders, the institution of Lancastrian and Sunday schools in this Negro government seems one of the most extraordinary; especially as it is but a short time since a Protestant captain, on account of their strong Catholic prejudices, was afraid of introducing English Bibles.

Philanthropic Gazette.

PROVINCIAL.

To the Editor of the Evangelical Magazine.

SIR,

You have inserted a very excellent letter in your last number, from Mr. Lambert of Hull to the students at Rotherham College. Allow me to request that you will do justice to those who are now receiving the benefits of that Institution, by informing your readers that the letter was not addressed to them; but referred to circumstances which occurred during the life of the late venerable tutor Dr. Williams. This will oblige your faithful friend,

J. B.

Rotherham, Feb. 7.

We understand that the clergy of the diocese of Bath and Wells have presented a remonstrance to their diocesan

on the subject of the Consolidation Bill that is shortly to be brought before parliament. They agree, it seems, with Sir W. Scott, that the 21st of Hen. VIII. was a "statute of vengeance, and not of reformation;" and they cannot consent that that monarch should legislate for the church in the year 1817. The Stipendiary Curates' Bill is the next subject of animadversion; and they agree with my Lord Eldon, that it is "contrary to the spirit of the laws of England." They describe it as not only big with danger to the welfare of the church, but as a daring infringement of *the rights of lay patrons*. But the clause that, in their opinion, seems to merit the severest reprobation, is that by which a bishop is empowered, at his discretion, *to impose a curate on any incumbent who is himself engaged in the conscientious discharge of his duty*. —From the Times.

Marriage.

We mentioned, in a former number, the refusal of a clergyman to marry a couple, one of whom had not been baptised. Some have supposed that a minister would be justified in refusing to perform the ceremony in such a case, and consequently that this would prove a serious hardship to that class of christians usually called Baptists; and indeed to many others who might not readily produce certificates of their baptism. But by referring to a publication, of very great importance to Dissenters, and which ought to be in all their hands, entituled "A Sketch of the History and Proceedings of the Deputies appointed to protect the civil rights of Dissenters," we find the following case in point, p. 57: "In 1733, a clergyman in Derbyshire, having refused to solemnize a marriage between unbaptized persons, a case was drawn up and laid before Mr. Dodson, who gave it as his opinion, that the refusal could not be justified; and upon sight of this opinion the clergyman readily acquiesced."

We have been referred also to a letter of the late bishop of St. David's, printed some years ago in the Baptist Magazine, (vol. ii. p. 572) which was occasioned by a similar demur of a Mr. Jones, a clergyman in his Lordship's diocese. The bishop says, in a letter to W. Williams, Esq. of Cardigan, (dated Oct. 1, 1782,) "I have been informed that something of this kind happened in this diocese about twenty years ago, and having been told on this occasion, that several of the younger clergy in Pembrokeshire and Cardiganshire do still entertain some scruples about the legality of marrying persons who have not been baptized, I wrote a letter the week before last to some of the senior clergy in those counties, in which I desired them, whenever they found it necessary, to inform their younger brethren, that when persons apply to them to be married, the Minister is not to make any inquiry concerning the religious tenets of the parties, and if there be no impediment arising from consanguinity or affinity, and all other matters required by the statute of the 26th of the late King have been duly complied with, he is to proceed to the solemnization of the marriage, and if he refuse so to do under these circumstances, he will make himself liable to a very severe prosecution."

A List of the Committee of Deputies, appointed to protect the Civil Rights of the Three Denominations of Protestant Dissenters, for the year 1817.

W. Smith, M. P. Chairman; J. Gutteridge, Esq. Deputy Chairman; J. Collins, Esq. Treasurer; E. Maitland, J. Stonard, W. Freme, J. Gibson, J. Gurney, S. Jackson, W. A. Hankey, J. Luck, J. Bunnell, B. Shaw, J. Towle, H. Waymouth, W. Shrubsole, J. Black, W. D. Clark, G. Hammond, B. P. Witts, J Benwell, W. Titford, T. Stiff, T. Wilson, Esqrs.

Prayer for the Regent.

The following Form of Prayer and Thanksgiving for the preservation of the Prince Regent was ordered to be used at morning and evening service, after the General Thanksgiving, in all churches and episcopal chapels.

'Almighty God—Merciful God, who, in compassion to a sinful nation, hast defeated the designs of desperate men, and hast protected from the base and barbarous assaults of a lawless multitude the Regent of the United Kingdom, accept our praise and thanks-

giving; continue we implore thee, thy protection of his Royal Person. Shield him from the arrow that flieth by day, and from the pestilence that walketh in darkness: from the secret designs of treason, and from the madness of the people.

'And whilst we pray for thy mercy and protection, give us grace, O God, to perceive and know what things we ought to do; lest, impatient of present evils, and unmindful of thy manifold goodness, we seek relief where relief cannot be found, and abandon those never failing sources of national prosperity and happiness—obedience to thy commandments, and the fear of thy holy name.

'These prayers and praises we humbly offer to thy Divine Majesty, in the name and through the mediation of our Lord and Saviour Jesus Christ. Amen.'

NOTICES.

The next half-yearly meeting of the Wilts Association will be holden at Bradford on Wednesday, the 9th of April. The given subject is, 'The importance of consistency in the spirit and conduct of the professor of religion.'

We understand, that the Rev. Row. Hill has promised to preach a Sermon, for the benefit of the London Itinerant Society, at the Rev. G. Clayton's chapel, Walworth, on Friday Evening, March 7.

The Rev. F. A. Cox proposes to deliver a course of Lectures, on Ecclesiastical History, at his chapel, Mare Street, Hackney, on the last Tuesday Evening in each month—to begin March 25, at half-past Six.

The annual Sermon, recommending the Society for the Relief of the Necessitous Widows and Children of Protestant Dissenters, will be preached by the Rev. W. Newman of Stepney Green, on Wednesday 2d April next, at the Old Jewry chapel, removed to Jewin Street, Aldersgate Street.—Service to begin at 12 o'Clock.

DISTRIBUTIONS OF PROFITS.

AT A MEETING OF THE EDITORS, HELD, JAN. 15, 1817.

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

Name.	Denom.	Recommended by	£.	Name.	Denom.	Recommended by	£.
A.C.N.	Presb.	Gr. Ewing	5	D. B.		Row. Hill	5
J. M.		Dr. Waugh	5	A. W.		Matt. Wilks	6
M. R.			5	M. S.		G. Collison	7
J. S.		J. Smart	5	A. L.		D. Bogue	6
M. C.		Dr. Waugh	5	S. W.	Meth.	Row. Hill	7
M. Cl.		J. Smart	5	A. P.			6
S. H.		A Duncanson	5	D. S.	Indep.	G. Burder	7
M. L.			5	M. G.		F. W. Platt	5
A. M.			5	M. D.		G. Burder	5
J. R.			5	E. N.		J. Townsend	6
J. Y.			5	M. E.		Mk. Wilkes	5
E. J.			5	M. H.		J. Boden	6
E. C.			5	M.M.G.	Presb.	Dr. Waugh	5
E. B.		Dr. Winter	8	M. H.	Indep	G. Ewing	4
E. P.		Dr. Smith	5	A. I-d.	Presb.	D. Waugh	4
D. V.			6	E. D.		Donation	5
J. R.	Indep.	G. Burder	6	H. A.	Indep.	S. Greathead	7
E. P.		G. Collison	5	E. P.		H. F. Burder	6
R. J.	Meth.	Dr. Styles	6	A. T.		W. F. Platt	6
A. B-	Indep.	M. Wilks	6	F-r.		Donation	5
A.B-y.		Meth. Wilks	6	F. M.	Estab.		5
D. S.		G. Burder	6				

MISSIONARY CHRONICLE
FOR MARCH, 1817.

MISSIONARY SOCIETY.

THE Officers of the various Auxiliary Societies, formed in aid of this 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 previously to that day, to William Alers Hankey, Esq. the Treasurer, to Mr. G. Hodson, Assistant Secretary, or to Mr. D. Langton, Assistant Secretary and Accomptant, at the Missionary Rooms, 8, Old Jewry, Cheapside.

INDIA.

WE rejoice to report that the Moira, which carried out several Missionaries for India, arrived safely at Madras, on the 26th of August last. The following extracts from letters received, will gladden the hearts of their numerous friends. Mr. Townley and Mr. Keith proceeded shortly after in the same vessel, to Calcutta, but letters from thence had not been received when this sheet was sent to press: they may however be expected very shortly.

Extract of a letter from Mr. Loveless, Madras, Sept. 24, 1816.

'I HAVE the inexpressible pleasure to acknowledge the receipt of your letter by the hands of my dear Mr. Knill. Permit me to return my most sincere thanks to the Directors for sending him to Madras, where he is so much wanted. Let us have a continued interest in your prayers that we may ever be united as one in the cause of our adorable Redeemer, and go forward with increasing ardour in his work.

The arrival of the Moira has formed as it were a new era in the history of missions in India. Never was such a precious cargo landed on her shores from a single vessel. I know not how to describe the feelings of my heart, when I found myself surrounded with six missionary brethren, and the dear sisters also, come hither to the help of the Lord against the mighty. What has God wrought! Bless the Lord, O my soul, and all that is within me, bless his holy name.'

Letter from Mr. Knill. Madras, Sept. 25, 1816.

WE arrived on the 26th of August, in the midst of this large place, where there are more than 300,000 souls. Our dear brother and sister Loveless, were almost overwhelmed by seeing themselves surrounded by so many missionaries.

Dear Townley, and Keith, left us the next morning (for Calcutta), and on the 12th of Sept. we had another parting scene, by the departure of our beloved brother and sister Reeve, (for Bellary.) A zealous and valuable member of Mr. Loveless's church accompanies them, which will make the journey far more pleasant.

I cannot express the delight I felt at beholding the missionary chapel, situated in the midst of idolaters. O 'tis a glorious sight! No common honour was conferred upon him who was the instrument of erecting this sacred temple.

In the chapel yard is another trophy of Christianity. On the right hand side stands 'the Missionary Free School,' where between 1 and 200 boys are daily taught to read the oracles of God; many of them I hope will also learn to subscribe with their hands to the God of Israel.

On the 11th, the second anniversary of the Madras Missionary Society was held, and though only a child of two years old, she is stout, healthy, and vigorous. Scarcely could we have thought ourselves so many thousand miles from our native country, if we had not heard the noise of the heathen who were paying their devotions to 'Sammee,' in a pagoda near us. Brother Reeve preached previously to the opening of the meeting; when Messrs. Loveless, Lee, Render, Reeve, Mead, and Knill, took a part in this interesting service.

It cannot be said of this place as the Redeemer said of another, 'the fields are white,' but it must be said with anguish that the fields are large and

barren, and a feeling heart hears a piercing cry from every quarter, Cultivate us, cultivate us: break up the fallow ground, send us showers of gospel grace, the water of life and the Sun of righteousness. And shall they cry in vain? Many an aged Christian says, No, I will never cease to pray for these blessings. I hear some devoted young men say, No, if we can ameliorate their wretched state, Lord, here we are, send us. The affluent say, no, if our abundance will avail; and the poor widow in the midst of her penury says, No, my mite shall help, for God despiseth not the day of small things.

In order to prove that this is the language of my heart also, I began the language the Thursday after my arrival. The alphabet contains 237 letters: but hope the day is not far distant when I shall be able to read the wonderful works of God in this strange tongue. My daily prayer is that God would strengthen my body, that I may be strong to labour, and daily communicate to my soul those supplies of grace, by which I shall prove myself to be a good missionary of Jesus Christ, and the devoted servant of the Society, for Jesus' sake.

RICHARD KNILL.

Extract of a Letter from Mr. Hands.

Bellary, Sept. 13, 1816.

'The prospects of the mission continue to be pleasing. Great numbers, especially of strangers from the surrounding country, continue to visit us, beg books, and inquire about 'this new way,' and we have reason to hope some few are under serious impressions. The difficulties they expect to encounter from relations, caste, &c. &c. hold them at present in a state of hesitation; but I hope in time they will be enabled to break through them all.

Our four native schools continue to prosper, and I hope the Divine truths the children there read and commit to memory, have begun to produce some good effects upon their minds. It is our intention shortly to open two or three new schools in some of the neighbouring villages. We purpose also shortly to commence the regular performance of Divine worship, in the Canara language, in one of our school houses at home, which we have reason to hope may be pretty well attended. Many of the natives occasionally attend our English worship in the fort.

It has greatly rejoiced and encouraged our hearts to hear of the glorious work the Lord is carrying on in Africa and the islands of the South Sea. O that the time may soon arrive when we shall gladden your hearts with similar accounts from Bellary. Long were the faith and patience of our dear brethren tried, who labour in those fields; but now they are beginning to reap the first fruits of their harvest. The Lord help us to take encouragement from their success, and enable us to persevere in patient labour, believing that in due time we also shall reap if we faint not.

Our European congregation is now larger than our place will conveniently hold, and I hope much good is doing. In the 84th regiment (now stationed here) there is a considerable number of young men of good education, and very respectable connections: several of these have been induced to attend our meetings, and we have reason to hope that a few of them are under very serious concern. At our next church meeting upwards of twenty will be added to us, who, we have every reason to believe, have received the grace of God in truth. It would delight you much to see the interest these poor men manifest in missionary affairs, and the fervency of their supplications at our missionary meetings (which are always well attended). The blessings which they themselves have received from the labours of missionaries, cause them to feel a tenfold interest in the cause of missions. One of these good men, who was brought to the knowledge of the truth at Bellary, about two years ago, and who has proved a very consistent and useful member of the church, we have got lately discharged from his regiment, and he is now an useful assistant in our school at home.

I have had the pleasure of remitting to your agent at Madras the sum of forty-three pounds, which has been raised principally by the auxiliary society in the 69th and 84th regiments; also four pounds for the Tract Society. I hope we shall be enabled to remit them something every year, and that they will be kind enough to furnish us annually with a supply of tracts; we have found them particularly useful, especially among the sick soldiers, of whom

there are seldom less than a hundred in the hospital.

"We have lately completed a third catechism, and nearly finished a pretty large tract of Scripture extracts, which are copying for circulation, and I hope will prove very useful. O that we could but get a printing press! I am anxious to know whether any thing has been done to obtain permission for having one. I am going on, as fast as other engagements will allow, with the translation of the sacred Scriptures, but my progress at present is but small. I suffer much inconvenience from the loss of my poor Moonshee, who is still much afflicted, and nearly blind."

Mr. Hands is greatly delighted with the arrival of Mr. Reeve to be his helper.

AMBOYNA.

Letters from Mr. Kam, dated 26th May and 15th July, 1816, show, that he is very zealously engaged in his evangelical labours. 'I only lament,' he says, 'that I no sooner engaged in the work; but now I wish to be a spiritual Blucher in the field of battle for the glorious King of heaven.'—'If there were sufficient labourers, I trust that the prince of darkness would soon be deprived of his territories in the Molucca islands.'

'A great obstacle removed is, that formerly many of the masters of the slaves did not approve of their coming to receive instruction; and some came to me without having obtained proper permission; but now many of the masters request me to teach their slaves, having found that the instructed were more faithful and diligent than others.'

Mr. Kam's congregation is nearly twice as numerous as it was; when he preaches in the Malay language from 500 to 600 attend.

Mr. Kam is very desirous of a printing press, which the directors will immediately send out to him. At present he is obliged to get tracts written out for the people, who are very desirous of receiving them.

The Bible Society at Amboyna prospers.

Mr. Kam has paid a visit to the island of Banda, about 125 miles S.E. of Amboyna. The voyage was dangerous: and a vessel that sailed two days after Mr. K. was lost. 'This island,' he says, 'is very unhealthy, owing to a very large volcano at the earlier part of it, near the town of Banda, which is sometimes covered with the smoke; and the roads are also covered with a kind of ashes, like those from a smith's forge. Part of the island is well inhabited; many slaves are employed in the spice plantations; every European planter has from 60 to 100 slaves. The island produces annually about 700,000 pounds weight of nutmegs.

Mr. Kam continued here about a month, preaching twice every Sabbath, and every other day in the week.

Every evening he held a prayer meeting, and catechized the people. There are some christian places of worship in the island, but the people have been a long time neglected.

It seems that many eagerly flocked to hear Mr. Kam, both in Banda and Amboyna, in consequence of an alarming earthquake.

We hope our friends in Holland will take the first opportunity of providing ministers for the eastern colonies now restored to them.

Mr. Kam, speaking of the inhabitants of Amboyna, says, 'The great body of christians residing here, are not Europeans or Half-castes, but persons whose ancestors have lived here from generation to generation; among these, I will venture to say, there are thousands who would part with every thing they possess to obtain a copy of the Bible in their own tongue: and if they hear that I am to preach in the Malay language, which is at present more my business than preaching in the Dutch, many collect together two hours before the service begins.'

We are happy to hear that the British and Foreign Bible Society, having found that the editions of the Malay Scriptures, printed by the Calcutta Auxiliary Society, were inadequate to the demand for the Moluccas, have large impressions of the whole Bible, as well as of the New Testament separately, in the Malay language, now at press, which they have executed in England for the special purpose of encouraging the printing business in this country, in consideration of the present circumstances of its trade.

The directors of the Missionary Society are now printing Scripture extracts, in the Malay tongue, to be sent to the Molucca islands.

AFRICA.

A PLEASING letter has been received from Mr. Read, from a place in the Bushman's country, (which he has named Hephzibah,) dated Oct. 4, 1816, but we have not room for its insertion in this number. His heart is set upon Latakkoo, to which place he is proceeding with all convenient speed; and, says he, 'if the Lord permit me to date my next letter to you from that place, I shall be ready to say with Simeon of old, 'Lord, now lettest thou thy servant depart in peace, &c.'

Report of the Deputation, (the Rev. D. Bogue and the Rev. W. Bennett,) from the Missionary Society to the Netherland Society, at Rotterdam, &c. with a view to advance the interests of the kingdom of Christ in the World.

We left London at 2 o'clock in the morning of Wednesday the 24th July, 1816, and at half-past 2 in the afternoon set sail in the packet from Harwich to Helvoetsluys. After a passage of 40 hours, during which we had a fair wind, a calm, a foul wind, and a gale, we reached Helvoetsluys on Friday morning at 7 o'clock; and crossing the island of Voorne to the Brille, we sailed up the Maese to Rotterdam; after continuing there till the following Thursday, we pursued our journey by the way of the Hague, and Leyden, to Amsterdam, which we reached on Saturday, August 3. We remained in that city till Wednesday the 7th, when we set out for Utrecht. Journeying from thence by the way of Breda and Antwerp, we reached Brussels on the evening of Saturday the 10th. We left it on the afternoon of the following Monday, and reached Ghent the same evening. Next day we proceeded through Bruges to Ostend, which we reached at a late hour. On the afternoon of Wednesday we took our leave of the continent, and set sail in the packet for Dover, which we reached the next morning, and were again in London on Friday the 16th of August, after an absence of three weeks and two days, during which we have the highest reason to praise God for his protecting care, and his paternal guidance.

As the Directors will be desirous to know what has been the result of the labours of their deputation in this journey, we beg leave to communicate to them the information we have gained, and the measures we have proposed.

On our arrival at Rotterdam, we immediately addressed a note to Mr. Ledeboer, who came to us, and received us with great cordiality. We found him a very amiable and excellent man, well pleased with our mission, and zealous for the prosperity of the Netherland Society, and the missionary cause through the world. An extraordinary meeting of the committee of their society was called on our account; we met about twenty ministers and lay-members in the Consistory of the French church, and were much edified and delighted with the fervour of their devotional exercises, and brotherly affection, and rejoiced in the readiness with which they entered into the measures we proposed, several of which, indeed, they had previously adopted of themselves. We conversed on what we conceived to be the objects of our mission, at considerable length, mutually took minutes on each head, and after going through the whole, had the happiness to accord in every part. We had the satisfaction to be present at a small committee, on a following day, where the same spirit was displayed.

1. We endeavoured to impress on their minds the importance of extending the influence of their society through every part of their country, and informed them of the means we had employed to obtain this end in Great Britain and Ireland. They told us that they had circulated addresses through every part of their land, and had made application, in person or by letter, to most of the eminent ministers and private Christians in Holland. By these means, they had procured a considerable number of subscribers and friends; prejudices were dying away; professors, in their colleges, uniting with the pious ministers, were coming forward to their support; the National Synod had expressed its approbation of the Netherland Society, and its objects; and they were assured of the countenance of the Government in assisting them to carry their designs into execution. About a fortnight before our arrival, the annual meeting of their society had been held at Rotterdam, where between sixty and seventy ministers displayed, by their presence, their love to the cause of missions, and their determination to support the Institution. In short, they consider the Society as daily gaining ground, and diffusing its spirit more widely through the country. A pleasing specimen of the interest which the Dutch Christians take in the glorious cause we had in attending the missionary prayer meeting at Amsterdam, on the first Monday of the month. A thousand people were present on the occasion, and they appeared to unite in their prayers and praises with peculiar fervour, and to feel a very lively interest in the account which M. Chevalier, a French minister who officiated, gave them of the latest missionary tidings from heathen lands.

2. Another object we had in view was to recommend to the Netherland Society the establishment of a Missionary Seminary, that they might more certainly be supplied with labourers in the fields of Missions. To our great joy we found that they had themselves become sensible of the necessity of

such an institution, had come to a determination to commence its exertions without delay, had obtained six students, and had given an invitation to a minister in the neighbourhood of Rotterdam to be their tutor. The person chosen to this important office is the Rev. Mr. Kam, the brother of our good Missionary at Amboyna. At our second meeting with the Committee we had the satisfaction to see Mr. Kam, and to hear him express his acceptance of the office to which he had been invited. This appeared to give great joy to his brethren, who consider him well qualified for the charge. They shewed us the plan of education pursued in the Missionary Seminary at Basle in Switzerland, which had been sent to them by Dr. Blumhardt, the Professor there. It extends the course of preparatory studies to three years; and in the Dutch seminary they have fixed upon three years as the space of time during which their studies are to be engaged in preparing for their future labours. We sought to urge upon the Committee the absolute necessity of admitting none into their seminary but such as they had reason to hope were regenerated by the Holy Spirit, truly devoted to God, and decidedly religious. They entered fully into our views on this subject, expressed themselves sensible of the infinite importance of such qualifications, and that in the choice of students they had acted upon our principles, and would continue to do so. Four of the young men we saw at the Prayer-meeting at Amsterdam, and heard them receive a fervent and affectionate exhortation in the Consistory from one of the ministers of that city, previous to their going to the seminary; the other two were at Basle, and were to come to Mr. Kam when they found a convenient opportunity.

3. We earnestly recommended to them the propagation of the pure Gospel in Belgium, which was now become a part of their country: and we endeavoured to urge it upon them from the consideration that God had put Brabant and Flanders under the dominion of the king of the Netherlands, for the express purpose that the Christians in Holland might deliver them from their antichristian superstition, and communicate to them the knowledge of the truth as it is in Jesus, thus honouring God by saving the souls of the Belgians would be found the best policy, and secure the stability of the government: and that neglecting their duty in this respect, through carnal policy and the fear of man, would provoke God to rend that part of the kingdom from men who were unfaithful to the talents he had committed to their charge. The Committee appeared deeply sensible of their obligations to keep this object in view, and to promote it to the utmost of their power. They mentioned to us that something had been already done by the Government, and Protestant Ministers fixed in Brussels, Ghent, and several other towns in Belgium; and schoolmasters were sent to various places for the more extensive instruction of the rising generation. Twenty-four ministers, or more, were to be stationed there, as soon as proper persons could be found and congregations formed to call them. We then recommended Mr. Bellot and Mr. Durell as men qualified for preaching the gospel in that country, and expressed your desire that their society would take them under their patronage, and employ them as their missionaries. Our proposal met with their approbation, and they wished us to converse with the ministers of Brussels and Ghent on the subject, with respect to the field they should occupy, &c. From what we afterwards saw and heard, we are more deeply convinced of the importance of these young men being employed in the Netherlands. The advantages they have enjoyed in observing the methods used in this country for the propagation of the Gospel, will not only aid them in their own personal exertions, but also enable them to animate to greater activity and more varied and extensive labours, those Dutch ministers who may be sent to Belgium to be workers together with them in the vast but neglected field so long overgrown with briers and thorns.

4. The propagation of the Gospel among the Heathen in their colonies, especially in the East, was ardently recommended to their attention. Of this great object they had not been unmindful, and gave us an account of applications which had been made to them from the Coast of Guinea, from one of the West India Islands, and from Surinam. While these were not to be neglected, we entreated them to consider the state of the natives in their East Indian settlements, especially of Java and Amboyna, and their dependences. In consequence of what we said, these countries from their vast population, and near connexion with other nations of Heathens and Mahometans, appeared to them so important, that they expressed their determination to send out four Missionaries to Java, and two to Amboyna, as soon as they should find their students or others qualified for the office. As to the Cape of Good Hope, as that was now become permanently an English Colony, they thought it would be better if our Society took the charge of it wholly upon itself, while they turned their attention to those parts of the world where their countrymen were settled among the Heathen, and where their Government would spread the shield of its protection over the Missionaries. When we shewed them the account of the annual expense of the South African Mission, they expressed a deep concern for their inability to co-operate with us in the manner at first proposed. The distressed state of their

country for many years had so affected their funds, as to paralize their exertions. Besides, instead of five or six Missionaries in South Africa, the English Society had of itself extended the number so widely, and had formed so immense an establishment there, that they considered it as a province belonging to our Society. These sentiments they expressed in the most delicate terms, and with much regret; and the Secretary added that they would pay the expenses incurred by Mr. Marquard, whom they had lately sent out to that part of the world. They expressed the liveliest joy for the success with which it had pleased God to crown the labours of the Missionaries in the various stations.

5. A Mission to Irkutsk became the subject of conversation, and we reminded them of the peculiar advantages they enjoyed for occupying that station, as in consequence of the marriage of the Prince of Orange with a sister of the Emperor of Russia, they might expect the more ready and special assistance both of their own and the Russian Government to patronize their efforts. They promised to keep the subject in mind, and when they could find suitable missionaries, either of their own, or from the Seminary at Basle, they would not neglect to occupy the important field.

6. We likewise expressed our earnest desire that the other reformed churches might by their means be engaged in the work of missions. Switzerland, they said, we knew to be active in the missionary cause, of which especially the late institution of a Seminary was an abundant proof. As to the reformed churches in Germany, they had little knowledge of them, and no communication with them. But they promised to do what they could to establish a correspondence with them, and to stir them up to co-operate in the glorious cause. The Lutherans in Holland had declined uniting with them in the propagation of the gospel, and they had little hope that those of the same communion in Germany would display a more cordial disposition. It is, however, greatly to be desired, that the Christians of that denomination, who are widely spread over the continent, would unite among themselves and form a society of their own for evangelizing the heathen. Germany, Denmark, Sweden, and Norway, might form a powerful body, and do much in disseminating the knowledge of the Redeemer in the world. By the exertions of the zealous Lutherans in this country, perhaps such an union might be formed, and a Missionary Society instituted, which would bring into action nine times the number of persons in the Lutheran Church, that now act in union with those of the reformed, or, as we call them, the Calvinistic Communion.

7. The members of the Rotterdam Society requested us to express to the Directors of the Missionary Society, their high esteem and cordial affection; and to testify their earnest desire that our secretary would correspond with their's, and convey to them our intelligence from the heathen world, as well as our publications from time to time. And they assured us, that they would translate, and publish in the Dutch tongue, whatever appeared peculiarly calculated to promote the cause of missions.

Before we leave this part of the object of the deputation, we cannot but express the pleasure we enjoyed in the society of many eminent men, who are zealous for the propagation of the gospel. With particular delight we mention the names of the Rev. Messrs. Hoog, Detries, Vortsman, and Mac Pharl, and Mr. Ledeboer, and Mr. Hoek, at Rotterdam. Rev. Dr. Mackintosh, Mr. Vandermeulin, and Mr. Chevalier; and Mr. Carp, and Mr. Cromelon, at Amsterdam; and Professor Van Ordt, at Utrecht. We heard the names of many others, who were equally concerned for the advancement of the gospel. Some of the younger ministers, they told us, displayed superior energy, and were exerting themselves with uncommon ardour to promote religion.

(To be continued.)

Secretaries of Auxiliary Missionary Societies, &c. in the country, whose collectors are entitled to the *Quarterly Publications*,* and who have not yet applied for them, are requested to do so as early as possible, stating the number of Secretaries, as well as Collectors, and to give directions as to the method of forwarding them, in conformity to the advertisement referred to.

The thanks of the Directors are presented to Mr. Francis Westley, for a large drawing, containing the likenesses of the ministers engaged in the formation of the Missionary Society, and other friends of the institution, for the Museum.

Also to Mr. T. Simco, for a parcel of useful books for the Missionary libraries abroad.

* See advertisement in the Chronicle for January.

MISSIONARY CONTRIBUTIONS.

We are desired to insert the following Aggregate Statement of Collections made in the several Congregations and Societies belonging to the Auxiliary Missionary Society for the West Riding of Yorkshire.

	£.	s.	d.		£.	s.	d.
Bingley, Branch Society..	10	0	0	Honley, Branch Society..	12	0	0
Booth ditto	10	0	0	Hopton ditto	53	10	0
Bradford ditto	30	0	0	Holmfirth ditto	35	0	0
Brampton ditto	24	0	0	Huddersfield ditto	63	8	6
Brighouse ditto	9	17	0	Idle ditto	10	13	10
Cleck Heaton ditto	16	18	6	Kipping ditto	20	0	0
Clayton ditto	5	12	6	Knaresborough ditto	30	0	0
Delph ditto	18	0	0	Leeds ditto	346	1	2
Flockton ditto	14	16	0	Marsden ditto	7	11	0
Green Hammerton do. ..	12	0	0	Morley ditto	52	19	11
Halifax ditto	85	0	0	Penistone ditto	7	0	0
Ditto Collection at the Annual Meeting	202	12	9	Pontefract ditto	40	0	0
Halton, Branch Society..	4	8	10	Pudsey ditto	7	10	0
Heckmondwike, ditto (old Chapel).....	25	0	0	Ossett ditto	8	8	0
Ditto ditto (new Chapel)	10	0	0	Rotherham ditto	87	13	0
				Shelley ditto	5	0	0

	£.	s.	d.
Sheffield and Attercliffe Male Juvenile Society	95	10	0
Ditto Queen Street, Female ditto	37	10	9
Ditto Garden Street, ditto ditto	24	18	11
Ditto Nether Chapel, ditto ditto	20	11	6
Ditto Scotland Street, ditto ditto	17	2	3
Ditto Howard Street, Branch Society	10	0	0
Ditto Attercliffe ditto	8	14	4
Sowerby ditto	10	0	0
Stainland ditto	6	4	0
Wakefield ditto (old Chapel)	42	0	0
Ditto ditto (new Chapel).....	36	14	6
Ditto Collection at Mr. Render's Ordination	44	5	0
Warley, Branch Society	17	0	0
Ditto Donations	10	0	0
Wilsden, Branch Society	6	6	0
Sundry Annual Subscriptions.....	4	4	0

[*Collections and Anonymous Donations only, from* 16*th Jan. to* 16*th Feb.*]

	£.	s.	d.
The Crew of the Brig Eliza, Capt. Davies, from March 11, to December 3, 1815	4	0	0
Bristol Auxiliary Society, by Mr. W. Skinner, Treasurer.....	700	0	0
Mrs. Murray, relict of W. Murray, Esq. of Polmaise, North Britain, by the hands of Mr. Russel, Stirling	15	0	0
A few friends at Newhaven, Sussex, by Rev. Geo. Ashton	1	1	0
J. C. B.....	2	0	0

Sheffield and Attercliffe Missionary Union, part of the West Riding Auxiliary Society of Yorkshire, third quarter, by Mr. George Bennet, Treasurer.

Sheffield and Attercliffe Juvenile Society	11	2	0			
Queen-street	7	14	8			
Garden-street, two quarters.....	12	16	3			
Nether Chapel.....	6	0	0			
Howard-street	5	15	2			
Scotland-street.....	5	5	0			
				48	13	1
Preston Auxiliary Society, by Mr. J. Hamer, Treasurer.						
Half-year's Contributions.....	40	15	10			
Monthly Prayer Meeting.....	0	17	5			
Grimshaw-street Sunday School Children..	1	2	2			
				42	15	5

	£.	s.	d.
R. L.	2	0	0
United Congregation of Wollerton and Winstanswick, Salop, by Rev. Sam. Roberts	5	0	0
Penny-a-week Society, Thornage, Norfolk, by Miss Cooke	1	6	6
S. W.	1	1	0
Collection by the Associate Congregation of Coleraine, by the Rev. J. Hunter	17	0	0
Dundee Missionary Society, by Rev. C. Anderson	20	0	0
Legacy of Mr. Charles Turner, late of Gilcomston, near Aberdeen, by Rev. J. Philip and Mr. W. Matthews, executors	20	0	0
Rev. W. Smelle and Friends, Great Grimsby	4	0	0
County of Antrim Missionary Society, by Mr. J. Gray, Treasurer	80	0	0
Legacy by Mr. John Diss, late of Colchester, Essex, by Mr. John Turner Watts, Mr. Sam. Daniell, and Mr. Francis Fenton, executors	19	10	0
Legacy by Mr. Francis Chaloner, late of Kirby-moor-side, Yorkshire, by Rev. W. Eastmead 100 0 0			
Duty deducted, 10 0 0			
	90	0	0
United Friends at Barking, Essex, by Rev. J. K. Parker 2 12 0			
Female Charity Children, and Teacher 0 8 0			
	3	0	0
Of the Reward of *Victory*, being a tenth, to the Missionary cause: "Of his own," to serve him. *Nihil sum*	2	0	0

POETRY.

TIME AND ETERNITY.

Life is a rugged road,
And every step we tread
Leads to our last and dark abode,
The chambers of the dead.

Another year is past,
Yet we have life and breath;
But, oh! this year may be our last,
And bring us down to death.

The latest hour of life
Will soon, alas! be here,
When death will end the mortal strife,
And Heaven or Hell appear.

Great God! exert thy power—
Conduct our souls to thee,
Then shall we bless the happy hour
That brings eternity.

Fearful.

THE SAVIOUR COMES.

He comes with glory in his beams!
To free the world from Error's power,
As fountains in the desert waste,
As sunshine to the faded flower

The Saviour comes! on healing wings,
With peace to guilt, and joy to woe;
A new creation dawns on earth,
Another paradise below.

Is this the child in Bethlehem born,
Denied an earthly heritage,
That soars in glory like the morn,
The day-star of each future age?

Yes! he whom Israel's sons despised,
The scatter'd nations gladly hail;
Where winds can waft, or ocean's bear,
The Saviour's kingdom shall prevail.

East Lothian. J. M.



Rev.d John Hawkesley.
London.

Pub.d by Williams & C.o Stationers Court April 1.st 1817.

THE

EVANGELICAL MAGAZINE

AND

Missionary Chronicle.

APRIL, 1817.

MEMOIR

OF THE

REV. JOSEPH WHITEHEAD,

Of Creaton, Northamptonshire.

THE ways of God are in the great deep, and his judgments are not known. In the distribution of the blessings of his Providence he often communicates abundance to those who do little good, while to those who lay out themselves for others, he imparts but limited means of relieving the wants, or promoting the happiness of their fellow-creatures. In the disposal of persons in the present world, he frequently spares those who through age or infirmity are laid aside, while he removes those who were filling important stations in the world or in the church: even in the midst of all their labours, and before they have reached the utmost boundary of human life, he calls them to their reward. Many such things are with him, and he gives no account of his matters. The great duty of survivors is to be still, and know that he is God, and to follow them who through faith and patience have inherited the promises.

These remarks have already been sufficiently illustrated in the history of the church of God; but if any further proof were wanting, we have one in the removal of the late Rev. Joseph Whitehead. While, with very limited means, he contrived to do a great deal of good in his day, he was removed, in the midst of all his usefulness, to enjoy the approving smile of his divine Lord and master. Though he was not surrounded with the false glare of a vain popularity, or inflated with the foolish plaudits of the unthinking multitude; yet in him met a rare combination of genuine excellencies, which will long embalm him in the memory of those who had the happiness of being acquainted with him.

He was born in September 1759, in Saddleworth, near Delph, in the county of York. Though it was not his lot to boast of a high and honourable lineage, which confers neither talent nor merit, yet he could lay claim to something better. From Daniel Whitehead he derived his descent, who, though poor, yet was honest, industrious, and of good report, and endeavoured so to bring up his children, that they might tread in his steps. Joseph was one of eight children, all of whom are now removed, except one sister, who, like him, was never married.

In his early years he walked according to the course of this world; and while in his natural state paid no attention to religion, but was careless about the salvation of his soul. Even at that time, however, he was moral in his deportment, and obedient to his parents, which, in the absence of true piety, form amiable traits in the character of young persons. But that God, whose ways are unsearchable, who knew the prophet Jeremiah before he was formed, and separated the apostle Paul from the womb, entertained designs of mercy towards him. It was his custom to attend with his father at a place of worship where the gospel was not preached; but, by some means or other, when he was about nineteen years of age, he was led to think more seriously upon the subject of religion, and often took the sacrament in the established church. But all this he afterwards considered as belonging to the days of his unregeneracy, when his understanding was darkened through the ignorance that was in him. However, in his twentieth year, he went one Sabbath-day, under the guidance of Him who brings the blind by a way that they know not, to hear a clergyman of the name of Wilson, who then preached the gospel at Slaithwait; a place at some considerable distance from his residence. What was the text on which Mr. W. preached, or what was the subject of his discourse, I am not informed; but the word applied by the Spirit of God came with power to his soul, convinced him of his sinful state, and made him sensible of his need of a Saviour. From that time he could no longer be satisfied with what he had been accustomed to hear, or to stay away from the place where he had been awakened; he became a constant hearer at Slaithwait, though he had about eight miles to travel on the Lord's day.

A great revolution had now taken place in his thoughts, desires and pursuits; but he was not instantly brought into a settled state of peace and comfort. The views which he had of himself and of his state were very alarming. Neither reading nor hearing the word of God brought him immediate relief. He was at this season exercised with strong and powerful temptations. While he was searching the word as for hid treasure, the enemy of his soul suggested to him sceptical, and even atheistical thoughts. Under the influence of these he one day, when reading the Bible, threw the sacred volume away from him in anger. But after some time passed in solitary reflection, and under great agitation of mind, the snare was broken, he recovered himself, and deliberately taking up the Bible again, God, who commanded the light to shine out of darkness, enlightened his understanding, dispelled the cloud which hung over his mind, set his soul at liberty, and enabled him to rejoice in God his Saviour; and though, from a collection of his letters, embracing a period of more than thirty years, which I have examined, he appears to have been often much exercised in his mind, yet he was never brought again into such deep distress.

After some time, he became personally acquainted with the Rev. Mr. Wilson, who had been the honoured instrument of his conversion. When this gentleman had formed a just estimate of his young convert, he entertained a very high regard for him, and used to call him his son. Upon his ministry he attended about two years, till he became established in the truth, and his mind further expanded in the Christian life.

Now however he was destined by an infinitely wise Providence to undergo another revolution. For about this time his views of church government began to change, and he could no longer be satisfied with attending on the ministry of the word in the establishment. In consequence of which he left the church, and attended upon the ministry of the Rev. Henry Hunt, who was then pastor of a church of protestant dissenters at Delph, in the county of York, and who finished his course in London, June 26, 1815, in the 90th year of his age. He proposed himself as a member of the church, and being satisfied with his piety, they admitted him to full communion. He took this step without having previously consulted his former minister, which hurt that gentleman's mind. Though undoubtedly every one has a right to judge for himself in matters of religion, and to act agreeably to the dictates of his own conscience, yet whether my departed brother acted with his usual propriety in this case, I will not presume to determine. I am fully persuaded however that he thought he did right, and had no intention to wound the feelings of one that must have been dear to him.

To a young convert, just emerging out of moral darkness, and released from the most gloomy apprehension which can oppress the mind of man, a fear of future wrath, the first inquiry is, What shall I render to my Lord for all his benefits, and especially for this last and greatest of them, the salvation of my soul? Under the influence of this inquiry, he feels a desire for the Christian ministry, believing that as soon as he makes known Christ, all will be ready to receive the report. But the experience of a few years undeceives him, and, like Melancthon, he finds old Adam too strong for him, and with the Prophet cries, Who has believed our report? For some time the thoughts of Mr. W. had been turned to the Christian ministry, and he longed to preach that Saviour who had plucked him as a brand out of the burning. Of this Mr. Wilson was apprised, and seems to have had a desire to introduce him into the establishment. For upon an interview with him, after he had joined the church at Delph, that gentleman entreated him to go to college, kindly offering his assistance in a pecuniary way. But he had now taken his stand amongst protestant dissenters, and being fully convinced of the propriety of his conduct, he declined the generous offer.

When he had been connected with the church at Delph about three years, they called him to exercise his abilities as a public speaker, and, approving of them, recommended him to the academy at Oswestry, in Shropshire, under the care of Mr. (afterwards Doctor) Williams. To this seminary he repaired in 1783, and applied himself with great seriousness and diligence to the duties of the house, affording much satisfaction and comfort to his tutor. In this institution he continued upwards of four years; at the expiration of which he received the following testimonial, equally honourable to the tutor and to the student:—

'This is to certify, that the bearer hereof, Mr. Joseph Whitehead, has completed his course of academical studies at Oswestry; that his moral conduct and behaviour during the term of four years and upwards were exemplary, his religious principles evangelical, his application as a student assiduous, and his proficiency encouraging. He is therefore recommended as a very hopeful candidate for the Christian ministry.'

From a letter that now lies before me in Mr. Whitehead's writing, addressed to the late Thomas Wilson, Esq. it appears, that upon his removal from the academy, he was for two years at the disposal of that eminently pious woman, Lady Glenorchy, and of that laborious servant of Christ, Captain Scott. What the nature of his engagement was, I cannot learn; but it is evident that they both highly valued him, and shewed him great respect. More than 50 letters, written by the latter, I have examined, in which he writes to him in the most affectionate and pious manner, expressing his joy at having such a colleague, and strong desires for frequent interviews. These letters seem to embrace a period of from three to four years of his life.

While he was in this connection he preached the gospel in various places, and planted the standard of the cross where it had never been unfurled. Matlock, Middleton, Bakewell, and Belper, were the objects of his particular attention, and have reason to remember his work of faith, and labour of love. There was not a village within his reach, where he did not preach an occasional, or a regular lecture. In labours he was more abundant, always preaching three times, and frequently four times on the Sabbath, and every night in the week, except Saturday night. Neither roads nor weather ever detained him when he had engaged to meet the people. Probably the labour and fatigue of this period of his life, and the heat and cold to which he was exposed, laid the foundation of those frequent afflictions which terminated in his removal.

The church meeting for divine worship at Matlock and Middleton gave him a unanimous call to be their pastor. The terms in which it is drawn up, are highly honourable to the object of their choice, and bear a most pleasing testimony to his conduct at this period of his life. After hearing him more than four years, and witnessing his holy, prudent, and amiable conversation, they wanted no further recommendation. They had previously submitted this call to Mr. Scott, who, in consequence of Lady Glenorchy's will, had become the sole proprietor of their place of worship. I have a long letter, from that gentleman, to the church, in which he most highly approves of their choice. Mr. Whitehead accepted their call, and was ordained over them, Sept. 15, 1790. Sufficient evidence has been afforded that the Lord greatly blessed his labours in this neighbourhood, both in the conversion of sinners, and in building up the followers of the Lamb in their most holy faith. To that degree did he conciliate the affections of the people, that they loved him most highly. Most of the surrounding congregations treated him with great respect, and he was much looked up to and consulted by his brethren in the ministry. Bolton in the Moors, Derby, and other places, were desirous of obtaining him as their minister, but it was the will of God that he should finish his course in another part of his vineyard.

Notwithstanding there was a cordial attachment on both sides, and the promise of great usefulness, the connection between him and the church at Matlock did not continue long. Circumstances arose, over which neither party had any control; which, in his view, justified his removal. The church at Creaton (being then destitute of a pastor, in consequence of the death of their late minister, Mr. Wood) hearing of his intention, requested him to pay

them a visit. He complied, and came a few Sabbaths in Feb. 1793. They were so satisfied with his services, that they gave him a cordial invitation to become their pastor, which he accepted, and came amongst them the Midsummer following.

Here he found himself amongst a truly respectable, peaceable, and united people, who knew how to value his labours, and connected with a most agreeable and harmonious circle of ministers, with whom he felt himself at home. A meeting-house recently erected was filled with regular, attentive, and serious hearers. In a few years the congregation was so increased that a very considerable enlargement became necessary. Notwithstanding the place now held nearly double the former number of hearers, it was generally well filled. In the village of Creaton, a place distinguished above most others, having been favoured with the ministry of a *Maddocks*, and still enjoying that of a *Jones*, in the establishment, he laboured with indefatigable diligence, and with continued acceptance to the last. Though there was no very remarkable revival of religion, yet there was a gradual increase of the church; and not a year passed without some being added to it. While he was able, he did not confine his exertions to his own flock, but went to the neighbouring villages; and was always willing to assist a brother in a time of affliction, or a destitute church.

Remarkably temperate in his diet, regular in his habits, and attentive to exercise, he moved on the noiseless tenor of his way, and seemed as though he might be spared for many years. But the sovereign Disposer of all events, who fixes the boundaries of human life, had otherwise determined. Long and repeated attacks of inflammatory rheumatism, which he bore with great patience, and Christian fortitude, undermined a constitution naturally good. Great debility followed, and he appeared for the last two years of his life to be rapidly breaking up. His friends observing his general appearance, and remarking a peculiar savour and fervor in all his services, but especially in the administration of the Lord's Supper, anticipated his removal at no distant period; but little thought it was so near. He preached to them for the last time, Lord's day, August 4, 1816, from that very appropriate passage, 1 Cor. i. 8, which is so expressive of a Christian pastor's desire that his people may be found blameless in the day of our Lord Jesus. The next Sabbath he preached at *Kilsby*, for the benefit of the Sunday School at that place, in a very striking and animated way, which was the last act of public worship in which he was engaged. On the following day he came to Yelvertoft, when, after spending a most pleasant evening with the writer, taking his usual supper, and praying most affectionately and very particularly for every branch of his family, he retired to rest a little before ten. In less than an hour he was seized with an apoplectic fit, which, immediately depriving him of consciousness, terminated in a few hours a highly useful and valuable life, and introduced him to that world where the inhabitants are not liable to pain, disease, and death. From the very nature of his complaint he was rendered incapable of saying any thing in his last moments; nor was it necessary, for his whole life was an explication of the great principles of the gospel: 'Mark the perfect man, and behold the upright, for the end of that man is peace.'

Thus was removed, in the 57th

year of his age, one of the excellent of the earth, in whom many delighted. That he had his faults will be readily admitted, for 'there is not a just man upon earth that doeth good and sinneth not;' but (to use the language of a deservedly popular minister in this connection) 'he was the most finished character I have known.' In no sense was he a great man, but he was an eminently good man. Every one was convinced of his integrity; so that he was repeatedly called to the painful, difficult, and troublesome office of an executor. No one ever went from hearing him without being fully impressed with his sincerity, and without being assured that he himself believed all he delivered. Of him it may truly be said, that he was thoroughly evangelical, but not uncandid; firm, but not obstinate; prudent to a high degree, but not crafty; modest, but not reserved; humble, but not affected; composed under every dispensation, but not insensible; economical, but not mean.

He was a man of a public spirit, and nothing of a public nature escaped his notice. He felt much concern for the success of missionary exertions; for the extension of Bible societies; and took a lively interest in every thing likely to promote the happiness of man. When Vaccination was first introduced, he studied it carefully, and vaccinated some thousands of persons, without receiving any other remuneration, except in one instance, than the gratitude of his patients. Party considerations had no weight with him here; but whoever proposed a scheme of general utility, was sure to have his best wishes and support.

Constrained by the love of Christ, his benevolence to men was only bounded by his means. He did good to all as he had opportunity, but especially to the household of faith. He lived, not to himself, but to others; and, like his divine Lord, went about doing good. Numbers were witnesses to his kindness, from personal experience, who have received benefits from him. When he was at Matlock, though his salary did not amount to more than 50 pounds a year, yet he contributed largely to the support of a young man at the academy. A few years ago, a poor blind man of Spratton, dependent on parochial support, desirous of consulting the king's oculist, the parish consented to bear his charges to London, and Mr. Whitehead, at his own expense, conducted him to town, led him about the streets of the metropolis, and by indefatigable exertions got him into the royal institution for the blind. Having some knowledge of medicine, and some skill in surgery, he was applied to by many of his poor, and some of his affluent neighbours, for assistance; and the articles which he gave away cost him from 10 to 20 pounds a year. For eleven years he attended every day, when he was at home, a respectable man in the parish, who was not one of his hearers, to dress an ulcerated leg. These are not isolated facts, they are only mentioned here to illustrate his general benevolence; all the instances of which will not be known till the last day shall disclose them. In the exercise of his kindness he never considered the character, the rank, the situation, or the religious denomination of the applicant; whether he could be of any service to him was his only question.

But that which threw a glory over all his other excellencies, was his unaffected piety. His religion was not showy, not flighty, not superficial; but solid, permanent, and deep; uniformly influencing him every where. As a preacher, he was not a man of great talents,

but a plain, practical, experimental preacher of the gospel; and his sincerity, earnestness, and savour, rendered him universally acceptable.

Upon the whole, we may truly add, that a person more generally respected has not been removed by death for a long time. His death indeed seemed to give a shock to the whole neighbourhood. Many testimonies of regard were paid to his memory. His own people shewed by their tears, and by generally going into mourning, how deeply they felt their loss. Persons of all descriptions, churchmen and dissenters, forgetting all their differences, seemed to emulate each other in discovering the high sense they had of his worth. In almost all the congregations in the county, some notice was taken of his death, and funeral sermons were delivered by many of the neighbouring ministers; while the writer, at the particular request of his people, had the difficult and painful task of improving the event, in the pulpit of the deceased, to a most crowded auditory. Hundreds who came to pay this last token of respect to one that they should see and hear no more, could not get near the door. While it has pleased the great Head of the Church, to call his servant home, let us remember with thankfulness that the Lord lives, and pray in faith that he would send forth many such labourers into his vineyard.

Yelvertoft. H. K.

ON THE REPETITION OF SERMONS.

To the Editor.

SIR,

I DO not find throughout your useful and now voluminous miscellany, that the subject of the following Essay has ever occupied the attention of any of your correspondents; and probably a few thoughts on it may give entertainment to a few of your readers, as it will add to the variety of your monthly repast.

The subject may be taken up in two points of view, first, as it respects the preachers; and, secondly, as it respects the hearers of the gospel; and, considered in either point of view, it will not be found unworthy of the attention of both. It will be admitted on all hands, both by those who have had some experience in preaching, and those who are punctual in attendance on the public ordinances of religion, and are, in ordinary, accustomed to hear the same preacher, that the same sermons or doctrines are frequently repeated, and often in nearly the same language; and it becomes a question of some moment in Theological speculation, not only on what principles is this practice defensible, but in what manner may it be done, to render it more useful both to those who preach and those who hear.

It is presumed, that the preacher of the Gospel, who feels an interest in the work in which he is employed, will not, in the spirit of indifference or of sloth, relax his diligence; nor can the sense he entertains of the important ends of his ministry, allow him to treat any of its duties with unconcern. His heart, ever alive to the full import of his calling, will lead him to that diligence in every part of his arduous employment, which may happily demonstrate by its effects, that he is a workman who needeth not to be ashamed, rightly dividing the word of truth, and bringing out of his treasure things new and old. He will not, however, when he takes a conscientious view of his work, allow himself to be misled by the false taste of the multitude, and hurried from topic to topic, in endless variety, to minister to their entertainment

or gratify their curiosity, but will study to bring his doctrines forward for public instruction, that they may tend to the use of edifying. If, on the one hand, a preacher is given to a ruminating turn of mind, he will, from that circumstance, be led to repeat discourses with little profit, either to himself or his hearers; if, on the other hand, he is one who weighs his subject, and the importance of his ministry, it will not be grievous to himself, nor unsafe to the people whom he instructs, to bring the same well-digested subjects frequently under review. It is proper to say to preachers of both descriptions, that a repetition of their discourse is highly proper, but with such additional care, in the study of the subject, and in the preparation of the discourses themselves, as must tend to their own improvement, both in composition and theological knowledge, and cannot fail, when their work is properly executed, to give these discourses a deeper interest in the minds of intelligent hearers.

Those who have been only a short time employed in the work of the ministry, cannot be supposed to have had a great variety of subjects under their consideration; nor, if they have been called to weekly employment, can these subjects be so well digested, as they would be, could the preachers have commanded more time in preparing for the pulpit, or could have availed themselves of the advantages, which a tract of experience in preaching or in study affords. In such a case, it will often occur to themselves, that could they command more time, they would do themselves and their subject more justice, and bring forward for public instruction what would be more worthy for them to speak, and for others to hear. Whereas, in most cases, young practitioners are, from circumstances of necessity, forced to fill up their hours of public labour, whether what they have prepared for the occasion be proper or not.

When preachers are shut up to make weekly exhibitions, where so much, as to their personal respectability, and of the work in which they are employed, is at stake, it is painful to think, that by such a pressure or hurry of service, some material injuries may be sustained, which no future study or exertion can well rectify. Habits may be acquired, which, though arising from necessity, and becoming a second nature, are not so easily abandoned; preachers fall into a loose incoherent mode of illustration, have no time to make themselves so much master of their subject as to deliver it with the greatest effect, and so, in the very outset of their ministry, some have done such an injury to their talents for public usefulness, as, from the habits in which the strong hand of necessity hath enchained them, they find irreparable. Viewing preachers in this predicament, in which, it must be acknowledged, we shall often find them, would it not be advisable, after some experience in the ministry, to revise, at intervals, some of their old discourses, study the subjects of them with the greatest care, and with equal care compose these discourses anew? This practice, if gone into and regularly followed out, with the other advantages which would be found to attend it, would assist, in a great measure, to remedy an evil now referred to, by calling the mind to the habit of careful study and composition. This exercise would be irksome at first, particularly to those who have been accustomed to hasty preparation for the pulpit; but upon trial, its advantages would soon appear,

and be found to be greater than what on first view of the subject we are aware of. It is certainly evident to every one, that when men renew their study of a subject with which they were formerly conversant, they are able to bring to their aid all the additional knowledge they have acquired; and so with minds more enlarged in the knowledge of divine subjects, preachers of the gospel, after some practice in the ministry, are able to renew their study on a particular topic with greater advantage, and to communicate a more complete and correct view of it, than what could be expected of them, when their minds were, in a manner, but just opening on studies of that nature. To repeat sermons that have been revised and prepared in the manner that has been proposed, would certainly be attended with good effect, both in improving the preachers themselves in the art of study and composition, and in arresting the attention of the people to public instruction; by delivering to them discourses, which, as the fruit of deliberate and careful preparation, are likely to command the approbation of a judicious audience; while a crowd of materials, neither arranged with judgment nor taste, but huddled together in the hurry of the moment, will not only fail to make any impression on the mind, but probably provoke hearers of discernment to treat the preacher with scorn.

In recommending the repetition of sermons agreeably to the plan proposed, it cannot be insinuated that such a practice will encourage idleness; on the contrary, so far will the practice recommended have the opposite tendency, that upon trial, it will be found to be a great spur to diligence; as it requires greater labour and care, and consumes more time than what was probably found necessary to prepare these sermons at first, which are thought proper, in such an exercise, to be brought under review. To repeat sermons that have not been carefully prepared; that have neither received much attention, nor the additional improvement they might have derived from an increase of knowledge in divine things; is what none will recommend who have any regard to the respectability of the ministerial character, or to the important subjects of their professional labour: but that which comes from them renewed and invigorated by all which a fresh study of the subject, or minds more increased in stores of heavenly wisdom can furnish, will be attended with high gratification both to preachers and hearers.

Besides, it may be urged as another reason for the repetition of sermons that have been carefully studied, that when suited to any particular occasion, and the subject in them properly discussed, they may again be brought forward for public instruction with great advantage; for if they are appropriate to the preacher's purpose, he may honourably have recourse to assistance from his former labours, and the time which is thus allowed him, he may apply to studies equally calculated for his own improvement, and the edification of the people.

A deference is paid to the taste or humour of the multitude, more than what it is entitled to; and to gratify unreasonable expectations in the least judicious part of an audience, ministers sacrifice much time which they never recover, and for which those whom they have gratified never repay them. In labouring to produce something new, or at least novel-like in its external form, to gratify itching ears, they prostitute their talents

of public usefulness, and lose much precious time, which would be more usefully employed in studying their subject with intentness and regularity, till it was fully understood, and fitted for public discussion.

No reasonable man can find fault with ministers of religion studying to do the best they can, and to give all their works, considered as their own productions, the best appearance in their power; they will not then be forward to blame these ministers of religion, if they are careful to give these works a renovated form, to be applied to future use as occasion shall require. If artificers, in the ordinary professions of life, study to make improvements on their works, and are applauded by others if they are so happy as to succeed, may not the public teachers of religion, actuated by the motives, the laudable motives, which are found to influence the conduct of other men, avail themselves also of the tone of public opinion, and make every effort to give the highest recommendation to their works, and make such improvement on them, as may both turn to the account of their own honour and the gratification of the public, and which will, of consequence, humanly speaking, tend to the more extensive acceptance of the message which they bring? ADJUTOR.

TO THE EDITOR.

SIR,

THE following Letter, written by the late Rev. S. Pearce, of Birmingham, to a young man, previous to his entering the Bristol Academy, is extracted from his Memoirs, compiled by the late Mr. Fuller; and, though it has doubtless been read by many in that volume, as it appears to merit the most extensive circulation, the insertion of it in your useful Magazine will much oblige A. J.

Southampton.

Birmingham, Nov. 13, 1798.

My Dear M.

THE following Rules appear of so much moment, that were I to resume a place in any literary establishment, I would religiously adopt them as the standard of my conduct.

First, I would cultivate a spirit of habitual devotion. Warm piety connected with my studies, and especially at my entrance upon them, would not only assist me in forming a judgment on their respective importance, and secure the blessing of God upon them, but would so cement the religious feeling with the literary pursuit, as might abide with me for life. The habit of uniting these, being once formed, would, I hope, never be lost; and I am sure that, without this, I shall both pursue trivial and unworthy objects, and those that are worthy, I shall pursue for a wrong end.

Secondly, I would determine on a uniform submission to the instructions of my preceptor; and study those things which would give him pleasure. If he be not wiser than I am, for what purpose do I come under his care? I accepted the pecuniary help of the Society on condition of conforming to its will; and it is the Society's will that my tutor should govern me. My example will have influence: let me not, by a single act of disobedience, or by a word that implicates dissatisfaction, sow the seeds of discord in the bosom of my companions.

Thirdly, I would pray and strive for the power of *self-government;* to form no plan, to utter not a word, to take no step, under the mere influence of passion. Let my judgment be often asked, and let me always give it time to answer. Let me always guard against a light or trifling spirit; and particularly as I shall be amongst a

number of youths whose years will incline them all to the same frailty.

Fourthly, I would in all my daily and weekly pursuits observe the strictest *order*. Always let me act by a plan. Let every hour have its proper pursuit; from which let nothing, but a settled conviction that I can employ it to better advantage, ever cause me to deviate. Let me have fixed time for prayer, meditation, reading, languages, correspondence, recreation, sleep, &c.

Fifthly, I would not only assign to every hour its proper pursuit; but what I did, I would try to do it with all my might. The hours at such a place are precious beyond conception, till the student enters on life's busy scenes. Let me set the best of my class ever before me, and strive to be better than they; in humility and diligence, let me aim to be the first.

Sixthly, I would particularly avoid a *versatile habit*. In all things I would persevere. Without this, I may be a gaudy butterfly; but never, like the bee, will my hive bear examining. Whatever I take in hand, let me first be sure I understand it, then duly consider it, and if it be good, let me adopt and use it.

To these, my dear Brother, let me add three or four things more minute, but which I am persuaded will help you much. *Guard against a large acquaintance while you are a student.* Bristol friendships (and will not London, or any other?) while you sustain that character, will prove a vile thief, and rob you of many an invaluable hour.

Get two or three of the students, whose piety you most approve, to meet for one hour in a week for experimental conversation, and mutual prayer. I found this highly beneficial, though, strange to tell, by some we were persecuted for our practice!

Keep a Diary: once a week, at farthest, call yourself to an account. What advances have you made in your different studies; in divinity, history, languages, natural philosophy, style, arrangement; and, amidst all, do not forget to inquire, Am I more fit to *serve* and *enjoy* God than I was last week? S. P.

POPERY THE CURSE OF IRELAND.

It is truly gratifying to observe, that at length the public attention is directed to the deplorable state of our sister country, and that an interest in her situation is felt, creditable to the hearts of Englishmen. On a subject so complicated, a variety of opinions must be expected to exist: one attributes the wretchedness of Ireland to the penal code, another to the tithe system; a third, to her union with this country. Every political economist has his own hypothesis on the subject; and though perhaps some of her sufferings proceed from these causes, yet it is not too much to assert, nor very difficult to prove, that the grand source of all her woes is Popery; and that until she is emancipated from the slavery of superstition and priestcraft, political remedies will produce but a very partial relief.

The Irish peasantry are sunk in the most abject *poverty*; living 'in hovels too wretched to deserve the name of houses, mixed at bed and board with the animals whom they rear, more than half naked, with nothing but potatoes to eat,' and without a farthing to procure the meanest comforts. Do you ask the cause of their poverty? the principal one is, the continual demands of their mercenary priests, who wring the last five-penny from the poor wretches for whom they perform some of the delusive ceremonies of their soul-deceiving sys-

tem. A traveller passing through the villages of Ireland, sees nothing like domestic industry; all is filthy within, and at every threshold a disgusting heap presents itself, at once assailing and offending the senses of the passenger.

Let him pass from the village to the fields, and he will see the most rich and fertile tracts scarcely cultivated; and on every side the marks of *indolence* are discernible. Even the inhabitants carry in their countenances an air of idleness and sloth; but this is not characteristic of an Irishman as Providence made him, but as Popery has nursed him. She has, by her endless holydays, so reared him in habits of inactivity, that all his energies are enfeebled, and he is robbed of those comforts which are within his reach. Who has travelled in Ireland without observing a spirit of *servility* the most repugnant to English feeling? This exists amongst the lowest classes, it is true; but let it never be forgotten, that the strength of a nation is found in her peasants, and if their national independence of character is broken by degrading penances and humiliating confessions, they become an easy prey to every rebel chief who is patronised by their scowling, tyrannical priests.

There is also an awful degrèe of *profligacy* prevailing in Ireland, which is the hateful offspring of that antichristian system which accepts of a few ceremonies, called penance, for heart-felt repentance; and gives absolution to the most abandoned for a trifling fee.

It is thus evident that, even in a political view, a reformation from Popery would essentially promote the interests of Ireland, without alluding to those never-dying benefits which thousands would receive by a free publication of the truth as it is in Jesus. If any one should doubt the truth of these conclusions, let him candidly compare the state of Catholic with Protestant Europe; and he must confess that *poverty, indolence, servility*, and *vice*, prevail in every Catholic country, to a much greater extent than in any Protestant State. Such is the situation of the fine luxuriant provinces of France, Italy, Spain and Portugal; while in the cold and infertile fields of Scotland, England, Norway, and Holland, marks of industry and comparative wealth are continually presenting themselves. 'But,' says an intelligent Frenchman,* when writing on the Reformation, 'the contrast of the two religions is more particularly perceptible in Germany and Switzerland, where the different territories which are intermixed, cause the traveller to pass continually from a Catholic to a Protestant country. Does he meet with a miserable mud cottage covered with thatch, the fields badly kept, wretched rude peasants, and many beggars; he will be in little danger of erring, if he conjecture that he is in a Catholic country. If, on the contrary, neat pleasant houses are seen, offering the spectacle of affluence and industry, the fields well enclosed, a culture well understood; it is very probable that he is among some sect of Protestants.'

That Popery is the parent of vice, no one will deny who has impartially read its history, or has observed its effects even in the present day. Not to mention the number of criminals tried every year in Ireland, compared with the same population either in Wales or Scotland, we may refer to indisputable authorities which prove that Catholic countries are the most depraved. Our *own* immortal philanthropist John Howard, observed that the prisons of Italy were in-

* M. Villiers.

cessantly crowded. At Venice, he had seen three or four hundred prisoners in the principal prison; at Naples, *nine hundred* and *eighty* in the succursal prison alone, called '*Vicaria*:' while the prisons of Berne are almost always empty: in those of Lausanne, * he did not find any prisoner, and only three individuals in a state of arrest. To this may be added the more recent testimony of M. Rebmann, late president of the special tribunal of Mayence; who has asserted that 'the number of malefactors convicted in the Catholic and Protestant cantons, is in the proportion of four if not six to one. At Augsburg, the territory of which offers a mixture of the two religions, of 946 malefactors convicted in the course of ten years, there were only 184 Protestants, that is to say, less than one in five.'

Enough has been stated to lead every Protestant to inquire, what can be done to lessen the influence of this demoralising system in our sister country? Certainly nothing by legislative acts nor penal laws; indeed it would be impolitic in the highest degree for the government to interfere. The work must be done by voluntary efforts unconnected with any thing secular. The zeal of London Protestants has given existence to two Societies admirably adapted to effect this truly patriotic work. Only let those, who are the friends of Ireland and the friends of uncorrupted Christianity, liberally assist the Irish Evangelical Society, which educates Irish students of piety for the work of the ministry in their own country, and also supports extensive itinerant labours; let them generously aid the Hibernian Society, which is now educating nearly twenty thousand children in the knowledge of the Scriptures; and, with the divine benediction resting on their efforts, Englishmen will no longer have to blush at Erin's degradation, nor weep over her crimes, but to rejoice in beholding her sons 'diligent in business, fervent in spirit, serving the Lord.'

ADELPHOS.

Hinkford Hundred, Essex.

* The Capital of Vaud, containing more than 7000 inhabitants.

ON ATTENTION TO SUNDAY SCHOOLS.

MR. EDITOR,

ON reading the answer of *Ingenuus* to the Query proposed in the Evangelical Magazine for last year, 'Whether it be justifiable to neglect Public Ordinances to teach children to read?' I could not but remark a hastiness in the reply (though otherwise excellent) that perhaps, as regards the Querist, would be likely to offend rather than inform him.—The question probably came from a young person, perhaps a young convert with a tender conscience, and who, it may be, would willingly devote a part of the Sabbath to this useful work, if he could be satisfied as to the correctness of such employment on that day. If such be the character of the person who proposed the question, a very mild and inviting answer should be given.—That it is proper to devote part of the Lord's Day to this employ, there need be no question, when it is considered—that God has honoured the work with his peculiar approbation—that the most pious and judicious men of the day have given it their sanction; and that mankind at large are extensively benefited by it. When the blessed Redeemer was upon earth, his works of love often took place on the Sabbath day—he taught his followers that it was 'lawful to do good on the Sabbath day;' he observed that they led forth their cattle to water, and

did not hesitate to extricate an animal from a pit on that day, nor did he speak a word of censure for such conduct;—how much more justifiable, then, must it be to put dear children in the way of obtaining spiritual supplies on the Sabbath, and to take measures to extricate them from the power of Satan, and endeavour to save them from the pit of Hell, by teaching them to read the word of God, which, with a divine blessing, is able to make them 'wise to salvation?' Let the inquirer look well to the blessed effects that have resulted from the important work; let him attend the public meeting of some Sunday Schools, and hear their 'thousand tongues' unite to sing Emanuel's praise; let him contemplate the band of children in glory, who through the means of Sabbath-day instruction have been brought to know the Saviour, and are now around his throne, giving him 'perfect praise;'—let him also consider the very orderly consistent conduct of many thousand individuals now living, who owe their upright demeanour to Sunday Schools;—let the Querist consider all these things, and then say, whether he cannot with a clear conscience and holy delight give part of the Sabbath day to the work of teaching the children of the poor, in hope that through God's blessing he shall be the highly favoured instrument of leading their souls to God. M.

ON THE NECESSITY OF SECURING TIME FOR MENTAL IMPROVEMENT.

To the Editor.

SIR,

I HAVE observed with great delight the zeal with which Sunday Schools and many other modern institutions are supported; and I am the last man in the world to check the ardour of our youth in these holy pursuits. And yet, Sir, allow me to express my jealousy, lest, while so many of our young people of both sexes are laudably engaged in the cultivation of others' vineyards, they should, unawares, neglect their own. I have noticed many a youth, who, very soon after discovering a concern for his own salvation, and becoming a serious and diligent hearer of the word, has commenced a teacher of children in the congregation; and not only so, but some have made, almost every Sunday, excursions into the neighbouring villages for the same purpose. Now, I could wish that the serious youth would sit a few years at the Pastor's feet, and become well established in the truth, and afford satisfactory evidence to the congregation that his profession is solid and sincere, before he deprive himself in whole or in part of this necessary instruction, in order to become the teacher of others. I could wish also that there might be such a number of Sunday School teachers in every society, that at least *half* the Lord's Day may be enjoyed by each, without that interruption which even this good work unavoidably occasions; or, which would be still better, if each alternate Sabbath only were so employed.

Permit me to suggest another consideration. I observe with the utmost satisfaction the progress of Auxiliary Missionary and Bible Societies, and of Bible Associations. These are extremely valuable, and should by no means be discouraged. But then the attendance which our young friends give to the meetings of their Committees, should not be too frequent. Some persons spend almost every evening in the week in social or public meetings. When, I would ask, is the time for retirement, and reading the Scrip-

tures? Where the opportunity for obtaining that mental improvement from the perusal of valuable books, by which alone the mind can be stored with that useful knowledge which in after life and domestic connexions, will prove so necessary, and for want of which many, I fear, will remain all their days 'babes in knowledge,' and liable to be the ready prey of the designing, the erroneous, or the enthusiastic.

Let me not be mistaken. No man shall exceed me in devotedness to the public cause, and to those institutions which (now an old man) I had the honour from the first to encourage; but I affectionately exhort the good young men and good young women, who thus shew their love to Christ and souls, to secure some time, both on the Lord's day, and on other days, for their own personal improvement and edification. SENEX.

TRADITIONS CONCERNING THE DELUGE AMONG THE MEXICANS.

HUMBOLDT, in his American Researches, states, that in Mexico there is a tradition respecting a deluge, by which all the inhabitants were destroyed, except one man and one woman, who saved themselves in the trunk of an *Ahahuète*, or *Cupressus Distica*. The names of the persons so preserved are *Coxcox* and his wife *Xochiquetzal*.

This event is said to be recorded in a hieroglyphical picture, thus described.

'The painting represents Coxcox in the midst of the water lying in a bark. The mountain, the summit of which, crowned by a tree, rises above the waters, is the peak Colhuacan, the Ararat of the Mexicans. The horn, which is represented on the left, is the phonetic hieroglyphic of Colhuacan. At the foot of the mountain appear the heads of Coxcox and his wife. The latter of these is known by the two tresses in the form of horns, which denote the female sex. The men born after the deluge were dumb: a dove from the top of a tree distributes among them tongues, represented under the form of small commas. We must not confound this dove with the bird which brings Coxcox tidings that the waters were dried up. The people of Mechoacan preserved a tradition, according to which Coxcox, whom they called Tezpi, embarked in a spacious *acalli* with his wife, his children, several animals, and grain, the preservation of which was of importance to mankind. When the great spirit Tezcatlipoca ordered the waters to withdraw, Tezpi sent out from his bark a vulture, the *zopilote* (vultur aurea.) This bird, which feeds on dead flesh, did not return, on account of the great number of carcasses with which the earth, recently dried up, was strewed. Tezpi sent out other birds, one of which, the humming bird, alone returned, holding in its beak a branch covered with leaves; Tezpi, seeing that fresh verdure began to clothe the soil, quitted his bark near the mountain of Colhuacan.'—vol. ii. p. 64.

ANECDOTE RESPECTING MR. HUME.

[*From Silliman's Journal of Travels in England, &c.*]

'IT seems that Hume received a religious education from his mother, and early in life was the subject of strong and hopeful religious impressions; but as he approached manhood they were effaced, and confirmed infidelity succeeded. Maternal partiality, however, alarmed at first, came at length to look with less and less pain upon this declension, and filial love and reverence seem to have been absorbed in the pride of philosophical scepticism; for Hume now applied himself with unwea-

ried, and unhappily with successful efforts, to sap the foundation of his mother's faith. Having succeeded in this dreadful work, he went abroad into foreign countries; and as he was returning, an express met him in London, with a letter from his mother, informing him that she was in a deep decline, and could not long survive; she said she found herself without any support in her distress; that he had taken away that source of comfort upon which in all cases of affliction she used to rely, and that she now found her mind sinking into despair: she did not doubt that her son would afford her some substitute for her religion, and she conjured him to hasten to her, or at least to send her a letter, containing such consolations as philosophy can afford to a dying mortal. Hume was overwhelmed with anguish on receiving this letter, and hastened to Scotland, travelling day and night; but before he arrived, his mother expired. No permanent impression seems however to have been made on his mind by this most trying event; and whatever remorse he might have felt at the moment, he soon relapsed into his wonted obduracy of heart.'

A story like this requires no comment. Thus it is that false philosophy restores the sting to Death, and gives again the victory to the grave!

ANECDOTE.

Looking into a periodical publication of the last month, I noticed a short memoir of a venerable clergyman (Rev. J. Townsend, of Pewsey) lately deceased, of whom it is said that 'on his outset in the ministry he distinguished himself as a preacher among the Calvinist methodists, but that his attachment to the tenets of methodism afterwards considerably abated.'

This reminded me of an anecdote mentioned by himself to an intimate friend, who afterwards related it to me.

He said that his father informed him one morning after breakfast, that he had concluded the agreement for the living he had told him of, and intended for him: but he should make this stipulation with him, 'That he should never preach in Moorfields upon a joint-stool.' To this he replied, that he could not accept his offer upon those terms. When his father, with some irritation, said, 'Then you shall not have it:' he only bowed with submission.

Their residence was in the city. In the course of the day, his father asked him if he wished to go to the west end of the town; if he did, he would take him in his coach, as he was going to the House of Commons, (of which he was a member). He accepted the invitation. While on their way, he said to him in a peevish tone, 'About this living: having made an agreement for it, I believe you must have it, though you do not deserve it.' After expressing his grateful acknowledgment, the young divine added, 'I can assure you, sir, it is not my intention ever to do the thing you objected to, and I think I never shall.' Upon which the father replied, 'You might then surely have said as much before.'

The young man's reflection upon it was, that he viewed it in the light of a temptation, therefore resisted the first attack; for knowing his father's religious views, he thought that if he submitted to one restriction, it would be followed by others, which might lead even to an interdiction from the pious persons he then associated with.

From what I have heard of him, the inference to be drawn from the memoir alluded to is, that he did not always retain the same sentiments in temptation. J. B.

OBITUARY.

MRS. FERNIE.

On Wednesday, January 8, 1817, died Frances, the wife of the Rev. John Fernie, of Brewood, Staffordshire. She was a woman of genuine, ardent piety, and of a most excellent spirit; in all her relations in life she exemplified much of the meekness and gentleness of Christ, and uniformly maintained a conversation becoming the Gospel. A sermon preached by the Rev. Matthew Wilks, in her native village, was the means of awakening her to seriousness and leading her to Christ when she was about twenty years of age; and from that period to her lamented death, to use the words of one who knew her well, 'her garments were always white, and her walk close with God.' Her diary, commenced soon after the divine change which grace had produced, and continued, with several interruptions occasioned by severe and long continued indisposition, for the remaining fifteen years of her life, is an interesting and instructive detail of the dealings of God with her, and of the devout exercises of her heart: it furnishes many pleasing proofs of her deep humility, her knowledge, and piety and faith; of her love to the house and word of God; of the delight she took in holy meditation and prayer; of her anxiety for the conversion of sinners, and especially for the salvation of her young friends, and the success of her husband's ministry. Her funeral sermon was preached on Lord's day morning, Jan. 19th, by the Rev. T. Scales, of Wolverhampton, from Phil. iii 9—"That I may be found in him:" words chosen by herself, and strikingly expressive of her religious experience; the principal features of which, were most ardent desires after an interest in the Saviour, mingled at times with the most torturing apprehensions, that she was altogether a stranger to the Lord and his salvation. But to all who knew her, the uniform purity and holiness of her life, and the evidences of a state of grace which her temper and spirit afforded, often yielded satisfaction and consolation while she was amongst them, and will long endear her memory now she is removed to a higher Society, and beyond the reach of 'cares and doubts and fears.'

T. S.

On Tuesday evening, December 26, 1815, departed this life, Amelia, the wife of the Rev. J. Saltren, of Bridport.

Mrs. Saltren was very early in life impressed with the importance of religion, so that at the age of 17 years she became a decided follower of Christ, and adorned her profession to the end of life. She kept up such intimate communion with the blessed God, as to be deeply conscious of any declension in her affections and desires towards him. Her diary, in which she remarked the state of her mind for a series of years, evidently shews, that whilst Christ was the foundation on which all her hopes were built, she was one who watched unto prayer, and could not be satisfied unless her soul prospered and was in health.

She had been long training in the school of affliction, having to contend with a very delicate constitution, which was frequently much disordered: but she had learnt to suffer the will of God with exemplary patience and perseverance.

In the beginning of September 1814, she was exercised with a domestic trial of a very distressing kind, which so preyed on her constitution, as to lay the foundation of a disease which put an end to her mortal existence in the succeeding year.

At the close of the Lord's day, about this period, she remarks in her diary, 'I have enjoyed another Sabbath in the wilderness, and desire with my whole soul to bless the Lord for it. The word has been peculiarly precious to me under my present severe affliction. O that his word may *abide* in me, to comfort, to support, and to sanctify me, and to make me fully meet for the enjoyment of the God of ordinances in his blissful kingdom, where there will be

'No grouns to mingle with the songs
Which warble from immortal tongues.'

At a subsequent period she writes,

'On this day I was confined to my bed with a bilious disorder, which prevented my leaving my chamber for nine weeks: during this period the Lord was very gracious in giving me, not rapturous enjoyments, but a humble hope, which preserved my mind patient, submissive and thankful. The promises were sometimes very comforting, and the divine faithfulness afforded me much delight.'

On the first of January, her diary has the following reflection: 'Contrary to all expectation, I am permitted to enter upon another year; but still in affliction, this being the twelfth Sabbath I have been absent from the sanctuary of the Lord. What the Lord intends to do with me I know not; but I entreat to be fitted for the whole of his will and pleasure. Seeing I am brought to another year, I trust it is my desire to devote myself anew to the Lord, beseeching him that all my powers may be consecrated more than ever to his glory and service.'

She delighted much in *meetings for prayer*, promoted them with all her influence, and was always present at them, except when she was prevented by great bodily indisposition. Whilst the place of worship was enlarging, those meetings were held at the Methodist chapel, where she was generally present: but very infirm as her health was, she would not leave the place till the Methodist prayer meeting was also concluded, and then would remark to her friend, 'Well this I *can* say, I do love prayer still!'

She kept up an epistolary correspondence with several of her friends, and her letters breathe that spirit of unfeigned and ardent piety which always made them peculiarly acceptable.

Her diary continued to afford specimens of her religion, experience, and earnest longings after communion with God, till a short time previous to her dissolution. On the last day of her life a remarkable stupor came on, which rendered her incapable of any further communications with those around her: but forty years close walking with God, is sufficient to satisfy the minds of those who best knew her, that she has entered into the joy of her Lord.

On the 14th of November, 1816, died at Portsea, Mr. Thomas Eastman, a reputable upholsterer and auctioneer, aged 64. He was first led to think seriously about eternal realities in his youth, under the ministry of the Rev. Mr. Ashburner, of Poole; from hence he removed to Portsea, when quite young, where he carried on an extensive business till a little before his death, when he resigned it to his son. At Portsea, he attended the ministry of Mr. Tuppen; of his successor, Mr. Dunn; and the present minister, Mr. Griffin. He was a member of the church more than 30 years, and though often requested to take the office of deacon, could not be induced to do it till within a few years of his death.

He was a man of strong and lively Christian feelings, and of sound judgment in the distinguishing doctrines of the Gospel. As a tradesman, he was an example of persevering and unremitting diligence, constant in his attention to business, and a rigid economist of time. His accounts were remarkably accurate, regularly posted, and always ready on demand. He was a practical, not a speculative tradesman; he attended to the minutest details of his manufactory, and of his purchases and sales. He seldom trusted those parts of business to his servants, which are the province of the master. His memory was always ready with his general credit and debit accounts; and no article in his extensive manufactory was valued as a whole, but every expense or material and labour calculated to a fraction, so that he knew respecting every article, that he neither imposed on his customer, nor injured himself or his family. He was so far from being above his business, or assuming the character which belongs to the retired gentleman, that he was often seen doing that himself which many would have called a servant to have done. He was punctual in his engagements, and prompt in his payments, never suffering his tradesmen to draw a bill upon him: he knew the value of stamps and of postage.

After such a delineation as this, the reader will not be surprised to find, that, though he began business with a very small capital, and made his house, for years, the hospitable inn for the church of which he was a member and a deacon, he should have accumulated a handsome sum for the benefit of his family; for 'it is the diligent hand that maketh rich.'

Yet notwithstanding this cool and discriminating prudence in the ma-

nagement of his temporal affairs, his piety was not of that cold, calculating description, which hardly deserves the name. It was characterized by a peculiar fervour, the fervour of a mind naturally susceptible of lively emotions, and under the powerful influence of gracious principles. This was strongly exemplified in his prayers; both in his family and social worship; they appeared to be the petitions of a soul that deeply felt its necessities, and ardently longed for a supply from Him 'who filleth all in all.' His private conversation was often very spiritual, and evinced much devotional feeling. When speaking of the great doctrines and principles of the Gospel, it was with an expressive energy, which will long be remembered by those who were accustomed to hold sweet converse with him: to such he would often tell, with gratitude, of the providential kindness and the spiritual blessings he had received, adopting the sentiment of the Apostle, 'By the grace of God, I am what I am.' He thus maintained that consistency which is so honourable to the Christian character, and which so much recommends it in the eyes of the world; he neither substituted feelings for the performance of duty, nor suffered them to be lost in a mere round of cold formalities.

He was a useful and benevolent Christian. The prosperity of Zion lay near his heart: he watched with lively interest the progress of divine truth in the world, and was anxiously concerned for the spread of the Gospel in this country. The church with which he had been united for more than thirty years, possessed a large share of his affections. Its poor have occasion to remember with gratitude the benefit of his liberality. He was a pillar—a great blessing to his minister, by his prayers, his influence, and especially by his property.

His illness was not of long duration, but the closing scene of his life was very merciful to him and to his family. He possessed a steady confidence in the great and fundamental doctrines of the Gospel; his affections were very spiritual and heavenly; his conversation with some of his younger brethren of the church, highly judicious, and vastly important to their future usefulness; their duties to the Church and cause of God, were urged upon them by some of the most weighty considerations which can be felt by the human mind; he requested them for their own comfort, for the welfare of their families, and for the honour of God, to study through life to maintain the peace, union and harmony of the church, and to do all in their power to promote its prosperity, as well as to advance the interests of the cause of God in the earth. His dying experience was rich in divine consolation: he was patient, resigned, and free from desponding fears; though through life he had felt considerable apprehensions that his experience was not the genuine experience of a real Christian, owing principally to his not having had that deep sense of the evil of sin, which he considered its heinousness and demerits demanded, yet in the approach of dissolution he often said his fears were all removed, and if he did not possess an ecstatic pleasure, he enjoyed a firm persuasion of his interest in the blessings of the Gospel. He said to his minister, a little before he died, 'Blessed be God, I am on the rock, the foundation God hath laid in Zion, a sure foundation; now my heart and flesh fail me, God is the strength of my heart, and my portion for ever.' The last words he uttered were, 'Lord Jesus, into thy hands I commend my spirit!' His pastor improved his death from a passage chosen by his deceased friend, 'As for me I will behold thy face in righteousness, I shall be satisfied, when I wake, with thy likeness.'

Dec. 27, 1816, died the Rev. Richard Simmonds, aged 37, Minister of the Dissenting congregation, Hastings, Sussex.

He was admitted a student in Hoxton Academy, in 1800, having been recommended by his pastor, the Rev. John Winter, of Newbury.

After passing honourably through his studies, he supplied various congregations; and, as his health was delicate, he at length accepted a call to Hastings, preferring the sea air and the beautiful scenery of that town, where he laboured for 8 years.

He did not possess popular talents, but he possessed in an eminent degree the graces of meekness and benevolence. Being remarkably disinterested, he was content and happy in the station Providence had appointed him, although his hearers were few, and his

discouragements many. He was very attentive to the instruction of the rising generation, and had the satisfaction of witnessing some seals to his ministry; and of seeing the cause of God increase, so that in the last year a gallery was erected.

During his last illness, the promises of the Gospel afforded him much consolation. He often spoke of the atonement of Jesus, and of the pleasure he had in preaching him, as the only way in which life and salvation could be obtained. He was insensible during the last two days; but at one time he recovered himself, and observing a friend at his bedside, said, 'Friend P. I shall see you no more.'—Mr. P. said, 'Christ is precious to a dying man: Is all well?' He replied, 'All is well, well.' His last sermon was on Sabbath evening, Dec. 1, from Lam. i. 12.—'Is it nothing to you, all ye that pass by?' &c. when he was peculiarly impressive and energetic in depicting the passion of our Saviour.

His walk and conversation being exemplary, produced the happy effect of removing prejudice, and of securing universal esteem; so that his death was deeply lamented.

Review of Religious Publications.

Death-bed Frames and Expressions considered as a Criterion of Religious Character, &c. A Sermon, *by the late* Rev. Nathaniel Jennings, *preached at a Monthly Meeting held at Stepney, Sept.* 5, 1811. *Price* 1*s.*

The subject of this excellent discourse is not a common one, but its importance cannot be questioned; and it appears to us to be handled with much judgment and delicacy. The Author considers: I. The diversity there is in the frames and expressions of different persons in the near views of death. II. What evidence they respectively afford, as to real character in the sight of God. III. What influence such scenes should have upon survivors.

Had we room for extracts, we should be happy to present to our readers several pages of this pamphlet, particularly from that part which treats of 'strong confidence and lively joy in the prospect of dissolution,' shewing that they 'must be judged of from the principles upon which they are founded, and the prevailing character of those by whom they are exercised.' The Author very properly guards against 'derogating from the riches, freedom and efficacy of divine grace;' and on the other hand pronounces, with scriptural caution and much pious feeling, his opinion of cases where *exultation* has been more prominent than *contrition*, although the latter was most obviously requisite. The whole discourse is calculated for general edification; and although the well-known modesty of the Author induced him to decline printing it, when requested so to do by the ministers and others who heard it, yet we are glad he left no restriction upon his representatives, and that they have determined upon its publication.

A Defence of the Wesleyan Methodist Missions in the West Indies: *including a refutation of the charges in Mr. Marryat's 'Thoughts on the Abolition of the Slave Trade, &c.' and in other publications, by* Richard Watson, *one of the Secretaries to the Committee for the management of the above Missions.* 8vo. 3*s.* 6*d.*

If there be a class of human beings which above all others, claims the attention of Christian Missionaries, it is that very numerous body of men who toil for Europeans in a state of slavery, and whose number is probably nearly a million. For the present and eternal happiness of these people, various societies have contributed of their substance, and sent forth many worthy labourers. The Wesleyan Methodists have for a long time been foremost in this work of faith, and include in their societies, in the West India islands, more than 18,000 persons, black and coloured. These people have been 'turned from darkness to light, and from the power of Satan unto God;' polygamy has been banished; witchcraft (*obia*) suppressed; the relations of husband, wife, and

parent established; and their character so raised, that many of them have been selected to fill offices of trust.

And yet, shame to men called Christians! this good work has been opposed with peculiar virulence. The Missionaries are charged with preaching sedition, holding nocturnal assemblies, and attempting to excite the slaves to insurrection and revolt. The doctrines of the Methodists are called 'baneful and pestilent.' A grand jury is charged to guard against itinerating Missionaries, 'who *may be* contemptible hypocrites, who *may be* ill-disposed enthusiasts, inflaming the minds of their hearers, and alienating their hearts from their duties and employments!' 'The ignorant Methodists,' says a Scottish colonist,* 'preach darkness and confusion; that dark fanaticism, which, sent to illuminate ignorance, infallibly tends to make their disciples either *madmen or murderers*.'

These charges Mr. Watson refutes with much firmness and temper, and in a very satisfactory manner. He considers, first, the moral condition of the uninstructed negroes; and the picture he draws of it must be deeply affecting to every serious mind. He proceeds to show, that the present means of instruction are totally inadequate; he describes the Sunday among slaves; gives an account of the labours of the Missionaries, and then exhibits the charges brought against them. The Author next developes the causes of opposition in some parts of the West Indies, where the standard of morals is not very high, and infidelity greatly prevails, and where, as he justly observes, 'the very system of slavery has a deteriorating effect upon the character of the whites.'

The design of this interesting pamphlet is simply this—that the promoters of these missions *may be understood by the public*: they ask no favour from the colonists who oppose them, but they think they have a claim to protection: they think also, as we do, that 'THE TOLERATION LAWS TRAVEL WITH THE BRITISH FLAG† into all the dependencies of the British crown; and that every British subject, in every place, has the right guaranteed to him, to profess and communicate his opinion on religious subjects on the same terms as in Britain, so long as no act of the British parliament expressly exempts the place where he may reside, out of the operation of the toleration it allows at home, or alters the conditions and limitations of the rights it has recognized.'

We hope this pamphlet will find its way into the hand of every opposer of missions to the negroes; and it certainly deserves the perusal of every man who is a friend to the salvation of the heathen.

The Old Lady: *or happy effects resulting from attendance on the Missionary Meeting, May* 1815. By the Author of "The Village in an Uproar," &c. 12mo. *Price 2s.*

THIS old Lady is both pious and facetious, instructive and entertaining; and as such, we recommend her to the tea-tables of our readers, whose hospitality will be rewarded by much cheerful religious conversation. The leading object of all this writer's works (The Village in an Uproar, Pagan Temple, and the present tract) is to recommend Missionary exertions, with

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* We insert the following note, from page 139, in hope that our Scottish brethren, who are, in most parts of the world, among the warmest friends of Missions, may be induced to promote Missions in the West Indies also.

'The Scotch,' says Mr. Fish, formerly a Missionary, 'who are very numerous in Jamaica, had often pretended, when reproved by some of their pious countrymen for their total neglect of public worship, that if they had a minister of their own persuasion, they would readily attend. In 1800, the Edinburgh Missionary Society sent out three pious men; The Rev. Mr. Bothuen, a regular minister, partly to reclaim their wandering countrymen, and partly to preach to the negroes; with Messrs. Clark and Read as catechists: scarcely a Scotchman would notice them: two of the Missionaries died, and the Mission was ultimately given up. At home, they are in most instances honourable exceptions from religious intolerance; but in Jamaica, they have been among the most violent opposers of Missions.'

† We are indebted for this admirable sentiment to a letter which Mr. W. refers to, written by the King's Attorney General at Trinidad, to Mr. Talboys, a Missionary, who had been severely treated, page 83, &c.

the twofold design of promoting the conversion of the heathen, and diffusing a zeal for evangelical religion at home; in both which we cordially wish him *God speed!*

A Narrative of the distressing Accident which occurred at Rochester Bridge, 13th Sept. 1816; *with Biographical Sketches, and Extracts from the Manuscripts of some of the Persons who suffered by that event.* By W. S. Palmer, Romsey. *Price 3s. 6d.*

THE awful event to which this narrative refers, having been repeatedly noticed in this Magazine, it is now only necessary to say, that Mr Palmer, a brother-in-law of Mr. Mills, one of the sufferers, has not only given us a more minute and correct account of the fact than, we believe, had before appeared; but also a biographical sketch of some of the sufferers; especially of Mr. Thomas Gilbert, Miss Eliza Gilbert, (several of whose letters are inserted) her sister, Miss Maria Gilbert, who was united with her in the care of the school; and more largely of Mr. Alexander Mills, who was an acceptable preacher of the Gospel. Suitable reflections conclude the whole. We hope this narrative will be the means of recording and improving one of the most disastrous events that have occurred for a long time.

Poems, by William Cowper, Esq. Vol 3, *containing his posthumous Poetry, and a Sketch of his Life, by the* Rev. J. Johnson, LL. D. 12mo. pp. 462. 1815.

Memoir of the early Life of William Cowper, Esq. written by himself, and never before published; *with an Appendix, containing some of Cowper's religious Letters, &c. illustrative of the Memoir. Sm. 8vo. pp.* 142. 1816.

'IN the course of our commerce with mankind, we have with pain had some opportunities of observing that cases of religious insanity are becoming every day more prevalent.'

Purer nonsense than this paragraph, was surely never committed to the press, or to paper. It is the comment of a *Monthly Reviewer*, on the *former* of the publications here announced. What would the same gentleman say of the *latter?*—Let no one, however, be alarmed at his 'observation' of cases of 'religious insanity.' The writer appears to have mistaken 'religion,' for 'insanity;' and, only to have meant, that more people now become *religious*, than in times past. We trust, that it *is* the fact, and that it *will* be so increasingly.

Nothing is more natural, than for persons, who have *no* religion, to think, that those who have *any*, must be *mad*. Festus thought Paul was mad, and told him so: but he had more sense and candour than the Monthly Reviewer; for he ascribed Paul's madness (that is, his *religion*) to 'too much learning.' The Monthly Reviewer, on the contrary, makes the *same* thing both the *cause* and the *effect*. He identifies Cowper's madness with his religion; and yet says, 'too much *religion*' made him '*mad*.'

There is, at the same time, occasion to guard against identifying religion with madness, by a *different* process; that of ascribing to religion, what *may* proceed from a degree of insanity. Cowper's imaginary revelations, his sudden and violent impulses, his insupportable dejection; if imputed to a *religious* source, afford the only *plausible* pretext for confounding his piety with his insanity. That he was truly pious, and that he was really insane, there is full evidence: but his *insanity*, instead of promoting his piety, deterred him (during its prevalence) from all acts of religious worship; and his *piety*, instead of promoting his insanity, effectually counteracted its influence for nine years, and greatly diminished it during most of the remainder of his life.

Religion, instead of being irrational, is, itself, the highest exercise of reason. Nothing can be more *rational* than a firm belief of the Sacred Scriptures; except it be a practical conformity with their requisitions; and this, *alone*, is RELIGION. Cowper, when *not* insane, exemplified this conformity in an eminent degree; and happily, even *when* insane, did not deviate from it nearly so much, as multitudes do, who think themselves in their sober senses!

The preceding remarks may, perhaps, best introduce all that it is necessary to say, on the publications before us. Very few of the poems in this additional volume have not before appeared in a dispersed state. Dr. Johnson has obliged the public, by

collecting, and arranging them nearly in the order in which they were written; and by prefixing a correct narrative of his kinsman's life, the *minutiæ* of which he was best able to supply, and the vicissitudes of which he could duly appreciate. It is to be regretted, only, that he has not better distinguished that wretched waste of fourteen prime years of Cowper's life, which *really* gave occasion to his first paroxysm of insanity; and, that his subsequent appointment of marriage with Mrs. Unwin, which *probably* caused his relapse, is still unnoticed.

Mr. Cowper's narrative of his own state of insanity was never entrusted by him to the perusal of any friend, without the strictest injunctions of secresy, for obvious reasons. Since his death, notwithstanding, so many copies had been obtained, and circulated in manuscript, that its continued suppression was hopeless; and it probably could not have been published in a *less* objectionable form, than in the small volume here noticed. Curiosity will doubtless procure it a very extensive circulation: and the perusal of it will produce, in various minds, widely different feelings. Our own, we confess, have been *very* painful.

The works of Cowper having recently been collected, inclusive only of three volumes of Poems, his Homer, and his Letters, we cannot refrain from expressing our concern, that some, which we esteem among the most valuable of his performances, should be omitted. His translations of Mr. Vanlier's letters to Mr. Newton, and of Madame Guyon's Poems; his Hymns, inserted in the Olney collection, and his account of his brother's death; would compose a volume, of moral and religious worth, at least equal to any other that has been published. The first of these publications (which has been separately reprinted) describes a conversion of the most remarkable nature, and hitherto without any parallel that is commonly known, but of unquestionable authenticity.

The Tenth Annual Report of the Hibernian Society for establishing Schools and circulating the Holy Scriptures in Ireland; with interesting Extracts of Correspondence. pp. 76. 1816.

We very much regret that our notice of this truly interesting Report should on any account so long have been delayed. The claims of Ireland on Britain, for religious instruction, appear to exceed those of any other part of the world, though we are debtors to all. This Report happily demonstrates the practicability of laying the surest foundation for the gradual recovery of Ireland from her present deplorable darkness, by the instruction of her children in the knowledge of the Sacred Scripture. The blessing of God appears signally to have prospered the zealous and wise exertions of agents of this laudable Institution. Their schools are attended by 19,000 pupils; and multitudes more receive important benefit, by occasional instruction from the teachers, and even from children whom they have taught. The Romish priests themselves, in some places, cordially encourage the schools; and where they violently oppose them, (as must, for the greater part, be expected) their enmity is often frustrated.

When we add, that the expenditure of the Society for the preceding year had exceeded its receipts by more than 600*l*; and that 700*l*. more was due, at the publication of the Report, to the numerous schoolmasters that are so usefully employed; our readers will surely sympathize in the concern (perhaps in the shame) that we feel on the account. We earnestly deprecate the necessity, either of diminishing, or of avoiding to enlarge, expense so usefully applied and so urgently required.

THE TRANSACTIONS OF THE MISSIONARY SOCIETY, No. 28. 8vo. 1*s*.

The above number of the Transactions of the Missionary Society, just published, contains a variety of interesting Extracts from the Journals of Messrs. Pritchett, Ringeltaube, Lee, and Milne; affording an account of their proceedings, conversations with the natives in India, &c.; and many striking illustrations of the grossness of that darkness, and the grovelling nature of those superstitions, which prevail over the extensive regions of the East. We are presented also with very copious extracts from a correspondence of Mr. May, relative to his native schools at Chinsurah and its vicinity, in which their rise and rapid progress

are particularly detailed, together with their plan, discipline, &c.

The communications of the present number of the Missionary Transactions appear to us, as some of the first faint streaks of the dawn of moral and spiritual light on the native inhabitants of India—May they prove the harbingers of a glorious day, in which the Sun of Righteousness shall pour his heavenly beams and healing influences over the whole extent of those vast and populous regions!

A Plea for Catholic Communion in the Church of God. By J. M. Mason, D. D. *Second Edition, with Corrections. New York, printed; London, reprinted.* 10*s.* 6*d.*

As the above work is the production of no ordinary pen, so the subject of it is of no ordinary importance. With the name, the talents, the learning, the eloquence, the piety, and catholic principles of the Rev. Dr. Mason, of New York, a large portion of the Christian public of Britain has long been acquainted. The question which he has undertaken to discuss, in the volume before us, is briefly this; *Whether any Christian church can, consistently with the laws of Christ, exclude those whom it acknowledges to be real Christians, from a seat at the Sacramental Table.* Dr. M. denies the existence of such a right; and maintains, that all Christians are under an indispensable obligation to be ready to unite with their brethren, and to permit their brethren, if they desire it, to unite with them in the celebration of the Lord's Supper, irrespective of all differences as to non-essential points of doctrine, peculiar rites and ceremonies, and modes of church government. In these sentiments we most cordially agree with Dr. Mason, and are firmly persuaded, that the principles developed in the prosecution of his argument are replete with important consequences to the Church of Christ; of high moment to its health, beauty, and honour, to the prevalence of the spirit of love which cements its parts, and to the activity of the spirit of zeal which enlarges its boundaries. These principles are powerfully and successfully opposed by Dr. M. to the *sectarian spirit*, the evils of which are great and innumerable. We refer not to sects, *as such*, but to that pernicious, unaccommodating *esprit du corps*, which, in particular churches, sets up interests and enacts laws repugnant to the genius and spirit of the Church—that assumes an authority which Christ has not conferred, and exercises a principle of exclusion, which his religion does not enforce. This spirit, it is evident, may be found both *within* and *without* the pale of national establishments.

Regarding the Church of Christ simply as a great religious and spiritual corporation, its fundamental principle and primary characteristic is unity: not unanimity in sentiment, * not uniformity as to ceremonies, but unity of spirit—the spirit of united brethren—of holy affection, delighting in all the natural and ordained expressions of its exercise, proceeding from Jesus Christ as the great life-giving head, pervading and animating every member of his mystical body, and, like the crimson stream which circulates throughout the natural body, to which his church is compared, identically the same in each and in all.

It is scarcely necessary to observe, that whatever checks, invades, or violates the spirit of Christian unity, must tend, not only to destroy the harmony, but also to circumscribe the prosperity of the Church of God—for 'the unity of the spirit is the bond of peace,' and 'where envying and strife is, there is confusion and every evil work.' But in the whole round of human devices, claiming to rest on Christian principles, where, in the Church of Christ, shall we find one more directly adapted to infract the spirit of Christian unity, than that which presents itself when Christians meet at the table of the Lord, to pronounce a sentence of exclusion from, and virtual excommunication against their brethren—at the very altar of reconciliation, on which every dissevering and dissociating sentiment and feeling ought to be sacrificed without reserve—that sacred spot, where the most affectionate and expressive pledge and recognition of union to each other, and to their common Lord, should be cordially and unanimously made. If at such a place and on such an occasion the spirit of Christian unity is

* Except as to fundamental and essential points.

violated, where shall it disclose its holiest and tenderest sympathies, or find its guarding and protecting sanctuary? To convert that very ordinance which by the great Head of the Church was intended to promote the spirit of affectionate union among his disciples, into a signal for practical division, and an exclusion of a part of those disciples from the fellowship of the saints, when they celebrate his death, is so palpably and entirely repugnant to all that the primitive church exhibits, and the New Testament records, that one might fairly imagine the advocates of such a proceeding had never heard of the one, and never read the other.

Having thus expressed our sentiments, we shall make no apology for entering more at length than usual into the contents of the present volume; that our Readers may not only receive a powerful impression of the high importance of the subject discussed, but be enabled, in some good degree, to appreciate the extensive collection of proofs, and the masterly and conclusive style of argument with which, in our opinion, the author has most irresistibly and satisfactorily established the grand position of his book—viz. that '*no Church upon earth has the power to refuse a seat at the Table of the Lord, to one whose conversation is as becometh the Gospel.*'

The events which paved the way for the appearance of the present volume are thus narrated by Dr. Mason himself:

'In August 1810, a combination of circumstances, wholly providential, being unsought and unexpected by all concerned, led the third associate Reformed Church in the city of New York, then recently formed under the ministry of Dr. John M. Mason, to hold their assemblies in the house belonging to the church under the pastoral care of Dr. John B. Romeyn, a minister of the general assembly of the Presbyterian Church, in North America. As the hours of service were different, the one congregation succeeding the other in the same place on the same day, the first effect of this arrangement was their partial amalgamation in the ordinary exercises of public worship; the next, a mutual esteem growing out of mutual acquaintance with each other, as united in the same precious faith; and finally, after a very short time, invitations on both sides to join in commemorating, at His own table, the love of the Saviour who gave himself for them an offering and a sacrifice to God of a sweet-smelling savour. The bulk of the members of both churches, as well as some belonging to correlate churches, mingled their affections and their testimony in the holy ordinance. The ministers reciprocated the services of the sacramental day; and the communion, thus established, has been perpetuated with increasing delight and attachment, and has extended itself to ministers and private Christians of other churches. Such an event, it is believed, adds Dr. M. had never before occurred in the United States.'

It is proper, however, to remark, that for a number of years prior to these events, Dr. M. more than doubted, whether the rigour of restricted communion corresponds with the genius of the Gospel. Circumstances successively occurred, which awakened his mind more and more to the inquiries which ultimately terminated in conviction, that it *does not*. Of these the following is too interesting and important to be omitted.

'He had been distributing tokens of admission to the Lord's Supper.* After the congregation had retired, he perceived a young woman at the lower end of an aisle, reclining on a pew in a pensive attitude. As he approached her, she said, 'Sir, I am afraid I have done wrong.' Why, what have you done? 'I went up with the communicants, and received a token, but am not a member of your church; and I could not be at rest till I spoke to you about it.' To what church do you belong? 'To the Dutch church: and, if you wish it, I can satisfy you of my character and standing there.' But what made you come for a token, without mentioning the matter before? 'I had not an opportunity, as I did not know in time that your communion was to be next Lord's day. I am sorry if I have done wrong; but I expect to leave the city on Tuesday, and to be absent, I cannot tell how long, in a part of the country where I shall have no opportunity of communing; and I wished once more, before I went away, to join with Christians in shewing forth my Saviour's death.' He consulted a moment with the Church officers who were still present, and it was thought most expedient not to grant her

* 'To prevent intrusions upon that holy ordinance, it has long been the custom of the Church of Scotland, and others descended from her, to give to the communicants small stamped pieces of pewter or block tin, which are given back when the receivers seat themselves at the Sacramental Table. These pieces are called *tokens*.'

request: he communicated this answer as gently as possible to the modest petitioner.

'She said not another word; but with one hand giving back the token, and with the other putting her kerchief to her eyes, she turned away, struggling with her anguish, and the tears streaming down her cheeks. How did his heart smite him! He went home exclaiming to himself, 'Can this be right? Is it possible that such is the law of the Redeemer's house?' It quickened his inquiries: his inquiries strengthened his doubts, and have terminated in the conviction, that it was altogether wrong.'

The great fundamental principle upon which Dr. Mason founds the whole of his reasoning is this—'The Church of God is one.' This position he rests upon one passage of the word of God,* which, including the context, contains the following certain and indisputable principles concerning the natural body:

'I. That the multitude of its members does not destroy its unity, nor their relation to it as a whole—*all the members of that one body, being* MANY *are* ONE *body*, v. 12. II. That their union with the body is the foundation of all the value, beauty and excellence of the members in their respective places, v. 15—24. III. That the efficiency of the members consists in their mutual co-operation as parts of a common whole—that there should *be no* SCHISM *in the body*, v. 25. IV. That from their union with the body, there results, by a divine constitution, a communion of interests, a sympathy of feeling, and a reciprocation of benefits—*that the members should have the same care one for another; and whether one member suffer, all the members suffer with it; or one member to be honoured, all the members rejoice with it*, v. 25, 26. The use of this similitude Paul declares to be an illustration of the unity of the Church, and the intimate communion of believers. *Now ye are the body of Christ, and members in particular*, v. 27.'

From this similitude, Dr. M., in reference to sacramental communion, draws the following direct and unquestionable corollaries:

'I. The body of Christ is one. II. Every member of this body has, by a divine constitution, utterly independent on his own will, both union and communion with every other member, as infallibly as hands and feet, eyes, ears, and nose, are, by the very constitution of the physical body, united together as parts of a whole, and sympathize with each other accordingly. III. The members of this body of Christ have a common and unalienable interest in all the provision which God has made for its nutriment, growth and consolation; and that, simply and absolutely, because they are members of that body. Therefore, IV. The members of the Church of Christ, individually and collectively, are under a moral necessity, *i. e.* under the obligation of God's authority, to recognize each other's character and privileges; and, consequently, not to deny the tokens of such recognition. Sacramental communion is one of those tokens; therefore, the members of the Church of Christ, *as such*, are under the obligation of God's authority to recognize their relation to Christ and to each other, by joining together in sacramental communion. Nor has any Church upon earth the power to refuse a seat at the table of the Lord, to one whose 'conversation is as becometh the Gospel.' If she has, she has derived it from some other quarter than her Master's grant; and founds the privilege of communion with *her* in something else than a person's 'having received Christ Jesus the Lord, and walking in him.'

'This general conclusion,' Dr. M. adds, 'is illustrated and confirmed by a consideration of the *tenure* by which all Christian Churches and people hold their Christian privileges,' into which, however, our limits will not allow us to follow him. He then, in confirmation of his general argument, adverts to the nature and use of the sacraments, to whom they are to be administered, &c. as set forth in the *Westminster Confession of Faith, ch.* 28; and closes the first part of this work with the following universal and ultimate conclusions:

'I. That they who have a right to sacramental communion any where, have a right to it every where; and conversely, that they who have not a right to it every where, have a right to it no where. II. That no qualification for such communion may, by the law of Christ, be exacted from any individual, other than VISIBLE CHRISTIANITY; i. e. a profession and practice becoming the Gospel, without regard to those Sectarian differences, which consist with the substance of evangelical truth.'

(To be continued.)

The Prophetic Expositor: *being Extracts from Bishop Newton's Dissertations on the Prophecies.* By Mrs. Willman, *Author of Eliza's Letters, &c.* 18mo. 2s. half bound.

THE sober and temperate manner in which Bishop Newton has treated the Prophecies of Scripture, has rendered his Dissertations a standard

* 1 Cor. xii. 12, 14.

book in our theological libraries; and this judicious Abridgment appears to us well adapted for young people who wish to understand the use of prophecy as an argument for the inspiration of the Scriptures, without entering into any of the 'doubtful disputations' relative to prophecies not yet certainly fulfilled. In this view we cordially recommend the work to families and schools; and think it may properly be added to the list of Reward Books distributed among the more intelligent youth of both sexes.

LITERARY INTELLIGENCE.

Mr. Allen's Translation of Dr. Outram's valuable Dissertations on Sacrifices is expected to appear in the course of this month, (April.)

In the Press.

Gospel Truths; containing an Account of the Doctrine of Grace in Scotland, with Memoirs of its principal Supporters. By the Rev. J. Brown.

By the Rev. Mr Bicheno, An Explanation of the Prophecies; with a view to ascertain the probable issue of the recent restoration of the Old Dynasties, and of the revival of Popery, &c.

Youth admonished of many sources of danger, destructive to religious feeling. By J. Barker, Towcester.

Hallelujah Songs for Children, by a Sunday-School Teacher.

A Treatise, touching the Libertie of a Christian Man, written in Latin, by Dr. Martyne Luther, and translated by J. Bell. Imprinted 1579. With the celebrated Epistle from M. Luther to Pope Leo X.—Edited by W. B Collyer, D.D. F.A.S. and dedicated (by permission) to the Duke of Sussex.

SELECT LIST.

Sixth Annual Report of the Gaelic Schools, with a map, 2*s.*

Mary's Good Part: A Funeral Sermon, preached at Chalfont St. Giles's, on the Death of Mr. M. Jones, by the Rev. Mason Anderson. 8vo. 1*s.*

Watts's Divine Songs for Children, with Notes. By the Rev. J. Churchill. Third Edition. 12mo. 2*s.* 6*d.*

A Remonstrance against the Errors and Superstitions of the Church of Rome and Catholic Emancipation. By L. Mayer, 2*s.*

A Sermon, intended to have been preached in the Parish Church of Dysart, Oct. 20. By the Rev. Dr. Muirhead. 1*s.*

Mr. Hill's Village Dialogues, a New Edition, with considerable Additions and Improvements, to be published in about 24 Sixpenny Numbers, to commence this day.

Dr. Pole's History of Adult Schools. Second Edition, enlarged. 8vo. 3*s.* 6*d.*

The 1st Vol. of the 4th edit. of Beddome's Short Discourses is ready for delivery; the 2d and 3d are in the Press, and will be published in a few days. Price 2*s.* each Volume.

Complete sets of Mr. Burder's Village Sermons may now be had, 7 vols. 8vo 1*l.* 1*s.* 12mo 14*s.*

*** Cox's Female Biography, 2 vols. 8vo, sells for 24*s.* not 18*s.* as in our last.

Religious Intelligence.

FOREIGN.

CHINA.

LETTER FROM THE REV. R. MORISON TO THE SECRETARY OF THE BIBLE SOCIETY.

'Canton, China, June 8, 1816.

'The liberal grant of 1000*l.* made by the British and Foreign Bible Society, and mentioned in your's of January 6, 1815, has been drawn for by me, and shall be faithfully appropriated to the objects of the Society. The second grant of the above sum, mentioned in your's of September 5, 1815, shall be forthwith applied as therein directed.

'I have to return thanks to the Society for 100 English Bibles, and 100 English Testaments, sent out to my care by the ships of last season. I made the Chinese shopmen the distributors of Divine Revelation to English sailors and others. May the blessing of God ever attend the perusal of that sacred book!

'We shall, of course, avail ourselves of all criticisms which may reach us, and also compare our translations with others which have been made, or which may hereafter be published. I sincerely wish that every labourer may have his due share of the approbation of good men now, and of posterity.

'About 8 months ago I went over the whole New Testament with care, and marked some errors of the press, which had before escaped me. The Chinese Dictionary, in which I am engaged, will gradually mature my knowledge of Chinese; and, should my life be spared a few years, the improvement of the translation shall be a constant object with me.

'At what period China shall bow to the sceptre of Christ,' as you justly remark, 'is a question with which we have no practical concern.' It is our duty to employ the means we now have; centuries may roll away before that submission on their part shall be effected. I cherish the hope, that Christian knowledge will gradually enter by the return of natives from the Archipelago. It is a good maxim with the Chinese, first to attempt what is near and easy, before aiming at what is remote and difficult.

'Let us pay early attention to the Chinese living under a Christian government at Java, and the other islands. From among them I trust God will raise up men who shall carry the glad tidings of salvation to their countrymen on the continent.

I remain, &c.
R. MORRISON.'

Rev. John Owen.

AMERICA.

FROM THE SECOND REPORT OF THE LOUISIANA BIBLE SOCIETY. MAY 21, 1816.

THE desire to obtain the Scriptures, which was manifested, last year, by the French inhabitants of this State, has not abated. On the contrary, they appear more pleased on obtaining the whole of the Sacred Volume.

The Bible, as the New Testament last year, has been introduced, and read in the schools generally, not only in this city, but in different parts of the State.

Among the applicants for Bibles, there have been several who declared, that they had been endeavouring, for years, some for as many as 12 or 15 years, to obtain a copy of the Bible in French. Some declared that no present could be more acceptable to them; and others, that they esteemed it beyond hundreds of dollars.

The Catholics, even the strictest of them, are willing, with scarcely an exception, to receive and read the Bible.

The Spanish inhabitants have been remarkably pleased, on obtaining the New Testament in their native language: they have received it with great demonstrations of joy. The expressions used by some, on being presented with a new Testament, deserve notice: one observed, 'This book contains *the pure truth, and nothing but the truth*;' another, on reading the title-page of the New Testament, as soon as he came to the words 'Jesus Christ,' stopped, and said, with much earnestness, '*This is my King and my God—he is my All.*' Another, on being asked if the Spaniards were satisfied with their New Testament, observed, that '*they could not be Christians who were not.*'

NOVA SCOTIA.

CIVILIZATION OF INDIANS IN NOVA SCOTIA.

THE praiseworthy efforts of Mr. Bromley, in behalf of the Acadian School for poor children in Halifax, and of the Indians in the vicinity, appear to be successful. The new Governor, Earl Dalhousie, after the example of his predecessor, Sir John Sherbrooke, patronises the benevolent measures of Mr. Bromley, and is disposed to promote, in the most generous manner, the civilization of that long-neglected people.

In a letter from Mr. Bromley to his friend Mr. Collins, having mentioned his visit last Christmas to the Indian Tribe on the *Shubonnaccadie*, he says,

'The object of my visit was not only to stimulate the Indians to increased industry, but to ascertain their sentiments in a formal manner, according to their ancient custom on such occasions; and I have not been disappointed.—The Chief and his people received me with kindness in a commodious *wigwam* made of the birch bark, large enough to contain 30 people, and so comfortable as to render it a most desirable habitation.—The Indians appeared clean and comfortable, and each of their countenances bespoke attachment to me. The most elegant seats—three skins of the *carraboo*, or rein-deer, which the Chief had killed in the chace about 3 weeks before, were spread on the ground for myself and two farmers, who accom-

panied me to the camp, which was in the middle of the woods.

'Having made known the object of my visit, during which a dead silence prevailed, the conversation became general; when, at length, the Chief informed me that the Judge (an elder who sat on his right) was prepared to address me, which he did in the following words:

'We very glad God Almighty put it into the heart of our good King, and Governor, and other good people, to help poor Indians:—we would have been very glad if they had done it sooner—Hunting almost over—Game soon be gone—Now great many poor old people and children want meat and clothes—We very willing to work if good white people please to give us something to eat while we clear our land.'

'I think you will agree with me, that this speech, though short, is comprehensive and satisfactory.

'The Chief, who never tastes spirituous liquors, (the destructive bane of the Indians) then assured me that 'he would endeavour to prevent the use of rum among his people—that they never imported nor sold it—and added, (no doubt alluding to the duty on spirits) he hoped the King of England would not suffer much in his circumstances by their refraining from it, as there was always a sufficient number of white people who were in the constant habit of drinking, which would enable the king to live.'

'Benjamin Peminout is the name of the Chief: he is about 45 years of age, about 6 feet 2 inches high, and has a wife and 5 children. He has 3 brethren—Peter, Francis, and Goreham, all married, and who bear the character of sober, honest men.'

Mr. Bromley expresses his hope, that he shall soon be enabled to send a report of a well-organized society among these people, as it appears to be the only method, under Divine Providence, of doing permanent good to such poor outcasts.

If any Ladies or Gentlemen, on reading this account, should feel disposed to assist Mr. Bromley in the execution of this plan of benevolence, the Rev. G. Burder, No. 8, Old Jewry, will engage to forward any donations for that purpose. Books and Tracts sent to No. 56, Paternoster Row, shall be carefully forwarded.

While engaged in clearing their land, these Indians have an allowance, through Mr. Bromley, of 25*l.* per month, for provisions.

ROME.

The negociations with France advance but slowly. The *Holy* See insists on the principles established by the Concordat of Buonaparte.

The Seminary of *Foreign Missions* has recommenced its activity: several young Ecclesiastics have been sent to preach to the idolatrous nations of the East; and two others are about to sail to India, from whence they will go to Macao, which is their final destination.

PROVINCIAL.

IRELAND.

IRISH EVANGELICAL SOCIETY.

It will gratify the friends to the religious improvement of Ireland, that amidst the prevailing distresses of that country, this important Society maintains its vigorous operation, and receives encouraging testimonies of success.

Mr. Thodey, who since last September had occupied, with much acceptance and usefulness, the Limeric station, returned about the middle of February to Portarlington, where his former visit had been so much blessed. There is reason to believe that his ministry has been sanctioned by the conversion of several individuals from the error of their ways, and we learn by the last accounts, that many respectable inhabitants of the town could not get into the school-room in which he preached, and that others stood during the whole time of the service. Under these promising circumstances, a meeting house is fitting up in the town, and Mr. Creighton, late of Winchester, who is now soliciting in England contributions towards the expense, is expected soon to be stationed there.

The health of Mr. Petherie has been so far restored, that he has consented to renew his engagement with the Society, and it is hoped that this event will lead to his final settlement in Ireland. For the present, his labours at Tralee, which were so highly prized, have been suspended, by the successful

efforts of the clergy, who have deprived him and 5 or 600 persons, of the place in which they used to assemble for public worship. He has therefore succeeded Mr. Thodey in Limeric, where he is exceedingly acceptable, and where he will in all probability remain, till the arrival of Dr. Townley.

The Society has purchased the theatre at Wexford, and is fitting it up for religious worship. It is nearly new, stands in the centre of the town, and will accommodate a congregation of from 2 to 300 people. Mr. Cooper has paid a most welcome visit to that town, in order to make the necessary arrangements, and endeavour to collect some part of the purchase-money.

Mr. Hamilton, of Warren Point, solicited by a very respectable portion of the inhabitants, has settled in Carrickfergus, where his ministry is well attended, and from whence we hope he will be enabled to make known the truth of the Gospel in all the populous regions round about.

Mr. Brown of Moy, Mr. Howden of Armagh, Mr. Gordon of Youghal, Mr. Burnett of Cork, and Mr. Urwick of Sligo, continue their stated and itinerant labours with zeal and success. Speaking of his visits to several towns in the South, Mr. Burnett says, 'Although my preaching in these places ceases to be a novelty, my congregations remain respectable and attentive. I cannot visit the other towns, but I hope you will soon be able to supply them.'

It is with peculiar satisfaction we state that labourers are added to those who are honourably exerting themselves on this wide and neglected waste. Mr. Roberts, from the academy under the care of the Reverend George Collison, has placed himself at the disposal of the Society, and is gone to fill some important sphere, to which he may be directed by Providence, and for which he appears qualified by his talents, his piety, his amiableness and his zeal. Dr. Townley, to whom the Society and Ireland are already so much indebted, has resolved on proceeding to Limeric, in a short time, for the summer six months; and this decision is the more important, as it is his intention for the future to spend his summers always in Ireland, though he returns to preach in England during the winter months. By this arrangement he will render essential service to the Society, and his regular personal intercourse with the two countries will draw closer the bonds of fellowship and co-operation between the servants of God in each.

Pleasant as it is to record these approaches to the general diffusion of the Gospel, and the permanent establishment of the Gospel ministry in unhappy Ireland—it must not be forgotten that much is to be effected ere the desert shall rejoice and blossom as the rose; and that in proportion to the sanction afforded by the Head of the church to past exertions, is the obligation on his servants to consecrate to the cause their efforts, their property, and their prayers.

ACCOUNT OF AN EARTHQUAKE FELT IN NOTTINGHAMSHIRE.

To the Editor.

'DEAR SIR,

'I HAVE frequently regretted, not only that so little notice has been taken in the London papers, but that no account has appeared in your repository, of the earthquake with which we, in this part of the kingdom, were visited last year. It would have given me pleasure if some one had forwarded to you such account in due course; but finding it otherwise—that such a visitation of Providence might not pass unnoticed, it has been on my mind repeatedly to do so myself. Whatever hesitation I might have felt before, now that we have been visited with another shock, I can hesitate no longer, and therefore send you a few particulars.

'The shock to which I first allude happened on Lord's day, the 17th March last (1816) about a quarter before one o'clock in the afternoon. It extended to the distance of 10 or 12 miles *around* us; but in the *southern* direction it appears to have reached much farther, having been felt at Nottingham, Loughborough, and even at Leicester. At Mansfield, and at Woodhouse, a neighbouring village, it excited great alarm, for it was certainly a smart shock, and was attended with a great noise. The houses were observed by some to heave and bend forward; and of those of the inhabitants who were within, some felt themselves raised from their seats; others were rocked backward and forward, and a few were thrown from them. The bells of the houses, in two or three instances, were heard to ring. In reference to the *noise* accompanying the shock, to some it sounded like the falling of the roof of the house, or house itself; to others, like a rumbling under ground. Happening during the church

service, the event occasioned great consternation; and we have been credibly informed that the church at Woodhouse was seen, by persons without, at the time, to heave and sink again. We have reason for much thankfulness that so little injury was sustained, either to the inhabitants, or their dwellings; yet there were not wanting instances of its calamitous effect both on the one and the other. One aged and respectable lady, by endeavouring, as she herself suggested, to suppress her feelings, fell a sacrifice to the alarm; and some houses also were injured, and several chimneys thrown down or shattered. The shock was altogether sudden—there was nothing in the weather, or in the state of the atmosphere, that appeared to portend such an event, nor indeed can any thing be decisively mentioned as remarkable, either before or afterwards.—Something of a serious and thoughtful spirit was excited for the time, and two or three sermons that were preached on the occasion were numerously attended; but, as is too common under both public and personal visitations, the concern has proved but transient. Hos. vi. 4.—Nor was the *serious* concern by any means general. Yet it has not been wholly forgotten; and most assuredly we may conclude that the Almighty does nothing in vain. When men are, as stated Isa. xxix. 6, visited of the Lord of hosts with thunder, or with *earthquake, and a great noise*, or with storm and tempest, or with the flame of a devouring fire,' doubtless there will be somewhere the impression of a divine hand, and that, too, such as man cannot efface.

'The shock *recently* felt here was not so powerful as that above mentioned, nor does it appear to have been far extended. It happened on Thursday the 16th of January last, about a quarter before eleven, and was sensibly felt to shake the floor and the roof of the house; but happening at a time when the inhabitants in general had gone to rest, it excited but little alarm. May wisdom be given to improve suitably such events; which, though operating by natural causes, appear, from the passage above quoted, particularly, not the less under divine direction, influence, and control.'

Feb. 17, 1817. VERAX.'

LONDON INTELLIGENCE.

ADDRESS TO THE PRINCE REGENT.

AN Address, which had been agreed upon at a special meeting of the Dissenting Ministers of London, holden at the Library in Red-cross Street on Tuesday, Feb. 18, was presented to his Royal Highness the Prince Regent, at Carlton House, on Wednesday, March 5th, by a deputation consisting of six ministers from each denomination, with the Chairman and Secretary. His Royal Highness received the deputation, as usual on such occasions, in the Closet, with every mark of polite and condescending regard. The ministers had the honour of kissing his Royal Highness's hand.

To His Royal Highness George Prince of Wales, Regent of the United Kingdom of Great Britain and Ireland.

May it please your Royal Highness,

We his Majesty's most dutiful and loyal Subjects, the Protestant Dissenting Ministers of the Three Denominations, residing in and about the cities of London and Westminster, beg permission to approach your Royal Highness, to express our abhorrence of the atrocious outrages committed against your Royal Highness, when exercising one of the most important functions of your elevated office.

As ministers of the peaceful and beneficent religion of our holy Redeemer, we feel ourselves bound publicly to declare our detestation of every act that tends to endanger the tranquillity of our country, the authority of the laws, and the stability of the constitution; and we are solicitous to express to your Royal Highness our deep conviction, that to promote the knowledge and the sincere practice of that religion, to the advancement and diffusion of which we have consecrated our lives, will ever be found the most efficacious means of preventing political disorder, and of promoting the peace and happiness of all classes of the community, from the lowest to the most exalted.

His Majesty's Protestant Dissenting subjects were among the earliest, and have always been among the most faithful adherents to your Royal Highness's illustrious Family. We are deeply sensible of the many blessings which our fathers and ourselves have enjoyed under the Princes of the House of Brunswick: and we fervently pray, that the future glories of your Royal Highness's government, and that of your descendants, may be signalized by the uninterrupted enjoyment of rational liberty, pure religion, and universal happiness.

HIS ROYAL HIGHNESS'S ANSWER.

I THANK you for this loyal and dutiful Address. The sentiments which

you have expressed on the late flagrant violation of the laws, are highly satisfactory to me; and I rely, with confidence, on your earnest solicitude for the maintenance of the public tranquillity, and on your steady attachment to our invaluable constitution.

The Clergy of the Establishment presented a similar Address on the same day, and the two companies were waiting in adjoining apartments at the same time. The Clergy were first called in, and being composed of the Fellows, &c. of Sion College, were received in their *corporate capacity* by the Prince, seated on the throne; the Dissenting Ministers, as a *deputation*, were received in a more private, but not less gracious manner.

SLAVE TRADE.

On Friday, Feb. 23, Captain *J. B. Hanway* was tried, by a special commission, for carrying away from *Calabar*, in Africa, twenty persons to be dealt with as slaves. The charge was clearly proved, and the prisoner found *guilty*.

When the ship sailed from Liverpool, in December 1814, a Mr. *J. Porter* was captain, who dying at Calabar, Mr. Hanway, who was chief mate, succeeded to the command. He pleaded in his defence, that he had no criminal intention—that he was but 21 years of age, and had been confined in Newgate ever since November last.

This, we believe, is the first conviction on the Act of the 56th of Geo. III. which renders this crime Felony.

Mr. Hatchard, a very respectable bookseller, has been indicted for publishing, in the Report of *The African Institution*, a passage, reflecting on the Aides du camp of Sir J. Leith, and charging him with cruelty to a slave. The offensive passage having been founded on a mistake, was expunged by the Society, and the leaf cancelled. But Mr. H. was convicted as the publisher, though he could have no intention of printing a libel; and it seems a hard case, that *he* should be punished, while many noblemen and gentlemen of the first character are at the head of that Institution, and had made the *amende honorable*. The bookseller was merely the agent of the Society.

ORDINATIONS.

July 10, 1816. The Rev. J. Edwards (late of Gosport Academy) was ordained over the newly raised congregation at Petworth, Sussex. Mr. Evans, of Mile End, London, began the service by reading and prayer; introduction, and proposing the question, Mr. Scamp, of Havant; ordination prayer, Mr Hunt, of Chichester; charge, Mr. Bogue, from Rev. ii. 10. (latter clause;) and the sermon to the people, by Mr. Griffin, from Phil. i. 27; Mr. Charles Hyatt, of London, concluded the interesting solemnity. Mr. Bogue preached in the evening, on Matthew xiii. 16, 17. The church was formed, and the Lord's Supper administered, the preceding evening, when Dr. Styles preached on Rev. i. 18. For the particulars of this new and rising interest, see the 2d and 3d annual reports of the Hampshire Association, and Evangelical Magazine for April 1815.

Jan. 29, 1817. Mr. Hopwood was ordained over the church of Christ in Paradise Street, Lambeth (lately under the pastoral care of the Rev. O. Bennett, deceased.) Mr. Stodhart, of Pell Street, began with reading and prayer; Mr John Hyatt, of Tottenham-Court Chapel, described the nature of a Christian church, and offered the ordination prayer; Mr. Oates, of Ayliff Street, delivered the charge; and Mr. Bunce, of Chelsea, preached to the people.

NOTICES.

'The fifth Anniversary of the Newport Pagnell Evangelical Institution, will be held at Newport Pagnell, on Wed. the 7th of May. The Rev. Rowland Hill to preach in the morning. The Sermon in the evening by one of the ministers educated in that seminary.'

'The Hampshire Association will hold their half-yearly meeting, at the Rev. W. Priestley's, Fordingbridge, on Thursday, April 24th.—Dr. Styles to preach 'On the duties we owe to the Holy Spirit.' Mr. Seaton, of Andover, to preach in the morning at 7; Mr. Adkins, of Southampton, in the evening.—Tuesday preceding, Stockbridge chapel will be opened, and Mr. Ayliffe ordained.'

MISSIONARY CHRONICLE
FOR APRIL, 1817.

MISSIONARY SOCIETY.

THE General Annual Meeting of this Society will be held in London, on Wednesday, Thursday, and Friday, the 14th, 15th, and 16th, days of May next. The Rev. Dr. CHALMERS, of Glasgow; the Rev. THOMAS JONES, of Syrior, near Abergele, in Denbighshire; the Rev. WILLIAM HARRIS, of Cambridge; and the Rev. HENRY CAMPBELL, M.A. Minister of Nailsworth Chapel, Gloucestershire; are engaged to preach.

MINISTERS in the Country, or Secretaries of Auxillary Missionary Societies, &c. who apply for the *Quarterly Publication*, are *particularly requested* to state the Number of Collectors (of 1*s.* and upwards, weekly) who are entitled to the same; also, to give the names of the Booksellers in Town, to whom they are to be delivered; and of the Booksellers in the Country, in whose monthly parcels they are to be enclosed. No. II. is published this day.

JAVA.

Extracts of a Letter from Mr. Supper, Missionary at Batavia, to Rev. Dr. Steinkopff, dated Aug. 12, 1816.

'THE German, French, Dutch, and English Bibles and Testaments, as well as the Portuguese New Testaments, which, through your goodness, I carried out with me or received from you afterwards, have almost all been expended; and I can assure you, that they have fallen into hands where they are daily made use of. The Chinese New Testament, which the zealous missionary, Mr. Milne, (who is now in Malacca) distributed among the Chinese in his neighbourhood, and those which I had the means of distributing, have been visibly attended with blessed effects. I mention only a few instances: A member of my Portuguese congregation came to me last week, and said, 'I am acquainted with some Chinese, who generally come to me twice a week, when the word of God is the theme of our conversation; they have read the Chinese New Testament, and find the contents of it of far greater excellence, than that of any other book they have ever read; but yet they do not understand every thing that is said in it, and consequently apply to me to explain and clear up some passages which they cannot comprehend; I then give them such illustrations on the subject as I have remembered from your discourses.'

'This Portuguese is one of my pupils, and thanks be to God, I may truly say, that he is my crown, and the first fruit of my labours among the nominal Christians here. The Chinese have already turned their idols out of their houses, and are desirous of becoming Christians.

'Another of my Portuguese pupils, a man of 58, came to me a few days ago, and told me as follows, 'A certain Chinese, who had read the New Testament in his mother tongue, visits him three times a week to converse about the doctrines of Christianity; he seems to love Jesus Christ better than Confucius, and wished I would give him a few more books in the Chinese language; he likewise turned his paper idols out of his house, and is ardently desirous of becoming a Christian.'

'I was lately on a visit to a certain gentleman, where one of the richest Chinese in this country was also a guest He spoke to me in Dutch, and said—'I have read Mr. Morrison's New Testament with pleasure; it is very fine; and it would be well if every one led such a life as Jesus Christ has taught people to lead.' I cannot describe to you what effect these words spoken by the mouth of a Chinese had upon me. I commenced a discourse with him about his many idols, and said—'You believe, by the doctrines of Confucius, that there is but one God, who has made heaven, the

earth, man, and every living creature.' 'Yes,' answered he, 'but God is too far above us, we dare not address ourselves to him, without the intervention of the demi-gods.' I then said, 'As God is the Creator of mankind, should we not call him our common Father?' 'Yes, certainly,' was his reply. 'Well, if this is admitted, are not children obliged to place confidence in their father?' Answer: 'Most assuredly.' 'In what consists this confidence and trust?' No answer. 'Are not you a father of five sons?' 'Yes,' was his reply. 'And now, what would you think or do, if three of your sons took it into their heads to paint images upon paper, or carve upon wood, and, when finished, pay them all the veneration, and put that confidence in them, which is justly due to you as their father? Would you quietly submit to such conduct in your sons?' 'No, I would certainly severely chastise, and place them in a madhouse, as labouring under a fit of insanity.' 'But if they acknowledged, by way of exculpation, that from the great veneration they had for you, as their father, they could not venture to approach you, but through the intercession of images which they themselves had made; what would you say then?' 'I should answer, I have chastised you for your want of confidence in me, and on account of your conduct in preparing images, and paying them all the respect which is alone due to me, they being unable to hear, move, or help themselves, I pronounce you to be out of your senses.' 'But,' said I, 'do you act more wisely than your children, when you worship the idols in your temples, and pay every honour to them in your houses, which is due to your heavenly Father only?' 'Ah!' replied the Chinese, 'we have never directed our view so far; but I am convinced that our idolatry can never be pleasing to the only and true God, and that by so doing we provoke his vengeance upon us.'

'The conversation being ended, he went home, seemingly dissatisfied with himself; and on his arrival there, *tore all the painted images from the walls, and threw them into the fire.* He has never since frequented the Chinese temples, and contents himself with reading the New Testament, and other religious writings, with which I supply him from time to time. Is it unlikely that this Chinese is far from the kingdom of God? Is not the grace of God and the power of the Holy Spirit able to convert even Chinese to the true Christian faith? Many of the Europeans here are inclined to doubt this, and therefore look upon my labour as an unnecessary waste of time; but their seemingly repulsive doubts animate me to greater zeal, and strengthen my faith and hope that God will convince such believers by the evidence of facts, that the labours of his servants among the Chinese will not be in 'vain in the Lord.'

'I lately sold two more copies of the Arabic Bible to a Mohammedan priest of the first class, and another to one of the governors of a district in the interior, each for 5 rix-dollars. Whenever I am thought worthy to dispense such heavenly manna, I cannot help ejaculating, 'Grant, O Lord, that this bread of life may prove to the receiver true nourishing food for his soul.'

'My occupations are many, and extensive, and the more I look about me, the more I find to do. The more, however, my circle of operation expands, the more pleasing and gratifying it is to me; so much so, that I would not exchange it for an empire; and although I am hated, malignantly libelled, calumniated, and despised by many, I may say, to the honour of the Lord, that all this tends to my own benefit, and I have reason daily to thank him for having thus put the hatred of the world upon me, and for the blessing which he has already bestowed upon my feeble labours.

'You will rejoice with me when I tell you, that the Lord has signally blessed the labours of my catechumens. Four of them have solemnly made a confession of their faith, and have been accepted as members of our community, as their conduct is a sure testimony of the true Christian life they lead, and continue to give proofs, that they act under the influence of the Holy Spirit, and the gospel of our Lord Jesus Christ, the power of which unto salvation they have already an experience of. One of my catechists reads the holy Scriptures with Mahometans three times a week, converses

with them upon what they have read, and they join in prayer in his house afterwards. One of the upper servants of a Mahometan mosque, told him the other day, 'I have served many years in our temples, but have never yet heard so many agreeable truths from the priests, as are contained in your Christian Koran. I look upon the Christian worship as the best and most intelligible; and since you have taught me to pray, I always feel a peculiarly agreeable repose to my mind, when I have offered up my morning and evening prayers, such as I never experienced before.' Some of the priests have applied to me, through this my beloved pupil, for an Arabic Bible, which after repeated requests, I shall send them. I do not in general give the Bible, particularly to people of that class, on their first application, nor on the second, or even third; and I hope that my plan of proceeding will be approved of by those, who have been attentive to the way in which God deals with his children. God does not give us in an instant what we desire or pray for, but wisely exercises us in the duty of patient waiting, until the time arrives when we are prepared to set the proper value upon the gifts he in his mercy bestows upon us. I consider it my duty, in imitation of the example which the Lord has set before me, to act in this manner; particularly when I reflect, that I have been thought worthy of being his steward, and the dispenser of the Bible Society's most precious gifts; which are of infinitely greater value than all earthly kingdoms; for the Bible is the key to the kingdom of eternal felicity.

'On the 4th inst. in the evening, after Missionary prayers, I was most agreeably surprised, in my own house, in the following manner: My seeming low, poor, and despised Portuguese, presented me a list of subscribers to the Missionary Society in Rotterdam, and their spokesman delivered himself as follows: 'Dear Minister, you read and told us for many months together, many good and pleasing things about the Missionary Society, and we have therefore thought it our duty to do as much as we could towards so benevolent and philanthropic an institution.'

'This list fell into the hands of his Excellency the Governor Van der Capellen, and was received by him with the warmest expressions of joy. His Excellency assured the subscribers, that not only the Missionary cause, but also the Bible and other good Societies, should enjoy the countenance and protection of the government, and their views forwarded as much as possible. The other two Commissioners, Messrs. Elout and Buyskes, are also very friendly to every useful and religious institution. Our views to the advancement of the kingdom of Christ in this and the neighbouring islands, are very cheering and of great compass, such as they never were before. God be praised for it, and grant, that more true and evangelical labourers in his vineyard, may be sent out to the East Indies.

MISSIONARY SOCIETY COMMENCED IN BATAVIA.

Extract of a Letter from Mr. Supper, to the Rev. Mr. Lewis; dated Batavia, Nov. 2, 1816.

'You will rejoice to hear that a Missionary Society has been formed at my house: the subscribers were at first but few in number, but since they have remarkably increased, so that there are now no less than 115 persons who have offered monthly and annual subscriptions. Blessed be God, my weak endeavours for that purpose at our monthly Missionary prayer meeting have been very useful to many. His Excellency the pious Governor, General Baron Van der Capellen, was highly pleased in seeing the list of subscribers, and gave his full approbation. Yesterday I was appointed by Government to be Malay Minister, whereby there is a door opened to most important and extensive usefulness.'

AFRICA.

From a letter written by Mr. Hamilton at Griqua Town, Nov. 13, 1816, it appears that he and others visited Hardcastle, and other of the out-posts, near the Great River, in the month of July. The people shewed them much kindness, and heard the word gladly.

Having returned from this tour to Griqua town, and not hearing from

Mr. Read, whom they expected before that time, they determined again to visit Latakoo; having been told at Hardcastle, that the king had said to some of the people of that place, who had been to Latakoo, that if the Missionaries should come again, he would receive them. They accordingly went; but found that the king was gone from home, with a hunting party of ten or twelve hundred men, and would be absent about a month. The people would not attend their worship, not having, as they concluded, the sanction of the King. The Missionaries not having a sufficiency of provisions for continuing there until the King's return, were obliged to retrace their steps to Griqua town.

Soon after their return, Mr. Read arrived with six waggons, and intended shortly to proceed to Latakoo, and to use his influence with Mateebe, to permit the Missionaries to settle near him; but if this should not be allowed, he designed to form a station at the Krooman River.

Intelligence of Mr. Read's arrival at Latakoo may be expected shortly.

Report of the Deputation (the Rev. D. Bogue and the Rev. J. Bennett) from the Missionary Society to the Netherland Society at Rotterdam, &c. with a view to advance the interests of the kingdom of Christ in the World. (Continued from our last.)

Your deputation considered itself charged also to inspect the condition of Brabant and Flanders, in order to report what might be done for the diffusion of the light of the Gospel in that part of the kingdom of the Beast. Our attention was first directed to Antwerp. This magnificent city bears strong marks of decay, but on every hand we saw the efforts of the priests to revive the reign of superstition. New Virgin Marys with the holy child in their arms, at the corners of the streets and markets, now occupy the niches which had been emptied by the French.

We were informed, that the priests looked most narrowly after the people, to keep them from reading the books or hearing the sermons of the Protestants. While the British troops were here, a worthy Clergyman preached in the Citadel, much to the edification of the English, who may be about 60 in number: as he is now removed, they are without any minister; though some hope is entertained by many of them, that through his means another may be sent by the Bishop of London. Others among them, however, have been led to wish that a Minister may be sent, who accords with the Calvinistic Presbyterian Church of Holland, and who might receive a salary from the Dutch Government. There is a Dutch Minister now preaching to the troops; but though this in some degree serves the cause of Protestantism, it is of no use to the English, who are still as sheep without a shepherd.

The public places of worship betray all the gloomy horrors of Popery, while they display the zeal of the priests to heal the deadly wound of the beast. Masses are said at many altars, from 5 in the morning till noon, in the cathedral; but even if the service were not in Latin, it would afford nothing to the minds of the people, for it is muttered in so low a tone, that those who are nearest cannot hear a word. The tinkling bell, and the elevated host, alone announce the progress of the Priest, and warn the people to fall down and adore. A bundle of candles burning in one spot, and a proclamation of the Pope announcing a jubilee, particularly attracted our notice, and made us sigh over the darkness of the land, crying, 'Come Lord Jesus, come quickly, and destroy the man of sin by the spirit of thy mouth, and the brightness of thy appearance.'

From Antwerp we went to Malines, or Mechlin, which is another magnificent spacious city, wholly given up to idolatry. We visited the cathedral, which is rich in all the furniture of the ancient heathen temples; gold and silver, images and pictures. But the true glory of the Christian church, the preaching of the cross, 'with the Holy Ghost sent down from heaven,' is here, alas! not known. The dumb show of ceremonies, the silent mummery of the mass, is put for the whole of religion. The archbishop of Malines, we were informed by the governor of one of the towns, set himself up so furiously against the religious toleration which the new constitution affords, that he refused to take the oath of allegiance to the king, and endeavoured to inflame the rest of the clergy. He has therefore been removed, and a more moderate man seated in his archiepiscopal throne. There is at this time a negociation carrying on between the King of the Netherlands and the Pope, on the subject of toleration in this kingdom.

From Malines we went forward to Brussels. On our approach to the city, we saw upon the right of the road, the celebrated palace of the late Archduchess, which is usually called Lacken. It is now fitting up for the residence of the Prince of Orange and his Russian Princess. Their residence, it is hoped, may be useful to Brussels, as the presence of a Protestant Prince may inspire with courage the Protestants, who are too apt to be intimidated where Popery reigns. The city of Brussels is supposed to

contain at least 80,000 souls. We first inquired for Mr. Charlier, who was described to us by the friends at Rotterdam, as a recent convert from the spirit of the world, who preached with much zeal. We could not find him out on the Saturday evening, and on the Sabbath morning, when we went to the place where he preaches, we found it shut up, for painting. Mr Charlier himself was at Maestricht, attending a synod of the Protestant Clergy. The building which is called the French church, is a part of the ancient palace of the Princes of Brabant. It is handsome and spacious. The flock of Mr. C—— is formed by an union of the Lutheran and Reformed Congregation, to whom he preaches a sermon one Sabbath in French, and the next in German. The other parts of the Sabbath are given to a Dutch minister, and a Wesleyan from Jersey, who is said to preach in broken English. Finding that the letters which had been sent to Mr. Charlier, could not procure us access to any pulpit in Brussels, we went in quest of an English lady, who had written on behalf of Brussels, as a field of usefulness, and whose family Mr. Bennett knew in Yorkshire. But not succeeding, after all our inquiries, we then sought out a Swiss gentleman, of whom we had heard, and with him spent the morning in close argument, for we found him, as it appeared to us, a disciple of William Law, or Jacob Behmen, abandoned to mystical inspiration, to the neglect of the sacred Scriptures; believing that those who depart in their sins, and even devils also, may be saved in some unknown way in some future period, it of course appears less necessary to use every exertion to diffuse the saving knowledge of Christ. We departed, deeply afflicted that such notions should have taken possession of the few thoughtful persons in this dissipated city. For it is not from the disciples of Jacob Behmen, that we must expect benefit to the world.

In the latter part of this day we sought out some English residents at Brussels. One lady, who had been a member of the Church under the pastoral care of Mr. Rance, at Hackney, we found; and from her received a pretty full and candid account of the state of affairs among the English. The far greater part of our countrymen there, have gone in pursuit of the pleasures of this world; and they would wish for a Minister like themselves, conformed to the world, who would preach one part of the Lord's day, and join them in parties of pleasure all the rest of the day. There are, however, several Baptists, who met together for social worship, waiting for a Minister of their own sentiments. But before such an one could be sent them from England, a preacher in the Wesleyan connexion, who had visited Brussels, was invited to occupy their place of assembly, which he accepted. Soon after, a Calvinistic Baptist coming over, the difference in their sentiments occasioned a division, and both of them have now left the city: the Calvinists meet in a room for prayer and reading, and those who are of different sentiments hear the Minister from Jersey.

In Brussels we were much affected by the sight of a Papal indulgence stuck up at the doors of the Churches. It declared, that His Holiness, in compassion to the faithful, had resolved to open the treasures of the Church to their aid, and had therefore determined to give a plenary indulgence to all those who after confession should visit the shrine of a certain saint, at the church of Halle, in the diocese of Malines. Many were reading the proclamation with deep attention, and some were sighing; but whether in desire after this remission of all their sins, or in pity for the poor deluded souls who trust to such methods of pardon, we could not ascertain. As for ourselves, we returned lifting our hearts to heaven, that the Lord Jesus would chase away this gloomy darkness, and wipe from his religion this foul blot, which has obscured its glory, and rendered it, in some respects, the worst species of idolatry with which the earth has ever been cursed.

(To be concluded in our next.)

Extract of a Letter from Mr. Schmelen, to the Rev. J. Campbell.

South Africa,
Bethany, Great Namacqua Country,
May 18, 1816.

DEAR SIR,

I RECEIVED your letter, in which you mention, that I have not particularly described the situation of our station at Klipfountain, now called Bethany. Warm Bath is about eight skaffs (or stages) to the south-east of Bethany, if you travel on an ox, but that road cannot be travelled with a waggon, being so mountainous.

The Fish river runs from north to south. It rises in the Damara country, and empties itself into the Great, or Orange river, four or five scaffs from the mouth. In the dry season it does not run, but consists of a number of pools, which are never dry, and are said to contain abundance of fish, of the same kind as those found in the Great river, which the Namacquas go in the dry season to catch with nets made of small sticks. High mountains are on both sides of the river, which decrease in size as you ascend to the north; and where I saw it, beyond these, the ground is

level. Trees, the same as those you have seen on the Great River (the mimosa, &c.) grew on both sides of it. In the rainy season it appears to be as large as the Great River, and the pasture near it is reported to be better. I mean to explore it, so soon as I can get my waggon repaired, in search of some part of it which may be led out to water the adjoining land.

One of our converts, who once made a journey to the Damara country, reports that he had seen a place containing several large fountains, contiguous to each other, where he thinks a town might be built, but does not know what distance it lies from the Ethiopic Ocean. It is near the Gonaagga country.

I hope the Directors will soon send a pious young man to assist me in this dark corner. Remember me and my people in your prayers.

I am yours,

H. SCHMELEN.

Several ministers having expressed their unwillingness to preach in London at the Anniversaries of the Missionary Society, because it was expected that their sermons must necessarily be printed, the Directors have determined that, although they shall continue to request the publication of the sermons as before, yet that the printing of them shall be entirely optional with the preachers.

The thanks of the Directors are hereby presented to W. F. for his hints respecting finding water in Africa; they will be attended to.

—— to a venerable Clergyman, for a copy of a valuable Comment on the Bible, for a Missionary library.

—— to an unknown friend, for the gift of Clarke's folio Bible (1690), and the 1st Vol. of Dr. Goodwin's Works, for the use of the Missionaries.

—— and to Mr. John Jackson, of Evesham, for a present of 6 doz. best black lead drawing pencils for the South Sea Mission.

A friend suggests, that if ministers, who are connected with the Missionary Society, would have the goodness to intimate from their respective pulpits, that the donation of books for the Missionary stations would be highly acceptable, and if brought to their vestries, would be forwarded to the Society's office in London, a very considerable number would be obtained. The Directors will certainly be obliged to any minister who may think proper to adopt this method.

NOTICES.

The next Anniversary of the Auxiliary Missionary Society for the Counties of Leicester, Derby and Nottingham, will be held at Derby, on the Wednesday in Easter week, the 9th day of April.

The Annual Meeting of the Devonshire Auxiliary Missionary Society will be held at Ashburton on the same day. Mr. Bogue and Mr. Rooker are expected to preach.

The Annual Meeting of the Dorset Auxiliary Missionary Society will be held at Lyme, on the same day. The Rev. T. Eastman, of Stalbridge, and the Rev. T. Wells, of Wareham, are expected to preach.

MISSIONARY CONTRIBUTIONS.

[*Collections and Anonymous Contributions only, received from 16th Feb. to 16th March, inclusive.*]

Somerset Auxiliary Missionary Society, by Mr. W. Cayme, Treasurer.

	£.	s.	d.
Barton, St. Davids. Rev. W. Reynolds, and Congregation	2	0	0
Bishopshull. —— S. Greatheed	2	10	0
Brewton. Mr. J. S. Ward, and Penny a week Society 3 16 10			
Collected at the doors 9 11 9			
	13	8	7
Carried forward..	17	18	7

Brought forward..				17	18	7
Fulwood, Sundries, by Rev. T. Golding....	8	6	3			
Deposited in the Hon. Mrs. Wellman's Missionary House	7	8	2			
				15	14	5
South Petherton. Rev. J. Bidlake, Congregation, and sundry Friends.....	10	12	0			
Juvenile Subscriptions.....	1	10	0			
				12	2	0
Milverton. Rev. W. Blair and Congregation				1	0	0
Milborne. —— W. Paige and ditto.....				2	15	0
Taunton. —— J. and R. Tozer, and ditto, (penny a week).....				8	0	0
Wellington. —— J. H. Cuff, and ditto.....				4	0	0
Wincanton. —— T. Mountford, and ditto.....				4	0	0
Wiveliscombe. — J. Buck, and ditto, and Penny-a-week Society.....				3	0	0
Yeovil. —— R. Taylor, and ditto, and Penny-a-week Society...				5	0	0
						73 10 0
City of Lincoln Missionary Society, Mr. James Lupton, Treasurer,						10 0 0
Penny-a-week Society, connected with the Congregation of the Rev. Peter Edwards, Wem.....						9 9 0
Bristol Juvenile Missionary Society, by Mr. Jos. Talbot, Treasurer,						30 0 0
Auxiliary Missionary Society, at the Rev. Mr. Kemp's Chapel, Swansea. Mr. John Matthew Voss Treasurer.....				33	0	0
Contributions from Morriton, near Swansea, by Mr. W. Bevan, Treasurer.....				7	0	0
						40 0 0
Collection by the Associate Congregation of Colerain, by Rev J. Hunter. Irish 19*l.* 10*s.* 0*d.* English						17 0 0
Rev. John Whitehouse, and Congregation, Dorking.....						10 0 0
Elgin, (N. Britain) Auxiliary Missionary Society, by Rev. Niel M'Niel, Secretary.						10 10 0
A Lady, by Rev. Mr. Washbourn.						1 1 0
A Friend, late of Chelmsford						5 0 0
Penny Society, at Chalfont, Berks, by Mrs. Chandler						1 3 0
Legacy of Mr. Samuel Bracey, late of Bishopsgate-street, London, by Mr. James Powell, Executor....				20	0	0
Duty deducted....				2	0	0
						18 0 0
Juvenile Society, at Providence Chapel, Great Yarmouth, Rev. T. Sharp.....						4 0 0
H. H.....				10	0	0
H. H.....				5	0	0
						15 0 0
Chorley branch Missionary Society, by Mr. R. Cunliffe, jun						28 2 0
Ebenezer Sunday School, Chatham, by Mr. Hopkins.....						6 4 0
Cork Missionary Society, by Mr. W. C. Logan, Secretary...						20 0 0
Gloucestershire Auxiliary Missionary Society, by Mr. O. P. Wathen, Treasurer:						
Forest Green Chapel				14	16	10
Friends at Tewkesbury	8	6	6			
Donation in consequence of the horrid cruelty of the Brahmin, described in the Supplement of the Evangelical Magazine for 1816	5	0	0			
				13	6	6
A Member of the Committee of the Gloucestershire Auxiliary Missionary Society, being a voluntary fine for non-attendance at the Committee.....				2	2	0
Subscriptions and Donations.....				13	9	4
						43 14 8

Friends at Worthing	0	6	0
Part of a Penny-a-Week, and other Subscriptions by the Calvinistic Methodists at Trevine, Pembrokeshire, by Mr. David Davies, Treasurer	20	0	0
Paisley Missionary Society, Mr. James Carlile, Treasurer	100	0	0
Whitehaven Auxiliary Society, by Mr. Alexander Spittall, Secretary	12	14	6
Wells-street, branch of the West London Auxiliary Missionary Society, by Mr. Lyall	19	0	0
Swindon (Wilts) Bible Association, by Rev. Geo. Mantell	5	0	0
Missionary Association at Ware, Herts, by Rev. G. North	9	0	0
A few Friends, by Rev. J. Phillips, Clapham	12	0	4
Legacy of Mrs. Sheldon, late of Tottenham Court Road, by Mr. Maberly, Executor 100 0 0			
Less by Duty 10 0 0			
	90	0	0

POETRY.

HYMNS FOR SUNDAY SCHOOLS,

After Sermons for their Benefit.

I.

And will the God who reigns on high,
Who form'd the earth, the sea, the sky,
Make *us* the objects of his care,
And kindly listen to our prayer?

Will He, the great and heavenly King,
Whose glory saints and angels sing,
Regard our poor and simple lays,
While we attempt to sing his praise?

Yes God, that God who reigns above,
Tho' strong in power, is rich in love;
His care will all our wants supply,
His ear regard our feeble cry.

And tho' before his heavenly seat
Ten thousand saints and angels meet,
He loves to hear the infant's voice
In humble, cheerful strains rejoice.

Then will we trust his tender care,
And bow the knee in heartfelt prayer;
Then will we often seek his face,
Confess our sin, and ask for grace.

Then will we praise his glorious name,
Then will we try to spread his fame;
Sing of the Saviour's dying love,
And hope, through Him, to dwell above.

CONGREGATION.

Former of earth, and sea and sky,
Receive their prayers, their wants supply:
Almighty Sovereign, Heavenly King,
Kindly accept the praise they bring.

II.

Dear Saviour! hear our feeble cry,
Regard our humble prayer;
To thee for mercy children fly,
For children are thy care.

Preserve us, lest we go astray
In paths of sin and shame,
Forsake our guides, and lose our way,
And feel the quenchless flame.

When we are told of future peace,
And shown the heavenly road,
O may our efforts never cease,
To reach the blest abode.

Does not thy love their hearts inspire,
Who teach, and weep, and pray?
Then grant them all their kind desire,
Nor cast our souls away.

And since we trust thy power and grace,
And cannot trust in vain,
Let us behold thy smiling face,
And life and joy obtain.

CONGREGATION.

Dear Saviour! hear their feeble cry,
Regard their humble prayer;
And when to Thee these children fly,
Make them thy tender care.

S. M. B.



Bloodf.

Rev.d Clement Perrot.
Guernsey.

Pub.d by Williams & Co Stationers Court. 1.st May 1817.

THE

EVANGELICAL MAGAZINE

AND

Missionary Chronicle.

MAY, 1817.

MEMOIR

OF

JOHN TYLSTON, M.D.

DOCTOR Tylston was born at Whitchurch, in Shropshire, March 15, 1664, of parents eminent for piety, and every virtue that adds lustre to the Christian character. They trained him up in the nurture and admonition of the Lord; and witnessed in his early conversion the fruit of their labour and supplications. Who can describe the honour—the blessedness of those, who, adopting the words of Obadiah, can say, 'I fear the Lord from my youth?' In regeneration, the divine image is stamped upon the soul, and a right direction given to the impetus of the mind: a direction in which it will continue to move through time, and to all eternity.

When a boy, he manifested such diligence in the pursuit of learning, as raised high expectations of future eminence. After quitting school, he resided with the Rev. Mr. Malden *, at Alkington, near his native place, under whose tuition he perfected his skill in the Greek and Hebrew tongues.

Soon after Mr. Malden's death, he was admitted into Trinity College, Oxford; where he had Dr. Sykes, the Reverend Margaret Professor of Divinity, for his tutor. His brilliant talents, adorned by a deportment in all respects exemplary, soon attracted the notice of Dr. Bathurst, then President of the College, whose able directions much assisted him. When about Bachelor's standing, his inclinations suggested the study of Physic as the employment of life; and having, by an acquaintance with Natural Philosophy, laid a good foundation for medical inquiries, he speedily turned the course of his reading into that channel. Literary pursuits, too often chilling to devotion, did not render him less attentive to the exercises of godliness; and as he was stimulated in his researches by pure motives, so he consecrated all his acquirements to the service of Christ.

After he left College, he removed to London, where he studied industriously under the gui-

* 'A man of great learning, an excellent Hebrician, and of exemplary piety. The relics of so much learning, piety, and humility, I have not seen this great while I did in one grave He died May 23, 1681.' His character by the Rev. Philip Henry. See the Rev Matt. Henry's Miscellaneous Works, Messrs. Burder and Hughes' Edition, p. 76.

dance of Sir Richard Blackmore. His fame reached the learned Dr. Sydenham, who not only admitted him to his most familiar friendship, but opened to his access the invaluable treasure of observations which, by many years extensive practice, he had amassed.

In the beginning of the year 1687, he went, accompanied by the Doctor's son, to Aberdeen, and received from that University, with peculiar marks of respect, the degree of Doctor of Physic.

On his return, he commenced his professional career at Whitchurch; and, though young, quickly obtained celebrity. Soon afterwards, he was united in marriage to Katherine, the second daughter of the renowned Philip Henry.

At the earnest request of many friends in Chester, he quitted his native town for that city, in the year 1690, and by successful practice continued to increase in fame.

Having thus traced his life to its last scene, it may be edifying to point out more particularly the features of his character, and therein much that is instructive.

His mental powers rose far above the ordinary standard. In the prosecution of any inquiry, he exercised a patience of thought truly manly and admirable, regarding the opinions of others, rather as guides to direct, than authorities to govern, the efforts of his own mind. After his attainments became very considerable, such was his thirst for knowledge, that he redeemed for study all the time his professional engagements would allow. His closet and books were to him 'what the counting-house is to the industrious merchant, or the laboratory to the successful chemist.' The writings of antiquity, especially those of Cicero, Seneca, and Plutarch, afforded him principal delight. In the Epistles of Pliny he took great pleasure, and shortly before his death, read with high satisfaction the works of Lactantius. Passages which illustrated any portion of Scripture, he transcribed into an interleaved Bible or other repository. He was accustomed also in perusing valuable authors to mark the most striking parts, that he might review them with more facility and advantage.

The medical profession is, confessedly, not only honourable, but a fertile source of blessings. Dr. Tylston, whether we consider the solidity of his qualifications, the extent of his benevolence, the continuation of his success, or the fervency of his piety, was no common ornament to it. The theory of medicine he had diligently studied, and by extensive practice had improved as well as augmented his knowledge. It was his desire to have published a Universal History of Epidemic diseases; and, could the plan have been accomplished, he hoped to have conveyed much information both rare and useful; but for want of necessary books, which he found it impossible to procure, he was obliged to lay it aside unfinished.

In practice he was as remarkable for charity to the poor, as for diligence, fidelity, and concern for his patients. He sometimes travelled far, gratis, to advise the indigent, with as much kindness and cheerfulness as the most generous and wealthy; and not only gave them advice, but frequently physic also. He wrote in his pocket dispensatory two portions of divine truth, as excitements to acts of beneficence. The one—'He went about doing good.' The other—'It is more blessed to give than to receive.' In the same book he wrote likewise the following excellent, not to say scriptural, remark of Pliny's: ''Tis most pleasant to

be kind to the grateful, but most honourable to be so to the ungrateful.' His frequent and earnest prayers on behalf of those he attended, as also for direction in prescribing, and for a blessing on what he administered, evinced a tender concern for their welfare, while they proclaimed an active faith in Divine Providence.

As the head of a family, prudence and virtue beautified his conduct. In the domestic circle he manifested a happy mixture of authority and love; and, in the education of his children, great wisdom and tenderness. The sacrifice of prayer and praise, though he was often prevented from observing a stated time, daily ascended morning and evening from his family altar. He constantly wrote the sermons he heard on the Lord's day, and in the evening repeated them, to the instruction and edification of his household. On the occurrence of any special providence, he frequently sought the devotional assistance of select friends, and for some years commemorated, in his habitation, by solemn praise, the recovery of his eldest son from a dangerous fever.

'I will sing,' said the pious Psalmist, 'of mercy and judgment: unto thee, O Lord, will I sing. I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.'

It was his excellence as a Christian that formed the basis of the superstructure we have admired, and rendered the whole stable, compact, and ornamental. Convinced of the importance and necessity of discovering the existence of faith by its fruits, he was assiduous in the practice of every good work. To the apostolic description of a citizen of Zion he often appealed, when pleading the cause of religion—'He that doth righteousness is righteous.' He was a man of prayer. The Scriptures he perused with unfeigned delight, and was influenced by their authority as a supreme rule. By frequent meditation he became conversant in an unusual degree with the instructive doctrines and sublime mysteries of the Gospel. When a subject particularly interesting filled his attention, he clothed his conceptions in writing. Many divine contemplations, on the Being of God, the truth of the Christian religion, the present darkness of mankind as to a future state, and other important topics, survived him, evidential not only of great erudition, but of an experimental acquaintance with the truth as it is in Jesus. His natural endowments, assisted by diligent cultivation, and increased by obedience to the Divine will, raised him to an eminence in wisdom and knowledge from which he viewed theological subjects with a comprehensive distinctness not to be expected by those whose minds, though stored with scriptural truths, remain uninfluenced and impure. Divine communion and holy practice, as they are inseparable from the true Christian, so they are friendly to his advancement in wisdom and understanding. 'If any man,' said the blessed Redeemer, 'will *do* his will, he shall know of the doctrine whether it be of God.' When the disciples were in doubt, they applied for information to their companion, who leaned on the Saviour's bosom.

The divine attributes and operations, both in providence and grace, were familiar themes to his devout and contemplative mind. God was the subject of habitual, gratifying *thought*; and as he had been enriched by the communications of his 'abundant mercy,' so he

delighted to speak as well as muse upon its free and infinite nature.

The rapidity of his growth in grace was, in the estimation of some, predictive of an early removal to the heavenly world. A body naturally feeble, and rendered more so by the animation of a spirit whose energies were too vigorous for its strength, added force to the expectation, and the event proved its correctness. On the 29th of March 1699, he was arrested by a violent fever, which he apprehended would prove a summons to the grave; but, committing himself with cheerful resignation to God as his Father, he remarked, for his own support and the encouragement of his friends —'What *we* will we think is best, but what *God* wills we are *sure* is best.' In the course of his illness he repeatedly observed, that when he reflected on his manifold failings and defects, he had reason to tremble at the thought of appearing before God in judgment, but added with an air of holy courage—'I trust to his infinite mercy, and the all-sufficient merits and mediation of the Lord Jesus.' During the final conflict, he was indulged, with one exception only, with settled peace. At that period he expressed great fears as to his everlasting state, and awful apprehensions of the wrath of God, but the storm quickly subsided, and a sacred calm ensued. 'The enemy came in like a flood, but the Spirit of the Lord lifted up a standard against him.'

He exhorted his son, with dying earnestness, to study the Scriptures, and make them the guide of his ways. He commended religion, appealing to his own experience, as the path of safety and enjoyment.

On one occasion he said—'I must not forget the church of God. Though it be a time of trouble in many places, yet those that are gone before, died believing that great things will be done for the church in the latter days, and so do I. Lord, do good in thy good pleasure unto Zion.'

As the time of his departure approached, the felicities of eternity were in a degree anticipated. 'Oh!' he exclaimed, 'the glorious mansions in our Father's house, and glorious inhabitants in those mansions — pleasures for ever more.'—'I know in whom I have trusted, and that he is able to keep that which I have committed to him.'

The last two days previous to his dissolution, though sensible and tranquil, he took little notice, but gradually declined; and on Monday night, April 8th, about 11 o'clock, finished, without a sigh or groan, his mortal course, in the 36th year of his age.

Sweet is the scene when virtue dies,
When sinks a righteous soul to rest;
How mildly beam the closing eyes!
How gently heaves th' expiring breast.
So fades a summer cloud away;
So sinks a gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore.

The following Tuesday he was interred in Trinity church, Chester, attended by multitudes testifying unfeigned sorrow and respect.

A funeral sermon was preached by the Rev. Mr. Newcome, of Tattenhall, his dear and intimate friend, from Phil. i. 21. 'To me to live is Christ, and to die is gain.'

An extract from the original manuscript of a letter written on the event, by Matthew Henry, to the Rev. Francis Tallents, will be interesting, whether regarded as an honourable testimony to departed worth,* or as affording suitable instruction under bereav-

* The only memorials concerning Dr. Tylston that have appeared, it is believed, in print, may be seen in the preface to the 3d edition of P. Henry's Life, and in the Life of the Rev. Matthew Henry, by Mr. Tong, p. 147. Edition 1716.

ing providences. 'I find it easy to say a great deal to aggravate the affliction we are under in the death of Dr. Tyleton, who we miss daily. What improvement I have made in learning, of late years, has been owing as much to my converse with him as to any one thing. He set an excellent example to all his friends, of serious piety. He was the ornament of our congregation, and a great reputation to us. We must own that God has a controversy with us, and would humble ourselves under this humbling providence. It should *silence* us that the will of God is done, but it should abundantly *satisfy* us (and it would so if we lived more by faith) that this providence was appointed to *fetch* one to heaven, and (I hope) to *fit* many for it. I desire to have death and the grave, heaven and glory, made more familiar to me. O that I could with humility and dependence upon Christ, and a holy contempt of this world, live in a believing expectation of the glory to be revealed!'

Shrewsbury. J. B. W.

A PUBLIC SPIRIT.

MAN is naturally a selfish being: sin has alienated his heart from God, and contracted it in relation to his fellow-creatures. While Adam continued in innocency, his heart was dilated by communion with God; and his affections were wide as the creation. In the heavenly world, selfishness is for ever unknown: God is all, and in all. The spirits of the just form a society, where sympathy is no longer a duty, and reciprocal acts of kindness are superseded by the general felicity of the whole. The image of God is completely restored; and all the passions to which selfishness gave birth, are extinguished for ever. In those nations where the Gospel is not known, or where it has not exerted its energies, man discovers himself to be under the dominion of a hateful selfishness: he moves in a narrow circle; his own interests, or reputation, are preferred to the general good of the society of which he is a member. If in any instance he practises self-denial, or steps out of his selfish track; if he voluntarily gives place to others, it is that he may extend his sphere of selfishness. Seneca talks of self-denial; and Cicero recommends a modest desire of fame: but did either of these two philosophers practise their own precepts? The former lived in luxury, and amassed a large fortune; the latter felt an unquenchable lust of fame, burning in his heart through life; so strong indeed was his thirst for reputation, that he could not write a letter of three or four lines without praising himself.

The ordinary run of Christians, who assume the name, without participating the spirit of religion, are strangers to Public Spirit. They may indeed follow the fashion, and throw their mite into the current of public benevolence; but in their hearts have never felt the expanding influence of the love of Christ: they soon relapse into their narrow principles, and are angry at themselves for being so liberal. 'A double minded-man is unstable in all his ways.' Having no fixed principles in religion, his conduct must partake of the fluctuations of his mind.—It may be, he may occasionally be foremost in every thing lovely and of good report; but as his motives are not pure, his exertions in the cause of Christ, at least while they bring no credit to himself, are impeded by the slightest opposition, or on the remotest probability of reproach. He prefers his good name to the honour of God, and to the salvation of his soul. He is an utter

stranger to the spirit which breathes in the declaration of Paul, *That he was willing to spend and be spent for Christ.*

The grace of God alone dilates the heart, and prepares the saint to be a public benefactor to mankind. In regeneration and conversion, old things pass away, and all things become new. The change is so great, that the person seems almost to alter his identity, to become quite a different person from what he was. He becomes a man of another spirit, his motives and ends in religion are altogether different from what they were. The Spirit of God gives a dilatation to his heart, and an impulse to his actions, to which he was formerly a total stranger. The love of Christ constrains him, impels him by a delightful necessity, urges him on in opposition to his former self, turns difficulties into inconveniencies, and inconveniencies into nothing. His eye is single—his aim is to act in concert with God himself in every branch of his work. He, doubtless, works out his own salvation with fear and trembling, as knowing that he cannot glorify God if he sever his happiness from the honour due to him; but he seeks not his own profit, but the profit of many, that they may be saved. Conscious of the danger he hath escaped, and of the power of divine grace on his heart, he becomes tremblingly alive to the eternal interests of man. A portion of that Spirit, which animated the Son of God in procuring their salvation, is infused into all his efforts to obtain that end. He pities, with the tenderest sympathy, every sinner he meets; he lifts his soul to God, in prayer, for him; and his compassion has no limit and no termination. Whatever station he fills—whatever are his talents, he fills the whole circle of his duty with the influence of the gospel. Every scheme, by which God may be honoured, and the best interests of men promoted, meets with his cordial acquiescence. He watches, with the solicitude of a person in earnest, every opening in providence, which may be an avenue to the souls of men, or by which his Saviour may be exalted on earth. Nothing is indifferent to him, which is connected with eternity. Every common occurrence is converted by his spiritual mind into an emblem of the grace and love of the Redeemer.

The saint, though he occupies a private station, is a person of a public spirit. He is a friend of God—he is, beyond measure, joyful when respect is shown to his God and Father—he is truly sorry when his laws are violated, or his goodness despised—he sighs and cries for all the abominations done in the midst of the land—he is a child of his family, being baptized into one body by one Spirit. All the gracious affections which work in the children of God are in operation in his heart. He is knit to Christ by faith, and to all the saints by a love which is without dissimulation. He is a part of a whole, of which Christ is the centre and animating principle. All believers, whether sitting on the throne in heaven, or fighting in this lower province of God's empire, are his brethren. His exertions all bear on the general good of the church—Jerusalem comes into his mind, though he be far off from the scene of remarkable operations; and more readily than his native country, when he is a sojourner at the ends of the earth. He prefers Jerusalem to his chief joy.—Zion, which is graven on the Redeemer's heart and on the palms of his hands, is also engraven on his heart; and more deeply engraved than Calais

was imagined to be by the persecuting Mary on her heart. His heart beats with joy when he witnesses, or hears, or reads of the prosperity of Christ's kingdom. For this prayer is made by him continually, and is the subject of his daily praises. News from every quarter of the Redeemer's empire are welcomed by him with a greater emphasis of feeling than the most exhilarating intelligence among men can produce. The joy of harvest, and of those who divide the spoil, is frigid, compared to the raptures of a saint.

These gracious feelings are expressed in the life of a believer.—Before God, in his closet, he protests that he is a child, and that the interests of religion are dear to him. His family bear witness to the earnestness of his prayers for the church.—His face is seen foul with weeping, when Zion is covered with a cloud in the day of God's anger; and, again, his countenance brightens when the word of the Lord has free course, and is glorified. Like the father of Hannibal, he makes his children, as it were, swear eternal vengeance against the enemies of Christ; they see him more deeply interested in the concerns of Christ's kingdom, than in any secular concern. By reading to them magazines, and other books of religious intelligence, he brings good news to their ears, and bids them rejoice with him. His neighbours are also invited to the feast; the hamlet is taught to sing; the village rejoices and rings with the sound of salvation, and they of the city triumph in God. As he cannot eat his spiritual morsel alone, nor monopolize his gracious privileges, he exerts all his ingenuity to diffuse the savour of the knowledge of Christ. Like his divine Master, he cannot be hid—his work is his delight; his labour his reward. If there be an ignorant soul in his vicinity, he endeavours to teach him, or to afford him the means of instruction.—If there be an infidel or a profligate, he cannot be at rest till he brings them in the Saviour's way, praying that that grace which conquered himself, may exert its energy upon them. To the widows around him he imparts intelligence, which will cause their hearts to sing for joy. The cottages of the poor are his favourite haunts: there he talks of the love of that Saviour, who for our sakes became poor. The afflicted frequently reckon his feet beautiful, as he approaches their beds of languishing, with good tidings on his lips. The hoary-headed sinner trembles in his presence, and young debauchees hide themselves. Every avenue to the gospel of God he carefully opens. His prayers, his purse, his books, his time, and his very life, are all consecrated to the service of that God, who gave his Son for his ransom, and his Spirit for his comforter and guide.

Perthshire. S. G.

To the Editor.

LETTER FROM DR. AYSCOUGH, TUTOR OF HIS PRESENT MAJESTY, TO DR. DODDRIDGE.

SIR,

THE following letter was written by Dr. Ayscough, Dean of Bristol, to Dr. Doddridge; and I am sure is so replete with loyalty and truth, that you will admit it in your Magazine. Dr. A. was appointed Tutor to his present Majesty, and to several of his royal brothers. Will it not be a pleasing reflection for thousands of your readers, that His Majesty was first instructed by the writings of so great a man as Dr. D. I am, Sir, your's, &c.

Gerard Street, Feb. 16, 1744.

GOOD SIR,

I REALLY am ashamed when I look on the date of your letter, to think how long I have left it

unanswered; I will not make excuses, but choose rather to own myself to have been to blame, and to promise to be better for the future. After so frank a confession, I hope you will think my penitence sincere. But though I omitted answering your letter, I must do myself the justice to say, I did not neglect the business you wrote about in it. I presented your last book (the Rise and Progress of Religion, &c.) to Her Royal Highness, and ought long enough ago to have acquainted you with her most gracious acceptance of it; and that I was commanded to return you her thanks for it. There is indeed such a spirit of piety in it, as deserves the thanks of every good Christian: pray God grant it may have its proper effect in awakening this present careless age, and then I am sure you will have your end in publishing it. I am obliged to you for your kind congratulations on the honour His Royal Highness has lately done me, in trusting me with the education of his children. I am truly sensible of the difficulties, as well as the advantages, of the station I am in. A trust of such importance to posterity, is a charge which I have not only on my mind, but on my conscience. I hope God will enable me to go through it with success: and I think I have a right to call upon every good man and lover of his country for advice and assistance, in the discharge of a duty, on which the public good so much depends: and as you have been so much concerned in the education of youth, I shall always be glad to receive any advice and instructions from you; which I desire you to give me freely; and I promise you, it shall be most friendly received. I thank God, I have one great encouragement to quicken me in my duty, which is, the good disposition of the children intru ted to me: as an instance of it, I must tell you, that Prince George (to his honor, and my shame) had learnt several pages in your little book of verses, without any directions from me: and I must say, of all the children (for they are all committed to my care) that they are as conformable, and as capable of receiving instruction, as any I ever yet met with. How unpardonable then should I be in the sight both of God and man, if I neglected my part towards them: all that I can say is, that no care or diligence shall be wanting in me; and I beg the prayers of you, and every honest man, for the Divine blessing on my endeavours. I am, good Sir, with great truth and regard,

Your affectionate friend and
Humble servant,
FRANCIS AYSCOUGH.

TO SEAMEN.

TO THE EDITOR OF THE EVANGELICAL MAGAZINE.

SIR,

OF late, good news pours in so fast from many a far country, and particularly from the islands in the South Sea, that I almost doubt whether any thing I can communicate will interest your readers. Perhaps I ought to have taken this step long ago; for we know a dark cloud did overshadow the South Sea Islands for a long time, and that the gloom had almost produced a despondency in some minds, as to the propriety and duty of persevering in a mission so long carried on in that part of the world with so little apparent success. Prayer has, however, at length been answered; and now, when we cast an eye towards those islands which hitherto sat in darkness and in the shadow of death, we behold not only the day dawn,

and the day-star enlightening their summits, but the Sun of Righteousness is evidently arising, and ere long, we trust, his mid-day beams will penetrate every valley and enlighten every dark part of that side of the earth—Yes, sir, the wilderness is beginning to blossom as the rose, and the idols are literally, in many instances, consigned to the moles and to the bats. For this, let Christians of every name and country laud and magnify Him who speaks and it is done, who commands and his work stands fast. But, sir, in the darkest and most forbidding period of the missionaries' labours in the South Sea Islands, I feel confident the Lord was blessing their work in a variety of instances, never to be fully understood by us until the dark glass through which we now see so imperfectly is removed, and we see face to face. Much of this soul-refreshing knowledge remains to be communicated in that kingdom, where the redeemed are to know even as also they are known. As, however, every little intimation of the before unknown gracious dealings of the Lord, is acceptable to the real Christian, I have taken the liberty of transmitting a letter which I received some years ago from a seaman belonging to the Ganges 74, who had been brought to a saving knowledge of God at Otaheite, and whose subsequent life and labours were at once an ornament to the Gospel, and highly useful to those about him. It is now nearly eight years since the Conqueror, of which I was then lieutenant, entered the Tagus, where we found the Ganges and some other ships. Such of your readers as may have perused '*The Retrospect*,' will have learned what little efforts were made to communicate the Gospel of Christ to the Conqueror's crew, and in what manner I occasionally distributed copies of the New Testament in the languages of those countries which we visited. On my last leaving England, I had received a small supply of English Testaments for any occasional emergency. It was not long after we anchored in the Tagus, that I learned there was a pious man, named John Clark, who was doing much good by his truly Christian labours on board the Ganges; but that his shipmates were very destitute of the word of God and religious books in general. I therefore took an early opportunity of sending about 20 Testaments, a quantity of the Religious Tract Society's publications, and some few evangelical works from my book-shelf, directed to Clark, and accompanied with some lines of admonition to himself and his little party, urging them to perseverance in every good word and work, that the Gospel might be honoured by those who saw the fruits of holiness and peace in its possessors on board his ship. In return, poor Clark sent me the letter which I have now transmitted to you, little expecting it would survive till this time, and still less thinking that it would ever appear before the public. Its grateful, fervent spirit, and its honest, intelligent language, will, I think, pave its way to the hearts of some, and also shew that in the dark and cloudy day the Lord was at work at Otaheite, and carrying on his own cause, though not just in that channel that his servants were dictating in England. In consequence of the statement of Clark's second postscript, I sent him my own octavo Bible; and I believe it was more acceptable than a Spanish galleon of dollars would have been. I never had an opportunity of seeing him. He wrote me another letter, about six weeks after the first, and shortly after that date

our ships were separated far apart; so that I had no further means of hearing how the work of God went on. Nor do I know whether Clark lived to see peace once more restored to his country, or whether he left his situation in the Ganges for a throne of glory in heaven. But this I know, that his whole conduct was so reported of, as justly to put many professors to the blush, who live in the very centre of Gospel privileges and Christian helps without manifesting one half of his zeal for God and love to mankind—and oh how certain it is, that the conduct of John Clark will hereafter rise in judgment and condemn thousands, who like him have gone down to the sea in ships and occupied their business in great waters, but who plead their profession as seamen as an excuse for totally neglecting the concerns of the soul and another world!

Should but one seaman read this paper, and examine John Clark's letter, which accompanies it, let him pause for a few minutes and ask himself, how he expects to be acquitted at the last day?—Let him for a few minutes suffer the word of exhortation——

Seaman—I know all thy excuses will be vain, when God enters into judgment with thy soul. I, who now address thee, have sailed on the bosom of the ocean for 13 years without any intermission, and therefore I know all thy difficulties and temptations. Thou hast not all the advantages of the means of grace with thy brethren on the shore, but thou art equally near to the God of Grace. Thou hast not quite so many Christian instructors as those who dwell on land, neither hast thou so many dreadful tempters and temptations about thee as they have.

Perhaps thou wilt plead, that no man can be good on board of a ship—that when a man is continually surrounded by scoffers and swearers, it is impossible for him to act like a Christian. All these pleas will fall to the ground when the soul of John Clark shall stand before thee in heaven. He had all the difficulties to contend with, which have opposed, or can oppose thee, and yet he lived as a Christian; he learned the will of his heavenly Father, and he performed it, not only in walking before God and man in being righteous himself, but in intructing others in the road to heaven. He occupied with the talent he had received, and the Lord blessed his labours. His soul was happy in the possession of a well-grounded hope that ere long he should be with that Saviour, whom having not seen he loved; and he looked forward to the hour of his death as the beginning of a life of joy unspeakable and full of glory. Seaman! hear me for a minute more.—Thou hast many little opportunities to read thy Bible, and Bibles are far easier procured now than when I was at sea. If thou dost not read the Bible, and pray over it, thou wilt live and die ignorant of the only true God, and ignorant of Jesus Christ whom he hath sent. Thou hast many opportunities of seeing the mighty wonders of the Lord in the ocean that rolls under thy feet, and in the storm which howls over thy head. Thou canst not have been long at sea without having experienced many clear and positive proofs, that the hand of God has been put forth, and that it has snatched thee from the jaws of death on many occasions. A merciful God has been continually about thee, and

> Oft hath the sea confessed his power,
> And gave thee back at his command;
> It could not thy poor life devour,
> Safe in the hollow of his hand.

And now what doth the Lord require of thee? He requires, that thou shouldest acknowledge his

past mercies; that thou shouldest confess all thy past sins with sincerity and godly sorrow; that thou shouldest pray for the blood of Christ to blot them out, to give a full pardon for the past, and to root out the love of every sin from thy heart, and fill it with all holy desires, with love to God, and with peace and good-will to men, for the rest of thy life. This is what God requires of thee; this is what must be experienced by thee in thy lifetime; otherwise, John Clark and many others will rise in judgment to thy condemnation; and when thy body is cast into the sea, and is sinking to the bottom of the deep, thy soul, thy never-dying soul will be cast into hell, and be sinking in everlasting misery!

Yours,

R. M.

'On board H. M. S. Ganges, February 21, 1809.

'Dear and Elect,

'According to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ, grace unto you and peace be multiplied for this kiss of charity that you bestowed on us in this unexpected time. O how it fills my soul with joy to think how gracious our heavenly Father is to us, by stirring up in you that heavenly mind to bestow so liberally on me, that is so unworthy of the least of all God's mercies! But, in so doing, you make your light so shine before men, that they, seeing your good works, will glorify your Father which is in heaven, for glory and praise is his due. Therefore let us endeavour to glorify him in our body, and in our spirit, which is God's. The first Testament I gave was to one of my young friends, which brought from his eyes a flood of tears; and shortly after, I saw him on his knees pouring out his soul to God; and at night, he prayed in public for the prosperity of your little Zion. Oh what a good master is Jesus of Nazareth! Oh that he may make us his faithful servants unto our life's end, for his wages is eternal life! Oh how unworthy am I of the least of his mercies! I often stand astonished at God's free grace in Christ Jesus, and I may truly say, that I am a wonder unto many, and even to myself; but God is my strong refuge, for it has proved a great blessing to me and to others that I came into this ship. When I first came on board, I was much distressed about my own salvation; now I can say my salvation is sure, and blessed be the name of my dear Redeemer, who hath brought up my feet out of the miry clay, and set me upon his gospel rock, and established my goings, and put a new song into my mouth, even praise unto God. I have met with many difficulties, but Christ is my strong refuge. We have no place but my birth to meet in; and I have met with a great deal of persecution, but these things don't move me; neither count I my life dear unto me, so that I may but finish my course with joy at the last, and hear that blessed word from my Saviour, saying, Well done, good and faithful servant, enter thou into the joys of thy Lord.

Dear Sir, I should be glad to see you, that I might receive some instructions from you; but if it cannot be, I must be content. There is with me about 17 or 18 that I trust love the Lord in sincerity and truth, and join with me in love to you and yours, and bless and thank you for so many good books. I brought a great many books with me from Otaheite; for

I belonged to a South seaman, and God, who is rich in mercy, brought our ship to that island through bad weather, (oh blessed bad weather for me); and there God was pleased to reveal himself to me in the Son of his love, by his blessed Gospel, and hath ever since, by the power of his Holy Spirit; so that I stand this day as a monument of God's free grace and unmerited mercy. Glory be to his holy name, for his tender mercies are over all his works. O help me to praise him for his loving kindness to the children of men, and let us say, with holy David, 'this God is our God for ever and ever, and shall be our guide even to death.' So prays your unworthy, but affectionate servant, and yours at command,

'JOHN CLARK.

'N. B. A man came to me last night, and told me, that he was sail-maker of the Iris, and that he had been informed, by one of my shipmates, that I had some religious books; in consequence of which he explained himself to me, and told me there was none on board the ship he belonged to, and asked me if I would give him one or two in trial; to which I asked him what he wanted with them: his answer was, that he wanted to serve God, and likewise know how he might be saved. At which time his boat came, and he was called away; upon which came one of my friends, and asked our conversation. I told him. He said, then no doubt but God had heard and answered your prayers. He having seen your valuable letter, (alluding to your prayer in your last), of the books being useful to many, I purposed giving a New Testament, and Doddridge's Rise and Progress of Religion in the Soul, with a few tracts: the two first proved very useful after my leaving Otaheite. I intend to speak to him to-day, God willing, and to point out to him that blessed and once bleeding Jesus, that is now exalted to be a Prince and Saviour; and O may he find that God whom he seeketh, on his throne of grace, a reconciled God to him, through the sufferings of his dear son Jesus!—Amen.

'N. B. Sir, I brought three Bibles with me, and with the frequent reading, and what I call good use been made of them, they are almost illegible; by reason of which I applied to our chaplain for one, which was granted, and had the use of it for three or four days; at which time he sent for it, and had it again. I asked his servant to ask his master whether he knew if I could buy one on shore, and when he returned he told me his master did not know.'

ANECDOTES.

ELIZABETH WESTON, a young girl, was presented to king James the First, as an English prodigy, because she was deeply learned. The person who introduced her, boasted of her proficiency in ancient languages.—'I can assure your Majesty,' said he, 'that she can both speak and write Latin, Greek, and Hebrew.' 'These are rare attainments,' said James, 'for a damsel: but, pray tell me —*Can she spin?*'

THE Rev. Daniel Rogers, in the last century, is characterized as a man of great parts, great grace, and great infirmities. One of his contemporaries would often say, 'Brother Rogers has grace enough for two men, and not half enough for himself.' He used to accuse himself of cowardice and want of fortitude in the cause of God. In the last year of his life he threw himself on the bed in great agony, with this expression to a person present—'Cousin, I would change with the meanest Christian in Whetherfield, that hath but soundness of Grace.'

OBITUARY.

MR. WILLIAM ROUSE,

Of Wigmore Street, London,

Was born near Camden, in Gloucestershire, in the year 1735. In early life he removed from the family of his father to the metropolis, where he was induced to hear the late Rev. George Whitfield, whose preaching was rendered instrumental of producing in his mind a deep conviction of sin, and leading him, by faith, to an humble, yet firm reliance on the pardoning mercy of God, through Jesus Christ. Under the ministry of that eminent man he was led to form correct views of those distinguishing doctrines of the gospel, which, while they humble human pride, exalt the sovereignty of divine grace; and having joined the society at Tottenham-Court chapel, he continued, during almost half a century, by a life equally unblamable and useful, to adorn his religious profession.

In the year 1761, he settled in the grocery business, in Wigmore Street, Cavendish Square, and continued in the same house until the time of his decease—a period of nearly 55 years. From hence it will be obvious, that the tenor of his life must have been so uniform as to preclude the record of any events calculated to awaken or gratify general curiosity. Here, however, the persevering steadiness of his Christian character, during so long a period, evidenced the reality of a religious principle, and the efficacy of divine grace, in a way perhaps superior to that in which they are evinced by individuals whose history includes remarkable vicissitudes: such being the constitution of the human mind, as to enable itself, by preparation and resolution, to meet great events, compass extensive undertakings, and endure severe trials, in a manner which, in appearance, approaches near to the effect of holy zeal and fortitude, and this really with less difficulty than the constant maintenance of a humble, dependent, and consistent deportment, through an extended series of years.

Although, as a tradesman, the deceased was much engaged in the active concerns of life, yet he found time to devote to the promotion of the Redeemer's cause. He was one of the most active and useful visitors of "The sick man's friend," connected with the chapel, from its establishment in 1784, until the weakness, arising from the advanced age of nearly 80 years, obliged him reluctantly to discontinue his labours. It is ascertained, that during the period of his connection with that institution he made upwards of *five thousand* visits, on its account, to families of the sick poor. For the office of a visitor of the sick, he was eminently qualified by his sterling piety—his venerable appearance—his humility of mind—his sympathizing manners, and the peculiar felicity he possessed in conversing on religious subjects, and in prayer; and there is satisfactory evidence, that in many instances he was made instrumental, through divine grace, in producing a saving change of heart and character.

In the year 1780, some circumstances having given him occasion frequently to visit Great Berkhamstead, in Hertfordshire, the total absence of gospel preaching in that place was brought under his consideration. From an holy zeal to diffuse the name of that Saviour, of whose grace he had been made an happy partaker, and, after due deliberation, he purchased a plot of freehold ground, and built a neat and commodious place of worship, which was opened in June in that year; and has ever since continued a great blessing to the town and neighbourhood. He also bought the house adjoining, as a residence for the minister. These purchases, together with the erection of the chapel, were *at his own expense*; and he continued a liberal benefactor to the place up to the period of his death.

In the evening of life, he afforded a bright example of the verity of the Divine promise, "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age; they shall be fat and flourishing." The holy and happy frame of his mind, when he had attained the advanced age

of fourscore years, appears from the following memorandum, found among his papers:—

'April 4th, 1815. I am this day 80 years of age. Surely goodness and mercy hath followed me all the days of my life.

'Thanks be to God for electing love: for his mercy endureth for ever.

'Thanks be to God, who gave me repentance unto life: for his mercy endureth for ever.

'Thanks be to God, who sent his Holy Spirit to regenerate me: for his mercy endureth for ever.

'Thanks be to God, who sent his Son to redeem me: for his mercy endureth for ever.

'Thanks be to God, who hath promised never to leave nor forsake me: for his mercy endureth for ever.

'Thanks be to God the Father, God the Son, and God the Holy Ghost: for his mercy endureth for ever.

'Thanks be to God, for giving me persevering grace until this day: for his mercy endureth for ever.

'These are some of the last words of William Rouse.'

The subject of this brief memoir possessed a remarkably firm and vigorous constitution; and, till upwards of 75 years of age, enjoyed almost uninterrupted health: from that time, however, his bodily strength began gradually to decline; and for the last nine months of his life, through rapidly increasing weakness, he was confined to his chamber. His mental faculties remained to the last unimpaired; and during this trying period his prospects into a future world were marked by the same uniform 'full assurance of hope,' which had been a leading feature of his Christian character, during a long series of years. He 'knew whom he had believed.' About three weeks prior to his decease, he enjoyed such an elevated state of religious feeling, as enabled him for one or two days almost to antedate the happiness of the heavenly state. Subsequently, this ecstatic feeling gradually subsided into that calm and uniform confidence in God, which during the whole of his illness supported his mind. On recovering from a fainting (which at the time was considered to be the immediate presage of death) he was asked if he felt the Lord's presence and smiles? he replied, 'Oh, yes! he hath said, I will never leave thee, nor forsake thee;' and then added the words of God by Jeremiah, 'Yea, I have loved thee with an everlasting love.'

Two or three days prior to his departure, on being raised up in his bed, he repeated the language of David, 'My soul waiteth for the Lord.' Much of a similar import which dropped from his lips, expressive of the tranquillity and holy confidence of his mind in the prospect of dissolution, might be recorded; and is suppressed only from a fear of extending this article to too great a length.

Two or three hours previous to his death, he repeated the first line of the hymn beginning, 'O come, thou wounded Lamb of God!' And soon after added, with remarkable emphasis, 'I am dying.' He then closed his eyes, and from that time his breath became gradually shorter, till the departure of the vital principle.

The solemn event, which deprived the world of this excellent man, was improved at his chapel, Great Berkhamstead, Herts, by its present minister, the Rev. Joseph Alcott, from Psalm xxxvii. 37. 'Mark the perfect man, and behold the upright, for the end of that man is peace;' and a Tablet (by Mr. Bacon) has been placed in Tottenham Court Chapel, bearing the following inscription, composed and left in writing by himself:

Erected
To the Memory of
MR. WILLIAM ROUSE,
Of Wigmore Street,
Called of God,
Under the Rev. George Whitfield,
And attended the Gospel
In this Chapel
48 years,
Died in the faith of God's elect,
(In the 81st year of his age, May 21, 1816.)

MISS DOROTHY JENNER,

Of Stroud, Gloucestershire.

THE character of Dorcas, as described in the ixth chap. of the Acts of the Apostles, was the basis of the discourse which the 'sorrowful, yet rejoicing,' pastor of the deceased delivered on the occasion of her death, before a numerous and mourning audience; on whose minds such impressions had previously been made by her moral worth, as led them at once to admit the truth and

justice of the parallel which was drawn between the disciple of Joppa and their lamented friend.

Dorothy Jenner was indeed '*a disciple*,' eminently distinguished by all the qualities which compose that character, such as, humble thoughts of her own attainments, an eager thirst after spiritual knowledge, and a diligent use of all the means for obtaining it of which she could avail herself, together with earnest and constant prayer for the aid of that heavenly Teacher without whose help she was well aware that means were inefficient. She seemed to be, in her own estimation, less than the least of all the disciples of Christ, and was desirous of receiving instruction from the youngest and the poorest of them. She was 'clothed with humility.'

And 'this woman,' like Dorcas, 'was full of good works and alms-deeds which she did.' To her power her friends bear record, yea, and beyond her power, she was ever ready to exert herself for the relief of the poor, and for the promotion of the cause of God. Every one of the many schemes of benevolence which came under her knowledge had her cordial approbation, and, to the utmost of her ability, her support. Indeed, to propose to her a practicable method of doing good was to confer on her a favour. She was one of the few Christians whose generosity it is more expedient to curb than to excite. Nor was it merely in the grant of pecuniary aid that her charity was exerted; she delighted to visit the abodes of sickness and want, and to administer the balm of consolation to the wounded spirit.

The *alms-deeds* of the deceased were strictly *good works*, proceeding from such motives as the Gospel sanctions. Her hope of Heaven rested not on works of righteousness which she had done, but on that sure foundation which God has laid in Zion, which was all her salvation and all her desire. Her language on the bed of death was, 'Christ is the rock of my salvation.'

In the close of the year 1815, Miss Jenner became the subject of an indisposition which increased in strength till it terminated her mortal career. For some weeks before her decease, scarcely any hope remained of her recovery, and during a considerable part of that period she was in daily and almost hourly expectation of death. Her bodily sufferings were very severe, but were sustained with that resignation which becomes a believer in Christ. She prayed for patience, and her prayer was answered. Not a murmur escaped her lips.

The dying bed of the deceased exemplified the declaration—'At evening-time it shall be light.' Previously to her last illness she had been favoured with but a small portion of spiritual joy, having been very often harassed with doubts and fears. But as her day, so was her strength. Her friends would have entertained no apprehensions concerning the reality of her religion, even if that anxiety respecting her interest in the blessings of the Gospel, with which she was much troubled when in health, had continued to the very close of her life. Yet, both for her own comfort, and for the honour of the Gospel, it seemed desirable, that in the immediate prospect of death she should manifest, not only 'a good hope,' but a strong and 'lively hope;' and it pleased her compassionate Saviour to hear her prayers and those of her friends on this behalf. Occasionally, indeed, as she passed through Jordan, her head seemed almost covered with the waves; yet even then a sight of Jesus revived her spirit, and she died in the possession of 'a hope full of immortality,' March 3, 1816, in the 38th year of her age.

It is seldom that the decease of an individual occupying a private station in the Christian church occasions so deep a mourning throughout a circle so extensive as is the case in the instance we are now recording.

RECENT DEATH

On the 27th of January, the Rev. Thomas Jones, minister of the Welsh congregation in Lambeth, Surrey, after suffering a long illness with Christian fortitude and resignation. He was faithful and laborious in the cause of his Divine Master; but having 'fought the good fight,' he has dropt the sword, and taken the palm of victory; he has changed the helmet for the crown of righteousness that was in reversion for him. Funeral discourses were delivered by the Rev. Arthur Jones, of Deptford, from Matt. vi. 11, and by the Rev. David Davies, of Lanybree, from 1 Cor. xv. 54.

Review of Religious Publications.

The History of the first Ten Years of the British and Foreign Bible Society. By the Rev. John Owen, A.M. 2 vols 8vo. *pp.* 1164. *Price* 1*l.* 4*s.*

Few historical subjects can vie with that before us, for moral importance. A Society that, in the eleventh year from its foundation, had acquired an income of very nearly 100,000*l*; that had *then* established within the British dominions, about 560 *auxiliary* Institutions (beside *Associations* of a humbler, but still more *efficient* character;) that had promoted the formation of 82 similar Societies in Europe, and 112 in America; beside others in Asia, and the African Islands: that had assisted the publication of the Scriptures in 63 different languages or dialects; of which it had issued about a million and half of copies, and encouraged the circulation of above 300,000 more: a Society, we say, that (whatever might be thought of its principles, or of its conduct) was *capable* of accomplishing such objects, in such a space of time, cannot but be regarded as a machine of the first magnitude and importance to the moral interests of mankind. A review, therefore, of the transactions and events of the 'first ten years' of such an Institution, must deeply interest every reader who possesses common sense and common feeling.

To what *cause* can an enlightened and reflecting mind impute such stupendous effects? Undoubtedly they demand no slight credit to the founders, conductors, and agents of the Society, for wisdom and energy in their general *proceedings*: yet its history, though assuming an apologetic and even eulogetic form, as it is here honestly and luminously represented, betrays, and sometimes avows such human imperfections, as demand a superior cause, to account for its vast success. The course of human *events*, which is often inexplicable, has certainly, in the main, very much favoured the progress of this Society: yet, in some respects, these have been adverse. Invaluable patrons and instruments have been cut off; violent and persevering opposition has been made: and circumstances unforeseen, if not unavoidable, have frustrated, or greatly impeded measures of no small importance. In short, it appears to us impossible, rationally to account for the unrivalled success of this Institution, any more than for that of the early Christian Church (which it most resembles) on any other ground, than that the Scriptures contain the *revealed will of* God, and therefore, that to promote the knowledge of them, independently of all human addition, is the *work of* God, whatever the *instruments* may be, that He vouchsafes to employ.

This consideration strikes at the roots of self-gratulation and self-confidence; of which, as component parts of this Society, and of the British nation, we are in some danger from the result. It affords, at the same time, the highest encouragement, and surely the strongest motive, to zealous perseverance in this good work. The slightest relaxation from it, would obviously render us unworthy and unfit instruments for its completion, which is still remote, and but very gradually attainable. When attained, however, glorious will be the recompense! The work being that of God, nothing is to be despaired of: and to put his revealed will into the hand of *every* rational creature, is only to answer the purpose for which it was avowedly recorded, and to confirm its express predictions.

But, is the dispersion of the Bible in every language and country, the *only*, or the *first* means to be used for enlightening the world? Certainly not the only means; and in many instances, not the first. Countless multitudes must be taught to read, before they can use the Bible. The mere uncivilized nations have no written language. They must, therefore, be first taught to denote sounds by letters. And even when the Bible, in every existing language, can be as generally and as fluently read as it is in Britain; how much need is there yet of public and private exhortation and exposition, to enforce it upon the attention, and open it to the comprehension of the populace, whether high or low, learned or illiterate! While, therefore, universal provision of the Scriptures ought to be made,

these objects are on no account to be neglected. They ought to proceed with it hand in hand; and they usually have done so. Most nations of modern Europe first learned to read in consequence of having the Scriptures translated into their respective languages, by missionaries, who laboured for their conversion, and watched over their spiritual edification.

The glorious success which has already crowned the surprising exertions of the British and Foreign Bible Society, must apparently have been unattainable, had it not pleased God, in his infinite knowledge and love, to prepare its way by Missionary Institutions. How little, otherwise, could it probably have done for the Hindoos, the Chinese, or the Tartars! Even in Europe, had not Henderson and Paterson, being disappointed of sailing for India, and Pinkerton been obliged to relinquish his station at Karass, it appears doubtful whether Iceland, Denmark, Sweden, Finland, or the immense Russian Empire, would as yet have derived any advantage from this institution; beside the numerous societies which they have formed, and are still forming, in the *middle* countries of Europe. Very far are we from wishing to derogate from the importance of Dr. Steinkopff's invaluable services, both by correspondence and by travelling; or from those of the amiable and lamented Dr. Brunmark. The committee also, among whom those of the highest rank have been nobly distinguished, by their application and zeal for this good work, are entitled to eminent gratitude and applause. The disinterested and indefatigable services of both the English secretaries exceed all commendation: and never, perhaps, were agents better qualified for their respective spheres. Mr. Owen has added, by the volumes before us, to the obligations he had previously conferred on the church and the world. Having offered, on the *subject* of his History, such *general* observations as seemed needful, we propose in a subsequent *Number* briefly to attend to its *detail*.

(To be concluded in our next.)

A Plea for Catholic Communion in the Church of God. By J. M. Mason, D. D. *Second Edition, with Corrections. New York, printed; London, reprinted.* 10*s.* 6*d.*

(Continued from page 146.)

In our last Number we gave a brief outline of the general arguments by which Dr. Mason maintains the principle of catholic communion in the church of God. In the second part of his work he enters into a wide field of historical research, and proceeds, in confirmation of his reasonings, to make his appeal to the *evidence of facts*. His object in this inquiry is to 'ascertain whether the *catholic* communion for which he pleads, or the *sectional* communion, so to speak, which characterizes many Christian denominations, receives the most countenance from the faith and practice of the Church of God, through ages past.' The facts to which Dr. M. makes his appeal, are distributed in three classes, viz. those which are furnished by the history of the Church, strictly called *Apostolical*; by that of the primitive Church which immediately succeeded; and, by that of the Church, as *renovated in the Reformation from Popery*. Under the first class, or facts from the Apostolical history, Dr. M. observes, that Baptism was administered to a new disciple, upon no other terms than a credible profession of faith in the Lord Jesus Christ, which he infers, first, from St. Peter's Sermon, Acts ii. 14—38; 2d, from the case of the Ethiopian eunuch, Acts viii. 37; 3d, from the conversion of St. Paul, Acts ix. 13—18; and, 4th, from that of Cornelius, as recorded in Acts x. 44—48.* He also

* The prominent points in the reasoning of St. Peter, and which will serve more fully to explain the design of Dr. M. in his appeal to the apostolic practice, in relation to Baptism, he states as follows:—

'1st. God has given to these Gentiles that Holy Spirit, of whom the water in John's baptism was an emblem and pledge.

'2d. God has thus borne witness to them as his children, and heirs of his promise.

'3d. God has put them upon a perfect level with ourselves, by this testimony to their faith in Christ Jesus: so that whatever rights we have, they have also; and are entitled to receive their privileges *with* us, and from us.

'4th. Under this evidence of their gracious relation to the Lord Jesus Christ, to refuse them the seal of that relation were to RESIST GOD; and, therefore, he commanded them to be baptized in the name of the

refers to a *fifth* fact, which occurs in the proceedings of the apostolic synod at Jerusalem (Acts xv.) on the false and dangerous doctrine broached by certain men who came down from Judea, viz. 'Except ye be circumcised after the manner of Moses, ye cannot be saved.' Upon this transaction, Dr. M., among other remarks, makes the following important and pertinent one:—

'On the one hand, that venerable council would not endure, 'no, not for an hour,' the least infringement upon that prime essential of Christianity, the *justification of a sinner by faith* ALONE; nor, on the other, would they countenance the spirit of schism and separation, even for the sake of *important differences*, which left both sides in possession of the *substantial* truth.'

II. Facts, furnished by the history of the *primitive Church*, from the days of the Apostles to the close of the 4th century.

Under this branch of his inquiry, Dr. M., after observing, that 'it was not more the character of the Christian Church, during that period, to profess Christianity, than it was to assert her catholic *unity*; and to cherish, on all occasions, the most tender solicitude for its preservation,' proceeds to inquire, 1st, in what, according to her view, her unity consisted; 2d, by what it was liable to be broken; and, 3d, how it was to be maintained; and shews, that her unity consisted in her common faith—her common institutions—and, in brotherly love: that it was liable to be broken, not by a difference in *rites and customs in worship*—not by *imperfections in moral discipline*—not by diversities, in the *form of government*—and, not by dissonant views on *subordinate points of doctrine*; but, that it was liable to be broken by schisms within her bosom, in the *rupture of brotherly harmony*—in the *renunciation of fundamental truth*, as inconsistent with her unity—and, by withdrawing from her communion; or, which was in her eyes the same thing, the setting up of separate and restricted communions.

III. Dr. M. maintains, that the visible unity of the primitive Church was preserved and proclaimed by an inflexible adherence to the great truths of the gospel—by her members' conforming to the customs and usages of any particular church which they might happen to visit—by respecting and supporting discipline wheresoever, and by whomsoever, within her pale*—and, by holding ministerial and Christian communion with all true Churches, as opportunity offered.†

The facts, by which the above positions are confirmed and elucidated, relate to the constitution of the primitive Church, its officers, its creeds, its controversies, its schisms, and the ecclesiastical proceedings and decisions to which the events of the second, third, and fourth centuries gave rise. In the course of this historical induction of facts, we are presented by Dr. M. with numerous highly interesting and pertinent extracts from the writings of the Fathers, to the end of the fourth century, viz. *Ignatius, Irenæus, Clemens Romanus, Epiphanius, Cyprian, Augustine, Jerome,* and *Eutychius, patriarch of Alexandria.* At the close of this appeal to the evidence supplied by the primitive Church, which occupies above one hundred pages of the work, and which manifests at once the sound and discerning judgment, and laborious industry of the Author, he thus observes—

'It has now been proved, we hope, to the conviction of the reader, that the communion for which these pages plead, viz. the free and full interchange of fellowship in all Evangelical ordinances, between believers of every name, on the broad basis of their

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Lord; which is precisely equivalent to his administering the ordinance with his own hands.'—page 26.

* 'A person censured by one Church was, of course, excluded from every other. No petitions, penitence, complaint, or other expedient, could avail for his admission, without reconciliation to the Church by which he had been censured.'—page 121.

† 'That is to say, every Church received into communion, as fully as her own immediate members, ministers and private Christians from any and every other Church, under the whole heaven, upon evidence of their good standing: which evidence, when they were not otherwise sufficiently known, was furnished by letters of recommendation, or what we call testimonials or certificates, from their respective Churches. And, on the other hand, ministers and private Christians deemed it their duty, and made it their practice, to join in communion with whatever Church they might happen to visit in any part of the world.'—page 123.

agreement in the substantial doctrines of the Cross, is precisely that communion which was maintained in the primitive Church, beginning with the days, and the example of the Apostles themselves. The local and party exceptions to this general position, are furnished by the *Novatians*, *Donatists*, and *Luciferians*. The two former brought the principle of Catholic communion to a rigorous test: and the discussions, respecting their schisms, terminated in its triumph, as a principle of the most sacred obligation.'

'The sect of *Luciferians*, so named from *Lucifer*, bishop of *Cagliari*, in *Sardinia*, was too feeble and ephemeral to attract regard on the general question. The same remark applies to those very partial suspensions of communion, which arose most frequently from *personal* considerations, and were rather effusions of passion and spleen, than expressions of opinions deliberately adopted, or authoritative precedent, likely to be followed. They were just sufficient to show the strength of the ties which they endeavoured to break; and to establish the doctrine, which they might be quoted to discredit, viz. that doctrine, which the present argument aims to revive and recommend; and which the author is confident no *material* facts can be found to invalidate.'

Dr. Mason then concludes this branch of his inquiry, with the following eloquent, but melancholy, description of the corruption of the primitive Church.

'Here, then, we take leave of the Church, in her *primitive state*. Very soon did she forsake and dishonour her holy calling. Even in the fourth century many grievous abuses had sprung up, grown rank, and brought forth their poisonous fruit, especially in her worship and government. The policy of CONSTANTINE, which secularized her form; his profusion, which corrupted her virtue; and the meretricious attire which banished her modesty, prepared her for rapid infidelities to her LORD, and for her final prostitution to the MAN OF SIN. From the fifth century may be dated that career of shame which, particularly in the Western Empire, she ran with wild incontinence, through the night of the 'dark ages,' until she was branded from above, as the 'MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.'

(To be continued.)

Biblical Gleanings: *or a Collection of Passages of Scripture that have been generally considered to be mis-translated in the received English Version, with proposed Corrections; also the important Various Readings, &c. &c.* 8*vo.* 7*s.* 6*d.*

BIBLICAL Criticism is an useful handmaid to the superior object of knowing the mind of God in his holy word, and of defending the truth against its opposers. But too many have devoted their studies to the servant, while careless of the honours due to the Sovereign. It is lamentable and awful, to see men lavishing their minute industry on the ascertaining of letters and syllables, which constitute a diversity of reading, but no diversity of sense; or even contending in cases where the sense is affected; but utterly destitute of any desire to know and believe the truth as it is in Jesus, and to yield obedience to its practical authority. With a serious caution on this head, we wish well to the cause of sober and judicious criticism on the sacred text. There are a few passages, in which the various readings are of importance to the arguments on great points of doctrine. These, therefore, should be particularly studied. It is also desirable, for every well-informed christian, and more than desirable for every minister, to be acquainted with the improvements which the learning of two centuries has suggested as proper to be made in the common translation of the Bible. For both these purposes, this work of Mr. Wemyss may be useful. It furnishes many hundred critical remarks, collected from numerous and costly volumes. Many of them are, no doubt, capable of being contested; and we have looked for some which ought to have had a conspicuous place, and have not found them. Yet this volume will be of service to those who have a taste for this kind of investigations, and who are desirous of a more close acquaintance with the letter of Scripture; whether they have, or have not, the opportunity of entering extensively into the exercises of Biblical learning. It contains also some short chapters on the Hebraisms of the New Testament; on the symbolical language so often used in Scripture; and the delicate, yet important shades of difference which are to be observed in the meaning of words often deemed synonymous. These are, indeed, only of the nature of a specimen, but they may serve to introduce to mines of valuable knowledge.

A View of the History, Literature, and Religion, of the Hindoos; *including a minute description of their Manners and Customs, and Translations from*

their principal Works. By the Rev. W. Ward, *one of the Baptist Missionaries at Serampore, Bengal. 3d edition carefully abridged, and greatly improved. 2 vols.* 8vo. 1814.

We have much pleasure in introducing to the notice of our readers, a work which must possess much interest in the estimation of the friends to missions, by whatever denomination supported. Mr. Ward, from his long residence in India, and great attention to the subject, was remarkably qualified to present to the world a view of the religion of the Hindoos. The original work, formerly printed in quarto, is now presented to the public in a cheaper form. The contents of these volumes are: Introductory Remarks respecting the Hindoo Theology. Book I. Objects of Worship—of God—of the gods (three hundred and thirty millions)—of the goddesses—of inferior celestial beings—of terrestrial gods—terrestrial goddesses—deities worshipped by the lower orders only—worship of beings in strange shapes—worship of human beings—worship of beasts—worship of birds—worship of trees—worship of rivers—worship of fish—worship of stones—a log of wood worshipped.

Vol. II. Book II. Of the temples, images, priests, worship in the temples. Book III. Of the stated periods of worship, and various duties and ceremonies; including, burning widows, voluntary suicide, infanticide. Book V. Doctrines, transmigration, judgment, future happiness and misery. Book VI. Saints and mendicants. VII. Religious sects. Concluding remarks, &c.

These contents will convince the reader what a vast fund of information these volumes include; all tending to the same point—to prove the wretched and miserable state of millions living without God, enslaved by the most abominable and wicked superstitions; and claiming the pity, prayers, and exertions of all real Christians in their behalf. The perusal of these volumes will, we trust, increase the ardour of all the friends of missions, and induce them to redouble their efforts for the conversion of the heathen.

The Power of Faith exemplified in the Life and Writings of the late Mrs. Isabella Graham of New York. 8vo 7s. *Republished at London from the American edition.*

This lady was a native of Scotland, the child of eminently pious and judicious parents, and blessed both with the unspeakable blessing of an early work of grace, and of a very liberal education. She was a woman of mental powers much above the ordinary standard; so that religion and accomplishments had a rich ground wherein to take root and flourish. In 1765, her twenty third year, she was married to Dr. Graham, an army physician, with whom she lived some time in North America, and afterwards at Antigua. At that island she was left a widow, with three infants, and the prospect of another, in a far distant land, and possessed of very scanty property. In these circumstances her amiable and noble-minded character peculiarly shone forth. A part of her husband's little possessions were two Indian slaves, whom he had bought to wait on his family: but 'no considerations of interest or necessity could prevail upon her to make merchandize of her fellow-creature, the work of her heavenly Father's hand, immortal beings. One of these girls accompanied her to Scotland, where she was married; the other died in Antigua, leaving an affectionate testimony to the kindness of her dear master and mistress.' P. 12. This was many years before the general attention of the public was called to the iniquitous horrors of the slave-trade.

Returning to Scotland, she was shipwrecked on its coast. Subsequent trials and difficulties came heavily upon her, but providence and grace were peculiarly displayed for her. After many agitating changes, she was settled in a boarding-school for young ladies at Edinburgh, which her talents and piety soon raised to high estimation. She enjoyed, what she evidently merited, the marked friendship of many of the most eminent characters in that city, but particularly of that devoted and zealous Christian, the late Lady Glenorchy. An admirable letter is inserted from her ladyship to Mrs. Graham, on the lawfulness and expediency of some articles which are too commonly deemed *polite accomplishments*. We wish that this letter were seriously considered by all parents and governesses. In 1789, Mrs. E. persuaded by Dr. Witherspoon and others, removed with her family to New York; where she spent the rest of her life in a noble course of active usefulness. She died in July 1814.

The principal contents of this volume are, Mrs. G.'s *Devotional Exercises*, or large extracts from her Diary and Occasional Meditations; *Provision for passing over Jordan*, a large selection of promises and other passages of Scripture; with reflections and many pieces of poetry, original and collected; *Letters* to her Children and Friends; and *Addresses* to Female Benevolent Institutions. All these possess distinguished excellence. They are characterized by an exalted strain of devotion and heavenly-mindedness. Her hope and joy, amid many conflicts and severe afflictions, always reposed on the most clear recognition of the doctrines of free and sovereign grace. Christian integrity, in its various forms and exercises, eminently appeared in her character.

We give to this volume our cordial recommendation. Ladies who are engaged in the anxious duties of the mother or of the instructress, will here find much to assist and encourage them. Parents broken-hearted under the severest of sorrows, the profligacy of an only son, may here find a model of Christian graces in exercise on such a melancholy occasion. Mrs. Graham's son went to sea. The last accounts she had from him were in 1794, in a letter 'couched in terms of salutary reflection on his past life, and a hope of profiting by past experience.' She never more heard of him!—In this book, those who are immersed in the cares and anxieties of life, may find many helps to a holy and heavenly mind; and those whom God has favoured with a comparative freedom from worldly engagements, will derive from the example and the wisdom of Mrs. G. valuable suggestions on the improvement of their time, influence, and property.

Serious Warnings. *By John Thornton. Price 2s. 6d.*

THE author is already before the public, in several small and useful publications; which have been noticed, and approved in different reviews. We have perused this little work with pleasure; and cordially recommend it to the attention of every class of readers, believing it to be calculated to awaken the careless, to reclaim the wandering, to restore the backslider, and lead the penitent sinner to the refuge set forth in the Gospel. God says in his word, 'Warn the unruly.' The pious author has obeyed the divine injunction; he hath 'spoken, and given warning.'

It appears from the preface, that these warnings were first delivered in sermons to his own charge, and are now sent into the world in this form, which we hope will prove the means of promoting the best interest of immortal souls. The whole is interspersed with pleasing and instructive anecdotes.

In the preface the author has some judicious remarks on the practice of giving away religious books. He observes, it is an easy and compendious way of doing good: how many will have cause to bless God through eternity, that such works as Allen's Alarm, Baxter's Saint's Rest, Doddridge's Rise and Progress, and, may we not add, Serious Warnings by J. Thornton, were put into their hands by a kind friend or pious neighbour.

These Warnings are also published in separate tracts, which may be had at a little expense, and distributed with incalculable advantage among the poor and ignorant.

The Offering of a Sunday-school Teacher to his Fellow-labourers; *containing Fifty-two suitable Addresses, to be delivered to the Children at the Close of each Day's Teaching throughout the Year. Price 2s. 6d.*

THOSE who truly appreciate the importance of Sunday-schools, will not consider their wishes accomplished when their young pupils have learned to read the sacred volume; nor will they deem their object fully obtained, by their being formed to habits of order, diligence, and morality: they have a still higher solicitude, to see their young charge impressed with a sense of their eternal destination; and, under that influence, sitting like Mary at the feet of Jesus, or like little Samuel, saying, 'Speak, Lord, for thy servants hear.'

The 52 addresses which are contained in this modest publication, are well adapted, under a divine blessing, to promote this desirable result. They are formed from distinct texts of Scripture, upon the most interesting and

impressive moral and religious subjects. The language is characterized by plainness and simplicity, with no small portion of pathos and unction; and level to the capacities of puerile hearers. We can very conscientiously recommend them to the teachers of Sunday-schools throughout the kingdom; and we think that two of them at a time may be read with great advantage to a village audience on a Sunday evening, the reader, in such circumstances, omitting the term *children*; nor would they be less suitable to be read to servants, and the junior branches of families. We hope that the public encouragement will not only soon call for a second impression, but also induce the pious author to favour the world with another volume.

The Advantages of Church Fellowship, and the Duties of Church Members. By the Rev. S. Hackett. 18mo. 8*d*.

In our magazine for April 1811, we noticed Mr. Hackett's sermon on this subject, preached at the Monthly Meeting in London, and printed by the unanimous request of the ministers and others who heard it. We then expressed our favourable opinion of the performance, as calculated, by the blessing of God, to promote the usefulness of ministers; and the peace, comfort, and holiness of Christian societies.

Several ministers having requested the author either to reprint the sermon, or reduce it to the form of a Tract, he has preferred, wisely we think, the latter mode; and we are glad to see it in a form, and at a price, likely to extend its usefulness. Such a tract was wanted, and this will be found a suitable present for serious persons, who have not yet sufficiently considered the *advantages* of church fellowship, and a safe guide to those who desire to discharge its *duties*.

Victims of Pleasure, or Scenes in Humble Life; *exemplifying the Evils of Fairs, and Sabbath-breaking*. By the Author of the Legend of Stutchbury. 12mo. 1*s*. 6*d*.

We have already appreciated this lady's talents (see our 23d vol. p. 457) and are happy to see her pen not unemployed. Her sketches are bold, and her colours strong, and will outlast those of the old Italian painters: at least, they will last as long as the depravity of human nature. If any of our readers have a servant or a child inordinately attached to holiday-making and low amusements, let them read this tract: we do not say it *will* cure them, for no medicines are infallible; but we think it as probable a remedy as the bark for ague, or guaiacum for the rheumatism: and as to taste, it is as sweet as sugar-candy.

Divine and Moral Songs, by Dr. Watts, *with Notes appended to each Hymn, by the Rev. J. Churchill. 3d. Edit. with a Portrait of Dr. Watts.* 2*s*.

As Dr. Watts's Hymns for Children are deservedly a very favourite work with the religious public, and are very generally read and committed to memory, these Notes may be useful, according to the Author's design, 'to arrest the fugitive mind of the youthful reader, and to fix it with additional interest upon these inimitable lines of our immortal Watts; and to carry forward any promising convictions until, under the blessing of God, the blossoms may be so well set as to warrant the expectation of plenteous fruit in adult age.' We sincerely wish that the pious intentions of the author may be fully accomplished.

Extracts of Letters from the Rev. Robert Pinkerton, *on his late Tour in Russia, Poland, and Germany, to promote the object of the British and Foreign Bible Society. Price* 1*s*.

These letters are of the most animating description, presenting to the reader the delightful prospect of a vast spread of the word of God, not only in Germany, but in Poland, where the Bible was very scarce, and throughout the immense empire of Russia. We earnestly recommend the perusal of this cheap and interesting pamphlet to all the supporters of the Bible Society.

LITERARY INTELLIGENCE.

A considerable time since *Mr. Baxter* announced his intention of printing a *Polyglott Bible*, in *one quarto volume*; from that period he has been proceeding with the care so important a work required, and he hopes the expectation excited by its announcement will not be disappointed: it is a handsome book, printed with a full margin on good paper, for the purpose of MS. observations; and the First Part, containing the Pentateuch, is ready for delivery. It had

been considered a desideratum in literature, for the student to have a Polyglott Bible, containing the original texts and the versions used by the ancient churches, in a portable form, and at a moderate price; and the present *London Minor Polyglott Bible* it is expected will fully answer these wishes. Another class of readers will be gratified by the above work being printed in four small pocket volumes, each language a complete volume, possessing this peculiar excellence, that, by the pages of each volume agreeing with every other, either two languages may be interleaved together, and thus united in one volume, will not exceed the thickness of the common pocket Bibles. A fuller display of the whole work is exhibited in a prospectus of 32 pages, which is delivered gratis, and which also details the nature of a supplementary volume, entitled *Scripture Harmony*, being a concordance of parallel passages, agreeing page for page with the pocket volume.

Principia Hebraica, (announced in the Evan. Mag. for May 1816, as a small pocket volume of Hebrew Elements) enlarged to a moderately sized octavo, is now nearly printed off, price 10s. 6d. The whole of the Grammar and part of the Analysis lie for inspection at the publishers of *this Magazine*.

Preparing for publication, Scripture Portraits, or Biographical Memoirs of the most distinguished Characters recorded in the Old Testament, with historical narratives of the principal events, accompanied by serious, moral, and practical reflections, with appropriate mottos to each portrait, adapted to juvenile readers. By the Rev. Rob. Stevenson, of Castle Hedingham, 2 vols. 12mo.

Speedily will be published, in one volume 8vo. price to subscribers, 12s.—non-subscribers, 14s. *Lectures on Scripture Doctrines.* By W. B. Collyer, D.D. F.A.S. &c.

Proposals have been issued by the Rev. T. Cloutt, of London, for printing by subscription, in 5 vols. 8vo. (10s. 6d. each) the Sermons and Tracts of Rev. R. Baxter, from his works in 4 vols. folio.

In the *Press.*—The Introductory Discourse at the Ordination of the Rev. R. W. Newland, with the Charge, by Dr. Styles.

A new, neat, and cheap edition of Upton's Life of Foxwell, in 18mo. Printed by Bensley and Son.

A Series of Pastoral Letters on Nonconformity, from a Dissenting Minister to a Youth of his congregation. 12mo.

An Address delivered at baptizing the infant Daughter of the Rev. J. Fenn, late pastor of a Baptist church: With a short sketch of Antient History, a glance at Mr. Hall's Defence of Open Communion, &c. By P. Edwards.

A fifth edition of Abp. Wake's Epistles of the Early Fathers, with the preliminary discourses.

SELECT LIST.

The Retrospect; or, Review of Providential Mercies, &c. By Aliquis. *Second edit.* 5s.

The *Village Observer*; or, an Attempt to prove that Poor People may be Happy. By the Author of the Retrospect. 18mo. 1s. 6d. half bound.

The Calvinistic Dissenter's Plea, price 6d. And an Appeal to the Inhabitants of Oakhampton, &c. price 3d. By N. I. Newcombe, Minister of the Gospel at Oakhampton.

Confessions of an Arian Minister, containing a narrative of his conversion, &c. By W. Gellibrand. 8vo. 2s.

The Duty and Advantages of Church Members. By the Rev. Samuel Hackett. 18mo. price 8d.

Ogle, Duncan, and Cochran's Catalogue of Oriental and Jewish Literature for 1817.

Religious Intelligence.

FOREIGN.

THE POPE'S NEW BULL.

To the Editor.

'REV. SIR,

HAVING observed in a morning paper of this day (April 10,) a loose translation of an important Papal document, which will probably be quoted for generations to come, I send you a more literal version, together with the Latin itself; that you may compare them, and print the English for the information of your readers. I am, &c.

SCRUTATOR.

P. S. I shall immediately publish both the Latin and English, at Mr. Hatchard's, with Notes and Illustrations.

Translation of the Bull against Bible Societies, issued June 29th, 1816, by POPE PIUS VII. *to the Archbishop of* GNESN, *Primate of Poland.*

PIUS P. P. VII.

VENERABLE BROTHER,

HEALTH and apostolic benediction.

In our last letter to you we promised, very soon, to return an answer to yours; in which you have appealed to this Holy See, in the name of the other Bishops of Poland, respecting what are

called *Bible Societies*, and have earnestly inquired of us what you ought to do in this affair. We long since, indeed, wished to comply with your request; but an incredible variety of weighty concerns have so pressed upon us on every side, that, till this day, we could not yield to your solicitation.

We have been truly shocked at this most crafty device, by which the very foundations of religion are undermined; and, having, because of the great importance of the subject, conferred in Council with our venerable brethren, the Cardinals of the Holy Roman Church, we have with the utmost care and attention, deliberated upon the measures proper to be adopted by our Pontifical authority, *in order to remedy and abolish this pestilence as far as possible*. In the mean time, we heartily congratulate you, venerable brother; and we commend you again and again in the Lord, as it is fit we should, upon the singular zeal you have displayed under circumstances so dangerous to Christianity, in having denounced to the Apostolic See, *this defilement of the faith, so imminently dangerous to souls*. And although we perceive that it is not at all necessary to excite him to activity who is making haste, since of your own accord you have already shown an ardent desire to detect and overthrow the *impious machinations of these innovators; yet, in conformity with our office, we again and again exhort you, that whatever you can achieve by power, provide for by counsel, or effect by authority, you will daily execute with the utmost earnestness*, placing yourself as a wall for the House of Israel.

With this view we issue the present Brief, viz. that we may convey to you *a signal testimony of our approbation of your excellent conduct*, and also may endeavour therein still more and more to excite your pastoral solicitude and diligence. For the general good imperiously requires you to combine all your means and energies to *frustrate the plans which are prepared by its enemies for the destruction of our most holy religion*: whence it becomes an Episcopal duty, *that you first of all expose the wickedness of this nefarious scheme*, as you have already done so admirably, to the view of the faithful, and openly publish the same, according to the rules prescribed by the Church, with all the erudition and wisdom which you possess; *namely, 'that the Bible printed by Heretics is to be numbered among other prohibited books, conformably to the Rules of the Index*, (§ No. 2 and 3.) *for it is evident from experience, that the Holy Scriptures, when circulated in the vulgar tongue, have, through the temerity of men, produced more harm than benefit:'* (Rule IV.) And this is the more to be dreaded in times so depraved, when our holy religion is assailed from every quarter with great cunning and effort, and the most grievous wounds are inflicted on the Church. It is, therefore, *necessary to adhere to the salutary decree of the Congregation of the Index* (June 13th, 1757,) *that no versions of the Bible in the vulgar tongue be permitted, except such as are approved by the Apostolic See, or published with annotations extracted from the writings of holy fathers of the Church.*

We confidently hope that, in these turbulent circumstances, the Poles will give the clearest proofs of their attachment to the religion of their ancestors; and, by your care, as well as that of the other Prelates of this kingdom, *whom on account of the stand they have wonderfully made for the depositary of the faith, we congratulate in the Lord*, trusting that they all may very abundantly justify the opinion we have entertained of them.

It is moreover necessary that you should transmit to us, as soon as possible, the Bible which JACOB WUIEK published in the Polish language with a commentary, as well as a copy of the edition of it lately put forth without those annotations, taken from the writings of the holy fathers of our Church, or other learned Catholics, with your opinion upon it; that thus, from collating them together, it may be ascertained, after mature investigation, that certain errors lie insidiously concealed therein, and that we may pronounce our judgment on this affair for the preservation of the true faith.

Continue, therefore, venerable Brother, to pursue this truly pious course upon which you have entered: viz. diligently to fight the battles of the Lord for the sound Doctrine, and warn the people intrusted to your care, that they fall not into the snares which are prepared for their everlasting ruin. The Church demands this from you, as well

as from the other Bishops, *whom our rescript equally concerns*; and we most anxiously expect it, that the deep sorrow we feel on account of *this new species of tares which an adversary has so abundantly sown*, may, by this cheering hope, be somewhat alleviated: and, we always very heartily invoke the choicest blessings upon yourself and your fellow-Bishops, for the good of the Lord's flock, which we impart to you and them by our Apostolic benediction.

Given at Rome, at St. Mary the Greater, June 29, 1816, the 17th year of our Pontificate.

PIUS P. P. VII.

Notwithstanding this papal fulmination, we have the satisfaction to learn, from Mr. Pinkerton's Letters, just published, that a *Polish Bible Society* was formed at *Warsaw* on the 21st of Oct. 1816. It so occurred, in the providence of God, that when the first promoters of this good work found themselves embarrassed by the interference of the Pope, the magnanimous Emperor ALEXANDER passed through Warsaw, on his way to St. Petersburgh, and upon being applied to by his Excellency Mr. M. Novozilzoff, who, with many other persons of distinction, had received letters from Prince Galitzen, recommending the establishment of the Bible Society, readily consented to become its *Patron*. This removed all difficulties; and a meeting immediately took place, in which the Institution was formed, and it was immediately agreed to print large editions of the Scriptures; and Mr. Pinkerton engaged on behalf of the British and Foreign Bible Society to assist the infant cause with the sum of 500*l*.

EARTHQUAKES.

MR. MORRISON, in a letter received some months ago, states, that the Pekin Gazette noticed a very serious calamity in *Shan-se*. In Nov. 1815, an earthquake was felt to the extent of one or two hundred miles; and a town, called *Ho-tung-yun-ching*, was completely overthrown. The public offices, granaries, temples, private houses, and walls of the town, all fell in ruin, and buried under them several thousand people.

The earthquakes that happened in Amboyna, and others of the Molucca islands, have been more dreadful than were ever remembered in that part of the world. There was an awful explosion of the Tomboro mountain—the adjacent country was covered with ashes. A village at the foot of the mountain is said to have utterly disappeared, and more than three fathoms of water cover the spot where it stood.

A private letter from Constantinople gives an account of an earthquake, which has recently done much damage to Jerusalem. A Greek and an Armenian church were overthrown, and that of St. Sepulchre has been also severely injured.

Severe earthquakes have lately visited several parts of the Continent;—At Barcelona, on the 18th of March, at 11 in the morning; at Lerida and Saragossa about the same time; and at Madrid, where the concussion was most violent, about an hour earlier, a wall was thrown down, and two men killed. The Judges who were sitting in court, fled with precipitation. But the greatest calamity was, the destruction of the town of Arnedillo, which was actually buried under the ruins of a neighbouring mountain, and all the inhabitants perished. Only the steeple of the parish church is now visible. The village of Bolarsa is also much damaged; and the convulsion was felt at Bayonne.

PARIS.

March 21. One of the preachers of St. Roch has just been interdicted the exercise of his functions, for having provoked, in the pulpit, the persecution of the Protestants.

An enormous increase of public expense has last year been occasioned by the numerous Foundling Hospitals of France; a sad symptom of the state of morals in that country!

BRUSSELS.

The following circumstance has been stated in several of our public journals, and excites no small degree of alarm. Are we still to be priest-ridden? Are ecclesiastics to be suffered with impunity thus to counteract our civil institutions, and set up an influence subversive of the constitution of the country?

'M. de Wargny, a Knight of the Belgic Lion, finding his last hour approach, sent for an ecclesiastic, who

refused to give him absolution, if he did not retract the oath which he took as Member of the States-General, because this oath had been formally declared contrary to religion by the Bishops of Belgium. Two notaries were immediately sent for, before whom he retracted and abjured the oath which he had taken a year before, begging them to make this act as public as possible; and at the same time bequeathing to the poor the 7,000 francs which he had received till that time from the Government as the salary of his place.'

Society of a new kind.

The Grand Duke of Tuscany has formed a society for the 'Reward of Virtue,' for those of his subjects who shall perform the most disinterested act towards his fellow creatures. The prize is a gold medal of 300 crowns, with the effigy of his Majesty thereon.

A person at Copenhagen has made a proposal, in order to relieve the distress of the labouring class in that city, to establish a colony in the *Nicobar Islands*, and to conduct it thither himself. We wish success to this philanthropic plan, and hope that the propagation of the Gospel will form a part of it.

GENEROUS CHIMNEY-SWEEPER.

At a meeting of the Petersburg Bible Society, a chimney-sweeper appeared, and, to the astonishment of the company, presented *thirty shillings*: The gentlemen delicately remonstrated against his giving so large a sum, and suggested a smaller subscription by instalments. No; he had saved it on purpose—and added, 'I intend to bring the same sum yearly; and, if I might ask a favour, I should like to sweep the chimnies of the Bible Society's house for nothing.' This was a noble offer, for the house is large—worthy of the magnificent Emperor who gave it to the Society; and sweeping its chimnies would be worth *5l.* per year.

What a noble example of generosity is this! Let the chimney-sweeper's example stimulate the rich to generous deeds Let the affluent Christian say, 'If a Russian chimney-sweeper give at the rate of *6l.* 10*s.* per year, what ought I, a British and wealthy Christian, to give to Missionary and Bible Institutions? Calculate—'A guinea?—No. How many guineas? —— ——

In a Marine Court in North America, an action was brought by a Mr. Duffie, a passenger on board the ship *Thomas*, against the Captain and others, for an assault, in consequence of his refusing to make a present to the seamen, as a pretended sacrifice to Neptune, the god of the ocean, on coming within sight, for the first time, of the Banks of Newfoundland. The jury returned a verdict for the plaintiff for 46 dollars.

This custom accords with that which is well known to take place when any person crosses the equator for the first time. Neptune and his wife are personated by some of the crew; and refractory passengers are lathered with tar, and shaved with an iron hoop, or immersed in water, unless a satisfactory present be made.

We have been told that some missionaries, who lately crossed the line, refused to comply with this custom, as they thought it was a relic and an encouragement of that paganism which it was their object to oppose.

In a more recent instance, the Captain would not allow of the ceremony, but made a present to the sailors instead of it; so that the missionaries were entirely freed from any inconvenience.

The following case is stated in an American journal as a caution to jurymen!—*Jesse Wood* was hanged in Duchess county, New York, eight or ten years ago, for the alleged murder of his son; being convicted on the testimony of another son, named *Hezekiah*. The latter has lately confessed, on his death-bed, that he was the murderer of his brother, and that his perjury likewise caused the execution of his father! The old man persisted in his innocence to the last.

PROVINCIALS.

IRELAND.

A Committee-house for the meetings of Charitable Societies has lately been purchased in Upper Sackville-street, Dublin. This is placed in the hands of respectable trustees, and is intended to be occupied by *public charitable institutions* only, each paying a moderate sum for its accommodation. A *home*

is thus provided, where the managers of the several societies may leisurely, systematically, and quietly prosecute their business: where the conductors of different Charities may reap the advantage of communication with each other, and a central point be established for the collection of that information which is so useful to all.

SCOTLAND.

On Friday, Jan. 18, 1817, the anniversary of the Society for the promotion of the education of the lower orders of Ireland was held in the Commercial Hall, Edinburgh: Sir Alex. Gordon, bart. in the chair. The Rev. Henry Grey read the report of the proceedings of the Society since their last meeting. The report contained an ample statement of the views and objects of the institution, and a powerful vindication of its imperious claim on the liberality of the public. The Society (said the report) recognises no distinction between the Protestant and the Catholic members of the Irish community. It contained several forcible appeals to the benevolence of Great Britain in behalf of the sister kingdom, whose 'condition, if it might not be entitled to the character of a national reproach, was certainly a national calamity.' It appeared from this highly interesting and well-written report, that the Edinburgh Society had collected 119*l.* during the first year of its establishment, and that the necessity of the past year amounted to 322*l.*

Very able speeches were afterwards delivered by various gentlemen, among whom were — Pringle, J. Moncrieff, and F. Jeffray, esqrs. and the Rev. G. Moore, C. Anderson, and Dr. Davidson.

NEED OF MORE GAELIC BIBLES IN THE HIGHLANDS OF SCOTLAND.

The following is part of the report of a committee sent by the Perth Bible Society, to the Highlands attached to the shire: 'they found in several places, that among those who were come to the years of understanding, and were capable of reading, not *one in eight*, if in ten or twelve, had a Gaelic Bible or Testament (which language they only understood); and in a numerous family the children take that to school, and had the use of it alternately, each a day by turns; that on Sunday one member of the family had the privilege of carrying it to church, to the consequent disadvantage of those who through distress, or any necessary cause, were detained at home; that thus the volume was often in such a tattered condition, so much thumbed by the children, and otherwise so soiled, that it became of very little value, and they found that a melancholy indifference about religion prevailed in those places which were scantily supplied with the sacred volume.

GOOD NEWS FROM THE HIGHLANDS OF SCOTLAND. EXTRACT OF A LETTER.

'I have good news from a far country to communicate, which I know will be very refreshing to you. The Lord has in mercy looked on another dark corner of our land (besides Arran, Skye, and Coll,) in Glenlyon and Loch Toyfide, in Perthshire, both through the instrumentality of the Rev. Mr. M. and since by other ministers; what we conceive a glorious work of God has begun, and is going on. I had one of them hearing me lately, and gave him tracts, Brown's (of Haddington) Catechisms in Gaelic, Boston's Fourfold State in Gaelic, two of the Confessions of Faith in Gaelic, &c. &c. It is pleasant to hear, that the Gospel in distant lands is accompanied with power, but still more to see the desert and solitary places of our land rejoicing and blossoming as the rose.

'The Missionary Society of London have lately commissioned a considerable number of bibles and religious books in Gaelic to a portion of Highlanders in Upper Canada; among the books are Westminister Confession of Faith and Catechisms, Boston's Fourfold State, Allen's Alarm, Bunyan's Pilgrim's Progress, Brown's two Catechisms, &c. Among the many instances of benevolence in our days, few would be more useful or better received than a cargo of these books sent to the brave men in our highlands, who march out by thousands, to defend our liberties and lives; the men whose unexampled courage has added so many laurels to the mortal achievements of our nation. The Rev. Mr. Corment, Glasgow, will take charge of any sent him, and will cheerfully and faithfully send them to the West and North Highlands.

A Scottish Minister in the Lowlands.'

SPLENDID CATHOLIC CHAPEL OPENED.

On Sun. Dec. 22, 1816, the new Roman Catholic chapel of Glasgow was opened, when a sermon was preached by the Rev. Andrew Scott, who expressed his gratitude for the kind attention with which himself and his hearers had been treated by the inhabitants of the city, during the time he had been their pastor. The chapel, which is one of the most splendid structures in Scotland, will contain above 2,400 persons, and was extremely crowded that day by persons of different persuasions, and a very liberal collection was afterwards received. The building has cost upwards of 13,000l.

LONDON INTELLIGENCE.

HOXTON ITINERANT SOCIETY.

This Institution, from the great falling off of its subscribers, is at present unable to defray the expences of establishing the preaching of the Gospel and Sunday Schools in other villages than those now supplied by the same within 10 miles of the metropolis; it is earnestly hoped that this will induce some who wish well to the souls of their fellow-creatures to become subscribers and donors to this Society. The committee will willingly appoint approved speakers and teachers to any villages within their limits, that can furnish convenient places for preaching and teaching in, and provide plain accommodation for the speakers and teachers on the sabbath day.

Letters are requested to be addressed to the Secretary, at the Committee Room, Holywell Mount Chapel.

March 30, a place of worship was opened at Capel, in Surrey: the Rev. J. Whitehouse, of Dorking, preached in the afternoon from 2 Tim. iii. 15, and the Rev. C. T. Smith, of Charlwood, in the evening from Acts xvii. 6. The chapel will contain upwards of 200, and it was thronged at both services. A Sunday school is to be established. The prospect of general usefulness is very great. The Surrey Mission Society has extended its aid to this interest.

ORDINATIONS.

Sept. 26, Mr. E. Davies, was set apart over the Independent Church meeting at Rhoslan and Capel-helig, Carnarvonshire. Mr. D. Griffiths commenced the services. Mr. Griffith, of Carnarvon, stated the nature of a gospel church; Mr. Hughes, of Dinasmywddu, asked the questions, and offered the ordination prayer; Mr. Lewis, of Bala, delivered the charge to the candidate; and Mr Jones, of Pwllheli, to the church. Mr. Davies, of Aberhafessa, and Mr. Shadrach, of Talybont, preached in the evening.

March the 6th, the Rev. John Gunn, late of Old College, Homerton, was ordained to the pastoral office over the Independent Church at Chard, in the county of Somerset. The service was commenced by the Rev. T. E. Good, of Ilminster, who read and prayed. The Rev. James Small, tutor of the Independent College at Axminster, delivered a very suitable and interesting discourse on the nature of a Gospel church, and received the confession of faith. The ordination prayer was offered by the Rev. I. Tozer, of Taunton. The Rev. W. Jay, of Bath, gave a most solemn and impressive charge to the minister, from 2 Tim. iv. 5. In the evening the Rev. S. Lowell, of Bristol, preached an excellent and highly appropriate sermon to the people, from 1 Thes. v. 13.

Jan. 31, 1817, Mr. Edw. Bowden (second son of Mr. J. S. Bowden, of Hull.) was ordained to the work of the ministry, with a view to his preaching the Gospel in the Bermuda Islands; some of the inhabitants of which, feeling the want of Gospel privileges, have for some time been soliciting aid from this country. At length they addressed a pressing letter to Mr. Bowden, wishing him to use his utmost exertions for procuring them a minister. His son had been pursuing classical and theological studies at Rotherham, but had left the seminary in a very weak state of health; and was thought by his friends not likely to be able to exercise his ministry in England. A change of climate was recommended, as the most probable means of restoration. At this time the letter above referred to arrived; and it appeared to him and others as if the hand of Providence were directing him to Bermuda for a double purpose, the establishment of his own health, and the promulgation of the glorious Gospel. Finding that a ship was ex-

pected to sail shortly, Jan. 31st was appointed for his *ordination*; which took place in Fish-street Chapel, Hull, where his late pastor, the Rev. G. Lambert, who had devoted him to God in baptism, officiated nearly half a century; and where his tutor, the Rev. J. Gilbert, has lately been chosen to succeed Mr. L. in the pastoral office.

Mr. Kidd, of Cottingham, began with prayer and reading. Mr. Tapp, of Cave, offered up the intercessory prayer. Mr. Gilbert, classical tutor at Rotherham, gave an address, and asked the questions. On account of Mr. Bowden's weakness, it was not thought prudent for him to answer the questions personally; but he had prepared answers in writing, which were read for him at his request, by his fellow-student, Mr. James Boden, of Sheffield, at that time supplying in Fish-street. Mr. Williams, of Swanland, engaged in the ordination prayer. Mr. Bennett, theological tutor at Rotherham, gave an excellent charge from 1 Tim. iv. 6. 'Thou shalt be a good minister of Jesus Christ;' and Mr. Birt, one of the baptist ministers in Hull, concluded with prayer. Who that reads this account can refuse to add his fervent supplications that the Lord would bless his young servant, strengthen him for his intended work, and make him a blessing to many who are afar off, some of whom have cried, 'Come over and help us.'

VILLAGE PREACHING.

By the earnest request of a Correspondent who has witnessed the happy effects of introducing the preaching of the Gospel and the establishment of Sunday Schools in villages, but who is of opinion that far greater exertions are practicable, and ought to be made, we insert the following

NOTICE.

'A premium of *Twenty Guineas* will be given for the best *Essay* on the following subject:

'What are the best means for facilitating the introduction of Divine Truth, and the establishment of Sunday Schools in the numerous unenlightened villages of Britain —of strengthening Associations already formed—effecting the formation of others—of uniting Christian Churches for these important ends in their respective neighbourhoods—and of encouraging zealous ministers to extend their sphere of usefulness?—To include a reference to the advantages of a domestic nature which have resulted from the various Missionary and Bible Societies now in operation.'

The papers must be sent (with the names of the writers, which shall not be published without their consent,) addressed to F. V. (a Friend to Villagers) No. 60, Paternoster-row, by the 1st day of August next.

PERSECUTION ATTEMPTED BY LAW.

An attempt was lately made by Dr. Free, rector of Sutton, to revive the persecuting law of Queen Elizabeth, by which non-attendance at the parish church is severely punished. The Rev. Prosecutor appeared in court, at the late Bedford assizes, in his canonicals, intending to plead his own cause; but as he wished also the assistance of counsel, and both could not be admitted, he declined it. The defendant was Sir Montague Burgoyne, a parishioner, who was charged with neglecting to attend at his parish church (or any other place of public prayers) for 19 months, whereby he became liable to pay a fine of 20*l.* per month, amounting in the whole to 380*l.*

Mr. Serjeant Blosset, in behalf of the defendant, commented on the conduct of the reverend prosecutor, which he observed was not consistent with the true spirit of the Christian religion, nor likely to reflect much credit on his clerical character. With regard to the statute on which this action was brought, he was willing to admit that it remained unrepealed; but it was proper to remark, that it originated in causes of a political nature, and was by no means applicable to times like the present. Its operations were meant only to apply to Roman Catholics and Dissenters, at a period when the church of England might be considered as in danger. The principles of toleration which had since been disseminated, and the firm foundation upon which the Church of England had been established, were such, that no man possessing the slightest claims to liberality would venture to put the construction upon the statute which it had received from the reverend plaintiff in this case.

Witnesses were then called, who proved that for several months of the period referred to, no divine service at all had been performed in the said church; and that the plaintiff had so shamefully neglected his duties, that he had received a monition from his

bishop; and also that at other periods he was so inattentive to his duty, that the parishioners were in a state of uncertainty at what hour the service would commence, or whether it would be performed at all. It appeared also that Sir M B. had returned from abroad in a precarious state of health; and that when he did not go out, prayers were read every Sunday in his own house.

Mr. Baron Graham summed up the evidence. His lordship abstained from making any remark upon the motives by which the plaintiff had been actuated in this action; but at the same time remarked, that no liberal mind could have construed the statute of Elizabeth in the manner in which it had been construed by him. He left it for the jury to say, whether a reasonable excuse had not been proved for the non-attendance of the defendant at church, and whether, in other respects, the case of the plaintiff had not received a complete answer.

The jury without hesitation found the defendant—*Not Guilty.*

Sedition Bill.—It may be proper to state, that in a bill lately passed for preventing seditious meetings, it is declared that the act shall not extend to any Free-masons' lodges; nor to a meeting approved by two magistrates: nor to any meeting of the people called Quakers: nor to *any meeting or society assembled for purposes of a religious or charitable nature only.*

BURIAL GROUND.

To the Editor.

Sir,

Bunhill-fields burial ground being full, except to those who may have purchased a vault or grave, it appears a matter of interest with some dissenters where to inter their deceased relatives or friends. Perhaps some of your numerous correspondents are able to inform, through this publication, what burial grounds are near or within five miles of London belonging to any congregation of the three denominations, open to any minister to speak over the graves. Dissenters have frequently chosen Bunhill-fields ground for their last home, and perhaps requested some particular minister to speak over them; and it has been a painful duty for the survivors in not knowing where to bury so as to conform to the wish of the deceased, from the state of that place. I wish, sir, this may meet the eye of the Deputies from the different churches. I think it not unworthy of their consideration: although their province is to protect the rights of the living dissenters, the interment of the dead in a manner and place suitable to their wish should not be overlooked, as, no doubt, a ground near town might be procured. Should you think proper to insert this in the Evangelical Magazine, it may be the means of bringing the subject into notice. T. L.

MARRIAGE.

Mr. William Giddings, aged 38, and Miss Hannah Spendilo, aged 16, lately presented themselves at the altar for marriage, at Deene, near Wansford. The clergyman asked the young woman whether she was a *Christian?* Her answer convinced him that she had not been *baptized*; he therefore refused to perform the ceremony. The couple then left the church, but returned shortly afterwards with godfathers and godmothers, when the intended bride was both *christened* and *married.*—*(Public Papers.)*

NOBLE CONDUCT OF A PEASANT.

At Luton, in Bedfordshire, G. Worsley, a labouring man, who had brought up 15 children without receiving relief from the parish, except 10s. on occasion of an accident, came to the vestry, Oct. 16, 1816, and returned the said 10s. with thanks for the use of the same.

This fact is recorded in the Vestry-book as a memorial of industry, frugality, and independence; and as affording an example worthy of imitation.

PAYING WAGES.

A regulation respecting the payment of workmen's wages has been suggested, the adoption of which would be productive of great advantage—it is the payment of wages on Fridays instead of Saturdays. The wives of workmen would have an opportunity of laying out their money to more advantage on the Saturday, which is generally market-day, instead of being obliged to purchase them perhaps at a dear shop late on Saturday night. There would be less temptation to sit drinking at the public-house, and the Lord's Day would be better observed.

The experiment is worth making, especially by religious masters.

A CHILD POISONED BY THE MISTAKE OF A DRUGGIST.

A child, one year old, son of Mr. Redwith, Paddington, died Dec. 22, in consequence of having taken a dose of *solution of arsenic*, instead of *Godfrey's Cordial*, which the child's sister had bought at a chymist's shop in the neighbourhood. It appears that it was sold to the girl by a person who had formerly kept that shop, but had left it for some time, and now only occasionally assists his successor. He poured it out of a bottle which stood in the place where Godfrey's Cordial was formerly kept, but the label was worn off.

A young woman in the West end of the town has also been poisoned by laudanum sold to her at a druggist's shop instead of tincture of rhubarb.

When will these disastrous mistakes be effectually prevented? Surely, as the Coroner observed, all poisonous substances, which there is a possibility of mistaking for medicines, ought to be kept by themselves, safely locked up, and carefully labelled. Human life is too valuable thus to be trifled with and sacrificed to negligence.

UNSOUND FLOUR.

Articles of food are now of such vast importance to the distressed population of our country, that we conceive the insertion of the following hints will need no apology;

Mr. R. Oastler, of Leeds, has published in the Leeds Intelligencer some directions for making bread of unsound flour. He says that the 'Carbonate of Ammonia makes the bread better than either Carbonate of Soda or Salt of Tartar. If the flour be not very unsound, for 14lbs. of it use one ounce of Carbonate of Ammonia, taking peculiar care to purchase where you can rely upon having it *pure*. This ounce of Carbonate of Ammonia should be dissolved in a little warm water, and then put into such further quantity of water as may be requisite for kneading the dough quite stiff. And as this Carbonate is volatile and all flies off, there is no impropriety in increasing the quantity. It is generally used by bakers and confectioners. In case the flour be very bad, it might be well to make the experiment with 7lbs. of it, as a much larger quantity of the Ammonia would be needful; but the very worst of flour may be rendered useable if sufficient of the Carbonate of Ammonia be introduced. When purchased, the Ammonia should be tight corked up in a phial in order to prevent evaporation, to which it is greatly liable.'

On Wednesday, March 12, *John Cashman*, convicted in Jan. last for burglary in the house of Mr. Beckwith, Skinner-street, during the riot of Dec. 2, suffered opposite the scene of depredation. He professed himself a Catholic, resisted all attempts of serious conversation, even with his priest, and died an awful example of the hardening nature of moral evil, cheering and talking with the greatest levity till the moment of his exit. He did not deny the fact for which he suffered, but considered it as very trivial, and justified by the treatment he had received by Government. He also stated, that at the time he was under the influence of liquor.

BRISTOL.

Wednesday, April 2, the Baptist Congregation, lately assembling in the Pithay, removed to their new meeting-house in King-street. This spacious building was opened for divine worship by the Rev. I. Birt, of Birmingham, who preached in the morning, from Eph. ii. 22. 'In whom ye are builded,' &c.; and by the Rev. Wm. Jay, of Bath, who preached in the evening, from John xxi. 17, 'Lovest thou me?' The congregations were large, and the services highly interesting and impressive. The collections at the door amounted to 106*l.* 12*s.* May the glory of the latter house exceed that of the former!

The Rev. Roger Carus Wilson, B.A. has lately been instituted to the vicarage of the populous parish of Preston, in Lancashire.

The Rev. B. Isaac has succeeded the late pious and worthy Mr. Tissier, as pastor of the Independent Congregation at Chatteris, in the Isle of Ely. This is a large and populous place, and a great spirit of hearing prevails among the people.

ANNUAL MEETINGS IN MAY.

THURS. Even. May 1. METHODIST MISSION. City Road Chapel.

TUES. 6th, Morn. CHURCH MISSIONARY SOCIETY. Sermon by the Rev. D. Wilson, M.A. at St. Bride's.

AFTERNOON, Two o'Clock. ANNUAL MEETING, Free-Masons' Hall.

WED. 7th, Noon. BRITISH AND FOREIGN BIBLE SOCIETY, Free-Masons' Hall.—No Ladies admitted.

THURS. 8th, Morn. PRAYER BOOK AND HOMILY SOCIETY. Sermon by the Rev. R. P. Beachcroft, M.A., at Christ Church, Newgate Street.

AFTERNOON, Two o'Clock. GENERAL MEETING at the Albion Tavern, Aldersgate Street.

FRI. 9th, at Two in the Afternoon. The LONDON SOCIETY for Conversion of the JEWS, at Free-Masons' Hall.

SUN. 11th, Morn. FEMALE PENITENTIARY. Anniversary Sermon by the Rev. R. P. Beachcroft, M.A. at St. Giles's in the Fields.

MON. 12, at Eleven. ANNUAL MEETING of ditto at Free-Masons' Hall.

TUES. 13th, Morn. LONDON ITINERANT SOCIETY, at a Quarter-past Six, to Breakfast, at the New London Tavern, Cheapside; Chair at Seven.

—— at Eleven o'Clock. BRITISH AND FOREIGN SCHOOL SOCIETY, Free-Masons' Hall.

—— Noon. NAVAL AND MILITARY BIBLE SOCIETY, Anniversary Meeting, King's Concert Room, Haymarket.

WED. 14th, Morn. SUNDAY SCHOOL UNION, at Six, to Breakfast, City of London Tavern, Bishopsgate Street. Chair Half-past Six.

THURS. 15th, Morn. RELIGIOUS TRACT SOCIETY, at Six, to Breakfast, City of London Tavern, Bishopsgate Street. Chair at Seven.

FRI. 16th, Morn. The HIBERNIAN SOCIETY, at Six, to Breakfast, City of London Tavern, Bishopsgate Street. Chair at Seven.

SAT. 17th. The PROTESTANT SOCIETY for the Protection of Religious Liberty, at Half-past Ten precisely, New London Tavern, Cheapside.

IN THE COUNTRY.

The BEDFORDSHIRE UNION OF CHRISTIANS will be held, May 22, at Bedford. The Rev. R. Hall, of Leicester, is expected to preach.

The Annual Meeting of the SOMERSET ASSOCIATION is to be held on Wednesday the 28th of this Month, (May) at Somerton: Mr. Robert Tozer, of Taunton, to preach in the Morning, and Mr. Good, of Ilminster, in the Evening.

Sept. 17, 1816, was re-opened for divine worship, the Old Independent Meeting-House at West Bromwich, near Birmingham, after being nearly re-built and greatly enlarged. In the morning, Mr. Hall, of Leicester, preached from Isa. xxviii. 16. In the afternoon, Mr. Fletcher, of Blackburn, from Matt. xiii. 31—33; and, in the evening, Mr. James, of Birmingham, from Phil. iii. 8. The devotional parts of the services were conducted by Messrs. Birt, Morgan, Barber, Draper, Dawson, Salt, Fernie, Williams, Richards, and Hammond. At each of the services the place was crowded to excess with attentive, and many of them deeply affected hearers. To assist in defraying the debt, collections were made at the doors, which amounted to more than a hundred and twenty pounds.

MISSIONARY CHRONICLE
FOR MAY 1817.

ANNIVERSARY
OF
The Missionary Society,
THE TWENTY-THIRD GENERAL MEETING.

THE ARRANGEMENT OF THE INTENDED SERVICES IS AS FOLLOWS:—

WEDNESDAY, MAY 14.

Morning, Surrey Chapel. The Rev. THOMAS CHALMERS, D.D. Minister of the Tron Church, Glasgow, to preach.

As it is probable that many more persons will seek admission into Surrey Chapel than can be accommodated, a Missionary Sermon will be preached at an adjacent place of worship, the Rev. Mr. UPTON'S, *in Church Street, Blackfriars Road. The Service to begin at, or soon after, half-past Ten.*

Evening, Tabernacle. Rev. THOMAS JONES, of Syrior, near Abergele, Denbighshire, to preach.

THURSDAY, MAY 15.

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.

Evening, Tottenham Court Chapel. The Rev. William Harris, of Cambridge, to preach.

FRIDAY, MAY 16.

Morning, St. Ann's Blackfriars. The Rev. HENRY CAMPBELL, A.M. perpetual Curate of Bicton, Salop, and Minister of Nailsworth Chapel, Gloucester-shire, to preach.

An adjourned Meeting of the Society will be held at the Committee-room of Sion Chapel, at Four in the Afternoon.

Evening. Sacramental Services at

SION CHAPEL,
ISLINGTON CHAPEL, (Rev. Mr. JONES'S) and at
ORANGE STREET CHAPEL.

The Sacrament of the Lord's Supper will be administered at the above Places, to those Members and Friends of the Society, who statedly communicate with a Christian Church, in Town or Country; who produce at the Doors *Communion Tickets*, signed by Ministers who know them to be regular Communicants, and to no other Persons.

MINISTERS in TOWN, are requested to apply for TICKETS for their respective Friends, at the Missionary Rooms, in the Old Jewry, No. 8, on Friday or Saturday, May 9th or 10th.

MINISTERS from the COUNTRY may be supplied at the same Place, on Monday or Tuesday, the 12th or 13th.

*** The Morning Services to commence at Half-past Ten o'Clock, and the Evening at Six. A Collection in aid of the Funds of the Society will be made at the Close of every Service.

It is respectfully and earnestly requested, that those who take their Seats in the Galleries of the Chapels in which the Sermons are to be preached, will reserve both the First and Second Rows *for the Accommodation of the Ministers, many of whom come from distant Parts of the Country to be present on these Occasions.*

A Meeting of the Directors, both of Town and Country, will be held at the Society's Rooms, in the Old Jewry, on *Tuesday Afternoon*, May 13, at 3 o'Clock.

Missionary Hymns Books may be obtained at the Publishers', Stationers' Court, and at the Doors of the Chapels. Price 6d.

CHRISTIAN BENEVOLENCE DISPLAYED BY MISSIONARIES.

When our numerous readers have in contemplation those meetings for benevolent purposes, which will be holden in the present month, the following passages, copied from Dr. Chalmers's admirable 'Discourses on the Christian Revelation, viewed in Connection with the Modern Astronomy,' cannot fail, we conceive, of being highly acceptable, especially as the author is expected to preach one of the Sermons before the Missionary Society.

In the 5th Discourse 'On the Sympathy that is felt for Man in the distant Places of Creation,' founded on Luke xv. 7, the author says,

'Nor can I proceed, at this point of my argument, without adverting to the way in which this last and this largest style of benevolence is exemplified in our own country---where the spirit of the Gospel has given to many of its enlightened disciples, the impulse of such a philanthropy, as carries abroad their wishes and their endeavours to the very out-skirts of human population---a philanthropy, of which, if you asked the extent or the boundary of its field, we should answer, in the language of inspiration, that the field is the world---a philanthropy, which overlooks all the distinctions of cast and of colour, and spreads its ample regards over the whole brotherhood of the species---a philanthropy, which attaches itself to man in the general; to man throughout all his varieties; to man as the partaker of one common nature, and who, in whatever clime or latitude you may meet with him, is found to breathe the same sympathies, and to possess the same high capabilities both of bliss and of improvement. It is true, that, upon this subject, there is often a loose and unsettled magnificence of thought, which is fruitful of nothing but empty speculation. But, the men to whom I allude, have not imaged the enterprise in the form of a thing unknown. They have given it a local habitation. They have bodied it forth in deed and in accomplishment. They have turned the dream into a reality. In them, the power of a lofty generalization meets with its happiest attemperament, in the principle and perseverance, and all the chastening and subduing virtues of the New Testament. And, were I in search of that fine union of grace and of greatness which I have now been insisting on, and, in virtue of which, the enlightened Christian can at once find room in his bosom for the concerns of universal humanity, and for the play of kindliness towards every individual he meets with—I could no where more readily expect to find it, than with the worthies of our own land—the Howard of a former generation, who paced it over Europe in quest of the unseen wretchedness which abounds in it—or in such men of our present generation, as Wilberforce, who lifted his unwearied voice against the biggest outrage ever practised on our nature, till he wrought its extermination—and Clarkson, who plied his assiduous task at rearing the materials of its impressive history, and, at length carried, for this righteous cause, the mind of Parliament—and Carey, from whose hand the generations of the East are now receiving the elements of their moral renovation—and, in fine, those holy and devoted men, who count not their lives dear unto them; but, going forth every year from the island of our habitation, carry the message of heaven over the face of the world; and, in the front of severest obloquy, are now labouring in remotest lands; and are reclaiming another and another portion from the wastes of dark and fallen humanity; and are widening the domains of gospel light and gospel principle amongst them; and are spreading a moral beauty around the every spot on which they pitch their lowly tabernacle; and are at length compelling even the eye and the testimony of gainsayers, by the success of their noble enterprise; and are forcing the exclamation of delighted surprise from the charmed and the arrested traveller, as he looks at the softening tints which they are now spreading over the wilderness, and as he hears the sound of the chapel bell, and as in those haunts where, at the distance of half a generation, savages would have scowled upon his path, he regales himself with the hum of missionary schools, and the lovely spectacle of peaceful and Christian villages'.

In another discourse, from Ezekiel

xxxiii. 32. ' On the slender Influence of mere Taste and Sensibility, in matters of Religion,' Dr. Chalmers says,

' Now, the whole of this work may be going on, and that too in the wisest and most effectual manner, without so much as one particle of incense being offered to any of the subordinate principles of the human constitution. There may be no fascinations of style. There may be no magnificence of description. There may be no poignancy of acute and irresistible argument. There may be a riveted attention on the part of those whom the Spirit of God hath awakened to seriousness about the plain and affecting realities of conversion. Their conscience may be stricken, and their appetite be excited for an actual settlement of mind on those points about which they feel restless and unconfirmed. Such as these are vastly too much engrossed with the exigencies of their condition, to be repelled by the homeliness of unadorned truth. And thus it is, that while the loveliness of the song has done so little in helping on the influences of the gospel, our men of simplicity and prayer have done so much for it. With a deep and earnest impression of the truth themselves, they have made manifest that truth to the consciences of others. Missionaries have gone forth with no other preparation than the simple Word of the Testimony---and thousands have owned its power, by being both the hearers of the word and the doers of it also. They have given us the experiment in a state of unmingled simplicity; and we learn, from the success of their noble example, that without any one human expedient to charm the ear, the heart may, by the naked instrumentality of the word of God, urged with plainness on those who feel its deceit and its worthlessness, be charmed to an entire acquiesence in the revealed way of God, and have impressed upon it the genuine stamp and character of godliness.'

In the same Discourse, referring to the Moravian Missionaries, and similar remarks are, we trust, applicable to other missionaries, the author thus expresses himself:

' Here I cannot but remark, how much effect and simplicity go together in the annals of Moravianism. The men of this truly interesting denomination, address themselves exclusively to that principle of our nature, on which the proper influence of Christianity turns. Or, in other words, they take up the subject of the gospel message, that message devised by him who knew what was in man, and who, therefore, knew how to make the right and the suitable application to man. They urge the plain Word of the Testimony; and they pray for a blessing from on high; and that thick impalpable veil, by which the god of this world blinds the hearts of men who believe not, lest the light of the glorious gospel of Christ should enter into them—that veil, which no power of philosophy can draw aside, gives way to the demonstration of the Spirit; and thus it is, that a clear perception of scriptural truth, and all the freshness and permanency of its moral influences, are to be met with among men who have just emerged from the rudest and the grossest barbarity. Oh! when one looks at the number and the greatness of their achievements—when he thinks of the change they have made on materials so coarse and so unpromising---when he eyes the villages they have formed—and around the whole of that engaging perspective by which they have chequered and relieved the grim solitude of the desert, he witnesses the love, and listens to the piety of reclaimed savages;—who would not long to be in possession of the charm by which they have wrought this wondrous transformation---who would not willingly exchange for it all the parade of human eloquence, and all the confidence of human argument---and for the wisdom of winning souls, who is there that would not rejoice to throw the loveliness of the song, and all the insignificancy of its passing fascinations away from him?'

AFRICA.

We have the satisfaction to state, that a very pleasing letter, dated 24th of Jan 1817, has been received from the brethren, E. Evans, Kitchingman, Taylor, Brownlee, and Moffat, the missionaries who sailed for Africa, Oct. 19, 1816. After a pleasant, though rather

long, voyage of 12 weeks and two days, they arrived at the Cape on the 13th of January 1817. They express great thankfulness to God for their preservation in seasons of danger. During a severe gale in the night of Oct. 23, when off the Bill of Portland, they ran foul of a vessel coming up the channel, by which they lost their gibb; had their ship been two yards forwarder, it is probable both the vessels would have gone to the bottom. They put into Brixham for repair; but after sailing again, a gale arose which obliged them to cut their cable, part of which they lost.

When off the Land's End they took a farewell view of England's happy shore—'that dear land which gave us birth, and where we enjoyed such abundance of mercies. We cannot express our feelings when taking this last view of our native country, perhaps for ever. We looked, and looked again, till it was entirely out of sight. But on meditating on the nature of the glorious work we are leaving it for; the privilege of being so honourably employed: the many great and precious promises we had for our support, and the thousands of prayers offered for us on that day, (the Sabbath) we were ready to rebuke ourselves for harbouring such feelings for a moment; this turned our sorrows in o hope and joy.'

At one o'clock on Monday morning, Jan. 13, they were roused from sleep by the cry of 'Land, land!' In a few minutes they were all on deck, and beheld the Table Mountain; at eight they held a prayer meeting, and returned thanks to their Great Preserver. They were gladly received by Mr. Thom, and were comfortably lodged at the house of Mr. Hammes.

They speak in the highest terms of Captain Findley, whose conduct towards them during the whole voyage, was like that of a father to his children. They had public service on board every Sabbath, and their missionary prayer meetings on the first Monday of the month.

They appear to have preserved the greatest harmony during the voyage. Indeed, say they, 'we love one another so much, that we think it will be almost as great a trial to our feelings to leave each other, as it was to leave our dear friends and relatives in Britain.'

Extract of a Letter from Mr. Read, to the Directors of the Missionary Society.

Hephzibah, Bushmen's Land,
4th Oct. 1816.

HONOURED AND DEAR BRETHREN,

AFTER hearing from me, from Grace Hill, you will be anxious to hear of our further progress: I left Grace Hill on the 18th ult. and arrived at this place on the 21st, late at night. The country is delightful, far beyond that part of the Bushmen's country which Mr. Campbell and I passed. We met with only four Bushmen on our way; the reason was, that most of these people have fled to the colony, or near it, from the Corannas, who have made war against them; and we were here four days before we met with any. We were much warned against lions, but have not seen one; and the truth of Mr. Campbell's observations seems more and more confirmed, that the lions of Africa are *chained*. The morning after our arrival, we met for prayer, and, after consultation, we began, and finished two kraals for the cattle and sheep, and likewise led out the water from the fountain, for a garden. The next day was Sabbath, which we spent profitably. I have with me no less than 29 members from our church at Bethelsdorp: several of the men have taken with them their families, as I did not know how long our absence might continue, and there were no means of support for them at home. This will make the journey rather expensive; but on the other hand, they are exceedingly useful. There is much life among us: it is sometimes a little heaven on earth. Our brother Kruisman is very zealous; he indeed may be said to be full of the Spirit: his discourses are very weighty: like brother Cupido, he sees no danger.

I have four others, who take regular turns with me in the worship, and who I hope will become assistant Missionaries.

On the Monday I went to the Cradock River, with two waggons and some people, for wood for a house. The hippopotamus was very plentiful, but our people had not the fortune to shoot any.

I intend to look out more minutely,

about four days from this, as a station for part of the Coranna nations lying very numerous there; and this would complete the chain to the colony through this wild country, and very much facilitate the journies to the remote stations.

On the Monday evening I began to be very uneasy that we met with no Bushmen, and this led me to earnest prayer that evening and next morning; and I afterwards found, that most of the Brethren and Sisters had been similarly impressed. I brought with me two interpreters from Grace Hill, one to remain, the other to return: the last is a Hottentot, who formerly resided at Tulbach, but came with his master to live near the limits of the colony; and his master having many Bushmen, he felt a great wish to attain the language, and laboured very hard for 2 years to accomplish his object. About a year ago he came under the sound of the Gospel by brother Smith, when I trust it was the power of God to his salvation: at once it was discovered why he had gained the knowledge of the Bushmen's language, for he began to recommend Christ to the people of that nation. Brother Smith applied immediately to get him as interpreter, but met many obstacles; at last, however, got a promise. I wrote to the Landrost Stockenstrom, after leaving Graaff Reinet, and to our great joy, he arrived at Grace Hill 5 days before my departure; and being acquainted with the Bushmen and this part of the country, I took him with me. He is an intelligent man; his whole heart is in the cause, and I trust he will be a great blessing to that nation. The other is a Bushman about 14 years old: 2 years ago he was among the wild Bushmen, and, having no parents, was given to a farmer for sheep (a practice very common behind Sneeuwberg, and of which I intend to give information to government;) in a year he acquired the Dutch language, and ran away to brother Smith; his master fetched him back, and used various means to keep him, but he constantly ran away, so that his master at last desisted fetching him, and thus he has remained.

On the Tuesday our interpreter Cupido rode away in quest of Bushmen, and towards noon a man with his wife and child arrived; the man's name is Kogelman, a very well behaved man; they had been in pursuit of a hart-beast, which they had wounded with poisoned arrows, and were in expectation of its falling; and in such cases, they must be quick to cut out the place the dart enters, before the poison affects the whole body.

Kogelman was much rejoiced at the sight of brother Corner, whom he had seen twice before, and said, that the Bushmen would rejoice likewise to hear of his arrival among them, as they had been waiting with anxiety for it. Brother Corner appears to have hinted something to them, when he parted with brother Evans; and he seems to have felt an attachment to them, and they to him.

The next day Kogelman went to fetch the Captain and his subjects, and towards noon they arrived, 6 households; the Captain's name is Slinger, about 40 years old, has a wife and 5 children; his countenance and behaviour discover discernment superior to many of the nation; his people seem obedient, which is not the case at Grace Hill. He was remarkably pleased with a piece of tobacco, the length of my forefinger; and seemed abundantly paid for the ground we had taken possession of, which in the colony would be worth at least 4000 rixdollars.

They began constantly to attend 'the means of grace,' morning and evening, and the Captain's mind seems much impressed. He says, he never thought so much before. He exclaimed, the other evening, before all his people, 'Now I believe there is a God. How should I have hands to take, eyes to see, ears to hear, mouth to eat, feet to walk, &c. if there was not a God? We must pray to him of whom we hear, that he may teach us more. I cannot explain what I feel in my heart. I never had such a heart before. All the Bushmen must come to hear this great Word. I must have a house built, and my children must be taught,' &c.

They were surprised to hear of the sea, not knowing that there was a larger body of water than that in the Cradock River—were astonished to hear that houses could be built, to sail over such a water; and still more, that people, on the other side of that water, loved them so, as to send the word of God to them, and ploughs, spades, &c. &c. to cultivate their ground, so

that they would not need to dig roots, and depend on poisoned arrows for animal food, as the brethren would get their game shot for them with their guns.

To behold the wretchedness of this people, and the fertility of their country, one would think that any person coming to teach the art of agriculture, would gain the esteem of the whole civilized world, independently of seeking their souls' eternal welfare.

We have nearly finished a house 36 feet long, (3 rooms) 15 wide, and the sides 6 feet high; completed 2 channels for the water, and ploughed a large piece of ground. Our people from Bethelsdorp are very happy in having this opportunity of manifesting their thankfulness for the Gospel sent to them, and they are zealous to go forward. Brother Corner borrowed a plough from Brother Smith: I have supplied him with spades: he will need other articles, some of which he can get at Graaff Reinet.

The Bushmen have fixed themselves near brother Corner. They have sticks of a semicircular form; these are planted in a circle about 16 feet diameter; behind these sticks are fixed mats 3 feet high, pretty well made; inside of the enclosure, under the sticks, is made a round hole, for each family, about 2½ feet wide, and 3 or 4 inches deep; in this hole, the husband, wife, and perhaps 2 or 3 children, sleep, rolled up almost like hedge-hogs, with only the head lying on the side of the hole. Their skins would be a light brown, if they were not so smeared with fat. The black earth afterwards coming upon them makes them look as if daubed with soot. I gave the captain's wife one of the looking-glasses which the Directors sent for the new Missions. They were pleased above measure, but seemed more inclined to use it as an ornament, than to behold their faces in it.

We have shot 2 hart-beasts, 2 elks, 2 knoos, 1 kwagga, and one hippopotamus. We gave the Bushmen the meat. They take no pains to preserve it from putrefaction, but eat it when the worms are creeping from it, and seem to like it as well as when fresh.

There is no wood in this part of the country; in fact, little or none to the north of Caffre land, but the thorn and willow; and with this little can be effected. The last can be used for building, the first for ploughs, and other rough work. The days are becoming intensely hot. We expect to be 7 or 8 days on our way to Gricqua Town.

My mind is set upon Latakkoo, but I find I must not hasten. If the Lord should permit me to date a letter to you from that place, I shall almost be as old Simeon. I am unworthy to be employed in such a great work, and to see such great things; and daily experience teaches, that nothing is to be ascribed to me, but to the goodness, power, &c. of the Lord Jesus Christ.

It would be interesting to our friends in England to see our people recommending Christ to the Bushmen.* They tell them to look at their hair; that although they now wear clothes, can read and understand the Bible, they are of the same people; and before the Missionaries came to them, were as ignorant, and in as bad a state as they now are. Such language generally seems to have a good effect.

I now beg to recommend myself, and little travelling congregations to the prayers of the Directors, and Society at large. (Signed) J. Read.

An address to the religious public in favour of the Moravian Missions, has lately been circulated. It states the number of their missions to be about 30, and that of their missionaries 155. In consequence of the war, and other unfavourable events, a debt is unavoidably incurred of 6000l.; to liquidate which, an affecting appeal, which we have not room to insert, is made to the friends of missions. Donations are received by the Rev. Mr. Latrobe, Neville's Court, Fetter Lane.

Report of the Deputation (the Rev. D. Bogue and the Rev. J. Bennett) from the Missionary Society to the Netherland Society at Rotterdam, &c. with a view to advance the interests of the kingdom of Christ in the World. (Continued from our last.)

From Brussels we set off for Ghent. On the way we stopped at Alost, a considerable town, with a splendid church. Here we were again shocked with the abominations of Popery. The pictures and images which amuse the people within, are attended with canopies and flags for the processions in which the host is paraded

* From Bethelsdorp.

abroad. In one place is seen a devotee counting beads; and with arms outspread, in imitation, perhaps, of Jesus on the cross, imploring aid through the intercession of the tutelary Saint; and in another is a man busied in carrying about lighted candles four or five feet long, which he placed beside those who were at their devotions. But in no part was any instructions afforded; any thing like the preaching of the word exhibited; all was dumb-show and debasing superstition.

The waiter at our inn, on being asked if it were any Saint's day, as there were so many persons at the Church, replied, with a sneer, 'No, they are *bons catholiques*.' We found that he had been a soldier in the French army in Spain, and was filled with contempt for monks, of whom he said, they are *mauvais sujets*, always at mischief. The ridicule with which he treated superstition and priestly rule, we found very general among those who had been in the army: and almost all the men in the labouring class have been soldiers. The priests are indefatigable in restoring the fabric of Popery, but its foundations are sapped, and it is to be hoped before they can recover from the shock which French infidelity has given, the more sacred and effective arms of the Gospel will be employed to destroy a system more guilty and intolerant than Judaism, Paganism, Mahomedanism, or infidelity.

Quitting Alost, we arrived at Ghent in the evening, too late to call on any person. As we had a letter of recommendation from our friend Mr. Ledeboer to Mr. Goodekoop, we went first in the morning to find him out. This worthy Minister, who learned French, and left a parish in Holland, out of compassion to the perishing inhabitants of Belgium, to whom he wished 'to preach the unsearchable riches of Christ,' was at Maestricht, attending the synod, so that we were disappointed of the pleasure and information we hoped to receive from one of whom we had heard the highest character. We inquired after the gentleman of the Consistory, and were conducted by Mr. G—'s servant to the house of the Governor. This gentleman received us in the most polite and friendly manner. The Protestants now worship in the vestibule of the Hotel de Ville, where Mr. Goodekorp officiates, chiefly in the garrison, the Governor's family, and three or four families of the inhabitants of Ghent. It is, however, intended to appropriate a Church to Mr. Goodekoop's congregation. We left with the Governor some Reports in Dutch, and parted much pleased with his spirit and conversation. For Mr. Goodekoop, we left also a parcel and some letters, which we hope may open the doors to further correspondence.

From Ghent we went to Bruges, which bears strong marks of decay. There is no longer any cathedral here; but we entered one lofty spacious parish church, where private devotions were then paying to the Virgin and the tutelar saints. A nunnery of 24 English nuns was mentioned to us as inviting our attention, but the time of the packet's sailing compelled us to hasten to the sea.

At Ostend we inquired for Mr. B—— but could not find him. This disconcerted us much, for a correspondence had been opened with the English here, on the subject of settling an English minister there, but we found all yet unattempted. The most melancholy accounts were given us of the state of morals. The Lower Classes were given up to lewdness, and were living in illicit connections; so that a greater part of the children seen about the streets were illegitimate: and when the government caused it to be proclaimed through the town, that all who were cohabiting together unlawfully should be punished, upwards of fifty marriages were shortly after celebrated.

INDIA.

By letters received from Mr. May, of Chinsurah, we learn that Mr. Townley and Mr. Keith arrived at Calcutta on the 7th of Sept. 1816. Mr. May mentions Mr. Townley's preaching for him at Chinsurah; but, by some unaccountable failure, the Directors have not yet received a letter from Mr. Townley himself.

We are happy to find that Mr. May's schools prosper exceedingly. He has transmitted copies of his Quarterly Reports, made to the officers of Government in India, on the state of the schools. By a late Report it appears that he had the superintendence of 30 schools, containing 2662 children.

Mr. May is greatly delighted with the arrival of Mr. Townley and Mr. Keith: they will preach, for a time, in Mr. Townley's house. He is already become, we are informed, very popular in Calcutta.

MADAGASCAR.

Two sons of a King in the island of Madagascar have been received in the Mauritius, for the purpose of obtaining education. This event may contribute essentially to the safety of European merchants settling or trading there, and to the advancement of civilization in that vast and fertile island. We hope that, ere long, missionaries will also be established there. The Missionary Society intend to send two as soon as possible.

NOTICES.

The anniversary of the Gloucestershire Auxiliary Missionary Society will be held at Wotten Underedge, on Wednesday, 28th May. Mess. Lowell and Thorpe are expected to preach.

The fifth annual meeting of the Auxiliary Missionary Society for Cambridgeshire and its vicinity will be held at the Rev. C. Sloper's Meeting-House, Hitchin, Herts, on Thursday the 29th inst. when two Sermons will be preached; that in the morning, by the Rev. Matthew Wilks, London; the other in the evening, by the Rev. Wm. Harris, Cambridge. Morning service, half past ten o'Clock; Evening, six o'Clock. The Society will meet for the transaction of business at the Meeting-House in the afternoon.

The thanks of the Directors are presented to an unknown friend for a box of books for the Malacca Library, viz. Henry on the Bible, 5 vols; Pool's Annotations, 2 vols.; 3 volumes of Dr. Manton's Works; 1 vol. of Ambrose's Works; 1 vol. of Dr. Goodwin's Works; and Chambers's Dictionary, 2 vols. Also to W. H. for a parcel of books.

MISSIONARY CONTRIBUTIONS.

[*Collections and Anonymous Donations only, received from 16th March to 16th April, inclusive.*]

FROM AUXILIARY SOCIETIES, &c. IN LONDON AND ITS VICINITY, &c.				£.	s.	d.
Tabernacle Auxiliary Society, Male and Female	276	15	8			
Extra Female Collectors	73	4	4			
Family of Relatives, at a Monthly Prayer Meeting	6	1	2			
Charity School Children	20	5	6			
The Catechetical School	18	8	11			
				394	15	7
Tottenham Court Chapel Auxiliary Society: Male Branch	111	15	8			
Female do	236	0	0			
A few Friends at a Prayer Meeting at T. C. C. by Rev. J. Hyatt	10	16	0			
				360	3	2
Southwark. Aux Miss. Society. Balance of General Subscription	61	13	10			
Stockwell Auxiliary Society	90	0	0			
Surry Chapel Juvenile do	50	0	0			
Society at Mr. Kesterton's, Borough	6	8	0			
Mint Juvenile Society	5	4	6			
				213	6	4
East London Auxiliary Missionary Society, by Rev. A. Reed				85	6	4
Clerkenwell Auxiliary Society, by Mr. Charles Dudley, Treasurer				180	0	0
Auxiliary Society at Union Chapel, Islington; Mr. Steill, Treasurer				142	12	5
Hackney Auxiliary Society, by Mr. Pearson, Treasurer				147	19	9
Collected at Founder's Hall in aid of the Missionary Society, from Lady-day 1816 to Lady-day 1817:						
Ladies with Quarterly collecting Cards	59	4	5½			
Sermon by Rev. T. Strutt	6	2	3			
Boxes at the Door	3	0	0			
Sunday School	13	11	10			
				81	18	6½
Horselydown Juvenile Society, by Rev. T. Bodington	60	0	0			
Collected by a Female Friend, by do	2	0	0			
				62	0	0
Crown Court Auxiliary Society: Male Branch	23	5	11			
Juvenile do	21	18	8			
				45	4	7
Miles's Lane Auxiliary Society, by Rev. Alex. Fletcher				50	0	0
Fetter Lane Aux. Society at Rev. Mr. Burder's, by Mr. Muston, Treasurer				30	0	0
Greenwich and Deptford Auxiliary Missionary Society, instituted July 1816:						
Greenwich Tabernacle, per Rev. W. Chapman	22	3	1½			
East Lane Meeting, Greenwich, Rev. Geo. Scott	18	0	0			
Butt Lane Meeting, Deptford, Rev. J. T. Barker	18	1	0			
				58	3	1½

Holywell Mount Chapel: Funds at		19	14	9		
Sunday School		11	18	3		
The effect of Godly Sorrow		5	0	0		
Subscription		1	1	0		
					37	14	0
Orange Street Auxiliary Missionary Soc. by Mr. H. W. Byfield, Treasurer					66	15	0
Swallow Street Sabbath School, Rev. Dr. Nicol: Girls		6	4	9½			
Boys		3	14	4¼			
Teachers		16	7	3			
					26	6	4¼
Shepherd's Market Penny Society, per Rev. Mr. Hacket					14	17	10
Mortlake Auxiliary Society, by Mr. Frampton					10	0	0
Auxiliary Missionary Society connected with the Congregation of the Rev. R. Stodhart, Mulberry Gardens:							
Sunday School, Pell Street, half Year's Subscriptions, by Mr. Jos. Stiles, Treasurer		4	1	6			
A few Friends at the above Chapel, by Mr. H. Batger		9	4	0			
					13	5	6
A few Friends at the City Chapel, by Rev. T. James		7	9	6			
A few Children belonging to the Sunday School, ditto		1	6	0			
					8	10	0
Stepney Lord's Day Morning Society					15	15	9
Contributions at the Rev. Thomas Williams's Chapel, Rose Lane, Ratcliffe					20	3	6
Chapel Street, Soho, Auxiliary Missionary Society, one half Year's Subscriptions, by Rev. Thomas Stollery					30	0	0
Mr. Jewitt's United Friends Missionary Box, Deptford, 24 Mar. 2d Donation					1	16	0
					2096	13	9¼

FEMALE AUXILIARY SOCIETIES, &c. IN LONDON AND ITS VICINITY.

Female Auxiliary Society, Tottenham Court Chapel				(Vide p. 200)		
Tabernacle Female Subscriptions, &c.				(do. do.)		
Hoxton Auxiliary Society, by Miss Wilson, Treasurer		130	0	0		
Surrey Chapel Auxiliary Society, by Mrs. Neale		120	18	8		
Broad Street Auxiliary Society, by Miss Wilkinson		49	4	6		
Crown Court Auxiliary Society, by Mrs. Stevenson, Treasurer		40	5	0		
Horselydown Auxiliary Society		43	0	0		
Fetter Lane Auxiliary Society, by Mrs. Muston, Treasurer		28	2	6		
Wells Street Auxiliary Society, by Miss Biddleston		14	8	11		
A few Females at Sion Chapel, by Mr. T. Gander	5 14 6					
Sunday School Children and Teachers at ditto	9 12 0½					
		15	6	6½		
A few Friends at Collier's Rents, by Miss Porter		6	12	0		
Upper Marylebone Fem. Miss. Prayer Meet. by Mrs. Moss		6	5	0		
Donations and Subscriptions to Knill's Missionary Temple at Mr. Nisbet's, No. 15, Castle Street, Oxford Street; including Family Fines and Penny a Week Subscriptions, collected by Isabella Parnell		7	1	6		
Female Auxiliary Society, by Miss Blyth, Sherrard Street		5	10	0		
Fem. Teachers of the Adelphi Sund. School, by Miss Kinnerley		5	10	0		
Donations and Subscriptions at Mr. Norman's, No. 409, Oxford Street, by Mrs. Mary Mott		1	7	9		
First half Year's Subscription of the Young Ladies' Missionary Society at Queen Street Chapel, Ratcliff, by Rev. J. Vautin		6	16	7		
Young Ladies in Miss Biden's Seminary, Kingston, from July 1816 to April 1817, by M. Biden, Treasurer		3	13	6		
Boarding School at Kentish Town		5	0	0		
Collections and Contents of Miss. Box, Master E. Fox, Islington		0	18	8		
					488	1	1½
Rev. S. Johnson and Friends, Wickham Brook, near Newmarket, by L. B.					9	0	0
Collection at Sidmouth, by Rev. D. S. Ward					12	0	0
Year's Subscription from a Penny a Week Society in the Congregation of Rev. Mr. Jefferson, Basingstoke, including the Donations of other Friends					13	3	6
R. J.					5	0	0
City of Lincoln Missionary Society, by Mr. James Lupton, Secretary					5	0	0

Teignmouth Penny a Week Society			4	0	11	
Sunday School Box			0	8	4	
Subscriptions			2	2	0	
						6 11 3
Orchard Street Chapel Missionary Society, Stockport, conducted by Ladies, Miss Mayers, Treasurer						50 3 0
Calton and Bridgeton (North Britain) Association for Religious Purposes, by Mr. William Collins, Secretary						30 0 0
Missionary Society connected with the congregation of Rev. Thomas Parvitt, Ware, Herts						12 12 0
Rev. Mr. Brown and Friends, North Walsham, by Rev. Mr. Townsend						10 15 0
Rev. A. Brown and Friends, South Ockenden			6	0	0	
Friends at Purfleet and Aveley			9	0	0	
Children at South Ockenden Sunday School			0	5	6	
A Friend, by Rev. A. Brown			0	5	6	
Ditto ditto			0	5	6	
						15 16 6
Dublin Female Association, by Mrs. Ardill, No. 74, Angier Street						41 2 0
Greenock Female Missionary Association			16	0	0	
Missionary Prayer Meeting, Greenock			5	5	0	
Missionary and Bible Association, Cambraes			10	7	0	
						31 12 0
Rev. John Bristow and Congregation, Wilton			6	6	8	
Penny a Week Society			5	13	4	
						12 0 0
Rev. T. Harsant and Friends, Beaconsfield						10 0 0
Rev. James Small and Congregation, Axminster						17 2 0
Harleston Auxiliary Society, by Rev. Thomas Fisher:						
Annual Subscriptions			8	6	0	
Weekly ditto			12	14	0	
						21 0 0
Poole Auxiliary Society in Rev. Mr. Durant's Congregation:						
Weekly Subscriptions	56 19 1	A Friend, by Mr. Durant	10	0	0	
Donation of a Lady	1 0 0	S. M.	1	0	0	
Annual Subscriptions	38 18 6	A Friend at Lytchet	1	0	0	
						108 17 7
J. W. P. Poole						5 0 0
Annual Collection at Castle Street Chapel, Reading, by Rev. Mr. Slatterie			60	1	0	
Contributions at 1d. per Week, by Mrs. Tanner			18	6	6	
Subscriptions			3	3	0	
						81 10 6
Female Penny Society, per Rev. A. Douglas, Reading, by Mr. David Fenton						7 0 0
Whitby, by Rev. Geo. Young:						
Female Auxiliary Penny Subscriptions	18 19 6					
Subscriptions	1 11 6					
			20	11	0	
Rev. G. Young and Friends			4	14	6	
Cliff Lane Sabbath School			0	14	6	
						26 0 0
Whitby, by Rev. J. Arundel: Ladies' Missionary Society			22	0	0	
Juvenile ditto			14	18	4	
Missionary Box in Sunday School			0	15	10	
Subscriptions			2	12	6	
						40 6 8
A Year's Subscription of a Penny a Week Society in the Congregation of Rev. John Roaf, Town Sutton, Kent						15 0 0
Canterbury Juvenile Auxiliary Missionary Society at Rev. Mr. Gurteens, by Mr. Jos. Gorham, Secretary						10 0 0
Rev. W. Kingsbury and Friends, Cavesham						5 15 6
Auxiliary Missionary Society at the Meeting-House in Tacket Street, Ipswich, by Rev. Mr. Atkinson			15	7	0	
Miss Cook			1	0	0	
						16 7 0

Sunderland Auxiliary Missionary Society, by Rev. John Frazer					24	5 10
Shrewsbury Auxiliary Missionary Society, by Rev. Thos. Weaver; including the sum of 8l. 1s. from the children of the Swanhill Sunday School, and 24l. 15s. 10½d. from the Juvenile Miss. Association, by Mr. T. Evans					86	2 8
Gloucestershire Aux. Miss. Society, by Mr. O. P. Wathen, Treasurer:						
Gloucester Branch Soc. at the Indep. Chapel, Rev. W. Bishop	20	0	0			
Collected on Cards, by Miss Wells	2	8	0			
Penny a Week Subscriptions at St. Mary's Sq. Chapel, Glouc	5	11	1			
Collected at Little Dean by Miss Taylor	4	0	0			
					31	19 1
Abingdon Auxiliary Society, by Rev. W. Wilkins					20	0 0
Dover Branch Society, per Rev. W. Mather					15	0 0
Moiety of a Penny Subscription in the St. Neots Auxiliary Missionary Society, by Rev. Tho. Morell					13	10 0
Rev. Samuel Bottomley and Friends, Scarborough					15	0 0
Yearly Subscription of the Juvenile Auxiliary Missionary Society of St. Albans, Rev. J. Raban, President, including a Subscription					28	10 6
Rev. Wm. Dryland and Friends, Newbury	6	2	2			
Penny Society	16	10	4			
					22	12 6
Small Subscriptions at Rev. J. Higgs' School, Witney; and a few Young Friends, by Mr. James Higgs, Jun.					1	5 4½
Blackburn Branch Missionary Society Independent Chapel, by Mr. R. Cunliff, Treasurer ..... Annual Subscribers	45	0	0			
Sunday School Juvenile Society	5	0	0			
					50	0 0
Weymouth Subscriptions, by Rev. Dr. Cracknell					20	0 0
Newcastle-upon-Tyne Auxiliary Missionary Society, Mr. T. Bonner, Treas.					40	0 0
Rev. John Saltren and Friends, Bridport					20	1 0
Sheffield and Attercliffe Missionary Union, part of the West Riding of Yorkshire Auxiliary Society, the fourth Quarter, by Mr. Geo. Bennet, Treas.						
Female Missionary Societies:						
At Queen Street, 11 15 5 — Nether Chapel, 7 11 6						
Howard ditto, 12 1 11 — Scotland Street, 1 16 6						
Garden ditto, 4 3 10 — Attercliffe ditto, 6 11 10						
				44	1 0	
Male Juvenile Missionary Society of Sheffield and Attercliffe				24	11 6	
					68	12 6
Aux. Miss. Soc. for the West Riding of Yorkshire, by Mr. Geo. Rawson, Tr.					495	11 0
A young Tradesman's first offering to the Missionary Society					3	3 0
Female Society of Huntley, North Britain, by Rev. J. Philip	20	0	0			
Juvenile Missionary Society, Aberdeen, by ditto	16	17	0			
					36	17 0
Chester Auxiliary Missionary Society, by Mr. Williamson, Treasurer:						
Subscriptions	62	0	6			
Ladies' Penny Society, Queen Street Chapel (2 quarters)	31	18	9½			
Sunday School Children, ditto ..... do	0	11	9			
Young Men's Penny Society ..... do	5	3	1			
Ladies' Penny Society, Octagon Chapel, ditto .. do	5	1	5			
Young Ladies at Miss Dodd's (School) Northgate Street	1	0	0			
Missionary Box at Tarvin, by Mrs. Jackson	5	2	7			
Ditto at Minshull, by Miss Palin	0	19	4			
Ditto at Saighton, by Mr. Dutton	1	1	6			
Collection at Congleton, (by Rev. W. Roby), remitted by Mr. W. Heath	10	3	9½			
					123	2 9
Beccles District Association, by Rev. J. Sloper:						
Beccles ..... 17 4 1½ — Southwold	4	18	7			
Bungay ..... 13 7 6 — Moiety of the Collection						
Cratfield ..... 5 5 0 — at the anniversary at do.	12	5	10			
Denton ..... 4 7 7½ — Yarmouth	12	0	1			
Halesworth ..... 6 8 6 — Rendham	8	15	1½			
Lowestoft 0 16 0					85	8 4½

Bury St. Edmunds, by Rev. C. Dewhirst:						
Female Penny a Week Society				27	13	0
Sunday School Missionary Box				2	0	3
W. A				1	0	0
Subscriptions				7	17	6
						38 10 9
Cambridge Auxiliary Society:						
Barkway, by Rev. T. Lowe				1	6	0
Cambridge Association, by Mr. Searle, Treasurer	16	10	4			
Subscriptions	10	13	6			
				27	3	10
Duxford: Collections at General Meeting				28	13	3
Eversden, by Rev. Mr. Golding				3	4	4
Foulmire, by Rev. J. James Miles				10	10	0
Hitchin, by Mr W. Perk, Treasurer				25	0	0
Linton: A Friend by Rev. T. Hopkins				20	0	0
Melbourne Subscription, by Rev W. Carver				16	7	0
Royston, by Mr. Bunn, Treasurer. Association	17	10	3			
Subscriptions	14	2	6			
Donations	2	16	5			
Collections	29	3	6½			
				63	12	8½
Sawston, by Rev. Jos. Irons				10	2	10
Walkern, by Rev. W. Thompson				3	7	6
						214 7 5½

*** Remainder of contributions unavoidably postponed until next month.

POETRY.

THE BIBLE.

Lines written for a Bible Society Subscription Book.

'Thy word is a light unto my path.'
PSALM CXIX. 105.

WHAT is the world?—A wildering maze,
Where Sin hath track'd ten thousand ways,
Her victims to ensnare;
All broad, and winding, and aslope,
All tempting with perfidious hope,
All ending in despair.

Millions of Pilgrims throng these roads,
Bearing their baubles, or their loads,
Down to eternal night.
—One humble path, that never bends,
Narrow, and rough, and steep, ascends,
From darkness into light.

Is there a guide to shew that path?
The Bible!—He alone, who hath
The Bible, need not stray;
Yet he who *hath* and *will not give*
That heavenly Guide to all that live,
Himself shall lose the way.

February 1817. M.

HYMN.

(From Mr. KELLY.)

'This day is a day of good tidings,' &c.
2 KINGS vii. 9.

SPREAD the news, go spread it wide,
Spread the joyful story;
Tell how Jesus liv'd and died:
Spread the victor's glory.
He is now by angels crown'd,
He, whom man rejected:
Tell to all the nations round,
What he has effected.

Having heard the joyful news,
Let us not conceal it;
Rather let his people choose
Boldly to reveal it.
'Tis the joyful news, when known,
Takes away our sadness:
This it is, and this alone,
Fills the heart with gladness.

Let us then with zeal engage
In a work so glorious;
Knowing, though the foe should rage,
Truth will prove victorious.
'Tis a cause that must prevail,
Let who may desert it;
Since the arm that cannot fail,
Will with pow'r assert it.



Rev.d W.m Kent.
Gravesend.

Pub.d by Williams & Co. Stationers Court, Nov.r 1st 1817.

THE

EVANGELICAL MAGAZINE

AND

Missionary Chronicle.

JUNE 1817.

MEMOIR

OF THE

REV. BENJAMIN DAVIES,

Of Haverfordwest, Pembrokeshire.

THE subject of this memoir was born in the town of Fishguard, in the county of Pembroke. His parents, who knew the grace of God in truth, were members of the Baptist Church at *Llangloffan*, and watched with Christian solicitude over the morals of their children. Having endeavoured to discharge their duty in training up their offspring in the ways of righteousness, their solicitude was graciously relieved, by witnessing the power of divine grace operating on the soul of their beloved Benjamin. At the early age of 15 years, it pleased the Almighty to call him out of darkness into marvellous light, under the ministry of the Rev. Maurice Jones. What the peculiar feelings of his mind were, at the commencement of his spiritual course, is not exactly known; but having felt the power of regenerating grace, and having devoted himself to God in the ordinance of baptism, he was desirous of making known to others what God had done for his soul. He had no sooner begun to exercise the gifts which heaven had intrusted to his charge, than his extraordinary *zeal* and *devotion* attracted the attention of the church of which he was a member, and giving fair promise of extensive usefulness in the vineyard of his Lord, he was placed under the tuition of the Rev. Dr. Evans, tutor of the Baptist seminary in Bristol. During the period allowed for academical pursuits, nothing was more conspicuous in him than that *diligence*, *zeal*, and *devotion*, which adorn the humble active minister of God. The flame which had just discovered itself in his native country, fed by literary pursuits, and fanned by the breath of heaven, burnt with increasing ardour, attracted the attention of several destitute churches; and ere the period allowed for academic seclusion expired, various congregations earnestly solicited the benefit of his labours.

Unaspiring in his disposition, retirement suited him; and the seclusion of a village had irresistible attractions. *Acrington*, in Lancashire, first enjoyed the benefit of his stated labours; the church there being destitute of a minister (and the place presenting a considerable field for usefulness,) he

was induced to comply with its solicitations, and was ordained over it. Soon after this event, he married Miss *Mary Owen*, of Dennant, in his native county. At Acrington his success was considerable; sinners were awakened, saints were edified, the church increased in numbers, and the pastor and his flock were nourished with the dews of heaven.

But, whilst thus cheered with success in his work, several circumstances transpired which operated on his mind, and at length induced him to return to his native county. The success of religion in Pembrokeshire had never ceased to interest his soul. The increasing infirmities of Mrs. Davies's aged parents, which rendered her presence necessary, together with the destitute state of the church at *Molleston*, (which had just sent him a pressing solicitation to become their minister,) rested with such weight upon his mind, that he felt obliged to resign his charge in Lancashire. At this period the conflict of his soul was exceedingly severe; anxious to enjoy the guidance of the Holy Spirit, he wrestled much with his Creator for direction, earnestly praying, 'If thy presence go not with me, carry us not up hence.' The Lord gave him direction, and he appears to have returned to his native county in the 'fulness of the blessing of the Gospel of Christ Jesus.' Scarcely had he commenced his ministerial labours at *Molleston*, ere the Divine Being afforded him new proofs of his favour, owning the truths he delivered to the conversion of sinners from the error of their ways, and to the building up of believers in their most holy faith. But his labours were not confined to *Molleston*. In *Haverfordwest* a few persons of the Baptist persuasion resided, whom he beheld as sheep having no shepherd; he adopted them as part of his charge, and in season and out of season he laboured for their good. For years did this zealous disciple continue to supply these separate branches of his charge every sabbath, although 10 miles distant from each other; and so indefatigable was he in his exertions, that scarcely an evening passed throughout the year, without his being engaged in the work of his beloved Master.

In *Haverford*, the Almighty greatly owned his labours; and it was soon discovered that the house in which he preached was much too small to contain the number of his followers. In the year 1788, a respectable friend of his (although of different sentiments on the subject of baptism) kindly offered to accommodate him with money for the purchase of land, and the erection of a meeting-house, if a spot suitable for the purpose could be obtained. Divine Providence soon presented it to view; and in the year 1789 a considerable meeting-house was erected and opened: new seals were given to his ministry, and the pleasure of the Lord was seen prospering in his hand; the number of converts continued to increase in *Haverford* until, in the year 1798, it was deemed expedient to form them into a separate church. This event had no sooner taken place, than those disinterested principles, which had before excited admiration, shone forth with increasing splendour; for he immediately relinquished the charge of the church at *Molleston* (which had afforded him some remuneration for his labours) and became pastor of the infant church at *Haverford*, in which he had no prospect of any immediate recompense beside the Divine blessing. This reward he enjoyed in an eminent degree; the place of worship was constantly crowded, the church

prospered, and at the time of his decease the number of its members had increased to nearly 200.

In his preaching, doctrine, experience, and practice, were sweetly mingled. In his sentiments he was liberal, and believers of all denominations found a ready welcome under his roof: the hungry were fed, the desponding comforted, and the necessitous relieved. In his life he appears always to have kept in view the example of Him who was *holy, harmless, undefiled,* and *separate from sinners,* and to have closely followed him in doing good.

About five years before his decease, his health began to decline; symptoms of asthma appeared, which at last terminated in water on the chest; yet he continued to publish the word of life until disease completely disabled him, and gave him intimation of a speedy dismissal from his labours. About six months before his decease, he was obliged to relinquish his pulpit exercises; and this he did under a full persuasion that his work was done. On a friend suggesting to him the possibility of recovery, he said, 'O no; if God saw fit to restore me, he would bless the means used for my recovery; but my work is done; and, glory be to his name, I am not without my reward in this life, for my consolations are neither few nor small: I know in whom I have believed, and He is able to keep me; and though I descend to the valley of death, he will be with me. He has the keys of death and hell at his girdle: the one cannot arrest till he commands; the other cannot open its mouth to destroy, while I have his merits to plead. Oh! who can fathom the love of Jesus? 'it passeth knowledge.' About three weeks before his death, his pains were exceedingly violent; yet the greater his sufferings, the more abundant were his consolations. His own language gives the best idea of the satisfactions he then experienced—'To go to your Father, and to my Father, to your God, and to my God; Oh, what joy I feel!

> Welcome, sweet hour of full discharge,
> That sets my longing soul at large,
> Unbinds my chains, breaks up my cell,
> And gives me with my God to dwell.'

And then with tears of inexpressible delight, and a countenance beaming seraphic animation, he exclaimed, 'Thy presence, O Lord, overwhelms me; it is more than I can bear; this poor earthen vessel is running over; *Glory, Glory, Glory,* be unto thy name!'—Just afterwards, a friend coming in, he said, 'You are come too late for our joys, but you are no stranger to them; the Captain of my salvation was made perfect through suffering, and, blessed be his name, he leadeth me on to conquest and a crown: what should I have done now, if (after having preached to others for nearly 40 years) I had not his consolations! *He is my way, my truth, and my life,* and I am his: for years I have never feared the consequences of death, but oftentimes the pains; but, blessed be his name, he takes my pains away.' Perfectly sensible of the near approach of death, about ten days before his dissolution, he expressed a desire that his family might be called around his bed, in order that he might once more address them; and on being informed that all were present, he, with an emphasis which will never be forgotten, said, 'My dear Children, I charge you, in the presence of that God before whom I must shortly appear, that ye walk in the strait and narrow path, that not one of you be found at the left hand of the Judge in the great

day. How can I endure the thought, that either of my dear children should be for ever under the wrath of God, or forced to dwell in everlasting burnings! I have exhorted you, and prayed often for you; but my prayers are nearly ended, you must now pray for yourselves. O strive to enter in at the strait gate, and let me entreat you to be decided for the Lord. One thing more I have to say to you: very soon you will have but one parent; I charge you with my dying breath, be kind to her; do every thing you can to make her comfortable; attend to her counsel, for she will never advise you to any thing but what will tend to your comfort here, and your happiness hereafter.' On the same evening, finding his strength rapidly failing him, he expressed a wish to see the Deacons of the Church: they came, and he endeavoured to address them; but his breathing was so excessively painful, that speech nearly failed him. When he said, 'I am afraid you are come too late, it is all over, God will accept of the will:' they remained however for some time watching their beloved pastor, when, to their satisfaction, he appeared to revive a little; and then, with an energy that surprised, and a pathos which greatly affected all present, he delivered them his last charge: 'Meet often together, for prayer. Consult with each other how to act. Strive to promote the cause of Jesus Christ, and the peace of the church; and, with respect to the choice of a minister, be earnest in prayer, that the Lord would send you one after his own heart. Respecting yourselves, the world and the church will be looking up to you: let your conversation be as becometh the Gospel of Christ. And with respect to the discipline of the church, be careful that you do not hurt the weakest mind; for the church is considered as a body, and if any member be hurt, the whole body suffers.' On the Saturday preceding his death, he felt an earnest desire that he might on the next day begin his eternal Sabbath: this honour was denied him, but the night was a night of rapture. A little before day he thought God was granting him his wish, when with transport, he cried, '*Conquest, conquest! Victory, victory through the blood of the Lamb!*' On the Sabbath, his sufferings were very great, yet a smile of inexpressible sweetness brightened his countenance; and on being asked how he felt, he exclaimed, 'Oh, the presence of the Lord, the presence of the Lord! I cannot describe it; eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive it.' On the evening of the sabbath his pain ceased, after which he continued triumphing in Christ until Friday the 16th of February 1816, when, without a struggle or a groan, he fell asleep. 'Mark the perfect man, and behold the upright, for the end of that man is peace.' His remains were interred on Tuesday Feb. 20, in the grave yard adjoining the Meeting, when addresses were delivered to an immense concourse of people attending the funeral, by the Rev. Messrs. Rees and Thomas; and on the sabbath following, a funeral sermon was delivered by the Rev. David Rees, from Rev. ii. 10, *Be thou faithful unto death, and I will give thee a crown of life.*

ON SUPPLYING MERCHANT SHIPS WITH BIBLES.

To the Editor.

SIR,

THE immediate occasion of this letter is the recent horrid murder of Capt. Johnson, on board the

schooner Creole. It may, I know, be said, that murders are too frequent to cause surprise, and that equal horrors are found on shore. With some there will be no difference between this and any of the other murders, the relation of which so frequently stains the daily Papers; but murder committed on ship-board, by those very men in whose hands the master necessarily confides his life by day and by night, when far removed from all human succour, has in it peculiar aggravations. I own that the murder of Capt. Johnson has made me shudder; and this feeling has led me into a train of thought on the probable cause, and to the suggestion of a suitable remedy.

The fact has been noticed, and, I trust, lamented, recently, more than it was formerly, that Divine Worship has not heretofore been thought so necessary *at sea* as on *shore*. Religious instruction was therefore less imparted on ship-board, and principles of the fear of God were less inculcated upon those who needed it, at least, as much as others. I have at this moment open before me a new publication, *The Retrospect*, by a Clergyman of the Church of England, who was formerly a Lieutenant in the Royal Navy, by which I am informed, that a ship of the line, in which he served (whose complement was 640 men) had been in commission 11 years, yet that the entire Sabbaths of eight of those years had been passed away without so much as even the form of Divine Worship; that this was no uncommon case in the navy; but that, for certain, two-thirds of our line-of-battle-ships, and nine-tenths of all smaller ships and vessels of war, were equally remiss; and that multiplied actual transgression was the natural consequence of such sad omission, as he had known more than *three hundred* wretched females permitted to be on board that ship, when at anchor, at one time.

This is a melancholy picture as to our navy. But the strict naval discipline of that branch may prevent mischiefs there, to which those in merchant ships might be victims from depraved beings so left without the counter-checks of instruction. It is to the latter, to whom, as a ship-owner, my attention is at present directed; and I wish to ask those ship-owners resident ashore, and who themselves observe the Sabbath, and who are constant in attendance at some place of public worship, and who are avowed friends to the Bible as God's revelation to men, Whether conscience can acquit them in respect to their conduct to *their servants* at sea? Have they, as owners, been as careful that the sacred Scriptures should be found on board their ships, for the benefit of their men, and for their own ultimate benefit, as they have been that bodily food should be in plenty, and that the cables should be trustworthy? If they have been (and with others I take my share of blame) negligent of this important duty, should not this recent and loud-speaking murder quicken repentance, and urge to immediate amendment? Humanly speaking, is it not very probable that the constant observance of the Sabbath at sea, and the free use of a large printed Bible in the cabin and in the steerage and forecastle, would have good effect in preventing crime, and leading, through civilization, up to Christianity? I am acquainted with some masters of merchantmen, who make conscience of reading the prayers and the Scriptures to their men, when weather and the ship

duty will permit; and they declare that their ships were always the more comfortable, the ship duty better performed, the men more quiet, steady, and attached, than they would have been without the instruction which was thereby conveyed. I lament to say, that this conduct is so far from universal, that I believe it to be even now very rare. But *why* should it be so? Bibles are cheap enough; many ship-owners are members of Bible Societies, and by their subscriptions avow their esteem of the sacred volumes; and the property committed to the sobriety, diligence, and honesty of seamen, is immense. They have, therefore, motive enough, one would think, to induce every care to procure all the virtue which can be procured in the ships' companies. As to the masters of ships, their very *lives*, and the welfare of their *wives and children*, are entrusted to a set of profligates, frequently picked up on a sudden, and taken to sea with them, for a few months: surely these ought, if only through self-love, to be anxious to bring before them every admonition against evil; every motive to good; so as to disarm temptation, and give conscience its proper range and effect. And what so proper as the Word of God—the emblem of the *presence* of Him who made heaven, earth, and sea; and that which speaks to the proverbially generous hearts of seamen the knowledge of the Redeemer, who died to rescue them from crime, and from eternal death? I indulge a hope that these few hints may not be without their use, and if you will please to insert them, I doubt not but that you will have the thanks of many.

A MEMBER OF A BIBLE SOCIETY.

Wapping.

RIDICULOUS CEREMONY.

To the Editor.

SIR,

THE ridiculous ceremonies which have lately been revived in France, bring to my recollection a passage in Dr. Robertson's notes to his History of Charles V. [vol. 1. note xii.] That historian, speaking of the absurd rites, which, in former ages, were sanctioned by the authority of the church of Rome, adduces the following as an instance:

'In several churches of France, they celebrated a festival in commemoration of the Virgin Mary's flight into Egypt. It was called *the Feast of the Ass.* A young girl, richly dressed, with a child in her arms, was set upon an ass superbly caparisoned. The ass was led to the altar in solemn procession. High mass was said with great pomp. The ass was taught to kneel at proper places; a hymn no less childish than impious was sung in his praise: and when the ceremony was ended, the priest, instead of the usual words with which he dismissed the people, brayed three times like an ass; and the people, instead of the usual response, *We bless the Lord,* brayed three times in the same manner.'

Yours, VAFER.

ON VAGRANT HEARING.

MR. EDITOR,

VERY deeply impressed with the suitableness and importance of the remarks of your Correspondent, 'on the Evil of deserting an acknowleged Pastor for popular Preachers,' I have transcribed a few lines from the Introduction to the FRENCH PREACHER, an excellent volume of sermons lately published by the Rev. J. Cobbin, the insertion of which will greatly oblige Your's truly,

A CONSTANT READER.

After introducing some observations on modes of preaching, the translator embraces the opportunity to hear testimony against that pernicious taste, which too much prevails in the present day, and which threatens to banish all real eloquence from the English pulpit. A disgusting familiarity, or noisy declamation, begins universally to prevail; and where both of these exist, or either of them, a congregation is sure to be gathered. In some solitary instances, real eloquence and sound sense are appreciated, and a few discerning hearers will listen to nothing but the truth preached in its natural simplicity; but the thoughtless crowd are to be attracted only by eccentricity, chit-chat, colloquial freedoms, bombast, or sermons seasoned with a few favourite doctrines.

The divine institution of Pastors is in many instances disregarded, and those places are most crowded, where the people are allured by a variety of voices. The talents of preachers are not so much considered as their claim to novelty, and a preacher from Otaheite or Tombuctoo would draw all the world after him, though he might have but few ideas to express, and few words in which to express them; while elevated ministers, of long standing, of unsullied reputation, and respectable talents, who have most diligently laboured for the public benefit, who aim at nothing but to reach the heart, simply to explain divine truth, and harmoniously to connect all its parts—who feel that their office is too solemn to admit of pulpit jesting, and too grand to allow of low familiarities, may remain in obscurity, unnoticed and unknown, except to a few more discerning hearers, to an approving conscience, and to a gracious God, who will not forget their 'works of faith and labours of love.' Here and there, indeed, an extraordinary light appears for a season; and because it is an extraordinary light, the gaping multitude follow it, but they know not its peculiar properties. How many *fixed stars* even of distinguished lustre, with which God has been pleased to adorn the firmament of the church, shine around them unnoticed.

But every thing has its day. A hope may therefore be encouraged, that this vitiated taste will come to an end, and that the ministers of God will be approved, not in proportion as they are *strangers* to the people, but in proportion as they are *known*; not for their eccentricities, but for their faithful exposition of divine truth; not on account of the multitudes which they draw after them, but on account of their usefulness in the conversion of men from 'the paths of disobedience, to the wisdom of the just.'

JESUS CHRIST, "THE PRINCE OF THE KINGS OF THE EARTH."

To the Editor.

SIR,

In your valuable Magazine, you was pleased to favour your readers with some extracts from the MS. of the learned and godly Mr. A Pirie, late minister in Newburgh, Scotland. Should the following, which I have extracted from his own hand-writing, merit your attention, it will oblige

A CONSTANT READER.

Rev. i. 5.—*The Prince of the Kings of the Earth.*

Jesus is God most high over all the earth, whether you view him as Creator or Redeemer. Eph. i. 19, 20.—All the potentates of the earth, must be answerable to him—Even rebellious Nebuchadnezzar felt his authority.—No

power on earth will ever long endure, which is set up in opposition to the supremacy of the Redeemer. Daniel iv. 13, 14.—To oppose the Church of Christ, is the highest act of rebellion.—Christ hath the heathen for his inheritance, and God the Father hath declared him King. Psalm ii.—The Church need not be afraid that her interests shall fail in the earth—Christ's hand will hew down the tree that exalts itself against him.—The eye of Christ beholds all the inhabitants of the earth, which is the joy of genuine subjects; and will finally be the terror of rebels. Rev. vi. 15.—The reason why Christ will break in pieces all the kingdoms of the earth is, 'They made war with the Lamb,' that is, opposed the truth on the earth.—Christ is the sole ruler and legislator of his Church—All power, *circa sacra*, is in his hand; and God the Father will show in *his times*, who is the Blessed and only Potentate, King of kings, and Lord of lords; for after the whirlwind of the Lord, the dreadful whirlwind, overthrowing all anti-christian imperial seats, he will say to Zion, Thy God reigneth, *even Jesus, the Prince of the kings of the Earth.*

Gen iii. 15. *The Seed of the Woman, &c.*

By 'the woman' in the text, may in the first instance be understood Eve, the mother of all living:—she had all the human race as her seed. It may also refer to the Virgin Mary, who brought forth Christ, the saving seed, called the holy thing, or holy progeny. Nor must we forget that the Church of God is compared to a woman: Rev. xii. 1. A woman clothed with the sun, having the moon under her feet—the moon, i. e. the Jewish ceremonies directed by the moon. But let us observe, that by two seeds, all the inhabitants of the earth have been distinguished: namely, the seed of the woman, and the seed of the serpent. Both seeds are born of a woman: viz. the spiritual seed, and the carnal seed. Matth. xiii. 38.—1 John, iii 10. Both seeds were born of Eve herself. Abel was born of the Spirit, but Cain of the earth.—Eve received her name after the promise, which says her faith quickened her to spiritual life; and made her truly the mother of life: she got her name on that occasion, which signifies that it was her honour, like as Sarah, Gen. xvii.—Heb. xi. 12.—The children of the promise, and they alone, are called the children of the Lord. Rom. ix. 8.—They are the true seed, of which Eve was made a mother by the promise—they are the quickened and sanctified seed, begotten by Christ, the everlasting Father; nor could Adam's natural body beget such.—Eve was a figure of the Church, composed of believers of the promise: and Christ shall see his seed, and prolong his days.—The seed of Christ, by nature, are of the flesh and blood of old Adam: hence we read of the first Adam being made a living soul; but of the second Adam, a quickening Spirit.

It must be carefully noticed, that those called the seed of the serpent, or children of the devil, John viii. 44. must have a principle of action added to their Adamic life—A lie; malignity against the Lord: whilst Christ's seed have *the word believed, or the truth.*—All the saints of God then are sons of the Lord, and seed of the woman: hence, saith the Psalmist, 'O Lord, truly I am thy servant, the son of thine handmaid.—Christ, the seed of the woman, on Mount Calvary, bruised the head of the serpent; and as the angel of the

covenant, he shall with his chain bind the old serpent, and so give a song of victory to all his spiritual seed, who shall overcome the devil by the blood of the Lamb, and word of their testimony.—

OBITUARY.

THE LATE MR. RUSSEL,
Of Stirling.

THE Reverend John Russel died at Stirling on the 21st of February last, in the 78th year of his age, and the 43d of his ministry: and it may be gratifying if some account be given of this eminent servant of Jesus Christ, through the medium of this Journal; for there are very many in the seat of his late and more recent ministrations, to whom his memory shall be sweet and precious to their latest recollections. I do not pretend, however, to give any thing like a biographical notice of Mr. Russel; a few general remarks as to his living character and dying experience are all that I shall attempt to offer.

Those who knew him from their earliest youth, and those of longer standing and experience, in connecting the death of this individual with the *cause* he had so consistently professed; in which he had so unweariedly and incessantly laboured, and of which he had been so bright and distinguished an ornament; could say with truth, 'know ye not that there is a Prince, and a great man fallen this day in Israel?'

Mr. Russel possessed naturally a strong and vigorous mind; and as it was highly improved by human literature and extensive reading, and being richly endowed with the gifts and graces of the Holy Spirit, he was distinguished, as a divine, for a solid judgment, acute thinking, and masterly reasoning. He was eminently qualified for expounding the word of God; and in particular, he had a talent for lecturing, in which he was equalled by few. Being himself intimately acquainted with all the exercises of vital godliness, in his general ministrations he always brought to bear his extensive acquirements and Christian experience, in order to quicken and strengthen all the principles of the divine life, to administer comfort to the drooping saints, to undeceive the hypocrite, and to awaken the careless.

When the matter of his sermons, and his fervent mode of address, are recollected—his whole soul ardently engaged in the service of his Master, he seemed to have but these objects in view, namely, the advancement of the divine glory in the salvation of sinners, and his being free from the blood of all men himself.

Mr. Russel's *life* needs no testimony: in it he also preached, and exemplified the influence of the doctrines he taught by holy devotedness to God. He walked with God, and none but those who were his most intimate friends knew how much and how earnestly he wrestled with God in prayer. What are we to think of the strength, and feeling, and piety of the mind, of him whom it can with truth be said, that he was seldom known to shed a tear but at the throne of grace?

The unsullied integrity and purity of Mr. Russel's character were maintained to its close, throughout the whole course of a long life. To the last he laboured with unremitting diligence in the work of the Gospel; and he had his own wish fulfilled in being allowed to serve God in an active manner till almost the conclusion of his days—having preached within a fortnight of his death.

But Mr. Russel's life was to be terminated by a severe and painfully acute disorder, and in it he was likewise to glorify God. But I have not left myself room to enter into many details as to his dying experience. His frame of mind was most happy; he thought this last affliction necessary to prepare him for heaven and glory, and admired the wisdom of God, his power, mercy, and faithfulness even in this his 'fiery trial.' He expressed his confidence, that as God had carried him through

all the trials of his life, he would still carry him through this last, and bring him safe to the land of eternal rest. His great wish was, that God's purposes might be served by him in this world to the last—in all the trials which God makes of the faith, hope, self-denial, patience, submission, and heavenly-mindedness, of his people.

In the extremity of his sufferings, what precious sayings did he utter! how did he comment on the noble heroism of the three Hebrew youths, and place all his dependence on the same God that supported them in the furnace! What affecting impressions he had of the divine holiness in connection with his own appearance before God, and in the immediate view of contemplating the unveiled glories of heaven! And what supported him through all, but his firm reliance on Jehovah as his everlasting strength. 'Everlasting strength,' did he exclaim, 'O, astonishing! what a powerful support in the time of trouble! Come, come, dear Lord, make no tarrying! Yet I am willing to abide in this furnace, thy grace strengthening me, till all thy purposes are fully accomplished, and thy name glorified in and by me.'

Without detailing any further particulars, I merely add, that Mr. Russel at the last fell sweetly asleep in Jesus: he now, therefore, rests from his labours—his works follow him—and he now enjoys the eminent glory and blessedness of those who have turned many to righteousness.

May we die the death of the righteous; may our last end be like his!

Glasgow, March 1817. W. M:

RECENT DEATHS.

On the 15th of April died, in George Square, Edinburgh, Mary Erskine, eldest daughter of the late Dr. John Erskine, of Carnock, one of the ministers of Edinburgh, and spouse of Dr. Charles Stuart, of Duncarn. She was born on the 2d of March 1750; married on the 29th of October 1773; and during at least 48 years of her life manifested her belief of the Gospel, by doing justly, loving mercy, and walking humbly with God. She died, from acute inflammation of the chest, on the morning of the ninth day after she was attacked by it, and, though greatly oppressed and unable to speak much by words and deportment sufficiently shewed that she held fast the confidence and the rejoicing of hope firm to the end. We hope to be able to give a fuller account, perhaps, hereafter, of this excellent person.

Feb. 11, the Rev. N. Forsyth died at Chandernagore. We copy the following account of him from the Asiatic Register for October last:

'The indefatigable zeal and honest sincerity, which characterized the meritorious career of this excellent man, are too well known, to stand in need of any eulogium from the humble pen of the present writer. Mr. Forsyth arrived in India in 1798, and during the several last years of his life, Chinsurah was the scene of his active labours. His regular and exemplary discharge of the duties of his profession, reflect the highest credit on his character; for such was the rigid severity of his principles, that he persevered with unshaken constancy in the exercise of his public duties, even while labouring under the accumulated pressure of sickness and infirmities. The evangelical purity of his life, his extreme disinterestedness, his utter disregard of the evanescent enjoyments of this world, conspired to render him the brightest ornament of his profession; and the sorrowful multitude who attended his remains to their last home, evinced that his merits were held in deserved estimation. His remains were deposited in the burial ground at Chinsurah, to which place his body had been removed on the evening of his dissolution. His interment took place next morning; the funeral service being performed by the Rev. Mr. May.'

P.S. Since the above was sent to press, a letter has been received from Mr. May, in which he gives the following account of Mr. Forsyth's death:

'On the 14th of Feb. 1816, our brother Forsyth departed this life. I did not see him during his short affliction. He died at a friend's house at Chandernagore, about four miles from Chinsurah. Mr. Thomason and I went to see him; but so great was his affliction, that he could not see or converse with us. Of the state of our brother's mind, I can say but little. Mr. Marshman was the only person, I believe, who had any conversation

with him; and he informs me that he found him calm and serene, resting on the Covenant of Grace, quite passive in the hands of God, neither discovering a wish to remain or to depart. He did not seem to think that his end was so near: he had ruined a constitution, naturally very strong, by over exertion and too much abstemiousness. His constitution was decayed, and, like a house whose foundation has failed, he fell at once. I had perceived, however, that he was gradually declining during the last two years. I improved his death in two sermons, morning and evening, at Chinsurah, and spoke over the grave.'

Review of Religious Publications.

A Plea for Catholic Communion in the Church of God. By J. M. Mason, D. D. *Second Edition, with Corrections.* (*Continued from p.* 179.)

III.* The third class of facts to which Dr. M. appeals, in confirmation of the Catholic Communion for which he pleads, is derived from the history of the Protestant Churches, commencing at the reformation.

Dr. M. introduces this branch of his work with the following important observations:

'On the several points enumerated above, viz:—defective moral discipline—different rites of worship—different views of external order—and different opinions on subordinate doctrines; there was a marked coincidence between the views of the Reformers and of the primitive Christians; both agreeing that they are not sufficient grounds of disunion among Christians, nor of their excluding each other from the most tender and ample fellowship in the things of God. In the case of the Reformers, this is the more worthy of notice, as a proof of their having imbibed the pure spirit of the gospel; seeing they did not, like the first Heralds of the Cross, issue from one nation and one spot with simultaneous commissions, and after having been educated together for several years by the master himself; but were of different countries, languages, habits, and prejudices; many of them absolute strangers to each, yet all drawing their doctrines out of the one well of salvation—the Holy Scripture. Their concord, therefore, in matters about which they had no guide but the word of God, can hardly be attributed to another cause than his 'sending forth his light and his truth;' and they did declare themselves, very abundantly, both in word and deed, upon the subject now before us.'

'Their adversaries, the Papists, from whose communion they had separated, denied their whole claim to the character of Christian churches. To repel such a charge, it was necessary to determine from the word of God what constitutes the true Church; to give its distinctive marks, and to show that they belonged to it themselves. In doing this, they fixed upon such characteristics as are common even at the present hour, to all the churches of Reformed Christendom, which have not lost the faith of the Trinity and the Atonement. These characteristics are generally summed up in their Confessions under two heads: 1st. The pure doctrine of the Gospel; 2d. The right administration of the Sacraments.' Pages 135, 136.

In corroboration of these positions, Dr. Mason proceeds to appeal to the contents of those Confessions themselves, viz.:—the *Augustan, Augsburgh, Belgic, Bohœmic, Saxon,* and *Helvetic.* Dr. M. sums up the doctrine of the confession of the *Swiss* churches as follows:—

'They contend, first, for liberty in rites and ceremonies of worship; second, for mutual forbearance in the article of church government; third, for latitude in the forms of doctrinal expression, provided the *substance* of Evangelical truth be preserved, so as that diversity in any or all of these things shall not break up the peace of churches; and, fourthly, for concord, communion, and love between them, upon the basis of their unity in that faith and doctrine to which they all look for their common salvation.'

This Confession (i. e. the Helvetic) Dr. M. adds, was officially addressed to Christians and Christian Churches throughout Europe; and was approved by the churches of *England, Scotland, France, the United Provinces,* and by many of *Poland, Hungary,* and *Germany,* in which there was a very great

* In our last Number, page 178, first column, third line from bottom *for* III. *read* 3dly.

variety of religious observances, as well as differences of a higher order.

Having dismissed the Confessions, Dr. M. proceeds to consider the sentiments and proceedings of some of the most distinguished of the Reformers, in relation to the subject under discussion, viz.:—*Calvin*, *Luther*, *Melancthon*, *Knox*, *Peter Martyr*, &c. In reference to the former, he makes the following just observations:—

'It is well known to have been a favourite object with CALVIN to form a general *union* of all the Protestant Churches. This he never could have proposed without a full conviction that they were sufficiently united in principle to be united in fact; and to reciprocate, by agreement, the most liberal and ample communion in the things of Christ. The idea of reducing them all exactly to his own standard of propriety never entered his mind. He was too much of a *Christian* to ask for so huge a sacrifice; and too much of a *statesman* to suppose it possible. His plan, as is clear from the whole drift of his writings and advices, would have been to bind them up in a great confederation; bringing them as near to each other as the state of public habit, under the influence of mutual candour and concession, should permit; fixing them firmly there, and leaving all the rest to evangelical liberty. So that, as in old time, a Christian, passing from his own church and country to another, should be welcomed as a citizen of the kingdom of God, and should conform peaceably to the order of that province of the kingdom which should thus receive him.' Pages 180, 181.

In the subsequent pages, Dr. M. proceeds in his appeal to the several Protestant Churches of Europe, and particularly notices the agreement of Poland *(Poloniæ consensus)* at the Synod of Sendomir, anno 1570, which embraced the churches of Greater and Lesser Poland, and, as Dr. M. remarks, 'was bottomed upon those comprehensive principles which supported the plan of Calvin.' This *concordat* was unanimously confirmed in a general synod at Cracow in 1573, and re-confirmed at Petrikow in 1578. At the latter place a regulation was adopted, that a congregation of either confession (Lutheran or Calvinist) might freely call a minister from the other.

Dr. Mason's next appeal is to the Protestant Churches in France, concerning which, he says,

Purer in doctrine, fairer in government, and chaster in discipline, the world never saw. Their treasure and their blood flowed alike, and flowed freely, in the cause of their Redeemer. And none were more forward in that labour of love, the attempt to unite Christian churches in one great spiritual commonwealth.'

Under the head of France, the proceedings of the Synods of *St. Foy* (1578), *Figeac* (1579), *Vitre* (1583), *Gap* (1603), *Tonneins* (1614), and *Charenton* (1631), successively claim the attention of Dr. M., and sustain the argument of his book. To these are added, the sentiments of the French Churches 40 years after, as delivered by CLAUDE, in his *Defense de la Reformation*, p. 210, 4to. 1673.

Dr. M. next proceeds to the Church of Holland, where he particularly notices the sermon of Dr. Jos. Hall, Bishop of Norwich, preached before the Synod of Dordt, in whose liberal views and feelings, relative to Christian communion, the whole Synod entirely concurred, and gave him public thanks for it. When the Synod broke up, the members (consisting of representatives of various religious communities, episcopal and non-episcopal) mutually gave each other the 'right hand of brotherly communion,' and parted with embracings and tears *.

From Holland the Doctor passes over to England, where he observes,

'The aspect of the British churches was much less inviting. Even in the early part of the reign of ELIZABETH, untender, not to say violent, measures were adopted toward those who had consciencious objections to some observances in the Establishment. But still the great Protestant principle of communion was not renounced; it was not the *nature*, but the *application* of that principle, which produced so much scruple on one side, and so much oppression on the other. With all their coercive zeal towards their own dissentients, neither the civil nor ecclesiastical government of England thought of denying the lawfulness and the duty of communion between the Protestant Churches, notwithstanding their variations from each other in smaller things. This was sufficiently manifest, as has been noticed, by their conduct relative to the Synod of Dordt. Their error lay, in making matter of compulsion

* The Church of Holland was not only ready to communicate in the sacraments with the English Dissenters, as well as with the Establishment, but actually appointed one of the former, the learned and excellent Dr. WILLIAM AMES, a Professor of Theology in the University of *Francker*.

toward their own people, what was matter of forbearance to all others—in supposing that certain diversities, found by experience to be innocent on the Continent, must necessarily be criminal, if not fatal, in *England*. And they carried so far their passion for *unity*, as to destroy it by indiscreet means of enforcing it. All this was an abuse, gross indeed, but still an *abuse*, of a sound and salutary principle. It was reserved for the times, the temper, and the influence of Bishop LAUD, to reject the principle itself. That able and intrepid, but fierce and unpitying prelate, set himself to pervert the faith of the Church of England; to break off her connection with foreign Protestants; to corrupt her worship by assimilating it, in every possible manner, with the Popish ritual; and, by dint of power, to effect an external uniformity over the island, at the expense of producing real divisions, bitter feuds, public weakness, and private misery. The very next year after his elevation to the See of Canterbury (1634), Lord *Scudamore*, instead of going to the Protestant Church at *Charenton*, as had been the previous practice of the English embassadors at the French courts, 'furnished his chapel after the new fashion,' (*Laud's*) with candles upon the altar, &c.; and took care to publish upon all occasions, that *the Church of* ENGLAND *looked not on the Huguenots as a part of their communion.*'* 'This was the first instance,' adds Dr. M. 'in which one of the Reformed Churches openly renounced the fellowship of another.'—Page 297-8.

Dr. Mason passes on from the consideration of this humiliating subject for England (by which as he remarks, she forfeited her pre-eminence as the 'bulwark of the Reformation,' and became an object of disgust to the foreign churches) to that of a spirit and of sentiments, very different indeed from those which animated and governed Laud, as they were displayed in the members of the Westminster Assembly of Divines, particularly in *Dr. Owen, John Howe, Richard Baxter, Dr. Edmund Calamy, Dr. Manton, Dr. William Bates, Dr. Jeremiah Whitaker, Richard Vines, John Farroff*, &c. &c.

Lastly, Dr. M (and this concludes the second part of his book) makes his appeal to the act of the *General Assembly of the Church of Scotland*, May 1711, for the admission of strangers to her communion; from which, he says, it appears,

'First, That this act was passed for the purpose of facilitating communion with strangers, who did not even *pretend* to *join* the Church of Scotland as complete members. Second, That the Church of Scotland, at this time, required nothing as a term of full communion with her, but what was *common* to the principles of the Reformed Protestant Religion. And, thirdly, That a member of any Reformed Church in any part of the world, not acting unworthy of his profession, was entitled, upon that ground, to an equal participation with her own members in her most sacred, i. e. in her sealing ordinances.'—Page 290.

A considerable portion of the second part of Dr. Mason's work is occupied by an attempt to settle the true meaning of the phrase *communion of saints*, which occurs in the Westminster Confession, in opposition to his respected brethren and venerable fathers with whom his PLEA remonstrates: and he satisfactorily shews,

'That the phrase was originally intended to express 'Church Communion;' and was understood to express it by all parts of the Christian Church down to the time of the Westminster Assembly. Second, That the very terms of the article so entitled in their confession, as well as collateral expressions, prove that it must be understood in the then established sense, and cannot admit of any other: and, Thirdly, That it not only continued to be so understood privately and publicly, by individuals and by churches adopting that confession, for nearly, if not quite, a century later; but that the opinion and practice of the best and holiest men who were contemporary with, or flourished shortly after, that memorable assembly, coincided perfectly with the doctrine of this volume.'—Page 291-2.

(To be concluded in our next.)

Owen's History of the British and Foreign Bible Society.

(Concluded from p. 177.)

IN regarding the author's account of the *formation* of the Society, as worthy of the subject and of himself, we know not how we could more highly commend *this* part of his work; for the *plan* of the British and Foreign Bible Society appears to us to be characterised by *peculiar* wisdom. The impartiality of our praise will perhaps be deemed unquestionable, when we confess, that we cannot, in the same *unqualified* manner, commend the ensuing statement of the earliest measures

* LORD CLARENDON, as cited by NEAL. Vol. I. 582.

adopted by the committee. Whether these were defective, or are only defectively reported, we do not presume to judge: but it seems to us so obvious, that the *first* point of duty and of prudence, was to reprint the *Welsh* Bible; and the *next*, to use measures for ascertaining the actual deficiency of *English* Bibles; that some apology for having apparently made China and India, or even Germany, prior objects of solicitude, ought to have been immediately assigned. The urgent wants of the Principality had so long been known, and so publicly insisted on, that a suspicion of indifference, or even of inattention to them, cannot be rationally admitted: yet, that not even a Welsh *Testament* was published by the Society, within less than 28 months from its formation, is evident, and cannot but be considered as peculiarly *unfortunate*. A resolution, passed six months after the Society was formed, to print the Welsh Scriptures, does not in itself appear to us a sufficient proof of 'great alacrity' for the purpose. (vol. i. p. 105.) The explanation, supplied toward the close of the work, (vol. ii. p. 533) that feelings for wants at home 'were overbalanced by a solicitude to benefit foreign nations,' (that were still more necessitous) is not easy to be reconciled with the preceding claim. The gross and deplorable want of Bibles in the common languages of this, and of other protestant nations, appears indeed to have been *no where* suspected, till the spontaneous rise of *Auxiliary* Societies, in 1809, gradually demonstrated the fact. Till this was evinced, the increase of the Society's *fund* was comparatively slow; and, indeed, for the first three years, nearly stationary. We are disposed, therefore, to infer, that if its attention had from the first been chiefly directed to objects which could most readily have been ascertained and provided for, it might have derived very important advantages from such a procedure. At present, the Society has certainly redeemed *every* pledge that was made at its foundation; and we apprehend that it has only to guard against relaxation of its wise and arduous exertions, in order to ensure, with a due dependence on the Divine blessing, its continued and increasing success. For early mistakes, *inexperience* is the best excuse: and a detection of these, where so much piety, information, and talent, were unquestionably concentrated, appears to us, in various important respects, productive of profitable instruction.

As genuine charity begins at home, we will not suppress our apprehensions, that nearly one half of the English population in Britain and Ireland remains yet destitute of Bibles; and probably must be so, unless means can be devised to counteract the notorious reluctance of a majority of the parochial clergy to a free circulation of the Scriptures. Of the degrees to which the *Welsh*, *Irish*, and *Gaelic* branches of our population are at present supplied with this blessing, we are less able to judge; but we trust that the most vigilant attention of the Society will be incessantly directed to these objects. Their correlatives, the *Bâs Bretons*, are not, and perhaps never have been, within reach of its benefits: and we fear that the natives of Biscay, Guypúscoa, Alava, and Navarre, are no more so. In this case, we can only regret that the excellent *Cantabrian* Version of the New Testament was not reprinted for dispersion, while our troops occupied the North of Spain; but we doubt not, that, if it *can* yet be imported to them, all the terrors of the inquisition would fail to wrest it from their hands or hearts. Whether the *Albanians* also retain (as has been said) marks of affinity to the earliest Britains, is undecided by recent travellers in their country: but, as they are the only Christian nation in Europe, into whose language the Scriptures seem *never* to have been translated, we trust that the Society will not long suffer them to remain in that condition; and Mr. Pinkerton will doubtless leave no means unattempted for their relief.

To the wants of the *Celtic* (commonly called Gothic) population of Europe, extensive supplies have been afforded, and are likely to be completed, whether in protestant countries, or among protestant subjects of popish governments. Even among German Roman Catholics, a liberality and a zeal for circulating the Scriptures have been manifested, which ought to excite the deepest shame among semi-papistical protestants. Should the Emperor Francis wisely emulate the examples of Frederic and Alex-

ander, in patronizing this incalculable political advantage, it may counterbalance most of the evils to be feared from the revival of Jesuitism and the inquisition.

The *Slavonic* nations of Europe are chiefly in a happy course of improvement. Even Poland, after having been ruined by intolerance, may yet be restored by a free circulation of the Scriptures; when nothing else could probably *raise* its degraded inhabitants to their former rank among the nations of Europe. The Celtic population of that country, and of Russia, are now provided for; and the Werds of Prussia and Germany soon will be. Of the *Moschite* nations, so widely dispersed over Europe, Asia, and America, the Japanese, the Ferin, and Estherric branches have been supplied, and even the Eskimas have received the Gospels. The native Hungarians (who likewise are of the same origin, and who have the Scriptures in their language) will not probably be neglected: and we trust that the very numerous tribes of this nation, scattered throughout Russia and Siberia (the Komi, the Mansi, the Mordva, the Mari, the Ostiaks, Samoyeds, and Yukagirs) will successively receive the Bible, in their various dialects, from the Russian Society. Branches of the *Turtar* and *Mongul* nations already derive benefit from it. For *India*, much has been done: for *China*, all that has been practicable. *America* is really vying with Britain in its exertions. May its *Southern* division, and that of Europe, with all *Africa*, (hitherto alike inaccessible to civil and religious improvement) at length participate in these blessings!

Mr. Owen's work exhibits a luminous, though rapid view, of the *foreign* labours and successes of the Society; but it naturally dwells on *home* transactions, and especially on such parts of them as *he* has chiefly been connected with. That these should be *recorded* was indispensable; *he* could best describe them, and has done so at the best *season*. His performance is highly valuable and meritorious; and while it could not supersede more extended and diversified views of so important a subject, it is adapted to constant utility, for the illustration of a most interesting epoch.

The Doctrine of Regeneration practically considered *A Sermon preached before the University of Oxford, Feb.* 24, 1817. By Daniel Wilson, M. A. 2s.

Mr. Wilson is entitled to the thanks of the clergy with whom he associates, for the ground he has chosen in this sermon before the University; for the temperate and lucid statement of his main arguments; and for his ministerial fidelity in following them with great temper, close up to the conscience of those who are disposed to reckon baptism as regeneration.

The object of this important discourse appears to be twofold. 1. To trace the outlines of regeneration, and consider the importance of this moral change; by reviewing the description given of it in the Sacred Scriptures—the rank which it holds in the system of christianity—its connexion with other essential truths of revelation, viz. the corruption of man, the infinite holiness of the Divine character, the mystery of redemption, and the glory and purity of heaven, where holiness will be the element and the felicity of the soul.

The 2d part attempts to throw some light on the subject of christian baptism, so far as involved in this great practical topic. We say involved—not, as we judge, in the holy scriptures—nor in the minds of persons regulated solely by them—but, as our Readers know, by a controversy in the Church of England, whether, according to her doctrine and formularies, *baptism* be not *regeneration*.—We are obliged, for want of room, to omit the analysis we had prepared of this part of the sermon. We sincerely hope, that among the class just referred to, the dispassionate study of Mr. W.'s arguments may preserve many from so fatal a delusion; and we cannot but indulge the hope, that *our Readers* in general are so familiar with the writings of Witherspoon, Doddridge, and others, and, above all, with the Holy Scriptures, as scarcely to need our warning voice on this important subject.—Should there be among ourselves, or elsewhere, who endeavour to identify baptism with regeneration, we join Mr. W. in the following faithful appeal:—

'Nor do I conceive that I shall justly incur the charge of uncharitableness, if I venture to inquire, Whether the reasons which

cause some, at least, to contend that regeneration and the new birth are never to be spoken of as distinct from the sacrament of baptism; may not in a great degree be resolved into a most inadequate conception of the nature of the inward renewal of the heart itself? Do they not object to the simple and scriptural application of these words, because they object to the strong language in which the radical recovery of man is delineated, and to the incalculable moment which is ascribed to it? Do they not object to them, in common with many similar figures by which this inward life of God in the soul is represented and enforced?—I must be allowed, at least, to state my conviction, that the strong and vivid conception of what the commencement of real religion is, forms a most important pre-requisite to the conclusions which I am endeavouring to establish; and that it is not a mere term which is in dispute, but the decision of the nature and importance of that incipient transformation of man, on which all religion rests, and which has ever been a main topic of controversy between the worldly and spiritual members of the visible Church of Christ.'

Memoir of Mowhee, a young New-Zealander, who lately died at Paddington. By the Rev. B. Woodd. 6*d*.

THIS is a very interesting and affecting narrative of a young man, who came from New Zealand, and was under the care of the Church Missionary Society. Hopes were entertained of his return to his own country, and usefulness there; but it has pleased God to remove him by death. The tract is printed for the benefit of the Church Society; we trust it will be useful to many.

The Prophetic Expositor; *being Extracts from the Dissertations of* Bp. Newton, *adapted for young Persons.* By Mrs. Willman, *author of* Eliza's Letters, &c. 18mo. 1s. 6d.

BISHOP NEWTON'S learned, modest, and judicious Dissertations, need no recommendation; and of this abridgement it need only be said, that it is well adapted to the use of young people, as being equally free from fanciful hypothesis, and doubtful criticism, and therefore claims, like Mrs. W's other works, our cordial approbation.

LITERARY INTELLIGENCE.

SPEEDILY will be published, the Life and Reign of David, King of Israel, in 1 vol. 12mo. divided into Sections, to form a Reading Book for Schools or Families. By Henry Lacey.

Rev. T. Blackley, curate of Rotherham, is about to print by Subscription, an 8vo volume of 'Plain Sermons, designed to assist Family Devotion.' To be dedicated to the Earl of Effingham.

Mr. Overton, of Crayford, has in the press a Work, to be entitled the Genealogy of Christ, elucidated by sacred History, with a new System of Sacred Chronology. 2 vols. 8vo.

Rev. T. East is about to publish by Subscription, Memoirs of Miss Emma Humphries, of Frome; with a Series of Letters to Young Ladies, on the Influence of Religion.

Mr. Bruce has in the press a new and *enlarged* edition of his JUVENILE ANECDOTES.—Also, a cheap edition, somewhat abridged, for the use of Sunday Schools.

Reflections on the primary Causes of the Rise and Fall of the Roman Empire, as events connected with the Predictions of the sacred Scriptures. By a Clergyman.

The Rev. W. Smith, Author of a System of Prayer, has in the press a Six-Weeks' Course of Prayers, for the Use of Families.

In a few days will be published, in 1 vol. *The Harmony of Scripture*; or an attempt to reconcile various Passages, apparently contradictory. By the late Rev. Andrew Fuller.

Mr. Nicholas will publish in the course of this month, in 2 vols. 8vo. The Journal of a Voyage to *New Zealand*, in company with the Rev. Samuel Marsden, with an account of the state of that country, and its productions; the character of its inhabitants, their manners, &c.

SELECT LIST.

Memoirs of the Rev. Claudius Buchanan, D. D. By the Rev. H. Pearson, M. A. 2 vols. 8vo, 1l. 1s.

Memoirs of the Rev. C. Buck, with extracts from his Diary and Letters, with observations on his Character and Works. By John Styles, D. D. 12mo, 4s.

The True Test of Religion in the Soul. By the Rev. C. Simeon, M. A. 1s.

The Duty of Contentment under present Circumstances. By D. Wilson, M. A. 1s. 6d.

Oweniana; or Extracts from the Writings of Dr. J. Owen. By A. Young, Esq. 4s. 6d.

A Treatise touching the Liberty of a Christian. By Martin Luther. Edited by Dr. Collyer. 3s.

Ordination Service of Rev. R. W. Newland. By Rev. T. Scales, and J. Styles, D. D. 1s. 6d.

The Advantages of Solitude, a Sermon, by the late Rev. H. Worthington. 1s.

Ogle and Co's Theolog. Catalogue. 4s. 6d.

An Attempt to support the Diversity of Future Rewards, 8vo. 2s.

Tom's Alive; or, More News from the Village. By the Author of the Village in an Uproar. 12mo. 6d.

Religious Intelligence.

We shall now present to our readers an account of the numerous efforts of Christian benevolence which have been displayed during the past month—such a month we conceive was never before witnessed at any time, or in any country; and we flatter ourselves the following pages will afford a high degree of gratification to all. Those who attended the Meetings here recorded, will feel a pleasure in recollecting what passed at them; others who, though in London, could not possibly attend *all* the meetings, will find the omission, in some degree, supplied by the following information; and to our numerous readers in the country we trust that these copious narratives will afford much spiritual delight. After all, some accounts came too late for insertion, and others, which could only be slightly noticed, must be deferred till the next month. Our limits, though extended this month, at a considerable expense, by eight additional pages, are insufficient for the pleasing detail.

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, May 7, was held the thirteenth Anniversary of this Institution, at Freemasons' Hall, London: at which their pious and noble Patron, Lord Teignmouth, presided, who was supported by the Bishops of Salisbury, Norwich, Gloucester, and Cloyne, the Earl of Elgin, Lord Gambier, and several respectable Members of the British Parliament.

The Report, together with the whole proceedings of this Meeting, were replete with the most lively interest, and equally encouraging with those of any former Anniversary; but as we expect to be enabled to furnish our readers with a detailed account in our next Number, we shall, for the present, confine ourselves to a few of the most prominent facts stated in the Report.

The object of the Society is increasingly felt and promoted in every quarter of the globe, and new fields are continually opening for the dispensation of its bounty, by encouraging the establishment of Societies for perpetuating the distribution of the Holy Scriptures, by granting to them pecuniary aid at their establishment, and in the progress of printing large editions of the Holy Scriptures.—Among the Roman Catholics upon the continent, large impressions of the New Testament have been circulated at the charge of the Society, as well as to Protestants situated in Catholic countries, which have been attended with the most beneficial results.

The Auxiliary Societies in the United Kingdom, although much increased in number, continue their operations with vigour; and, notwithstanding the past year has been one of peculiar distress, they have contributed to the Parent Institution no less than 52,027*l.* 9*s.* 8*d.*; and as their local wants become supplied with the Holy Scriptures, they progressively allot a considerable portion of those contributions to the general purposes of the Parent Institution, without requiring any return in Bibles and Testaments, thereby enabling them to promote more extensively the printing and circulation of the Holy Scriptures in countries destitute of the Word of Life.—The sum of 21,954*l.* 7*s.* 6*d.* has been received during the past year for Bibles and Testaments.—The total *net* receipts was 84,240*l.* 17*s.* 4*d.* and the net expenditure 89,230*l.* 9*s.* 9*d.*

The Total number of Bibles issued during the year, ending the 31st March last, was 92,239, and of Testaments 100,782; making the whole number issued by the Society exceed A MILLION AND THREE QUARTERS of copies of the Holy Scriptures.

(To be concluded in our next.)

CHURCH MISSIONARY SOCIETY.

Seventeenth Anniversary.

The Annual Sermon for this Society was preached by the Rev. Daniel Wilson, on Tuesday morning, the 6th of May, at St. Bride's: this church being more convenient than St. Anne's, Blackfriars, on account of its greater

proximity to the place where the meeting is held. The Sermon was founded on John iv. 35, 36; and the present very remarkable state of this country, with respect to its means and disposition to communicate the Gospel, and the openings in the Heathen world for its reception, afforded Mr. Wilson an opportunity of giving a most impressive view of the state of the world, and our duty to act accordingly. He considered the text under the two heads of "the aspect of the fields," and "the encouragement to the reapers to enter into them."

The Annual Meeting was held, as usual, at Freemasons' Hall, at two o'clock. The Right Honourable Lord Gambier, Vice-Patron, and President, in the Chair. The Lord Bishop of Gloucester, Mr. Wilberforce, Mr. Grant, upwards of 100 clergymen, and more than 1200 other members of the Society, ladies and gentlemen, were present. Many were unable to get in, for want of more room.

A suitable place for the annual meetings of the various Benevolent Societies of the country, somewhere in the neighbourhood of Lincoln's Inn Fields, has long been wanting. We confess that we should greatly rejoice to see a building erected, which would contain 3000 persons, who would, if the building were erected with this design, hear with perfect ease, both to themselves and to the speakers.

His Lordship, the President, opened the business of the meeting with that piety which so eminently marks his character, praying that the spirit of their great Master might be present on the occasion. The Secretary then read the Report, which was by far the most encouraging which the Society has yet had to present to the public. The accounts from Africa were particularly promising, 21 adults amongst the re-captured Negroes having been baptized in one day at Regent's Town, in the colony of Sierra Leone. The income of the Society, notwithstanding the difficulties of the times, had increased more than 3000*l.* and amounted last year to 19,000*l.* But such had been the calls upon its funds, that its expenditure has exceeded its income nearly 2000*l.*

The Bishop of Gloucester moved the printing of the Report, and called upon the meeting to bless God for the success which he had been pleased to give. A success which manifestly called for their admiring gratitude and determined perseverance. This motion was seconded by the Rev. Mr. Paterson from Russia, who stated the encouraging fields of labour in Tartary, Turkey, and Persia, under the patronage of the great and good Emperor Alexander. Alluding to the death of the late Martyn at Spiraz, he stated his hope, that the Society would exert themselves in Persia till they had built a christian church over the tomb of Martyn. He mentioned several circumstances shewing the disposition of Mahometans to receive the word of God.

The Rev. Dr. Thorpe made a very animated speech relative to the scenes of the Society's labours, and the interest which his countrymen in Ireland felt in the progress of this cause: he concluded, by making a motion, approving of the proceedings of the Society, which was seconded by R. H. Inglis, Esq. and carried unanimously.

The Assistant Secretary, in acknowledging the thanks of the meeting, expressed his persuasion that all united in giving the glory, of any good done, to God alone. He contrasted the scene which he then beheld, with what he had seen in Africa at the same time last year, in the school at Yongroo, and in the worship of the spirits of the dead. He trusted that the encouraging tidings which the Report contained from Africa, would excite the meeting to exertions and prayer.

Charles Barclay, Esq. M. P. moved thanks to various friends of the Society, which was seconded by the Rev. R. P. Beachcroft, Rector of Blunham, who, after an interesting address, concluded with a peculiarly appropriate and eloquent quotation from Bishop Hall's writings, as the universal testimony of Scripture to the Saviour, the great subject, ever to be brought before the Heathen.

The Rev. J. W. Cunningham, of Harrow, in moving thanks to the preacher, which was seconded by the Rev. David Hughes, disclaimed all intention of praising him; yet could not avoid noticing the energy of his delivery, and the vast accumulation of well-authenticated facts, which he brought before the public.

The Rev. Daniel Wilson beautifully marked the danger of self-admiration, and self-praise, creeping on the mind, instead of a simple reference of all to the glory of God. He accepted the thanks only, as expressing the pledge of the meeting to exert themselves anew in this cause.

The thanks to the noble President and Chairman being respectfully moved and seconded by the Rev. Edward Burn, and the Rev. Hans Hamilton, his Lordship replied, by stating, that he considered his connection with these Societies as a greater honour than any earthly titles or distinctions. His Lordship concluded the meeting by reading, with much devotion, the 117th Psalm, which had been sung in the church that morning.

We cannot but remark, with thankfulness to God, that throughout the day, the genuine spirit of the Gospel seemed remarkably to prevail—an humble ascription of all glory to God, with affiance on his grace and blessing, and sincere affection toward other Christians in their exertions to extend his kingdom in the world.

The Rev. Mr. Corrie, one of the chaplains of the Hon. East India Company, who resided several years in India, returned to this country about two years ago for the recovery of his health, which has happily been re-established. On the 14th of April, he embarked again for India, where, we trust, he will long be spared as a blessing to the country.

He is accompanied by the Rev. Bernard Schmid, and his brother, the Rev. Deocar Schmid, two Lutheran clergymen; and by Mr. John Adlington, who is intended for orders, but too young to be yet ordained. They all sailed in the Carnatic, for Calcutta.

This Society has granted 100*l.* toward the establishment of the Missionary Seminary at Basle in Switzerland—the same institution to which the Missionary Society last year presented 200*l.*

RELIGIOUS TRACT SOCIETY.

On Thursday, May 15th, was held at the City of London Tavern, Bishopgate Street, the eighteenth Anniversary of the Religious Tract Society, which was numerously and respectably attended, both by the clergy and laity of the established church, and of various other denominations.

It appeared from the Report, (which will speedily be published) that the efforts of this Society for the diffusion of Divine Truth, continue to be prosecuted with unabated ardour, both at home and abroad, by persons immediately in connexion with it, as well as by Societies formed for the express purpose on both sides of the Atlantic; which, having caught the flame of holy zeal from the Parent Institution in London, are carrying its designs into effect, by re-printing its Tracts, in conjunction with others written for the express purpose, and dispersing them widely over a very considerable portion of the habitable globe; the efforts of which have (under God) been highly beneficial in the moral and spiritual improvement of numerous readers.

Religious Tract Societies, or Committees aided by the funds, or influenced by the example of that in the metropolis, are in full operation at Stockholm, Hanover, Berlin, Sleswick-Holstein, Elberfeld, Stutgard, Nurenberg, Frankfort Neuwied, Konigsfeld, Basle, Zurich, Bern, St. Gall, Schaffhausen, Lausanne, and among that interesting people, the Waldenses in Piedmont.—In Italy a safe and promising channel had been opened for the circulation of some of the Society's tracts, printed in that country, which had induced the Committee to vote fifty pounds for the encouragement of so important an object.

From Russia and Finland the Society continue to have the most gratifying accounts of the increasing interest taken in the printing and distribution of religious tracts, many of which have been translated from the English, and printed at the Society's expense.—A tract for the use of the Mongolian Tartars, being the first ever printed in the *Calmuc* language, had been just completed at St. Petersburgh, at the charge of the Religious Tract Society in London.

The Society continues its attention to the very important object of supplying the numerous Chinese colonists, in the islands under the British and Dutch Governments, with religious tracts in their own language; and there is no doubt, that through them many copies will be conveyed into dif-

ferent provinces of China.—The Committee, sensible of the magnitude and importance of this object, have instructed the Rev. Messrs. Morrison and Milne to draw upon their Treasurer for the necessary expenses they may incur in that work, beyond their former grant, to an extent not exceeding 500*l.*; to enable them to meet which, without interfering with the other objects of the Society, they rely upon the liberality of the religious public, and solicit distinct contributions for that purpose, from individuals and Auxiliary Societies.

The number of Tracts issued during the past year exceeds *Three Millions and a Half*, a large proportion of which have been circulated by poor persons who would otherwise have been destitute of the means of support; these having been furnished at prices very considerably reduced, have occasioned a loss to the Society of 424*l.*; which, added to its gratuitous distribution in various parts of the world, makes nearly *Seven Hundred Pounds*.

Testimonies to the beneficial effects produced by the circulation of religious tracts were adduced by many of the friends present from various parts of the world; and the meeting found much cause for gratitude to the God of all grace, that such an institution should have been founded, and continued to rank among the noble monuments of Christian benevolence which adorn and sanctify the British empire.

METHODIST MISSIONS.

The Anniversary was opened by sermons, on Wednesday Evening, April 29, and on Thursday Morning, May 1, at the City-Road Chapel, by the Rev. W. Myles, from Portsmouth, and the Rev John Stephens, from Leeds. The Annual Meeting was held at the same Chapel, on Thursday Evening, the Rev R Reece, President of the Conference, in the chair; and, by adjournment, at the Methodist Chapel, Lambeth, on the Monday Evening following, Thos. Thompson, Esq M. P. in the chair. By the Report read, it appears that this Society employs upwards of 100 missionaries in different parts of the world; and that its expenditure in these exertions is near 14,000*l.* annually. The subscriptions of the London District alone were stated to be 3592*l.* from Sept. 1815. Anniversary Sermons on this occasion were also preached on Friday the 2d, at Carey-street, by the Rev. R. Watson; at Hind-street, by the Rev. Jos. Benson; and at the different Methodist Chapels in London, on the Sabbath following. The public collections made on the occasion amounted to 550*l.*

BRITISH AND FOREIGN SCHOOL SOCIETY.

The Anniversary Meeting of the British and Foreign School Society was held on Tuesday, May 13th, at Freemasons' Hall.

Before eleven o'clock in the morning, the hall, which was fitted up with great neatness, for the accommodation of ladies, was filled in every part by a respectable throng of persons of distinction; a considerable number of ladies and gentlemen of the Society of Friends were also present.

Soon after twelve o'clock, His Grace the Duke of Bedford entered the hall, and took the chair amid great applause. His Grace was accompanied by the Marquis of Tavistock, Sir John Jackson, Bart. Sir Jas. Mackintosh, M. P. Mr Barclay, M P. Mr. Brougham, M. P., His Excellency the French Ambassador, Lord Ossulston, Lord Wm. Russel, the Sultan Katteghery, Baron Strandman, Dr. Hamel, Mr. Mallett, the Secretary of the Elementary School Society at Paris, Mr. Moran, and a considerable number of Ministers from various parts of the country.

When the Duke of Bedford took the chair, he informed the Meeting, that his Royal Highness the Duke of Sussex, who took a deep interest in the well-being of the Society, was every moment expected. His Grace begged leave to repeat the deep interest which he should ever take in its welfare.

The business of the day was then opened, by reading the Report of the current year's proceedings. This Report was of the most gratifying kind—the sum of 10,000*l.* which was required to clear off some of the old debts, and erect a proper School-house, had, with an additional sum, been procured within the last year. Mr. Owen, of Lanark, had contributed 1000*l.* to this vested subscription. It appeared from the Report, that the system of this Society had been widely spread in

every quarter of the world. In the Borough Free School alone 12,000 children had been educated; independently of its being the centre from which instructors were initiated into the system, and sent to every part of the world A Jews' School, for the education of 400 boys, had also been established in Houndsditch. The Auxiliary Society, in Southwark, had also done much in support of the system; and the Parish of Newington had erected a School on the principle of association; which would be opened in a few days. The most satisfactory accounts were also received from Scotland and Ireland: in the latter country, the Catholic Clergy, in many instances, lent their aid to the diffusion of education according to this system. The same intelligence was received from India, where the Missionaries co-operated in the undertaking. The most favourable accounts had also been received from the Continent of Europe. In France, according to the information conveyed by Mr. Moran (who first introduced the system into that country,) the most liberal support had been given by the King, the Duke de la Chartre, Count Lainé, and several Prefects, and other Functionaries. His Majesty had directed that the Catholic and Protestant boys should be educated in different schools, to admit of their receiving religious instruction from their several pastors. In Russia and the north of Europe it received every support. In Rome no objections were started against its introduction, and Cardinal Gonsalvi, on the part of the Pope, desired that the books of the Society should be forwarded for perusal. In the kingdom of Hayti it had also obtained a footing. In Spain, Africa, America, Sierra Leone, and other places, similar success had marked its progress.

William Allen, Esq. the Treasurer, then read the financial statement of the accounts of the Society. The Treasurer took a retrospective view of the great difficulties the Society had to struggle with in past years, yet, he could not help acknowledging the hand of God in its support; for in a moment, when there appeared to be no immediate prospect of help, and those few friends who joined with the late lamented Joseph Fox, had exerted themselves to the utmost, they received a sum of 500l. from a benevolent individual. This worthy man, whose name he might now mention, was Richard Reynolds of Bristol, who at different times had contributed between 2 and 3000l. to the funds of this Institution. And when he viewed the prosperous situation of the Society, which is this day freed from the incumbrance of its debts, and the buildings erected with only a further advance of 2,500l. he could not help thinking, that if ever the hand of Providence was manifested in support of a benevolent institution, it was evident in this.

Sir John Jackson proposed the adoption of the Report, on which he pronounced the warmest panegyric.

The Rev. J. Townsend seconded the motion, and took a warm and energetic view of the state of education in this country. He said, that he should be ungrateful indeed, if he were not an advocate for gratuitous education, having himself received it in Christ's Hospital. The Rev. Gentleman paid a just tribute to the early instruction he had received from an excellent mother, and very beautifully described the importance of education to the present and future welfare of man.

The Marquis of Tavistock proposed a motion of thanks to the Prince Regent, and their Royal Highnesses the Dukes of Kent and Sussex, for their patronage of this Society.

Mr. Chas. Barclay, M. P. seconded this motion, and paid a just tribute to the merits of the Society. Wide as this system of education had been diffused, there were, he was sorry to say, 6000 children uneducated at present in the Borough of Southwark.

The noble chairman lamented the absence of the Duke of Sussex, which he apprehended was occasioned by indisposition. He then read a letter from the Duke of Kent, dated Brussels, May 5th, which contained the strongest expressions of His Royal Highnes's anxiety for the success of this Society.

Major Torrens proposed a vote of thanks to the Duke of Bedford, as President of the Society. He pronounced an eloquent panegyric upon his Grace, whom he described as the hereditary friend of all that was noble, free, and liberal, in England. He also described, in forcible terms, the quan-

tity of female talent which this country produced, and strongly urged the advancement of the Female School.

His Royal Highness the Duke of Sussex entered the room amidst the applauses of the Meeting.

The Rev. John Paterson gave a most encouraging account of the general disposition of the people in many parts of the continent, to read the Scriptures; and mentioned the case of a number of boys at Gottenburgh, who, of their own accord, had formed a Juvenile Bible Society, which amounted to 400; and that some of the boys who had no money at command, subscribed a penny per week, to be taken from their dinner allowance. He mentioned the universal instruction of the people in many parts of Sweden, which he had visited, and the custom of that country in refusing marriage to persons until they were able to read. He paid a just tribute to the Emperor Alexander, who, among the various objects of his expanded benevolence, was engaged in promoting Schools on the improved system.

The noble chairman acknowledged the thanks of the Meeting, declaring, that such were the transcendent advantages of this Institution, that he dared not have withheld his support and exertion in its favour.

George Phillips, Esq. in proposing a vote of thanks to the Ladies of the Committee, strenuously urged still greater exertions in the female department, from the important effects which education always has on the human mind, and very properly described those advantages in promoting the happiness of families, as servants, or the mothers of families. He expressed his regret, that the female department appeared to be deficient in the state of its funds, and relied on the assistance of the Ladies to support this important department of the Institution.

The Rev. Dr. Waugh, in seconding the motion, took an extensive view of the blessings of instruction. Like the God of Nature, in an intellectual point of view, it said, 'Let there be light.'—Light is daily diffusing its beams in all directions; and, while the ladies are entitled to the warmest thanks of the Meeting, for their active exertions, he reminded them of the strong claim which is laid on them, from the rank which they held in society. Here the Rev. Doctor engaged the attention of his audience by some lively and interesting sketches of the inferior station of women in various parts of the world where education has not extended itself, nor Christian principles become established.

His Royal Highness the Duke of Sussex proposed a vote of thanks to the Treasurer, Secretary, and Committee. His Royal Highness paid a just tribute to the Treasurer, who had supported this cause, when, but for him and one or two others, it would have sunk—and very eloquently stated his conviction, that the broad and liberal ground which this Society took, was the bounden duty of every man who respected the rights of conscience. It was the way to include every class, allowing their parents to worship God, and train up their children according to their own religious principles. His Royal Highness stated, that on these grounds, although he could add little to the observations which had been made, he considered it the duty of persons in the highest stations of rank to support such an institution as this.

Thos. Fowle Buxton, Esq. very eloquently seconded the motion. In allusion to the Treasurer, who had stated his willingness to resign his office into other hands, Mr. B. remarked, that when the Society was in extreme difficulties—when, year after year, the Treasurer was called upon for further advances—when every thing was difficult and discouraging—the worthy Treasurer said nothing about resigning his office—Now, when the Society is in prosperity and in flourishing circumstances, the Treasurer modestly conceals himself behind the Noble Chairman, and is willing to yield up an office, no longer calling for such anxious cares, into other hands. He need not say, that such a resignation could never be thought of by the members of this Institution, or his services ever forgot.

The Rev. Dr. Schwabe acknowledged the thanks of the Meeting, both for the Treasurer and himself.

Sir James Mackintosh moved the thanks of the Meeting to the benevolent individuals who, by their exertions, had raised the sum of 11,024*l.* 13*s.* 1*d.* for liquidating the debts, and the erection of new buildings. In the most eloquent manner this gentleman descanted on the benefits of education.

He stated, that by documents laid before the House of Commons, it appeared that the punishment of criminals cost this country 150,000*l.* annually. This large sum is expended in inflicting misery and pain on our fellow-creatures. He did not say that any blame was attached to the Government of this country, for this expenditure. He declared his conviction, that the punishment of criminals was benevolent in its effects on society, and that the laws were administered in the most admirable spirit of mercy by our judges. But a small part of this sum, if laid out in the instruction of children, would do more to prevent this infliction of pain and unhappiness, than all the punishment arising from the execution of the laws; and it would have the immense advantage of rendering persons, who, by ignorance, are growing up to be the pests of society, valuable and useful members of the community.

The Rev. Dr. Mason, Secretary to the American Bible Society, rejoiced in the spirit of British benevolence, and in the individuality of the objects of different institutions. He considered it his greatest happiness to be present at the meetings held in London, at this season of Christian exertion.—While he respected his native country and its government, he was proud that British blood flowed through his veins. He was happy to say, that the same spirit was widely diffused in America; and education was making rapid progress on that continent.

The Rev. Mr. Hillyard paid a tribute of respect to the Noble Chairman and the Marquis of Tavistock, for the exertions made in the neighbourhood of Bedford, not only for the relief of their temporal necessities, but in supporting schools, and dispensing to them the bread of life.

The Rev. Rowland Hill highly approved of the plan of the Institution, and remarked, that since their establishment, the Sunday Schools in Southwark were increased from 2 to 3000: and he was happy to see the instruction of children on week days united with the benefits of religious instruction at their respective places of worship on Sundays. He rejoiced in what is doing by another Institution, among the children of the Establishment, but he could not agree to the exclusion of those who dissent from it; including the Catholic, half of the population may be considered as dissenters.—Should this large mass of our fellow subjects be doomed to ignorance because of the religion of their parents? Were such a dreadful event to take place, in a generation or two we might expect a large proportion of them to become barbarians.

R. H. Marten, Esq., the Rev. Jacob Snelgar, and the Rev. E. J. Jones, addressed the Meeting; and his Royal Highness the Duke of Sussex concluded, by moving the thanks of the Meeting to the Noble Duke in the Chair.

SUNDAY SCHOOL UNION.

The Annual Meeting of this Society was held at the City of London Tavern, Bishopsgate Street, on Wednesday Morning, May the 14th. The members and friends breakfasted at Six, and the chair was taken by Joseph Butterworth, Esq. M. P. at half past Six o'clock. The Report, which will shortly be published, contained truly gratifying accounts of the success of Sunday Schools, both abroad and at home: under the latter head of information, it is computed that not less than 200,000 children are now receiving religious instruction in Sunday Schools connected with the various Auxiliary and Country Sunday School Unions in the United Kingdom, besides those in schools not so connected.

There was a very full attendance, and, upon the whole, it may be considered the most interesting Anniversary of this Society.

The following ministers and gentlemen addressed the Meeting:—The Chairman, the Rev. Dr. Pye Smith, the Rev. Messrs. Hamilton, Hillyard, Watson, Morrison, Marsden, Upton, Ivimey, and Evans; Lieut. Buck, Messrs. Marriott, Lloyd, Gale, and Jaques; E. Lord, Esq. of New York, and S. I. Browne, Esq. of Cincinnati, Ohio, United States.

HIBERNIAN SOCIETY.

On Friday, May 16, was held the Anniversary of this Society, at the City of London Tavern. The Society met at Six o'clock to breakfast, and at

Seven, S. MILLS, Esq. the Treasurer, took the chair.

The Report being read, stated, that the Society now had, in 13 counties, 347 schools, containing 27,770 scholars; which was an increase of between 8 and 9000 in the past year; but that the income had so far fallen short of the expenses, as to leave them 1605*l.* indebted to their Treasurer. The Report also stated many instances in which the instruction of children had been of saving advantage to their parents; and though the Popish priesthood had, in general, violently opposed the Schools, on account of the use of the Scriptures in them, yet some instances occurred, in which they had been cordially welcomed, even among the Catholics.

The principal speakers on the occasion, were, Capt. Pakenham, R. N. Rev. Mr. Paterson from Russia, C. S. Dudley, Esq. of the Society of Friends, T. Pellat, Esq., Rev. W. Evanson, a clergyman from Cork, Rev. Legh Richmond, Robt. Stephen, Esq., Rev. Mr. Stratton of York Street Chapel, Dublin, Rev. Jno. Campbell, and Mr. S. West, another member of the Society of Friends. The Meeting yielded much pious gratification to the company present, and about 250*l.* was received in Subscriptions and Donations.

LONDON ITINERANT SOCIETY.

ON Tuesday morning (13th of May) the Subscribers and Friends breakfasted together, at the New London Tavern, Cheapside, on the 20th Anniversary of this Society. At 7 o'clock, S. Robinson, Esq. (the new treasurer) took the chair for business. There was a very pleasing assembly, to the amount of about 250 persons. A few ladies were present; and had it been generally known, that ladies were invited, more would have attended; it is hoped that this misunderstanding will not arise at another anniversary. The Report of the Society's operations was read by the assistant secretary.—The general appearances in the villages are such, as to sanction the hope, that the preachers and teachers are made the honoured instruments of sowing the good seed of the word, which in several instances, under the blessing of the Divine Husbandman, has sprung up, and brings forth fruit: but other villages would be provided for, and more good might be done, had the society more patronage and ampler funds. The good effects related, in regard to two or three persons, ought to be noticed. In two villages, two young persons, belonging to the schools, died recently 'in the Lord.' One of these had been a scholar for several years, and in her last sickness she particularly declared her ardent affection for the truths she had been instructed in, and she was blessed with most delightful assurance and foretastes of 'the glory which is to be revealed.' In another village, a man who had lived notoriously wicked, has been brought to the feet of Jesus, and gives lovely evidences that he has not 'believed in vain.' At seven of the villages supplied by the Society, adult schools have, during the past year, been opened. Towards assisting in their formation, the senior teachers in the society's Sunday schools were each furnished with a copy of 'Freeman's Method of Teaching Adults,' and the First Report of the City of London Adult School Society. In one of these adult schools are 20 persons, and in another no fewer than 30, among whom a bible society has been established. The attention and progress of most of these adults have been very encouraging; one of them, an Irish labourer, a catholic, proved to be a very teachable man; and though, until he attended the school, he knew nothing about the Scriptures, he was soon much gratified in being enabled to read them, and thankful to have them explained. He used to be a strict observer of fasts, feasts, &c. of the Romish church; but already his mind is so far enlightened, as to lay aside those things, and he now pays no respect to days and meats, and such like matters, but embraces every opportunity of attending the preaching of the gospel.—At one of the villages, a worthy lady has presented the Society with ground for a chapel, and other friends have liberally offered to defray half the expense of the erection. Wandsworth Common, a new station, was pointed out to the Society, and a school has been opened there.—The esteemed friends, who addressed the meeting, were the Rev. Messrs. Dunn, Eccles, Edwards (of Petworth,) Evans, Harper, C. Hyatt, Platt, Sloper, (of Chelsea,) Stirtevant, Wood, and W.

Penfold, Esq.; besides a student from each of the respectable seminaries of Hackney, Homerton, and Hoxton.—The promoters of evangelical knowledge are respectfully informed, that donations to the Society, of religious tracts, testaments, or bibles, together with any pecuniary gift or subscription, will be very gratefully received, by the treasurer, No. 7, Albion-street, Blackfriars Bridge.

LONDON FEMALE PENITENTIARY.

The 10th Annual Meeting of this Institution was held on Monday, May the 12th, when William Wilberforce, Esq. M.P. presided; the company was more numerous and respectable than upon any former occasion. The Report of the Committee, during the last year, was read, from which it appeared, that the number of objects in the Asylum was increased from 60 to 100. After much interesting information, it stated, that, since the last Report, about 200 had applied for admission; of this number 71 had been received; 24 had been reconciled to their friends, and 21 placed out to service. The behaviour of the women has been highly gratifying in all respects, and they have continued to display the strictest attention to the order and discipline of the house: of those placed out to service, the committees are constantly receiving ample testimonials of satisfaction from their employers; and a particular instance stated in a letter received that day from one of the Vice Presidents, of one of the objects placed out in a regular family, consisting of a large establishment, which, on being reduced, she, as the last hired, was dismissed; but a very short time after, her loss being felt, she was taken back again into the same service, where she now remains; and she has been heard to declare, that could she afford it she would give fifty pounds per annum to the Institution, always to reside there. It also appears from the Report, that in consequence of a deficiency in a former year, and also in the last, in conjunction with the distress of the times, the Institution is indebted to the treasurer in 1300*l.*; a strong feeling of hope was excited in the meeting, that a generous public would exert themselves to prevent a reduction of the number of objects. During the last year, two have been removed by death: their dying testimonies have given the fullest assurance to the committee of the safety and happiness of their future state. The gentlemen who kindly took a part in the proceedings of the day, are the following, viz. Rev. Drs. Thorpe, Mason, and Winter; Rev. Messrs. Beachcroft, Legh Richmond, Hamilton, Burn, and Ruell; Benj. Shaw, Esq. M.P.; Rich. Spooner, T. Wilson, S. Mills, W. A. Hankey, and T. Pellat, Esqrs. and Mr. Penfold. Wm. Wilberforce, Esq. addressed the meeting in an appropriate speech. The meeting occupied nearly four hours; and we have the fullest assurance, from the handsome contributions made at the doors, that the company retired much gratified at hearing of the Report, and the very excellent and animated speeches delivered on the occasion. The committee would beg leave to remind ministers, and others residing in the country, that this Institution is by no means local or provincial; its objects have been received from all parts of the country: they would, therefore, extend the arm of mercy to the destitute, and unite their endeavours to lessen the sum of human misery.

Anniversary of the London Society for Promoting Christianity among the Jews, held at Freemasons' Hall, Friday, May 10th. Sir Thos. Baring, Bart. M. P. in the chair.

The business of the meeting was introduced by the Chairman, who stated the grand object of the Society to be to promote the salvation of the Jews, by directing their attention to the Lamb of God. The Jews, he remarked, had a claim upon the Christians, from their faithful preservation of the Old Testament Scriptures, and we had every reason to expect their restoration to the favour of God, and the bosom of the Church. He acknowledged that the Society had met with difficulties, but trusted that by zeal and economy its prospects were become more encouraging.

The Rev. Mr. Hawtrey, one of the secretaries, then read the Report, which stated the honour recently conferred on the Society by the Bishops of St. David's and of Gloucester having become its joint patrons; and enumerated the following measures which had been

adopted to promote the object of the Society. An episcopal chapel has been erected, in which the gospel is preached to the Jews; lectures adapted to their instruction are also delivered in other chapels and churches; schools have been founded, in which there are at present about 70 children; the New Testament, in the Hebrew language, is printing, and the historical books have already been circulated among the Jews, together with various religious tracts; a monthly publication, called the Jewish Expositor, is published; and a Society is formed for visiting and relieving distressed Jews.

The principal instances of success specified in the Report as having occurred during the past year, were, the conversion of three Jews in our own country, who, with their children, had been baptized; also the conversion of a Jew of considerable learning, in Poland; and that of a wealthy Jew in Malta, the means of whose conversion had been the reading of one of the Society's Hebrew tracts. This man has since exerted himself on behalf of the spiritual welfare of his brethren.

The Bishop of Gloucester, Lord Gambier, the Rev. Messrs. Marsh, Simeon, Cunningham, Patterson, Bickersteth, Woodd, and Way, Thos. Babington, Esq. M. P., W. Wilberforce, Esq. M. P., Rob. Grant, jun. Esq., W. Cunningham, Esq., and the Sultan Kattegerry, severally addressed the meeting. Most of the speakers adverted to the difficulties under which the Society had laboured, and particularly to the misconduct of some individuals, whom they had once regarded as genuine converts to the faith of the gospel. They considered, notwithstanding, that such circumstances, however distressing, ought not to produce despondency, and that there was still reason to cherish the confident expectation of ultimate success.

TOTTENHAM COURT AUXILIARY MISSIONARY SOCIETY.

On Monday, March 24, was held the Anniversary of this Society, at the Fitzroy School Rooms. Dr. Collyer in the chair. A truly interesting report of the proceedings of the past year was read by the Secretary, and the usual resolutions were moved, and seconded, by Messrs. White, N. E. Sloper, Smith, Rayson, &c. The Meeting was also favoured with the addresses of some of our respected Missionaries.

The attendance was very great; and on no former occasion, we believe, has more of interest or pleasure been excited.

ORDINATIONS.

April 9th. The Rev. B. Rayson, late of Wakefield, was set apart over the Church and Congregation at Tonbridge Chapel, Somers' Town. Mr. Greig commenced the Service with reading and prayer. Dr. Collyer delivered an introductory address. Mr. Lewis requested an account of the proceedings which had led to the union which was then publicly recognized.—Mr. Burder prayed for a blessing on the minister and people. Mr. Thorp, of Bristol, preached an excellent and animated discourse. Mr. Haslock concluded.—The Service, which was very numerously attended, was peculiarly interesting, and impressive.

We greatly rejoice to see a large congregation thus established, in a populous neighbourhood, and think the friends of religion are much indebted to those public-spirited gentlemen who commenced the undertaking; and particularly to Thomas Wilson, and Joseph Burnell, Esqrs. to whom the cause is, in many respects, much indebted.

The success of this effort, and of that at Paddington, with the lesser places in Chandler-street, and Camden Town, afford great encouragement to similar exertions, in those populous districts of the Metropolis, and its vicinity, yet destitute of the preaching of the gospel; but we fear that a shameful torpor prevails among many, whose pecuniary talents might well be employed for this truly benevolent purpose. 'The London Association,' established for this sole object, might achieve much, if properly supported.

Feb. 26, Rev. Wm. Lees, late student at Rotherham College, was ordained pastor of the Independent church at Knottingley, Yorkshire. Mr. Waterhouse of Melton, introduced the service. Mr. Eccles of Leeds, gave an account of the nature of a church, &c. Mr. Boothroyd of Pontefract, offered up the ordination prayer. Mr. Bennet, theological tutor at Rotherham, gave Mr. Lees his charge, founded on Is. xl. 11. Mr. Richards of Athercliffe, addressed the church and congregation, on John ii. 16. Mr. Neale of Osset, concluded by prayer.

Mr. Bean, of Alford, Lincolnshire, preached in the evening, on Isaiah liii. 5. Mr. Bennett preached on the preceding evening.

March 19, 1817, the Rev. R. W. Newland (formerly a Student at Hoxton Academy) was ordained to the pastoral office over the church of Christ at the Tabernacle, Hanley. After the service had been introduced by Mr. Sleigh, of Newcastle, Mr.

Scales, of Wolverhampton, gave the Introductory discourse, in which he ably defended the principles of dissent, &c. Mr. Edwards, of Wem, offered up the ordination prayer. Dr. Styles, of Brighton, addressed the Minister from St. Paul's exhortation to Timothy, 'Take heed to thyself;' and, the Rev. Mr. Bradley, of Manchester, preached to the people from 1 Cor. xvi. 10. The service lasted nearly five hours and a half. Mr. Farmer, the minister of Hope chapel, in Hanley, concluded with prayer. The charge and introductory discourse are since printed, but Mr. Bradley modestly declined publishing his sermon.

April 8, Rev. W. Cornwall, late of Hackney Academy, was ordained to the pastoral office at Bodmin, Cornwall. Mr. Smith, of Fowey, introduced the service. Mr. Bounsell, of St. Ives, delivered the introductory discourse, &c. Mr. Moore, of Truro, prayed the ordination prayer. Mr. Cope, of Launceston, gave the charge from Deut. xxxi. 21. Mr. Wildbore, of Penryn, preached to the people from 1 Thess. v. 12, 13. Mr. S. Keat, of Lostwithiel, concluded.

Mr. Moore, of Truro, preached the Association sermon in the evening, from Isa. lx. 8. Messrs. Coanes, of St. Colombe, and Douglas, prayed. Mr. Hart, of Falmouth, preached on the preceding evening.

Thursday, April 10, the Rev. John Kelly (late of Gosport Academy) was ordained to the pastoral office over the Independent church in Ashburton, Devon. Mr. Windeatt, of Totness, commenced the service, by prayer and reading. Mr. Mends, of Plymouth, gave the introductory discourse, &c. Mr. Rooker, of Tavistock, offered the ordination prayer, with imposition of hands. Dr. Bogue, of Gosport (his tutor) gave the charge, from 1 Pet. iv. 11. Mr. Griffin, of Portsea, preached to the people from Eph. v. 2. Mr. Doney, of the New Tabernacle, Plymouth, concluded.

April 16. Rev. R. Miles (late Student at Rotherham College) was ordained pastor of the Independent church at Brigg, Lincolnshire. Mr. Richards, of Attercliffe, introduced the service. Mr. Birt, of Hull, delivered the introductory discourse, &c. Mr. Bennett, of Rotherham, offered up the ordination prayer. Dr. Winter, of London, gave the charge from 2 Kings iv. 9. Mr. Williams, of Swanland, concluded. In the evening, Mr. Birt commenced with prayer. Mr. Bennett, theological tutor at Rotherham College, addressed the church and congregation from Revelation ii. 7. Mr. Earle, of Thorne, concluded by prayer.

Mr. Richards preached on the Tuesday evening, and Dr. Winter on the Thursday evening.

On Thursday, 22d of May, the Rev. Dr. Chalmers preached a sermon at Surrey Chapel, for the benefit of the Scottish Hospital. His text Acts xx. 34, 35. 'It is more blessed to give than to receive,' &c. The discourse was divided into two parts; the first of which related to those who occupy such a station in life that they may give; and the second to those who are placed in such a situation as to receive. The Rev. Mr. Manuel of London Wall read the Scriptures, &c. Dr. Nicoll of Swallow-street prayed before the sermon, and the Rev. Dr. Mason of New York after it. The audience was very large and respectable: the greater part of whom were admitted by tickets: the collection was considerable.

ASSOCIATIONS.

The Sussex Association held their half-yearly meeting at Rev. Mr. Winchester's, Hurstmonceaux, on Tuesday, April 8, when the Rev. Mr. Kirby, of Lewes, preached in the morning from Habak. ii. 14. Evening, Rev. Mr. Sturt, of East Grinstead, from Psalm lxix 9. Rev. Mr. Hyde, of Burwash, the preceding evening, from Ps. xxiii. 1: many ministers attended the other devotional services. It was a truly interesting and impressive season, and will be reflected upon with pleasing remembrance. The next meeting, God willing, will be early in October, when the Rev. Messrs. Winchester and Prees are expected to preach at the Countess of Huntingdon's Chapel, Brighton.

April 8 and 9, the Staffordshire Association held their annual meeting at Stone. Tuesday evening, Mr. Fernie preached on 'Regeneration,' and Mess. Salt and Blackburn prayed. An early prayer meeting was held on the Wednesday morning, and in the forenoon Mr. Heathcote preached on 'Christian Zeal.' In the afternoon, a public meeting was held, when a report of the proceedings of the Association during the last year was read, with letters also from several of the churches; and a circular letter to the churches on 'Meditation,' drawn up by Mr. Cooper. Interesting addresses on the subject of itinerant labours and missionary exertions were delivered by several of the ministers present. In the evening, Mr Farmer, of Hope Chapel, Shelton, preached from 2 Cor. iv. 7; after which the Lord's Supper was administered,

Mr. Brook presiding at the table, and Mr. Chester addressing the communicants. The devotional parts of the several services were conducted by Messrs. Butteaux, Shawyer, Tallis, Chalmers, Sleigh, Lewis, Newland, Conder, Scales, &c. The next annual meeting to be held at West Bromwich, in Easter week 1818.

The Northumberland and Durham Association of Evangelical Ministers, held their second annual meeting at Hexham, May 14. Mr. Whittenbury, of Darlington, preached in the morning, from John viii. 56; Mr. Holgate, of Monkwearmouth, preached in the evening, from John xix. 30.; and, in the afternoon, among others, the following resolutions were proposed, and carried, viz.—

1. That two of the associate ministers be deputed to visit the neighbouring congregations, to explain the object of the Association, and to procure collections in its behalf.

2. That the Rev. Messrs. Whittenbury, Davison, Harper, Haddock, and Scott, be deputed to make inquiry respecting the practicability of establishing an itinerant academy in the North of England, and report the result of the same.

3. That as the state of the North, in a religious point of view, is very deplorable, the ministers present have resolved to present an address to the ministers and friends of religion in the metropolis and its vicinity, with the express design to draw their attention and engage their support on the behalf of the many thousands in these and the neighbouring counties who are perishing in ignorance and sin.

[The proceedings of the 'Irish Evangelical Society,' of 'the Protestant Society for the Protection of Religious Liberty,' and some others, are unavoidably deferred.]

NOTICES.

ANNIVERSARIES.

The anniversary of the BAPTIST MISSIONARY SOCIETY will be held June 25, and two following days, when sermons will be preached by the Rev. Mr. Kinghorn at Spafields Chapel, and the Rev. Mr. Winterbottom at Sion Chapel. Rev. Dr. Hinton will preach for the Stepney Academy.

The anniversary of the Countess of Huntingdon's College at Cheshunt will be held on Tuesday the 24th of June next, when the Rev. John Rees of Rodborough is expected to preach.

The 37th anniversary of the Chapel, Chace Side, Edmonton, will be held Tuesday, June 10. Dr. Waugh and Dr. Collyer to preach.

Anniversary, Warton Green Chapel, Thames Ditton, on Thursday, 12th June, Dr. Waugh to preach in the morning, the Rev. A. Fletcher in the afternoon.

ASSOCIATIONS.

The Annual Associations of Independents and Baptists, for Buckingham and its vicinity, will be held, Wednesday, June 11, at the Rev. Mr. Gravestocke's Meeting, Towcester. Mr. Gardner, of Potters Pury, and Mr. Fletcher, of Bicester, to preach.

The Kent Annual Association will be held at Lenham, July 9; Messrs. Kent, Ralph, and Percy, to preach.

MANCHESTER.

Rev. Mr. Roby is about to deliver a Course of 20 Lectures, on the principal evidences, and several dispensations of revealed religion, to commence in June.

CHAPELS OPENED.

On Tuesday, March 18, Bethesda Sunday School, at Brompton, near Chatham, was opened for the instruction of the rising generation, on the Lord's Day, and for public worship every Thursday evening.

In the morning, the children were publicly catechised by the Rev. Alex. Fletcher, of London; who, in the afternoon, delivered an address to the parents and teachers; and in the evening preached to a very respectable and attentive audience from Revelation ii. 22.

The place was crowded each time; and a collection, amounting to 12*l.* 12*s.* was made towards liquidating the remaining debt.

This building, capable of accommodating 300 persons, and which cost 223*l.* has been erected principally by means of penny-a-week subscriptions, collected by the teachers, and gratuitous labour by Christian friends. Rev. J. Slatterie, and other Christian friends, have promised their assistance.

Wednesday, March 26, a chapel was opened in the Independent connection at Kentisbeer, Devon. In the morning, Mr. Allen, of Exeter, preached from Ps. cxviii. 25. In

the evening, Mr. Ward, of Sidmouth, from James i. 25 ; after which, Mr. Turnbull, of Ottery St. Mary, gave a sketch of the nature of a Christian church. Messrs. Williams, Stokes, and Gray, engaged in the devotional parts of the service.

This chapel will contain about 250 persons, and was fitted up from the necessity of having a more convenient place than was before occupied. About a year and a half since, the preaching of the Gospel was first introduced by the East Devon Itinerancy ; and by the blessing of God on the labours of his servants, especially those of Mr. Gray, the itinerant, the attendance is so great, that it is feared the present chapel will not contain them. This is one of four stations where Mr. Gray regularly preaches with much acceptance. In one village where the gospel was lately introduced, so much determined opposition was manifested, and such indecent and cruel outrages committed, that it was found necessary to bring the offenders to justice. As ignorant of the law of the land as of the gospel of Christ, they imagined themselves safe from prosecution while *outside* the place of worship ; but they were undeceived by the Magistrates, who, it is right to state, acted on the occasion with the strictest integrity and impartiality.

MISSIONARY CONTRIBUTIONS.

[*Collections and Anonymous Contributions, received from 15th April to 16th May, inclusive.*]

	£	s.	d.
FROM AUXILIARY SOCIETIES, &c. IN LONDON AND ITS VICINITY, &c.			
Bethel Chapel Juvenile Society, Sheerness, by the Rev. Mr. Prankard.....	10	0	0
Penny a Week Society, Carnarvon, by Miss Anne Owen	1	0	0
Half Amount of Collections at the Countess of Huntingdon's Chapel, North Street, Brighton, by Mr. John Durrant, Collector	26	4	6½
Tyrone Auxiliary Society, by Mr. W. Weir.....	25	0	0
Hull Juvenile Missionary Society, by Mr. W. Briggs, Secretary.....	125	0	0
Norwich Aux. Miss. Society : Rev. W. M'Donald, by Mr. J. Butcher, Sec..	51	14	6
A few Friends belonging to the Independent Congregation at Peterborough.	3	0	0
Friend, by the Rev. Mr. Jerard, Coventry	1	1	0
Bala (North Wales) Sunday School six months contrib. by Mr. Gab. Davies.	7	1	6
The Eckford Auxiliary Missionary Society, by Rev. Mr. Young	2	3	6
One year's weekly subscriptions from a Society in Aid of the Missionary Society, at Buntingford, by the Rev. T. B. Browne	15	5	3½
Anonymous, with Books for the Library at Malacca.....	1	0	0
Fines in a Family	1	0	0
Hull and East Riding Aux. Mission Society, by Mr. Jas S. Bowden, Treas.	100	0	0
Beaver Place (Chesterfield) Sunday School, by Mr. Cook	6	17	6
Produce of a Penny a Week Society in the Independent Congregation, Oakham, by the Rev. Geo. Foster 5 10 0			
Subscription..... .... 1 0 0			
	6	10	0

AUXILIARY MISSIONARY SOCIETY OF THE COUNTIES OF NOTTINGHAM, LEICESTER, AND DERBY.

Congregation, Barker Gate, Nottingham, by Rev. Mr. Butcher.	6	13	7
Sion Chapel, Nottingham, Rev. Mr. Bryan.....	5	0	0
Castle Gate Chapel, do. Rev. Mr. Alliott	20	0	0
Congregation Castle Donnington, Leicestershire	4	17	6
Belper Male Association.....	18	4	1½
Belper Female do.	10	6	6
Matlock Penny a Week Society, by Miss Wilson	8	14	0
Kibworth Congregation, Leicestershire, by Rev. E. Chater	10	0	0
Ashby de la Zouch, by Rev. G. Gouter, one penny per week ..	5	18	6
Bond Street, Leicester	10	0	0
Lutterworth Congregation, by Rev. Mr Hartley.....	5	0	0

(continued)

A Friend for the South African Mission, by Mr. Atherstone ...			1	1	0	
Juv. Miss. Soc. Nottingham, by Rev. R. Aliott and C. Thunman			1	3	6	
Missionary Box at Miss Cullin's School, Nottingham			1	5	6	
Congregation Market-Bosworth, Leicestersh. by Rev. Mr. Mortimer			1	10	0	
Sunday School, Bosworth			0	6	8	
Moorgreen and Ilkestone Congregations, Nottinghamshire			6	10	0	
Ashbourne Congregation			4	0	0	
Mansfield ditto			11	0	0	
Letstone ditto			2	0	0	
Sunday School, Derby				10	8½	
Children at Miss Dawson's School, Derby.....				15	0	
Collections at the annual Meetings, Derby, April 8th and 9th...			69	8	7½	
Sundry Subscriptions.....			3	0	0	
						217 5 2½

NORTH MIDDLESEX AND SOUTH HERTS AUXILIARY MISSIONARY SOCIETY.

Enfield, by Rev. Mr. Thomas		32	16	6		
Rev. W. Brown		4	12	6		
Rev. J. Knight.....		5	7	0		
Mr. R. Child, Treasurer.....		7	3	0		
					49 19 0	
Cheshunt, by Rev. F. Weybridge					7 11 7	
Edmonton, by Rev. W. Williams					4 10 0	
Barnet, by Rev. J. Morrison.....					8 14 9	
Southgate, by Rev. W. Lloyd					7 0 0	
						77 15 4
Epsom and Ewell Penny a Week Society, Rev. J. Atkinson						8 0 0
Rev. G. Bedford and Friends, Uxbridge, on occasion of Annual Sermons, per Rev. Messrs. Cooke and Cambell					30 14 6	
Penny a Week Society.....					6 5 6	
						37 0 0
H. Y. by Mr. Batten, of Clapham						1 1 0
Rev. Thomas Skeen, and Congregation, Hammersmith						8 11 0
Legacy of Mr. Joseph Parry, late of Shrewsbury, deceased, remitted by Mr. J. Lee, Executors, Mr. Josiah Parry, Rev. Thos. Weaver, Mr. John Lee					1000 0 0	
Deduct duty.....					100 0 0	
						900 0 0
Missionary Box, No. 8, Old Jewry, to 31 March 1817						5 14 0
Produce of Collections made at the quarterly Prayer Meeting held at Lock's Fields, Walworth, Rev. G. Clayton						20 0 0
Rev. Mr. Walker, and Friends, Peppard, Oxon.....						4 0 0
Addition to Wells Street, Aux. Society, Collection by M. Lyall, Treasurer ..						7 4 9
Religious Conversation Society, Deal						4 0 0
Lancashire Auxiliary Society, Mr. Robert Spear, Treasurer.....						222 3 2
An aged Friend, by Rev. C. Berry, Hatfield Heath						1 0 0
Collection at Bethesda Chapel, Gower, Carmarthenshire.....						12 0 0
Collection at a halfpenny a week, at a Prayer Meeting in Youghal, (Ireland) by Rev. Thos. Gordon						4 0 0
A few Friends at Cottisbrooke, by Mr. Jesse Hobson						2 6 0
Missy. Box, on brd. the Sloop Eleanor, of Holyhead, Capt. Evan Lloyd, for 1816						1 0 0
Collection at the Anniversary of the Dorset Missionary Society, holden at the Rev. J. Wheaton's Chapel, Lyme Regis, 9th April, 1817, by Rev. Dr. Cracknell, Secretary					15 8 3	
Subscriptions and Donations at Sydling, Dorset, by Rev. C. Devenish.....					5 7 0	
						20 15 3
G. A. S.						5 0 0
Missionary (Painswick Post-mark)						1 0 0
Pell Street Meeting (Rev. T. Cloutt) a branch of the East London Aux. Miss. Society, by Mr. Robert Anderson, and Mr. John Printup						10 7 2
Camomile Street Evangelical Society, by Mr. Conquest.....						10 0 0
A Friend to Religion and Humanity, by the Rev. Jos. Cockin, of Halifax ..						2 0 0
A Friend, by Mr. James Angear, Kingsbridge						1 0 0
'Old Meeting Missionary Fund,' Norwich						20 0 0

Collection at Gate Street Chapel, Rev. Griffith Williams					20	0 0
Hope Chapel School, Hope Street, by Mr. J. Swain					2	14 0
Domestic Servant of Mr. Jos. Fenton, Bamford Hall, near Rochdale					1	0 0
Bamford Branch Society, by Rev. J. Gray					6	10 0
Rev. David M'Indoe, and Friends, Newcastle-upon-Tyne					3	7 6
Mosley Street Chapel, Sabbath Morning Praying Society, by Mr. J. Bradshaw					6	0 0
Adelphi Sunday School Auxiliary Missionary Society, by Mr. Yockney					6	15 3
Collection at Bath, by Miss Smith			14	1 9		
Sunday School at Lady Huntingdon's Chapel			5	12 0		
					19	13 9
Rev. John Mead Ray, and Friends, Sudbury			62	15 7		
Missionary Prayer Meeting			12	13 2		
Anonymous, by Mr. Ray			20	0 0		
					95	8 9
Collections on Sabbath day, 27 April 1817, at Rev. Mr. West's, Chigwell Row			5	15 6		
Sunday School Children and Teachers			0	17 0		
					6	12 6
Rev. W. Kent, and Friends, Gravesend, a few monthly Subs. &c.			19	1 0		
A few Children's weekly Subscriptions			5	2 6		
					24	3 6
A few young Ladies at Miss Holton's School, by Rev. W. Clayton					1	1 0
Chishill Auxiliary Society, by Rev. J. Dobson			20	9 3		
Sundry Subscriptions			3	3 0		
					23	12 3
A few Friends at a Prayer Meeting, Canterbury					2	0 0
Rev. Mr. Elvey, and Friends, Wandsworth					15	14 6
A Well-wisher to the Society					1	11 6
Rev. J. Bickerdike, and Congregation, Woolwich					7	7 0
Friends at the New Chapel, Maidenhead, Berks, by the hands of Rev. G. D. Owen, and Mr. Jos. Trumper					26	1 3
A few Friends who attend the Saturday Evening Prayer Meeting at the Rev. Geo. Evans's Chapel, Church-street, Mile End New Town					2	11 1
Friends at Totton, by Mr. Robt. Davis					2	4 0

[*Collections by the Calvinistic Methodists in Montgomeryshire, by Mr. Owen Jones.*]

Llanidloes	12	4 9	Dreowen	1	8	10½
Dreſnewydd	1	13 6	Cemas	1	14	3
Ceunant	2	15 0	Llanwnog	0	14	2
Llanwyddelen	1	15 5	Bont	1	18	9
Llawryglyn	0	9 3	Treſeglwys	1	5	0½
Cowarch	0	14 1	Tregynon	1	13	8½
Graig	0	7 6	Llanwrin	2	7	0½
Brithdir	2	2 0	Llanbrynmair	3	3	0½
Bonyſedu & Ochr y ſoel	0	12 9½	Bryntail	0	11	6
Llanwddyn	0	12 3	Llanfyllyn	0	18	0
Mallwyd	1	5 6	Carno	1	5	9
Sarne	0	12 10	Glo, &c.	2	7	0
Clochfaen	0	10 9	Pentyrch	1	18	0
Machynlleth	4	5 0	Penal	0	5	6
Gwernbant	2	0 0	Llanfair	2	13	0
					56	4 3
A Friend to Missions					1	0 0

[*Penny Societies belonging to Silver Street and Islington Chapels, by Rev. E. J. Jones.*]

Teachers and Scholars of Silver Street Sunday School	31	14	9
Ditto ditto of Farringdon ditto	3	5	0
Penny a Week Subscriptions of a few Teachers of Silver Street Boys' School	5	13	0
Silver Street Chapel Penny Society	25	9	2
Ditto Praying Society	3	13	4
Collected by Honoria	10	0	0
Mr. B.	0	4	0
Donations	0	10	10
Teachers and Scholars of Islington Chapel Sunday School	20	15	6
Islington Chapel Penny Society	15	16	4
A few Boys at Mr. Innes's Academy	2	7	0
A few Girls at Mrs. Innes's School	1	10	0
			120 9 9

A small Society and a few Friends at Bicester, Oxon, by Rev. R. Fletcher					4	6	0
Collection at the Chapel, Olney, Rev. Messrs. Hillyard and Morris	5	0	5				
Sabbath School Children	0	7	8				
Miss Mabley, and School	1	3	0				
For the Missionary Schools, per a Friend	1	0	0				
Subscriptions and Donations (including a Friend, 2*l.* recd. before)	14	18	5				
					22	9	6
[*Rev. C. Howell, and Friends, Alton, Hants.*]							
Annual Subscriptions	5	2	4				
Collections	2	2	4				
Produce of the Missionary Box placed at the Chapel door	1	14	10				
Sundries	2	1	0				
					11	0	6
Beccles Branch Society, Yarmouth Collection, by Mr. Crisp					8	19	4
Rev. J. W. Percy, and Congregation, Woolwich					11	9	6
Rev. S. Percy and Ditto, Guildford					17	2	8
W. B.					0	5	6
United Friends, a Penny Society, Barking, Essex, Lady-day Quar.	2	17	6				
Teachers, and Female Charity Children	0	8	10				
					3	6	4
West Cowes Penny-a-week Society, by Miss M. Donaldson					7	16	0
The Four Deacons of Trinity Chapel, Leather Lane, by the Rev. T. Smith					5	5	0
South Devon Auxiliary Society					91	1	2*
Wooller Auxiliary Society (formed in the year 1816 for the purpose of aiding the Missionary Society in sending the Gospel into Foreign Lands), by Mr. W. Jobson	22	13	10				
A Prayer Meeting at Fowberry, near Wooller	1	14	0				
					24	7	10
Mrs. B. by Rev. J. Townsend					1	0	0
Rev. Charles Hyatt, and Friends					20	0	0
A Few Children at Reading, by Rev. Mr. Parrott					1	15	0
Collection at Missionary Prayer Meeting, by Rev. James Arrow, of Lynn					5	2	0
Rev. Mr. Redford, and Friends, Windsor					15	5	0
Auxiliary Society, Staines, by Rev. Mr. Yockney					13	2	0
Bethnal Green Juvenile Auxiliary Society, by Miss E. Hayes					6	13	0
Penny Society, Andover, by Rev. Mr. Seaton					24	3	2
A Friend in the Country					1	0	0
Rev. Mr. Guyer, and Friends, Ryde, Isle of Wight					3	15	0
Rev. Mr. Flower, and Friends, of Litchfield					23	3	6
Rev. Dr. Bogue, and Congregation, Gosport							
Collection	18	17	6				
Subscriptions	39	18	6				
Female Auxiliary Society	15	5	7				
					74	1	7
Widow Lady, by Mr. Pawling					0	10	0
Collected at Queen Street Chapel, Ratcliff, after a recital of the Transactions of the Missionary Week, by Rev. James Vauten					2	9	8
Fourth Annual Subscription of Journeymen Hair-dressers, at Mr. Ross's, No. 119, Bishopsgate Street Within					4	0	0

We are desired to re-insert the Contributions at Horselydown Meeting as follows:

Horselydown Meeting Female Aux. Soc. by Rev. J. Bodington	43	0	0			
Ditto Juvenile ditto by ditto	60	0	0			
Collected in a paper Church in imitation of a Grotto, by a Female Friend	2	0	0			
				105	0	0

* Particulars in our next.

*** As disappointment is frequently felt by Friends of the Society, because they do not find their Subscriptions inserted in the Missionary Chronicle, we beg leave respectfully to direct the attention of our Readers to the *Title* of the List, and to inform them, that it has never been customary to insert in it the *names of Subscribers and other individual Contributors.* These are always printed in the published accounts of the Society, annexed to the Annual Sermons.

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bridge, preached on Acts iv. 20: 'We cannot but speak the things which we have seen and heard.' From these words the preacher took occasion, 1. To examine, whether the promulgation of the Gospel be a genuine effect of Christian principles; and 2. Whether the production of this temper be honourable to Christianity? Under the first head he referred to the example of primitive Christians—to the aspect of Christianity towards other religions—and to the example and injunctions of Christ himself. In answer to the second question, he shewed that a religion coming from God ought to make a provision for his glory among men—that it should be adapted to the state and circumstances of human nature—that religion must be consistent with itself—and that the labours of Jesus Christ ought to have a counterpart in our conduct.

BLACKFRIARS CHURCH.

THE use of this edifice, venerable by the labours of that excellent minister of Christ, the Rev. W. Romaine, was readily granted to the Society by the Rev. Isaac Saunders, A.M. the present rector, who read the prayers of the Church of England. An excellent and acceptable sermon was then delivered by the Rev. Henry Campbell, A.M. perpetual curate of Bicton, Salop, and minister of the Episcopal Chapel at Nailsworth in Gloucestershire, &c. &c. on Acts xvi. 9. 'And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.'

The preacher considered, I. The call of the Heathen in ancient and in modern times;—II. The success that has arisen and ever will arise from answering the call;—and III. The manner in which the Missionary Society has answered it; and its claim, on that account, to public support.

Under the first head he shewed, 1. That the Heathen have pleaded *equally in all ages* by their spiritual wants, because certain traits of character belong to them all, such as erroneous conceptions of God; ignorance of the way for fallen sinners to return to God; and gross immorality: they plead also by their *immense numbers*. 2. The success that has arisen, &c. shewn from the cases of *the Philippians*; the congregation present contrasted with their heathen forefathers; the success of the *Moravians, Baptists in India*, and of *this Society* in various parts of the world, and especially in Africa; that *success will arise*, argued from *analogy*, and from the *promises of Scripture*. 3. The manner in which the Missionary Society, &c. 1. *State of this country* considered with regard to missions when this Society arose—its merit in awakening the world from slumber; 2. Its continuance and perseverance in its first exertions; and 3. Its liberal spirit towards other younger Societies.

Improvement by address to—1st, *Missionaries*, who must prepare to be thwarted; and 2dly, *to the congregation*, exhorting to liberality.

At an adjourned meeting of the Society, held in the committee-room of Sion Chapel, at four in the afternoon, the thanks of the Society were voted to the several preachers, for their acceptable services, with a request that each of them would permit his sermon to be printed for the benefit of the Society; and to the ministers and others who had kindly lent their places of worship on this occasion, &c.

SACRAMENTAL SERVICES.

THE public assemblings of the Society were closed by the administration of the Lord's Supper to the members and friends of the Institution, who are stated communicants with some Christian church, without regarding the denomination under which they rank.

SION CHAPEL

Being filled, the service began at half past five (instead of six.) The Rev. D. Bogue presided. Suitable addresses, in the several parts of the service, were delivered by the Rev. Messrs. (Dr.) Smith, Dr. Styles, Mr. Davies of Dublin, and Mr. Wilks. Prayers were offered by the president, the Rev. Messrs. Ward of Sidmouth, and the Rev. Rowland Hill.

The following ministers assisted:—the Rev. Messrs. Brittan, Brooksbank, Brown, Emblem, Firman, Froome, Gilbert, Hall, Harsant, Hyde, Hunt, C. Hyatt, Lloyd, Sirtevant, Ware, ——— Blackburn, Brick, Bridgman, Coulson, Davidson, G. Evans, Evans of Myrther Tidwell, Jones of Titford,

Jones of Trelech, M'All, Morrison, Redford, jun. Towne, Vautin, and Williams. Also by the Rev. Messrs. Botley, Coombs, Dewhurst, E. Muscott, T. Muscott, and Platt.

ORANGE-STREET CHAPEL.

The sacrament was also administered at Orange-street Chapel, in the west end of the town. The Rev. Geo. Burder presided. Prayer was presented by him, by the Rev. Mr. Phillips of Mill Hill, and by the Rev. John Griffin of Portsea. Suitable addresses were delivered by the Rev. Messrs Bennett of Rotherham, Eccles of Leeds, Dr. Kollock of Savannah, Geo. Ford of Stepney, and J. Townsend of Bermondsey.

Other devotional parts of the service, and the distribution of the elements, by the Rev. Dr. Winter, Messrs. Leifchild, Jackson, Innes, Chapman, Arrow, Drs. Steinkopff, Wood, Hackett, Clout, Day, Dunn, Skeene, —— Harrison, Strutt, Geary, Edwards, Turner, Freer, Pinchback, Greig, Hockley, Smith, Paterson, Adams, and Slakins.

ISLINGTON.

The Rev. Mr. Jones's chapel, in Silver-street, being shut up for repairs, his chapel in Islington was kindly granted for a missionary communion, although a meeting had been held for the formation of an auxiliary society in the preceding week, and a liberal collection for the society made. The Rev. W. Roby presided, by whom and by Mr. Castleden prayers were offered. Addresses were delivered by Messrs. Roby, Cockin, Hillyard, Rayson, and Jones; and the elements distributed by Messrs. Jones, Lewis, Yockney, James, Rayson, Thomas, Castleden, Aston, Milward, Dagley, Williams, Brown, Pauling, Errick, and Lockyer.

COLLECTIONS

AT THE SEVERAL PLACES OF WORSHIP.

Surrey Chapel...	434	16	0
Rev. Mr. Upton's....	42	11	10
Tabernacle	160	3	4
Spa Fields..	122	18	0
Tottenham Court Chapel	173	0	2
Blackfriars' Church ..	146	15	0
Sion Chapel	120	0	0
Orange Street.	86	0	0
Islington	62	7	6
Total.... £.	1348	11	10

It is difficult to make an accurate comparison between the services of the present year and of those which are past: nor is it necessary. It is enough to say that they were highly satisfactory; that the missionary spirit, which aims at nothing less than the evangelization of the whole world, and its subjection to the King of kings, appears to be increasing more and more; and should it please God to enable this Society, and others of a similar kind, to continue their exertions for twenty years more, with the same blessing he has already granted, a very great change will probably take place on the face of the moral world. And for this purpose, 'Come forward, British Christians!—come forward "to the help of the Lord against the mighty," and combine your noblest energies in the promotion of this great cause! 'Let it become the topic of discussion,—the subject of discourse; let it be canvassed and examined; let it freely circulate. It will gain friends wherever it goes; and sanctify every church, every house, every bosom in which it has a friend The more attention it excites, the fairer scope it has for action. Give it ample space; let it unfold its beauties,—let it prefer its claims. Its claims are founded on principles which every lover of the Saviour must revere. It is a cause stamped with the seal of heaven, dyed in the blood of Christ, and impressed with the characters of eternity! The command of Jesus gave it birth,—the providence of God has watched its growth,—the agonies of the cross ensure its success,—and the happiness of countless millions through eternal ages is the end it has in view. Great Britain seems disposed at this moment to give it the consideration it deserves. The churches have opened their arms to receive it; they cherish it with maternal care! Yes; now is kindling a flame which shall destroy the fiend of selfishness and bigotry, that still lurks in the church to paralize its exertions, and to disunite its members: and then shall it spread, like the conflagration of a forest, till it has reduced to ashes every idol, every altar, and every temple of the heathen world!'

*** Persons desirous of making donations, or annual subscriptions to this Society, may pay them at the Society's rooms, No. 8, Old Jewry; or they may contribute by uniting with one of

the Auxiliary Societies in that part of London where they reside; or in the country, by application to their respective ministers.

PROCEEDINGS OF THE MISSIONARY SOCIETY, AT THEIR ANNUAL MEETING, HELD IN SPA-FIELDS CHAPEL, ON THURSDAY, MAY 15, 1817.

The meeting commenced with prayer, by the Rev. Mr. Kent, of Gravesend. W. A. Hankey, Esq. treasurer, was called to the chair, and opened the business of the day, by a suitable address. The plan of the society was then read by the Rev. Mr. Platt, and the Report of the Directors by the Secretary, but much abridged. The state of the Society's funds was next reported by the treasurer, when it appeared, that the receipts of the past year amounted to 21865*l.* 4*s.* 0½*d.*

DR. BOGUE

Moved, that the Report of the Directors be received, approved, and printed. In recommending this motion, he expressed himself to the following effect:

Of all the companies met together upon the face of the earth, I know not that there is one assembled upon a more important occasion than the present. We represent a multitude of Christians and congregations united to spread the gospel of Christ over the face of the whole earth. And with what dispositions should we engage in this service? Ought there not to be a spirit of prayer, of love, of zeal, of devotion? Under the influence of this spirit, every speaker should address you, and every hearer listen to what he says; and our united prayer should be, that the sacred Spirit may descend, and anoint our souls with those affections which become us in our present situation; that we may feel as we ought, and form plans for advancing the kingdom of Christ, in the most extensive degree.

When we survey the existence of this society, from its birth to its present maturity, I think we may do it with pleasure and delight. The charms of novelty are gone; but there is something that should please us far more than novelty—that is *success*. The Society has not laboured in vain.

The formation of this Society, by the union of Christians of various denominations, gives an importance to the religious world that it did not possess for centuries before: and much has been done in a variety of ways in consequence of this impulse. Nay, where can we look, since the apostolic age, for more remarkable events? The time of the reformation we venerate, but its effects did not extend so widely. In consequence of this Society, similar ones were formed. Other denominations, who have thought it most advisable to act by themselves, have formed societies, and furnished us with allies in the great warfare against sin, and against Satan.—This is not all. That spirit of benevolence, which gave birth to this Society, has extended itself to Bible Societies, Tract Societies, and various other means of diffusing Divine truth: to none perhaps more extensively, than the schools for instructing the rising generation in the principles of religion.

I will put it, (but it is needless, I was going to say) I will put it to the ministers here present: Has your engagement with this Society done you harm, or good? What injury has the Missionary Society done any minister engaged in it? Has it made you feel less the importance of your office as ministers? Has it not given an additional spring to the soul? I may put it to my respected friends here present: Has the Missionary Society hurt any private Christian? Has it made you less devout, less benevolent, less attentive to the duties of life? I venture to say, it has been a universal benefit.

Let us consider too, that there has been a progress of the missionary spirit. It was said at first, that it is only a short pang of zeal for the heathen; it would soon die away. I said, it would not. To convert the heathen, is the duty of Christians; and the more that duty is explained, the better it is understood, the more powerfully it is felt, the more will the missionary spirit increase; because the missionary spirit arises out of that great commandment of the law, 'Thou shalt love thy neighbour as thyself.' And in the gospel, the great principle of love to Christ constrains us to live to him who died for us, and rose again. Herein consists the great strength of the Missionary Society—the spirit of love to souls. I rejoice that this spirit has continued, has increased, has spread itself far and wide; that I believe now in England there is hardly a congregation where vital religion flourishes, which does not exert itself in the missionary cause. We meet this day in the pleasing hope, that this spirit will continue. Continue? Yes! I doubt not, that it will grow stronger and stronger, till the earth be filled with the knowledge of the Lord. The Society, during its progress, has had its conflicts. It has been opposed, for want of due consideration. For two or three years it was imagined, that missionaries were almost needless; a book was to supply their place: but it is the great excellence of good principles, they need only to be exhibited, to hold the rank that belongs to them: and I believe it is now admitted, that the Missionary Society holds the first place among the means of advancing the cause of Christ in the world; and that all others are auxiliaries to this. Without this, none of them will succeed. There is a growing disposition through the country to acknowledge its excellence and infinite importance. We have been greatly delighted to find, in hearing the Report, that an addition of seventeen labourers has been made

to the missionaries since our last meeting. If the Society goes on in this way, you see there will soon be occasion for larger funds, and I have no doubt that they will be furnished. In the distressed state of the country, we do not wonder that there is some diminution; but in that prosperity for which we hope, the missionary cause will partake, and have its full share in the increase of its funds. It is exceedingly pleasing to find, that this Society has been able to plant the standard of the Redeemer so widely in the world. Some have imagined, that if the missionaries had been all sent to one place for a season, and then to others, it would have been more beneficial: but I should not hesitate to enter the lists with any man, to prove, that the plan of our Society is more apostolical, and more useful. Multitudes of stations have been occupied by our missionaries, both in the civilized and barbarous world; and the gradual increase in each is proportioned to the extent of the field. This is, I am persuaded, the most effectual method of advancing the Gospel of Christ: We have the first field in the world in our mission in China. There is a world of souls in that country, and God has promised Christ the ends of the earth for his possession. Every one will view with approbation the missionary stations in other parts of the world, and the evidence we have of the power of the Holy Spirit accompanying the preaching of the Gospel. We see the most brutish people upon earth become thoughtful about the salvation of their souls, feeling their need of a Saviour, and seeking everlasting blessedness. Contrary to their natural indolence, they take the sacred book into their hands, examine it with diligence, believe it, and live upon it. Could human power have produced such a change as this? If Socrates had laboured at it for a thousand years, he would have laboured in vain. It has been effected by the Gospel of Christ, accompanied by the power of his Spirit. I am sure you have been delighted with what you heard in our Report concerning several stations in Africa. Do you think the Society has laboured in vain? It is a most amazing thing to think of, and should engage our liveliest gratitude to God, that he has been pleased so to bless his word: that he should manifest so remarkably that the Gospel is the power of God unto the salvation of the savage as well as the civilized.

With respect to our missions in the most important stations in the world, we have reason to say, that the missionaries have laboured with great diligence. How pleasing it is, that there should be a copy of the New Testament in a language that is understood by more than a fourth part of the human race! This is one of the greatest gifts that has been bestowed upon mankind for a long season past; and the labours of Mr. Morrison in this respect are worthy of the highest commendation. The labours of Mr. Milne are likewise exceedingly interesting: he has begun to translate the Old Testament as far as Deuteronomy; and I hold in my hand a Chinese Evangelical Magazine: there are several numbers of it; they refer to subjects of Divine truth of the highest importance. We have certainly reason to rejoice in the acquisition of that difficult language. It is pleasing likewise to find, that considerable progress has been made to translate the Testament into the Canara and other languages. It is one of the maxims, which I always inculcate on students, when they go first to a country where no missionary has been before, always to translate the Scriptures into the language of that country; and I hope they will consider it to be their province and their duty. I consider our missionaries are in the same situation with the prophet Ezekiel, when sent to prophesy to the dry bones. By their labours, and the reading of the Scriptures and Tracts, there is a shaking, and the bones coming together, bone to his bone: these are covered with sinews and flesh, but the living spirit is wanted, and our missionaries are crying, 'Breathe upon these slain, that they may live.' And I expect to find ere long, that their prayers are heard. But while they pray for that spirit, shall they have no auxiliaries? Surely it is our indispensable duty to wrestle with God, that all difficulties may be surmounted, and multitudes be converted to Christ.

With respect to other Missionary Societies, we feel no jealousy; we count them not as rivals, but as our allies in the army of Christ, seeking with one accord the destruction of the kingdom of Satan. We cordially wish them success. One thing I will say of them, I wish we may excel them in fighting. I am desirous that this Society may excel them, in the wisdom of its plans, in the vigour of its exertions, in the piety, zeal, and devotedness, of its missionaries, and in the abundance of their labours; so that when the Ecclesiastical History of the nineteenth century shall be recorded, it may be said, that no body of men contributed so much to the advancement of the kingdom of Christ as the Missionary Society formed in London in the year 1795. I repeat, Mr. Chairman, my anxious wish, that the Report may be received, &c.

MR. STEVEN.

After the rich supply thrown into your treasury by my respected friend, will you accept of two mites out of my penury? I may appeal to every person here who possesses Christian feeling, whether he has not been highly gratified while our friend was speaking of the proceedings of the Society last year. We have been favoured to-day with a sort of ubiquity: we have followed our friend rather rapidly: we have been visiting the four quarters of



Rev.d J. P. Bulls.
Newport Pagnell.

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THE

EVANGELICAL MAGAZINE

AND

Missionary Chronicle.

JULY 1817.

ORIGINAL LETTER

OF THE LATE

REV. HOWELL HARRIS.

With some Brief Memorials of his Life.

To the Editor.

REV. SIR,

IT is in the private correspondence of intimate friends that we read the genuine character and disposition of men.—In consequence of the pleasure and profit I have derived from the perusal of the following very beautiful letter from that man of God, the Rev. Howell Harris, to one of his intimate friends, I feel urged to request that you will favour it with a place in your useful miscellany; and, I trust, many of your readers will, under the divine blessing, enjoy similar advantages.

Mr. Harris was a man of energetic powers and great zeal: Mr. Whitfield speaks thus of him in his journals. 'A burning and shining light has he been in these parts; a barrier against profaneness and immorality; and an indefatigable promoter of the true Gospel of Jesus Christ. About three or four years God has inclined him to go about doing good. He is now about 25 years of age. Twice he has applied (being every way qualified) for holy orders, but was refused, under a false pretence, that he was not of age, though he was 22 years and 6 months. About a month ago he offered himself again, but was put off. Upon this, he was, and is still resolved to go on in his work: and indefatigable zeal has he shewn in his Master's service. For these three years he has preached almost twice every day for three or four hours together. He has been in seven counties; and has made it his business to go to wakes, &c. to turn people from such lying vanities. Many ale-house people, fiddlers, harpers, &c. (Demetrius like) sadly cry out against him for spoiling their business. He has been made the subject of numbers of sermons; has been threatened with public prosecutions, and had constables sent to apprehend him. But God has blessed him with inflexible courage; strength has been communicated to him from above; and he still continues to go on from conquering to conquer. He is of a most catholic spirit; loves all that love our Lord Jesus Christ, and therefore he is styled by bigots, *a Dissenter*. He is despised by all that are 'lovers of pleasures more

than lovers of God;' but God has greatly blessed his pious endeavours. Many call, and own him as their spiritual father; and, I believe, would lay down their lives for his sake. He has established near *thirty* Societies in South Wales; and still his sphere of action is enlarged daily. 'He is full of faith and the Holy Ghost.' When I first saw him, my heart was knit closely to him. I wanted to catch some of his fire, and gave him the right hand of fellowship with my whole heart. After I had saluted him, and given a warm exhortation to a great number of people who followed me to the inn, we spent the remainder of the evening in taking sweet counsel together, and telling one another what God had done for our souls. My heart was still drawn out towards him more and more. A divine and strong sympathy seemed to be between us, and I was resolved to promote his interest with all my might. After much comfortable and encouraging discourse with each other, we kneeled down and prayed: and great enlargement of heart God was pleased to give me in that duty.'

Mr. Harris was long 'a burning and a shining light,' and blessed with eminent usefulness. He, with Mr. Howell Davies of Pembroke, and Mr. Adams of Rodborough, were the leaders of Calvinistical Methodism in Wales. As the religion of the blessed Jesus supported him in the various trials of life, so it enabled him to rejoice in the prospect of eternity. He had laboured under great afflictions for some months, but was not long confined to his bed. He had a joyful hope of a blessed immortality; and quietly and patiently waited for the happy hour when the Lord should sign his release from the body, and receive him into glory. His happy soul was kept above till he breathed out his last.

He fell asleep in Jesus, July 21, 1773, at Trevecca in South Wales. May my last end be like his!

Yours, most affectionately,
in the Gospel of Jesus,

Dublin. ADOLESCENS.

TO A FRIEND.

Pembroke, Dec. 4, 1741.

DEAR BROTHER,

I HOPE that this will find you coming as out of the wilderness, out of yourself, out of creatures, out of your own will, and out of your own wisdom, leaning on the Beloved. When we fall into nothing in ourselves, we are found in him; when we cease from our own works, he begins to work in us; and when we deny our own wisdom, and see it to be but folly, we shall have wisdom from him. O may we never rest till all the works of the devil are destroyed in us! Till we can say, 'The life that I now live in the flesh, I live by the faith of the Son of God:' and can add, 'It is no longer I that live, but Christ that liveth in me.' Then, and not till then, have we true rest to our souls.

I hope you will still show your love to me, by pleading for me at the throne of grace, that I may not stop short of any privilege promised in the Gospel; but that I may be the salt of the earth, have my conversation in heaven, have fellowship with the Father and the Son, and adorn the Gospel of God our Saviour in all things.

It is a common thing, I see, to be an almost Christian, and to call every conviction, conversion; every little feeling and change, faith; and every sorrow, evangelical repentance. But, indeed, I see the way very narrow, and few

there are but few that find it. Those that have once really known our dear Lord, cannot easily rest without daily and hourly feeding on him. Indeed he is to such as know him, in all his offices, names, and relations (through the discovery of the Holy Ghost) a pearl of great price, truly precious, and altogether lovely. They desire him, they feed on him, talk of him, and live to him, and become more and more like him: dying daily to all that is visible; and living a life hid with Christ in God, till they know no one after the flesh; but feel an inward secret union, and spiritual fellowship, with all who know and love him.

Pray much then that the spirit and temper of our dear Lord may be more regarded. Where his Spirit prevails there is meekness; and love, humility, and tenderness, for all that belong to Him. Indeed we cannot glorify God, but while we walk in his Spirit; nor can we see, or hear, or feel spiritually, but in his Spirit: and where his Spirit is, there is liberty.

Blessed be God, there seems to be a noble spirit gone out into Wales; and, I believe, ere long, there will be more visible fruits of it. The partition-wall of bigotry and party-zeal is broken down; and ministers and teachers of different denominations, join with one heart and one mind, to carry on the kingdom of Jesus Christ. We have many burning and shining lights, both among the Dissenting and Church ministers, among whom the Rev. Griffith Jones * shines in particular. No less than fifty charity schools have been erected by his means, without any settled visible fund, and fresh ones are setting up every day. Prosper thou, O Lord, more and more the work of their hands upon them! O prosper thou their handy work! Stretch out thy arm, and let not thy work be stopped till we see that new heaven and new earth wherein dwelleth righteousness! Lord, send forth thy servants, let there be now

* This faithful minister of Christ was born in the parish of Kilreden in Carmarthen; and descended from a pious and reputable family. A thirst for learning, joined with a quickness of genius, engaged him in an early and successful application to study. From his youth up, his turn of mind had been extremely serious; and his inclination strongly disposed him to the work of the ministry. On Sept. 19, 1708, he was ordained by the learned Bishop Bull, of whom Mr. Jones always spoke with the highest esteem. He was preferred to the Rectory of Llandowror, by the late Sir John Philips, of Picton Castle, Bart.: who honoured Mr. J. with an intimate friendship till the day of his death.

The Society for propagating the Gospel in Foreign Parts, fixed on him as a person admirably qualified to be sent as a Missionary among the Indians: and he was earnestly solicited by the Society to undertake the charge. He gave his consent, and addressed himself to the studies necessary to fit him for that work. But Divine Providence ordered things otherwise. Mr. J's usefulness lay in his own country; and Wales was not deprived of so eminent a minister, whose labours proved so great a blessing to it.

To lay plans and schemes for the good of others, was his frequent study; and to carry those beneficial contrivances into execution, was his favourite employ. He was very diligent in procuring subscriptions for the support of circulating Welsh free-schools. In these schools no less than 158,237 poor ignorant persons have been taught to read; who, in all probability, would have died in ignorance, had it not been for this useful institution. If the reader has a desire to see the rise and progress of these useful seminaries, he will find a full and copious account of them in Mr. J's yearly accounts, entitled, 'Welsh Piety,' which were published 24 years successively.

After 45 years of eminent usefulness in the Church of God, this champion for his Redeemer was permitted to 'finish his course with joy;' and the concluding scenes of his warfare were peculiarly triumphant and glorious. He fell asleep in Jesus on the 8th day of April 1761, in the 78th year of his age, at the house of the Hon. Mrs. Bevan, of Laughurne, where Mr. J. had been for some time before he died. It may be said of him, that few lives were more heavenly and useful, and few deaths more triumphant.

a cry made, 'Behold the Bridegroom cometh, and incline all formal professors, and all foolish virgins, to trim their lamps, that they may be ready to go forth to meet thee!' Ride forth in the chariot of thy Gospel, conquering and to conquer! We wait for thy salvation, O Lord! O let thy kingdom come!

I hope that all among you forget the things behind: (I am sure that disputing, evil-surmising, and bigotry, are things which are, or ought to be, left behind) and press forward to those that are before. May you all seek for a faith which overcomes the world, and lives upon Christ. If Satan is every moment tempting, and if we continually stand in need of fresh supplies, then we should every moment see that the eye of our faith be looking up to its Author and Finisher, till we are all changed from glory to glory.

I am
Your affectionate Brother,
HOWELL HARRIS.

ON THE SAVIOUR'S BEAUTY.

BEAUTY is an excellence repeatedly ascribed to the Lord Christ in the sacred volume. 'He is fairer than the children of men.' 'He is white and ruddy.' This 'branch of the Lord is beautiful and glorious, and this fruit of the earth is excellent and comely.' And believers see this King, 'in his beauty.' In such passages of scripture it is not external beauty, discernible by a carnal eye, that is attributed to him; it is no beauty engaging to an unbelieving world; for he is described as appearing in the world without it.* The countenance is the principal seat of such beauty, and though there was nothing in the Saviour's looks, during his state of humiliation, that drew the carnal eyes of men, I doubt not but they were lovely to all spiritual men who beheld him. Ordinarily the dispositions of men's minds appear by natural signs of them in their countenances. So do both good and evil dispositions. Cunning, levity, and wantonness, a proud and haughty spirit, a fiery and passionate temper, and other mental evils, are discovered in the looks of men, and render them unpleasant. The contrary virtues also have their signs in the countenance, making it very agreeable. So has a meek and quiet spirit, a benevolent and affectionate temper, and a serious disposition. Doubtless then, according to the laws of nature, our Lord's internal graces had their signs even in his external looks, and must have sweetened his blessed countenance. But his beauty, which is so highly commended in his word, is of a spiritual nature, different from visible beauty, and far surpassing it. In the scriptures quoted above, it is the beauty peculiar to him as Mediator that is evidently intended. As the second person of the adorable Trinity, he possesses the same infinite glory and beauty with the divine Father: he is also ineffably beautiful as our Mediator and Redeemer. This mediatorial beauty consists in the holiness of his human nature, in the residence of the glorious Godhead in that nature, and the bright manifestation of the divine glory through it; and in the glory of his present exalted state which hath followed his sufferings.

He is beautiful in respect of his human holiness. That nature which was born of the blessed virgin was a holy thing, perfectly free from moral evil, and filled with all the graces of the Spirit, which are the constituents of true holiness.

* Isa. liii. 2, 3.

He was manifested to take away our sin, and in him there was no sin. He was holy, harmless, undefiled, and separated from sinners. And such holiness was necessary in him, on account, both of the subsistence of his human nature in his divine person, and the office which he undertook for us, namely, the expiation of our guilt by offering up himself without spot unto God. The spirit of all grace rested on him according to the promise.* He was possessed of true knowledge and wisdom; which two graces are nearly allied, and always go hand in hand. They are very excellent qualities, more precious than rubies, and all the things that can be desired. Knowledge and wisdom excel ignorance and folly as much as light excels darkness: and our blessed Lord was endued with them in a supereminent degree. Even at the age of twelve years, all that heard him in the temple were astonished at his understanding and answers. Men wondered from whence the carpenter's son could have so much wisdom. Sometimes his enemies proposed very ensnaring questions to him; but they were confounded by the wisdom of his answers. He also excelled in the grace of holy fear. The spirit of the fear of the Lord rested on him, and he served God with the profoundest reverence. His reverence for his heavenly Father was expressed in all his words and actions, especially in the humble prayers which he addressed to him. Much of it is expressed in that intercessory prayer which we have in the seventeenth chapter of John's gospel. His filial fear and reverence was very acceptable to his Father, and therefore all his prayers were heard and answered by him. When 'he offerred up prayers and supplications with strong cries and tears, unto him who was able to save him from death, he was heard because he feared.' He was also very strong in faith, a grace so highly commended in the divine word. We find him vigorously exercising it even under his severest sufferings. On the cross he still holds fast his claim to the God who had forsaken him, and refuses to let it go. With the most assured confidence he relied on his heavenly Father for support and assistance in his arduous work, and trusted in him for his glorious resurrection and exaltation.† His love to God his Father was also exceedingly intense and very ardent. The intenseness of it appeared in the pleasure and alacrity with which he did his Father's will, and obeyed his commandment to lay down his life for the sheep. He delighted to do his will, and his law was in his heart. And as he dearly loved his Father, his affection to his people, and his benevolence to men, were very extraordinary. Greater love than this hath no man, that a man lay down his life for his friends: but Christ died for his mortal foes. There never existed such a philanthropist as our Redeemer. He was indeed the friend of sinners: he was the only one that ever died for his enemies. He was also eminent for meekness, which in the sight of God is a very valuable grace. For this grace he commends himself, which well becomes him, and bids us learn of him, who is meek and lowly in heart.‡ All other graces, such as patience, contentment, mortification to the world, and heavenly-mindedness, are the inseparable concomitants of those which I have mentioned:

* Isaiah xi. 2.

† Psalm xxii. 1. Isa. l. 7—9. Psalm xvi. 9—11.

‡ Matt. xi. 29. 1 Pet. ii. 21, 23.

and the Saviour possessed them all in the most perfect degree. Each of his most eminent saints and servants, characterised in scripture, shone in some one grace more than in others; but the blessed Jesus excelled them all in every grace, even in that for which each of them was most eminent. He was superior to Solomon in understanding and wisdom, to Abraham in faith, to the beloved disciple in love, to Moses in meekness, and to Job in patience. So that the King's Son was all glorious within.

The external purity of his life was the natural fruit of the internal grace of his heart, and it was excellent beauty. His life was stained with no iniquity. He challenges his enemies to convict him of sin. His conduct was of a piece with his nature, which was perfectly pure. He did no sin, neither was guile found in his mouth. Though the life of believers in this world is pure and holy, it is not without a mixture of moral impurity, because of the impurity of their natures. If they should say that they do no sin, they would lie. But the Saviour's life, like his heart, was perfectly free of that abominable thing which the Lord hateth. He was eminently the holy one and the just.

The Lord Christ is also superlatively beautiful, in respect of the residence of the Godhead in his human nature, and the bright manifestation of its glory through that nature. The child born unto us is the mighty God and the everlasting Father. He is God manifested in the flesh; which is a great and glorious mystery, pregnant with strong consolation to us sinners, whose flesh he hath assumed. By the union of the Godhead to our nature, its awful perfections are softened and rendered engaging to the minds of his people; and by it our nature, which was debased even unto hell by our sin, is inconceivably dignified. A personal union to the God of glory, is a privilege peculiar to human nature; it is not bestowed on any other created nature in the universe. Verily he took not on him the nature of angels; but he took on him the seed of Abraham. Forasmuch as the children were partakers of flesh and blood, he also took part of the same, and is in all things become like unto his brethren, that he might be a merciful and faithful high priest, and make reconciliation for the sins of his people. The Godhead being so closely united to our Lord's human nature, its glory shines brightly through it. This glory is in the face of Christ, and in him it is to be seen to advantage. In his perfect grace and holiness, the man Christ is the image of the invisible God. The Father is in him, and he is in the Father; so that, whosoever seeth him seeth the Father also. In his incarnation and obedience unto death, the glory of divine love and grace, in conjunction with the glory of inflexible justice, shines with the brightest lustre. 'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Him God hath set forth to be a propitiation through faith in his blood, to declare his righteousness,—that he might be just and the justifier of him that believeth in Jesus.' Christ incarnate and crucified is also the power of God, and the wisdom of God. His incarnation, and the righteousness which he finished on the cross for our salvation, were the device of infinite wisdom, and the effects of infinite power. They are foolishness and weakness to the natural man; but this foolishness of God is wiser than men, and this weakness of God is stronger

than men. The holiness and veracity of God are also in a very striking manner displayed in our incarnate and crucified Lord. Because he is a God infinitely holy, he bears a necessary and an infinite hatred to the evil of sin; and therefore he hath sent forth his own Son in the likeness of sinful flesh, that by a sacrifice for sin he might condemn sin in the flesh. By these means he hath also performed the truth unto Jacob, and the mercy to Abraham, which he had sworn to the fathers from the days of old. In him we have a complete display of the glory of God; which we have not in any other object; and blessed are they whose eyes are opened to behold it. It is the glory of God in our great Redeemer, that makes the gospel a doctrine so very glorious. It is fully and clearly represented to us in the gospel, and therefore it is termed 'the glorious gospel of Christ, and the glorious gospel of the blessed God.' It is a melancholy consideration, that mankind are so blind to it; for 'if the gospel be hid, it is hid to them who are lost.'

The Saviour is also very beautiful in respect of the present glory of his human nature in heaven. This nature is not more perfectly united to the Son of God in heaven than it was on earth. In its state of humiliation it was as closely united to him as possible, and that union was incapable of improvement. Ever since his human nature was formed, he was Immanuel, God with us, and so he still remains. Nor can we say, that his human nature is more free from sin in heaven than it was on earth. This may be said of his glorified saints, but not of their glorious Head. In other respects, however, he is now far more glorious in heaven than he was on earth. He is made higher than the heavens, and is seated on the right hand of the Majesty on high, where he intercedes with ineffable dignity and glorious success for all his people. There is likewise both a spiritual and visible glory on his blessed body, which is the pattern of the glory that will be put on the bodies of his saints at their resurrection. Their bodies are sown in corruption, but shall be raised in incorruption; they are sown in dishonour, but shall be raised in glory; they are sown natural bodies, but shall be raised spiritual bodies; and by enduing them with such qualities, the Saviour will transform them into the image of his own glorious body. He was crucified through weakness; but now he lives by the power of God, and is alive for evermore, having the keys of hell and of death. In heaven he appears as the illustrious head of his body the Church, as the head of all principality and power, and as the renowned conqueror of all his enemies. There he triumphs over his vanquished foes, and there he sits until they are all made his footstool.

Such is the beauty of our blessed Mediator. He is justly commended as one fairer than all the sons of men. He is the chief among ten thousand beauties. O that God, who commanded the light to shine out of darkness, would shine into our hearts, enlightening us in the matchless beauty of our Lord! The spiritual knowledge of it is eternal life, but total and final ignorance of it is the death of the precious soul. Let sinners cry for this knowledge, and lift up their voice for understanding; let them seek it as silver, and search for it as for hid treasures; for the Lord giveth wisdom, out of his mouth proceedeth knowledge and understanding, and he hath promised to send the Spirit of truth to testify of Christ to men.

Let believers rejoice in the beauty of their King. They are indissolubly married to him, and his supereminent beauty, as well as his incomparable dignity, ought to be a great pleasure and a joy of heart unto them: they ought to feed their eyes constantly upon it. Great reason have they to rejoice in it; for as it is very glorious to him, it is very beneficial to them. So is his holiness both of heart and life. By it the preceptive part of the law is fulfilled for them, and it forms an important part of his surety-righteousness, by which they are justified. His death also, which is another part of his justifying righteousness, was satisfactory to Justice, because through the eternal Spirit he offered up himself without spot unto God. All the personal holiness of believers also is an emanation from his fulness of grace and holiness. Of his fulness they receive, and grace for grace. The glory of God in the face of Christ is likewise very beneficial and comfortable to them. It is highly honourable to their nature, that in the person of Christ it is the clearest mirror in which the Divine glory is represented. Since God appears so glorious in it, their salvation is not dishonourable, but very glorious to him, and by its connexion with his glory it is absolutely secured to them. That salvation must be sure indeed, of which we cannot fall short without God's losing all the glory of his holiness, his justice, his veracity, and his wisdom, as well as the glory of his mercy and love. Christ's present glory in heaven is also very beneficial to his people. God hath raised him from the dead and given him glory, that their faith and hope might be in God. He will come at last and receive them to himself, that where he is, there they may be also. His beauty is the source of spiritual beauty, and of all spiritual blessings to the spiritual Israel. It makes them perfectly beautiful in point of justification, and in due time it will render them perfectly beautiful in point of sanctification. They are comely through his comeliness put upon them. His beauty will glorify them in their complete persons at last; for, 'whom he justified them he also glorified.' When he shall appear, they shall be like him; for they shall see him as he is. Believers, then, have great reason to rejoice in the transcendent beauty of their Lord.

Let them also study a growing conformity to him in his beauty. They are already blessed with his image; but all their present likeness to him is extremely imperfect, and it should be their ambition to advance nearer and nearer to perfect likeness, until they attain it in heaven. Forgetting the things that are behind, and reaching forth to those things that are before, let them press toward the mark, for the prize of the high calling of God in Christ Jesus. In order to this let them daily, by faith, receive of his fulness, and grace for grace. It is his grace that transforms sinners into his image; and it is his grace that assimilates his saints more and more to him. Let the contemplation of his beauty by faith and spiritual meditation, be also their constant exercise. It is by beholding his glory, as in a glass, that we are changed into the same image, from glory to glory, as by the Spirit of the Lord. Happy, happy they who have such a conformity to him; they shall soon be with him where he is, that they may behold his glory, and be satisfied with his likeness.

J. F.

BAPTIZING ALL NATIONS.

Matt. xxviii. 19.

To the Editor.

SIR,

THE learned Vigerus, in his Treatise on the Idiom of the Greek Tongue, having proved, that the word αυτες (*them*) in the above-cited text, though of the masculine gender, should not be referred to μαθητας, understood, as some would have it, but to ἔθνη (*nations*) the expressed antecedent, with which it agrees in sense, though not in gender; observes, that the word ἔθνη (*nations*) contains not only both sexes and all ages, but *Infants* also, as it is used by the Seventy, Gen. xxv. 23.*

Being commanded by Christ, the great Lawgiver, to baptize, and being often engaged in administering this ordinance, I would have some *immovable* principles upon which to proceed: and, laying aside every Jewish baptism, I would, by your permission, through the medium of your valuable Magazine, ask your thinking readers, and your discerning correspondents, are not the following particulars, the *essentials* of this Christian ordinance with regard to its subjects; viz. That it is essential, 1. That the baptized subject be a rational creature, a subject of Christ's divine government? 2. That this subject be a sinner? 3. That God in Christ has provided means of salvation for this sinner, as such? 4. That there be a probability that this sinner, being baptized, shall be taught in the means of that salvation? If you will propose these to the consideration of your readers, you will highly oblige them, and particularly, Sir,

Your constant Reader,

Llanuwchllyn. M. J.

* Vide Viger. de Præcipuis Græcæ, Sec. II. Reg. 2.

BAPTISM NOT REGENERATION.

SIR,

LOOKING over Dr. Owen on Hebrews viii. 5. I met with the following paragraph, which I think deserves notice.

'From the words and preceding exposition, we may observe—God alone limits the signification and use of all his own institutions. He hath instituted his holy *sacraments*, and hath put this virtue into them, that they should *exhibit* to the faith of believers the grace he designeth by them: but men have not been contented with this, and therefore they will put more into them than God hath furnished them with. They will have them to contain the *grace* which they exhibit, and to *communicate* it to all who are partakers of them. Thus some would have *baptism* to be *regeneration* itself, and that there is no other evangelical regeneration. Nothing can be invented more pernicious to the souls of men. On the other hand, some suppose it to be such a distinguishing, or rather *separating ordinance*, that the administration of it in such a *way*, or such a *season*, is the fundamental rule of all church fellowship and communion; whereas God never designed it to any such end.'—*Dr. Williams's Abridg.* Vol. iii. p. 401.

THE PUBLIC GOOD—THE CHRISTIAN'S LIFE.

To the Editor.

REV. AND DEAR SIR,

THE following extracts are from a sermon of Mr. Baxter on Gal. vi. 10. entitled, 'How to do good to many; or, the public good the Christian's life.' They contain a portion of that precious seed, which our ancestors sowed in unfavourable circumstances, but which nevertheless brought forth fruit in its season. The efforts of their successors have been crowned with more abundant and constantly growing success; while it has been reserved to the present ge-

neration to behold, as by miraculous interposition, the fields in almost every region of the globe, at the same instant of time, waving and bowing down, resplendently white, unto the harvest. The husbandmen are daily going forth into all the world, and the hour, we believe, is not far distant, when those, who have sowed in hope, and those who are bearing the sheaves in their bosoms, shall rejoice together. Should these extracts be thought worthy a place in your valuable Magazine, the insertion of them will gratify,

My dear, Sir,

one who desires the prevalence of truth and goodness, over error and iniquity; and Very sincerely yours,

Walworth. T. C.

'But what is it that a man should do, that would do good to all or many? There are some good works which are of far greater tendency than others, to the good of *many*: some of them I will name to you.

'I. Do as much good as you are able to men's bodies, in order to the greater good of souls. If nature be not supported, men are not capable of other good. We pray for our daily bread, before pardon and spiritual blessings; not as if it were *better*, but that nature is supposed before grace, and we cannot be *Christians* if we be not *men*: God hath so placed the soul in the body, that good or evil shall make its entrance by the bodily senses to the soul. This way God himself conveyeth many of his blessings, and this way he inflicteth his corrections: ministers that are able, and willing to be liberal, find, by great experience, that kindness and bounty to men's bodies openeth their ear to counsel, and maketh them willing to hear instruction: those, in *France*, that are now* trying men's religion in the market, and are at work with money in one hand, and a sword in the other, do understand this to be true. All men are sensible of pain or pleasure, good or evil, to the flesh, before they are sensible what is necessary for their souls. You must therefore speak on that side which can hear, and work upon the *feeling* part, if you will do good.

'Besides this, your charity may remove many great impediments and temptations: it is no easy thing to keep heavenly thoughts upon your mind, and especially to delight in God, and keep the relish of his law upon your hearts, while pinching wants are calling away your mind, and disturbing it with troublesome passions: to suffer some hunger, and go in vile apparel, is not very difficult: but when there is a family to provide for, a discontented wife and children to satisfy, rents, and debts, and demands unpaid, it must be an excellent Christian that can live contentedly, and cast all his useless care on God, and keep up the sense of his love, and a delight in his service. Do your best to save the poor from such temptations, as you would yourselves be saved from them.

'And when you give to the poor, that are ignorant and ungodly, give them after it some counsel for their souls, or some good book which is suited to their cases.

'II. If you would do good to many, set yourselves to promote the practical knowledge of the great truths necessary to salvation.

'1. Goodness will never be enjoyed or practised without knowledge. Ignorance is darkness, the state of his kingdom, who is the prince of darkness; who, by the works of darkness, leadeth the blind world to utter darkness: God is the Father of lights, and giveth wisdom to them that ask and

* This sermon was printed 1682.

seek it: He sent his Son to be the light of the world: His word and ministers are subordinate lights: His servants are the children of light: ignorance is virtually error, and error the cause of sin and misery. And men are not born wise, but must be made wise by skilful diligent teaching: parents should begin it; ministers should second them; but, alas, how many millions are neglected by both! And how many neglect themselves when ministers have done their best! Ignorance and error are the common road to wickedness, misery, and hell.

'2. But what can any others do for such? Two things I will remind you of.—1. Set up such schools as shall teach children to read the Scriptures, and learn the catechism, or principles of religion. Our departed friend, *Mr. Thomas Gouge*, did set us an excellent pattern for *Wales*. I think we have grammar-schools enough. It is not the knowledge of tongues and arts, and curious sciences, which the common people want, but the right understanding of their baptismal covenant with God, and of the creed, Lord's prayer, decalogue, and church communion. A poor honest man, or a good woman, will teach children thus much for a small stipend, better than they are taught it in most grammar schools; and I would none went to the Universities without the sound understanding of the catechism: yea, I would none come thence, or into the pulpit, without it. 2. When you have got them to read, give them good books, especially Bibles, and good catechisms, and small practical books, which press the fundamentals on their consciences: such books are good catechisms: many learn the words of the creed, Lord's prayer, commandments, and catechism, by rote, and never understand them, when a lively book that awakeneth their consciences, bringing them to sensible consideration, and to a true understanding of the same things which before they could repeat without sense or savour. It is the catechetical truths which most of our English sermons press. And the lively pressing them maketh them pierce deeper than a catechism.

'If men, that in life, or at death, give a stated revenue for good works, would settle the one-half on a catechizing English school, and the other half on some suitable good books, it may prove a very great means of public reformation. When a good book is in the house, if some despise it, others may read it; and, when one parish is provided, every year's rent may extend the charity to other parishes, and it may spread over a whole country in a little time. Most of the good that God hath done for me, for *knowledge* or *conscience*, hath been by sound and pious books.

'There are many other good works, by which some rich men may be very profitable to the commonwealth, such as setting all the poor on work, and building hospitals for the impotent, &c. But these this city is happily acquainted with already, and though still there be much wanting, yet there is much done.

'But one more I will presume to name only to you, that are merchants, (for I am not one who have the ear of princes, who are more able) might not somewhat more be done than yet is, to further the gospel in your *factories*, and in our plantations? Old *Mr. Eliott*, with his helpers, in New-England, have shewed that somewhat may be done, if others were as charitable and zealous as they. The Jesuits and Friars shewed us in

Congo, *Japan*, *China*, and other countries, that much might be done, with care and diligence. Though the papal interest was a corrupt end, and all the means that they used were not justifiable, when I read of their hazards, unwearied labours, and success, I am none of those that would deprive them of their deserved honour; but rather wish, that we that have better ends and principles, might do better than they, and not come so far behind them as we do (if half be true, that *Peter Maffœus*, and the Jesuites epistles, and many other writers, tell us of them.) I know that they had the advantage of greater helps, from kings and pope, and prelates, and colleges endued with trained men, and copious maintenance. But might not somewhat more be done by us, than is yet done?

'1. Is it not possible to send some able zealous chaplains to those factories which are in the countries of infidels and heathens? Such as thirst for the conversion of sinners, and the enlargement of the church of Christ, and would labour skilfully and diligently therein? Is it not possible to get some short Christian books, which are fitted for that use, to be translated in such languages, that infidels can read, and to distribute them among them? If it be not possible also to send thither religious conscionable factors, who would further the work, the case of *London* is very sad.

'2. Is it not possible, at least, to help the poor ignorant *Armenians*, *Greeks*, *Moscovites*, and other Christians, who have no printing among them, nor much preaching or knowledge; and, for want of printing, have very few Bibles, even for their churches or ministers? Could nothing be done to get some Bibles, catechisms, and practical books, printed in their own tongues, and given among them? I know there is difficulty in the way: but money and willingness, and diligence, might do something.

'3. Might not something be done in other plantations as well as in *New-England*, towards the conversion of the natives there? Might not some skilful zealous preachers be sent thither, who would both promote serious piety among those of the English, that have too little of it, and might invite the *Americans* to learn the gospel, and teach our planters how to behave themselves christianly towards them, to win them to Christ?

'4. Is it not possible to do more than hath been done, to convert the Blacks, that are our own slaves or servants, to the Christian faith? Hath not *Mr. Goodwin* justly reprehended and lamented the neglect, yea, and resistance of this work in *Barbadoes?* and the like elsewhere. 1. Might not better teachers be sent thither for that use? 2. Is it not an odious crime of Christians to hinder the conversion of these infidels, lest they lose their service by it, and to prefer their gain before men's souls? Is not this to sell souls for a little money, as *Judas* did his Lord? And whereas the law manumits them from servitude, when they turn Christians, that it may invite them to conversion; and this occasioneth wicked Christians to hinder them from knowledge; were it not better move the government, therefore, to change that law, so far as to allow these covetous masters their service for a certain time, using them as free servants? 3. And whereas they are allowed only the Lord's day for their own labour, and some honest Christians would willingly allow them some other time instead of it, that they might spend the Lord's

day in learning to know Christ, and worship God, but they dare not do it lest their wicked neighbours rise against them, for giving their slaves such an example; might not the governors be procured to force the whole plantation to it by a law, even to allow their infidel servants so much time on another day, and cause some to congregate them for instruction on the Lord's day? Why should those men be called Christians, or have any Christian reputation, or privileges themselves, who think both Christianity and souls to be no more worth, than to be thus barely sold for the gain of men's servilest labours? And what, though the poor infidels desire not their own conversion; their need is the greater and not the less.

'I conclude with this moving inference: The great opposition that is made against *doing good* by the *Devil* and his whole *army*, through all the world, and their lamentable success, doth call aloud to all true Christians to overdo them. O what a kingdom of malignants hath Satan doing mischief to men's souls and bodies through the earth! And, alas! how dismal is their success.

'And is the Devil a better master than Christ? And shall his work be done with greater zeal and resolution? Will he give his servants a better reward? Should not all this awaken us to *do good* with greater diligence than they do evil; and to promote *love* and *piety* more earnestly than they do *malignity* and *iniquity*? Is not saving church and state, souls and bodies, better worth resolution and labour, than destroying them?

'And the prognostics are encouraging. Certainly Christ and his kingdom will prevail: at last all his enemies shall be made his footstool; yea, shall from him receive their doom, to the everlasting punishment, which rebels against omnipotency, goodness, and mercy, do deserve. If God be not God—if Christ will not conquer—if there be no life to come, let them boast of their success. But when they are rottenness and dust, and their names a reproach, Christ will be Christ, his promises and threatenings all made good, 2 Thess. i. 6, &c. He will judge it righteous to recompense tribulation to your troublers, when he cometh with his mighty angels in flaming fire, to take vengeance on rebels, and to be glorified in his saints, and admired in all true believers. And when that solemn judgment shall pass on them that *did good*, and that *did evil*, described, Matt. xxv. with a '*Come, ye blessed, inherit the kingdom*,' and '*Go, ye cursed, into everlasting fire*,' *doing good*, and *not doing it* (much more *doing mischief*) will be better distinguished than now they are, when they are rendered as the reason of those different dooms.'

OBITUARY.

MRS. COLSON,

Widow of Mr. W. Colson, of Exeter, died, aged 54, at that city, July 19th, 1816. Of this truly serious and most excellent woman, it may be justly said, that she was a *Bible Christian*. She had walked 30 years in the ways of God, and was a very decided character. She was a member of the church of Christ under the pastoral care of the late venerable Mr. Tanner. There was nothing of ostentation or *showing off* in Mrs. C.; but her general conduct was marked by unaffected simplicity and

genuine humility. She had evidently drank deep into the spirit of her divine Master, which rendered her meek and amiable.

Being left a widow 18 years ago, with five children, she had at times been much exercised; but her adorable Lord was very gracious to her, and enabled her to bow, in sweet submission to his sovereign will. The Lord so blessed her endeavours, and prospered her in business, that she was enabled to bring up her family respectably, and lived to see them arrive to years of maturity, and two of them settled in life. Though her means were circumscribed, yet she was given to hospitality, and ever liberal to the poor of the flock and the cause of Christ.

In the conduct of Mrs. C. we had a constant proof, that the doctrines of divine grace are holy doctrines, and do not tend to licentiousness, but to the glory of God. This they will testify, who for so many years witnessed Mrs. C's unaffected piety, and peculiar spirituality of mind, her deadness to the world, and her real devotedness to God.

For two or three years previous to her dissolution, her health was very precarious; but a few months before her death, a violent affection of the lungs indicated her approaching end, of which she was fully sensible; and, with composure, and perfect tranquillity, waited the appointed time. She was a person of rich experience in divine things, and so versed in the sacred Scriptures, that in her illness she would tell where any particular passage was, if only the first line was mentioned. The 17th of St. John, was a chapter in which she much delighted. And what must be the views and feelings of the Christian, who does not delight in it? She frequently desired to have it read: she would often say, Begin at the 13th chapter, and go on.

A beloved sister, who was much with her, says, she never once saw her in the least impatient; her will appeared to be swallowed up in the will of God. One day, when suffering great pain, she said to her, 'O! my dear, what should I do now, without the presence of my Jesus? Christ is all compassion. What a mercy that I have my senses! What are my sufferings, to what my dear Saviour sustained on the cross!'

One day, when her daughter was going to tell her something, to make her smile, she looked very earnestly at her, and said, 'O! my dear, do not draw me back to the world again.' At another time, she said to her sister, 'O! I want to tell you, what precious views I have had of Jesus, since I saw you in the morning.'

When her sister, leaving her in the evening, expressed a hope of seeing her better in the morning, she replied, 'If I am living; but to depart, and to be with Christ, is far better.' She then repeated, 'Rise, my soul, and stretch thy wings,' &c.

A few days before her death, she said, 'The Tempter has been very busy with me; he would try to make me doubt; but I know in whom I have believed; Jesus is my Rock; behold the Lamb of God, that taketh away the sin of the world.'

Her happy spirit took its flight so gently, that her daughter, who was supporting her in her arms, scarcely knew when she drew her last breath, so that she may be said to have sweetly fallen asleep in Jesus. Thus, she both lived and died a Christian—died in the Lord; a partaker of the faith of God's elect, and an heir of glory; of which there will not be the least doubt in the minds of any that knew her; and they who knew her best, will be most confident. May her family be concerned to win Christ, and be found in him—to live the life, that they may die the death of the righteous.

Died at Hitchin, Herts, March 20, 1817, the Rev. William Williams, in the 52d year of his age; who for the space of 17 years discharged the office of pastor to the Independent Church assembling in Back-street, Hitchin; during which period, he performed the important duties of his office with great fidelity and zeal.

Mr. Williams's death was preceded by a series of severe trials. During the term of eight years, he had to pass through a course of great personal afflictions; in consequence of which, for the larger part of this period, he was laid aside from the exercise of the ministry.

The nature of his complaint was such, as to deprive him of the use of one of his feet, by which he was not only

rendered incapable of taking bodily exercise, but also at times subjected to much extreme pain. In addition to this, other circumstances tended greatly to increase his afflictions, particularly his being called to resign a dear and only child, who was removed by death at 15 years of age.

The influence of Christian principles was however manifest in supporting his mind throughout the whole of this long and complicated scene of trial. While his hope rested as a sinner, alone on the merits of the Saviour, for salvation, he was enabled to bear his afflictions with much humility, fortitude, and patience. His removal was at last rather sudden, occasioned by a paralytic stroke, probably the effect of the complaint of which he had been so long the subject. In the prospect of his dissolution his mind was calm and composed: he observed, that though he could not triumph in the view of death, as some Christians had done, yet, that he could bless God for a good hope through grace. Witnessing the grief of his dear partner, at the event she saw so nearly approaching, he endeavoured to sustain her mind, by directing her attention to some of those sources of consolation which were adapted to administer support on the sorrowful occasion.

His remains were interred on Wednesday, March 26, in the burying-ground belonging to Back-street Meeting House. The Rev. Mr. Geard, the Baptist minister, with whom Mr. Williams, from the time of his first settlement at Hitchin, till the period of his death, had been on the most friendly terms, delivered the address at the grave.

On the following Lord's day, in the afternoon, the Rev. Mr. Parry, of Wymondly, improved the event, in a judicious and impressive discourse, founded on Rev. xiv. 13, 'Blessed are the dead which die in the Lord,' &c. which discourse was delivered at the Rev. Mr. Geard's Meeting House to a very numerous and attentive auditory. The Rev. Mr. Bailey of Wymondly, and the Rev. Mr. Geard, engaged in the devotional parts of the solemn service. To the Christian sympathy and kind offices of the Rev. Brethren who officiated at the funeral of the deceased, and to the exercise of the like benevolent dispositions in some other friends, who had been accustomed to attend on his ministry, he stood indebted for much which tended to alleviate the feelings of his mind, and to promote his comfort under the pressure of those afflictions with which he was so long exercised.

Review of Religious Publications.

A Series of Discourses on the Christian Revelation, *viewed in Connection with the Modern Astronomy.* By Thos. Chalmers, D. D. 8*vo. pp.* 275.

Those who have read any of the former publications of this distinguished author, must sit down to the perusal of these Discourses with unusual eagerness of expectation. They will expect from his pen a display of mental energy, and mental affluence, on whatever subject his superior powers may be employed; and in the title of the work before us, they will find a subject precisely such as if discussed at all from the pulpit or the press, they would wish should be discussed by Dr. Chalmers. We may safely pledge ourselves, to our most discerning readers, that high as their expectations of this book may be, they will not rise from its perusal disappointed. Its object is, to shew the harmony of the most enlarged discoveries of astronomical science, with the views the Scriptures convey of Divine interposition in favour of the world which we inhabit, and to shew that the comparative smallness of our globe creates no improbability in the representations of the Christian Scriptures, according to which, the Son of God became incarnate upon earth, and dwelt amongst men.

Perhaps there are few minds accustomed to reflection and inquiry, to which the plausible objection to the truth of Christianity, combated by Dr. Chalmers, may not, at some period, have suggested itself. 'Does not the largeness of that field which astronomy lays open to the view of modern science,

throw a suspicion over the truth of the gospel history; and how shall we reconcile the greatness of that wonderful movement, which was made in heaven for the redemption of fallen man, with the comparative meanness and obscurity of our species?'

From the full statement of the difficulty, Dr. Chalmers discovers no disposition to shrink. He himself supposes all that magnitude and extent of creation, which philosophers of the most comprehensive views have endeavoured to exhibit; and his first discourse invites the reader to take as wide a range, as bold a flight in contemplating the immensity of worlds and systems, as it ever entered into the mind of mortal to conceive.

In his second discourse, Dr. Chalmers eloquently expatiates on the modesty of true science; and eulogizes the character of Sir Isaac Newton, whose philosophy displayed the invaluable combination of modesty and strength. 'He had measured the distances of the planets. He had calculated their periods. He had estimated their figures, and their bulk, and their densities; and he had subordinated the whole intricacy of their movements, to the simple and sublime agency of one commanding principle. But he knew the boundary which hemmed him.'

'When he turned his attention to the Bible, he came to it with a mind tutored to the philosophy of facts; and when he looked at its credentials, he saw the stamp and the impress of this philosophy on every one of them.'

In the third discourse, Dr. Chalmers ably contends, 'that upon all the analogies of nature and of providence, we can lay no limit on the condescension of God, or on the multiplicity of his regards, even to the very humblest departments of creation; and that it is not for us, who see the evidences of divine wisdom and care spread in such exhaustless profusion around us, to say, that the Deity would not lavish all the wealth of his wondrous attributes on the salvation even of our solitary species."

The fourth discourse is on the knowledge of man's moral history in the distant places of creation.

The scope and spirit of this sublime discourse may be in some degree conveyed by the following paragraph:

'Now, though it must be admitted, that the Bible does not speak clearly or decisively as to the proper effect of redemption being extended to other worlds: it speaks most clearly and most decisively about the knowledge of it being disseminated amongst other orders of created intelligence than our own. But if the contemplation of God be their supreme enjoyment, then the very circumstance of our redemption being known to them, may invest it, even though it be but the redemption of one solitary world, with an importance as wide as the universe. It may spread amongst the host of immensity a new illustration of the character of Him who is all their praise; and in looking toward whom, every energy within them is moved to the exercise of a deep and delighted admiration.'

The subject of the fifth discourse is the sympathy that is felt for man in the distant places of creation.

The sixth discourse is, on the contest for an ascendancy over man amongst the higher orders of intelligence.

'I will not affect,' says the eloquent preacher, 'a wisdom above that which is written, by fancying such details o. this warfare as the Bible has not laid before me. But surely it is no more than being wise up to that which is written, to assert, that in achieving the redemption of our world, a warfare had to be accomplished; that, upon this subject, there was among the higher provinces of creation the keen, and the animating conflict, of opposing interest; that the result of it involved something grander and more affecting than even the fate of this world's population; that it decided a question of rivalship between the righteous and everlasting Monarch of universal being, and the prince of a great and widely extended rebellion, of which I neither know how vast is the magnitude, nor how important and diversified are the bearings; and thus do we gather from this consideration another distinct argument, helping us to explain, why on the salvation of our solitary species, so much attention appears to have been concentred, and so much energy appears to have been expended.'

All the discourses have delighted us, but most of all, the last. It is on the slender influence of mere taste and sensibility in matters of religion.

Gladly, did our limits permit, we would transcribe page after page of this

inimitable discourse, exhibiting in a manner so clear, so commanding, so touching, the character and importance of the grand peculiarities of the gospel of Christ, and the necessity of feeling, and manifesting their transforming influence. We know not how to do justice to the feelings which have been excited in our hearts in reading this extraordinary production. Let our readers supply the defects of our rapid and imperfect sketch, by their early and repeated perusal.

We cannot, however, refrain from transcribing the following passages:

'The instances may be multiplied without number. A man may have a taste for eloquence, and eloquence the most touching or sublime may lift her pleading voice on the side of religion. A man may love to have his understanding stimulated by the ingenuities, or the resistless urgencies of an argument; and argument the most profound and the most overbearing, may put forth all the might of a constraining vehemence in behalf of religion. A man may feel the rejoicings of a conscious elevation, when some ideal scene of magnificence is laid before him; and where are these scenes so readily to be met with, as when led to expatiate in thought over the tract of eternity, or to survey the wonders of creation, or to look to the magnitude of those great and universal interests which lie within the compass of religion. A man may have his attention riveted and regaled by that power of imitative description, which brings all the recollections of his own experience before him; which presents him with a faithful analysis of his own heart; which embodies in language such intimacies of observation and of feeling, as have often passed before his eyes, or played within his bosom, but had never been so truly or so ably pictured to the view of his remembrance. Now, all this may be done in the work of pressing the duties of religion; in the work of instancing the applications of religion; in the work of pointing those allusions to life and to manners, which manifest the truth to the conscience, and plant such a conviction of sin, as forms the very basis of a sinner's religion. Now, in all these cases, I see other principles brought into action, and which may be in a state of most lively and vigorous movement, and be yet in a state of entire separation from the principle of religion. I will make bold to say, on the strength of these illustrations, that as much delight may emanate from the pulpit, on an arrested audience beneath it, as ever emanated from the boards of a theatre—aye, and with as total a disjunction of mind too, in the one case as in the other, from the essence or habit of religion. I recur to the test. I make my appeal to experience; and I put it to you all, whether your finding upon the subject do not agree with my saying about it, that a man may weep, and admire, and have many of his faculties put upon the stretch of their most intense gratification—his judgment established, and his fancy enlivened, and his feelings overpowered, and his hearing charmed as by the accents of heavenly persuasion, and all within him feasted by the rich and varied luxuries of an intellectual banquet!—Oh! it is cruel to frown unmannerly in the midst of so much satisfaction. But I must not forget that truth has her authority, as well as her sternness; and she forces me to affirm, that after all this has been felt and gone through, there might not be one principle which lies at the turning-point of conversion, that has experienced a single movement—not one of its purposes be conceived—not one of its doings be accomplished—not one step of that repentance, which, if we have not, we perish, so much as entered upon—not one announcement of that faith, by which we are saved, admitted into a real and actual possession by the inner man. He has had his hour's entertainment, and willingly does he award this homage to the performer, that he hath a pleasant voice, and can play well on an instrument—but, in another hour, it fleets away from his remembrance, and goes all to nothing, like the loveliness of a song.'

We add one beautiful passage more:

'With a religion so argumentable as ours, it may be easy to gather out of it a feast for the human understanding. With a religion so magnificent as ours, it may be easy to gather out of it a feast for the human imagination. But with a religion so humbling, and so strict, and so spiritual, it is not easy to mortify the pride; or to quell the strong enmity of nature; or to arrest the currency of the affections; or to turn the constitutional habits; or to pour a new complexion over the moral history; or to stem the domineering influence of things seen and things sensible; or to invest faith with a practical supremacy; or to give its objects such a vivacity of influence, as shall overpower the near and the hourly impressions, that are ever emanating upon man from a seducing world. It is here that man feels himself treading upon the limit of his helplessness. It is here that he sees where the strength of nature ends; and the power of grace must either be put forth, or leave him to grope his darkling way, without one inch of progress toward the life and the substance of Christianity. It is here that a barrier rises on the contemplation of the inquirer, the barrier of separation between the carnal and the spiritual, and on which he may idly waste the every energy which belongs to him, in the enterprise of surmounting it. It is here, that after having walked the round of nature's acquisitions, and lavished upon the truth all his ingenuities, and surveyed it in

its every palpable character of grace and majesty, he will still feel himself on a level with the simplest and most untutored of the species.—He needs the power of a living manifestation.—He needs the anointing which remaineth.—He needs that which fixes and perpetuates a stable revolution upon the character, and in virtue of which he may be advanced from the state of one who hears, and is delighted, to the state of one who hears, and is a doer. Oh! how strikingly is the experience even of vigorous and accomplished nature at one on this point with the announcements of revelation, that to work this change, there must be the putting forth of a peculiar agency; and that it is an agency, which, withheld from the exercise of loftiest talent, is often brought down on an impressed audience, through the humblest of all instrumentality, with the demonstration of the Spirit and with power.'

A Plea for Catholic Communion in the Church of God. By J. M. Mason, D.D. *Second Edition, with Corrections.* (*Concluded from p.* 217.)

Dr. Mason proceeds, in the *third* part of his work, to a refutation of the objections, which have been brought against the general principle of it, which are substantially the following:

1. That God may hold communion with those with whom we may not.

2. That so general a communion as this plea inculcates, would prostrate all scriptural distinction between the precious and the vile; and that salutary discipline, by which the house of God is to be kept from pollution.

3. That it involves an approbation of abuses and corruptions in churches, with which it is held; and thus makes us partakers of other men's sins.

4. That, by giving public countenance to churches, erroneous or corrupt, it destroys the force, or at least shackles the freedom, of a faithful testimony to Christ and his truth.

5. That it not only diminishes the value, but supersedes the necessity, of all that service which, in every age, the churches of God have rendered to pure and undefiled religion, by their judicial confessions of faith.

6. That as communion presupposes, and is founded upon union, it is a contradiction to hold communion with churches with which we are not united; and, therefore, that all such communion is inconsistent with distinct ecclesiastical organization.

7. That whatever may have been the practice of primitive times, the state of the church is so greatly altered as to make the imitation of it inexpedient, if not impracticable, now.

8. That whereas the sentiments and examples of holy men, and Evangelical churches, in later days, may seem to thwart the strain of these objections, all such sentiments and examples were adapted to *extraordinary circumstances*, and are inapplicable to any regular settled state. And,

9. That all Christians, being one in spirit, the best ends of their communion may be answered, in their present state of separation, without the evils incident to its wide extension.

Dr. Mason proceeds to remark, that if there be any other objections, affecting the general question, they have not come to his knowledge, and of those he observes, that *not one is so much as noticed in the word of God!* It was our intention to have gratified our readers, by an outline of the arguments, by which he refutes these objections; but the unusual length to which this article is already extended, compels us to abandon our purpose.

In the IVth (and last) part of his work, Dr. M. traces, with much discrimination, the consequences of sectarian, as opposed to Catholic communion, to *ourselves*,* to the *church of God at large*, and to the *surrounding* world.

'I. To *ourselves* (1) that it is an utter self-excision from all the rest of Christ's church upon earth; for if there be on earth Christian churches beside our own; and if we have no communion with them, to what less does our conduct amount, than an open renunciation of all visible communion with them? (2) That it stamps the brand of *inconsistency*, and throws an air of *insincerity* upon our most solemn professions; for we *talk* of the Catholic church—of her *unity*—of her *character*—of her *prerogatives;* and yet *act* as if these were unmeaning terms. (3) Upon the individuals of a sect, their restricted communion exerts an unhappy influence, with regard to their *religious intellect*—their *practical judgment*, and the *direction of their zeal.*

'II. Upon the church at large. 1st. It is a practical rejection of her unity. How can she be *one*, and yet sundered into a thousand pieces? (2) It breaks up the charity, which ought to subsist among all the members of the body of Christ—in their mutual benevolence—in their sense of common interest—in the support which each should receive from the other, and in their co-operation to promote the kingdom of God.

'III. The effects of a sectarian spirit on the surrounding world. 1st. In circumscribing the blessings of the gospel, let not the eager partizan, who might have put forth his helping hand to save sinners, but would

* 'The author speaks in the person of any sect, which is in the habit of confining its fellowship to its own members.'

not, imagine that his negligence will be unnoticed, when God 'maketh inquisition for blood.' The eternal death of multitudes lies at the door of unseemly strife. (2) We hinder the success of the Gospel where it is enjoyed even in purity.'

The observations, which fall under this latter particular, conclude the volume; and we give the whole of them, with the hope that they may make that deep and serious impression upon the minds of our readers, which, we are persuaded, their excellent author desired they might make on the readers of the work itself.

'With what face do we praise our religion of love, when we live, or behave as if we lived, in enmity? If the same jealousies, rivalships, antipathies, and other passions, which reign among secular men, reign, or *appear* to reign, among us also; how shall we prove, that we are better than they? What can we persuade them to think of the *church*, but that she is their own *world* in disguise; and so much the worse for her claims to sanctity? If, without even the pretence of differing about essential truths, sect clash with sect, as hardly, and as unkindly as any political factions whatever, how shall the one take precedency of the other, in the scale of modern probity?

'These inquiries are too natural not to rise in the mind of every reflecting man of the world. Have they no tendency to put him further and further from the faith of Jesus? To harden his heart against the gospel of immortality? To render its very terms designating moral character; such as 'good conscience, spiritual-mindedness, self-denial, bearing the cross, following Christ,' &c. suspicious, if not odious, in his eyes? Whence proceed his sneers, his ridicule, his flings of 'hypocrisy, fanaticism, priestcraft,' and the other contemptuous phrases, with which his vocabulary is plentifully stocked? 'From the enmity of his own heart,' you will say, 'because the natural man receiveth not the things of the Spirit of God.'—Doubtless. But is there no stimulus to his enmity in the scandalous spectacle of those, who profess 'one Lord, one faith, one baptism, one hope of their calling,' playing the Jew and the Samaritan toward each other? Without communion, without confidence, without religious 'dealings' together, alienated, sundered, opposed, as if their title to heaven were founded in their mutual hostility, do not these things cause him to err, and turn the Rock of salvation into 'a stone of stumbling and rock of offence?' Do they not avert his eye from the beauty of Zion; stop his ears against the eulogy of her converts; and put into his mouth that bitter and biting taunt, 'These Christians have just religion enough to hate one another heartily?'

'Shall we wonder at his mistake? How shall *he* recognize believers in the Lord Jesus, if they do not seem to recognize each other? For in very deed, sectarians are Christians in disguise. The sectarian stands foremost, the Christian behind. Sectarian distinctions are masks: sectarian champions, ecclesiastical knights, covered with their armour; themselves unseen. The masks are of all hues and all features. They must be removed before you can perceive that the combatants are of one species. Sectarianism stripped off, you see the Christian. You discover the identity of race—the family features—those beautiful features, in which they resemble their Father, who is in heaven; and are conformed to the image of the first-born among many brethren.

'Blessed likeness! enchanting loveliness! Are the painted earth-made vizors, which conceal 'the human face divine,' and substitute in its room, their own deformed and forbidding visages, worth the price they cost us?—Worth the conflicts, which have all the pains of military warfare, without its recompense? And all the hardihood of chivalry, without its generosity? Worth the broken unity, the blighted peace, the tarnished beauty, the prostrate energy, the humbled honour of the church of God? Ah! no. Our hearts *feel*, that they are not. What then remains but to lay aside our petty contests?—To strike our hands in a covenant of love—'a holy league,' offensive and defensive, for the common Christianity—to present our consolidated front to the legions of error and death; and march on, under the command and conduct of the Captain of our salvation, till the nations mingle their shouts in that thundering *Alleluiah*—'The Lord God omnipotent reigneth!'

We have thus endeavoured to give our readers a faithful and comprehensive outline of the contents of this excellent and important volume, which we trust will occupy a conspicuous niche in every library of *Christendom*; or, rather that it will be an instrument of diffusing, through every part thereof, the principles which it inculcates, and the spirit which it breathes.

We have seen, that the spirit of Catholic communion was generally diffused in the apostolic age, on the eve of the first extensive dissemination of the Christian faith in the several provinces of the Roman empire. On the great Reformation from Popery, the same principle was almost universally prevalent throughout the Protestant churches; and, in our own times, we have seen the revival of the same spirit, with the revival of religion, and the most delightful practical exhibitions

of it, perpetuated in the very frame and construction of the two noblest institutions* that blessed any country, or promised blessings to the world.

The doctrine of the spiritual unity, and universality of the church of God, is far from being allied to a useless speculation. On the contrary it is an important practical principle. The Christian, who duly recognizes his character and obligations, as a member of a great spiritual incorporation, extending over all nations of the earth—and *this* only a counterpart of a more august incorporation, which has passed into the heavens—will feel that he is invested with a dignity, which throws that of princes into the shade, and be excited to deeds of useful and glorious enterprise, under the banners of the cross, to which those of the conquerors of the earth must not have the honour even of being compared. Nor is this doctrine only a spring of zeal and activity in the cause of God and religion; it is also a bond and guarantee of co-operative, persevering, and extensive exertions in that cause. And it may reasonably be expected, that those who, on this catholic principle, unite together for the propagation of the gospel, whether at home or abroad, will exhibit, in the character of their proceedings, in the selection of their agents, and in the tenor of the instructions, by which those agents are to act, a strict adherence to its dictates. In this way the principle itself will be kept continually in vigorous action in our own country; and, abroad, be diffused, with the religion which inculcates it, among all the nations of the earth.

But we rejoice in the evidence, that the catholic spirit, for which Dr. Mason so eloquently pleads, is actually spreading among Christians in various nations; and that in our own several have already entered into the defence and maintenance of the principle, whose writings are eminently calculated to diffuse and confirm it amongst their readers. How desirable, that all future works on religious subjects should be deeply imbued with this principle, and that not only ministers but private Christians should, according to their opportunities, assiduously inculcate it. They will thus contribute to promote their own personal religion, the honour and prosperity of religion in general, and the great cause of Missions, to an extent which it is impossible to calculate or foresee.

* It is hardly necessary to say, that the Missionary Society, and the British and Foreign Bible Society, are here alluded to.

A Sermon, *which was intended to be preached in the parish church of Dysart (in Scotland) 20 Oct.* 1816, *by* George Muirhead, D.D. Minister of Cramond. Hamilton. 12*mo.* Price 1*s.*

THIS farewell discourse was intended to be preached by Dr. Muirhead, in the parish church, on the Lord's day preceding his removal; but the church being unusually crowded by an influx of strangers, apprehension was expressed, that the galleries were in danger.* Alarm being instantly taken, a great part of the congregation rushed towards the door, and several individuals were hurt, though not dangerously. The agitation was such as to prevent the preacher from addressing the audience at that time, and it was thought improper to incur the hazard of a second alarm; the author has therefore printed and circulated his sermon. From the apostolical benediction, Rev. xxii. 21, which the author views in the light of a prayer, he calls the reader's attention, first to the matter of the prayer, 'the Grace of the Lord Jesus Christ,' as including all those divine communications of blessing and influence, by which the work of salvation is begun, carried on, and finally perfected. He then unfolds the frame of the supplicant's mind in offering up this comprehensive prayer. The mind is divested of every unsuitable feeling, leading to envy and ill-will, and replenished with the kindest affections of the renovated heart, while thus actually engaged in bringing the oblation to the altar of God. The sermon is closed with a very affectionate address to those of his people, who have known the grace of God in truth; afterwards to those who are still strangers to the power of genuine Godliness; and, in conclusion, to the young. The discourse is marked by much evangeli-

* We beg leave to hint, that, in London, on special occasions like this, props are usually fixed under the galleries. This expedient not only prevents danger, but that apprehension of it, which is sometimes equally disastrous.

cal purity of sentiment, plainness of speech, and ministerial tenderness of heart.

Gumal and Lina; or the African Children. *An instructive and entertaining History, designed chiefly for the Use of Young People. Translated from the French.* By S. B Moens. *With plates*; 2 vols. *small octavo.* Price 7s. 6d.

THE author of this agreeable work, the celebrated *Lossius*, of *Erfurt*, who is said to have possessed a peculiar talent for the instruction of children, first published it in the German language, in which it obtained many successive editions. It was then translated into French, by the Rev. J. L. A. Dumas, of Leipsic, who enlarged and improved it. Mr. Moens has now given us the improved work in the English language, with additions of his own, particularly in what regards the statement of religious truth.

The story is simply this: Gumal, the son of an African prince, is stolen by Stadsi, a neighbouring prince, in revenge for the loss of his own son, slain in a battle by the side of Gumal's father. Stadsi determines, according to the barbarous custom of his country, to make a sacrifice of Gumal; but he is pitied by Lina, the daughter of Stadsi, who, to avoid the wrath of her father, becomes the companion of his flight. They encounter extreme perils in their journies, until they are relieved by the kindness of a benevolent European, who brings them into a beautiful retreat, where Gumal is recognized by an aged negro, who once lived in his father's family; after which, the solitary hermitage becomes, by a variety of incidents, a flourishing colony, the history of the members of which cannot fail to be interesting to the reader.

The great doctrines of the gospel are interwoven with the striking narratives and well-drawn characters, which abound in the work, and which render it a pleasing vehicle of religious instruction. We think our young friends will not only be pleased, but profited, by the perusal of these volumes.

A Friendly Visit improved; *in a familiar Conversation between a Sick Man and his Christian Friend. Sold by* Archer, Long Lane. *Price 2d.*

WHATEVER may assist the pious Christian, when performing the very difficult task of instructing the ignorant, in the time of their sickness, deserves commendation. This small tract seems to be adapted to that important purpose, and we are told has been useful in many instances.

The Farmer and Sabbath School-Boy; *to which is added,* An Address to Parents, *shewing the importance of sending Children to a Sabbath School. Price 8d.*

THIS little tract, which is written in a very familiar and colloquial style, is well adapted to the purpose expressed in its title; and it has the further recommendation of having been written by the late Mr. John Steven, who was a Missionary student at Gosport. He took much delight in the instruction of Children, and it was hoped might prove as useful in that line as Mr. May, who is now in India, at the head of Thirty schools, for Hindoos; but the Lord was pleased to remove him to a better world. By this little tract, 'he being dead, yet speaketh.'

The Pocket Prayer Book, *Fifth Edit. 2s. bound.*

THE former editions of this useful manual were so well received, that the pious and charitable lady, who edited and published them, has been encouraged to reprint the work, with *additional* prayers for families, and *Meditations* on texts of scripture, selected from Henry, and other devotional writers.

A considerable number and variety of prayers will be found in this volume; among which are—A Family Prayer, for every morning and evening in the week; a second set for the same purpose; occasional prayers, for a variety of purposes; Prayers for young persons; Sacramental Exercises; Meditations; Instructions for Self-Examination and Preparation for Death: these are extracted, chiefly from the writings of Shower, Bourne, Henry, Toplady, Patrick, Baxter, Jenks, May, and Doddridge. The whole forms a valuable and *very cheap* assistant to the devotions of the closet, and of the family.

Religious Intelligence.

ANOTHER BULL: OR, PAPAL BRIEF, AGAINST BIBLE SOCIETIES; ADDRESSED TO THE ARCHBISHOP OF MOHILEFF OR MOGILOF,* DATED SEPT. 3, 1816.

We copy this from No. III. of the ANTI-BIBLION, or *The Papal Touin*: (a work which has lately appeared, and is published occasionally, price 4d. each.) The anonymous author has published an 'Address to Protestants,' in which he refers to the erection of many hundred new chapels for the Popish worship during the last 25 years; the existence, in the very heart of the kingdom, of an extensive college of Jesuits; the increased activity of the Romish priesthood in making converts, and in opposing the progress of education, and the circulation of the Scriptures; the restoration of the sanguinary tribunal of the Inquisition; and the repeated fulminations of the present Pope, against all translations of the Bible in the vulgar tongue, branding all Protestants with the name of *Heretics*, not to be tolerated by their church—the author judges, that it is high time for Protestants to arise and shake off the careless habits of the age; lest our feet, accustomed to walk with indifference over the treacherous surface of a Papal volcano, should, in a moment of unconcern, sink down to rise no more!

In pursuance of this design, the following numbers have been published:

No. I. Containing News from Rome and Poland; with a correct Latin Copy and Translation of the present Pope's first Bull against Bible Societies, and Notes by Scrutator.

No. II. A free Exposure of the Sophistry by which the Pope's first Bull is defended.

No. III. Another Bull, or Papal Brief, against Bible Societies, addressed to the Archbishop of Mohileff, of Sept. 3, 1816: with Notes and Observations.

No. IV. will appear before the end of June, and No. V. in July.

* The unsettled orthography of *Mogileff*, on the river Dnieper, now under the government of Russia, may mislead and confuse some readers. It is likewise spelt *Mogilev*, *Moghilev*, *Moghileff*, *Moghiley*, *Mohilev*, *Mohileff*, *Mohilow*, and *Mohilow*. The first manuscript of the Pope's Bull which arrived here, was addressed *Archiepiscopo Mechelevi-ensi*: but it should have been written either *Mohileviensi* or *Mohiloviensi*; and this error was not observed before a second copy had been received, from a different part of the Continent. Several copies have appeared, as directed to the Archbishop of *Mechlin*, which is a mistake.

POPE PIUS VII.

To our Venerable Brother Stanislaus, Archbishop of Mohileff.

VENERABLE BROTHER,

Health and Apostolic Benediction.

1. We are worn down with poignant and bitter grief at hearing of the pernicious design, not very long ago entered upon, by which the most holy books of the Bible are every where dispersed in the several vernacular tongues, and published, contrary to the most wholesome Rules of the Church, with new translations, and these craftily perverted into bad meanings. For we have perceived, from one of those versions which has been brought to us, that it tends to destroy the sanctity of purer doctrine; so that the faithful may easily drink deadly poison, from those fountains whence they ought to draw the waters of salutary wisdom.

2. But we were still more deeply grieved, when we read certain letters signed with the name of You, our Brother; wherein You authorized and exhorted the people committed to your care, to procure for themselves modern versions of the Bible, or willingly to accept them when offered, and carefully and attentively to peruse them! Nothing certainly could more aggravate our grief than to behold You, who were placed to point out the ways of righteousness, become a stone of stumbling. For You ought carefully to have kept in view, what our Predecessors have always prescribed; namely, That if the Holy Bible in the vulgar tongue were permitted every where, without discrimination, more injury than benefit would thence arise.

3. Further, the Roman Church receiving only the *Vulgate Edition*, by the well-known Decree of the Council of Trent, rejects the version in other languages, and allows only those which are published with notes, properly selected from the writings of the Fathers and Catholic Doctors; lest so great a treasure should be subject to the corruptions of novelties, and in order that the Church, scattered over the whole world, might be of one lip and of the same speech. Truly, when we perceive in a vernacular tongue very frequent changes, variations, and alterations, proceeding from the immoderate licentiousness of biblical versions, that immutability would be destroyed; nay, the divine testimonies, and even the faith itself would be shaken, especially since, from the signification of one syllable the truth of a dogma may sometimes be ascertained.

4. Wherefore, by this means, Heretics have been accustomed to bring forward their corrupt and most destructive machinations; in order that they might insidiously obtrude

each their own errors, dressed up in the more holy garb of the Divine word, by publishing the Bible in the vulgar tongues, (though concerning the wonderful variety and discrepancy of these they mutually accuse and cavil at each other.) 'For Heresies arise only,' saith ST. AUGUSTINE, 'when the excellent Scriptures are not well understood; and what in them is ill understood, is nevertheless rashly and boldly asserted.'

5. But, if We lament that men, the most renowned for piety and wisdom, have often failed in interpreting Scripture; what may not be feared, if the Scriptures, translated into every vulgar tongue, are given to be freely read by the ignorant common People, who usually judge not from any preference, but from a sort of temerity? 'Is it so,' exclaims ST. AUGUSTINE properly, 'that you, untinctured by any poetical skill, do not venture to open TERENCE without a master: but you rush without a guide upon the Holy Books, and dare to give an opinion upon them without the assistance of an instructor?'

6. Wherefore, our Antecessor INNOCENT III. in his celebrated epistle to the faithful of the Church of Metz, most wisely commanded these things: The hidden Mysteries of the faith are not every where to be laid open to all people; since they cannot every where be understood by all men, but by those only who can comprehend them with a faithful mind. On which account the Apostle says, (1 Cor. iii. 2,) to you who are the more ignorant, as it were babes in Christ, I gave milk to drink, not food; for strong meat belongeth to the elder. As he himself said to others: We speak wisdom among the perfect: but among you I determined to know nothing but Jesus Christ, and him crucified. For so great is the depth of the Divine Scriptures, that not only the simple and illiterate, but even the prudent and learned, are incompetent fully to discover their meaning. On which account the Scripture affirms: Because many who have diligently searched have failed. Whence it was rightly ordained of old in the divine law, (Exod. xix. 12,) that the beast which shall touch the mountain should be stoned; lest truly any simple and unlearned person should presume to reach after the height of Sacred Scripture, or even proclaim it to others: for it is written, Mind not high things. Therefore the Apostle commands; Not to be more wise than is becoming, but to be wise soberly.

7. Yet, not only the letter of INNOCENT III, just quoted, but also the Bulls of PIUS IV, CLEMENT VIII, and BENEDICT XIV, are very well known; in which they fore-warned us, lest, if the Scripture was unreservedly laid open at all, it would perhaps be despised and disregarded, or being improperly understood by persons of low capacities it would lead them into error. But You, our Brother, may know plainly what is the opinion of the Church concerning the reading and interpretation of the Scripture, from the famous *Bull* UNIGENITUS by another of our Predecessors, CLEMENT XI; wherein are expressly refuted those opinions which asserted, That it is useful and necessary at all times, in all places, and for all descriptions of persons to know the mysteries of the Scripture, the reading of which was intended to be for all,—That it is pernicious to keep it back from Christian people,—Yea, that the mouth of Christ was closed against the faithful, when the New Testament was taken out of their hands.

8. But what caused even still greater grief, is this; that You have gone so far as, when transcribing the decree of the Council of Trent concerning the Canon of Scripture, that You omit those things respecting Traditions, which are sanctioned by the same context. For, when these Holy Fathers openly declare, That the Word of God is contained not merely in the written books, but also in the most indubitable Traditions of the Church, in things pertaining to faith, as well as to morals; which, as proceeding either from the mouth of Christ, or dictated by the Holy Spirit, and preserved by continued succession in the Catholic Church, this most Holy Synod receives and venerates with equally pious affection and reverence:

9. You, Venerable Brother, have not feared entirely to garble this passage, with the same artifice with which we observe You have quoted the Letter of PIUS VI. our Predecessor, to MARTINI, Archbishop of FLORENCE! For, when that most wise Pontiff, for this very reason commends a version of the Holy Scriptures, made by that Prelate, because he had abundantly enriched it by expositions drawn from Tradition, accurately and religiously observing the Rules prescribed by the Sacred Congregation of the Index and by the Roman Pontiffs; You have suppressed the part of that letter, in which these things are related: and thus, not only have you excited the strongest suspicion of your judgment on this subject, but also, by not fully quoting both the context of the Holy Synod and that of our aforesaid Predecessor, You have given an occasion to others to err, in an affair of so great importance.

10. For what else, Venerable Brother, can these mutilations mean, but that either You thought not rightly concerning the most holy Traditions of the Church, or that these passages were expunged by You for the purpose of favouring the machinations of Innovators? which certainly tend to deceive the faith of the readers, and to make even the common people themselves read with an unsuspicious mind those versions which, as we showed above, must to them be much more injurious than profitable.

11. Moreover, if this would by no means be lawful for any Catholic person, what shall we say of a Holy Prelate of the Church,

whom Pastoral Dignity has constituted the guardian of the faith and doctrine committed to him; and who is strictly bound by the force and obligation of the oath he has taken, both strenuously and diligently to remove from the people dangers of erring, and to observe and maintain the laws and regulations of the Church?

12. You see therefore, Venerable Brother, what ought to be Our mode of acting toward You, if we were disposed to enforce the severity of the Canon Laws! 'For,' said St. Thomas of Canterbury, 'he, who does not come forward to remove what ought to be corrected, gives his sanction to error; nor is he free from suspicion of a secret confederacy, who evidently neglects to oppose mischief.'

13. But We, for the love we bear You, insist only upon that thing, from which, since it must be enjoined upon You by Divine Authority, we cannot refrain; namely, that You would take away the scandal, which by this mode of acting You have occasioned. Hence we most earnestly exhort You, our Brother, and beseech You by the bowels of our Lord Jesus Christ, that You will strive to repair, by a due and speedy amendment, all those things which You have improperly taught or done concerning the new versions of the Bible.

14. And I wish, Venerable Brother, emulating the example of illustrious men, which procured for them such honour, that you would consider how You might reprobate these your deeds by a solemn and formal retractation! We cannot, however, avoid exciting You, and by virtue of Holy obedience we even command You, to do at least what is necessary for preserving the purity of doctrine and the integrity of the faith: namely, that in a fresh letter addressed to the people, containing the whole contents both of the Decree of the Council of Trent, and of the letter of Pius VI. on this subject, You should sincerely and plainly teach, that the Christian Truth and Doctrine, as well dogmatical as moral, are contained, not in the Scriptures only, but also in the Traditions of the Catholic Church; and that it belongs to the Church herself alone to interpret each of them.

15. Moreover, You should declare; that You did not intend to recommend those versions of the Sacred Books, in the vulgar tongues, which were not exactly conformable to the Rules prescribed by the Canons and Apostolic Institutions: lastly, You should make known and likewise declare, that, in advising and recommending the perusal of these divine Scriptures, You had not respect to all the Faithful indiscriminately, but only to Ecclesiastical persons, or at most to those Laymen who in the judgment of their Pastors were sufficiently instructed.

16. If You shall truly perform all these things, as we trust in the Lord You will, and which we promise Ourselves most certainly from your prudent and tractable disposition, You will afford great consolation to our mind and also to the Church Universal.

Filled with this hope, we permanently impart to You, Venerable Brother, and the flock committed to your care, the Apostolic Benediction.

Given at Rome, at St. Mary the Greater, on the third day of September, 1816; the seventeenth Year of our Pontificate.

POPE PIUS VII.

In the work before mentioned, The Anti-bibleon, we are assured, that when the former Bull, of June 29, first appeared in London, its authenticity was called in question by some of the Catholic Priests, who, while they were silently circulating it among their own people, either denied its existence, or declared it to be 'a forgery of English manufacture.' Its authenticity, however, is now denied by none; and we find the sentiments expressed in that Bull, confirmed in this. The Pope begins with making the most lamentable complaints against the Archbishop of Mohileff for countenancing the dispersion of the Scriptures, or promoting the Netherland Bible Society. By this conduct the prelate had become 'a stone of stumbling' to the souls of his people, for he had not kept in view the discipline of his own church, grounded on the axiom, '*that more harm than good had arisen from the indiscriminate circulation of the Holy Bible in the vulgar tongue.*'

The Pope quotes one of his predecessors, who to keep people from reading the Bible, refers most curiously to the prohibition at Sinai—that as 'a beast was not to touch the mountain,' so 'simple and unlearned persons must not presume to reach after the height of Sacred Scripture;' and further, to prevent them from reading their Bibles, he wickedly perverts that text, Rom. xii. 16. 'Mind not high things.'

We rejoice in the publication of these Bulls; they must convince all men that Popery is still the same bad religion that it ever was, hostile to the liberty of man, and afraid of the light of truth. For the sake of the Catholics who acknowledge the authority of the Pope, we are sorry that these prohibitions should appear, lest they should be deterred from searching the Scriptures by the fear of man—'the man of sin!' but we are persuaded that Protestants will be more than ever on their guard against Popery, and be more diligent than ever in the circulation of the Holy Scriptures, which, in spite of all opposition, are able to make men wise to salvation.

IRISH EVANGELICAL SOCIETY.

The third Anniversary of this Society was held on Tuesday, May 13. The room at the New London Tavern, in which the meet-

ings had been held in former years, being too small, the Society assembled in the great room at the City of London Tavern; and though several benevolent meetings had been already held on the same day, though the rain fell in heavy showers, and though many friends of the Institution had not arrived in town to assist at the Missionary services, yet numbers went away who could not be accommodated, and we recognized among those who were present, the founders and the most active supporters of the Missionary and other Evangelical Societies.

The Rev. Jos. Slatterie, having offered up a suitable and solemn prayer, the Rev. Mark Wilks, one of the Secretaries, read a full and distinct report of the exertions of the Committee during the past year. We collected from this report, that the Society has extended its operation to about 20 counties, and each of the four provinces; including many large cities, towns, and villages: that preachers have been established in Limeric, Portarlington, Tralee, Wexford, and Carickfergus—that new and promising itinerancies have been commenced—that new places of worship have been purchased or erected—that about ten Ministers are constantly employed in spreading the truths of the Gospel—that schools have been established in several of the stations—that many persons, Catholics, and Protestants, have made a profession of faith in Jesus Christ.—We learnt also, with peculiar satisfaction, that a house and premises have been purchased for the establishment of the Academy in Dublin—that Mr. Loader has under his care eight students, who are in the prosecution of their studies, and acceptable in the exercise of their ministry.

The Rev. J. Bennett, of Rotherham, in a very impressive speech, moved the adoption and circulation of this interesting Report, because he felt assured, that those who had heard it with such pleasure, would be anxious to read it, and would be equally anxious, that others should have an opportunity of perusing it. After describing the distressing and disgraceful spectacle which Ireland presented to the world, he inquired—And shall we turn away our eyes from that spot of land? shall we not recollect that we are pledged by all that is most serious and affecting to make it the sphere of our diligent exertions? Were we to cease to occupy that ground, would not the departed spirits of Luther and Knox be inclined to revisit the world, to chide our ingratitude and inaction? But rest, happy spirits, souls of confessors and martyrs—Ye who went through seas of blood to those happy thrones which ye so gloriously fill—rest in peace, we will follow your steps—we will trace your path by the blood ye shed, and never cease, till by the help of God we completely demolish that throne, which ye shook to its foundation. What may we not expect from the preaching of the Gospel? We rejoice that other Societies are employed in distributing the Sacred Scriptures, and teaching the rising generation, but we wield the two-edged sword—We cannot but anticipate success—Let us remember that that noble institution to which you have heard such valuable allusions, is yet but in its infancy. I rejoice to add my feeble testimony to whatever has been said to the honour of our friend, who is at the head of this noble institution—though feeble, it is warm. I was witness to his early pursuits, when together we sat at the feet of our father Bogue—I know how the objects of the ministry rested on his mind in the hours of midnight; and in his disturbed slumbers, I saw indications that he was aspiring to something great for the promotion of the Redeemer's cause. I know he will present such a model as you wish your students to imitate. While therefore you have such means employed, I rejoice to hail the dawn of a day of triumph.

The Rev. Mr. Stratton, Minister of York-street Chapel, Dublin, followed, and described in glowing colours the miseries of a people left for ages under the growing power of the Catholic hierarchy, and the encouragements which the providence of God had given to the Society in its attempts to alleviate and terminate their sufferings.

The Rev. Dr. Townley, who the next day set out for Limeric; the Rev. Dr. Collock, from Savannah; the Rev. John Davies, Minister of the congregation assembling in Poole-street, Dublin; and Robert Marten, Esq. of London, addressed the meeting in the varied styles of cheerful and solemn eloquence. In speaking of the ignorance of many of the Irish, who were naturally brave and ardent, Mr. Davies mentioned the case of a man who was condemned to die for some enormous crime, and when brought into the prison-yard, amused himself by painting, with some mortar, *spurs* to the feet of an image of death, holding an hour-glass, which was placed on the walls of the jail.

The Rev. D. Bogue moved thanks to the Committee, in a speech distinguished by sound philosophic views, vigorous intellect, and Christian eloquence: 'I think,' said he, 'Ireland is one of the most remarkable countries in the world, and those that are acquainted with its Ecclesiastical history, must be struck with the exhibition of events that have happened within a few hundred years. (Here Mr. Bogue took a view of the means by which the Reformation was effected in Germany, France, and England, namely, by the faithful preaching of the everlasting Gospel, by the labours of confessors and martyrs.) But Ireland, he said, was reformed by the sword of the civil power, by act of parliament, and the Protestant clergy were placed in the benefices of the Catholic—the Catholics of course resisted, and he could not blame them—it was but the farce of a reforma-

tion; and the effects had continued down to the present day. Is Ireland (said he) worse than other places? No---People seem to think they are giants, like the Anakims of old.---This Society has fixed upon the true method, that of preaching.---I speak to many who are well acquainted with Ecclesiastical history, and I ask any man if he can point me to instances of any great success or change without the preaching of the Gospel. I give to all other means their due praise, but I say they are defective without the preaching of the Gospel.—I highly approve of the Society, because it has chosen this method—It is Christ's method, who has chosen by the foolishness of preaching to save them that believe. Did you ever hear of faithful ministers continuing to labour for 7, 10, or 20 years and fail of success at last? I never heard such a thing.—There is a moral certainty, that this Society going on in the way in which it now does will have its labours crowned with great success.—Can all the vigilance of the Romish Priests stand against the power of Christ? No. The mighty power of Christ will convert the souls of the Roman Catholics, will convert the Priests. We read that of old a great multitude of the Priests became obedient to the faith.—Highly are we to commend those good men who have been labouring. The day of small things must not be despised: if they persevere, I have no doubt but churches will be planted first in one town and then another.—Where Christ is exalted by his Ministers; where the salvation of men's souls is the great prize they labour to gain, there Christ is honoured, and he will honour them with success, for 'it is not by might, nor by power, but by my Spirit,' saith the Lord.

The Committee of this Society are entitled to great praise. Their exertions have been considerable in various parts. I have had a letter to-day from a worthy labourer, who mentions his constant labours and gradual success. Poor Ireland! why it will be *rich* Ireland soon, if this Society continues. The labourers must go on. They are all young, that is one good thing. They have strength of constitution; nerves to labour; and what is better than all, they have the promise of Christ with them, for they are engaged in his work. I am sure, that all present will give this Committee their most cordial thanks, and will unite in entreating, that they would continue their labours for years to come; and I doubt not but they will become more interesting, and more effectual.

Dr. Stiles, in seconding the motion, said, My highly respected friend Mr. Marten spoke of the wonderful exploits of little David: you have now heard the energy of great David. I speak this of my highly respected Tutor. I mean no compliment. The sentiments uttered to night, are sentiments that raise in real greatness this and every other institution that enjoys the blessing of the great Head of the Church. It is a peculiar feature of this Society, that most of all endears it to my heart, to preach the Gospel, and to erect the standard of the Cross. It is the preaching of Christ by collecting assemblies, and diffusing the energy and feeling which are felt and cherished by the preacher himself. There is something powerful in the living voice. If you were at home to read simply the report that has been heard to night, and the speeches that have been addressed to you, I appeal to you whether the impression would have been half so powerful. An individual, perhaps comparatively mean in talents, stands forth and tells the simple tale, that Christ Jesus came into the world to save men who are lost and ruined,---and what is the consequence? Hundreds and thousands believe, and are added to the Church. This method has never ultimately failed where it has been fairly tried, nor will it fail in Ireland. I am happy to recognise the attendance, and the exertions of that sex, which is peculiarly important to the solace of human life. Surely these are objects in which females may be conspicuous, without any degradation of their character, when they come to honour Him who has most peculiarly honoured them. For it is to Christianity they are indebted for the station they occupy in the civilized world. But I must advert to the success that has attended the preaching of the Gospel in Ireland, on the mind of a female now in glory. I hold the narrative in my hand of an amiable and lovely woman in the higher ranks of society, who went to a place of worship in Dublin, and the consequencewas,her conversion from the darkness of superstition to the light of the truth as it is in Jesus. The speaker concluded, by reading a beautiful extract from the correspondence of this young lady, which is to be published in the form of a tract.

The Rev. Matthew Wilks came forward, after much hesitation, and spoke to the following effect. They have dragged an old piece of ordnance here, but you need not be afraid of it, for it is neither loaded nor primed. They have done more, for they have put into my hand a motion of thanks to your Treasurer. Now I really don't know whether he deserves it, for the last time I saw him, he was in a very ill temper. But, however, I am not disposed to find fault with any of you, nor even with the Treasurer, in my heart. For if he did speak in such a plaintive strain, it was the plaintive note of love. As to the funds, it looks well that there is not one infant institution, that I know of, that has as many subscribers from among the black coats, as this Institution has. I do believe, that if your expenditure has exceeded your income, it has not arisen either from unwillingness or incapacity, but from the circumstance of there not being a sufficient application to you for your help. There will be to night, I dare say, a very liberal

contribution towards this good work.—A good Minister, who could not stay, has slipped a five pound note into my hand: that looks well: and I asked him, if it was to be annual too?

The Rev. JOHN HYATT moved thanks to the Secretaries. 'The labourer (said he) is worthy of his hire.'—The hire for which those who labour in this Society look as the reward of their labours, is your approbation, and the higher approbation of the God of heaven, in giving testimony to their labours of love. I shall not detain you by making any speech to you to night, persuaded that you have heard what has gratified you, and what has given a new zest to those generous feelings which before you possessed.—My venerable father Wilks, and myself, have pledged ourselves to supply this Society, from our two congregations, with a hundred guineas annually. And I now pledge myself, that if our people draw back any part of their subscription, I will make up the deficiency out of my own pocket.'

The Rev. Mr. SLATTERIE seconded the motion.

The Rev. MARK WILKS acknowledged its adoption, and the multitude separated, after having experienced much pleasure, evidently pledged more deeply to support the Institution, and leaving, as we are informed, substantial proofs of their approbation in pecuniary contributions to a very large amount. We hope in future years to record the growing prosperity of this valuable Society.

BRITISH AND FOREIGN BIBLE SOCIETY.

(Continued from page 221.)

THE Right Hon. Lord Teignmouth, the President of the Society, introduced the Report by a short and appropriate speech, in which he lamented the absence of the Bishop of Durham, and of the Rev. Mr. Owen, one of the Secretaries, on account of his indisposition; intimating also the necessity of omitting many passages in the Report, lest it should occupy too much time.

The adoption of the Report was moved by W. Wilberforce, Esq. who laboured under the remains of bodily indisposition, and therefore could not enlarge. The following passage formed a part of his speech:

'My Lord, This country has been distinguished in various lines. We have been great in our victories; great in our commercial and manufacturing achievements; great in our literary and scientific attainments. But the glories of our Society, which we are now celebrating, are glories which will last for ever And it is delightful to observe, that their merit is duly appreciated in other countries. I find, by one passage in the Report, that in Switzerland there are many who have entered on the same course, and are following in the path in which we have gone before them. This will be peculiarly gratifying to those, who, like myself, feel a more than ordinary measure of cordial attachment to that land of liberty. Germany also, in which the great religious Reformation first had its rise, is prosecuting the good work of circulating the Holy Scriptures with more than common ardour. Germany is imitating our example, and emulating us with a rivalry which knows nothing of base or vulgar competition. This blessed flame, which we have happily kindled on the Continent, has spread into much darker regions. We see it even infusing life and action into the immense and torpid mass of the Russian Empire, and awakening Siberia herself into motion, and communicating to it a kindly warmth. Thus, My Lord, we proceed in our blessed course, carrying along with us from country to country, a rich donative of light, and happiness, love and joy; and behold fresh prospects of peace and comfort continually opening before us. With these delightful views, it is impossible not to be thankful to God for our having been engaged in such a service. It is a work which we may truly affirm is co-extensive with the earth we inhabit; and our labours may be said, in some measure, to resemble those of that great Being whose word we circulate, and who 'spreads undivided, operates unspent.'

The motion was seconded by the Bishop of Salisbury.

Thanks to the President were moved by the Bishop of Gloucester.

After some observations on the characteristic modesty of the President, he said, that the first feeling of the Society should be that of joy and gratitude to God, who, in the midst of unexampled difficulty and distress, had still maintained the spirit of its friends, and drawn forth, even as it were out of deep poverty, abundant liberality. He next remarked, that it may be justly expected, that a determination to persevere in patient hope, will arise from the consideration of the Report—a determination associated with implicit dependence on the God of the Bible; and, lastly, he solemly entreated the assembly present to press home upon their own hearts, the following questions:

'Is this word thoroughly known, and dearly prized, as dear and precious to our own selves? Have we made a right and profitable use of this treasure, so long in our

possession? Are we in the daily habit of devoutly studying and applying to our own cases, a portion of Holy Writ? Have we sought with earnest prayer to derive the genuine saving doctrines from it? Are we living in any measure conformably to its standard, or rather to the false standard of our own naturally deceitful heart? Are our spirit and temper such as are inculcated by the word of God, the wisdom which is from above: 'pure, peaceable, gentle, and easy to be entreated; full of mercy and good fruits; without partiality, and without hypocrisy?'

'I venture to suggest these questions for a special reason, connected with the success of our Society.

'The infidel, the careless, and the worldly-minded, are apt to measure the value of our cause, and their own obligation to contribute to it, by the effects which this professed regard to the Bible has upon the life and conversation of its adherents. Let there be a prevailing consistency in our character and conduct. Let the instruments appear (humanly speaking) in some little measure worthy of the work; and all may be led to appreciate, to admire, and to support a cause, so obviously productive of the best and happiest results.'

The Motion was seconded, in an able speech, by Sir Thomas Ackland, Bart. M. P.

Lord Teignmouth returned thanks. We insert the concluding paragraph of his pious address:

'May we not hope that this kind and harmonious feeling, so cordially displayed in the Correspondence and Reports of Foreign Bible Societies, may gradually extend its benign influence, softening the asperity of national jealousies, and insinuating that spirit of conciliation and good-will among nations towards each other, which the whole tenor of the gospel inculcates, and the interests of humanity require? If such should ever be the blessed result of our endeavours to promote the happiness of mankind, through the medium of that holy Book, in which only the knowledge for obtaining it is to be found, the British and Foreign Bible Society will then have acquired a triumph more splendid, more honourable, more useful, than ever was achieved by arms; and the word of God, which has had such free course, will then indeed be glorified. But, without expatiating on this cheering hope, which all present will, I am sure, be inclined to participate, I may venture to affirm, that, if it were possible to trace, in all its variety and extent, the good produced by the British and Foreign Bible Society, the result would incontestably prove, that public liberality was never more profitably directed, than to support an Institution which breathes peace and good-will to men, without distinction of colour or country, Christian or Heathen, was never applied to better or holier uses. But so much of that good has appeared, that I cannot but offer my devout thanksgiving to Almighty God, who has been pleased to make me in any degree instrumental to the production of it; and if I were to name a day of my life attended with a peculiar blessing, I should fix on that in which I became a Member of this Institution.'

Thanks to the Vice Presidents were moved by W. T. Money, Esq. M. P. in a very full and interesting speech, which evidently made a great impression on the audience. This gentleman, who lately returned from India, where he passed many years, gave a pleasing account of the gradual increase of Gospel light in those extensive regions; and especially of the Bombay Bible Society, of which Sir Evan Nepean, the governor, is the active President. He also drew a flattering (we fear a too flattering) picture of the state of religion in Ceylon, where, however, no doubt the word of God is prevailing: and where the governor, Sir A. Johnson, the Hon. and Rev. Mr. Twisleton, and many other gentlemen of influence, give every encouragement to Bible Societies and Missionaries.

Mr. Money concluded with an anecdote which afforded universal pleasure:

'Between two and three years ago, I went from Bombay into the Mahratta country, for the health of my family, and we encamped in the bosom of a beautiful grove at Lanocoly, about thirty miles from Poonah. One day, as our little girl, not three years old, was walking through the grove with her native servant, they approached an ancient and deserted Hindoo temple; the man, quitting the little child, stepped aside, and immediately paid his adorations to a stone Beele, that was seated at the door of the temple. When he returned, the following dialogue took place between them:—'Saumy, what for you do that?'—'Oh Missy, that my god.'—'Your god—why your god a stone—your god no can see—no can hear—no can move—my God see every thing—my God make you—make me—make every thing.'

'We remained at this sequestered place for four months, and the scene I have described was frequently repeated. Saumy never failed to repair to the temple, and the dear child never failed to rebuke him for his idolatry. He became, notwithstanding, very much attached to her; and when he thought she was going to Europe, he said to her, 'What will poor Saumy do when Missy go England?—Saumy no father, no mother.' She instantly replied, 'Oh Saumy, if you

love my God, he will be your Father and Mother too.'

'The old man, with tears in his eyes, promised to love her God. 'Then,' said she, 'you must learn my prayers.' And she taught him the Lord's Prayer, the Belief, and her morning and evening Hymns. And, one morning, when we were assembled to family worship, Saumy, of his own accord, quite unexpected, came into the room, took his turban from his head, laid it on the floor, and, kneeling down, audibly repeated after me the Lord's Prayer. From thenceforward there was a visible change in his whole conduct, particularly in his regard for truth. He became anxious to learn English, that he might read the Bible, and, in a little time he accomplished the task.'

The Rev. George Clayton seconded the Motion, in a speech which greatly delighted the Meeting. Adverting to the harmony which this Society establishes and maintains among its *friends*, he said:

'I have heard this Society compared, (and I love the comparison,) to Joseph, 'a fruitful bough, whose branches run over the wall,'—that wall of prejudice and separation which has too long divided us; and though on one side we see the rich and florid clusters of episcopal growth, and on the other, the less conspicuous productions of various denominations, yet when the combined juices are expressed, and when they are mingled in the entire produce of the vintage, every taste of peculiarity is lost; the wine is the wine of the kingdom, and it exhilarates the heart both of God and of man.'

The following passage, relating to the enemies of the Society, was very happily conceived:

'But I am not more struck with the harmony which is maintained among the friends of the Institution, than with the forbearance shown to her *enemies*. All have not come into her measures; she has certainly not conciliated, as some minds anticipated, the smile of universal complacency. On some occasions, she has been called on to vindicate her principles, and exonerate her innocence from charges founded in prejudice and misapprehension; but what, I ask, has been the spirit of the Society when she has been reluctantly dragged into the arena of controversy? It has been a spirit of forbearance, conciliation, and forgiveness; it has been the meekness and the gentleness of Christ. I will not undertake to say, that in some of the subordinate parts of the machine, there may not have been too much friction; some of the under-workmen may have been a little pettish and over-heated; some of the inferior Secretaries, like myself, may have betrayed much of the irritation of zeal; but when we have appealed to the Parent, and said, My Father, shall we smite them? shall we smite them? the answer has uniformly been, Smite them *not*: wherefore shouldest thou smite those who have been taken captives by our sword and our bow? Set bread and water before them, that they may eat, and drink, and go to their Master, and make a fair report of our proceedings. It is a wise maxim never to lose a friend, never to provoke an enemy; but the height of wisdom is to transform an enemy into a friend. And this is the hourly policy and practice of this Society. If, therefore, an angry movement has at any time been made, and we have been tempted to call down fire from Heaven, because of unprovoked aggression, *your* admirable Secretaries have put an extinguisher on it, and said, in the temper of mild rebuke, Ye know not what manner of spirit ye are of. So that your Institution, Gentlemen, though it bears the marks and scars of the wounds it has received, imitates the spirit of him it serves, and says, 'Father, forgive them, for they know not what they do.' It holds out the olive branch of peace, and tenders the hand of reconciliation; and in this its magnanimity is transcendently apparent.'

Thanks to the Dukes of York, Kent, Cumberland, Sussex, Cambridge, and Gloucester, for their patronage, were moved by the Honourable Sir George Grey, Bart. and seconded by John Weyland, Jun. Esq.

Dr. Mason followed—He felicitated himself on accomplishing the wishes of his heart in being present, though without the smallest expectation of taking a part in the proceedings. He dwelt particularly on the uniting principle of the Society, which had solved the difficult problem — whether an agreement, among contending parties, in substantial principle, could be made to supersede existing differences in subordinate matters. And, alluding to the opposition made by some bigots to the Institution, he said:

'My Lord, it would create a smile, if the subject were not infinitely too serious for smiles, that an apprehension of injury to the cause of sound Christianity from the labours of such a Society as this, should find its way into a Christian bosom. If, as your own Chillingworth has exclaimed, 'The Bible, the Bible, is the only religion of Protestants,' it is passing strange, that any good man should be afraid of dispersing it abroad, that is, spreading his own reli-

gion. How is it possible that the charities of men, uniting in the holy work of diffusing among their fellow-immortals the record of the charity of God, can operate with any other than a salutary influence? Besides removing unnatural and unnecessary restraints upon the reciprocation of our best affections, and thus multiplying friendships, which are pledges of mutual virtue, the Bible Society acts with an auspicious energy on all, even the lowest classes of civil society.

'My Lord, the man who reads and reverences his Bible, is not the man of violence and blood: he will not rise up from the study of lessons which the Holy Ghost teaches, to commit a burglary: he will not travel with his Bible under his arm, and, meditating upon its contents, as forming the rule of his conduct, to celebrate the orgies of Bacchus, or the rites of the Cyprian Venus. Assuredly, they were not the leaves of the Bible, which, in 1780, kindled the flames of Newgate; nor is it from the stores of inspired eloquence, that the apostles of mischief draw those doctrines and speeches which delude the understanding, and exasperate the passions, of an ignorant and ill-judging multitude. If there are any two maxims which go together, under the sanction of scriptural authority, they are these; he who 'fears God, will honour the King;' and he who does both, will not be the first to 'meddle with them that are given to change.' On the contrary, the influence of the Bible, and therefore of Bible Societies, upon the habits of the community, is calculated to throw up around every paternal government, a rampart better than walls, and guns, and bayonets; a rampart of human hearts. While, at the same time, that influence over those who are in authority, descends, in its turn, upon the state at large; and, in the exercise of a wise and well-tempered rule, ramifies its genial virtue through all the branches of society. So that, if any thing can make a glorious Sovereign, and happy subjects, it is the attachment and submission of both to the oracles of God.'

His allusion to Buonaparte, and his ambitious projects, was very striking—'The Bible,' he observed, 'when known and believed,

Must produce a *generally* good effect on the condition of the world. In forming the character of the individual and the nation, it cannot fail to mould also, in a greater or less degree, the conduct of political governments toward each other. It is not in the Bible, nor in the spirit which it infuses, that the pride which sacrifices hecatombs and nations of men to its lawless aggrandisement, either finds, or seeks for, its aliment: and had Europe been under the sway of the Book of God, this age had not seen a more than fabled monster of ambition, endeavouring to plant one foot on the heights of Montmartre, and the other on the hills of Dover; and, while he scowled on the prostrate Continent, stretching out his right hand to rifle the treasures of the East, and his left to crush the young glories of the West. Such an ambition was never bred in the bosom, nor drew nourishment from the milk, of a Bible Society.'

Dr. Mason considered the Society as the instrument of preparing the world for that period when the nations shall learn war no more. Bible Societies, he said,

Are scattering over the face of the earth, that 'precious seed,' which, in due time, shall spring up, being watered from above, and shall ripen into an abundant harvest of righteousness and peace. They are laying and uniting, by lateral communication, that long train of truth, to which the angel of God shall one day apply his match from heaven, and cause the light of salvation to burst forth, as in a moment, from every spot on the globe.'

The concluding passage is peculiarly affecting:

'A word more, my Lord, and I shall have done. It relates to a topic on which I know not whether my emotions will allow me to express myself distinctly; it is the late unhappy difference between my own Country and this --- between the land of fathers and the land of their children. I cannot repress my congratulations to both, that the conflict was so short, and the reconciliation so prompt; and, I trust, not easily to be broken. Never again, my Lord, it is a vow in which I have the concurrence of all noble spirits and all feeling hearts, never again may that humiliating spectacle—two nations to whom God has vouchsafed the enjoyment of rational liberty; two nations who are extensively engaged, according to their means, in enlarging the kingdom, in spreading the religion, of the Lord Jesus—the kingdom of peace—the religion of love —those two nations occupied in the unholy work of shedding each other's blood!—Never again may such a spectacle be exhibited to the eyes of afflicted Christianity! May their present concord, written not merely with pen and ink, but on the living tablets of the heart, enforced by the sentiment of a common origin, by common language, principles, habits, hopes, and guaranteed by an all-gracious Providence, be uninterrupted! May they, and their Bible Societies, striving together with one heart and one soul, to bring glory to God in the highest, and on earth to manifest good-will toward men, go on, increasing in their zeal, their efforts, and their success; and

making stronger and stronger, by the sweet charities of the Gospel, the bands of their concord,

Εως αν ὑδωρ τε ῥεῃ, και δενδρια μακρα τεθηλῃ'

Long as the living waters flow—
Long as the lofty cedars grow!

(To be concluded in our next.)

NAVAL AND MILITARY BIBLE SOCIETY.

The Annual Meeting of this useful Society was held at the King's Concert Room, Haymarket, Tuesday, 13th of May. Lord Gambier, in the absence of the Archbishop of Canterbury, was called to the chair. Apologies for the absence of the Archbishop, the Duke of Wellington, Lord Melville, and others, were received. The Report was read by the Secretary, showing that the demand for the Scriptures had greatly increased, and that proportionate exertions were necessary. The receipts of the year amounted to 1041*l.* of which 358*l.* had been received from our soldiers, and 200*l.* of it from those in France. The number of Bibles distributed was 4000, and 6000 Testaments.

The Bishop of London; T. Babington, Esq. M. P.; W. Wilberforce, Esq. M. P.; B. Shaw, Esq. M. P.; the Rev. G. Clayton; Major-Gen. Meadows; Rev. T. Steele; Capt. Fakenham; Mr. Dudley; the Bishop of Gloucester; Capt. Irving; Capt. Buckley; the Rev. Basil Woodd, and other Gentlemen, favoured the Meeting with addresses suited to the important occasion.

PRAYER-BOOK AND HOMILY SOCIETY.

The Annual Meeting of this Society was held May 8, at the Albion Tavern, Lord Gambier (in the absence of the Bishop of Gloucester) in the chair. The Rev. Mr. Pritchett, the Secretary, read the Report. A statement of the finances of the Society was then read by the Assistant Secretary, from which it appeared that the Receipts of the last year amounted to upwards of 2000*l.* and a larger sum had been expended: mention was also made of a donation of 600*l.* from an anonymous Friend.

Appropriate and interesting speeches were delivered, introductory of the usual motions, by the Rev. Legh Richmond, Mr. Bickersteth, Mr. Marsh, Mr. Webster, Mr. Beachcroft, (who preached the Annual Sermon) Mr. H. Hamilton, Mr. Conelley, Mr. Cunningham, Mr. Burn, Mr. D. Wilson; and by Lord Gambier, T. Babington, M.P. and Jos. Wilson, Esqrs.

On Monday, May 19th, the Annual Meeting of the Protestant Union, for the benefit of the Widows and Orphans of deceased Ministers of the Gospel, of all denominations, was held, at the Missionary-rooms, Old Jewry, Mr. Thomas Preston, Treasurer, in the chair; when it was reported, that although the Society has eighteen widows on its fund, besides orphans, yet an addition was made of £700 to its capital in the course of the past year, making a total of £12,700 in the 5 per cents. exclusive of £153. 2s. 1d. in the Treasurer's hands.

The following resolution having been entered into at the Annual Meeting, in May 1814, viz.: that if a widow shall die, leaving no children to take the benefit of the funds of this Institution, between the time of her half-yearly payments becoming due, that her survivors be entitled to what may be due to her at the time of her decease. It was resolved, that it be deferred for consideration at the next Annual Meeting.

It was resolved, that the 4th and 5th sections, chap. iv. of the constitution of the Society, relating to the children of members, should also be taken into consideration at the same time; in order to ascertain, whether it would not be an improvement in the regulation for monies becoming due to children, to leave the settlement thereof to the will of the father; or, in case of his death, to the will of the mother? and that the above resolution be inserted in the summonses for the next annual meeting.

Viewing the nature and importance of this Institution, it was with no small concern we learnt, that only two members were added to its list in the course of the past year. We are sure our brethren, who have not been ordained two years, need not be reminded of the apostle's inference, 'that if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel:' but we fear, that the inability of many, to spare five, four, or even three guineas per ann. out of their scanty incomes, is the true reason that so few join a society, which is well calculated to make their widows and children comfortable after their decease. We cannot but again, as we have frequently done before, call upon their churches and friends to aid them, in a matter of so much importance to their present comfort, as they must know, that their labours and anxieties for the spiritual interest of their people, are a sufficient burden to their minds, without the addition of those, that, as *husbands* and *parents*, they cannot but feel, in the prospect of leaving them destitute of every earthly comfort. As the capital is increasing, the future benefits, both to members and annuitants, must increase also; and this would very soon be the case, if those, who have this world's goods, were to do, as a friend did at the above meeting, who presented to the Society, by the Rev. Thomas Jackson, a donation of £100. Every information may be had, respecting the nature and constitution of the Society, by applying to the Rev. W. F. Platt, Secretary, Wilmott Square, Bethnal Green.

DUBLIN FEMALE ASSOCIATION.

We are happy to see the *Second Report* of this commendable Institution; the appropriate motto, on the title of which is ---'And next unto him repaired Shallum the son of Halohesh,---*he and his daughters.*' Neh. iii. 12. These daughters of Hibernia have agreed to contribute small sums weekly, for the promulgation of the gospel, at home and abroad, under the patronage of Lady Molyneux; and have sent to the Missionary Society in London, during the past year, £45 10*s*.

SUNDAY SCHOOL SOCIETY FOR IRELAND.

We have now the Seventh Report of this Society, which is supported not only by many of the principal nobility and gentry of Ireland, but by several Auxiliaries, especially in Scotland, and observe, with pleasure, its growing prosperity. The number of its schools is now 439, containing 51,410 children.

NOTICES.

July 1.—A Chapel will be opened at Acton by the Rev. Dr. Collyer and Mr. Litchfield. The Duke of Sussex is expected to be present.

July 3d, Even. Half past Six.—The Annual Sermon to Sunday-School Teachers will be preached by the Rev. R. Watson, at the City-Road Chapel.

July 9, will be held the Anniversary of Union Chapel, Leamington. Rev. E. Lake to preach in the Morning.

LITERARY NOTICES.

The unpublished Manuscripts of the late J. Howe, proving more extensive than was expected, an 8th vol., containing 50 Sermons, Life, &c. is preparing by the Editor, Rev. J. Hunt, and will be published as soon as possible.

Mr. Talfourd, of the Middle Temple, is preparing for publication, a Practical Treatise on the Laws of Toleration and Religious Liberty.

Rev. H. C. O'Donnoghue is about to publish a Series of Practical Lectures on the leading Doctrines of the Gospel, principally intended for Young Persons, in one vol. 12mo.

Rev. J. Brown, of Haddington's, History of the British Churches, is intended to be republished, with improvements, in 2 vols. 12mo.

Likewise the whole works of the same author, to be sold together, or separately.

IN THE PRESS.

"Cœlebs Deceived," by the Author of the Antidote to the Miseries of Human Life.

Philanthropy, and other Poems, by the Rev. Ingram Cobbin, A.M. Editor of the French Preacher.

A 3d. vol. of "Studies in History," containing a History of England, to the death of Elizabeth, which will be completed to the present time, in a 4th. vol.

A vol. of Evangelical Sermons, by the late Rev. David Wilson, London, prepared by his own hand.

The Religious Letters, selected by Mr. Brown, Whitburn, being peculiarly acceptable to Christians of all denominations, we understand he, by particular desire, is selecting another volume, equally judicious and as little known, and will publish them, if encouragement be given.

SELECT LIST.

Two Dissertations: 1. On the Sacrifices of the Jews. 2. On the Sacrifice of Christ. By W. Outram. Translated with Notes and Indexes, by J. Allen. 8vo. 12*s*.

Reply to certain Observations on the Bampton Lectures for 1815, contained in the British Critic for Dec. 1816, and Jan. 1817, in a Letter to the Head of a College, by Reginald Heber, A. M.

Howe's Works, vol. 7, (original.) Edited by Rev. J. Hunt.

Pastoral Letters on Nonconformity, addressed to a Young Member of a Society of Protestant Dissenters. 12mo. 3*s*. 6d.

The Bible Class Book.

Memoir of Miss Eliza Evitts, late Teacher in Hope-street Sunday School. 6d. Large paper, 1*s*.

Short Discourses for the Use of Families. By W. Jay, vol. 4. 8vo. 9*s*. 12mo. 5*s*.

Sermon on Christian Contentment, by the Rev. S. Barber, Bridgnorth. 1*s*. (not 1*s*. 6d.)

Sermons and Charges, by the late Dr. E. Williams. 8vo. 10*s*. 6d.

Practical Discourses for the Young, by the Rev. H. Belfrage, Author of Sacramental Addresses. 12mo. 4*s*. 6d.

A Popular Inquiry into the Scripture Doctrine of the Person of Christ. By the Rev. J. Wilson, A. M. Hexham. 8vo. 5*s*. 6d.

The Life of Mrs. Fletcher, consort and relict of the Rev. J. Fletcher, Vicar of Madely, in 2 vols. 12mo. vol. 1, 4*s*.

The Consolations of Gospel Truth exhibited in various interesting Anecdotes. By J. Pike. 12mo. 3*s*. 6d.

A Tribute of Sympathy, addressed to Mourners, by W. Newnham, Esq. 12mo. 5*s*.

Supplement to No. 31 Baptist Periodical Accounts, containing a Memoir of Scripture Translations to March 1816.

Authentic Narrative of the Conversion of 12 Roman Catholics in Ireland. 12mo. 6d.

MISSIONARY CHRONICLE
FOR JULY 1817.

INTELLIGENCE FROM OTAHEITE.

In the Missionary Chronicle for February 1817, we inserted a letter from the Rev. Mr. Marsden, of New South Wales, wherein he states the substance of a letter from Mr. Davies, at Eimeo, near Otaheite, to the Rev Mr. Cowper, the colleague of Mr. Marsden, informing him that a wonderful change had been produced in Otaheite and other islands, in favour of Christianity; and intimating, that Pomare had been restored to his former power.

The Directors have been for many months in expectation of an official letter from the Society of Missionaries, containing the particulars of these remarkable events; but there is reason to fear, that the letter has been lost with the ship in which it is supposed to have been sent, in her passage to England. This defect, however, is in some measure supplied by the letter first referred to, from Mr. Davies to Mr. Cowper, which the latter has had the goodness to transmit to the Secretary of the Missionary Society.

Extract of a Letter from Mr. John Davies, one of the Missionaries at Eimeo, to the Rev. W. Cowper, dated 30th March 1816

'Since the date of my last, important events have taken place among these islanders. You have heard something of the war that had commenced at Taheite, and of its cause and progress. During those commotions at Taheite, Pomare resided with us, and maintained a strict neutrality, but received all who fled hither for safety.

'In the beginning of November (1815) peace was, apparently, restored between the contending parties; and Pomare returned to Taheite, to reinstate the fugitives in their different lands. He was accompanied not only by them, but by almost all the men who had renounced Heathenism. At first, all things appeared to go on well; but suddenly hostilities recommenced, and the idolaters attempted, by a desperate effort, to support their tottering cause, their Prophet assuring them of success. They came upon the king and his people on the sabbath day, Nov. 12, at the time of morning prayer, expecting that, being so engaged, they would easily be thrown into confusion. This we had anticipated as a probable occurrence, and had therefore warned our people against it; in consequence of which, they carried their arms with them, wherever they went. Notwithstanding which, however, the sudden approach, and immediate attack of the Atahuruans, and others, threw them into considerable confusion, and some gave way; but they soon rallied again, as the Raiateans, and the people of Eimeo, had kept their ground. Several fell on both sides: but on the side of the idolaters, Upufara, a principal chief, was killed. This event, as soon as it was known, turned the scale, and Pomare's party obtained a complete victory. But he treated the vanquished with great lenity and moderation, which had the happiest effect; for all exclaimed, that the new religion must needs be good, because it produced such good effects; they declared also, that their gods were cruel and false, had deceived them, and sought their ruin; and therefore they were resolved to trust them no longer.

'On the evening of that day, when the confusion of the battle was over, the king and his people, with many of the idolaters, united in one large assembly, to worship the God of heaven and of earth, and return him thanks for the events of the day.

'After this, Pomare, by universal consent, was re-established in his government of the whole of Taheite, and its dependencies, which he had lost by the general rebellion in November 1808.

'Since this affair, Pomare has continued at Taheite, making arrangements respecting the several districts—overthrowing all the vestiges of idolatry—destroying the gods, morais, &c. &c.—the chiefs now zealously assisting in their destruction; and they are now employed in erecting places of worship for the true God, in every district all around the island; the whole of which is, now, professedly *Christian*, and so is Eimeo, and in great measure, the leeward islands also, the chiefs of which entreat us, by every opportunity, to come over and help them.

'The people of Taheite and Eimeo eagerly seek instruction. The school prospers beyond my most sanguine expectation. A great number have learned to read, and to write a little. The knowledge of spelling, reading, and writing, is spreading far and wide, through all parts of the Society islands.

'We have had about 400 copies of the New Testament History, printed at Sydney, but they are nearly expended; so that we shall soon want another edition; as we shall also of the Old Testament History. I received about 1000 small spelling books from the colony lately, more than 600 of which are in use, and the rest will soon be gone.

'I much wish to get the gospel of St. Luke, which has been translated into the Taheitan language for some time, printed; part of it is already in use in our school, &c. 'Your's affectionately,

'JOHN DAVIES.'

CHINA.

BY letters received from the Rev. Mr. Morrison, we are happy to learn, that he returned to Canton, after attending the British Ambassador to the court of the Emperor, and passing through six of the provinces of China, on the 1st of January 1817, after an absence of about five months. Through the Divine goodness his health has been somewhat improved by the journey. On his way back from Pekin, he drew up an account of interesting occurrences on his journey, which we have received, and hope to give our readers next month. This will throw some light on the state of morals and religion in that country. He has sent off printers and paper to Mr. Milne, at Malacca, who will print off 9500 copies of the Chinese New Testament; 8000 in duodecimo, and 1500 of the superior edition in octavo. He has printed a volume of dialogues, Chinese and English, some copies of which we expect shortly to receive; also, the second part of his great work—The Chinese Dictionary. Mr. Milne has sent to him, for revisal, his translation of the whole book of Deuteronomy.

AMBOYNA,

AND THE MOLUCCA, OR SPICE ISLANDS.

LETTERS have just been received from the Rev. Mr. Kam, dated Dec. and Jan. last, giving a pleasing account of the success which appears to have attended his labours.

In September last, he visited the island of HARUCKO, where he found the people very desirous of hearing the Gospel. A great number whom he baptized on his last visit, have become communicants at the table of the Lord.

The schoolmasters, he says, have also been diligent in the instruction of the people.

He then went to the island of SERAM; and visited *Kajubobo*, a populous village, which he calls a Negery, the people of which appeared eagerly to hunger and thirst after righteousness.

A few minutes after he reached another Negery, called *Kamaia*, a dreadful earthquake took place, accompanied with an awful noise in the adjacent mountain: he escaped considerable danger from the sea, which was much agitated by the earthquake, when he was landing.

At another Negery, called *Rumakajo*, he saw many of the wild inhabitants of the mountain—the *Alvours*: these people go naked, but carry a long lance of iron wood, whereby they can kill men at a distance; they also carry with them a large knife, to take off the head of an enemy, for the purpose of adorning their houses, for they are not allowed to marry unless they can produce the head of a man whom they have killed.

Before Mr. Kam left *Seram*, a person came to him from *Nulaliwu*, a place north of Karuko, containing about 400 inhabitants, deputed by them to entreat him to come and preach the Gospel to them. It appears, that in former times they were professedly Christian; but having long since been conquered by their Mohamedan and other neighbours, who burnt down their church and destroyed their Bibles, they have lived in a wretched state of ignorant idolatry. Here he was received gladly, and staid with them three days, preaching the word with great liberty and power. The people, previously to his arrival, brought out their idols, and burnt them with fire; they also burnt down their houses of worship erected to the devil. A formal testimony of the truth of the whole, was sent by them to the Governor. The

value of the idols destroyed was very considerable.*

'Before I left this place,' says Mr. Kam, 'at the evening service, I preached from 1 Cor. vi. 11, 'And such were some of you,' &c. Many shed tears of joy when hearing the blessed news of the Gospel; and after the service, many came to shake hands with me, promising to be faithful to Christ and his word. I promised to send the sermon to them, as there is a person among them, who is inclined to be useful in reading to them, &c.

'From thence,' he adds, 'I went to the island of *Saparuwa*. Before I reached the shore, a great number of people were collected on it, singing psalms, expressive of their gratitude for my visit. This Negery consists of upwards of 1400 people. In this island many of the poor heathen have received Christ by faith. Some were introduced to me by their own masters, to signify their willingness that they might be baptized. But here is a great want of Bibles, and other religious books, for their further instruction. On this account I have been obliged to send a copy of a useful catechism in the Malay tongue, to be printed in Batavia. I have ordered 10,000 copies of it, as the population of Christians, and of Mahometans who have lately embraced Christianity, is so very great.'

Mr. Kam feelingly laments his want of Malay Bibles, having received but 400 copies from the Calcutta Society: we rejoice, however, that very large editions of the Malay Scriptures, both in the Arabic and the Roman characters, are preparing with all possible dispatch by the British and Foreign Bible Society. Such is the present scarcity of Bibles, that one was lately sold by auction for 8*l*. Mr. Kam needs at least 20,000 copies for the supply of the people in Amboyna, &c. &c.

In October last, Mr. K. visited the island of *Nusalout*, where he found seven Negeries much inclined to hear the Gospel. They have received a considerable number of written sermons, which Mr. Kam has sent them, and which, he says, is almost the only spiritual food he is able to provide for them. This is the state of many other places in the Molucca Islands, so that he is obliged to employ two persons at his own house to transcribe his sermons for their use, one in the Malay tongue, and one in the Dutch. This method God hath been pleased greatly to bless, for Mr. K. found in several places, that the Spirit of God had been influencing the hearts of many, to bring them to repentance for sin, and faith in our Lord Jesus Christ. Many striking expressions of the people, he observes, might have been transmitted to us, but his time would not allow him to transcribe them: for, says he, 'I am obliged to write almost all day and night, chiefly in the Malay language, to provide for these dear people at a distance.'

'After I left the island of *Nusalout*, I came to the Negery of *Aboro*, in Karuko, where, as I informed you, they have burnt their idols and devils' houses. It was very inconvenient to visit this place in my journey; yet my desire to be there, overcame all objections. And there I obtained great satisfaction, for the reality of their repentance from all evil things was as clear as the daylight. Several faithful Christians from the other Negeries accompanied me, witnessing with great joy what glorious things the Lord hath done.'

'I preached frequently to them with much liberty from Luke the 15th, John the 10th, &c. The joy and gratitude of the people was as great, as if an angel had come down to them from heaven with the glorious news of salvation.

'I visited also several Negeries in the south part of the island of Amboyna, and returned home on the 5th of December, to celebrate the Christmas festival.'

Mr. Kam is erecting in Amboyna a new church for the separate use of the slaves, towards which, in a former letter, he had intimated his wish for pecuniary assistance from the Missionary Society: 'but now,' he says, 'I think I shall not require your assistance; for the very same people who have been destroying their idols and their devils'

* In a letter from the Chief of this place, to Mr. Kam, he says—'On the 20th of October, we destroyed, of silver, gold, and other idols, to the value of 150 rix dollars. On the 21st, to the value of 100 rix dollars (in all we suppose about 50*l*.) On the 22d, two houses of the devil in this Negery: on the 27th, two more; and 14, which stood in the forest, so that now none remain.'

houses, are about to cut down timber in the forest for building this place of worship.' Mr. K. has sent the Directors the plan of it, which is very respectable.

THE Directors, taking into consideration the extreme labours of Mr. Kam, in preaching, writing, and travelling, in a country where the thermometer is usually about 84 degrees, and that he has no brother to assist him, have determined as soon as possible to send out to Amboyna three missionaries, one of whom shall be a printer. A press is already sent out. And, in addition to the 5000 Malay tracts already printed, they have resolved to throw off 10,000 more impressions, half of them in the Roman character, which is that generally used by the christianized Malays, and the other half in the Arabic character, which is better understood by the heathen and Mahometans. They also intend to print 10,000 of the tract called 'Sixteen Short Sermons by a Clergyman,' when translated into the Malay.

PROCEEDINGS OF THE MISSIONARY SOCIETY, AT THEIR ANNUAL MEETING, HELD IN SPA-FIELDS CHAPEL, ON THURSDAY, MAY 15, 1817.

(Concluded from page 247.)

REV. MR. HAMILTON, OF LEEDS,

Seconded the Motion of Thanks to the Secretary, observing, that 'it was with *unfeigned*, though not with *unqualified* reluctance, he rose to bespeak the attention of the assembly; since, said he, it affords me an opportunity of giving my pledge of attachment to this truly glorious cause. But, I am aware, that I owe an apology to the meeting, when I tread in steps so illustrious as those that have just preceded me.'—He then referred to the writings of Dr. Mason, to which he ascribed, under God, his first religious impressions; and observed, that 'young persons now enjoy an advantage not formerly possessed—that they have not now to struggle with the difficulties, which the founders of this and other institutions must have encountered; but that they had imbibed a missionary spirit, almost from the time when they were fondled in their mothers' arms; and, that now, engaging in missionary efforts was not deemed foreign to the Christian profession, but interwoven with it.' Mr. H. then referred to two recent publications, by one of which (Dr. Chalmers's Discourses) we were transported beyond the boundaries of space and time, and shown that, though our world be comparatively but a little speck in the universe, yet it attracted the attention of angels, and was the peculiar care of Deity. The other publication (Dr Mason's) had taught us the true principles of Catholic communion—a communion first exemplified by this Society. Mr. H. in seconding the motion, said, 'he thought there had been a sort of *manœuvering modesty* employed, in putting this motion of thanks into the hands of two persons, whose distant residence from the seat of action disabled them from duly estimating the labours they acknowledged.'

REV. MR. BURDER.

Fourteen years ago, when it pleased God to take to himself that amiable and useful minister of the Gospel, the Rev. John Eyre, this Society did me the honour to call me to sustain the office which he had discharged with so much credit and advantage. I then undertook it with diffidence, and conscious of my insufficiency, expressed my hope, that what might be found defective in talent, should, if possible, be supplied by assiduity. I trust I have endeavoured to perform my promise; and it is with a pleasure proportioned to the increasing prosperity of the Society, that I continue to bear those burdens which are inseparable from the office. I may safely affirm, that it is my meat and drink to promote the interest of this Society: and I sometimes think that it hath pleased God to prolong my days far beyond the term I expected, that I might be enabled to assist, to the utmost of my power, a cause that lies so near my heart.

When last year, Sir, I was requested to renew my engagements, I stated that it was upon the presumption, that the Directors would use their endeavours to lighten the burden that devolved upon me: and I now acknowledge, with gratitude, that they have done much for this purpose. Never were there more numerous meetings of the Directors than in the last year; never was greater interest taken in the concerns of the Society; and I greatly rejoice, that when deprived of the invaluable services of our former Treasurer, his place has been so ably supplied by his worthy successor; by whose constant application to our affairs my labour is considerably diminished. I ought also to acknowledge the valuable assistance I derive from the labours of Mr. Hodson, the Assistant-Secretary, whose long acquaintance with the business of the Institution, while in the house of Mr. Hardcastle, qualified him, together with his ardent love of the cause, to be a most efficient helper. Nor can I forget the long-continued, and most useful services of Mr. Langton, the Assistant-Secretary and Accomptant, whose remuneration consists chiefly in the gratification he enjoys of seeing the cause of God prosper in our hands.

I might perhaps justifiably plead, at my time of life, something like the exemption which was allowed to Hebrew servants who had been a certain number of years with their masters: they might demand their liberation. But if the servant should plainly say, I love my master—I will not go out free; then his master was to bring him unto the judges, and to the door of his house, and bore his ear through with an awl, and he was to serve him for ever. I think I feel as such a servant did. I love the cause; I love the society; and while it shall please God to enable me to discharge the duties of the office to your satisfaction, you may command my services.

REV. MR. PATERSON, OF ST. PETERSBURG.

I am convinced that your Directors want no compliment, and that they are far above flattery. If they need praise, that praise has been given them in the report which has been heard. You have heard their praises sounded from the Pacific Ocean, the wilds of Africa, and the plains of Hindoostan: and I am convinced that you will all unite with me in offering up thanks to the great Head of the church, who has given this Society such men to direct its affairs. And I earnestly hope that the new Directors who are to supply the places of those who retire by rotation will follow in their footsteps, and endeavour to serve the Society as they have done. It having been announced to you that I am from St. Petersburg, you will naturally expect from me some account of the progress of your cause in the North of Europe. I am happy to say, that the cause of missions begins to revive in that quarter of the world. The whole plain begins to blossom as the rose. You have heard what two of our venerable fathers and brethren have effected in one part of the continent, in awakening missionary zeal and missionary exertion: and I have only to recommend to this Society to follow up those measures, with the assurance that they have but to send such men as these to other parts of the continent, and you would find missionary societies spring up in every part of Protestant Europe.

Here Mr. Paterson went into an interesting detail of operations in Russia, which we have not room to insert, but which were highly encouraging to missionary efforts. He moved thanks to the Directors for their important services. This motion was seconded by

The Sultan, Kattegarry, from Persia, who was converted by the instrumentality of a missionary from the Edinburgh Society. He is now receiving instructions in England to qualify him for the office of a missionary in Tartary.

The Rev. Mr. Stallybrass, a missionary just about to sail to St. Petersburgh, and afterwards to proceed to the Mongul Tartars in Siberia, was introduced by the Chairman.

REV. MR. STALLYBRASS.

After what has been said, I cannot allow myself scarcely for a moment to intrude upon your time. But hoping for a particular interest in the prayers of this assembly, I just say, that to morrow I expect to embark for St. Petersburgh. In the immediate prospect of the work, I feel almost overwhelmed, &c. But I earnestly request your prayers, that I may be made a zealous missionary of the Lord Jesus Christ—that I may be instrumental in his hands for shewing forth his glory: for bringing the heathen from their wandering, that they may at length be conducted to the realms of everlasting bliss. I will only adopt the language of the apostle Paul in his parting words, 'Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, as it is with you.'

REV. MR. LEWIS.

The wise man has said, that 'the full soul loatheth the honeycomb.' After the excellent things that we have heard this morning, and aware, as I am, that there are several other ministers yet to address the meeting, I will not trespass upon your time.

The vote of thanks to the Directors just passed, it is my duty to acknowledge; and had I not the honour of a seat among them, I should certainly say that they deserve it: for perhaps never, since the formation of the Society, has there been a more regular attendance than during the last year. Almost every man, Sir, has been at his post; and you well know it, for you have uniformly filled your place. I may venture, without presumption, to add, that every man has endeavoured to do his duty. If we regarded the expressions of the approbation of our friends, as intended to gratify human vanity, I trust we should treat them with coolness: but we esteem them as testimonies of the approbation of heaven, and fuel to feed that sacred flame which we trust has been kindled by Divine influence on the altar of our hearts.

It is pleasing, however, to enjoy approbation. If the Directors feel as I do, we often mourn in secret on account of the little that we have done, and the mixture of motive with that little. But it is our desire, that whatever we do, we may do all to the glory of God. The field of missionary labours is continually expanding before us. In lifting up our eyes we are constrained to say, that the fields are white unto the harvest.

It devolves on me, Sir, agreeably to a standing rule of your society, (that a certain number of Directors should go out of office every year) to move certain names for the acceptance of this meeting, who shall fill their

places. In glancing over those names, I feel much pleasure in believing that they are men who will be found efficient. We want *working* men. Men, however respectable, will not promote our cause without their personal services. I beg therefore to propose that the following gentlemen be appointed as new Directors, in the room of those who retire.—(Names read).

MR. PENFOLD, OF BRIGHTON.

When I look round on this large and respectable assembly, I confess I feel unwilling to trespass on the indulgence of this meeting had I not been pressed to second the motion just read.—But as this Society peculiarly invites the energies of the young, I am disposed to join in this annual triumph of the friends of religion. I have never been present but on one former occasion, which has not been, and I trust never will be, effaced from my recollection. I well remember, a youth then stood forward, and solemnly pledged himself never to relinquish the cause of missions, while he lived. A venerable father, now present, immediately arose, and recommended it to all the young persons present to testify their ratification of the pledge by holding up their hands. I remember, Sir, that morning I held up *my* hand. I gave a pledge, and I am come here this morning to express my firm conviction of the importance of the Missionary Society.—Among the numerous claims which an active benevolence is now making on the Christian public, those that relate to the better part of man, in his final destiny, are certainly the strongest. They have the first claim for our co-operation and support. And where, Sir, is there an institution that more eminently possesses these advantages, than the Missionary Society? These labours of love shall not be in vain: the Redeemer must see 'of the travail of his soul, and be satisfied.' Let us then consecrate our property, our influence, our all, in support of this institution. And let us present the cry to heaven, 'Send out thy light and thy truth,' &c.

MR. GRIFFIN

Moved thanks to the ministers who had made collections for the Institution, and to the several Auxiliary Societies in England, Wales, Scotland, Ireland, and other parts of the world.

REV. MR. ELIAS, OF ANGLESEA,

Rose to second the motion just read, and said, The name of the Missionary Society is always dear to my heart. To hear of your progress and success is also a cordial to thousands of my dear countrymen, in the midst of their poverty and distress. When I read to my congregation some parts of your Missionary Chronicle, it has a kind of electrical effect. Their hearts feel the greatest joy in the success of the Gospel among the poor, dark, and ignorant heathen. Under these impressions, my poor countrymen are sometimes ready to re-act that crime of which they have formerly been accused,—that of *jumping*.—Permit me, my Friends, to say a few words for your encouragement. Go on. The Lord is with you. There is wisdom to guide you, strength to protect you, an Intercessor in Heaven to plead for you; and if God be for you, who can prosper against you?—I will make use of the words of a noble commander—'England expects every man to do his duty.' The Missionary Society expects every Auxiliary, every Committee, every Secretary, every Congregation, every Individual, to do his duty. After we have done our utmost, much will be left to the next generation. I am sorry to say that my countrymen, in the Principality, are unable to do much under the present circumstances of the times: but this I hope I can venture to promise for them, that nothing shall be left undone that they *can* do.

The time being gone, the rest of the gentlemen had no opportunity fully to express their views, or to gratify their feelings by giving that praise to the Ladies and Juvenile Societies, which they wished.

REV. ROWLAND HILL

Made an apology for haste, on account of an important engagement, but moved thanks to the Auxiliary Societies under the patronage of the Ladies, and also to the Juvenile Societies, to both of whom the Institution owes much of its support.

REV. MR. THORNTON

Hoped the vote of thanks now given would not be considered as a mere compliment, but as the payment of a just debt of commendation for valuable services.

REV. MR. CAMPBELL.

At this late hour it would be very unsuitable to enlarge. I cannot help, however, remarking the astonishing importance of Juvenile Societies in such an Institution as this. Individuals die: Societies are not mortal as individuals are. Were I to commence speaking in reference to the African branch of the Report which you have heard, I should forget the time. It would take two hours to make references, and give explanations of what regards Africa only. I see God working in a way that I had no idea of, in behalf of Lattakoo. When I entered the krall near the Great River, I little thought that God was preparing an instrument for commencing a mission in that city: and as a female was the first Missionary to one end of Africa, (I mean the queen of Sheba) so, I see that God is pursuing the same method in respect to another part of it: and finding also that her husband is a convert, and that they are going with Mr. Read to Latakkoo, I expect great good.

The Meeting was adjourned, and a liberal collection made at the doors.

At an Adjourned Meeting of the Society, held at Sion Chapel, votes of thanks were passed to the Rev. Dr. Chalmers, the Rev. T. Jones, the Rev. W. Harris, and the Rev. H. Campbell, for their excellent sermons, preached on this occasion, requesting that they would permit them to be printed for the benefit of the Institution. Thanks were also voted to the Rev. and other Gentlemen who had favoured the Society with the use of their respective places of worship; to the Rev. A. Fletcher, and to the Rev. J. Maslen, for preaching the extra sermons;—and to the Ministers who read prayers, or engaged in other devotional services during this anniversary.

The Auxiliary Missionary Society for Cambridgeshire and its vicinity, held its fifth Annual Meeting, at Rev. Mr. Sloper's Meeting House, Hitchin, Herts, on Thursday 29th of May, when two excellent sermons were preached: the one, by the Rev. Mr. Davies, of Dublin, (instead of Rev. Matthew Wilks, who was unavoidably prevented attending), and the other by the Rev. Mr. Harris, of Cambridge.—In the afternoon the Society assembled for business, when several animating and appropriate speeches were made on the occasion. Although the weather was unfavourable, the attendance on the respective services was numerous, and the congregation retired highly gratified with the spiritual enjoyments of the day.---A liberal collection was also made.

The Annual Report of the Missionary Society, with lists of the Subscribers, Auxiliary Societies, &c. &c. octavo, is published this day, price One Shilling to non-subscribers.

Two Sermons preached at the late Anniversary of the Missionary Society; the former by the Rev. T. Jones, of Denbighshire, at the Tabernacle; and the latter, by the Rev. W. Harris, of Cambridge, at Tottenham Court Chapel, are also published, and may be had separately, at one Shilling each.

The Rev. H. Campbell, of Gloucestershire, could not be prevailed upon to print his excellent Sermon, preached at Blackfriar's Church, on the same occasion: indeed, he consented to preach only on the condition, that he should not be required to print his Sermon.

The Rev. Dr. Chalmers, who preached at Surrey Chapel, wished to avail himself of the regulation, not long since published, that printing the Sermons preached on these occasions should be *optional*; but we trust, that through the importunity of the Directors and friends of the Society, he will consent to publish it, as soon as he can obtain leisure to prepare it for the press.

We are very happy to learn, by letters just received from Madras, that *Mr. Pearson*, who was sent to assist Mr. May, at Chinsurah, &c. in the management of his numerous schools; and *Mr. Medhurst*, who is destined to Malacca, arrived safe, and in perfect health, at Madras, on the 10th of February, after a voyage without an accident, and without a storm. Their letters are dated on the following day, and contain only a few lines hastily written, just before the mail for Europe was made up.

NOTICE.

On Wednesday, July 16, the Anniversary of the Beccles District Association, in aid of Missions, will be holden at Bungay; the Rev. Mr. Toller, of Kettering, and the Rev. Mr. Dewhirst, of Bury St. Edmunds, are expected to preach. The business of the Society will be transacted publicly in the afternoon.

MISSIONARY CONTRIBUTIONS.

PARTICULARS OF CONTRIBUTIONS FROM THE DEVON AUXILIARY MISSIONARY SOCIETY, MR. TERRELL TREASURER.

Rev. Mr. Allen and Congregation, Exeter	31	12	10
A few Friends at Loddiswell, Devon	1	0	0
Female Penny a Week Society, at Ford	7	0	0
Female Auxiliary Society, at Ottery, St. Mary, by Mrs. Evans	4	14	6
A Friend, by Mr. P. F. Sparke, of Ashburton	20	0	0
Rev. Mr. Windeatt and Congregation, Totnes	10	14	6
carried forward	75	1	10

(Devon Contributions continued.)

				£	s.	d.
brought forward	75	1	10			
Collection at a General Meeting, at Ashburton	14	18	4			
Subscription	1	1	0			
				91	1	2
Legacy of Dr. J. Nasmyth, late of Edinburgh, 100l. and Interest.	117	1	0			
Duty, &c deducted.	13	14	2			
				102	16	10
Legacy of Mr. Joseph Adams, late of Napton on the Hill, in the County of Warwick, one eighth part of clear residue of his Estate	45	16	3			
Duty, &c. deducted	6	18	2			
				38	18	1
Bethnal Green Auxiliary Society, Mr. J. Mead, Treasurer				50	0	0
F. S.				1	1	0
The Boys at Orphan School, City Road				0	17	0
A Few Young Ladies, at Miss Holton's School, by Rev. W. Clayton				1	1	0

(Collections, &c. received during the last Month, are unavoidably postponed until our next Number.)

POETRY.

THE FRUITFUL TREE.

Behold yonder tree which hangs over the river,
Whose waters refresh both the branches and root,
It bends as if gratitude hail'd the great Giver;
Its leaves shall not fade, and in season there's fruit.

The wild winds of winter that root up the thorn,
But fix it the firmer and deeper in earth;
The birds on its branches shall welcome the morn
And offer to Heaven their innocent mirth.

No lightning shall blast it, no thunder shall shake,
No worm at the root shall destroy its fair pride;
Its leaves a cool shadow in summer shall make,
And its roots shall rejoice in the calm flowing tide.

Like this tree is the Christian: his solid foundation
No tempest shall tear, and no whirlwind shall shock:
Mid the ebbing of joy and the flow of vexation,
Unmoved he abides, for he's fixed on a Rock.

And his is the fruit which the hungry refreshes;
He walks not with sinners—with scorners ne'er dwells.
They curse, but he prays; and his humble prayer blesses:
He succours the wretched in misery's cells.

When the wicked are borne like the chaff on the gale,
He is firm like the mountain pine, nurs'd amid storms;
With contentment he dwells in humility's vale,
And gratitude's feeling his bosom still warms.

Oh, there is a river which waters his dwelling;
Its source is immortal, from Heaven it flows;
And pure is its taste, all its streams far excelling
For it heightens his joys, and it sweetens his woes.

WM. LEWIS.



Revd. Maurice Phillips.
Principal of the Dissenters Grammar School,
Mill Hill.

THE

EVANGELICAL MAGAZINE

AND

Missionary Chronicle.

AUGUST 1817.

MEMOIR

OF THE LATE

REV. DANIEL GILSON,

Colchester.

To the Editor.

REV. SIR,

IT has recently been suggested in your valuable Miscellany, that the names and actions of many valuable men, have been permitted to sink into oblivion. This remark probably applies to none more than to those, who were raised up to succeed the pious Nonconformists of the seventeenth century. I have therefore endeavoured to collect what information I could, respecting one, who deserves a place in your annals of piety, learning, and usefulness.

Colchester. H.

Daniel Gilson, the subject of this memoir, was the son of the Rev. Thomas Gilson, A. M. of Emanuel College, Cambridge, and afterwards Fellow of Corpus Christi College, Oxford. At the general ejection in 1662, he was at Little Baddow in the county of Essex; from which place he removed to London, and became pastor of a dissenting congregation in Radcliffe, where he died much lamented, in 1680.*

Mr. Gilson was by no means discouraged by the difficulties his father had experienced, and which still attended nonconformity; but like him, and many other eminent worthies, preferred a good conscience to a good living; and therefore being inclined to engage in the work of the ministry, he readily determined to take his lot with the Dissenters, among whom he officiated more or less, till about the time of the happy and glorious revolution; when the late King William, of immortal memory, out of due regard to the honour of God and the credit of religion, (which will always suffer by a bigoted and persecuting zeal) gave liberty to scrupulous consciences to worship God in the way which they preferred.

About this time, God opened a door of usefulness for him in Colchester, by calling him in his providence to supply a congregation of Protestant dissenters, raised by the divine blessing on the labours of the Rev. Owen Stockton, M.A. ejected from St. James's in that

* Mr. Gilson was a good scholar, and possessed valuable ministerial gifts. He died, much lamented, at the age of 50. On his death-bed he thus expressed himself: 'When others live 60 or 70 years in the world, before they have done the work they were sent hither for, if I can dispatch mine in 50, what reason have I to complain?'

town, and the Rev. Edmund Warren, ejected from St. Peter's. They were both eminent for learning and piety, and in the most troublous times never forsook their work entirely; but though shut out of the established church, and constrained to be Dissenters, they formed a church of faithful disciples, who for a series of years worshipped God in a large room in the old Castle. Mr. Stockton died in 1680, and Mr. Warren in 1690, at which time the congregation was so large that a piece of ground was purchased in Helen's Lane, a large and commodious building erected for their accommodation, and in 1691 the Rev. D. Gilson became their pastor. His labours appear to have been very acceptable, from the very great number of his communicants, and of others who attended his ministry.

He was a man of a peaceable disposition; his integrity and uprightness caused him to be generally respected; an earnest and sincere desire to promote the Divine glory, and further the salvation of souls, breathed forth in all his sermons: but, notwithstanding this, he could not wholly escape the common scourge of good men, the censures and reproaches of a party spirit. However, it was with him as with many others; truth and goodness were concealed for a while by the clouds of prejudice, but soon these clouds were dispelled by the light which he displayed, (for he shone as a light in the world,) and he lived to see his character cleared, and himself acknowledged, not only a man of talents, but a pious, sound, and orthodox preacher. Thus that promise was verified to him, 'He shall bring forth thy righteousness as the light, and thy judgment as the noon day.' Psalm xxxvii. 6.

'His moral character (saith one who well knew him) was unblemished, his greatest enemies themselves being judges; and in a course of nearly forty years as minister of this people, he behaved himself in such a manner as that now he is dead, the world may and do say of him, he was a truly faithful, upright, and peaceable man. His manner of preaching was grave and solemn; his delivery, such as manifested he had a true savour himself, of what he spake to others; and so much was his heart set on his Master's work, that he went through the greatest difficulties in the discharge of his duty: He preached when in danger of imprisonment; and has often ascended the pulpit, when his friends have thought him, through bodily weakness, unable to bear up; but God supported and strengthened him to perform the duties in which he so much delighted, to an advanced age; and when laid aside from them, he bore his long continued infirmities with a patience and resignation truly christian, and often appeared no otherwise affected with them, than as they hindered his usefulness.

His last indisposition sat the more heavy on him, in that nature became so weak as to be ready to sink under it; though, throughout the whole of his illness, he declared his resignation to the Divine will, and desired and prayed to become more patient. The nearer he drew to his end, his desires to depart and to be with Christ (which he thought far better than any thing in this life) became more fervent.

Of the agonies of death he was seemingly very apprehensive; and would frequently say, he thought it was a very hard thing to die; but when he came within view of it, he took leave of his surviving consort with great tenderness, without any signs of fear or dread; and though the last struggle of nature was stronger, and lasted

longer than could have been expected, yet at last he literally fell asleep. And that he slept in Jesus, a living member of Christ's mystical body, we have the greatest reason to believe, since to him to live was always Christ.

He died Feb. 8, 1728, aged 71, having ministered to the church alluded to above 37 years.

ON HOLINESS.

HOLINESS is the great ornament and felicity of the human character. The man of riches, it is true, will not want the smiles of the world; the man of talents and learning may promise himself an extensive circle of admirers; and the man of power and influence will be readily regaled with the incense of flattery: but the holy man is the favourite of heaven, and stands high in the esteem of his God, 'Them that honour me I will honour, and they that despise me shall be lightly esteemed.' To begin and promote holiness in the hearts and lives of the children of men, is the great design of God in all his dispensations of grace. The great improvement which we are to make of those eminent privileges which we enjoy, is held out unto us by the Apostle Peter, 1 Ep. ch. i. ver. 15. 'As he which hath called you is holy, so be ye holy in all manner of conversation.' There is a twofold holiness recommended in Scripture, a holiness of heart, and of life.

Holiness of heart. The Scribes and Pharisees took a very superficial view of the divine law, when they confined its extent to the outward conduct. In opposition to their sentiments, the great Prophet of the Church teaches, that it takes particular cognizance of the thoughts of the heart. In order then to constitute a man holy, it is necessary that his heart be conformed to the divine law. This holiness of heart supposes a saving change of nature: there must be an accomplishment of that promise, 'A new heart will I give you, and a new spirit will I put within you.' The heart of every carnal man, like mystical Babylon, is a cage of every unclean and hateful bird; it is a den of impure lusts, it is the teeming source of many corrupt streams. Now it is the first work of the Spirit of God to cast out these noxious inhabitants, and to fill their room with the beautifying graces of the Spirit of God, such as faith, love, joy, peace, long-suffering, and the like. Thus the person puts on the 'new man, which after God is created in righteousness and true holiness.' In the implantation of gracious habits, and in the exercise of beautifying graces, holiness of heart consists.

There is also holiness of life. This is the necessary result of the former. Make the tree good, and then the fruit will be good, is a maxim the truth of which few will be disposed to question. A holy heart gives birth and life unto a holy conversation. As well may we look for an effect without a cause, as a holy life without a sanctified nature: every man who is a partaker of the divine nature, hath escaped the corruption which is in the world, through lust. Holiness of life consists in the practice of every duty, in a conformity to both tables of God's law, in the observation of every religious service, and in the performance of every relative duty. The tables of God's law are so closely conjoined, that they cannot be separated without sin: and this shews the absurdity of those who pretend a strict attention to the one, while they overlook the other. There are some who profess great attachment unto certain moral duties: they are honest, they are inoffensive in their

manners, charitable to the poor, and regular in their attention to the commands of their superiors. But they are seldom or ever in the house of God; they never bow their knee to the Most High; the voice of melody is never heard in their habitations; and the Sabbath of the Lord they devote either to their amusements, or to the transaction of civil business. Such persons are strangers to practical holiness, they separate those things which God hath joined together: for practical holiness displays itself by a regard unto *all* God's commandments.

This holiness has for its pattern the holiness of God. 'As he who hath called you is holy, so be ye holy.' This cannot mean that we are to equal God in his holiness. To equal God in his holiness, is to cease to be creatures; no such attainment is competent to man in his best state of existence. God is essentially, infinitely, and originally holy. 'There is none holy as the Lord, neither is there any rock like unto our God.' But this means, that men are to be truly holy. We know that the holiness of God is a blessed reality; it is no imaginary ornament with which men have decked him. The heathens were wont to adorn their deities with virtues which they never possessed, and to ascribe to them excellencies which only existed in imagination; but the most fertile mind cannot fully display the beauty and glory of divine holiness. As God then is truly holy, so the holiness of men should be real and genuine. The holiness of some is merely nominal, like fountains without water, like clouds without rain; or, according to the description of our blessed Lord, like whited sepulchres, beautiful without, but within full of rottenness and dead men's bones. Perhaps in their external walk they are blameless; but could our eye penetrate the recesses of the soul, could we explore the unhallowed thoughts, the wild imaginations, and unsanctified suggestions, which they harbour and uniformly indulge, we should be fully assured, that all their sanctity is confined to the surface: though with their mouths they show much love, yet their hearts still go after their covetousness. Not so the holiness which God requires; its beauty is not only external but internal. 'The King's daughter is all glorious within.' While the external deportment is unstained by the pollutions of the world, the heart is the residence of pure habits; the desires of the soul are to God, and to the remembrance of his name. While holy words flow from the tongue, gracious thoughts proceed from the heart. While a holy walk adorns the life, holy contemplations ornament the soul. While humble expressions grace the lips, humility clothes the mind.

This also means, that men are to be constantly holy. The holiness of God is unchangeable: he is the same yesterday, to-day, and for ever. So, when we are commanded to be holy as God is holy, it intimates, that our holiness must be marked with constancy and perseverance. It is not merely to distinguish our behaviour upon the Sabbath-day when we appear before the Lord, but it should adorn every moment of our lives: it is not merely to grace our conduct when we sit down at the table of the Lord, but it should beautify our behaviour when we retire into our houses: it is not only to dignify our walk in the day of adversity, but also to embellish our lives in the season of prosperity. 'He that is righteous let him be righteous still; and he that is holy let him be holy still.'

This also means, that men are to be exemplarily holy. God is the

great pattern of all created holiness. It bears a resemblance unto him, as the copy unto its original. What is holiness? it is just likeness unto God, and so it is called godliness or god-likeness. The more that a man is like God, the more holiness he possesses. Therefore, when God says Be ye holy as he who hath called you is holy, he asserts in other words, Be ye examples of holiness. Such is the direction of our blessed Lord, 'Let your light so shine before men, that they seeing your good works may glorify your Father who is in heaven.' The saints of God shine by their holy conversation; and by this they not only evidence the reality of religion in their own souls, but contribute unto the instruction, the direction and comfort of others. In this consists no small portion of the usefulness of the saints. By their tender and circumspect behaviour, they recommend religion unto the attention of others. In their holy walk, men may see the truth and excellency of the Christian religion, and be provoked to imitate it: nay, it tends not a little to restrain wicked men from the commission of many crimes in which they would otherwise wallow without reluctance; it stops the mouth of calumny, and puts to silence the reproachful tongue. 'Having a good conscience, that whereas they speak evil of you as evil-doers, they may be ashamed who falsely accuse your good conversation in Christ.'

This also means, that men are to be universally holy. God is certainly universally holy; he is holy in all his ways, and righteous in all his works. So in like manner, when we are called to be holy as he is holy, it justly intimates, that we are to be holy in all manner of conversation. Such is the injunction of the Apostle, 'As he who hath called you is holy, so be holy in all manner of conversation.' Certainly every saint is to be holy in his conversation with himself. Every man is conversant with himself; the soul is a thinking substance, and constantly in the pursuit of some object. It must be obvious, that much of our time is spent in conversing with ourselves, that is to say, in contemplations and reflections, of which our own minds alone are conscious.

Now attention to this part of our duty is of the first importance; for as God knows the thoughts of the heart, and as they shall all be reviewed at the judgment seat of Christ, so they should be watched with special care. This was one of the instructions which God gave to his ancient people: 'Only take heed to thyself, lest thou forget the things which thine eyes have seen.' In a style no less peremptory, the same subject is set before us by the wise man: 'Keep thy heart with all diligence, for out of it are the issues of life.' Filled with a holy jealousy of ourselves, every avenue of the heart must be closely guarded; every idle, impertinent, and hurtful thought, should be vigorously expelled, and every wild imagination suddenly checked. The vast importance of attending to this will also appear, when we consider, that it is in a man's conversation with himself, that the deformities of his life receive their existence. 'Out of the heart proceed evil thoughts: murders, adulteries, &c. and these are the things which defile a man.'

Again: To be holy in all manner of conversation, includes holiness in our conversation with the world. The saints of God must be conversant with the world. It is not the religion of Jesus which calls men to abandon society, and to shut themselves up in cells and cloisters. The Christian is bound as well as others to attend to his civil affairs, to provide for his own, and especially for those of his own

house; and to mingle with the world when God in his providence calls for it: but still he is bound to act consistently with his character, and to betray nothing in his deportment which indicates a conformity to the wickedness of the world. The Apostle's direction to believers is, 'Be not conformed to the world, but be ye transformed by the renewing of your minds.' 'Walk in wisdom towards them that are without, redeeming the time.' But by this it is not insinuated, that in our conversation with the men of the world, religion is always to be introduced. This in many instances is extremely disgusting, it is casting pearls before swine: at the same time a conformity unto every wicked company into which our civil business may introduce us, is an extreme against which we are to guard with special care. The man who can join in the song of the drunkard, who can hear without emotion the sarcasm of the infidel, who can swear when it is fashionable, or play off his wit with a portion of scripture when such game is popular, gives no evidence indeed that he has yet learned the Apostle's instruction, 'Be ye holy in all manner of conversation.'

Nor is it to be forgotten, that we are to be holy in our conversation with God. Under this we comprehend all our religious services; all public and private devotion. In prayer, in the reading and hearing of the word, we converse with God, and he with us; and in all these duties we ought to draw near to him with true hearts, and the full assurance of faith. PASTOR.

Berwickshire.

ON SCHOOLS IN SCOTLAND.

To the Editor.

SIR,

IN the senate and other public assemblies, references have of late years been frequently made to the education of the Scotch. To some of your readers, therefore, I presume a short account of the system of education which has long prevailed in the northern part of the Island will not prove unacceptable.

In Scotland, each parish has its school established by act of parliament. The teachers of the parochial schools are allowed small salaries out of the tithes. For this they educate the children of the poorer inhabitants gratis; whilst the more able pay for the instruction of theirs, at a rate in each parish fixed by the respectable householders. A living is by these means secured to the teacher; and to the inhabitants, the education of their children is ensured at an expense commensurate with their circumstances in life.

In Scotland, all must give their children some education. The minister and elders of each parish are by law empowered to banish out of their respective parishes those persons who will not allow their children to be taught reading, and the principles of the Christian religion: six weeks residence in a parish subjects a person to the operation of this most judicious law. Separatists from the established church enjoy all the immunities of the parochial school.

In extensive parishes, sub-parochial schools are established. To the teachers of these, if two miles distant from the parish school, small salaries are likewise allowed out of the tithes. *Of these sub-parochial schools, the teachers, whilst they receive salaries out of the tithes, may be, and more frequently are, separatists from the established church.* Such are the privileges the parochial schools in Scotland afford, and the obligations they impose.

The following summary of instruction given in these schools,

I recommend to the serious attention of all who are employed in the education of the rising generation. At the time parochial schools were established in Scotland, books were scarce. The Assembly's Shorter Catechism, Solomon's Proverbs in a small pamphlet, and the New Testament and Old separately bound, were the only books long used in the schools in Scotland. In the greater part of the schools, a more appropriate elementary book has been substituted for the catechism; and in addition to the Sacred Scriptures, a collection of prose and verse from the British Classics is now generally read. Thanks be to God, that true source of all pure religion and morality is still put into the hands of every child that enters a parochial school in Scotland.

The weekly routine of school duties includes, on Monday morning, the recitation of psalms and hymns. Each child that has passed through the elementary classes repeats one or more. If the child has been at church the preceding sabbath, he is likewise required to give an account of the passage of Scripture from which the preacher discoursed. The preparation of these tasks occupies the child's attention on the Sabbath in a most suitable way. On the other mornings of the week, the children repeat portions of some catechism. By committing these to memory on the preceding evenings, the children are prevented from spending their time in those frivolities, which, alas! too frequently generate habits of idleness or confirmed depravity. On Saturday, the Assembly's Shorter Catechism is all repeated, each scholar reciting a question in rotation. To close the labours of the week, the master explains and enforces some christian doctrine or precept. These are the *peculiar* exercises of the Scotch parochial schools. They are exercises well calculated to expand the powers of the mind, and generate habits of application and sobriety.

Strict discipline is maintained. The prescribed tasks are all rigorously exacted, especially those given to be prepared out of school. The punishments consist in a deprivation of some customary pleasurable amusement, in an exposure to disgrace, and flagellation. When the last is inflicted, the culprit is brought into the middle of the school hall, his offence is publicly stated, and he is told, he receives the punishment, not because he has offended the master, but because he has broken the rules of the school. Hence the young transgressor, conscious of his contracted guilt, receives the adequate correction, not as the result of the master's caprice, but of his own misdemeanor. The most common punishment in the Scotch parochial schools is the imposing of some additional task. Hence delinquency becomes the cause of mental and moral improvement.

Silence is strictly enjoined. Loquacity in children is reckoned little else than a breach of national manners. From the University down to the village-school, it is accordingly marked and punished. Hence perhaps the sedate countenance and stammering tongue for which the Scotchman is noted.

As a stimulus to exertion, every school is annually examined by the ministers in the district. At the examination, the most worthy receive prizes. These prizes are never adjudged by the teacher, but are given as a reward for some prescribed exercise, are decided on by the clergy and gentlemen present, or are in some cases voted by the pupils themselves to their more deserving companions. Hence no charge of partiality can be brought against the teacher, either by the scholars or their parents.

Hence the only reflection the disappointed child can make is, had I been more diligent, or better esteemed by my school-fellows, I should have been successful. This leads the child to reanimated exertion, and to study complaisance towards his associates.

The teacher's jurisdiction is not bounded by the walls of the school-room. Whilst the child remains under his tuition, he considers himself obliged to take cognizance of his conduct at all times. Punishments are accordingly inflicted in the schools, for offences committed in the streets. It deserves notice, that those teachers who in a rational manner are most rigorous in enforcing application to duty and propriety of conduct in their pupils, have been in Scotland uniformly most respected, esteemed, and encouraged.

From these statements, it will be perceived the schoolmasters in Scotland aim only at the inculcation of religious principles, and the formation of useful habits. They neither strive to excite genius, nor infuse a variety of knowledge. They labour to make their pupils improve what they enjoy, and practise what they know. The system of education cultivated by the Scotch parochial schoolmasters is perhaps the best that ever was adopted by any set of teachers, for leading children to sober reflection, patient application, good-natured emulation, and rational obedience, without tame submission.

To complete the description of Scotch education, it is necessary to subjoin something respecting their family Sabbath schools. This part of the education of the Scotch has been much overlooked by those who have written of their manners and institutions. Yet I assert, and am ready to prove, that these have tended more than any thing else to mould the present character of a Scotch peasant. They have been productive of more individual and national happiness, than even the public schools.

At the period of the Reformation, family religion was strongly enforced by the Scotch preachers; and it was almost universally established by their hearers. The Scotch, in their family religion have one thing, if I mistake not, nearly peculiar to themselves. This is catechising on the Sabbath. So soon as may be convenient after coming from public worship, the pater-familiàs convenes his domestics. He then proceeds to inquire of them how they profited by the preacher's discourse, and whether they thought all his observations consonant with God's word, and agreeable to the dictates of common sense. Having heard their sentiments, he approves or disapproves accordingly, and enforces the whole with a suitable exhortation to practise what the preacher enjoined.

The Assembly's Catechism is then brought forth: So much of it as may be suitable is gone over each Sabbath. On every question, the master of the household makes such observations as the subject suggests. In doing this, he always addresses his domestics in a familar manner. If he puts queries to them, he addresses their judgments rather than memories. If he gives admonitions and precepts for conduct, he never appears the dictator. No, in all cases the pater-familiàs addresses his inmates as rational beings capable of discerning between right and wrong.

In this manner religious and moral truths are weekly examined, explained, and enforced, by the farmer, artisan, and labourer: even the clergyman himself accounts the catechising of his family on Sabbath one of his most beneficial employments. By this,

he does good to his own household, and his example has a most salutary influence on the conduct of his parishioners. So much for the schools themselves; their consequences are,

First, a happy tendency, in strongly enforcing the doctrines and precepts of the pulpit.

Secondly, a powerful stimulus, in exciting to action that spirit of application, and those habits of attention, which were formed in the public schools.

Thirdly, a knowledge is thus gained by all, of those principles from which their conduct should flow, and by which it ought to be regulated.

Fourthly, a spirit of mutual affection is maintained among the several members of the family. Masters, of course, become less austere, and servants more faithful in the discharge of their duties, as, once in the week at least, all family distinctions are laid aside. Indeed a more delightful scene cannot be contemplated than one of these family Sabbath schools. To see the master and his lady, their daughters and sons, and the other inmates, male and female, all uniting in examining their respective duties, and in turn delivering their sentiments on those subjects which concern their happiness here and hereafter, is beyond description.

Fifthly, a spirit of inquiry is promoted among the people at large. The youth accustomed on Sabbath to investigate moral truths, is naturally led on other days to natural inquiries. Hence the spirit for philosophizing, for which the Scotch are distinguished.

I cannot omit mentioning the practice of publicly catechising, kept up by the ministers of religion. This is nothing but an annual examination of the family Sabbath schools. At these examinations, the families in which religious knowledge is most cultivated are marked, and consequently respected by the whole of their parishioners. This, with a fear of being disgraced, tends in a surprising manner, to excite the *patres-familiis* to diligence in the instruction and education of their domestics. In this manner family Sabbath schools have been maintained in Scotland for more than a century, especially among the agricultural part of the community. In the large and manufacturing towns, neither preachers nor people have been so careful in fulfilling their catechetical duties.

These statements I have made will not apply in all respects to the cities and large towns. In these no parochial schools are established; hence the same strictness, in enforcing all to educate their children, is not used. The preachers in these large towns, knowing that their popularity depends more on what they are in the pulpit than out of it, have attended more to the composition of sermons than to the instruction of the families under their pastoral care. The people likewise, following the example of their teachers, have been more careful to educate their children in a manner that will make them men of business rather than good Christians. By this I am not to be understood as insinuating, that all who live in the large towns are chargeable with the faults I have pointed out; no; there are worthy exceptions among both clergy and laity. In the large towns, general Sabbath schools are now established, and, in some churches, evening lectures are delivered. These, however, form but sorry substitutes for family Sabbath-schools. It is true, by this means an equal or perhaps superior degree of knowledge may be imparted, but in them there is nothing to compare with the seri-

ousness, edification, and personal improvement, which attend the impartation of domestic instructions.

From what has been advanced, it must be obvious that, to form a true estimate of the beneficial consequences of Scotch education, one need not go to any of the large towns. What has been said may likewise convince the politician, that good education alone will render the people industrious, patient, and worthy of confidence. The philosopher may see, that a religious education is best qualified to give manly dignity to the human character. The Christian ministers will be convinced, that by his instrumentality the barren desert soon becomes the fruitful field.

AN OLD TEACHER.

NORTHERN EVANGELICAL ITINERANT ACADEMY.

No period since the Apostolic age has been more eminently distinguished by the active exertions and liberal benefactions of a christian public, than the present. Within the last twenty or thirty years much has been done to spread the truth as it is in Jesus. Missionary, Bible, and Tract Societies in abundance have been formed. Sunday-schools, village itineracies, and evangelical seminaries to prepare pious young men for the Christian ministry, have, by the divine blessing, been useful to a considerable extent. But, while much has been done, it must be admitted much still remains to be effected, and to be effected in our native country, especially in the northern parts of England. There are many extensive and populous districts in Durham, Northumberland, Cumberland, and Westmoreland, which are destitute of the glorious gospel of the blessed God. Though many reasons might be assigned why so many towns and villages in these counties are in such a benighted state, and a number of means might be devised to meliorate their deplorable condition, *one* of the principal may be adduced—the want of an evangelical academy. Were this want supplied, who can calculate how glorious would be the result? In a few years, by the Divine blessing, the wilderness and desert would rejoice, and blossom as the rose, and become as the garden of the Lord. In unison with these sentiments, the Northumberland and Durham Association of evangelical ministers, entered into the Resolutions announced in the June Number of your valuable miscellany, page 232, namely, to attempt the establishing of an Itinerant Academy in the North of England, and to present an address to call the attention, elicit the compassion, and solicit the advice and aid of the Christian public, in behalf of the multitudes in these northern counties, who are perishing for lack of knowledge. To facilitate the establishing of a Northern Evangelical Academy for educating pious young men, that they may become acceptable and useful itinerants, is the object of the present address. The institution might commence with four students; the number could afterwards be increased as Providence favoured the attempt. Four would form a class that would stimulate each other, and on many accounts be preferable to a smaller number; besides, not fewer than four counties would need their Sabbath labours, and there should at least be one representative for each county. A central situation should be fixed on for the academy-house, from whence it would be convenient for these four counties to obtain supplies.

Having *one* general institution would be far more eligible than

educating a couple of young men under a minister, and two more in a distant town under another; such a mode would be attended with much casualty. It would be more difficult to begin, and were it begun it might be of very short duration; besides, being private and confined in its sphere, it is less likely to receive general support. One on a public and permanent principle would procure far more contributions, than two or three on a more limited scale. Moreover, an academy most probably would long continue; for, when one tutor were removed, its friends and subscribers would procure another. There is little doubt that a sufficient number of pious suitable individuals could be found, who would become students, persons resident in the North, who in several respects would be more adapted than others: they would be at hand, and it is not unlikely that they would be more easily induced to settle in these parts, both from a personal knowledge of the great want of faithful labourers, and also for their being accustomed to the habits and manners of the people. For want of such an institution, the labours of several valuable characters are irrecoverably lost, who might have been usefully employed in the Christian ministry, and who long had a great desire to engage in the work of the Lord; but because they saw no door open to encourage and enable them to enter the vineyard, have settled in secular situations.

That such an academy is greatly needed, will appear, upon considering that many parts of these counties are 120 miles, or upwards, distant from any similar institution; together with the vast expense, difficulty, and uncertainty, of procuring supplies from them, as they generally have more places than they can furnish. In the itinerancies forming in the North repeated applications to differen seminaries have proved unsuccessful, from their having such a number of supplies wanted for their own immediate neighbourhood; besides which, few young men are to be found, who are willing to come so far, to endure a life of considerable fatigue and many privations, combined with much self-denial, and to receive but a small remuneration, all which might in a considerable degree be remedied by the proposed object being carried into effect. A canal cut between the eastern and western seas, while it afforded maintenance for thousands of our poor, would be attended with invaluable and lasting commercial advantages: but desirable and beneficial as that might be, this spiritual canal is much more needed, and would soon be a far greater blessing; its enlivening streams, flowing in every direction, would beautify and fertilize the North; and its richly laden vessels would convey to the souls of tens of thousands the most necessary, nutritious, and precious supplies. The students might be very useful in reviving decayed interests, and in raising new ones, even while they were pursuing their studies. Places, that could not at first support the expense of a stated ministry, might obtain Sabbath supplies. It would be a valuable auxiliary to the ministers 50 miles around; they could have supplies from it when compelled to be absent from home, or when wishing to break up new ground; but at present, though several fields are opening, where the people are crying 'Come over and help us,' it cannot be done, even occasionally, without the greatest inconvenience to their own congregations: for, however pressing

may be the emergency, it is next to impossible to get a supply of any kind. Such an institution would unite the two Northern associations in one object, and thereby strengthen and stimulate each other. In a word, it would annually be sending out additional labourers; and that perhaps either to the end of time, or the meridian of the glorious millennium. To conclude, as the advantages are many, the expense of commencing and continuing it would comparatively be small. Educating eleven students at Idle, last year, (exclusive of enlarging the house and library) amounted to little more than 400*l*. Surely, then, the proposed Institution might be commenced for one half that sum. The students' board, the rent of the academy house, and a small select library (which might be annually increased) would require little more than 200*l*. perhaps less. What is this, to be raised in four counties? Surely annual subscribers would be found, nearly in every congregation; and it is hoped our brethren in other counties, and in the metropolis, would assist. What a trifle is such a sum, to achieve such an important object! It might be easily raised, if a few generous individuals were to step forward. What encouragement to make an attempt is afforded by the success of the infant seminary in Ireland, which Mr. Loader went very recently to superintend. Indeed it may be questioned whether the small sum of money requisite for establishing a Northern academy, could in any other way be so well employed.

N.B. All communications (post paid) addressed to any of the deputed ministers, or to the secretary of the association, Rev. John Scott, Hexham, Northumberland, will be duly attended to.

ON PUBLICLY DEFENDING PÆDOBAPTISM.

To the Editor.

SIR,

I HAVE often heard it regretted by pious persons, of pædobaptist sentiments, that many ministers of their own persuasion are never heard publicly to defend their principles on that head; and this, it is said, is particularly the case in London. On what principle, Sir, am I to account for such neglect? Though it is cheerfully admitted that scriptural views of the subject and mode of baptism are by no means essential to salvation, it will not, I presume, be urged, that it is of no moment whether a standing ordinance of the Christian dispensation be properly or improperly understood and practised. As the ministers of the gospel are bound to preach the *whole counsel* of God, keeping back *nothing* that is profitable, the ordinance of baptism should not, I conceive, be totally omitted in their illustration of revealed truth. It ought not indeed to be made a common subject of discussion in the pulpit; but a sermon once a year on the subject could not, surely, be improper.

The public defence of pædobaptist principles, were the practice to become general, would, I am persuaded, be attended with very beneficial effects. The frequent conversions of young persons of our congregations, to the principles of the Baptists, it appears to me, are to be attributed in a great degree to the neglect of such a defence on our part. If their minds are left uninformed on the subject, if they never hear the evidence of scripture in favour of our principles adduced, can we wonder that they should be easily led aside, supposing, perhaps, that our views are totally indefensible? Do we forget that

it is customary with our friends who differ from us on this subject, to present their principles in the most advantageous light they can before those of our young people, whom they observe seriously disposed? But were our ministers generally in the habit of defending our views, and occasionally pointing out the fallacy of the reasoning of our Baptist brethren, the minds of our youthful friends would be informed on the subject, and they would be furnished with arguments by which to repel the attempts of others to instil their sentiments. Let us not leave the field wholly open to our Baptist brethren, but let us also in a spirit of Christian love maintain our more scriptural views, and we shall witness the happy effect of it in the increased peace and stability of our congregations; for truth must have the same advantage over error, that strength has over weakness, and wisdom over folly.

Were the practice of *publicly baptizing* generally adopted, it might conduce in no small degree to the more public defence of pædobaptist sentiments. Why should not we, as well as our brethren, administer the ordinance in the open congregation? Why should we afford them a pretence for saying that we are ashamed of our practice, and therefore retire with it into privacy? Some ministers, perhaps, might prefer speaking a few words in defence of their principles before the administration of the ordinance, to delivering a discourse entirely on the subject. Whether, however, they prefer administering the ordinance in public or in private, I earnestly and respectfully entreat all pædobaptist ministers occasionally to defend in public their principles on the subject. TROPHIMUS.

OBITUARY.

MISS CATHERINE GREEN was born at Launceston, Cornwall, Sept. 27, 1765. Her father, Thomas Green, Esq., one of the Aldermen of that ancient Borough, gave her a good education, which she afterwards considerably improved. Although what the world calls an excellent *moral* character, she devoted the early part of life to gaiety and amusement; and being fond of reading, devoted much of her time to novels, dramatic publications, and works of a similar nature, added to this, she was devoted to the card-table, and spent most of her evenings in the *irrational* employment of shuffling together and dealing out, and carefully examining, and cautiously laying down again, certain pieces of pasteboard marked with the figures of *hearts, diamonds, spades*, and *clubs!*

No serious impressions appear to have been felt till the illness of her mother, who died Oct. 20, 1798: then it was that her mind ruminated upon the worth of the soul, and the awfulness of dying. When once the thoughts are turned into a new channel, what a revolution ensues! She began to peruse religious publications, the works of the venerable Newton, the Evangelical Magazine, &c.; from many of which she made copious extracts, and affixed impressive reflections.

'Two are better than one.' If this remark applies to the advantage of society, it applies strongly to the advantages of *Christian* society. It was the happiness of Catherine Green to have an amiable and affectionate pious friend, from whom she derived much help and instruction in her *new* studies, and often mentioned their interviews with lively emotions of pleasure and satisfaction. The impressions made upon her heart became increasingly legible; her

soul was soon absorbed by the sublime subject of religion; she dropped the world—that world to which she had been a devotee of no inferior order, and, attracted by the excellency of the holy Gospel, drawn by the inviting promise of Christ, and influenced by the irresistible power of almighty grace, set down her name as a disciple of the cross, in the list of those who *dare* to be singular.

From this time she became a steady follower of the Lamb of God. In *public*, in *private*, in the *church*, in the *parlour*, at *home*, and *abroad*, one subject engrossed her superior affections, one object possessed her entire devotion; it was the subject that filled the Saviour's heart, it was the object that 'fills the middle seat of the celestial Throne.'

For seven years she continued to advance rapidly in her Christian career. Her character was most *decided*. There are many whose claim to piety is so questionable, that it is more prudent to hope the best than to pronounce an opinion; but as to our friend, those who saw and knew her, could not but accede to the claim, and acknowledge that she had been with Jesus, and belonged to him. As the vessel bound to a certain port is constantly directed *towards* it, and that port is still *kept in view*, notwithstanding adverse winds and hurricanes that appear to divert it from its regular course, so the *bias* of Miss Green's mind was towards heaven. This was her *port*. She commenced a career at once *useful* and *honourable*. The sick, the poor and needy, found in her a ready friend: these she *visited*, *prayed* with, and *relieved*. Constant at the house of God, *her* place was never vacant, except through illness. A diligent and attentive *hearer*, she generally retired to her room after returning from public worship, to meditate upon what she had heard, and commit the substance of it to writing. To the duties and privileges of the closet she devoted a part of every day. Eminent for liberality, she answered every application *according to her ability*; indeed, at times, *beyond* her ability. She treated no minister, who presented a case, *with unkindness* or *rudeness*, '*as the manner of some is*,' but discovered that courteousness to all which the Holy Scriptures inculcate. Amongst the numerous instances of her liberal temper, take this: When it was deemed necessary that an addition should be made to the yearly subscription for the support of the place of worship at which she attended, she was waited upon: 'I will advance, sir,' said she to the person who called upon her, 'whatever you please to name; I will *double* my subscription, and I wish I could do more.' There is something in the *manner* of doing a kindness, which greatly enhances the kindness itself.

Her views of herself were *humble*; and though fruitful in *every* good word and work, yet she trusted in nothing but Christ. All her hopes of salvation were built upon his vicarious sacrifice and meritorious obedience.

Thus she was proceeding—but, alas! like some flourishing tree laden with fruit, while the eye gazes upon it with delight, it is suddenly attacked by an adverse wind, and, unable to sustain the impetuosity of the stroke, falls to the ground! So, our dear, ever to be remembered friend, in the midst of her career was attacked by a disease which the friendly aid of medicine could not reach, and to which she at last fell a lamented victim. For five years she *groaned*, 'being burdened,' but she never *complained*. No; she yielded to the chastising hand of God, her Father, her friend, and her everlasting portion. Her numerous friends, who recognized her worth, anticipated the issue with deep regret—not on *her* account, but on *their own*. For she spake of her disease with a *calmness* that exhibited her confidence in God, with a *resignation* that evinced her acquiescence in his will, with a *joy* that testified her well-founded hope of endless felicity.

Although fully apprised that her disorder would conduct her to the grave, yet she used every means to retard its progress. There are some, who would argue, that a conviction of the certainty of the *end* is calculated to induce indifference in the use of the *means*. Our dear friend was not of this school. She employed her reason, took constant exercise, and consulted many worthy and eminent medical characters, but in vain: their sincere reply to her application proved, that although 'Hope beams eternal in the human breast,' yet even 'Hope' could not afford its friendly influence towards her.

But the time approached, that she should depart. In the beginning of January, 1813, she waited on me, to

request I would see Dr. G. upon the subject of her complaint, and, putting a letter into my hand, 'I have written this,' said she, 'solely at the desire of my dear friend, Mrs. C.; but I am persuaded that no relief can be afforded me;' and then expressed her resignation to the will of God. On Friday, Jan. 8, she complained of a great oppression at her stomach, which continued till the next day, when her countenance was visibly altered; she prepared, however, to ride out, but, while standing by her horse, which she had just fed, she felt a death-like faintness; this she related afterwards with the greatest composure. On Sunday morning, Jan. 10, she attended public worship, for the last time. The text was appropriate, and seemed *prophetic of her end*—'There remaineth *a rest* for the people of God.' It was with difficulty that she reached home. The obstruction at her stomach increased, and rendered conversation almost impracticable. Towards the end of the week, she declined rapidly. Observing one of her relatives weeping, 'Do not grieve,' said she, 'I know that the Lord is about to take me to himself, but you know he doth all that is right, and though *you* will lose your friend, yet he can raise up others to supply my place.'—On Saturday, Jan. 16, when one of her friends observed, that she had met with a prescription which she hoped would give her relief, she replied, 'Do not flatter yourselves with any hopes, for when Dr. G. arrives, you will find that he is of a different opinion.' On Sunday night she was very restless, and in the morning considerably worse: she spoke but little; sensible of her approaching dissolution, she seemed absorbed in prayer and meditation, and, by the motion of her hands, to be sending up ejaculations to God. During the week antecedent to her departure, she took her cousin into her room, and gave her particular directions as to what she wished to be done, and then 'set her house in order.' About an hour before her death, Jan. 18, she got out of her bed, and walked to her chair, where she sat about a quarter of an hour; being again removed into bed, she remained for some time in meditation, and then left this world, to join the multitude, which no man can number, and to reap the full harvest of grace in the fields of eternal glory. Thither may we follow her through the blood and righteousness of the same Redeemer, and mingle our notes of praise with her's, to God and the Lamb for ever and ever.—Amen.

Her funeral sermon was preached by Rev. R. Cope, on the following Sunday, from 2 Timothy, iv. 7, 8, to a crowded and respectable audience.

LINES ON THE DEATH OF THE LATE MISS C. GREEN.

WHILE weeping friends a sister's loss bemoan,
And the full heart emits th' expressive groan,
Hark! from the heav'ns what joyful notes resound,
To banish grief, and spread new life around.—
'My much lov'd friends, with whom I dwelt below,
'No more lament, no more indulge your woe,
'My toils are ended, and my suff'rings done,
'My course is finish'd, and my crown is won.—
'Where the incarnate Saviour, dress'd in light,
'Darts round his beams of matchless glory bright;
'Where spirits justified, from sin set free,
'Unite in songs of tuneful harmony;
'There, there I dwell, remote from every fear,
'My ardent wishes gain'd, my prayers sincere,
'To see my Saviour, and his beauties trace,
'Adore his glories, and admire his grace.
'Pursue the steps which your Redeemer trod,
'Steps which conduct to happiness and God;
'And gain the peaceful regions of the skies,
'Where pleasure reigns, and sorrows never rise.'

Launceston. R. C.

MR. CRISP.

Nov. 30, 1816, died at Frostenden, in the county of Suffolk, Mr. W. Crisp, gent. aged 67. In early life he entered on the ways of wisdom, and his conduct, throughout the whole of it, was amiable and exemplary. Providence favoured him with more than ordinary success in business; and he availed himself of his worldly prosperity, to contribute with a liberal hand to charitable and religious purposes, as his generous donations to the Bible, the Missionary, the Hibernian, and other Societies, and to the Dissenting Congregation at Wrentham, abundantly prove. The goodness of God in this, and other respects, made so deep an impression upon him, that the habitual temper of his mind was remarkably grateful. The language of thankfulness frequently flowed from his lips; and one of the last expressions which he uttered, on being reminded that it was a great mercy that he had no pain, was, 'It is all mercy; nothing but mercy.'

During the last seven years, death three times invaded his family, and deprived him, in succession, of a daughter, a wife, and a sister, all of whom he tenderly loved. These painful bereavements he sustained in a manner truly Christian, neither 'despising the chastening of the Lord, nor fainting when he was rebuked of him.' Extravagant expressions of grief which set sympathy at defiance, were stifled by the reflection, that it was the hand of God which inflicted the stroke, and by the good hope respecting the state of his dear relatives after death, which he felt himself warranted to entertain; while the tenderness of his heart was expressed in ways so convincing, as to prevent the suspicion from arising in the mind of an impartial spectator, that the moderation of his grief was owing to the absence of sensibility.

His natural temper was calm and cheerful, and probably had an influence on the course of his religious experience, which was not varied by the extremes of pleasure and pain. While it was his habitual study to rise to higher degrees of holy attainment, he was not deeply distressed by the consciousness of remaining imperfection. His hope of eternal life, though not rapturous, was steady and comfortable; and not only held out to the last, but appeared to become firmer and more joyful towards the close of life. To a friend, who said to him on the day before he he died, 'I hope you will be enabled to keep your eye on the Lamb of God that taketh away the sin of the world,' he replied, 'I hope so; indeed I have no doubt of it; my mind is quite comfortable.' During his gradual descent into the grave, he was fully aware of the nature of his situation, and perfectly resigned to it, being not only willing to die, but rather having a desire to depart, and be with Christ: yet he sometimes seemed afraid to indulge it, lest it should border on dictation to Providence, or be inconsistent with that entire resignation to the will of God, which he wished to exercise.

Notwithstanding the distinguished excellence of his morals, and the eminence of his piety, he was too well acquainted with the doctrines, and too deeply imbued with the spirit of the glorious Gospel of the blessed God, to think for a moment of placing his acceptance with him on the ground of his personal goodness or merit. The mediation of Christ was the foundation on which he had long built his hopes; and in the course of the week which preceded his dissolution, he repeatedly requested his dear son to remind him, when his last moments should arrive, of the words of the humble publican, as he wished to die praying, 'God be merciful to me a sinner.' The manner of his death was just what might have been expected at the close of such a life. By its serenity and composure, it forcibly suggested to all who witnessed it, the language of the Psalmist, which may be applied to it with eminent propriety, 'Mark the perfect man, and behold the upright; for the end of that man is peace.' For nearly forty years he sustained the office of deacon, in the Independent church at Wrentham, with honour to himself and much advantage to those with whom he was joined in Christian fellowship; and his removal, while it has been unspeakable gain to himself, is to them a most severe and afflictive stroke. O that it may effectually enforce on them, the whole congregation, and all his surviving friends, the solemn and important exhortation, 'Be not slothful, but followers of those, who through faith and patience inherit the promises!'

Review of Religious Publications.

An Account of the Natives of the Tonga Islands, in the South Pacific Ocean. *With an original Grammar and Vocabulary of their Language, compiled from the extensive communications of Mr. William Mariner, several Years resident in those Islands.* By John Martin, M. D. 2 vols. 8vo. Price 24s.

THE quick succession of this publication to one which was noticed in our number for last February (p. 61) naturally brings to mind remonstrances that were formerly made against 'everlasting descriptions of Otaheite.' Neither that island, nor Tongatabbu, nor any connected with them, can indeed present objects to European ambition; or to general commerce, otherwise than as affording temporary supplies of provisions; and these are not only precarious, but to be obtained with great danger, unless where *Missionaries* have acquired influence over the natives. The only means, therefore, to render the innumerable islands of the Pacific Ocean useful to the rest of the world, is to diffuse over them the knowledge of Christianity; and every friend to mankind ought to assist the benevolent efforts that are made for this purpose, under the encouragement which the blessing of God has given to them at Taheite, Eimeo, &c.

It is well known, that similar means were used for the benefit of those islanders, who are described, more fully than ever before, in the volumes now before us; and these demonstrate, in the strongest light, the evils which have resulted from their rejection of the gospel. That island, which is the only spot that has recently been stained by the blood of its Christian instructors, never ceased to be deluged by that of its miserable natives, throughout eleven years, of which the history is here recorded: and the only principal residents that appear to have been preserved, amidst such perils and distresses, in credit, or any degree of prosperity, were precisely those *two* chiefs, who, alone, had been steadfast friends to the *Missionaries*. Vaiajee, son of the late Duatonga Fafeine, remained, at the close of this narrative, the peaceful representative of a formerly revered and powerful dynasty: and at the same period, Atta had acquired the sovereignty of Aheefo, in which he was ably supported against the hostile chiefs of several other independent districts, into which Tongatabbu had been divided. We conclude, that his authority must since have become not only well-established, but considerably more extended; because he earnestly entreated the late Mr. Shelley to obtain a renewal of the Mission at that island, although he had urged and enabled the surviving Missionaries to escape from it, when it was no longer in his power to insure their safety.

We hope that so wise, and so friendly an invitation, will not be rejected; although his island has lost (probably for ever) that connection with, and that pre-eminence over, all the others, which originally engaged the attention of the Missionary Society. We *expected*, from the state in which Mr. Veeson left these islands, so long since as 1801, that they would become distributed into *three* independent governments; and this appears now to have been completely effected: but we did *not* expect, that one of these states, the northern group of islands called VAVAO, would have set the first example to the world of the *abolition of* WAR! To the shame (may it tend to the profit!) of Christendom, a few thousands of heathens, occupying a spot inferior to the Isle of Wight, surrounded by many smaller islands, have *resolved, that war shall cease*. Their young king, who acceded in 1810, himself possessing uncommon talents, and advised by a sagacious and experienced uncle, has zealously enforced so desirable a purpose, and appears likely to accomplish it in his limited territory; having rejected far more extensive dominions, purely to avoid being involved in hostilities; rendered his country too formidable to be attacked; and adopted the most rigid precautions against all intercourse with 'people that delight in war.' He is no less intent upon the diligent employment of his subjects, of all classes, in cultivation, and in every mechanical art that can be useful to them: and he entreated, with

tears, to be brought to England, that he might acquire, and transfer to them European science; of which he had obtained only sufficient ideas, to excite his admiration and insatiable desire. He wished, therefore, to have committed the government to his uncle, till he could be suitably qualified to resume it.

(To be concluded in our next.)*

The Churchman dissuaded from becoming a Member of the Bible Society, &c. *A Sermon, preached at Bridgwater, before the District Committee of the Society for promoting Christian Knowledge, Sept. 6, 1816.* By John Matthew, M. A. *Published at the request of the Committee*, 1817.

THIS discourse is of a kind that can discredit only the cause which it is designed to promote. It represents the sacred scriptures to be obscure; their obscurity to render them a fitter *discovery* of the will of God; the prayer-book to be the best *exposition* of this obscurity; and the *Bible* Society to consist of infidels and heretics. He tells his reverend brethren, that 'every true spiritual member of the church believes, that he was pardoned, justified, sanctified, and glorified,' at his *baptism* (p. 10); that the hostility of no sectary 'against that establishment, from whose honours and emoluments he is utterly *excluded*, can by *any* consideration, *for a moment*, be suspended,' (p. 18); that their '*own* Society will supply them with bibles in *countless myriads!*' (p. 21); and, finally, that 'the agent of *this* (the British and Foreign) Society, *cannot, must not, dares not*, assure the poor Hindoo, Moor, &c. that the volume which he bestows, is the *word of God*,' for fear of 'offending some of his employers.' (p. 22.)

Mr. M. evidently supposes every body as fearful as he is. He *dares not* attend a public meeting, where he should see some, 'easily distinguished from the rest by a most singular exterior, and by manners and conversation of at least equal singularity,' (p. 10); and he *dares* not circulate the Scriptures 'in *some* languages, the very names of which are not a little *strange* to European ears,' (p. 22). We can assure Mr. M. that at no meeting of the Bible Society we ever saw any thing so singular, or heard any thing so strange, as his sermon to the District Committee at Bridgwater. It is 'most respectfully inscribed to the Right Reverend the Lord Bishop of Bath and Wells, president, and to the other members, &c.' Much good may it do them!

Pastoral Letters on Nonconformity: *addressed to a Young Member of a Society of Protestant Dissenters. Price 3s. 6d.*

WHEN we have occasion to introduce to the notice of our readers, a work relating to the differences which subsist among real Christians, we wish always to recollect the spirit in which this Magazine was commenced, and the determination of its first conductors to avoid all 'personality and acrimonious reflections on any sect of professing Christians,' and 'to diffuse liberal sentiments, wherever the providence of God may direct this little confluence of Christian doctrine and catholicism to wind its peaceful course.'†

In perfect consistence with this profession, we think we may notice the 'Pastoral Letters,' which, though on a subject controverted among pious men of evangelical principles, is conducted with so much Christian candour as not to afford, we think, any reasonable ground of offence even to those who do not concur in the author's sentiments.

In reviewing this volume, we shall do little more than give a brief analysis of its contents.

In the INTRODUCTION, the author observes, that for some years past the Dissenters seem to have lost sight of the genuine reasons of Nonconformity; that the liberal spirit of the times had encouraged coalition among Christians in their benevolent efforts. But while this has been attended with some favourable effects, he apprehends, that both ministers and parents have been too inattentive to the order and discipline of the Church. In consequence of which, many Dissenters have been attached to the established Church, not from inquiry and conviction, but from an opinion, hastily assumed, that the subject is left at large in the New Tes-

* In our Mag. for June, p. 219. col. 1, line 20, read Lapponese, Femnite, and Esthonic.

† Preface to the 1st Number of the Evangelical Magazine, July 1793.

lament, and that no importance is attached to it. This spirit of indifference, strengthened by secondary considerations of worldly profit and reputation, has induced some to desert the principles of their fathers, and to fall in with the form of religion patronized by the state. The writer was therefore induced to compose these familiar letters, in order to awaken the attention of young persons particularly, to a subject which probably they have never seriously considered.

Letter 1. refers to the institution of Bible Associations and other benignant effects, especially in promoting a liberal spirit and friendly intercourse between Churchmen and Dissenters. That *occasional conformity* is also commended, which, without any compromise of principle, leads both parties to unite at times in their public worship: but, the author conceives, that among different classes of Christians, there has been a neglect of the distinguishing principles of each, and young people have yielded to the bias of taste and inclination, without pausing to inquire, 'What say the Scriptures?'

In letter 2, the writer endeavours to impress on the mind of his correspondent, a conviction that inquiry is of importance; and, that it is the duty of every Christian to endeavour to arrive at a settled judgment, in reference to the form and order and discipline of his church.

Letter 3. directs to the examination of the New Testament, and particularly to the Acts of the apostles, as containing the principles, precepts, and precedents which form the outlines of church-government, and which he supposes are more applicable to the Dissenting Societies than to the Established Church.

In the 4th letter, the author expostulates with his young friend, who theoretically approves the principles of nonconformist churches, yet inclines to the established church on account of his partiality to the good Rector; but the writer pleads, that by *frequenting* either, he practically says, 'I belong to the Church,' and that mere preference to a particular preacher, without regard to principle, is not a sufficient ground of profession. He then asks, whether or not the constitution of the Church of England is analogous to what we meet meet with in the Bible, referring particularly to its officers, Archbishops, Deans, Canons, Prebendaries, Chancellors, &c. whether the authority it presumes be scriptural or not; and whether the New Testament, or the law of the land, is to form our views of discipline and worship?

Letter 5. refers to the administration of the Lord's Supper. The scriptural account of its institution is compared with the order of the Church of England. 'The posture of receiving is a small circumstance compared with the design of the ordinance; yet it is better to conform to the primitive mode, than to deviate from it. Now it is expressly stated (Matt. xxvi. 20) 'He sat down with the twelve,' but the Rubric directs that all shall receive it kneeling. He also objects to the admission of improper persons, as rendering the ordinance not 'the communion of saints,' as it was intended to be. But we must defer the remaining part of the volume until next month.

Spiritual Gleanings: *or Select Essays with Scriptural Mottoes.* By Mary Grafton. *2d Edition with Additions, in two Volumes.* 8vo. 12*s.*

We always feel happy on meeting a sensible and pious lady, either with, or without a *veil.* Miss Grafton has now unveiled herself. She published her first volume anonymously, nine years since: and she modestly observes, that 'the reader of discernment might soon discover, that they were the essays of a *noviciate*—novice, we presume—in literature and religion; written primarily in the school of that beneficent Saviour, who condescends 'to give power to the faint,' and has promised to bless the 'hand of the diligent.' 'If any hope of usefulness is attached to the re-publication, it is founded upon the desire of assisting the mind during that interesting period, when the shadows of moral darkness are dispersing, and the light rises in obscurity. In this season of inquiry and untried feeling, this feeble effort, which again solicits notice, has been found useful.'

The faithful, and yet favourable report we gave of the first volume,* will apply, with but a slight variation of remark, to the whole work. Deprecating critical investigation, and inviting us to cast a mantle of love over manifold and sensibly felt imperfections, we

* Vide vol. 16, p. 307.

shall soon dismiss this good lady's work from our hands. She has, we perceive, benefitted by some of our former friendly hints: and, therefore, in the event of another edition, we may just further suggest, that a judicious revision would shorten some of the essays with good effect; and by polishing or rejecting some of the metaphors, and occasionally substituting a plainer term for a fine one, it would benefit the work, and it might then be admitted even into 'the hallowed seclusion of the full-grown Christian.' Yet the general excellencies of these volumes are such as will suit—and we have witnessed this effect—the earnest feeling of the inquiring, or the deeper meditations of the contemplative and retired believer. And to such persons we can cheerfully consign the work for its devotional and practical tendency.

Let a short extract suffice:—'How desirable is it to cultivate the seeming contrarieties of the Christian character! to emulate the noble spirit of religion, united with its meekness; to mingle its grandeur with its humiliations, its heroism with its simplicity; to glory in the cross, while we strive for the crown; to mix the spirit of sacrificial severity with the lowliness of passiveness; to rely upon the vicarious sacrifice, and imputed righteousness of Christ, yet adorn the doctrine of God our Saviour in all things—so urging the spirit of that text, 'Work out your salvation with fear and trembling,' that the commandments may appear as precious as the promises, and faith desire the healing streams of redeeming blood!'

In this unfinished sentence, as in many others, while the sentiment is happily conceived, the construction is faulty, and it *hobbles* out to a feeble termination. But adorned as we are with a mantle of love, we cannot, we will not, abash an unpresuming and pious lady with one more kind remark! 'She has done what she could,' and we hope it will be attended with much of the Divine blessing.

Memoirs and Remains of the late Rev. Charles Buck. By John Styles, D. D. 12mo. *Price 5s.*

It cannot but be highly gratifying to the numerous friends of the late Mr. Buck, to possess this ample memorial of his piety and talents. It contains copious extracts from his diary, and interesting letters to his friends, interspersed with various observations, explanatory and illustrative of his character and works.

The principal contents are—Introduction. Chap. I. From his birth to his entering upon a course of study at Hoxton Academy. Chap. II. From that period to his settlement at Sheerness. Chap. III. From thence to his removal to Hackney. Chap. IV. His settlement there—removal to London—various labours, publications, and death. The conclusion, which contains a delineation of his character, is taken from the funeral discourse preached by the Rev. Matthew Wilks, who was well qualified to do him justice.

In the Preface, the author apologizes for the delay of the publication, (occasioned by long protracted domestic affliction) and expresses a hope, in which we most sincerely unite, that the delay may not prove injurious to the family for whose benefit it is intended.

We concur with the writer in judging, that 'the life of an eminently pious man, faithfully written, can never be out of date: the interest which it excites is neither local nor temporary. Recollections of such a man as Charles Buck will be always most grateful to his friends, and instructive to the world; especially to the rising ministry. By permanent memorials of the great and good we retain their examples, after the individuals themselves have entered upon their reward. A work of this nature takes its station in the moral heavens, and according to its magnitude and lustre, contributes its proportion of that light which guides and allures the Christian to his immortal destiny.'

We feel a satisfaction in this work having been committed to such able hands as those of Dr. Styles, and rejoice in hoping, that it will prove both acceptable and useful to the religious world. The benevolent reader will enjoy satisfaction from the reflecting that, while he is deriving mental pleasure and profit from the perusal of this volume, he is contributing, in some degree, to the support and comfort of the bereaved family, in whose welfare the friends of Mr. Buck cannot but feel themselves interested.

A Treatise touching 'The Libertie of a Christian,' *written in Latin by* Dr. Martyne Luther, *and Translated into English, by* J. Bell, 1579. *New Ed.* By W. B. Collyer, D.D. 12mo. *2s. 6d.*

'WHATEVER fell from the pen of Luther (says Dr. C.) must, to a certain extent, be interesting;' and this is thought to be the more so, at the present moment, on account of the late opposition of the Pope and his agents to the Scriptures; which proves, as the Editor remarks, that 'notwithstanding the march of ages, the increased light of knowledge, and the liberal temper of the times since Luther wrote—*Popery is always the same.*' The Doctrine of Justification forms the chief topic of this, as of most of this reformer's writings, and is ably defended, notwithstanding the misapplication of some particular texts: but the most curious part of the work is Luther's introductory Epistle to Pope, Leo. X. to whom he recommends the present Treatise: there are two other Dedications, one from the Translator to 'Anne, Countesse of Warwicke,' and the other from the present Editor to H. R. H. the Duke of Sussex.

LITERARY NOTICES.

PREPARING for Publication, in Two large Vols. 8vo. illustrated with maps, "*An Introduction to the Critical Study and Knowledge of the Holy Scriptures,*" in 3 parts, by Mr. T. H. HORNE.—PART I. will contain a View of the Geography of Palestine, and of the Political, Religious, Moral, and Civil State of the Jews; illustrating the principal Events recorded in the Bible.—PART II. A copious investigation of the Principles of Scripture-Interpretation, and their Application to the various parts of the Sacred Writings.—PART III. The Analysis of the Bible; including an Account of the Canon of Scripture, together with Critical Prefaces, and Synopses to each Book upon an improved plan.—An Appendix will be subjoined, containing an Account of the Principal MSS. and Editions of the Old and New Testament—Various Readings—Hebraisms—A Dictionary of the Symbolical Language of Scripture—Lists of Commentators and Critics, with Chronological and other useful Tables.

Mr. Snelgar, of Hampstead, is printing a New Edition of Mr. Hervey's Four Discourses on the Divinity of Christ.

Preparing for Publication, a small vol. entitled—*Plurality of Worlds,* or Remarks, Critical and Philosophical, in Letters to a Friend, occasioned by Dr. Chalmers's Discourses on the Christian Revelation, in connection with the Modern Astronomy.

SELECT LIST.

The Beauty and Glory of the Primitive Church. A Sermon delivered at the Monthly Meeting, Salters' Hall, June 5, by the Rev. G. Burder. 8vo. 1s.

An Enquiry into the Abuses of Chartered Schools in Ireland. With Remarks upon the Education of the Lower Classes in that Country. 8vo. 7s.

Christian Sonnets: or Stanzas on the names and titles of Christ. By J. D. Causton. Royal 12mo. 2s. 6d. boards.

All the Elect Children of God contemplated as Members of one Body, &c. By R. H. Carne, A. B. 2s. 6d. boards.

A Dissertation on the Atonement. By the Rev. G. Stevenson, Minister at Ayr. 12mo.

The Bible Class Book; or Scripture Readings for every Day in the Year, adapted to the Use of Schools and Families. 6s. bound.

A Sermon at Christ's Church, before the Prayer Book and Homily Society. By the Rev. R. P. Beachcroft, M. A. with the Report, &c. 1s. 6d.

Admonitory Essays on Nature—the Horse—and the Unfeeling Driver. By the Author of Essays on the Migration of Swallows. 12mo.

The Triumph of Faith. A Sermon occasioned by the Death of Mr. J. Grieve. By Rev. J. Kello, Bethnal Green. 8vo. 1s.

Correspondence between a Mother and Daughters at School. By Mrs. Taylor and Jane Taylor. 12mo. 5s. bds.

Sunday Evening Conversations for the Use of Children. By a Mother.

Report of the Newcastle Religious Tract Society. 8vo.

Fifth Report of the Church of England Tract Society, 12mo.

Dissertation on the Primary Objects of Idolatrous Worship. 2s. 6d.

The Churchman Upheld in his Support of the Bible Society; or, Remarks, addressed to a Friend, on Two Sermons, recently published, by the Rev. J. Matthew, A. M. By one of the Secretaries of the County of Somerset Auxiliary Bible Society. 1s. 6d.

The Beneficial Effects of the Christian Temper on Domestic Happiness. 12mo. 3s. 6d.

Prophecy accomplished, and the Salvation of the Heathen promoted, a Circular Letter, &c. 2d.

Proceedings at the Formation of the Wolverhampton Auxiliary Bible Society. 8vo.

Concluding Facts and Evidences on Baptism. By the Editor of Calmet's Dictionary, &c. 1s.

Religious Intelligence.

FOREIGN.

AMERICA.

We have just received a copy of the First Annual Report of the American Bible Society, presented May 8, 1817, and rejoice to find that it is increasing in magnitude and usefulness. It appears that about 85 Societies, in existence previous to the formation of the National Society, have become Auxiliary.

A Society has been established in Philadelphia, called The Religious Historical Society. At their late Anniversary, a discourse was delivered by the Rev. Dr. Wylie, on the design of the Institution, the nature and application of history, and the great importance of preserving authentic documents to facilitate the inquiries of ecclesiastical historians.

Rev. E. S. Ely, corresponding Secretary, briefly states some interesting information respecting the distribution of the Sacred Scriptures in South America, and also of the present state of society in France; and adverting to the advantages which would result to the community in future ages, from the organization of this Institution, for the collection and transmission to posterity of facts universally interesting to mankind.

Dr. Brodhead, President, opened, and Dr. Janeway, the Vice-president, concluded the meeting with prayer.

NEW YORK SUNDAY SCHOOLS.

It is but lately that Sunday Schools have commenced in America, but the design was prosecuted with so much vigour, that in less than a year Schools were established in New York, containing 5000 children: most of them were in a deplorable state of ignorance, indigence, and vice. Their improvement has been rapid and surprising, affording a noble reward to about 500 gentlemen and ladies who are active in their instruction.

The First Report of the New York Sunday School Union, mentions the establishment of Sunday Schools in Salem, Charlestown, Boston, Philadelphia, and many other places.

Several parishes in Ohio, held a meeting of delegates at Windsor, (April 2d) with a view of forming a Diocesan Constitution, in union with the Protestant Episcopal Church in the United States.

From the Fifth Annual Report of the Theological Seminary, at Princeton, in New Jersey, it appears, that there are nearly fifty students, whose progress gave entire satisfaction to the Board.

The ladies who form the Female Societies for the support of necessitous students, have raised the sum of 2263 dollars, by which sixteen students have been supported in whole or in part.

The Theological Seminary has been in operation about five years: 44 students have been licensed to preach the Gospel; 20 are settled pastors; and 19 have been, or are now, engaged in Missionary appointments.

EDICT OF THE HUNGARIAN GOVERNMENT AGAINST BIBLE SOCIETIES.

In two former Numbers we inserted two recent Bulls of the present Pope (alias *His Holiness)* against Bible Societies; we now present our readers with another public official paper, by the government of Hungary, to the same effect.

'Considering that the London Bible Association has caused the establishment of several affiliated Societies, particularly in Germany, and that several such Associations in the Imperial Hereditary Dominions, particularly among the Protestants, have more intimate connexion in view; his Sacred Majesty has been graciously pleased to ordain, that care be taken that printed copies of the Bible *be not circulated gratis, nor at a low price*, by such foreign Associations and Societies in His Majesty's Hereditary Dominions, nor the establishment of a Bible Association allowed. For the rest, His Sacred Majesty is graciously pleased to allow the trade with Bibles, as with all other books, by booksellers, according to the ordinances published on this subject.

'Given at Buda the 23d of Dec. 1816.'

LONDON.

BRITISH AND FOREIGN BIBLE SOCIETY.

(Concluded from p. 283.)

The Rev. Mr. Watson (Minister in the Methodist Connexion), after some prefatory remarks on the merits of the Committee, spoke as follows:—

'My Lord, the Report and the addresses which we have heard this day, have turned our attention to the Russian Empire; and delightful are the views which are there presented to us. We cannot listen to such statements, without anticipating, from the circulation of the Scriptures in the Greek church, the revival of religion there in all its purity: and whoever considers the geographical positions of the Russian Empire, its rising greatness, its political influence, and the character of its Sovereign, must contemplate such a revival of pure religion, as the certain harbinger of the moral renovation of the world. To merely Pagan countries we send both Bibles and Missionaries; but where Christianity exists, though in decay, the Bible may be sufficient. The circulation of the Scriptures alone, may raise and restore the Greek church;—the frame of the temple still stands, and the Bible will rekindle the fire upon its altars—an order of Christian ministers exists, though many of them are comparatively dead; but, like the witnesses in the Apocalypse, when the spirit of truth shall enter into them, 'they shall stand upon their feet and prophesy.'

'The circulation of the Scriptures in the Latin church, produced our own glorious Reformation, and gave us Protestantism, with all its blessings. And we may look forward to the same results in the Greek church, with this interesting difference, that the opposition made to the circulation of the Scriptures in the Latin church, produced an angry schism; but, encouraged as Bible Societies are in the Greek church, the free diffusion of divine truth will re-animate the body, and yet, probably, preserve its unity. This, my Lord, is a cheering consideration. Our Reformation dawned upon us with lucid glare; all our Protestant churches had their birth amidst the convulsions of political elements, and their cradle was rocked by storms; but in Russia we have the prospect of change without convulsion, of the good without the evil;—its reformation approaches like a soft and beauteous sun-rise, shedding rays equally welcome on the cottages of Siberia, and the palaces of the northern Cæsar.'

The Thanks to the Treasurer were moved by the Rev. Dr. Thorpe; and seconded by Major General Macaulay.

Dr. Thorpe, after briefly observing, that the Resolution which he had to move, required nothing from him to recommend it, said,

'I am happy to be able to state, that the Hibernian Bible Society continues to prosper. The last year has been with us as it has been here—a season of unexampled pressure; yet, notwithstanding this, there has been but a very slight defalcation in our funds; and as you have heard from the Report, we have issued 12,000 copies of the Scriptures more than in the preceding year; in that, our delivery was only 22,000 copies; and in this, it has amounted to nearly 35,000. This circumstance, my Lord, will, I trust, be admitted to show that the lower classes of Ireland have looked under their distress for support and consolation to that source where no one ever looked in vain. I have also the pleasure to state, that the desire for the Scriptures increases among all ranks and denominations of persons in Ireland. I attribute this partly to the pains taken to educate the lower classes.

'My Lord, I am happy to be able to say that the desire for the Scriptures increases among the Roman Catholic part of our population; that Roman Catholic children in every part of the country have the Scriptures in their hands, and that no interest employed to prevent their reading the Scriptures has been able to avail.

'A poor man, nearly ninety-seven years of age, arrived lately at Sligo in quest of a Testament in large print. 'I have,' said the inquiring pauper, 'lived 96 years without seeing, or even hearing of such a book, and, now that I am on the brink of the grave, I wish to learn how I may be happy beyond it.' This is not a solitary instance: multitudes in Ireland (as I stated before) have never seen the word of God: multitudes in Ireland have never even seen or heard that the Bible is the word of God.'

John Thornton, Esq. Treasurer.

'My Lord and Gentlemen,

'I cannot but express to you my very grateful thanks for the honour you have done me in again electing me your Treasurer. At the same time I cannot but observe, that your thanks have in no case been more unnecessarily bestowed than on myself on this occasion. I can assure you the pleasure of the office amply compensates me for all the labours I have in it.

'My Lord, it is a satisfaction to me to be able to state to this Society, that the aggregate amount of subscriptions and donations within the last year has not been less than 62,286*l.*; the difference between the receipts this year and the last is only 646*l.* The expenditure of the last year has exceeded the income to the amount of 5000*l.* The Society is a spendthrift Society. We have no fund to which we can apply in case of emergency. I hope God will continue to bless us

in our funds, as he has hitherto blessed our exertions.'

The Bishop of Norwich moved Thanks to the Secretaries.

'My Lord and Gentlemen,

'In addressing you, probably for the last time, considering the advanced age of life at which I have arrived, permit me, before I proceed to make the motion in my hand, to express the heart-felt satisfaction which I experience, in meeting so many excellent men, of all religious persuasions, who, laying aside every minor consideration, have the wisdom to perceive, and the piety to feel, that union of heart is far more important than uniformity of sentiment, to promoting the pious object of this glorious Institution. To the Dissenters from the Established Church, I am happy to have this opportunity of declaring the great obligations we are all under, for their unabated exertions in this labour of love; and, permit me to say, that we are no less indebted to the Members of the Established Church, for their assistance; undeterred by the silly or malevolent aspersions of indifference to the Establishment.'

The Rev. Edward Burn.

'My Lord, I rise, with feelings of pleasure, to second the motion of the Right Rev. and venerable Prelate. It is not, my Lord, from report only that I have been enabled to estimate their worth—it has been my privilege, on various occasions, personally to witness the ability with which they have represented your Society, and the happy and successful manner in which they have diffused, through several of your Auxiliaries, the spirit that animates this glorious Institution.

'Your Society, my Lord, has realized what no scheme of comprehension, no legislative enactment, hitherto brought forward in this country, has been able to accomplish:—it has actually established, within the British Empire, an ACT OF UNIFORMITY! And it is delightful to see the Episcopalian, the Presbyter, the Independent, the respectable representatives of other denominations, on the bare statement of your plan, without pain or penalty, and even, I may say, without reasoning, flocking to your standard, and offering themselves willingly in aid of your glorious design!'

The Rev. Dr. Steinkopff.

'My Lord and Gentlemen,

'I cannot help feeling solicitude and pain, when I recollect that at the Thirteenth Anniversary of this Institution, I am for the first time unaccompanied by my friend Mr. Owen; still I trusted that my other excellent colleague, Mr. Hughes, would have relieved me from the necessity of appearing before you: in this I have been disappointed, a violent cold preventing him from speaking on this occasion. His importunity has prevailed upon me to break the silence which it was my wish and purpose to maintain.

'It would be unpardonable in me to detain you long; but when I consider the consolation Mr. Owen will derive from the kind sympathy excited here in his behalf, and the delight which has pervaded the Assembly, it would not have been right in me to shrink back from expressing my feelings. I esteem it my greatest privilege to labour in this cause; and though sometimes these hands have trembled, and this heart has failed, and many an apprehensive thought has crossed my mind, that soon this body might perhaps sink under the accumulation of burthens, yet, to spend and be spent in such a service, is in my account the highest honour that can be bestowed upon mortal man.'

Thanks to the Presbyteries in Scotland, Renfrew, Glasgow, &c. were moved by the Bishop of Cloyne, in the following manner:

'My Lord and Gentlemen,

'I rise, as a Bishop of the Established Church, with gratitude to make this motion. The severe cold under which I labour, will prevent my attempting to do justice to it by any remarks which I might feel disposed to offer: nor would it be easy to do justice to it; for, not to mention what is due to the other parties concerned in it, if I were to name a body of persons who have assisted us most, it would be the Reverend Presbytery of Glasgow.'

The Rev. John Paterson.

'My Lord and Gentlemen,

'Three years have elapsed, since, in company with my friend Mr. Pinkerton, I had an opportunity of attending one of the Anniversaries of the British and Foreign Bible Society. Since that time, as your Lordship knows, we have been employed in promoting the cause of the Society on the continent of Europe, and particularly in the extensive empire of Russia. What we then stated, as to the progress of the cause in the North, seemed to awaken universal attention; but the work was then only in its commencement. The foundation had, indeed, been successfully laid, and such advances had been made, as to excite the warmest hopes as to the future grandeur and glory of the rising superstructure. But the progress since made far exceeds our most sanguine expectations.

'My Lord, On a moderate calculation, not fewer than Fifteen Millions of copies of the Scriptures will be required, before every family in the North of Europe is furnished with one copy of the divine volume; and, after this statement, can it any longer be doubted, whether Bible Societies were necessary, or whether any other plan could have been devised to meet the exigency of the case?

'It is gratifying, to be able to assert, that the desire to possess the Scriptures in the North of Europe, grows exceedingly. Previously to the institution of Bible Societies, this desire was, in a manner, dormant; 2000 copies were sufficient to supply the annual demand for the Scriptures throughout the whole of the North; now 200,000 copies would not suffice.

'But, my Lord, it is impossible, in alluding to this part of my subject, not to mention the liberality of that most benevolent Monarch, the Emperor of Russia, and what he has done for the advancement of the Russian Bible Society. In addition to his annual subscription of 10,000 Rubles, he has, during the last year, given the Society 30,000 Rubles, besides a magnificent house, and a portion of land taken from the imperial gardens: and he has declared, that if money or hands are wanting to carry on the great objects of the Society, he will furnish both. The exertions which are making in every country of the North, in order to meet the vast and increasing demands for copies of the Scriptures, are in proportion to the means they possess. Your time will not permit me to expatiate on this interesting part of the subject; permit me, therefore, merely to state, that the Russian Bible Society will, in the next month, have finished editions of the Scriptures in *sixteen* different languages: they are preparing them in *two more;* and when these are completed, they will have copies of the word of God to distribute in *twenty-nine* different languages. The measures at present taking to carry on this part of the work at St. Peterburg, are such as will enable the Society to print more than 100,000 copies of the sacred volume annually.

'The word of the Lord, which has gone out from St. Petersburg, has entered Persia: it has reached even to Ispahan and Shiraz; and, by means of its exertions, the immortal Martyn, though now dead, yet continues to preach the truths of the Gospel in that interesting country. The light of divine Revelation is rising even on Bucharest itself; and the New Testament is now read in that city in which the faithful Abdallah suffered martyrdom for his adherence to the truth it contains. Means are now using to effect an introduction of the word of eternal life into the populous empire of China; and, it is hoped, that, in a few years, a highway will be opened through Siberia into Chinese Tartary; and the Scriptures have free *course* from Irkutsk to Pekin.'

The right Hon. the President having left the Chair, a Resolution of Thanks for his Lordship's able conduct on the present occasion, was moved by the Right Hon. Admiral Lord Gambier, seconded by the Rev. Daniel Wilson, and carried unanimously.

PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY.

On Saturday, May 17, this Society met, agreeable to their annual custom, at the New London Tavern, Cheapside; the Right Hon. the Lord Mayor in the Chair.

His lordship opened the business of the day, by stating the great pleasure which he felt in meeting the present company, as he understood that their Society was not mixed up with any political object (which, as chief magistrate, he felt it his duty to avoid), but was founded on the broad principles of civil and religious liberty, in supporting which he conceived he maintained the authority of government, while he protected the privileges of the people: for no government certainly had any right to interfere with our religious principles or forms of worship.

Thos. Pellatt, Esq. read the minutes of the Committee for the last year, which detailed a number of facts that had called for the interference of the Society; but as they are referred to, in the resolutions adopted, we think it unnecessary to particularize them.

After the minutes were read, Jn. Wilks, Esq. the other Secretary of the Society, in a strain of powerful eloquence, commented on the various facts which had been referred to. With respect to the different prosecutions conducted by the Society, he thought it sufficient generally to mention the results rather than enter into the detail. The first case alluded to was, that of Midhurst, in Sussex, where the parties had pleaded guilty, apologized to the public, paid 42*l.* of the expenses, and entered into recognizances to keep the peace. But the riots at Abbots Ann, near Andover, which had been mentioned at their last annual meeting, presented a case of the most violent and atrocious outrage. The persecutors were masked and armed; in this disguise they assaulted and beat the minister and some of his congregation severely, and even dangerously, and bade defiance to all law and justice, conceiving themselves to be under the protection of the clergyman, and of his brother, who was Chairman of the Quarter Sessions: two or three and twenty of them had in consequence been sued in the Court of King's Bench, and the expenses had amounted to between 2 and 300*l.* They also, after a long course of prosecution, had at last been brought to confess their guilt, to ask pardon in the public prints, to pay 100*l.* towards the expenses of the prosecution, and to enter into recognizances to keep the peace; which result was effected by the interposition of one of the Judges of the Court of Common Pleas—and had at length been convinced, that this Society would not suffer the poor and defenceless to be persecuted by their most powerful or exalted enemies.

In the three cases of refusing burial which

had this year occurred, the respective clergymen had been taught, that their conduct in so doing subjected them to suspension and penalty, and in one case the minister had submitted to read the service over the corpse two months after it had been buried.

With respect to Sunday Tolls, the law had been accustomed to rank Dissenters with Episcopalians; and though attempts were continually made to alter the law by clauses in local acts of parliament, they had hitherto been detected and successfully resisted. To persons in London this might seem a trifling matter, but there are congregations in the country to whom the toll would amount to 30*l.* per annum.

The assessment of Chapels to the Poor-rates is an oppressive and litigious measure, to which, in more than twelve cases, the attention of the Society has been directed, and which was certainly unjust where the trustees, who are the persons to be assessed, have no beneficial interest in the concern; and the inquisitorial power which magistrates claim of interfering with their concerns, and even controlling their expense, and determining whether they were '*necessary*,' was, in many instances, worse than the sum assessed, and in principle yet more objectionable than the payment of the amount of assessments required. The case of Surrey Capel had been long litigated, and five or six times the promoters had been foiled; and though at last the magistrates determined it to be rateable, and it had been rated at 650*l.* yet the rate had not been enforced—the parish was decidedly hostile to its enforcement, and in the last assessment the chapel had been omitted. This case seemed therefore to be set at rest. But he wished ministers to understand, that, in point of law, all chapels were certainly rateable where any profit arose after the payment of the necessary expenses, including the requisite salaries of ministers and others employed.

As to Riots they had been numerous. Another case of riot had occurred at Mendlesham, in Suffolk, where 50 persons were concerned in disturbing a Baptist Minister, and the magistrates, several of them being clergymen, refused to listen to any complaint. At Bracknell, in Berks; at Moorchelsea, near Maidstone; at a village near Tewkesbury, Baptist congregations had been also disturbed by such proceedings.

At Anstey, near Tisbury, in Wilts, Mr. Hopkins, late of Christ Church, had been persecuted in a way almost unprecedented. The persecutors, among whom were the curate of the parish, and the constable of the village, had not indeed come *into* the place to disturb the worship; but they had made such noises *without*, that it was impossible to carry it on—noises that might be heard for three miles; and yet the Magistrates refused to interfere, and dismissed the complainants. The parties had, however, been indicted for conspiracy, and remained to be tried at the next Assizes, the cause having been removed, by *certiorari*, from the Quarter Sessions into the Court of King's Bench.

In Wales, where there was much Christian simplicity, and honest zeal, they had met with great opposition, and many attempts to suppress their energy. At Pilwhelly, a clergyman thought he had found a law inflicting 100*l.* penalty on any Dissenter who should administer the Lord's Supper to his congregation, and so threatened, till he was better informed by the Secretaries of the Society.

At Tetbury, in Gloucestershire, a placard was stuck up to revive certain obsolete persecuting laws of the Stuarts, and threatening with heavy penalties all who omitted to attend their parish church. This was signed by the principal attorney of the place; but to counteract this, they had another placard stuck up by the side of the former, offering a reward of five guineas for discovering the author of this illegal libel.

At Portsmouth, a hand-bill was circulated, in which the Rev. R. Hill, was denounced by name as having reared the standard of insurrection and rebellion; and the Dissenters were charged generally with the rebellion of the 16th century, and with the like designing at present to overthrow both church and state.

Mr. W. would be very cautious of abusing the doctrine of a special providence; but a circumstance had occurred at Llanbrynfair, which he could not forbear to mention: A captain Evans had attempted to eject a congregation, who held of him their chapel, which he threatened to turn into a dog-kennel, and vowed to eradicate Methodism from the country. He went much farther: he said he had had a trial with the elect, and now he would have one with their God—and he knew if he got the better, he would send him to hell!—But alas! 'whoever hardened himself against God and prospered?' The same evening he spent his hours as usual at the Unicorn Inn, and going home soon after midnight, much intoxicated, he lost his way, fell into a pool, not more than two feet deep, and there most unhappily perished.

The audience had undoubtedly heard of the case of Mr. Wright, of Liverpool; and though the majority of the Committee differed widely from his theological opinions, they thought it their duty to protect his rights, *(applauses)* and he was glad to hear the present company thought with them

In this case, however, there were some circumstances, as to the place where he had preached, which made it not desirable further to dispute his conviction in a penalty of 20*s.* for preaching in an unregistered place; but contending, as the Committee did, that a place once registered is registered for ever, they pledge themselves to try the point whenever a fair opportunity shall offer: for if it were admitted that the application of a

registered place to secular purposes vitiates the registration, it would be necessary, in many cases, to procure a new certificate every week. On the point of blasphemy, the Committee could not interfere in a question of fact; but should any *dicta* be advanced to restrain liberty of conscience, and set aside the law of 1813, in favour of anti-trinitarian Dissenters, he (Mr. W.) should consider it as his duty, and as the duty of the Committee, to protect them.

In the county of Lancaster (and indeed in many other places) there had been discovered a strong disposition to raise difficulties in the registry of chapels; for which reason he always recommended registrations in the Archdeacon's Court. But in this county, the magistrates being called upon to license a house and barn, refused to license both, presuming to determine that one must be sufficient. They had also come to a determination to grant no licences without application through counsel; so that one, or perhaps two guineas, must be paid to counsel, merely to ask for that privilege which the law formerly allowed for sixpence, and for which the last act generously allows half-a-crown, and no more!

When the Catholic question was about to come under agitation, it had been whispered, that there was an intention to grant to Catholics those rights from which Protestant Dissenters were to be still debarred: that the former were to be emancipated, (as they called it) and Dissenters to be left under the inhibitions of the Corporation and Test Acts. With respect to those laws, he always considered them indefensible, oppressive, and unjust, and the test itself as highly improper, being a gross profanation of an important ordinance of Christianity.

In the conclusion of this animated and most impressive speech, (to which we feel our incapacity to do any tolerable justice,) Mr. W. alluded to the cases of the Hon. Mr. Noel, Mr. Kent, and Dr. Free's prosecution of an Hon. Baronet, for not attending his church, as specimens of the narrow and illiberal spirit of the times—another symptom of which he remarked in the exclusive principle of national schools, in opposition to 'schools for all.' He therefore warned the Committee not to sleep at their posts, but to be active and persevering like their enemies, who studied night and day to take every possible advantage of their ignorance or supineness.

With respect to their funds, he regretted to say that the expenses for the last four years had been more than double their receipts, which had so cramped their exertions, that they had been obliged to return to various applications the cold and frigid answer, that they did not come exactly within their laws. He was glad, however, to see a number of ladies in the room whose office it was to form the human character. It was to the female sex the Spartans were indebted for their glory: for they taught their sons never to shrink from danger, but always to receive their wounds in front. And though he (Mr. W.) deprecated the ferocious spirit of that people, yet intrepidity and courage, in the cause of civil and religious liberty might probably be inculcated on their children by Christian females, who would thus facilitate the progress of knowledge and of virtue, and become a blessing to the world.

The Lord Mayor being obliged to withdraw, Robt. Steven, Esq. the Treasurer, was unanimously called to the chair, and announced that he had just received a collection of 80*l.* from the Rev. R. Hill, and 25*l.* from a congregation of Calvinistic Methodists in North Wales.

The following Resolutions were then proposed, and unanimously adopted by the Meeting:—

'1. That the statement delivered to this Meeting, composed of members of the Established Church, and of Dissenters and Methodists, of the proceedings of the Committee of this Society during the past year, as to the exemption of Dissenters from tolls—as to refusals by ministers of the Established Church to inter children, who had not been episcopally baptized—as to the demand of poors-rates from congregations not liable to those demands—as to illegal and riotous disturbances of congregations assembled for worship—as to the rights of Dissenters to the repeal of the Test and Corporation Acts—as to the recent persecution of Mr. Wright, of Liverpool—and as to various cases of individual and public oppression, merits the very serious attention of all persons attached to religious liberty, and desirous to transmit, unimpaired, to their children, even those imperfect rights which their forefathers long and strenuously struggled to acquire.

'2. That the exertions which have been additionally demanded during the past year, and many notorious circumstances which have recently occurred, demonstrate that the maintenance and promotion of religious freedom, even in this country, and in this age, can alone be effected by the manly, but Christian avowal of those great principles on which that freedom must depend—by unabated vigilance—and by zeal and union proportionate to the dangers which seem to impend.

'3. That this Meeting learn, therefore, with extreme regret, that the useful and unavoidable expenditure of this Institution, during the three past years, has increased considerably and progressively, beyond the annual receipts—and especially as the contribution of 2*l.* required from each congregation, if general, would be at once so small and so abundant:—and that a Society which has afforded protection to persecuted and injured congregations, of all denominations, from the lakes of Cumberland to the mines

of Cornwall, and from the mountains of Wales to the shores of Suffolk, merits, and should receive, more regular, most cheerful, and universal support.

'4. That interested as this Meeting must be in the exemption of places of religious worship from parochial assessment, their satisfaction is proportionately great, that as to Surry Chapel no payment of such rates have ever been enforced—and that even assurances have been finally obtained, that attempts to enforce such rates shall not be renewed—and that this Meeting congratulate the Rev. R. Hill on the success which has apparently attended his perseverance and zeal—acknowledge the liberal collection of 80*l.* which he has presented to the Committee—and applaud the Committee for the assistance which to Mr. Hill they have continued wisely to afford.

'5. That the Committee for the past year merit sincere acknowledgments for the prudence—promptitude—and energy which they have manifested to all the various matters that have required their assistance or advice.

'6. That the London Committee for the succeeding year consists of the Treasurer, Secretaries, and of the following thirty ministers and laymen in equal proportions: Rev. Jos. Brooksbank, R. Bowden, Wm. Bateman, Peter Bateman, J. B. Brown, W. B. Collyer, D. D. Geo. Collison, Thos. Cloutt, Jas. Emerson, Jas. Esdaile, Alex. Fletcher, Jos. Hughes, Row. Hill, Col. Handfield, Evan J. Jones, T. Jackson, Sam. Mills, J. O. Oldham, W. F. Platt, Jas. Pritt, Jno. Townsend, Wm. Townsend, Jas. Upton, Matt. Wilks, Mk. Wilks, Thos. Wontner, Jos. Watson, Thos. Walker, Thos. Wilson, Jas. Young.

'7. That the acknowledgments of this Meeting be presented to Rob. Steven, Esq. their Treasurer, and that he be requested to continue in that situation his useful assistance to this Society.

'8. That to Thos. Pellatt, Esq. and Jno. Wilks, Esq. the judicious, indefatigable, and disinterested Secretaries of this Institution, this Meeting also renew, with pleasure, their sincerest thanks, and invite, with anxiety and affection, the continuance of their meritorious exertions.

'9. That this Meeting cannot separate without expressing and recording their real pleasure, at the kindness and attention of the Right Hon. Matthew Wood, twice Lord Mayor of London, in attending and presiding upon this occasion, nor without assuring him of their gratitude and respect for the additional proof which he has thereby afforded, of his attachment to religious liberty, and of his knowledge, that social happiness and real piety will be best promoted, by the constant protection of these rights of conscience, which cannot be too highly estimated, nor too firmly maintained.'

These Resolutions were moved and seconded, with many interesting observations, by the following Gentlemen: Rev. Messrs. Matt. and Mk. Wilks, Griffin, Dr. Bogue, Chaplin, Cloutt, Jackson, Row. Hill, Dr. Styles, Elias, Eccles, Craig, Dunn, Hunt, Platt, Waugh, and J. W. Walmsley, Esq. of Manchester; and the Meeting separated, with new pledges of support from many of the gentlemen present. All communications to be addressed to the Secretaries, T. Pellatt, Esq. of Ironmongers' Hall, Fenchurch Street; and Jno. Wilks, Esq. of Finsbury Place; or to the Treasurer, R. Steven, Esq. Thames Street.

FOURTH ANNIVERSARY OF THE RUSSIAN BIBLE SOCIETY.

From the Rev. Ebenezer Henderson, to the Committee of the British and Foreign Bible Society.

Bible Society's House,
St. Petersburg, June 8, 1817.

'YESTERDAY was celebrated the *Fourth* Anniversary of the Russian Bible Society. Notwithstanding the unfavourable state of the weather, and the inconvenient situation of the Taurian palace, (in one of the magnificent halls of which the Meeting was held) it was computed to have been nearly three times more numerously attended than it was last year. The hall and adjoining room were quite crowded, and presented to the view of the Christian philanthropist a scene of the most interesting and animating nature. Many of the most distinguished personages, both in church and state, honoured the Meeting with their presence. I was peculiarly struck with the sight of a group of graduated monks and professors from the Newsky Monastery; and of a number of military officers, high in rank, who appeared in another direction. Representatives of most of the nations for whom we are preparing editions of the Sacred Scriptures; such as, Russians, Armenians, Georgians, Greeks, Moldavians, Finns, Poles, Esthonians, Livonians, Germans, and French, were assembled to take a part in the ceremony, and listen to the interesting details of the publication of the word of God in their respective languages. Among others, I observed two learned Russians, who have spent fifteen years at the academy in Pekin, and are masters of the Chinese and Mandshur languages. The scene naturally led my mind to that beautiful passage in the

Prophet Isaiah: 'Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. Behold, these come from far; and, lo, these from the North and the West; and these from the land of Sinim!' May we not confidently cherish the hope, that, by the blessing of God on the progressive efforts of Bible and Missionary Societies, Zion will, ere long, see this prophecy fully accomplished? Already have we beheld a little one become a thousand, and a small one a strong nation: yea, and we may add: 'The Lord hath hastened it in his time.'

'At half-past eleven o'clock, our Noble President took the Chair, supported, on the right, by the Archbishops, Michael and Seraphim, and the Minister of the Interior; and, on the left, by the Roman Catholic Metropolitan Sestrensevich Bogush. The Prince opened the business of the day in a truly excellent and appropriate speech of considerable length; after which, His Excellency, Mr. Papoff, came forward and read the Report, which was listened to with the most profound silence, by the numerous assembly. I know that you have perused the former Reports of the Russian Bible Society with the deepest interest; and, I have had an opportunity of remarking, with what eagerness they have been read in different countries of Europe; but I will venture to predict, that, when this document is published, all will allow that it far surpasses any of the preceding, in the richness of its matter, the magnitude and importance of the subjects it developes, and the genuine spirit of Christianity, which it breathes throughout. It concludes with a solemn prayer, which made a powerful impression on the auditory, and called forth overflowing ejaculations, to the Author of every good and perfect gift, for the continuance of his blessing on the Institution. It is absolutely impossible for me to describe to you the sensation which pervaded the whole Assembly, on the conclusion of this most interesting record. Their attention, which had been irresistibly arrested, for upwards of an hour, was now relieved, and gave way to expressions of the most laudable enthusiasm in the best of causes. Each turned to his neighbour with smiles of joy and marks of admiration; and, from one end of the hall to the other, but one sentiment seemed to be uttered: 'What hath God wrought!'

'You will recollect the very important Resolution passed at the Second Meeting of the Committee of the Russian Bible Society, purporting, that they should not consider themselves to have attained the object of their Institution, till they had provided with a Bible, every family, and, if possible, every individual, in the Russian empire. With what ardour they are pushing forward to the attainment of this object, and accelerating the complete redemption of their pledge, will be seen, when it is stated, that, from the establishment of the Society to the present time, its Committee have either published, or engaged in publishing, no fewer than *forty-three* editions of the sacred Scriptures, in *seventeen* different languages, forming a grand total of 196,000 copies.

'The number of Bibles and Testaments, issued in the course of the year, amounts to 19,431 copies, which is only about 500 copies fewer than were issued the three former years put together. The expenditures are nearly in the same proportion.

HOXTON ACADEMY.

The Anniversary of this Institution was held on Wednesday and Thursday the 2d and 3d of July. On Wednesday morning the Students underwent the usual examination as to their attainments in useful literature at the Academy House before a number of Ministers, the Rev. J. Atkinson, of Epsom, in the Chair. Select portions, in Hebrew, were read from several parts of the Old Testament; in Greek, from Xenophon, Homer, and Demosthenes; in Latin, from Horace, Livy, &c. Several essays were read on subjects connected with The Philosophy of the Human Mind, and Biblical Criticism, and some Mathematical Problems were solved. In the evening, three of the senior Students delivered discourses in the adjoining Chapel, before a very numerous and respectable auditory, on the following subjects: viz. Heathenism, Mr. Alexander; Judaism, Mr. Hunt; Christianity, Mr. Whitridge. The manner in which the young men acquitted themselves, both in the morning and in the evening, afforded very general and high satisfaction, and reflected equal credit on themselves and on their Tutors.

On Thursday morning, the ministers educated in the Seminary, met at the Albion Hotel, Aldersgate-street, for breakfast, and a conference, when the Rev. J. Hooper, Classical Tutor, read an essay on 'The Scriptural import of Ordination.'

At twelve o'clock a public devotional service was held at the Rev. J. Gore's Meeting House, Barbican, when the Rev. G. Clayton delivered a very excellent and impressive discourse from Isa. vi. 5, 6, 7, 8, on the importance of habitual communion with God, in order to the comfortable and successful discharge of ministerial duties.

In the evening, the general meeting of the friends and subscribers to the Institution was held at the Albion Hotel, T. Wilson, Esq. Treasurer, in the chair. A report was read by the Rev. H. F. Burder, and several Ministers and others addressed the meeting. In addition to the information conveyed by the Report, a communication was made, which produced a general feeling of sympathy and of deep regret. It was announced, that the Rev. R. Simpson, D. D. Resident and Theological Tutor, had, in consequence of growing infirmity, given in his resignation, after having occupied his station with credit to himself, and with advantage to the Institution, twenty-six years. The universal sentiment which pervaded the meeting was, that in consequence of his long, laborious, disinterested, and successful services, he, with Mrs. Simpson, had a strong claim on the Institution for a comfortable and liberal support: of which a solemn pledge was given.

The Treasurer reported a deficiency of 500*l.*, to supply which, as well as to meet the increasing demand of the Institution, the Committee look with confidence to the growing liberality of the religious public.

LADY HUNTINGDON'S COLLEGE.

The 25th Anniversary of the Society for perpetuating the Countess of Huntingdon's College at Cheshunt, was held at the College on the 24th of June, when orations were delivered by two of the senior Students, viz. Mr. John Owen, on 'The blessedness of dying in the Lord;' Mr. John Jones, 'Christ the resurrection and the life.' The Rev. Mr. Rees, of Rodborough, preached from 1 Epistle to Cor. i. 21. 'It pleased God by the foolishness of preaching to save them that believe;' the Rev. Mr. Start, of East Grinstead, and the Rev. Mr. Keyworth, of Hereford, engaged in the services of the day. The Rev. Mr. Bennett, of Birmingham, preached in the evening.

The congregations were very numerous and respectable, and a lively interest appeared to be excited on behalf of this institution, from the general satisfaction given by the services of the day.

NEWPORT PAGNEL EVANGELICAL INSTITUTION.

The patrons of this Institution residing in the vicinity of Newport Pagnel, held their Fifth Anniversary Meeting at that place, on Thursday, May 8th. The Rev. R. Hill preached in the morning, from 1 Thess. ii. 13; and the Rev. J. Higgs, of Witney, in the evening, from 2 Cor. v. 14.

The business of the Institution was transacted in the afternoon, J. H. Handscomb, Esq. in the Chair. The Report, which was read, was highly satisfactory and interesting. From the statement of a sub-committee appointed to inquire into the improvement made by the students in their academical course, it appeared, that in addition to a daily attention to the languages, according to their several standing in the Seminary, the Pupils had been led through a course of Lectures in Divinity, Ecclesiastical History, Jewish Antiquities, Natural and Moral Philosophy, and Lectures on the work of the Ministry, all which had been carefully transcribed, and a considerable number of valuable works, both ancient and modern, consulted, with reference to those Lectures. Several of the Ministers and other gentlemen present, delivered addresses, at the proposal of the resolutions, which were passed, in which the usefulness and importance of the Institution were ably enforced. The attention and interest excited in favour of the Institution on former Anniversaries were increased on the present occasion, the ministers and people who attended were more numerous, the collections at the doors were more liberal, and the impressions produced on the minds of the friends of the Institution were calculated to encourage the most pleasing expectations.

ASSOCIATIONS.

April 9. The half-yearly Meeting of the Middlesex and Hertfordshire Union was held at the Rev. Mr. Pavit's, Ware. Mr. Thomas, of Enfield, began with prayer, and reading the scriptures. Mr. Muslen, of Hertford, preached on 'Experimental Religion,' and Mr. Pavit concluded. Mr. Thomas preached in the evening. The next meeting of the Association will be at the Rev. Mr. Loyd's place, Southgate, on Wednesday, Sept. 10, when Mr. Phillips, of Mill Hill, is appointed to preach on 'The evident or practical tendency of the doctrines of Grace." Service to begin at 11.

The Lincolnshire Association held their Thirty-seventh half-yearly Meeting, at Alford, on the 16th of April. The public services were well, and some of them crowdedly, attended. At which the following ministers preached—morning, Mr. Robinson, from 2 Thess. iii. 1. Afternoon, Mr. Haslam, from Cant. ii. 10—13.; and, evening, Mr. Smelle, from Is. xlii. 11; latter part, 'Let the inhabitants of the rock sing, &c.' Several other ministers were present, by whom the devotional and other parts of the services of the day were performed. After the morning service, the Lord's supper was administered, at which two short addresses were delivered. The services of the day were concluded by an address and prayer from the resident minister, Mr. Bean. On the preceding evening Mr. Hunter preached, from Ps. xxvi. 8.

The next meeting is appointed to be held at Great Grimsby, on Wednesday, the 3d of September.

On Whit-sunday and Whit-monday, May 25 and 26, the Annual Meeting of the Welsh Independents was held at Guildford-street, Borough. In the morning, after reading and prayer, Mr. Williams, of Llanwrtyd, preached from Rom. viii. 17, first clause. In the afternoon, Mr. Evans, of Merthyr-Tydfil, preached from Ps. xxxvi. 8; and Mr. Jones, of Trelech, from 1 Thess. i. 1. In the evening, the service was introduced by Mr. Davis; Mr. Jones, of Trelech, preached from 1 Cor. ix. 4.; and Mr. Williams, of Llanwrtyd, from Matt. x. 28. Monday morning, Mr. Jenkyn, of Homerton college, commenced with prayer; Mr. Jones, of Deptford, preached from 1 Pet. iii. 7; Mr. Williams, of Llanwrtyd, from Eph. i. 7. In the afternoon, Mr. Jenkyn prayed; Mr. Jones, of Trelech, preached from Isa. liv. 10; and Mr. Lewis from Phil. i. 6. In the evening, Mr. Williams, of Llanwrtyd, preached from Acts xxvi. 8; and Mr. Jones, of Trelech, from Eph. iv. 13.

The Annual Meeting of the Gloucester Independent Benevolent Society will be held at the Rev. J. Burder's Meeting, Stroud, on Wednesday 24th of Sept. There will be an open Committee, at Mr. Burder's house, on the preceding evening.

The Monmouthshire Association of the Independent Ministers is to be held at Hanover, near Abergavenny, on Wednesday and Thursday, 6 and 7th of Aug. The Rev. Mr. Luke, of Swansea, is expected to preach on Thursday morning in the said meeting.

We are requested also to announce, that on the 6th instant (Aug.) a new Chapel will be opened at Ware, by Dr. Waugh, Dr. Winter, and Mr. Cox of Hackney.

Also, on the 13th, a new Meeting House is to be opened at Marlborough, by Mr. Jay, and Mr. J. Clayton of London.

Pembrokeshire, &c. Sunday School Union.—This Institution, formed on the principles of the Sunday School Union in London, was established in October 1816. A Public Meeting for this purpose was held in the Town-hall, Haverfordwest, when his worship the Mayor opened the business of the day. The Rev. G. Evans, of London, to whose zealous exertions this Union chiefly owes its existence, explained the nature of the Institution, and advocated the cause in a most able manner. Speeches were likewise delivered by Rev. Messrs. Warlow, Griffiths, Thomas, Rees, Jenkins, Hayman, Hinton, and Bulmer, of various denominations; also, by Col. James, S. H. Phillips, Esq. J. Morgan, Esq. W. Mathias, and G. Walters. A handsome subscription was made, and considerable interest excited in the education and religious instruction of poor children. It is earnestly hoped that the other counties in Wales will speedily form similar institutions.

ORDINATIONS.

April 23. Rev. Jno. Lockyer, late of the London Itinerant Society, was set apart as pastor over the Independent church at Salem chapel, Shadwell. Mr. Emblem, of Stratford, read and prayed; Mr. Evans, of Mile-end, introduced the business; and Mr. Williams, of Rose Lane, offered the ordination prayer. Mr. Hyatt, of Shadwell, gave the charge; Mr. Wood, of Jewin street, preached to the people; and Mr. Williams, of Hackney, closed with prayer.

May 6. The Rev. S. Cornford was set apart over the Independent congregation at Marden, in Kent. Mr. Ralph, of Maidstone, began by reading and prayer. Mr. Prankard, of Sheerness, explained the nature of the present service. Mr. Slatterie gave an address to the minister. In the afternoon, Mr. Kent exhorted the people to union and diligence. Mr. Prankard preached in the evening.

May 8th, the Rev. George Wright, late of Hoxton college, was ordained over the Independent church at Stamford, Lincolnshire. Mr. Evenitt, of Whittlesea, began the service by reading and prayer. Mr. Hamilton, of Leeds, gave the introductory discourse. Mr. Alliott, of Nottingham, offered the ordination prayer; Mr. Clayton, sen. of London, gave the charge from Rom. i. 9. Mr. Alliott preached to the people from Isa. xxx. 20. Mr. Hamilton preached on the evening preceding, and Mr. Ely, of Rochdale, the evening of the same day.

May 21, the Rev. J. Peregrin, late student at Llanfyllyn, was ordained to the pastoral office over the Independent Church at the Tabernacle, near the New Passage, Monmouthshire.

Mr. Armitage introduced the Service. Mr. E. Davies, of Hanover, described the constitution and privileges of the Church of Christ. Mr. R. Davies, of Newport, received the confession of the young Minister. Mr. G. Hughes, of Whitecross-street, prayed the ordination prayer in Welsh, (all the rest being performed in English.) Mr. J. Lewis, of Newport, gave the charge from 1 Pet. v. 4. Mr. E. Jones addressed the people from Heb. xiii. 7.

May 22, the Rev. D. Davies, late student at Carmarthen, was ordained pastor over the Independent Church, at Penwayn. The service was begun by Mr. R. Davies, of Newport. Mr. Lewis, of Aber, Brecon, preached on the nature of the Gospel Church, &c. Mr. Davies, of Hanover, received the confession. Mr. Lewis, of Newport, prayed the ordination prayer. Mr. Peter, tutor of Carmarthen College, gave the charge from Matt. xxiv. 45, 46. Mr. G. Hughes addressed the people from 1 Tim. v. 17. Mr. Penmain and Mr. Lewis, preached in the evening.

May 27th, Mr. W. Jones was ordained pastor over the Independent Church meeting at St. Asaph and Waen-golen-goed, Flintshire, hitherto branches of the church of that denomination at Denbigh. Mr. Everett, of Denbigh, introduced the service, and delivered the introductory discourse. Mr. Jones, of Moelfre, asked the questions. Mr. Jones, of Newmarket, offered up the ordination prayer. Mr. Williams, of Llangollen, gave the charge. Mr. Jones, of Holywell, addressed the Church; and Mr. Lewis, of Bala, concluded by prayer.

May 28, Rev. W. Stern Palmer, late of Romsey Hants, was publicly recognized as Pastor of the Independent Church and Congregation at the Old Meeting, Westbury, Wilts. Mr. Fleming, of Bradford, commenced the service with prayer and reading the Scriptures. Mr. Kent, of Trowbridge, discoursed from Eph. i. 10, and proposed the usual questions. Mr. Elliott, of Devizes, in one Sermon combined a charge to Minister and People; and Mr. Seton, of Andover, concluded by Prayer.

May 29, the Rev. W. Gunn, late of Roydon, Essex, was publicly recognised as the Pastor of the Independent Church, at Aylesbury, Bucks. Mr. Aston, of Buckingham, and Mr. Alcott, of Berkhamstead, delivered appropriate discourses on the occasion. The devotional parts of the service were conducted by Mr. Scraggs, of Buckingham; Mr. Horn, of High Wycombe; Mr. Clarabut, of Tring; Mr. Williams, of Waddesdon Hill: and Mr. North, of Ware, preached in the Evening.

CHAPELS OPENED.

May 30, 1817, a large and commodious room (formerly the Cloth Hall) in Greengate, Salford, was opened for divine worship by three sermons, by Messrs. Roby, Smith, and Bradley. Seats to accommodate 230 persons are provided almost gratuitously, for the convenience of a poor neighbourhood; and the place at opening was greatly crowded. On the following sabbath a Sunday school was opened in connection with the above place; and we have the pleasure to hear that from 350 to 400 children statedly attend, on which account the committee have been obliged to engage another room for them. We understand also, that the Public Worship continues to be well attended, Mr. Combs from Hoxton Academy being at present the supply.

April 16th, Portland Chapel, in the city of Bath, was opened for religious worship for the Independent denomination, when three sermons were preached on the occasion; by the Rev. James Hall, D. D. of Edinburgh; Mr. John Barton, of the Tabernacle, Exeter; and Mr. R. Stodhart, of London.

April 29, the foundation-stone of a chapel in the Independent denomination was laid by the Rev. Edward Parsons of Leeds, at Sunderland.

The intended building will be respectable and commodious, being situate in the best part of the town, and calculated to seat 1000 people.

This interest is still in its infancy, but its prospects are highly encouraging.

MISSIONARY CHRONICLE
FOR AUGUST 1817.

INDIA.

THE Missionaries in India have agreed to collect from each station the most material occurrences, and to print them for their mutual benefit and the gratification of their friends, in a quarterly paper, at Madras. The Directors have lately received the following, which they gladly present to the members of the Society, as affording an interesting view of the present state of the work:

BELLARY.

I. *The Translations*—Matthew, Mark, Luke, and John, part of the Acts, the Epistle to the Ephesians, John's three Epistles, the first 10 chapters of Genesis, and a pretty large Tract, composed of Extracts from the Sacred Scriptures, have been translated. Matthew and part of Luke have been several times carefully revised, and the former is now ready for the press. We expected to have had the whole of the Gospels in the same state of forwardness by this time, but a variety of other duties have caused a delay; however we hope soon to announce their completion, and the progress of several other parts of the sacred volume. We feel the vast importance of this part of our work, and are anxious to proceed in it as fast as possible, but we wish also to send out our translations as correct as we can make them.

II. *Schools belonging to the Mission.*—1st. The boarding-school in the mission house contains 24 scholars, some of whom appear promising children, and we hope have derived lasting benefit from their being placed under our care. The profits arising from this school, with the salaries which we received from the Missionary Society, are united in one general public fund, by which we are enabled to support three native schools, moonshees, a public reader, several writers for copying tracts, &c. &c. and to defray the expenses of a large and increasing establishment. 2d. A school in the Fort, called 'The Bellary Charity School,' supported by public subscription: upwards of 200 children have been educated in it since its establishment in 1811. At present there are 31 children in the school, five of whom are boarded, clothed, and lodged in it.—For nearly three years past it has been conducted by a very worthy pious man, connected with the army, but who is now excused from military duty. We have reason to believe this school has proved a blessing to many, who would otherwise have grown up as ignorant and wicked, or worse, than the Heathen. 3d. A native school in the Mission garden, for Canara and Gentoo children, in which the sacred scriptures are read, and the catechisms are taught. About 50 children are in this school. 4th. An English school, for native scholars, in the Mission garden also, in which 26 are learning the English language, of which some have acquired a considerable knowledge. 5th. A native school in the Coil Bazar, about a mile from the Mission House, in which 55 children are instructed in their own language, and the principles of Christianity.

We have also native schools at Ruggool, Assoondy, Hurriall and Paltoon, villages in the neighbourhood of Bellary, in which about 150 children are instructed in the same manner as those at home. Four of these native schools are supported partly by the monthly contribution of a few kind friends at Madras, and partly by the sacramental collections.

Many applications have been made by the inhabitants of other villages, and it is our intention to form several other schools in eligible stations, as soon as our funds will admit of it. We intend soliciting aid from the Society, to enable us to establish five or six more. In some of the schools, prejudices have been at first excited by requiring the children to read the sacred scriptures, and learn the catechisms; but in general they have very soon subsided. We feel much interest in this part of our establishment, and hope in time to see it prove eminently useful. Lord, smile upon the precious seed thus sown, and make it fruitful!

III. *Distributing Tracts and portions of the sacred Scriptures.*—Of these at present we have but a small variety; but the few we have keep several writers constantly employed in copying.

Thousands have been distributed in Bellary, and the country around, and we have more applications for them than we can possibly supply. The catechisms, we are credibly informed, are introduced and taught in many schools in the country around, besides our own. Scarcely a day passes without many persons coming to us for tracts, which affords us opportunities of explaining their contents, and preaching to them Jesus, and salvation by him.

As yet we have not commenced regular public worship on the Sabbath in the Canara language, but we intend it in the course of the present month in one of our school-rooms—may a divine blessing accompany the word and make it the power of God, to the salvation of many. Several natives whom we have endeavoured to instruct in the gospel of Christ, for a time appeared under concern and greatly excited our hopes, and two were desirous of being baptized, but it was thought prudent to keep them a while in a state of probation; and, alas! time has proved that their hearts were not right with God.

IV. *European Soldiers.*—We have reason to rejoice that a great work is going on among the soldiers of his Majesty's 84th regiment, now stationed here: it was commenced by the labours of the pious and Rev. M. Smyth, at Trichinopoly; and afterwards while in camp, the Lord was pleased to bless the exertions of one of the pious soldiers, by whom several were brought to the knowledge of the truth since they came to Bellary, which was in August last. A great number have constantly attended our preaching in the Fort, and several have been awakened, and, we trust, savingly converted to God. In the beginning of October last, 24 were received into the church; in December, two more; and six others are to be received at our next church-meeting. Several others appear to be under serious concern. Three evenings in the week we preach to them in the school-room, and the other evenings they meet in it for prayer and praise.

We have an Auxiliary Missionary Society, which is increasing; last year we raised upwards of 100 pagodas, and this year, should the 84th regiment remain with us, we hope to raise much more.

A Tract Society has also been established among us, which has already sent 10 pagodas to the Parent Society.—We have also a Reading Society, which has about 40 members, and has proved highly useful in promoting the good cause.

Our worthy Brother Taylor, from his knowledge of the Tamul, begins to afford us much help in translating; he also takes an active part in the schools, and once a month preaches in English in the Fort.

BOMBAY.

Our American brethren have been written to on the subject of uniting with us in the circular. No answer has been received; but our Brother Skinner, who lately saw them, brought us very pleasing intelligence of their qualifications, their devotedness, and their prospects.

CALCUTTA.

A copious epistle has been received from the Brethren Townley and Keith. They arrived safely, September 7th, and found a number of pious and true kind friends, whose hearts were inclined towards them, and who gave them a most hospitable reception.—After stating a variety of particulars, Brother Townley adds, 'October 21st, took possession of the house in which this is written. November 3d, commenced public worship in the hall, which will accommodate about 60 people. In the morning about 15 attended, and about twice as many in the evening. November 4, gave the missionary address at the chapel.

'6th.—Worship in our hall; more attended than on Sabbath.

'20th.—Our room this evening would but just accommodate the congregation. If another individual had come, there would have been no room for him. Several persons of respectability attended. We were thankful to our ever provident Master, that we had it in our power to announce to our hearers that in future worship would be held in Free-masons' Hall, in Durumtelleh. This place will accommodate about twice the number of our private hall, and has, in a very liberal and handsome manner, been gratuitously lent us by the members of the Free-masons' Lodge of True Friendship.

'On the 24th, transferred our worship to Free-masons' Hall. The congregation seems gradually increasing.

'December 2d.—The missionary

prayer-meeting was consolidated with that of the Baptist brethren, and held at Free-masons' Hall. The address was given by Brother Ward. Having given the chronological accounts, he adds, Dr. Carey has been dangerously ill—his life was almost despaired of; but the strong cries and importunate prayers offered up for this invaluable servant of Jesus Christ, have been heard and answered. He is now quite out of danger, and fast recovering. You will be pleased to learn that the Baptist brethren and ourselves are living upon the most friendly terms. We have preached repeatedly for them at the chapel and at the Fort, and they shew us much affection; it will be our study not to forfeit their esteem, which we highly prize. The brethren are diligently employed in studying the language. Brother Keith and his wife are in good heath. Mrs. Townley was safely delivered of a fine boy, on December 5th, and we hope her valuable life will long be spared.'

CEYLON.

We must apologize to the Brethren Erhardt, Palm, and Read, for not communicating to them our proposed plan, but shall take the first opportunity of forwarding to them the intelligence. They were in good health when they last wrote to Brother Loveless.

The American brethren also in this island we hope will join us, as we correspond with them at present, and have lately received some pleasing intelligence from them.

They have in their possession the large church built by the Portuguese. The Governor is the father of every good institution. The chaplains are very kind and affectionate, and the Wesleyan brethren are very devotedly engaged in their great and glorious work.

CHINSURAH.

Brother May was writing to us some time since, but his letter is not yet arrived; however we rejoice to say that he is in good health and spirits, and his schools are reported to be in a flourishing condition. He has lately entered into the honourable state of matrimony with Miss Balfour of Calcutta.

GANJAM.

The pestilence that walketh in darkness, and the destruction that wasteth at noon-day, having almost depopulated that once healthy place, our afflicted Brother Lee, with his family, removed to Vizag: there they remained for a little season, but finding no benefit from the change, they pursued their course to Madras.

Here they arrived September 8th, almost exhausted with the awful effects of the fever. Their passage was unusually protracted, and peculiarly distressing. For the space of several days they had no bread to eat, and though exposed to a vertical sun, and burning with the fever, yet no water could be procured, except one cask from a brig which passed them, and from the surrounding current which floated their bark: their oil and candles were quite exhausted, so that the rind of bacon was used as a substitute. Amidst all their distress, Sister Lee was confined; but through the gracious kindness of our heavenly Father, both root and branch were spared. During the whole passage, the captain treated them with the utmost kindness, which Brother and Sister Lee never will forget. Since their arrival they have gradually recovered, are now in a convalescent state, and waiting for a passage to return to their station.

MADRAS.

The Missionary Chapel which was erected in 1810 by the liberal contribution of several valuable friends, is still supported by the hand of munificence. In this sacred place we have frequent opportunities of preaching the glorious gospel. On Sunday morning and evening, and on Wednesday evening, many assemble to hear the word of life. Every Friday evening we hold a prayer-meeting, and a missionary prayer-meeting the first Monday in the month.

VEPERY.—Brother Loveless has lately opened his large school-room for divine service, and we rejoice in hope that God will bless his word to the great numbers that attend.

FORT.—Here we preach Monday and Thursday evenings to some of our countrymen belonging to the army. A few of them are pious, and very earnest with their comrades to join them, but they care for none of these things.

MOUNT.—This is situated eight miles from Madras, whither we go on Fridays to preach to the soldiers. A little society has long been here, who

meet in a house left for that purpose by a pious serjeant major.

The Missionary Free School which stands on the right-hand side of the chapel, which was built by contribution of several valuable friends, is still liberally supported. From this institution great good, we hope, will arise. The lad who copied this letter had the chief part of his instruction there: 197 boys have been educated in it since it was opened in 1815, and 147 boys are on the present establishment.

The Missionary Free School for girls, on the left-hand side in the chapel garden, is begun, and all the money subscribed, which will be required for its completion. The building of it will cost about 380 pagodas, and one wealthy gentleman has given towards it no less than 21 pagodas, and a subscription of 8 pagodas per month.

Our native schools at Pudemettoo, Choolay Bazar, Hospitable Gate, Elephant Gate, and Popham's Broadway, contain about 250 children. They are yet in a state of infancy, but promise fair to be productive of good. The children are intelligent and active, and amidst the ashes of fallen nature exhibit many a spark of celestial glory to the attentive eye, while the anxious breast longs for the fruition of its hopes in the salvation of their souls.

The Missionary Friend Society was established in 1814. The first year it remitted to the Parent Institution 120 pagodas; the second, 150 pagodas; and the last four months has produced 70 pagodas. The arrival of the Moira, Aug. 26, added greatly to our missionary strength. The Brethren Townley and Keith remained with us one day, and proceeded to Calcutta. Brother Reeve continued with us till September 12, when he departed for Bellary.

On the 24th of October, Brother Skinner, of Surat, was united in the honourable state of matrimony with Miss Sophia Smith.—The 12th of December, they left us, and travelled over land to Tellicherry, whither they safely arrived in about twenty days after they left Madras: Miss Smith accompanied them.

Brother Mead has attached himself to this mission, and Brother Render is residing at Royapettah, where he preaches in his own house on Sunday evening, and at St. Thomè on Sunday morning. He has an English school, a Malabar school, and a Gentoo school.

Rev. Mr. Rennius, the Church Missionary here, possesses the true spirit of his office. He has made great proficiency in the language; has commenced preaching, and has one flourishing school of long standing, and others just opened, and is about to lay the foundation of a missionary church in the middle of the town.

Rev. Mr. Lynch, of Mr. Wesley's connection, is expected here shortly. During the last year several pious chaplains have arrived here, and are now residing at various settlements. Two Church Missionaries have also arrived, and we hope soon to hear that they are safely settled on the south-west coast.

There is here an excellent institution for relieving the distressed, called the Friend in Need Society, under the patronage of the Rev. M. Thompson, by which upwards of 120 persons are relieved monthly.

SURAT.

The Brethren Skinner and Fyvie are labouring with great diligence and delight in this ancient city. They have made some considerable progress in the Guzerattee language, are forming a Vocabulary and Grammar, and have nearly translated the Epistle to the Galatians. Their native schools consist of 40 children.

VIZIGAPATAM.

No official accounts have arrived from the Brethren, but from private letters we are glad to know that Mr. Gordon is well, and vigorously engaged in his mission. Mr. Dawson is also much recovered from his late indisposition.

With the tenderest affection, we remain, Dear Brethren,

Your's in the kingdom and patience of Jesus Christ,

(Signed) W. C. Loveless.
Charles Mead. Richard Knill.
February 1817.

OTAHEITE.

In a paper published at Sydney, New South Wales, Aug. 8, 1816, it is said, that 'the attack made upon the *Bure Atua*, or praying people, of Taheite, was reserved for the Sabbath Day, when their opponents considered they would be employed in the duties of de-

votion; and so sudden was the attack, that the latter immediately gave way, until, by the presence of mind and bravery of an Englishman, who resided among them, the ardour of the assailants received a check, and the pursuers were in turn pursued with a considerable loss. Captain Burnet of the Trial (who sailed from Port Jackson, May 27, 1815, and shared in the conflict at New Zealand, Aug. 20, and who touched at Taheite,) reports, that the attack taking place close to the sea-side, the Englishman fixed a swivel on the stern of one of their canoes, which he plied with such wonderful effect, that, after a few discharges, the assailants commenced a precipitate retreat, leaving upwards of 40 dead on the beach. Capt. Burnet proceeded then to the Marquesas; and on his return to Eimeo, which occupied an interval of three months, had the pleasure to learn that the engagement above alluded to had been decisive; first, in placing Pomare in the full sovereignty of the islands; and next, in thoroughly subduing the spirit of revolt among his rebellious subjects. It had formerly been the plan of warfare to hunt the defeated party up into the mountains, and upon both sides kill all within their power; but from an excellence of policy, for which this venerable chief is undoubtedly indebted to the wise and benevolent council of his Christian friends, the Missionaries, he adopted the more conciliatory course of extending an amnesty to the revolters, from whom a solemn promise of allegiance was exacted upon their return to good order.'

VALUE OF A BIBLE IN AMBOYNA.

The Rev. Mr. Kam has sent us the following 'Extract from the Vendue Roll of a public sale, held the 30th Nov. 1816, on account of the estate of the late G— B—, Esq.

'One Malay Bible—purchased by Mr. Walraven. Spanish dollars, 41.'

(Signed by G. T. Vendue Master.)

The value in English Money is 10*l.* 5*s.*

LATAKKOO.

Mr. Read has arrived at Latakkoo. By a letter dated at that place, Jan. 1, 1817, we learn that he left Griqua Town, Dec. 10, 1816. His narrative of the journey from thence to Latakkoo is very interesting, but we have not room at present for particulars. In the course of this journey through the wilderness, he and his companions met with many trials; at one time by extreme thirst, which was at length happily allayed by finding a plentiful spring of water, which they named King George's Fountain; at another time by the loss of many of their oxen, which, however, were happily recovered. Carried at length through all their difficulties, they arrived at the place of their destination on Saturday evening, Dec. 28.

They immediately repaired to the house of king Mateebe, situated near the tallest tree in the city. They found him sitting with his chiefs; and Mr. Read informed him that they were come in consequence of the promise he had made to Mr. Campbell and himself, that he would receive the Missionaries, and be a father to them. The king repeated the objections formerly made—that their customs wholly differed from those of the Europeans, and that they never could submit to their regulations. Mr. Read paid little attention to these objections, but still pleaded the king's promise, and told him that the good people over the great waters had sent them to do them good. The king then said they might span out (unyoke their oxen) under the great tree, which they did, and retired to rest.

The next day, being the Lord's day, one of the brethren, acquainted with the language, commenced preaching the gospel among them, which the greater part listened to with attention. Mr. Read observes, that he formerly met with more opposition when preaching at Ponder's End (near Enfield) than among these poor ignorant savages.

On Monday the 30th, application was made to the king, for direction where to procure wood and reeds for the construction of habitations for the Missionaries, and they were directed to a suitable place for that purpose. Some of the chiefs began now to repeat their objections to the Missionaries, admitting, however, that they might reside among them, but expressing a strong aversion to their being taught by them; they also wished to make it the condition of settling among them, that they should assist them in getting their neighbour's cattle: Mr. Read assured

them, that they would readily help them in any thing but plunder and murder.

The king now intimated the thoughts he entertained of removing from the present site of their city, to the vicinity of the Krooman River, as the seed they had sown some months before had not come up, in consequence of excessive drought. Mr. Read encouraged the design of their removal, and offered to accompany them to the river, and assist them in forming a new settlement there; promising to aid them in their agriculture, by the use of the ploughs, &c. sent by the Society, which were on the road, for their use, and by shewing them how to water the fields by channels cut from the river. The king and chiefs appeared to be pleased with this prospect, and when Mr. R. wrote, which was but a few days after his arrival, there seemed little doubt of his being able to form a permanent settlement among them.

The situation, however, of Mr. R. and about 30 of his Christian friends, in the midst of so many thousand savages, who have few ideas of justice or mercy, is such as to demand from all the members of the Society, their most fervent prayers for the preservation and success of the brethren, their wives and children: and these Mr. Read most earnestly implores.

Mr. Messer, of Bethelsdorp, in a letter dated about three months after the above, mentions, that though on account of Mr. Read's absence a very great load of care and labour devolved upon him, yet he was perfectly ready to endure it, so that Mr. Read might proceed in this important enterprise; adding, that he was persuaded that Mr. R. would not relinquish his prospects at Latakkoo to obtain all the riches in the world.

CAPE TOWN.

April 3, 1817, a very important conference took place between Lord Charles Somerset, attended by his suite and body-guard, and king Gaika, (or Geika,) at the head of 300 armed Caffres; when an amicable arrangement was formed for preventing future depredations and contentions between the colonists and Caffre nation, and to promote a friendly intercourse in the way of trade. On this occasion 'Gaika, in presence of, and with the concurrence of the other chiefs, agreed to use his utmost endeavours to put a stop to the continual depredations committed on the colonists; and he consented, that in future cases of cattle being stolen from the colony, and traced to any particular Krall, that Krall should be made responsible for the cattle, although not to be found there, and should be bound to furnish from its own herds the number of cattle stolen from the colony; he said this would be right and just, and would induce the Kralls to give up, and not secrete the thieves, as they now did. He said, he would assuredly punish with death any Caffres he discovered plundering the colonists; and added, that he knew that an Almighty Ruler presided over all chiefs, however great, and that they were accountable to Him for the right or wrong they permitted.

'A Caffre, who had been taken in the act of committing depredation on the Sunday River, was then returned to Gaika, and his pardon stipulated for. Gaika questioned him in a most authoritative manner, and then said, that the whole Caffre people were indebted to his Excellency for saving this man's life, for that he should certainly have had him put to death, but for the powerful inteference of the 'Koze 'Kooloo *(great chief)*.

'The gracefulness with which Gaika spoke, was very striking; and the manly and decided tone he took, was extremely impressive.

'After the conference had terminated, presents were produced and given to the several chiefs: particular articles had been selected for Gaika and his son. His Excellency also presented Gaika with a beautiful grey horse.'

DEMERARA.

Mr. Smith, who lately went to Le Resouvenir, the station formerly so usefully occupied by Mr. Wray, has been happily instrumental in collecting again, in a good degree, the congregation of Negroes that had been scattered. Five or six hundred attend every Lord's day, and receive the word with great eagerness. Some of the masters will not suffer their slaves to attend, but threaten them with a hundred lashes if they go near the chapel; but others find their account in encouraging them to be religious. A pleasing

proof of this appears in the following anecdote:

There is a slave of the name of Gingo, who sets the tunes in the chapel. His master gives him, as he does many others, *task-work*. When this is appointed, he says, 'Now Gingo, when you have done this, you may go and pray.' One day the master said, 'Gingo, I find that the best way to get any thing done in haste, is to tell the Negroes, that as soon as they have finished it, they may go and pray.' Gingo judiciously replied, '*Me glad Massa know dat pray do all ting.*'

A great number of Negroes also hear Mr. Davis and Mr. Elliott. By rotation, as permitted by their masters to attend, many thousands in Demerary now hear the gospel.

The Auxiliary Missionary Society for the West-Riding of Yorkshire, held its Fourth Anniversary Meeting at Leeds, on the 1st, 2d, and 3d of July.

On the Tuesday evening, the Rev. W. Farmer, of Hanley, preached, who in the course of his sermon pointed to the glorious effects resulting from the influence of evangelical truth upon the heathen; and from these facts he urged the obligation of Christians to the cause of Missions.

On Wednesday morning, the Rev. John Stephens, a minister of the Methodist Society, preached on 'the unsearchable riches of Christ,' and their adaptation to the destitute circumstances of the Gentiles; and in concluding his sermon, called for the exercise of Christian sympathy and benevolence, by referring to the gospel as the source to which Britain is indebted for all that distinguishes her from her original degradation and misery.

In the afternoon of the same day the meeting was held for transacting the general business of the Society. George Rawson, Esq. being called to the chair, raised the devotional feelings of the meeting by an affecting speech, which prepared it to receive the encouraging Report of the Committee, and the animated and weighty addresses delivered by the Rev. Messrs. Parsons, Jackson, Wardlaw, Hamilton, Arundel, J. Bennett, Cockin, Browne, Boden; and, by Messrs. Montgomery, J. Clapham, and George Bennett.

The Rev. James Bennett, in a sermon, on Thursday morning, dwelt on the necessity of preaching to the heathen, and described the guilt attached to those who refuse to send them the means of salvation.

In the afternoon of this day, the Rev. Ralph Wardlaw, of Glasgow, in a sermon from Luke ii. 14, exhibited the aspects of the gospel on the divine perfections, on the misery of the world, and as it is calculated to excite the joy of angels, and applied these subjects as powerful motives to missionary zeal.

The sacrament of the Lord's Supper closed this season of sacred festivity. The Rev. J. Boden presided, and suitable addresses were given by the Rev. Messrs. Arundel, Clunie, and Fletcher.

The first missionary meeting held in this town, four years ago, is remembered as 'the house of God and the gate of Heaven.' Then it was anointed with the tears of penitence and gratitude, and joy; and He, who smiles on every attempt to spread the knowledge of his own name, again proved himself to be 'the God of Bethel.' It is impossible to furnish an adequate account of this most gratifying occasion. Those who spoke seemed intent only on the delightful theme, and they were listened to with that apparent interest and devotion, which said 'it is good for us to be here.'

The collections made after the several services amounted to upwards of 200*l*.

With pleasure we learn that the Rev. E. Bowden, whose ordination at Hull we noticed in our magazine some time since, has arrived safely at the island of Bermuda; that his health appears to be considerably improved; and that he has a pleasing prospect of much usefulness before him.

BAPTIST MISSION ANNIVERSARY.

The Anniversary of this Society was held on Wednesday, June 25, when a Sermon was preached in the forenoon at Spa-fields chapel, by the Rev. J. Kinghorn, of Norwich, from Ps. xcvi. 3, 'Declare his glory among the heathen, &c.' In the evening another sermon was preached, by the Rev. W. Winterbottom, of Horsley, from Mal. i. 11, 'For from the rising of the sun even unto the going down of the same, my name shall be great among the

Gentiles, &c.' The devotional services were conducted by the Rev. Messrs. Cox, Griffin, Ivimey, Rees, Shenston, Shirley, and Dr. Rippon.

On Thursday morning, at 8 o'clock, the General Meeting of the Society was held at Carter-lane meeting, Southwark, Dr. Rippon in the chair, and was very numerously attended. Messrs. Dyer and Hutchings engaged in prayer. In the evening an adjourned meeting was held at Salters' Hall, when the Report of the Society was read by Mr. Dyer, of Reading. Messrs. Hutchings, Morgan, and Dr. Ryland, engaged in prayer.

BAPTIST MISSION.

Extract of a Letter from the Rev. Mr. Ward, dated Serampore, November 18, 1816.

'My dear Brother,

'Yours, of May last year, is now before me. Remember me very affectionately to the good Quaker. I feel a great regard for that society on many accounts, and particularly when I remember what my dear mother used to tell me, that she owed her first awakenings to the labours of a Quaker in the town-hall at Derby. For all the good news of Bible Associations in yours, accept my thanks.

'I resumed this on the 13th of December, 1816. Since I began it, in November, brother Carey has been on the verge of the grave, according to our apprehensions; but in the divine counsels, I hope he was never more sure of life: he is not yet well. In the present week he has had a slight return of an intermittent fever; but, I trust, these are only the relics of that which was so formidable, and that the medicinal course he has adopted will remove the present symptoms, and give him opportunity of complete recovery.

'I rejoice, my brother, to see you so well employed for Ireland, &c. This is the most blessed life—a life of *doing* good. The useful, or active vigorous services, in enlightening, converting, and making men holy, was that which distinguished the primitive days, and this is the glorious feature of the present day; setting the shoulders steadily to the work of heaving the mountain from an oppressed and miserable world. The Lord himself give you all the strength of giants herein.

'We have much comfort in brother and sister Randall; I hope we shall now make good paper.

'Remember me very affectionately to all whom I know in London. Pray for us. Oh! for some cooling, refreshing, and life-giving streams in this land of sterility. I have had a good deal of conversation lately with a Bramhun, who has been reading the gospel for years, and who begs to be baptized next Lord's day. He says, when he was at Loadiana, in Hindoostan, an English doctor saw him with the Bengalee Testament in his hand, and threatened to beat him for reading the book. The Bramhun stared at this 'worse for mending,' and asked him, why he was to be beat for loving and reading this book.

'Ever, my dear brother, yours,

W. WARD.

Mr. Coultart, a native of Scotland, who has been three years and a half at the Bristol academy, was set apart to the work of a missionary at Broad Mead Meeting, Bristol, Feb. 7, 1817. Mr. Berry, Mr. Saffery, Dr. Ryland, Mr. Winterbotham, and Mr. Bidlake, took part in the interesting service. He is designated to Jamaica.

An association has lately been formed at Shrewsbury, at the Baptist Meeting House, in aid of the translations of the Holy Scriptures into the languages of the East.

CHURCH MISSION.

GENERAL STATE OF THE MISSION.

The rainy season, which was commencing when the Assistant Secretary left Africa, appears to have been less injurious than usual. Mr. Butscher writes, under date of Oct. 9, when the rains were drawing to a close, 'All your Missionaries and Schoolmasters have kept their health remarkably well during this heavy rainy season, which causes me often to pour out my heart with gratitude and praise to our blessed Saviour.'—March 15, Mr. Horton writes, 'I have hitherto enjoyed better health in Africa than even in England.'

The small-pox has been very prevalent, and numbers have been swept

away, both in Regent's Town and Kissey Town. The children at Leicester Mountain were therefore inoculated for the small-pox. The vaccine virus has never reached the Colony in such a state as to prove effectual.

Meetings of the Missionaries were held on the 11th and 12th of Nov.; and, after the arrival of Mr. Garnon, on the 19th of February, and the 3d of March. At these meetings, the state and circumstances of each station were taken into consideration, and minutes made on the subject. From these minutes, and the communications of the Missionaries, we have digested the information which we proceed to lay before our readers.

By a letter from Messrs. Cates and Brennand, at Senegal, of March 13, it appears that they reached the colony in safety on the 25th of February, after spending a few days at Goree with Mr. and Mrs. Hughes. Mr. Cates was designed for Yongroo, and Mr. Brennand for Gambier, unless circumstances should make other destinations preferable. This point was taken into consideration at the meeting of the Missionaries on the 3d of March; when Mr. Cates was fixed at Congo and Cosso Towns, which are henceforth to be united, and named Wilberforce Town; and Mr. Brennand was appointed to assist Mr. Wenzel at Kissey Town. It was the wish of his Excellency the Governor, that these arrangements should be made. Mr. Nyländer felt the less reluctance to give up the assistance that Mr. Brennand would render him, in consequence of the help which he derived from the usher, Stephen Caulker.

Mr. Johnson has been ordained by the Lutheran Clergymen connected with the Mission, according to the rites of that Church.

The Society's Missionaries and Schoolmasters, within the Colony, are now situated as follows:—

At the Christian Institution on Leicester Mountain, the Rev. L. Butcher is settled, with Mr. and Mrs. Horton: at Kissey Town, the Rev. C. F. Wenzel, with Mr. Brennand: at Regent's Town, the Rev. W. A. B. Johnson, with Mrs. Johnson: at Gloucester Town, Mr. and Mrs. Düring: at Wilberforce Town, Mr. Cates.

They are partly on Government salaries, and partly on those of the Society.

It is the wish of the Society to supply, as soon as possible, every recaptured Negro town with both a clergyman and a schoolmaster. Where there is but one person, and the number pretty large, the situation has in it so much of secular labour, that the religious instruction of the people must be greatly hindered. The recaptured Negroes are, at present, in such an untutored state, that nothing but constant superintendance and the exercise of a steady authority will controul their listlessness and habits of indolence, sufficiently to urge them on preparing their habitations and food.

It is very satisfactory to learn that the conduct and management of the recaptured Negroes, in the several towns, by the Society's Missionaries and Schoolmasters, are much approved by the persons in authority.

Of some of the children assembled at Leicester Mountain, Mr. Düring sends an affecting account:—

'One Sunday evening, after family prayer with the female children, I went into my room, which is close to the female school. Much fatigued and cast down, a temptation came into my mind—'Alas! what does it profit, to spend health and strength here! Poor Africans never will accept that Saviour, who shed his blood for them!' Tossed about thus in my mind, I heard a groaning voice, like a person in deep distress. As we had so many sick children, this kind of noise was not uncommon; but, at this time, it rather alarmed me. I went, therefore, in haste toward the school; and, when I opened the door, in expectation of witnessing some accident or other, to my astonishment I saw four of our elder girls on their knees, praying to the Lord for mercy and the pardon of their sins. The words which they made use of were broken English; but I sincerely believe that they prayed out of the fulness of their souls, and poured out their hearts with tears before the Lord. They had no knowledge of my being near them, which removed at once all doubt of their sincerity.—The scene was truly affecting. They were crying; and I could not prevent the tears from running down my cheeks, while I felt what I had never felt before in Africa. These girls have shewn from that time, and do shew it still, that they love the Lord their Saviour.'

Labour, even in Africa, is, under such circumstances, its own reward to a true Christian.

Mrs. Horton writes:—

'Mr. and Mrs. Düring having left us, the whole management of the girls devolves on me. My time is entirely taken up with them; but it is a pleasing employ, and the days pass swiftly away while thus engaged. My thoughts are so entirely engrossed, that scarcely for a whole week does a glance of my friends at home cross my mind. I often think that my God ordereth things thus in His infinite wisdom; for if I had more leisure for consideration, the thought of being SEPARATED from a MUCH-LOVED mother, myself an ONLY child, and from all the friends by whom I was surrounded, might shake my faith: but, blessed be God! I find that promise forcibly applied, *My grace is sufficient for thee.*'

Some of the adults also in Leicester Mountain begin to manifest the genuine influence of the truth. An affecting incident is related by one of the Schoolmasters:—

'On going to the hut of one of the poor recaptured Negro women, who seemed to have been much impressed by what she had heard from me of the love of God to sinners, I found her alone, praying and wrestling with God for the pardon of her sins, floods of tears running down her cheeks. I asked what was the matter with her. She said, in a trembling tone, 'O Massa, Massa! my heart trouble me too (very) much—my heart very bad.' I prayed with her; but her anguish of spirit seemed to increase upon her. I told her to give her bad heart to Jesus; and He would make it good, and then she would be a happy woman. She asked how she was to give her bad heart to Jesus. I told her she must pray. She fell down on her knees, and poured out her penitent soul in such expressions as 'O Massa Jesus! you love poor sinners! Massa Jesus, me bad too much:'—into whose ear?—into the ear of Him, who hath said, *Blessed are they that mourn, for they shall be comforted!*'

MISSIONARY CONTRIBUTIONS.

[*Collections and anonymous Contributions, from* 16 *May to* 16 *July*, 1817.]

				£.	s.	d.
Miss Cook's Penny Collection, Hindringham, by Rev. J. Sykes, Guestwick	2	2	0			
Mr. Fidgett's Penny Collection, Foulsham, by Ditto	4	16	0			
Miss Sykes's Penny Collection, Guestwick	13	2	2			
				20	0	2
A Friend, by Mr. Hodson				1	1	0
Transmitted by the Rev. E. Morris, Twrgyn:						
Trinity Chapel	1	11	0			
Mynyddback Chapel.	1	1	0			
Friends	6	1	0			
				8	13	0
Two Quarters' Collection of a Penny-a-week Society at Dunmow, by Mr. Morton.				5	1	0
Dorchester Auxiliary Society, by Rev. L. Hall	5	5	0			
Subscription	2	0	0			
				7	5	0
Greenock and Port Glasgow West Renfrewshire Bible Society, by Rev. W. Wilson, Secretary				20	0	0
South Devon Auxiliary Society—Church Collections with Annual and Quarterly Subscriptions from the New Tabernacle; and Butler's-street Chapel, Plymouth; and of the Dissenting Chapel, at Stonehouse, by Mr. W. Parr.				42	12	0
Bristol Juvenile Society, third Quarter, by Mr. Jos. Talbot, Treasurer				40	0	0
A Penny Society, by Mr. Budd, Rosoman-street, Clerkenwell				2	2	0
Aberdeen Auxiliary Society, by Rev. J. Philip	50	0	0			
Juvenile Society, Peterhead, by Ditto	7	0	0			
				57	0	0
Weekly Subscriptions of a small Family, Mr. Francis Sard, Collector				1	3	0
A Friend				0	5	0
Blackburn, Lancashire, St. Paul's Church, Rev. Mr. Price				30	0	0
Aliquis				1	1	0
Contributions from Rev. Mr. Cox's Congregation, Hadleigh, Suffolk				14	6	9
Anderston (Glasgow) Mission-help Society, by Mr. James Frazer, Secretary				15	0	0
Donation by a Penny Society, at the Rev. T. Bull's Meeting, Newport Pagnel	9	0	0			
Subscriptions	6	6	0			
				15	6	0

(Collections and Anonymous Contributions continued.)

	£.	s.	d.
Greenock Auxiliary Missionary Society, by Mr. Alexander Laird, Treasurer.	15	0	0
Barmouth (North Wales) Sunday Schools, Capt. W. Griffiths, Treasurer, a moiety of the Collections	3	3	5
Rev. Joel Banfield and Friends, Bromyard	3	0	0
Rev. Joshua Harrison and Congregation, Wooburn, Bucks, after a Sermon on Wednesday 4 June 1817, by Rev. J. Campbell	27	0	0
Calvinistic Methodists, at Fishguard 11 8 0			
Subscription of 1d. per Week, by the 12 Children of Mr. John Mortimer, Trehowel 2 12 0			
	14	0	0
From Mr. Tullock, Carbonear, Newfoundland	7	0	0
Rev. W. Scamp and Congregation, Havant	36	3	0
Monthly Subscriptions, by Rev. J. Humpage, Winchmore Hill	7	0	0
Sunday School, Newton Burgaland, Leicestershire, by Rev. Mr. Ludford	4	0	0
West Cowes, Isle of Wight, by Rev. R. Adams:			
Sabbath School Children, and a few Friends 3 16 9			
Children of Mr. C 1 0 0			
Children of Mr. E. M 1 0 0			
Sundries 0 5 6			
East Cowes Sabbath School Children 3 18 6			
	10	0	9
Auxiliary Missionary Society, Node Hill, Newport, Isle of Wight, by Rev. Mr. Tyerman	8	9	0
A few poor people at Monkton, near Margate, after a Sermon, by the Rev. Thomas Young	1	8	0
Contributions at King Street Chapel, Portsea, by Rev. John Griffin:			
Collection and small Subscriptions 26 18 4			
Penny-a-week Subscriptions, by Mr. Green 7 5 6			
Ditto ..... Ditto ..... by Mrs. Oliver 6 5 0			
Subscriptions 49 11 6			
	90	0	4
Female Penny-a-week Society, Winchester, first Quarter, by Mr. S. Milton.	2	7	0
Friends at Henry Street Meeting House, Limerick, by Rev. J. Petherick	2	8	0
Auxiliary Missionary Society, at Ebenezer Chapel, Chatham, by Mr. W. Higgins, Treasurer	22	0	0
Petersfield and Harting Collections, by Rev. L. Gore:			
Collection at Petersfield 4 2 3			
Auxiliary Society, ditto 10 0 0			
..... 14 2 3			
Collection at Harting 3 5 9			
	17	8	0
South Devon Auxiliary Society, by Mr. W. H. Dove	20	18	0
Alva (North Britain) Missionary Society, by Rev. Mr. M'Lachlan	6	12	7
United Missionary and Bible Society, in Falkirk, by Rev. H. Belfrage	9	10	0
A Society in aid of Missions in the Congregation of the Rev. S. Sleigh, Salisbury.	15	0	0
A Friend, by the Rev. Dr. Nicol	1	0	0
R. S.	0	3	0
G. G.	1	0	0
Juvenile Missionary Society, at Mr. Gregory's Academy, Beaconsfield	2	2	0
Rev. Messrs. Sloper and Elliott's Congregation, Devizes	25	8	9
Produce of a Missionary Box at the Independent Meeting House, Stoney Stratford	2	0	0
A Monthly Prayer Meeting in the Parish of Inch, Aberdeenshire, by Rev. J. Philip	4	9	0
Rev. J. Surman and Friends, Chesham	3	3	0
I. S. and A. K. Canterbury	2	2	0
Produce of a Necklace, by a Young Female	0	15	0
A few Young Men, at a Biscuit Baker's	1	14	6
Anonymous	2	0	0

ERRATA IN CHRONICLE FOR JUNE.

Page 283, last line, collection at Lutterworth, Rev. Mr. Hartley, *for* 5*l. read* 15*l.*
Page 284, line 19, *for* Mr. R. Child, Treasurer, *read* Mr. John Radley, Treasurer.

*** We are desired to present the thanks of the Directors of the Missionary Society to the Rev. Mr. Abbot, of Wymondham, Norfolk, for Doddridge's Family Expositor, 5 vols, 4to—to Mr. Samuel Rabin, of the Hotwells, Bristol, for a Box containing nearly 40 Volumes in Divinity, &c. besides Pamphlets, presented by them to the Society—also, to an unknown Friend, for a Parcel containing Grammars, &c. for Mr. Lowndes, Missionary at Malta.

POETRY.

SONNET TO DR. CHALMERS.

Chalmers! thy bright illumin'd mind,
Thy energy of thought, divinely high,
Thy force of diction, of resistless sway,
Thy magic of ethereal power,
Bear far away into the worlds of light
The soul, enrapt in ecstasy of bliss,
And let her sweetly wander through the realms
Where seraphs dwell, and hear the dulcet strains
Which flow serenely soft and heav'nly sweet
From chords of gold, whene'er they touch the theme
Of Jesu's dying love; and make her stand
Astonish'd at the burst of sacred joy,
As oft they pour around, sublimely grand,
Their full Hosannas to the Saviour God.

J. D. C.

ON THE BIRTH OF A CHILD.

Welcome, interesting stranger!
Sweet memento, kindly given,
Of *that* Babe who in a manger
Was the Lord of Life from heaven.

Welcome! as a spring of pleasure,
As a mercy from above,
As a tender mother's treasure,
As a pledge of growing love!

Welcome, little helpless blessing!
All thine int'rests are my own:
I am rich, in thee possessing
Better riches than a throne.

Melts my heart while I behold thee
All unconscious, and at rest,
Where a mother's arms enfold thee,
Love imparting from her breast.

Live, my infant! live, and render
Solace for thy mother's care,
Care beyond expression tender:
Live in thy fond father's prayer!

Oh, my Saviour! source of blessing,
Love my child, and let it rise,
Thine, thy grace on earth possessing,
Thine, to triumph in the skies!



Rev.d Benjamin Rayson.
London.

Pub.d by Williams & C.o 5 Paternoster Court 1.st Oct.r 1827.

THE

EVANGELICAL MAGAZINE

AND

Missionary Chronicle.

SEPTEMBER 1817.

MEMOIR

OF THE LATE

MR. EDWARD BUTLER,

Of Benson, Oxon,

WHO DEPARTED THIS LIFE IN THE FAITH AND HOPE OF THE GOSPEL, 28TH AUG. 1816, AGED 37.

TO redeem the names and characters of the righteous from the oblivion of the grave is at once a debt of gratitude due to departed worth, a pleasurable compliance with our own feelings, and one of the best means of inviting others to follow them to that world where they inherit the promises. 'The memory of the just is blessed,' and this is to render their memory blessed in the most important sense.

The subject of this Memoir was, from his childhood, of a remarkably serious and reflective disposition. Many observations of his infant years, still fresh in the recollection of aged friends, shew, that at the early age of five or six years his mind was exercised with solemn views of death and eternity. When at school his amiable disposition, and diligent attention to business, ensured him the approbation and confidence of his tutor. On quitting school, he formed an acquaintance with some youths of a very worldly character; but the bond of their union appeared to be not so much a delight in each other's society as a taste for singing and sacred music. To gratify this inclination he purchased an instrument and attended his parish church; but the dispositions of his new associates so ill accorded with his general habits and prevailing bias of mind, that the connexion was soon dissolved.

About the time that Edward Butler completed his fifteenth year, his views of Divine truth became more distinct, and his whole character more decidedly spiritual. In his earlier years some family circumstances operated to prejudice his mind against professors of the gospel; but their influence, though calculated to make a permanently unfavourable impression, was happily only transient. In his conversion to God he was not suffered to labour under much terror; yet few persons had a deeper conviction of the evil of sin. From his childhood he was taken occasionally to hear the gospel, and therefore when made to perceive his danger, as a sinner, he knew whither to flee for refuge: hence, as he afterward remarked, under discoveries of his guilt before God, his mind secretly rested upon the

hope set before him in the gospel, and was preserved from sinking into a state of extreme distress. In the year 1796, about the age of seventeen, he united with a praying society in the neighbourhood, and soon afterwards first publicly led the devotions of others. On the 29th Nov 1799, he was admitted a member of the congregational church at Wallingford, Berks, and from that time till his decease, a term of 17 years, he remained an active, useful and highly ornamental member of that society.

In February 1810, after receiving many pressing solicitations to preach the word of God at Benson, and in the surrounding villages, he made his first effort at the village of Roke, and preached from Rom. ch. vi. ver. 23. This discourse was so acceptable, that he was soon urged to renew the exercise at the same place, and in a short time received urgent applications from persons in neighbouring villages to preach the gospel among them. With these solicitations he generally complied, though frequently under the most depressing apprehensions of unfitness for the work. Mr. B. occasionally filled the pulpits at Wallingford, Abingdon, Bicester, Wantage, and Watlington; but, although universally acceptable whenever he engaged at any of those places, he always expressed great reluctance to preach in towns, observing, that 'a room with the ceiling close to his head, and filled with a plain, poor people, was the situation he most enjoyed, and to such persons his talent might be acceptable.' The villages of Benson, Chalgrove, Cholsey, Huntecombe-end, Milton, Roke, Slade-end, Warborough, and Wittenham, were the most pleasurable scenes of his labours; and whithersoever he went 'preaching peace by Jesus Christ,' the word seemed to be attended with an unction from the Holy One of Israel. At some places he generally experienced much embarrassment before he entered on the public service; but when in the pulpit, and engaged in its duties, his fears entirely vanished.

Of his discourses it has been remarked, that they were peculiarly impressive, exhibiting the importance of eternal things, and the value of experimental religion, in a way that could scarcely fail to alarm the minds of sinners, and greatly to affect all descriptions of hearers. This testimony seems abundantly supported by the general acceptance his discourses obtained, and by the many pleasing instances in which the power of God attended the word spoken, and left a lasting proof of its efficacy in the conversion of souls. His style of composition was chaste; his manner of delivery mild, but very impressive. What he said to others he believed and felt. Hence his sermons were addressed immediately to his hearers; and as they proceeded from the undissembled emotions of his own heart they generally made their way to the hearts of the congregation. He delighted in those texts particularly which point out the work, and express the supreme worth of the Saviour. In connexion with such portions of scripture he never failed to represent the utterly lost and deplorably wretched state of man by nature; and, in winding-up the subject, invariably applied it in very forcible appeals to the different classes of his hearers: he considered, with some of our old divines, that 'application is the soul of preaching.' Unlike many in the present day, he determined to preach, not only a part, but 'the whole counsel of God'—Salvation from the reigning influence of sin as well as from its consequences.

Integrity, benevolence, humility,

and patience, were the prominent features of his mind: these were exemplified in all his transactions with the world, in his connexion with the church, and in the general tenour of his conduct. Mr. B. was of a very liberal disposition. He abhorred covetousness under all the diversified forms which it assumes. 'To do good and to communicate' was to him a pleasure of an high order. Although not indulged with affluence, he had something to bestow upon every suitable occasion, and what he gave was never bestowed grudgingly.

This good man entertained a peculiarly strong veneration for the word and ordinances of God. The Holy Scriptures were *his delight and his counsellors;* and he *remembered the Sabbath day to keep it holy.* When in health, he arose earlier on the morning of the Sabbath than of any other day in the week, observing to his family, that if they kept their beds late on work days it must not be so on Lord's days. On sacramental days he often arose particularly early; and sometimes when he had to preach, but had not been able during the preceding week to avail himself of time for preparation, he arose long before daylight.

Mr. B. greatly enjoyed religious conversation, when conducted by those whom he believed to be experimentally acquainted with the power of godliness: but when religious experience was made a topic of conversation by those whose lives falsified their profession, he was generally silent, and frequently afterwards expressed his surprise, that persons of this description could dare to use the language of assurance, while many of the excellent of the earth are often exercised with darkness, doubts, and fears. In his family he often lamented the disappointments he experienced in social meetings of pious friends, when uninteresting and vapid conversation took the precedence of that which would have been calculated to promote edification, and to stimulate each to run the heavenly race with renewed alacrity. Invisible and eternal things he felt as realities. At all times his attachment to worldly things was weak; but as his end drew near he gave them up entirely. Formerly his mind was distressed with many fears, but in his last sickness, and especially on the approach of death, he appeared to have risen above them all; thus verifying the language of our poet—

> 'His hand the good man fastens on the skies,
> 'Then bids earth roll, nor feels her idle whirl.'

But we must proceed to notice his sickness and death.

After a very severe illness, which attacked him in Dec. 1814, he was seldom well; but, although exercised with several painful maladies, he endured his sufferings, which sometimes arose to agony, without ever uttering a single complaining sentiment. In this early part of his illness he was favoured with an extraordinary and almost overpowering experience of 'the love of God, shed abroad in the heart by the Holy Ghost given unto him.' This part of his experience will be best expressed by a quotation from a statement, written by a near relative. 'I do not know how to describe the scene, and cannot recollect the very expressions he made use of, my own mind being so much affected. You had been visiting him in December 1814, and soon after you were gone he began talking in such a way as I never before heard the like, though I have heard of such being the experience of some. His whole soul seemed absorbed in wonder, love, and praise.—He

could not doubt.—He saw such a glorious and overflowing fulness in Christ, and this applied to his own soul, that he did not know how to express his admiration and gratitude. He sat up in the bed, with a heavenly calm upon his countenance, while he poured forth his soul in the language of adoration, holy triumph and thanksgiving. Though very composed, he seemed as if language could not utter his feelings fast enough. He said, that he had never felt so before, and could account for his enjoyments no other way than that it was the effect of the outpouring of the Holy Spirit upon his soul in a way of sovereign mercy. He said it was a rich recompense for all his afflictions, though they were neither few nor light.' To the writer of this article he made a very judicious remark on that peculiar season, observing, that in a time of such severe pain, and in near prospects of eternity, such manifestations of Divine love were very chearing and merciful: but it must be considered an equally merciful dispensation, that such overpowering experience of divine things is ordinarily withheld; for if a man in health were to be thus indulged it would totally unfit him for all the common duties of life.

From the severe indisposition under which Mr. B. then laboured, he was, in a few months, so far recovered as to be able to preach: but the debilitating effects of his disorder were never entirely removed. The fatal consumptive malady, which terminated in his death, first manifested itself by a violent pain in his breast, on the Lord's day morning, 10th March, 1816, while he was walking over to Wallingford to hear the word of God. The pain continued long, and after a few weeks other fatal symptoms appeared; but, as usual in pulmonary consumptions, both the patient and his friends entertained hopes far more sanguine than the nature of the case warranted. In July, he visited Reading, but returned on the 5th Aug. still more weak, and with evident marks of rapidly approaching dissolution. In prospect of death, his mind was very tranquil, but sometimes, like most of the saints, was exercised with fears lest his calmness should prove deceitful. About a fortnight before his death he observed to one of his family, 'You do not know what passes within. I am a sinner beyond many: a sinner beyond most, considering my light and advantages. But I see Christ *the Way*, and I cast myself at the foot of the cross: if I perish, I will perish there. 'God be merciful to me a sinner.' A few days previous to his death, on being told it was the opinion of all his friends, that he could not long survive, he said, 'Nurse, they tell me that I am near death.—What do you think?' She replied, 'I think, Sir, that your end is very near, and if you recover it will be a miracle.' On which he said, 'I thought dying could not be like this—to be so easy, so composed, and dying. Sure nature cannot be slipped out of thus. I expected dying would be attended with fears, distraction, and terrors: but surely it cannot be; to be dying and so composed!' Another time, when his friends had been expressing similar apprehensions, he said, 'If it be so, the will of the Lord be done.—The Lord be with him who goes, and with those who are left behind.' On the Sabbath immediately preceding his departure, he began in his sleep to sing, both correctly and melodiously. The earnestness with which he sung, soon waked him, and he said, with surprise, 'I have been singing.'

'Yes,' said one, 'do you know what you were singing?' He replied, 'Yes—

'Jesus shall reign where'er the sun
'Does his successive journies run.'

'The name of Jesus, when the power of it is felt, is enough to make any one sing.'

On a friend returning from the sacrament, and informing him, that his pastor prayed earnestly for him and his family, his countenance expressed a pleasurable emotion; and turning to his wife, he said, 'I anticipated it.—It is no wonder, my dear, that we both have felt so calm.' On Monday, he appeared to be dying, and when a little revived his countenance was greatly altered: this being remarked, he said, 'Am I altered? What! any thing more like death?' Being answered in the affirmative, he appeared rejoiced, and said, 'I am glad to hear any thing of that sort: it is better to depart and be with Christ.' In the night in which he died, he said, 'I am in great bodily pain:' one replied, 'but not in distress of mind:' he answered 'No.' A short time before he expired, being very restless, and appearing past the power of speech, it was said, with a view to ascertain his feelings, 'If you are in great bodily pain move that hand:' he immediately lifted it up. It was then said, 'If you are happy in your soul move the other:' on this he moved the hand, but had not power to raise his arm. A near relative said, 'My dear, if you are happy, make us some sign.—Is the Lord Jesus precious to you now?' He immediately answered, with great earnestness, Yes:' and in a short time the happy spirit departed from the body, to be present with the Lord, 28th Aug. 1816.

Such was the life, and such the end of Edward Butler: a man so much esteemed, that, although no public notice was given of the hour or day of his funeral, about 300 persons attended at the grave, and united in singing a hymn by Dr. Doddridge.—

'Whence flow these torrents of distress?
'The gentle Saviour cries:
'Why are my sleeping saints survey'd
'With unbelieving eyes?'

On the following Lord's day, 8th Sept. a great concourse of people attended to hear a funeral sermon at Benson, from Gen. ch. v. ver. 24; and on Lord's day, 15th, the event was improved at Wallingford, from Rev. ch. xiv. ver. 13, on which occasion the Baptist Meeting-house in the town was shut, as an expression of respect to the memory of the departed saint. 'Let me die the death of the righteous, and let my last end be like his.' W. H.

Wallingford, Berks.

LAST THOUGHTS OF T. H.

[Inserted at the particular request of a venerable correspondent, a Minister of the Established Church.]

THE pride of a dominant religion is one of the greatest obstacles to the unity of the spirit in the bonds of peace, and to the furtherance of the true church. If I count myself the nearer heaven for the church I belong to, it is a sure proof that I am as ignorant of the nature of the true church, as of what is passing in the heavens.

We are strangely swinging to extremes. Moral preaching long held the sway, till righteousness and true holiness became almost unknown in principle and practice.

Evangelical truth began to revive, and as it progressed, the tares sprang up with the wheat, till the good corn began to wear a sickly hue. This the old school of legality imputed to the new school of free grace. The separation for man is impracticable; the day of harvest will be the season for the division, when an unerring hand

will bind the tares for the burning, and gather the wheat into the barn.

The sovereignty of grace is never exercised in disparagement of the divine justice, whatever our ignorance and love of sin may suggest.

Incidit in Scyllam qui vult vitare Charybdim. Shocked at the dreadfulness of Antinomian principles, many suppose the strong features of divine grace should be shrouded or suggested with apology, as if divine truth did not vindicate itself and disdain such auxiliaries.

The very superficial acquaintance with the incalculable deceitfulness and desperate wickedness of the human heart, is among the chief sources of our mistakes both in principle and practice.

It is a great delusion to depend upon any thing of past experience, if present sin does not wound me and shake my confidence, till my soul returns in repentance to its rest, and the exercise of faith working by love.

No breach of conscience can ever be treated soundly, but by fresh application to atoning blood.

I esteem but two fundamental truths. 1. The impossibility of acceptance with God, but in a divine righteousness imputed. 2. A real divine change of heart and life, wrought not by human efforts or suasion, but by a divine agency derived from Christ, the author of spiritual life, and productive of righteousness and true holiness.

The two fatal errors appear to be a dependance upon ourselves for righteousness and strength, both of which can only be found in Christ.

All scripture being by inspiration from God, within that sacred circle I must confine myself, nor affect to be wise above what is written.

When the declarations of God's word are clear, I turn infidel the moment I doubt or begin reasoning against it.

The wisdom of the world is foolishness with God; and it seems that in the wisdom that maketh wise to salvation, the nearer we become in spirit to little children, the more readily we submit to the divine revelation. And while the poor to whom the Gospel is preached receive the truth in the love of it, the learned, wise, and deeply scientific, feel indisposed to submit to the simplicity which is in Christ.

Consciousness of what hath been the case with ourselves, should make us patient towards those who differ from us. This meekness, in all cases of opposition, is among the most powerful and prevailing arguments.

I am in sentiment Calvinistic, but I have learnt to rejoice in and pray for all my Arminian brethren, whom I see the Lord blesses in the call and conversion of sinners; and I often stand humbled before them, when I see their zeal and activity so far exceed my own. If the Lord Jesus pleases to bless the preaching of any to the call and conversion of men, I may be sure, that however in some points of doctrine we may differ, in the two fundamentals we approximate. I hope we are beginning more to do so; and while in love and the spirit of meekness we desire to come within the divine sphere of attraction, to be one in Christ, all bitterness and wrath, and hard thoughts and hard speeches, will be put away from us as becometh saints.

In the scriptures much is plain to the meanest capacity; and the best and surest way to the discovery of what may appear more obscure, is truly to hold fast what we are sure is God's word, and humbly trust and pray that where we are otherwise minded, that God will reveal this unto us, making darkness light, and opening our understanding that we may understand the scriptures.

When I look into the word, and round the world, I often tremble at the fewness of those who shall be saved, and every such view will leave me inexcusable, if I am not roused to more vigorous exertions for the spread of the everlasting Gospel.

I am conscious that the case of the dying malefactor was not more desperate than my own, nor the assertion of Paul more true in his feeling and experience than in mine; that of sinners, I am chief: and I am persuaded, if I believe in the Lord Jesus Christ, I shall be saved even as they; and that nothing but this conviction can give him the glory which is peculiarly his own, or secure to me boldness in the hour of death, and in the day of judgment.

Some, who are afraid the interests of religion would suffer from such abasing views of ourselves, have certainly never understood or entered into the meaning of our Lord's declaration, to whom much is forgiven they will love him much.

The reason why without faith it is impossible to please God is evident, as Paul argues, it is of faith that it might be of grace; and God can only be pleased when the glory of the sinner's salvation is wholly secured to the riches of his grace in Christ Jesus.

I was looking at the spots in the sun: the brightest bodies are not without them, nor any of the sons of Adam without moral spot and blemish, if we view them through the telescope of faith, and in the light darting from the Sun of righteousness.

'Walk before me, and be thou *perfect*,' is what God requires of every rational creature, and he *can* neither require nor *accept* of any thing less. Who then in his sight can be just? none, no not one. To know this is the beginning of wisdom. To be ignorant of it, is to live and die as the fool dieth. I may be sure I know nothing as I ought to know, if I have not learnt to despair of myself before the holy God. When I despair of myself, and all I am, have and can do, it behoves me to inquire, if yet there may be hope. It is the glory of the Gospel of Christ satisfactorily to resolve this inquiry.

If the law made nothing perfect, moral or ceremonial, where then is the perfection to be found which God requires and can accept? The only satisfactory answer that ever was or can be given to a guilty conscience is, 'Believe in the Lord Jesus Christ, and thou shalt be saved.' See the mystery fully explained, Rom. iii. 21—26: read this passage, not as a disputer, a critic, but as a poor sinner, and then you will be made wise unto salvation, and be filled with joy and peace in believing.

Can God be just, yet justify the ungodly? Yes, when with the heart he believeth unto righteousness.

What mean you by the righteousness of faith? I mean what was imputed to Abraham on his believing. Rom. iv. 9.

Is Christ the end of the law for righteousness to every one that believeth? Assuredly.

In what sense do you consider Christ as the end of the law for righteousness? I consider him as my surety and representative, made such of God to us according to the eternal purpose before the world began.

Can you then, poor sinner as you are, by faith, be accepted in this beloved Son of God, and the sinner's friend, and be found *complete* in him? So the Apostle believed, and desired to know nothing else as the ground of his hope but Jesus Christ, and him crucified. O, that I may like him know no-

thing else as the ground of my hope towards God.

Why are so many jealousies and fears suggested lest this should slacken the obligation of being under the law to Christ? Why? because proud fallen nature cannot submit to the righteousness of God, exclusive of every thing in the creature.

The man who dares commit sin that grace may abound, shews a seared conscience, and that there is a lie in his right-hand.

I believe it very possible, and not an unfrequent case, to be left to a delusion to believe a lie; and suppose we may yet reach heaven, when we are in the high road to hell. To the word and to the testimony. I see a great diffusion of Gospel light and truth around me; I wish I could see a proportionate believing in the heart unto righteousness.

It is not difficult to learn the language of prayer, and to be loud in the exercise of it: but the spirit of prayer is quite a different thing. How many thus deceive themselves and others!

This is a day of much profession of godliness, but where is the power of it?

A man may talk and preach himself into hell, and be reverenced, and looked up to as a great preacher; yea, I doubt not, be highly instrumental in leading multitudes to heaven, and never get there himself.

Popularity is a great attainment, as affording opportunity of usefulness, but a dangerous gift.

To stand on a pinnacle of the temple, and behold the crowd below, affords Satan his opportunity to puff up with presumption.

I have seldom seen an increase of riches add to a minister's zeal and usefulness, but oftentimes the contrary.

You often hear it said, Such a one with all his faults has at bottom a good heart; when in fact there exists no such thing in nature; and the more it is sifted to the bottom the less good will be found in it.

The heart is deceitful above all things, and desperately wicked, Who can know it? This is the word of Him, who alone knoweth what is in man; but who believes this testimony as truly describing himself?

We shall never be truly humbled before God till we feel that our great condemnation arises, not from any particular acts, however repeated, of disobedience or neglect, but from a nature evil, only evil, and that continually, in the eye of God. This is seen by him always the same, and till we view ourselves as God views us, we shall always entertain vain hopes of something we have done, can do, and mean to do, not considering that they who are *in the flesh*, such as they came into the world, *cannot* please God. Till we are renewed in the spirit of our minds all is naught.

All true religion must be called enthusiasm by those who have never experienced Christ formed in them the hope of glory.

The essential difference between a man and his fellow, is the spirit which dwelleth in us. This is the work and gift of God the Spirit. By this, *only* by this, we know we dwell in him and he in us.

It is not from mere conclusions of reasoning that we come to the full assurance of faith, but from the Holy Ghost shewing us his own work in us, and witnessing with our spirits that we are the children of God.

Though sin prevailing in a child of God may not be attended with apostasy or final perdition, it is sure, if he is a child of God, to darken his prospects, and for the

time to undermine his confidence; and rejoicing in hope, when he returns unto his true rest in Christ, then the bones that were broken are again made to rejoice.

Is it possible that knowing this by experience I should again return unto folly? Indeed it is, and a proof of the blindness and corruption that still dwell in and trouble me—wretched man that I am!

Whenever I sin against God I sin against my own mercies; for in the way of righteousness only there is life, and in the pathway thereof there is no death. When I act uniformly and truly under this conviction, I am in the way to heaven.

Take heed and beware of covetousness: this is among the most easily besetting sins, and cleaves to us the longest and strongest as we grow old.

How few really believe there is treasure to be laid up in heaven, more substantial and durable than any we can here accumulate or enjoy! This is the victory, and a great one it is, that overcometh the world, even our faith.

It is amazing, after what we must know of ourselves, that we can still entertain some good opinion of ourselves, and of what we are, can do, and hope to do. We must despair of ourselves before we can have any true hope towards God.

This is the divine record, that God hath given to us eternal life: and this life is in his Son: yet what fools and slow of heart are we to believe that the record is true!

'He that *spared* not his own Son, but freely gave him up for us all, how shall he not with him freely give us all things?' Why then am I still staggering at the promises through unbelief, instead of being strong in faith, giving glory to God? God *spared not* his own Son, but having laid on him the iniquities of us all, exacted in full the penalty from him, that he might be just and the justifier of him that believeth in Jesus. Yet here I still stagger, rob God of his glory, and my own soul of peace and joy in believing. Lord, I believe, help thou my unbelief!

I feel, awfully feel, that I am a sinner, and am persuaded that it is a faithful saying and worthy *all* acceptation, that Jesus Christ came into the world to save sinners, the chief of sinners: and yet I hesitate in the conclusion that he will save *me*. Is then the record true, or am I still too proud to receive the record as true, till I find myself in less need of this full and free salvation?

I feel experimentally that faith is the gift of God, and that all my conclusions drawn from the reasoning on the great and precious promises will want a witness within; and that unless the Spirit beareth witness with our spirits, that we are the children of God, I shall only believe as though I believed not.

Search the scriptures, for in them ye think ye have eternal life, and they are they that testify of me, saith He, who is the way, the truth and the life. Open, Lord, my understanding, that I may understand the scriptures! and enable me to believe to the saving of my soul! that I may be no longer faithless, but believing.

If Jesus be the author and finisher of faith, I will wait on him till he shall answer my continual prayer: Lord, increase my faith!

If the sacraments are visible outward signs of inward and spiritual grace, we may assuredly conclude, that if the inward and spiritual grace be communicated, in what manner, and by whom the ordinance is administered, and the outward visible signs applied, is of

very secondary importance. Yet how bitter have been the disputes about modes and forms, instead of the spirit and the truth, the only subject worth contending for.

All true believers must be one in Christ Jesus, whether barbarian, Scythian, bond or free, black or white. There can be no real difference between those who are justified freely by grace, through the redemption which is in Jesus Christ, and consequently born of the Spirit.

There can be but one true church, any more than one Lord, one faith, one baptism: as many as have been truly baptized into Christ, have put on Christ, dwell in him, and he in us, by his Spirit which he hath given us.

The more the spirit of vital Christianity prevails, sectarian divisions of the seamless garment will decline, and we shall melt down into the one mass, as all one in Christ Jesus; no longer dispute about, nor pride ourselves upon what church we belong to, but give due diligence to make our calling and election sure, by holding fast the Head, Christ, and growing into one Holy temple in the Lord, an habitation for God through the Spirit. If we belong to the holy catholic church, under whatever form that is administered, we are the members of his body, of his flesh, and of his bones, and all things are ours if we are Christ's.

Has any church authority from the only Head, to exclude from her communion those who profess to believe that Jesus Christ is come in the flesh, and to follow him in the regeneration? Would you then open the sacraments to every applicant? Assuredly, if nothing in his conversation scripturally demonstrates the hypocrisy of the profession of faith which he makes. Have we a right to judge or decide for another, who hath examined himself whether he is in the faith; and after inquiry, knows by scriptural witness, that Jesus Christ is formed in him, and that he is not *αδοκιμος (reprobate)*? An exclusive communion is the sign of the beast, under whatever form exhibited.

I quite concur in opinion with those who plead for the most enlarged communion, and am fully persuaded that whoever can claim a part in the communion of saints, has a right to be admitted to every communion of such, or ought not to be admitted to any.

I do not know a greater delusion than a week's black book preparation; the communion of saints requires quite another kind of preparation, even the preparation of the heart, which is from the Lord.

If they who worship God, must worship in spirit and in truth, in the most solemn of ordinances, peculiar spirituality is becoming. How absurd and self-deceiving must it be to suppose, that words or forms can supply the place of spirituality of mind, and real heart-fellowship with the Father and with his son Jesus Christ! But they who are the formal worshippers, and strangers to any inward influence from the Spirit of God, make up themselves in the rags of tawdry devotion, instead of the spotless robe of righteousness, and the beautiful garment of salvation, in spirit and in truth.

JESUS CHRIST THE SURE FOUNDATION.

SIR,

In your Magazine for January last, you inserted my observations upon the expression Jesus Christ '*the chief Corner Stone*;' and I trust you will excuse my saying, I wish you had inserted them as I sent them; because by your introduction of the particle *or*, it may import that I meant *either*; whereas

my argument was, that *angle*, and *corner*, were *not* synonimous expressions.

Whether I have been successful in meeting the approbation of your readers, generally, I do not know; but I see in your Magazine for March a Correspondent signing himself X. L. commenting upon my observations, but stumbling at the very threshold, by the title of his essay, *Christ the Foundation Corner-stone.* This is not to be found in the Bible, nor, as I think, in the nomenclature of common sense. He compliments me indeed upon my elucidation of Christ the *head stone of the corner*, but he disapproves of my stating the appellation *chief corner-stone* as a similar phrase, although he allows that it is apparently so. Now, I again contend, that it is *really so*; nay, synonimous. He has taken the trouble to repeat all the quotations I made, but he has done something more; and may I ask him respectfully and seriously, did he think to render the subject clearer, by quoting the Greek and Hebrew words, while he must believe that not one in a thousand of your readers understands either of those languages? The words *head* and *chief* are so generally used synonimously, that I wonder any one should object to my classing them together. Archbishop Leighton, in his admirable exposition of Peter's Epistles, says, in reference to this phrase, 'The word *corner* is not precisely rendered, it is frequently taken in Scripture for princes or heads of people.—Judges xxii. 2. 1 Samuel xiv. 38.'

I trust I am as desirous as X. L. or any other writer, to exalt the character of our Lord, and to ascribe to Him, the very existence, commencement, and completion of his church; but I am desirous also that the figures should not be *confounded*; for although he be both the commencement and completion, he is not both at the same period; the *foundation* and the *top-stone* are not laid at one time.

I imagined that my former argument had additional weight, by noticing, that the singular number was adopted, *a* stone, *the* stone; but X. L. is not satisfied with this either, and says, 'There are many passages in Scripture in which metaphors are drawn in the singular number, from objects which, without supposing a defect, exist only in the plural.' Now, surely he did not see, what I think is the plain inference of his reasoning, viz. that although there are *several* Jesus Christs, yet *one* only is mentioned. But there seems in X. L. (as is very common) a great disinclination to part with old and oft-repeated expressions.

My object in writing my first remarks (which I was requested to do by a very judicious Minister) was, and it still is, to clear the texts alluded to, from that ambiguity in which they have been involved; but this can only be effected by keeping the expression *angle* (or as they term it, *corner* stone) from the word *foundation*; and that this may appear desirable, I shall take the liberty to quote the expositions of some eminent men: Thus, Mr. Serle, in his Horæ Solitariæ, on 1 Peter ii. 6, says, 'The corner-stone is the key-stone of the building; upon this it must necessarily stand, and if this be removed it must necessarily fall.' Thus also Bishop Leighton, in the place I have before quoted, says, 'Though the prophet's words are not precisely rendered, yet the substance and sense is one; there, both the *foundation* and *corner-stone* is expressed, the corner-stone in *the foundation* being the main support of the building, and throughout, the *corner-stones* unit-

ing and knitting the building together.'

Thus also Dr. Watts—

'Lo! what a glorious *corner-stone*
'The Jewish builders did refuse;
'Yet God hath built his Church thereon,
'In spite of envy and the Jews.'

So also Mr. Cruden, in his Concordance, under the word Stone, says, 'The corner-stone, or head stone of the corner, is that which is put at the angle of a building, whether at the foundation or at the top of the wall; the corner-stone that unites and binds.'

And, finally, Parkhurst, although he is correct in the former part of his observations, loses himself at the latter end, where he uses the words, *foundation corner-stone*. To remark upon the incongruity of those quotations is unnecessary. From the specimen I have given, from authors of undoubted piety and talents, I conclude that, had I time and inclination to search the comments of others, I should find similar want of unity and perspicuity. And here I beg to remark, that there is no allusion whatever to the term *foundation*, either in Psalm cxviii. 22, Matthew xxi. 42, Luke xx. 17, or in Acts iv. 11. I apprehend, that in Ephesians ii. 20, 'the *foundation* of the Apostles and Prophets,' the whole passage would have been perspicuous if it had been said, Jesus Christ *himself* being the *chief angle*-stone.

The prophet Jeremiah, ch. xlviii. ver. 45, preserves a clear distinction in these expressions—thus, they shall not take of thee a stone for an *angle* (it should be) nor a stone for a *foundation*. The principal difficulty is in Isaiah xxviii. 16, where certainly the term foundation is expressly mentioned. But, I believe, the learned will see (as I have before observed) that there is no authority for our translators to introduce the term *foundation* twice. Now, I think, a little alteration, even the introduction of one word, will render the said passage more beautiful and comprehensive, thus—'Behold, I lay in Zion a foundation, *also* a stone, an approved stone, an *angle stone*, precious, immoveably fixed,' &c. And here permit me to observe how beautiful the language of Job will appear, with this idea of *angle-stone*, Job xxxviii. 6, 'Whereupon are the *foundations* thereof, or who laid the *angle* (or top) *stone* thereof, when the morning stars sang together, and all the sons of God shouted for joy?' How is the sublimity of the verse thus increased, viz. the angels saw not only the *foundation* laid, but also foresaw the completion of this stupendous edifice, *therefore* they shouted for joy. It is not usual to shout for joy at laying a *foundation*, but it is very appropriate at the completion of an edifice.

I trust I shall not be accused of an invidious design, or an attempt to lessen the reputation of those excellent men whose words I have quoted above; but I conceive they prove how easily wise men may be mistaken in the application of figures, relative to an art which they do not understand; and I wish to clear away the mist in which all the authors have strayed, who speak of *binding and uniting*. And then of the Jew and Gentile churches, the terms convey no such ideas: they do convey those two simple and distinct ideas, viz. that Jesus Christ is both the *foundation* and the top or *angle-stone* of the spiritual building. If these terms be kept separate, they are significant and beautiful; if they be confounded, no person can possibly make sense of them.

S. R.

Albion Street.

MISCELLANEOUS EXTRACTS
FROM THE PAPERS OF THE REV. PHILIP HENRY.

[Communicated by J. B. W. Shrewsbury.]

ALPHABET OF EXCELLENT SPIRITS.

An excellent Spirit is,

Active—Bold—Contented—Discerning—Even—Forgiving--Great—Humble—Joyful—Kind—Large—Meek—New—Obedient—Praying—Quiet—Right—Stedfast—Tender—United—Willing—Xcelling—Yielding—and, Zealous.

ALPHABET OF NAUGHTY SPIRITS.

A naughty Spirit is,

Angry--Bitter—Covetous--Discontented—Envious—Frothy—Giddy—Haughty—Idle—Knotty—Lying—Melancholy—Narrow—Old Testament*—Persecuting—Quarrelsome—Revolting Scoffing--Timorous--Unbelieving--Wanton—Xcusing—Yielding to that which is evil—Zealous in that which is evil.

To the Editor.

SIR,

THE following Anecdote was lately related by a Lecturer on Geology.—Being in one of our coal districts, he was requested to be present at a meeting of the proprietors of the pits, to devise means of preventing accidents from the fire-damp. Various methods were proposed, but none met with unanimous approbation. One person told him there had not been, for a considerable time, any accident in his pits, for which he gave the following reason: A school was opened for the education of the miners, not only in reading and writing, but also in a knowledge of mining, and the way of preventing injurious effects to those who worked in mines or coal-pits; to which they paid so much attention, that they avoided the danger of the fire-damp. On the late rising of the colliers, these educated men were applied to, by those of the neighbouring pits, to strike work, and join them; but they refused, alleging the obligations they were under to their masters, for their own and children's education. W. J.

A CHILD'S COMMENT.

A BOY that had not attained to the age of four years and a quarter, hearing his parent read the parable of the Wedding Garment in family worship, and remark on the concluding sentence, 'for many are called, but few are chosen,' that it may be understood of such as profess to believe in Christ, but are not approved by him—asked, *why* they were not approved? He was referred to the parable; which shewed, that there was something greatly wanting in them. 'But *what*,' said he, 'is it, that is wanting; that Jesus Christ should not *approve* them? Is it LOVE to JESUS CHRIST?'

Much diversity of opinion respecting the interpretation of the Wedding Garment, may be found in learned Commentaries on the Bible; but it may be questioned whether any sense, either more safe, or more profitable, can be assigned to it, than that in which it was apprehended by this *little child*. It certainly had not been suggested to him, either then, or at any former time; otherwise than, that he knew his parents regarded *Love to Christ* as the 'one thing needful.' Such facts, though

* Mr. Henry has thus explained an Old-Testament Spirit:

'Old Testament Spirits oldness will retain,
'(Tho' Christ came purposely to make all new)
'Old forms, old sourness, fire from Heaven again.
'What art thou, man? A Christian, or a Jew!'

far from being uncommon, ought not to be unknown, disregarded, or forgotten. They tend to the glory of God, and to domestic usefulness; and may be compared with the 'children crying in the Temple, Hosanna to the Son of David!'

OBITUARY.

MISS MARY FOULKES.

On the 20th of April 1816, died in her 25th year, (while on a visit in Anglesea) Miss Mary Foulkes, daughter of the late Mr. T. Foulkes, of Machynlleth, North Wales, who laboured faithfully in his Lord's vineyard upwards of 40 years.

To record the exemplary and last testimony of such as have died in the Lord, is a just tribute of praise to their great Deliverer. It has also a tendency, under the divine influence, to awaken the gay, the dissipated, and the thoughtless, to the important concerns of eternity, and the salvation of their immortal souls. The Subject of the following short memoir was highly favoured by divine grace, in being enabled at an early period to devote herself to pure and undefiled religion. Many were the prayers of her pious parents in behalf of their children; and with regard to the deceased, their supplications were certainly not in vain. Her surviving parent, brother and sisters, however, little expecting they were so soon to be called to resign her up to God, had promised themselves much happiness in her society, and were anxiously looking for her return; but their hopes were suddenly disappointed, by a letter requesting them to come to Anglesea without delay—they found her gradually sinking under the disorder which terminated in her dissolution. Throughout a long and painful illness, she evinced the greatest composure and resignation. A friend asked her, a few weeks previous to her confinement, if she found any murmurings against the Lord's dispensations in her mind, (for she was never heard to utter a complaining word,) she replied, with tears, 'that it was her earnest and constant prayer to be kept from a repining spirit.' She confessed that the Lord was merciful and gracious to her in all his dealings, adding, 'He alone knows into what length of sin and vanity I should have gone, had it not been for this affliction, which is very gentle, much more so than I deserve; good and upright is the Lord, therefore will he teach sinners in the way.' Being asked, during her confinement, how she felt the state of her mind, her answer was expressive of the deep sense she had of the sinfulness of heart: that though she possessed every opportunity of seeking the Lord, she was prone to forget him; that it was not then as it had been in days past, when the Lord was pleased to favour her with the beams of his countenance: 'those were happy days (said she) when I enjoyed sweet communion with him.' From this time (about a month before her departure) her mind was perfectly serene; she added, 'This one promise, 'Whosoever cometh into me, I will in no wise cast out,' is enough, were there no other, to support me. I have repeatedly given myself up to him, to do with me as seemeth him good, and I do believe he will have mercy upon me for his dear Son's sake.' A friend standing by, answered, 'Yes, he will, none were ever brought to shame who put their trust in him:' she added, triumphantly, 'Whom have I in heaven but thee! and on earth I desire none beside thee.' One night, when extremely ill, she said, 'she was much afraid of the fiery darts of the enemy in her last hours;' but she found comfort from the following words, 'I will never leave thee, nor forsake thee,' adding, 'the promises are still the same, and Jesus Christ is the same, yesterday, to-day, and for ever.'

Another time, she observed, 'that Mr. Charles, of Bala, was gone home, and the faithful servant that attended him, (Miss F. who had been in Mr. C.'s famil, several months previous to his death, here alludes to a pious female servant, who, after several years faithful service, died of a putrid fever about a fortnight before her master) Mrs. Charles is also gone, and I, the

friend and companion of her latter days, shall soon be with her. That sweet word that comforted Mr. Charles in his day of trial now upholds me: 'Though my heart and my flesh fail, yet God is the strength of my heart, and my portion for ever.' That dear man often told me I should never want for kindness and attention in the day of trouble; and you, my dear Sarah, (addressing her sister) will surely meet the same tenderness in your hour of distress, as you have always shewn me. To another sister, she said, 'Make the matter of your soul the chief concern in life; a bed of sickness is not the time for examining your state; you will then have much to do of another nature. Let the people of God be your people; avoid the company of the world: I never found pleasure in them.' Presenting a Bible to another sister, she said, 'There, my dear Lydia, is a precious treasure, read it, and preserve it in your memory; and pray the Lord to bless it to your soul.' She read the Bible (the guide of her life) when she could not move in bed, and found much comfort and support from several passages, which were indeed rich cordials to her soul.

A few days before her departure, she said, 'The fear of death is taken away; I long to be dissolved and be with Christ, but I hope the Lord will enable me to wait patiently his good time.' While sitting in bed, she viewed with composure her arms and hands (which were much reduced) and observed, with the utmost serenity of countenance, 'How wonderful will it be to see this weak and frail body likened unto his glorious body!' She was then asked, if she loved Jesus Christ; she replied, with ardour, 'Yes, I love him in my heart; I am sorry my love is so cold: but I shall love him better when I go to him to live.' The morning she died, she looked at one of her sisters with unutterable joy, and said, 'It is quite safe; the soul hid in Christ is of more value now than the whole world—to meet death without its sting is not alarming. There is but one place to flee for refuge.' To which her sister answered, 'That is enough.' When, with a countenance expressive of joy and triumph, never to be described, she replied, 'Enough! *it is more than enough!*' This last glorious testimony was pronounced in a strong and audible voice. Before, and afterwards, she was so weak and faint, as hardly to be understood: this was about four o'clock, and at half-past seven her happy spirit fled into those pure realms of bliss, whither she often soared in contemplation while on earth, and where her soul longed to be, freed from sin and from temptation.

MRS. JOANNA GLEED.

Died May 20, 1817, Mrs. Joanna Gleed, wife of the Rev. John Gleed, Teignmouth, Devon. A lingering consumption, which she bore with christian patience, terminated the life of this valuable woman—a woman whose usefulness, endearing manners, and devotedness to God, rendered her highly respected in a large circle of acquaintance, many of whom dropped the tear of genuine sorrow over her grave, and all of whom will cherish her memory with unfeigned fondness and affection. Mrs. Gleed's piety was not only deeply rooted, but it bore all the marks that were necessary to prove it to be real; her zeal for the promotion of the Saviour's glory was glowing and constant; her domestic prudence and economy most exemplary; and her affection for her bereaved partner and only son, increased with her days, and terminated only with the flight of the happy spirit to the mansions of eternal felicity. She died as she had lived since called by divine grace, much impressed with the goodness of God in providence, which she was ever exalting, deeply sensible of his covenant love in its great and unchangeable character; and full of the joys of faith, and the glorious expectations of a well grounded hope. Over her the emphatic words of the inspired apostle may be pronounced in their fullest extent without the fear of misapplication, 'And I heard a voice from heaven, saying unto me, Write, blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours: and their works do follow them.'

MRS. MARTHA WILKINS.

On July the 18th, died Mrs. Martha Wilkins, of St. Alban's. From her conversion in early life to her death, she was enabled to manifest the distinguishing effects of the grace of God. Awakened under the ministry of the

Rev. Griffith Williams, of Lincoln's-Inn Fields, she became a member there, and for several years enjoyed great happiness under his ministry. As a wife and mother, as a friend and neighbour, she was most exemplary. She bore the long and painful affliction of a cancer with much patience, and was often favoured with the richest consolations and triumphs. Her last audible words, and expressed with great emphasis, were, *Hallelujah, Glory, Glory, Glory!* Her funeral sermon was preached by the Rev. J. Raban, from a text of her own choosing: 1 John iii. 2, latter clause. Both the Baptists and Methodists shut up their respective places of worship, that they might join the willing crowds to hear of the experience, and to bear testimony to the worth, of this very estimable woman.

It is probable that a memorial of her life and experience, written during her affliction, will be published; and we have no doubt of its being a very interesting publication.

REV. JOHN FAWCETT, D.D.

Died on Friday the 25th ult. at Ewood Hall, near Halifax, Yorkshire, in the 78th year of his age, the Rev. John Fawcett, D. D.—More than half a century of his long and laborious life had been devoted to the discharge of his ministerial duties, at Wainsgate and Hebdenbridge; and to the publication of numerous works on religious subjects, many of which have had an extensive circulation.

So long as his health would permit, he took an active part in conducting the seminary, first established at Brearley Hall, and afterwards removed to Ewood Hall; but his increasing infirmities induced him, more than ten years ago, to retire from that situation to the neighbourhood of Hebdenbridge, where he was chiefly employed in writing the *Devotional Family Bible*.

In the month of February 1816, he was incapacitated by a paralytic affection from attending to his pastoral office, and returned to his relatives at Ewood Hall, where he has ended his days in peace, supported by those truths which he had long dispensed for the edification and comfort of others. It is expected that a more detailed account of his life, ministry, and writings, will in due time make its appearance.

Review of Religious Publications.

Institutes of the Christian Religion. By John Calvin. *Translated from the original Latin, and collated, with the author's last edition, in French,* by John Allen. In 3 vols. 8vo. *with a fine portrait of the Reformer.*

We are exceedingly glad to announce this work, and as sorry that circumstances have prevented us from paying it that prompt attention which it deserves. For, in addition to the distinction due to all the works of a reformer so celebrated, it should be observed, that this is his grand standard performance, that it constitutes a complete body of divinity, and exhibits the creed of a theological school, which, like the gospel itself, is known through the world, by evil report and good report, as a 'deceiver, and yet true.'

The tide of literary opinion has, we know, of late, been unfavourable to Calvin. Every one, who could just pronounce his name and guess at the strain of his works, has thought himself entitled to pour a torrent of reproach on the gloomy dogmas of the reformer who has given celebrity to Geneva. Nor have mitred heads escaped the reproach of joining the yelp of ignorance against the first theologian whom Europe has produced.

Far different, however, was his reception in ancient times. Bishops and clergy joined with professors of colleges and the whole body of literati, to do him honour; for those who dissented from his opinions, esteemed themselves exalted by appearing as the authors of eulogiums on the talents and learning of Calvin.

Writers of the different languages of Europe strove to enrich their native tongues by translations of the work now before us: and so ancient is the English version, that it is high time to give to the public a work more calculated to

convey an adequate idea of the accuracy and elegance of the original.

For this Mr. Allen is eminently qualified. To discharge our duty to the public we have taken some pains to examine the translation, and can therefore assure our readers that they may read the present work with the satisfactory conviction, that they are listening to Calvin himself, speaking to them in pure idiomatic English. To possess the highest qualifications for a translator a man should have a sufficient command of both languages to write in either, and it gratifies us exceedingly to announce to the British churches an English version of Calvin's Institutes, by one thus competent to the task.

The following extract, from p. 271, Vol. II. may convey some idea of the translation, and of Calvin's mode of defending the doctrine of Justification by Faith against the calumnies of its foes :—

'It is also exceedingly false, that the minds of men are seduced from an inclination to virtue, by our divesting them of all ideas of merit. Here the reader must just be informed, that they impertinently argue from reward to merit, as I shall afterwards more fully explain; because, in fact, they are ignorant of this principle, that God is equally liberal in assigning a reward to good works, as in imparting an ability to perform them. But this I should rather defer to its proper place. It will suffice, at present, to shew the weakness of their objection, which shall be done two ways. For, first, when they say that there will be no concern about the proper regulation of our life, without a hope of reward being proposed, they altogether deceive themselves. If they only mean, that men serve God in expectation of a reward, and let or sell their services to him, they gain but little; for he will be freely worshipped and freely loved; and he approves of that worshipper, who, after being deprived of all hope of receiving any reward, still ceases not to worship him. Besides, if men require to be stimulated, it is impossible to urge more forcible arguments than those which arise from the end of our redemption and calling; such as the word of God adduces, when it inculcates, that it is the greatest and most impious ingratitude not reciprocally to 'love him who first loved us;' that, 'by the blood of Christ, our consciences are purged from dead works, to serve the living God;' that it is a horrible sacrilege, after having been once purged, to defile ourselves with new pollutions, and to profane that sacred blood; that we have been delivered out of the hand of our enemies, that we might serve him, without fear, in holiness and righteousness before him all the days of our life; that we are made free from sin, that with a free spirit we might become the servants of righteousness; that our old man is crucified, that we should walk in newness of life. Again, if ye be risen with Christ, as his members indeed are, seek those things which are above, and conduct yourselves as pilgrims on the earth, that you may aspire towards heaven, where your treasure is.

'These few instances, indeed, I have given as a specimen; for if I were disposed to pursue every particular passage, I should produce a large volume. The Apostles are quite full of admonitions, exhortations, and reproofs, to 'furnish the man of God unto all good works,' and that without any mention of merit. But they rather deduce their principal exhortation from this consideration, that our salvation depends not on any merit of ours, but merely on the mercy of God. As Paul, after having very largely shewn that we can have no hope of life but from the righteousness of Christ, when he proceeds to exhortation, beseeches us 'by the mercies of God,' with which we have been favoured. And, indeed, this one reason ought to be enough; that God may be glorified in us. But if any person be not so powerfully affected by the glory of God, yet the remembrance of his benefits should be amply sufficient to incite him to rectitude of conduct. But these men, who by the obtrusion of merit, extort some servile and constrained acts of obedience to the law, are guilty of falsehood when they affirm that we have no arguments to enforce the practice of good works, because we do not proceed in the same way. As though, truly, such obedience were very pleasing to God, who declares, that he 'loveth a cheerful giver;' and forbids any thing to be given 'grudgingly, or of necessity.' Nor do I say this, because I either reject or neglect that kind of exhortation, which the Scripture frequently uses, that no method of animating us to our duty may be omitted. It mentions the reward which 'God will render to every man according to his works;' but that this is the only argument, or the principal one, I deny. In the next place, I confess that we ought not to begin with it. Moreover, I contend, that it has no tendency to establish the merit preached by these men, as we shall afterwards see; and, lastly, that it is entirely useless, unless preceded by this doctrine, that we are justified solely on account of the merit of Christ, apprehended by faith, and not on account of any merit in our own works; because none can be capable of the pursuit of holiness, but such as have previously imbibed this doctrine. This sentiment is beautifully suggested by the Psalmist, when he thus addresses the Lord—'there is forgiveness with thee, that thou mayest be feared:' for he shews, that there is no wor-

ship of God without an acknowledgment of his mercy, on which alone it is both founded and established. And this well deserves to be remarked, in order that we may know, not only that the true worship of God arises from a reliance on his mercy, but that the fear of God (which the Papists hold to be meritorious) cannot be dignified with the title of merit, because it is founded in the pardon and remission of sins.'

We recommend this work to the perusal both of the friends and the foes of Calvinism. Its friends may here see their own system finely developed; and while, as disciples of Christ, who call him alone their Master, they may sometimes see reason to reject Calvin that they may cleave to Jesus; they will be surprised to find in so large a work, so much to approve, and so little to condemn. The foes of Calvinism should read this work, in deference to the sacred aphorism—' He that answereth a matter before he heareth it, it is folly and shame to him.'

An Account of the Natives of the Tonga Islands, in the South Pacific Ocean. *With an original Grammar and Vocabulary of their Language, compiled from the extensive communications of Mr. William Mariner, several Years resident in those Islands.* By John Martin, M. D. 2 vols. 8vo. Price 24s.

(Concluded from page 310.)

To such pacific and friendly dispositions, fully as they are testified by this narrative, no small credit is due, without mistaking young Feenou (now about 25 years of age) son of the assassin of Tugu-hao, for ' a faultless monster that the world ne'er saw.' His father, with strong intellect and plausible manners, appears to have been one of the most cruel and treacherous of mankind. Brave, without perseverance; crafty, but short-sighted; sceptical, but hypocritical; he made himself dreaded by all, and seems to have become himself a sacrifice to their apprehensions from his dissimulation or his violence. We doubt even, whether the young king and his uncle did not concur in a measure, for which, if the welfare of the country could have apologized, they might doubtless have been excused. The death of Fatafaihe, son of Poulaho, almost immediately followed that of the king; and likewise in very suspicious circumstances. The dignity of Duatenga, which must have involved Vavâo in connexions with the other islands, was directly abolished. The very best objects are liable to be compassed by the worst of means; and treachery appears to have been immemorially universal among these islanders. This publication demonstrates, that even the profuse entertainments which they gave to Captain Cook, and which induced him to nominate them the *Friendly* Islanders, were given in the hope of opportunity to massacre him and his officers, in order to seize their ships and stores.

It is not therefore unaccountable that young Feenou, with a desire for the real good of his subjects, should pursue it by treacherous means. He appears, even at so early an age, to be nearly as great an adept in dissimulation as his father was; and to be still more addicted to sensuality. If, therefore, the peculiarly favourable aspect which Vavâo now presents for missionary instruction, is (as we hope it may be) taken advantage of, it should evidently be with the strictest precautions: and we conceive either Atta, or Vaiajee (who occupies a small island adjacent to Vavâo) to be as much more worthy of confidence, as they are less capable of giving protection than king Feenou, or his uncle Feenou Feeje.

As it is chiefly, if not solely, in these views, that the work before us can be of any public importance, the preceding statements appear to us the best comment upon it that we could offer. The manner of its publication is surprisingly similar to that of Mr Pigot; but Dr. Martin has bestowed much more labour upon his performance, and had incomparably better materials to work upon. Its authenticity is unquestionable; and the collection of so much curious information, by a lad from 15 to 19 years of age, is highly creditable to the talents of Mr. Mariner. We should be very glad to say as much of his conduct among the islanders. Compared with Mr. Veeson's, indeed, it appears to advantage; and better could not easily be expected from a youth, habituated, for two preceding years, to the robberies and murders of a privateer. He narrowly escaped the catastrophe by which most of his shipmates received from the heathen islanders a recompense for outrages familiar to themselves. Young

Mariner's age, and superior education, doubtless concurred to ensure the patronage of Feenou and his son. That he should, nevertheless, have been invariably desirous of returning to his friends and country, is much to his praise; and we hope may redound to his everlasting advantage.

Both himself and Dr. Martin are surprisingly uninformed of the *previous* history of the people whom they describe; and they have consequently committed egregious mistakes. They even suppose Tugaháo, who was invested with the sovereignty, 14th May, 1797, (Mission. Voy. p. 249,) to have been king more than twenty years earlier, and to have belonged to the ancient dynasty!! That no geographical description should be given of so interesting an island, and so much unknown as Vaváo, is also a gross and unaccountable defect. We apprehend that it is even much misrepresented, in being said to be larger than Tongatabbu; of which Mr. Mariner probably saw too little to form a judgment. It is only half that extent, according to the Missionaries Cooper and Shelley, who visited Vaváo in 1798. (Mission. Trans. vol. i. 273, 277.) Against much, also, in Dr. M's theory of *morals*, we should strongly protest; but the *facts* which he has recorded are sufficiently apposite to detect its fallacies. To romantic tales of honour, love, and patriotism, in a people so habitually treacherous, little credit is due: but we would gladly admit of some exceptions to their national character; and the uniform conduct of Vaiajee and Atta toward the Missionaries entitles *them* to that distinction. Having exceeded our limits, we can merely add a cordial recommendation of the *literary* character of these volumes, within the bounds already prescribed.

The true Test of Religion in the Soul; *or, Practical Christianity vindicated. A Sermon preached before the University of Cambridge.* By the Rev. C. Simeon, M. A. 8vo. 1*s.*

'SOUND speech that cannot be condemned,' without any extent of illustration, characterizes this short Sermon, designed, as we suppose, rather for the benefit of the respectable Preacher's immediate connexions, than with the hope of much public advantage beyond the sphere of its first delivery.

The Duty of Contentment under present Circumstances. *A Sermon preached at St. John's, Bedford-row, London, on Sundays, March 9, and 16, 1817.* By Daniel Wilson, M. A. 8*vo.* 1*s.* 6*d.*

MR. WILSON'S text is, 1 Tim. vi. 6: and we think with him, that the subject must always be seasonable, but especially at a time when it may promote those principles of contentment and loyalty, which form a main hope of our country in a period of distress and trouble. The explanation of the terms 'godliness and contentment,' and the statement of the advantages resulting from them, are luminous and powerful. And the uses are enforced not only with a truly clerical air of 'reverence to constituted authorities,' but also with the genuine ardour of a faithful minister of the gospel.

The perusal of such able discourses as this must ever be useful: yet we sincerely hope that the revival of our manufactures, the wisdom of 'a paternal government,' and the abundant produce of the earth, will have a most extensive influence in promoting the prosperity and contentment, the satisfaction and gratitude, of all classes and all parties throughout the empire.

The Beauty and Glory of the Primitive Church. *A Sermon delivered at Salters' Hall, June 5, 1817, at a monthly Association of Ministers and Churches.* By Geo. Burder, 8vo. Price 1*s.*

WHILE some place 'The Beauty and Glory of the Primitive Church' in the uniformity of her creeds, and others in the splendour of her worship, Mr. B. places it in purity of faith, eminence of piety, Christian love and charity, and spiritual enjoyment; to which he adds a remark on the influence and effect these principles produced upon the world around them, as appears in his text, Acts ii 41—47. The discourse is concluded by rendering honour to divine grace—lamenting the degeneracy which followed in the Christian church, and encouraging the audience to seek the reanimation of its primitive glory.

Nothing need be said of the style or talents of the author of 'Village Sermons'—and eulogium would be here offensive; but neither the author, nor

the reader, can be ignorant, that 'their praise is (literally) in all the churches.'

T. W.

The Liberty of the Christian Dispensation. *A Sermon preached at Albion Chapel, Leeds, on Lord's-day preceding the Christmas Festival.* By R. W. Hamilton. 8vo. 1*s.* 6*d.*

HOLDING fast our integrity, which equally forbids unjust censure, or mean adulation, we may, and we *must* make free with a young author. We admire powerful arguments, and can relish even an elegant diction; and there are some passages in this Sermon that display both these qualities with the best effect. We should have given the preference, however, to a treatise rather than to a discourse on the subject, if indeed any local or general advantages seemed to require such a publication. Still we are not sorry, for the sake of a young writer, (towards whom we cherish the best of feelings) that he has *elaborated* another sermon. He will ultimately profit by these juvenile exhibitions.

Duly grateful for the favour now in our hands, we must in return relate an incident worthy the attention of juvenile authors as well as preachers: 'Why,' said a young preacher, 'why was not such and such a sermon *much admired?*' 'Why!' said a faithful monitor, 'because, among other faults, you quite forgot a certain apostolic ingredient, so necessary to all good sermons, and that is, *plainness of speech.*'

Voluntary Subjection to God, the genuine Liberty of a Rational Creature: *the Substance of a Sermon.* By James Knight. 8*vo.* 1*s.*

THE subject might have been discussed with more appropriate effect in an Essay than in a Sermon. As it is, it presents us with a fair display of the author's accustomed discrimination, ability, and faithfulness. Its leading arguments are particularly suitable to those who are 'lovers of pleasure more than lovers of God.'

The Triumph of Faith. *A Sermon on the Death of Mr. J. Grieve, June* 20, 1817. *Preached at Bethnal Green.* By J. Kello. 8vo. Price 1*s.*

THE reader will expect little new on this subject. God be thanked, 'the triumph of faith' is as old as the faith itself; for the faith has always been triumphant—and especially in the article of Death. Triumph, however, as the preacher properly remarks, pre-supposes conflict. Mr. G. was an old soldier in the Christian warfare—long did he grapple with his mortal and spiritual enemies, and at last, sword in hand, landed on the heavenly coast, and joined the eternal 'Song of Moses and the Lamb.' As to the sermon, Mr. K. has repeatedly excited our commendation; and we shall only now say that the author, in paying a tribute to the grace which proved triumphant in his venerable friend (for he was aged 75) endeavours to animate others to the same conflict by the prospect of the like triumph. The text is, 1 Cor. xv. 55—57.

An Essay: *being the Controversial Part (extracted and enlarged) of a Sermon at the Baptism of the Son of Rev. J. Snelgar.* By W. Miller, Chesham, Bucks. 8*vo.* 1*s.*

WE should have noticed this pamphlet before, but the subject cannot be out of date until the controversy itself is buried in the dormitory long since announced to be opened—the grave of bigotry.

The object of this truly respectable writer is to examine the important question between Baptists and Pædobaptists—Are infants included in our Lord's last commission, or are they not? Assuming that they are included, Mr. Miller lays down the following observations to prove his point: The supposed exclusion of infants from this commission is so unlikely to be true, that nothing short of the clearest evidence should induce us to adopt it—it was either necessary or not—no creature has a natural claim to the preaching or teaching of the Gospel—though an infant cannot be taught it, it is not an unmeet object of a right to future instruction—persons of opposite characters, and of all ages, under the dispensation of the Gospel, declared *clean* or *holy*—infant interest in the commission indispensably requisite to make it the instrument of accomplishing former prophecies relative to Gospel times—the continuance of infant church membership, another proof of infant interest—our Baptist brethren cannot adduce a single instance of their own practice, baptizing the

children of baptized professing parents in adult age—infant interest requires teaching, and a profession of faith on the part of parents, for the sake of baptizing their children—infant interest was, in part, the ground of the language Peter addressed to the awakened on the day of Pentecost, Acts ii. 38, 39—infant interest is the cause of that variety of statement adopted in some narratives of baptism—the commanding word (μαθητευσατε) in the commission, includes in it *baptizing*:—concluding reflections.

As the reader advances, the argument increases in its interest and weight. The 11th and 12th observations particularly are illustrated with that learning, acumen, and force, that to us appear irresistible and triumphant.

After having given so copious an analysis, we need not enlarge. Happily combining truth with candour, firmness with courtesy, argument with love, Mr. Miller is fairly entitled to our best thanks and warmest recommendation.

Two Discourses: *the first, of Man's Enmity to God—the second, of the Salvation of Sinners.* By the Rev. Stephen Charnock, B.D. 8vo. 6*s.*

We need not say a word of Charnock, certainly one of the greatest divines of the 17th century: we would only say, that as these are not in the folio edition of his works, those who possess that edition will find this a necessary appendage; and those who cannot afford to purchase those massy volumes, may have this valuable specimen of the author's talents at a price comparatively trifling.

The Fulfilment of Prophecy further illustrated by the Signs of the Times; *or, An Attempt to ascertain the Probable Issues of the Recent Restoration of the Old Dynasties; of the Revival of Popery; and of the present Mental Ferment in Europe: as likewise, how far Great Britain is likely to share in the Calamities by which Divine Providence will accomplish the Final Overthrow of the Kingdoms of the Roman Monarchy.* By J. Bicheno, M. A. *Price* 6*s.* 6*d.*

It is well known that about 24 years ago, Mr. Bicheno published his views respecting the apparent correspondence between the events of that period and some of the prophecies; and now, apprehending that the events which have since taken place have agreed in most of the principal occurrences with the expectations he then intimated, he feels confirmed in his belief of the justness of the interpretations of Scripture which he then gave, and his conviction, that the great shaking of the nations which is to precede a new order of things in the Church of God, is fast approaching. Entertaining these views, he presents them to the reader (to use his own words in the preface) 'though with the faithfulness of piety, and the confidence of good intentions; yet with the modesty, as well as with the benevolence, which becomes an erring mortal, who has not only a common interest with others in the destinies of our country, but who is also conscious of meriting no little share in the expected corrections.'

In the first chapter, Mr. B. inquires, whether it is not probable that that 'shaking of the nations' which is to precede the final overthrow of the kingdoms of the Roman monarchy, and immediately precede the coming of Christ, is near at hand. From the occurrences which have taken place during the last 28 years, from the *mental* ferment which at present agitates Europe, and which he thinks threatens an *actual* one, he is of opinion that the time is near, yea, that 'the shaking of the nations' is already begun. Far from thinking that a *long peace* may now be expected, he judges that a more dreadful convulsion than we have yet witnessed will shortly be felt. Here the author's political opinions are strongly expressed: 'The people of the continent,' he says, 'found themselves cheated by Buonaparte, and they let him fall; they found themselves cheated also by the Congress of kings, at Vienna, who disposed of the nations like so many herds of cattle, but did nothing for the people. Hence the ferment.' Mr. B. also thinks that 'a mighty machine is in preparation to resist the will to be free,' expressed by the people. And what is this machine? The reader will hardly expect to find that 'The Holy Alliance' is, in the author's opinion, this fearful machine; and he is surprised to find that any of the wise and pious friends of liberty approve of it. 'What!' says he, 'have they still to learn that this *holy* and paternal language has ever been the cant

of despots?' And, again, 'Are not all the combustible materials which the despots of the Continent are able to collect, in their devoted dominions, sufficient to charge this frightful machine, this *catamaran* of Europe?' 'An irresistable explosion,' he thinks, 'will soon be produced.' He then notices the extraordinary exertions made to give a new impulse to Christianity, and the declining state of the Turkish Empire, as further indications of the approaching crisis.

The second chapter is entitled 'A Glance at the Prophecies which relate to the Kingdom of the French Monarchy,' in which he takes notice of the most prominent prophecies of Daniel and John, on which many interesting remarks are made, which we have not room to detail.

By the two witnesses, Mr. B. understands those who during the reign of despotism witnesssed against the prevailing corruptions and tyrannies, civil and religious; and that they were slain in France A. D. 1685, by the repeal of the Edict of Nantes, when the ministers of truth were silenced and banished; and in which state of political death they continued till the Revolution in 1789, when the National Assembly decreed liberty of conscience to all the French.

The author candidly acknowledges himself to be disappointed in the expectation he formed 24 years ago, that those who attacked 'the beasts,' would proceed with success and without interruption until their death; he never expected to see the Pope, &c. triumph again. Things appear, he admits, to have taken a retrograde motion, and it is natural to inquire, 'How long shall it be to the end of these wonders?' 'Though I am not able,' he adds, 'to return a positive answer to this inquiry, yet I am not without an opinion on the subject; and I may say, without presumption, I consider the present revival of the beast and his coadjutors, as quite according with what John said 1700 years ago, as merely temporary, preparatory to a more remarkable destination which Providence is preparing for them.' He then refers to Rev. xix. where the last great conflict is described; and to Rev. xvi. where the beast and the false prophet are cast ALIVE (in a state of vigour) into the lake of fire. But we must refer to the work itself; an abridgment can give no adequate idea of the author's reasons for the exposition he gives.

(To be concluded in our next.)

An Explanation of the interesting Prophecy respecting the Two Apocalyptic Witnesses, as fulfilled by the Institution and Progress of the British and Foreign Bible Society, &c. *Price* 1*s.* 6*d.*

THE anonymous writer of this pamphlet was induced, by the request of a correspondent, in our Magazine, to offer his thoughts on a subject which has lately engaged much attention in the religious world, and which he conceives to have been hitherto very imperfectly explained. He is decidedly of opinion, that the 'two witnesses' are the sacred Scriptures of the Old and New Testament; that these prophesied in sackcloth 1260 days, *i. e.* years, the precise time of the apostasy of the church, or during the influence of the 'little horn,' by which he understands the papal power. By the 'street or province of the great city,' he thinks is denoted the kingdom of France, constituting that 10th part of the city, and which fell by an *earthquake*, (the *revolution*, and by which 7000 names of men were destroyed). By the atheistical government of France, when Christianity was renounced, he judges that 'the witnesses were slain,' and continued, apparently, in a lifeless state, for three years and a half; after which they revived, and stood upon their feet; religion was restored, and the free use of the Scriptures allowed. Then was 'heard a great voice from heaven, saying unto them, Come up hither.' Rev. xi. 12. This he refers to the establishment of the Bible Society, on the excellency and utility of which he largely descants; and is firmly convinced, that it is intended, with the aid of kindred institutions, to fill the earth with the knowledge of the glory of God.

If, however, the witnesses were slain in *France*, we must look for their resurrection and exaltation *there*; now, although since the overthrow of that government, by which religion was suppressed, not only the Roman Catholic worship was restored, but the Protestant religion was sanctioned; we have, as yet, seen in France no such

revival of religion, or regard to the 'two witnesses,' as the prophecy seems to denote; but, on the contrary, the professors of true religion have been persecuted, and are still oppressed, and the influence of the Bible Society in France is extremely small. We fear, therefore, that the sad event is yet to come; but indulge the hope, that at least Britain, in which the Bible is honoured, and from whence it is sent forth into all the world, will be exempted from the calamities which may attend the death of the witnesses—if, indeed, that event be still future.

LITERARY NOTICES.

SUBSCRIPTIONS of 10s. 6d. each are receiving by the Publishers of this Magazine, for an Engraving of Spa-Fields Chapel; in which will be introduced Portraits of about 300 Ministers, at a Missionary Meeting. Prints to Subscribers 1*l.* 11*s.* 6*d.* — Proofs 2*l.* 2*s.* Size, 30 inches by 21.

Mr. Davis, of Ipswich, is about to publish a new edition of his 'True Christ of God,' with considerable improvements.

IN THE PRESS.

A fourth edition of Miss Neale's Sacred History, and Africanus and Britannicus.—

A fourth edition of Mr. Buck's Young Christian's Guide.

The Transplanted Flower; a funeral sermon for Miss Churchill, aged 10.

SELECT LIST.

PART I. Boothroyd's New Family Bible. 4to. 4s.

The Self-instructed Philosopher, or Memoirs of Jno. Whitehead. By T. Roome. 12mo. 3s.

Sermons, chiefly on Devotional Subjects. By Rev. A. Bonar, Cramond. 2 vols. 8vo.

Sermons on the Doctrines and Duties of the Christian Life. By the late Mr. Arch. M'Lean, of Edinburgh; with Memoirs of his Life, by W. Jones. 10s. 6d.

A Paraphrase and Commentary on the Epistle to the Hebrews. By the same Author. vol. 2. 4s.

The Domestic Altar; or a Six Weeks' Course of Morning and Evening Prayers for Families. By Rev. W. Smith, M. A. 8vo. 8s.

Two Letters to Dr. Mant, on his two Tracts on Regeneration and Conversion. By Rev. G. Nicholson. 8vo 5s.

Friendly Advice, recommending Provident Institutions. By W. Davis. Fourth Edition. 4d.

Report of the Newcastle Religious Tract Society, with the Speeches.

Grace displayed in the Experience of T. Clare, of Hagbourne, written by himself. Edited by J. Clare. 6d.

Report of the Committee of the House of Commons, relative to the employment of Climbing Boys.

Speech of R. Carpenter, jun. on National Education, &c. 6d.

Memoirs of the last Months of Mr. T. Vaughan, late of Pentonville. 12mo. 3s. 6d.

Memoirs of Miss E. Humphries, with a series of Letters to Young Ladies. By T. East. 12mo. 5s.

Short and Plain Cautions and Directions to Professors, &c. By Rev. G. G. Scraggs, A.M. 12mo. 6d.

Religious Intelligence.

FOREIGN.

Copy of a Letter from Serjeant M. while at Valenciennes.

'ABOUT two months ago I received a letter from a Mr. D. Missionary in Ghent, informing me of the tracts which Mr. B. had ordered from London, being in his possession. When I received them, I found, to my great joy, a great number of the Westminster Shorter Catechism, beside a good quantity of tracts, all which I distributed among the soldiers, except one of each sort, which I kept for myself. I sent two dozen of the catechisms, and some of the tracts, to the Methodist Society, which they received with great thankfulness; they were all uncommonly fond of the catechisms, and if I had thousands of them I could have got people glad to take them; a great number of the soldiers had never seen any of them; even men well versed in religion were surprised to hear of the children learning such a book, among the first lessons in the Scotish school.'

We hope the above hints will stir up benevolent Christians to send tracts to our soldiers in different places. Among other tracts, might be sent one by the late excellent Burn—The Soldier's Friend, two parts.

UNITED STATES.

A Narrative of the state of Religion, within the bounds of the General Assembly of the Presbyterian Church; and of the general Associations of Connecticut, New Hampshire, and Massachusetts proper. 1817.

EVERY thing which relates to the Redeemer's kingdom is important to the world, and of peculiar interest to the people of God. The General Assembly, therefore, feel a pleasure in presenting to the churches under their care, a summary of the state of religion, within their bounds, during the past year.

In entering on this duty, they cannot conceal their grief, that, in many parts of our wide extended country, there are many vices still prevalent, such as profaneness, intemperance, sabbath breaking, and gambling; vices these, which always will be, whilst they continue, a cause of just complaint, and of deep regret. In many instances, however, a check has been given to these degrading and sinful practices, by the salutary operation of moral societies. Societies of this character, if instituted on proper principles and conducted with suitable prudence, promise to be very useful in laying, at least, an outward restraint upon the disturbers of the peace and order of society.

In some instances too, we learn, with feelings of the greatest concern, that the walk and conversation even of professors, are not such as becometh the gospel of Christ. They are cold and formal in their demeanour, and in their conduct conform to the vain customs of the world. Alas! they seem to have forgotten the solemnity of that transaction, when they laid their vows before the altar of God, and avouched the Lord Jehovah to be their God. The General Assembly feel it to be their duty, tenderly, but faithfully, to warn such of the danger of their condition, and the pernicious influence of their example, and earnestly to exhort them to strengthen the things that remain, which are ready to die.

Fidelity to the churches requires that these subjects of grief should be presented to their view; yet it is not to be understood that the evils complained of are more prevalent than heretofore. There is, indeed, abundant reason to believe they are not. The general aspect of the church of God has never been more favourable within our knowledge, than at the present time. The age in which we live is to be characterized as the age of christian charity. Numerous associations are formed, which have for their object the allevia tion of human misery: associations, by the efforts of which, the widow's heart is made glad, the orphan's tears are wiped away, and poverty is relieved in its cottage of sorrow. Nor has benevolence limited her exertions by the temporal necessities of mankind. A higher object has claimed her attention, and received it. The spiritual interest of the poor and the ignorant have been considered with a solicitude and a promptness unparalleled in the history of the world.

In very many of our cities and populous villages, Sabbath schools have been instituted for children and adults, in which thousands are taught to read the word of God, and are instructed in the principles of religion. They are led also to the sanctuary of the Lord by their teachers, and thus enjoy the benefit of that gospel which, otherwise perhaps, multitudes of them had never heard. Connected herewith, we would likewise note the instruction of the young and ignorant by catechizing, and the institution of Bible classes, in most of our congregations; for these form a striking feature of the day. God has blessed these efforts, and Zion hath multiplied her children.

Religious Tract Societies are increasing, both in number and in exertions, to the manifest advantage of truth and piety.

Missionary Societies also claim from the General Assembly a distinguished notice: aided by those consecrated treasures which have been placed at the disposal of these associations, the gospel has been faithfully and successfully preached through a wide extent of country.—It is with emotions of joy which cannot be expressed, that we have heard of the zeal, the patience, and the intrepidity of those heralds of the cross, who, in the true spirit of their missionary character, have penetrated far into the wilderness, and have proclaimed salvation through the Lord Jesus Christ, where the Gospel before had been scarcely ever heard. Never, never before have such narratives been presented to the Assembly; so interesting in their detail, so cheering in their aspect.

In more places than one, the Spirit of the Lord has shed down his holy influences on their labours; so that many precious souls, through their instrumentality, it is humbly hoped, have passed from death unto life, and are enrolled amongst the friends of Jesus. It is a pleasure too, of no ordinary kind, to be able to state, that the missionary spirit is increasing both among preachers and people; and many young men, entering the ministry, are not intimidated by the exertions and privations of a missionary life; they are ready to spend and be spent in that blessed cause, which contains in itself a character of importance

> 'Enough to fill an Angel's hands,
> It fill'd a Saviour's heart.'

In the establishment of Bible Societies there has been the most extensive combination. Within the hallowed circle of their operation, all denominations of Christians have met. And the past year will be remembered by future generations, for an expression of attachment to the sacred volume, by the increase of these Societies, before unknown. And here it ought not to be concealed, that the establishment of the AMERICAN BIBLE SOCIETY has been a principal means of giving this impulse to public sentiment. There is a grandeur in its character, which commands respect—and an influence in its extension, which must be felt.

Among the patrons of these charities which we have recorded, and who merit the gratitude of the church, the General Assembly recognize the unceasing efforts and liberality of *pious Females* —their benevolence has flowed in various channels, and their zeal will be long held as a precious memorial of their virtue and their piety. The Cent Societies are peculiarly their own, by which sixteen young men have been supported the last year in whole or in part at the Assembly's Seminary at Princeton. *Go on, ye sisters in Zion and ye mothers in Israel, until the earth shall be filled with the knowledge of the Lord!*

The Monthly Concert for special prayer has been almost universally attended; and herein a union of sentiment and desire has been expressed by our churches, which affords the brightest prospects to the Redeemer's kingdom. Indeed Zion has been evidently extending the curtains of her habitation. She has lengthened her cords, and strengthened her stakes. The number of her branches has been increased, and her members been multiplied. Until now, we have never known such bright displays of sovereign grace, nor marked so distinctly the triumphs of the cross of Christ. God hath indeed been seen, in the operations of his spirit, to have dwelt with man upon the earth. It is the Lord's doing, and it is marvellous in our eyes.

From the particular accounts which the Assembly have received from the Presbyteries under their care, they feel a high satisfaction in learning the measure of ministerial faithfulness with which the pastors of the churches have generally discharged the arduous duties of their station. The labours of many of them have been particularly blessed by the great Head of his church, who, when he ascended up on high, received gifts for men. Some have been honourably employed in building up the saints in the faith and order of the gospel, whilst others have been permitted to witness among their people the powerful influences of converting grace, and have seen sinners flocking to Jesus like clouds, and like doves to their windows. This will be abundantly evident by recording some of the wonders which God hath wrought. And here the Assembly would particularly mention, the Presbyteries of *Northumberland, Champlain, Grand-River, Cayuga, Onondago, Geneva, Columbia,* and *Jersey,* as greatly distinguished by the glorious manifestations of divine mercy to some of the congregations within their bounds. In *Northumberland Presbytery,* the congregation of Shamokin has been graciously visited with an outpouring of the divine Spirit. And though this be a day of small things, much good has already resulted from this merciful visitation, and we cannot but hail it as the token of a brighter scene.

In the Presbytery of Champlain there have been several revivals of religion, which have gladdened the hearts of ministers and christians dispersed through that region. More than an hundred souls, in the course of eight months, have been made the hopeful subjects of divine grace in the congregation of Malone. In Chateaugay, Constable, Bangor, Moira, and Dickin-

son, Plattsburgh, Chazee, and Lewis, the power of that Holy Spirit has been felt, by which we are convinced of sin, and converted unto God.

Grand River Presbytery has experienced the loving-kindness of the Lord, and received the word of his salvation—Zion's friends rejoice, and magnify the riches of his grace. In the congregations of Austinburgh, Morgan and Rome, the work has been powerful and glorious. In Greene, Aurora, Lebanon, Jefferson, and Bucksville, the Lord hath manifested the power of his gospel.

Cayuga Presbytery is among those favoured portions of our church which the Lord hath blessed indeed. Ithaca, Lisle, Sempronius, Scipio, and Danby, have richly partaken in divine influence; but especially have we to mention the congregation of Lock, as particularly distinguished for those trophies of grace which the Lord hath gathered to the honour of his glorious name.

In the Presbytery of Onondaga, the congregations of Homer, Fabius, Cazenovia, and Otisco, are to be numbered among the places which it hath delighted the Lord to bless—here a rich harvest of souls hath been gathered; and the Spirit of God hath descended like dew on the new mown grass.

Geneva Presbytery also has been remembered with times of refreshing from the presence of the Lord. The effusions of divine grace have been copious and extensive; and the heavenly influence has been particularly shed upon the congregations of Bloomfield, Lyons, Romulus, Middlesex, Gorham, and Palmyra—hundreds of the wretched sinners of our race have here been brought to cry out '*What must we do to be saved?*' and here have found that Saviour, whose blood cleanseth from all sin. Similar influences, though of a less extent, have been experienced in the congregations of Geneva, Rochester, Buffaloe, Wolcott, Victor, Livonia, and Hamburgh. The results of these revivals it is impossible for us to estimate—they will doubtless be better learnt around the throne of God and the Lamb, from the songs of the redeemed.

The Presbytery of Columbia record, in their reports, illustrious mercy and wondrous grace. The Lord hath visited several destitute places within the bounds of this Presbytery with his comforting and reviving influences. The congregations of Cattskill and Cambridge have been manifestly blessed of God. But in the city of Troy the glory and the grace of God has been displayed with peculiar splendour and holy triumph. About 500, in the several denominations, are said to have professed the name of Jesus—some of all ages and conditions, from the child of ten, to the old man of eighty years, have been made the subjects of divine mercy. What heart does not exult in such a work of the Lord, and take part with those blessed intelligences of the throne of God, who desire to look into the mysteries of grace, and rejoice when sinners repent! [*To be continued.*

DISTRIBUTION OF PROFITS.

AT A MEETING OF THE EDITORS, HELD, Aug. 6, 1817,

The following Cases were ordered to be relieved.

Name.	Denom.	Recommended by	£.	Name.	Denom.	Recommended by	£.
A. A.	Indep.	Matt. Wilks	6	A. J.	Indep.	G. Burder.....	6
J. B.	.....	....Do.....	6	A. L.	.....	J. Raban.....	5
M.M.M	.....	....Do.....	6	M. C.	.....	W. F. Platt	6
J. D.	.....	G. Burder.....	6	C. M.	.....	T. Beck	6
E. T.	.....	....Do.....	5	A. B.	.....	*Donation*	5
A. D.	.....	Dr. Winter.....	5	J. Y.	Presb.	Dr. Waugh.....	5
J. C.	....	Gr. Ewing	5	C F.	.....	....Do	5
M. G.	.....	Mk. Wilkes	6	-B.-o.	.....	....Do.	5
H. J.	.....	J. Townsend.....	5	M. P.	....	A Duncanson ..	5
A. M.	.....	G. Collison	6	M. G.	.....	....Do.....	5
E. W.	... .	J. Raban.....	6	-R-k.	.....	J Smart.....	5
J. L.	.....	J. Townsend.....	5	H. S.	Indep	J. Cockin	6
M. K.	....	W. Roby.....	6				

*** Several Widows usually relieved at this half year have not been applied for.

RUSSIA.

LAST Easter Sunday was published at St. Petersburgh a very remarkable imperial mandate, in favour of the *Jews* converted to Christianity. The following are some of the chief articles:—

'1. All Jews embracing the Christian religion, no matter of which confession, shall have privileges granted them, whatever profession they may adopt, suitable to their knowledge and abilities.

'2. In the Northern and Southern governments, lands shall be assigned them gratis, where such as please may settle at their own expense, under the name of *Society of Jewish Christians.*

'3. This society shall have its own privileges.

'4. At St. Petersburgh a Board shall be formed, of which Prince Alexander Galytzin shall be president, under the denomination of 'Board for the Affairs of Jewish Christians;' on which, and on no other magistrates (except in criminal cases), the society of Jewish Christians depends.

'5. This Board is bound to attend to every thing relating to the settlements, and to report on it to the Emperor. In the settlements of the Jewish Christians, which are given them as hereditary property for ever, the society can carry on any kind of professions, build cities, villages, or single dwellings; the lands are given to the whole community, but not to individuals, and cannot be sold or mortgaged to strangers. In these settlements the Jewish Christians and their posterity have entire religious liberty in the Christian confession of Faith which they embrace.'

We are informed that the Rev. Mr. Way is gone to Russia, to visit this new and extraordinary establishment, which we hope may ultimately be highly beneficial to the Jews.

The Rev. L. Richmond, author of the Dairyman's Daughter, &c. having made a present of a set of his Tracts to the Emperor Alexander, they have been translated into the Russian and Finnish languages; and he has received from his Majesty the present of a topaz ring set with diamonds, and accompanied with a letter from Prince Galitzin, expressing his Majesty's high approbation of the work.

PROVINCIALS.

IRELAND.

A FEW religious persons at Mallow (near Cork) in Ireland, have recently established a 'Bible and Religious Book (or Tract) Society' for the poor, supported by penny-a-week subscriptions. In the same small borough, and nearly by the same individuals, are maintained also a Society for the relief of 'Indigent Protestants'—a benevolent society for the 'Sick'—a 'Fever Hospital and House of Recovery'—a 'Boys and Girls School'—a 'Dorcas Society,' &c.

ROTHERHAM COLLEGE.

ON Tuesday, June 24, the day preceding the Annual Meeting, the Examining Committee met, and after sitting the whole of the day gave in the following Report:

The portions of the several authors in which the students have been exercised, were selected by the Committee themselves, and they endeavoured to conduct the examination in such a way as to leave no doubt respecting the degree of proficiency attained.

One *Hebrew Class* read in the book of Jonah; another in Job; and a third in that part of Daniel which is written in Chaldee. In reference to the *Classics*—the first class read in Cornelius Nepos; the second in Virgil; the third in Livy, Cicero, and Horace; and the remaining upper classes were examined in Juvenal, Perseus, and Tacitus, in the *Latin Tongue*; and in the Greek Testament and the Septuagint, in Homer, Euripides, Thucydides, and Pindar, in the *Greek*.—Four of the students have entered on the study of the Syriac language, and several read French.

In *Divinity*, the students have been examined by your Committee on several of the topics that had particularly engaged their attention during the past year, such as the doctrine of the fall, of the person of Christ, his offices, and satisfaction—likewise, concerning the views of the Old Testament Church in reference to the Messiah. The attention of the students has been likewise directed to logic, ecclesiastical history, biblical criticism, and lectures on the sacred books, sermons, elocution, &c.

The mathematics have also occupied in some degree the attention of the

senior classes, and some problems were solved before your Committee. It appears also, that during the past year some have been exercising themselves a little in chemistry, and various other branches of natural philosophy; though it must be obvious that in cases where the studies are directed to such a variety of objects, great proficiency cannot be expected in such as these. The whole process of Examination was highly satisfactory, and evinced the wisdom of the Tutors, and the application of the Students. And it is but justice to both parties to state that the preceding examination, through shortness of time, only extended to a small part of what the students offered as subjects for their examination.

A Greek and a Latin theme were delivered before the Meeting, on the morning of the Anniversary; the former by Mr. HOPPUS, the latter by Mr. BUCKHAM. And in the evening, in the chapel, to a very respectable congregation, Messrs. BIRKBY, MORRIS, and RYAN, delivered themes in *English*, on the '*Divinity* and the *Resurrection* of *Christ*—and on the *Obligations of Love to Christ.*'

To the Editor.

SIR,

As those now studying at Rotherham have been justified from every charge implied in Mr. Lambert's excellent letter, inserted in your Magazine for February last, it will appear to you an act of justice due to many respectable ministers, who have studied under Dr. Williams, and now occupy important stations, to inform your readers, that the letter was not addressed to them. It would be easy to state a period when such a letter was not known at Rotherham; but as this might lead to serious unpleasants, it is declined. I am, Sir,

Yours respectfully,

Bridgnorth. G. B.

PEPPARD ANNIVERSARY.

ON Whit-Monday last, the Nineteenth Annual Meeting was held at Peppard Green, to counteract the injurious and wicked practice of revelling, which has been of late years much discouraged and gradually lessened. In the morning, Mr. Harrison preached to the young people and children of the school, from Eccles. xii. 1. In the afternoon, Mr. Cooke, from Luke viii. 41, 42. In the evening, Mr. John Burder, from Exod. xxiii. 2. Messrs. Douglas, Watkins, Penell, Goulty, and Drew, assisted in the devotional services. The children were newly clothed, as usual, and, with many of the poor, provided with a comfortable dinner.

Fatal Pleasure.—In the neighbourhood of Birmingham, a fine young woman was found drowned in a pond. It appeared on inquiry, that she had been to a public dance, and staid till a late hour; and that, passing over a lonely field, she was abused by some ruffian, who, it is supposed, threw her into the water. The man suspected (who had danced with her) was tried at the late Warwick Assizes for her murder, but acquitted for want of evidence.*

LONDON.

FOREIGN AUXILIARY TRACT SOCIETY.

PURSUANT to a Resolution at the Annual Meeting of the Religious Tract Society, May 15, a meeting was held, May 27, at St. John Street Chapel, Spitalfields, and the above society was formed for the distribution of Tracts, in various languages, among the foreigners in this metropolis, who are stated at not less than 20,000. The plan has already received the sanction of the Swedish and American Consuls, and other Gentlemen of high respectability. Treas. Jos. Reyner, Esq.; and Secretary, (*pro tempore*) Mr. Bridel, Crescent, Jewin Street.

We hope to give further particulars in a future Number.

CLIMBING BOYS.

JUNE 19, at a Meeting of the inhabitants of Hackney, T. F. Forster, Esq. in the chair, it has been agreed to discountenance the use of employing chil-

* A similar instance has occurred in Ireland; and such cases should operate as a caution both to parents and children. The moral evil of these haunts of criminal pleasure has lately been very happily displayed in an admirable tract, written by a pious and benevolent Lady, entitled 'Victims of Pleasure;' reviewed in our Magazine for May last.

dren in the sweeping of chimnies, and to employ the machines recommended by 'the Society for superseding the necessity of Climbing Boys.'

ASSOCIATIONS.

The Devon County Association held their annual meeting at Bideford, June 18. The solemnities of the day were commenced with prayer and reading the Scriptures, by Mr. Smith, of Appledore; Mr. Meek then prayed; and Mr. Spink preached from Acts iii. 19, 'Be converted:' Mr. Gay concluded. In the afternoon a meeting was held in the Chapel for public business, when several resolutions relative to the objects of the Association were passed, accompanied by interesting addresses. The Rev. W. Rooker, of Tavistock, preached in the evening, from 1 Tim. i. 15; and the Rev. Messrs. Noble and Evans conducted the devotional services. After this, the county will be divided into District Associations, owing to its great extent, and the increasing exertion required for the diffusion of the Gospel among the unenlightened villages.

July 2, 1817, the Anniversary of the Cornwall and Foreign Auxiliary Missionary Society was held at the Rev. J. Foxell's chapel, Penzance. Mr. Trevor, of Liskard, preached in the morning, from Psalm lxxii. 17; and Mr. Skeat, of Lostwithiel, in the evening, from Matthew xxiv. 14. In the afternoon, a public meeting for business was held at the Chapel, at which the Rev. T. Wildbore presided. The Report stated, amongst other interesting particulars, that 23 towns and villages in Cornwall are statedly favoured with the gospel's joyful sound, by the exertions of the Society; and that very encouraging prospects present themselves, in most of those places, as incentives to perseverance. Those who moved and seconded the adoption of the Report, with the other resolutions that passed, very much enlivened the meeting by appropriate addresses: and the general impression made by the day's services, on the minds of both ministers and people, appeared to be a holy determination to continue stedfast, unmoveable, always abounding in the work of the Lord, knowing their labour will not be in vain in the Lord.

Wednesday July 9, the Kent Association was held at Lenham. Mr. Kent preached on the preceding evening; Mr. Cornford in the morning; and Mr. Prankard, of Sheerness, in the evening: in the afternoon a subject was publicly discussed—'*What are the best means of promoting the kingdom of Christ?*' Messrs. Jenkins, Gurteen, Kent, Slatter, Prankard, and Cornford, spoke to the question.

A Resolution will be proposed at the next Annual Meeting, that 'Every minister belonging to this Union bring an Annual Collection for the support of its Funds.'

EAST DEVON EVANGELICAL ASSOCIATION.

On Wednesday, the 16th of July 1817, a Meeting was held at Ottery St. Mary, Devon, for the purpose of forming a District Association, for the more effectual spread of the gospel in East Devon. The county of Devon being so extensive as to make frequent intercourse of the Independent Connexion very inconvenient, it has been thought expedient to dissolve the old County Association, which has subsisted about thirty years, and to form several district Associations, having indeed the same object in view, but by their locality possessing superior advantages.

Two sermons were preached on this occasion, at the abovementioned meeting: one in the morning by the Rev. J. Small, from Mark xvi. 15; and the other in the evening by Mr. Spink, of Crediton, from Matt. vi. 10. 'Thy kingdom come.'

In the afternoon, the public business of the Association was transacted. The Rev. Mr. Small being called to the chair, several resolutions were passed, accompanied by animated and appropriate speeches.

The Rev. Joseph Gray, who has been for some time successfully labouring in several villages in East Devon, was recognized by this Association as an Itinerant.

Mr. J. L. Glyde, of Exeter, was chosen treasurer; and the Rev. Mr. Spink, of Crediton, secretary.

A communication having been received from the Congregational Board, relative to their successful exertions in stopping the progress of the Chapels

Building Bill, a Resolution was passed, thanking them for their prompt and zealous measures in opposing so unjust and extraordinary a bill.

The great object of these district Associations is to promote village preaching—to enlighten the ignorant, and to turn the sinner from the error of his ways.—An object so pure and scriptural doubtless commends itself to every well-wisher to the cause of pure and undefiled religion; and as every assistance is needed in this extensive and important work, any contributions from persons interested in the spot, and now living at a distance, will be thankfully received and faithfully applied.

The Annual Meeting of the North Devon Missionary Society was held at South Moulton, on Wednesday July 30. The Rev. J. Luke, of Swansea, preached in the morning, from Isaiah liii. 11. 'He shall see of the travail of his soul, and shall be satisfied.'—Evening, the Rev. C. Smith, from Rev. ii. 15. In the afternoon, the business of the Society was publicly transacted, when Messrs. Luke, Rooker, Turnbull, Sharpe, Smith, Evans, Trawin, Meek, and Messrs. B. and C. Wills; R. Gribble, and J. Douglas, Esq. addressed the meeting. The Rev. Jos. Turnbull, of Ottery, preached, the preceding evening, from Matt. ix. 37.

The County Association being amicably dissolved, the ministers present on this interesting occasion formed themselves into a North Devon Association, with a view to establish an extensive itineracy in these parts. It is calculated that there are in the North of Devon at least 40,000 souls in a state of moral darkness, perishing for lack of knowledge. Fields, very extensive fields, are white unto the harvest, but the means are wanting to employ faithful labourers to thrust in the sickle. Where, through the active zeal of settled ministers, the gospel has been introduced into a few villages, the happiest effects have followed The ministers of this Association propose to engage two Itinerants so soon as sufficient funds shall be procured for this purpose—this they despair of accomplishing, without considerable assistance from the friends of the Redeemer abroad. Such are earnestly invited to co-operate with them in a measure so closely connected with the prosperity of the cause of Christ in North Devon. To those who love our Lord Jesus Christ it is confidently anticipated that this appeal on behalf of at least 40,000 souls, destitute of the light of divine truth, will not be made in vain. Donations or annual subscriptions towards the North Devon Itineracy will be most gratefully received by the Rev. S. Rooker, Bideford, treasurer; and the Rev. R. Meek, South Moulton, secretary.

The Annual Assembly of the Independents for the east counties of South Wales was held at Talgarth on the 2d and 3d of July. Conference for the ministers began at 12. At three, Mr. Bowen, Neath, preached from 1 Kings xviii. 24, in English; Mr. Jones, Crigbar, 1 Tim. i. 19; Mr. Jones, Bridge-End, Eph. iv. 30.

The following day, at seven, Mr. Shadrach, Talybont, preached from John xiv. 18; Mr. Richards, Llanstephan, Matt. xiii. 7. At 10, Mr. Harris, Abergavenny, from 2 Kings ii. 8, in English; Mr. Davies, Sardis, Hebrews xi. 3; Mr. Jones, Pontypool, Eph. i. 3. At 3, Mr. Williams, Llanelly, Judges iii. 20. At 6, Mr. Beynon, Llangynwyd, Matth. i. 20; Mr. Lewis, Ystrodfellte, Isaiah xxvii. 13. The devotional parts of the services were conducted by Messrs. Davies, Williams, Evans, Davies, and Griffiths. Many thousands were present, and God's presence was evident in the open field, gladdening the hearts of his people.

ORDINATIONS.

Oxendon Chapel, London.—June 9, Rev. W. Broadfoot, who has laboured with great success for several years at Kirkwall, Orkney, was admitted at Oxendon Chapel as co-pastor with Dr. Jerment, who for a considerable time has been much weakened by bodily affliction.

The call of Mr. B. was harmonious; the pastor and the people agreeing in the choice. The Rev. Professor Paxton, of Edinburgh, presided on the occasion; and preached a suitable and excellent discourse, from Acts x. 20—'Arm, therefore,' &c. The senior minister, Dr. Jerment, introduced his colleague, the following sabbath, by a discourse on 2 Cor. vi. 1—'We then, as workers together with him,' &c.

June 4. Mr. S. Blackburn was ordained to the pastoral office over the

Independent Church at Burton-upon-Trent. Mr. Boden, of Sheffield, commenced with reading and prayer; after which, Mr. Scales, of Wolverhampton, discoursed on the nature and constitution of a Gospel church, &c.; Mr. Williams, of Stone, offered the ordination prayer; Mr. Gawthorne, of Derby, gave the charge, from Col. iv. 57; and Mr. Farmer, of Hanley, preached to the people, from 1 Thess iii. 8; Mr. Brook, of Tutbury, concluded. In the evening, the Annual Meeting of the Bible Association was held in the Town Hall, and most numerously attended. Mr. Boden in the chair. The Report was read by Mr. Blackburn; after which the meeting was addressed by Messrs. Pike, Brook, Gawthorn, Salt, Blackburn, Newland, and Knight.

June 11. The Rev. J. Haddock was ordained pastor of the Independent Church at Parkhead, Cumberland. Mr. Scott, of Hexham, commenced the service as usual; Mr. Whitridge, of Carlisle, gave the introductory discourse; Mr. Muscutt, of Cockermouth, offered up the ordination prayer; Mr. Jackson, of Green Hammerton, gave the charge, from 1 Tim. vi. 20; Mr. Harper, of Alston, preached to the people, from Psalm cxxxiii; Mr. Carnson, of Cotherstone, concluded.

Ordination of the Rev. C. T. Smith, at Charlwood, Surrey, June 11. Prayer and reading, Mr. Whitehouse, Dorking; introductory discourse and questions, Mr. Humphrys, Union-street, Southwark; ordination prayer, Mr. Atkinson, Epsom; charge, Dr. Winter, 2 Kings iv. 9; sermon, Mr. Jackson, Stockwell, 1 Cor. ix. 14; concluding prayer, Mr. Upton, who also preached in the evening, from Isa. li. 3; Mr. Dubourg (Surry Missionary) began with prayer; and Dr. Winter concluded. A very encouraging congregation attended.—For the particulars of this new and rising interest, see Evan. Mag. for Jan. 1816.

June 26. Rev. J. Harrison was set apart to the pastoral office over the Independent Church at Aberdare, Glamorgan. The services of the day were opened by T. Rees, Merthyr; Mr. Evans, Ynysgou Merthyr, delivered the introductory discourse; Mr. Bowen, of Neath, proposed the usual questions, &c. and prayed the ordination prayer; Mr. Evans, of Zoar, gave the charge, from 1 Tim. iv. 16; Mr Jones, of Bethesda, preached to the people, from Rev. ii. 10; Messrs. Lewis, of Hermon, and Bowen, of Neath, preached in the evening. Sermons were also delivered the preceding evening, by Messrs. Lewis of Hermon, and Evans of Ynysgou. The place was uncommonly crowded; and, we trust, many were edified and comforted.

July 9th. The Rev. T. Edkins (late of Hoxton Academy) was ordained over the ancient Independent Church at Forest Green, Nailsworth; Mr. Burder, of Stroud, commenced the service; Mr. Lowell, of Bristol, delivered the introductory discourse; Mr. Rees, of Rodborough, offered the ordination prayer; Mr. Douglas, of Reading, gave the charge, from Rev. ii. 10; Mr. Bennett, Dursley, offered the general prayer; Mr. Thorpe, of Bristol, preached from Acts xi. 23, 24; and Mr. Daniel, of Kingswood, concluded. Mr. Jay preached in the evening; and Mr. R. Hill on the preceding evening. Mr. Lewis and Mr. Page engaged in prayer.

July 24. The Rev. R. Allott, late student at Rotherham College, was ordained to the pastoral office over the Church at Myrtle Grove Chapel, Eastwood, near Halifax. Mr. Hatton, of Sowerby, introduced the service by reading and prayer; Mr. Dixon, of Sheffield, described the nature of a Christian Church, asked the usual questions and received the confession; Mr. Hawkins, of Warley, offered up the ordination prayer; Mr. Parsons, of Leeds, gave the charge, from Rom. x. 15; Mr. Cockin, of Halifax, addressed the people, from 1 Thess. v. 25; and Mr. Ely, of Rochdale, concluded. The solemnity was interesting; the congregation respectable and numerous.

CHAPELS OPENED.

May 1st, in the presence of a large concourse of spectators, the foundation-stone of an Independent chapel was laid at Thetford, Norfolk, by the Rev. R. Cooper. This cause originated in the pious labours of the Rev. C. Dewhirst, of Bury St. Edmund's, who began by preaching in a room, as often as

the distance (twelve miles) and his regular pastoral duties would allow. A spirit of hearing being excited, some friends of religion obtained a temporary place of worship, which, though very damp and inconvenient, has been generally filled; and scarcely a sabbath has passed without many being obliged to return for want of room. Under these promising circumstances, the erection of a plain commodious chapel is commenced.

May 2d, a new and commodious chapel, capable of holding about 1200 people, was opened in Albany Street, Edinburgh, by Mr. Ewing, of Glasgow, for the use of Mr. Payne (formerly of Hoxton Academy) whose church was originally formed by a separation from that assembling in the Tabernacle, under the care of Mr. Haldane.

We understand it is the wish of Mr. P. and his church to restore the intercourse which formerly existed between Scotland and England, by inviting the occasional visits of some of their brethren in the South: and Mr. P. has been lately soliciting the assistance of the friends of religion in the Metropolis, to assist them in liquidating their debt.

July 1, was opened at Acton, a Chapel, built under the patronage of the London Itinerant Society; when two sermons were preached by the Rev. Dr. Collyer and Mr. Leifchild.—Messrs. Platt, Harper, Morison, and N. E. Sloper, prayed before and after the sermons.

The collections were liberal; and there is a pleasing prospect, that much good will be done in this populous village. It should be mentioned, to the honour of the friends at Acton, that they have shared with the Society the expense attending the erection of this chapel.

July 9, a new Independent Chapel was opened at Halifax, in Yorkshire A large and rapidly increasing population, amounting, in connexion with the neighbouring villages, to many thousand souls, has long rendered the erection of another place for the preaching of the gospel in that town a very desirable and important object. This has lately been effected, and a commodious building obtained. Mr. Parsons, of Leeds, commenced the services of the day, by reading the Scriptures and prayer; and Mr. Fletcher, of Blackburn, preached from Luke x. 21. In the afternoon, Mr. Poole, of Kipping, introduced; and Mr. Bradley, of Manchester, preached from Ezek. xlviii. 35. In the evening, Mr. Scott, of Cleckheaton, prayed; and Mr. Wardlaw, of Glasgow, preached from 1 Cor. xv. 58. This impressive and highly interesting occasion produced a liberal collection of upwards of 160*l*.

DISSENTING BURIAL GROUND.

SIR, *To the Editor.*

It may be proper to inform your correspondent T. L., that there is a burial ground not above a mile from Bunhill Fields, exactly agreeable to his wishes, and already patronized by many respectable Dissenting families: It is a very large and convenient ground attached to Gibraltar Chapel, Church-street, Bethnal Green Road, with many new vaults, erected at a considerable expense within the last three years. Many dissenting Ministers have spoke over the graves in this place, particularly the Rev. Dr. Rees, Dr. Collyer, Dr. Jenkins; the Rev. Messrs. Wilks, Kello, Shenstone, &c. To those persons who have not family vaults or graves in Bunhill Fields Burying Ground, I should think they would be well pleased with the one above mentioned; in which there is plenty of room, and graves may be dug from twelve to thirteen feet deep; a convenience not always attainable in burial grounds in and near London. W. B.

RECENT DEATH.

At Bath, July 22, aged 78, the Rev. Benjamin Davies, D. D. He was formerly theological tutor of the Dissenting Seminary at Homerton, and Pastor of the Independent Church in Fetter Lane, London, but obliged by severe indisposition to resign his charge in 1795. He died in peace. The Rev. Mr. Jay preached his funeral discourse on Lord's day, Aug. 3, from John xi. 16. 'Let us also go, that we may die with him;' and Mr. Burder, his successor at Fetter Lane, delivered a discourse on the same occasion, Aug. 10, from Psalm xxxvii. 34. 'Mark the perfect man,' &c.

NOTICE.

The Hants Association will hold their half-yearly meeting at Salisbury, Wed. Sept. 24. Mr. Tyreman to preach. The Society for Promoting Religion meet in the afternoon. The Sunday School Union to breakfast at 6.

MISSIONARY CHRONICLE

FOR SEPTEMBER 1817.

SOUTH SEAS.

We are extremely sorry to learn (from the Sydney Gazette,) that some of the Aborigines in New South Wales have lately manifested feelings of hostility and revenge against the European settlers, whom they consider as intruders. Several instances of their savage cruelties on persons in exposed situations are detailed. But by the vigilant attention and active measures of the colonial government, it is hoped that the natives will be restrained from future atrocities.

By the *Macquarie*, a ship belonging to New South Wales, some further information has been received respecting

OTAHEITE.

'The Maquarie left Otaheite, April 21, with a cargo of 50 or 60 tons of pork, excellently cured. She sailed from Sydney, Nov. 24, and reached Morea (Eimao), where the Missionaries have dwelt, about January 6, but opened no trade with the natives, as there was little pork on the island. Sailed Feb. 10, to Huaheine, and thence to Ulitea, where she procured a few tons; went thence to Mobiddee, and traded for a few tons; from thence returned to Eimao, and got 11 tons of pork. The difficulty of procuring a cargo was extremely great, owing to various causes, one of which was, that *the women are now allowed to eat pork as well as the men*, and the consumption is consequently increased, or perhaps doubled.—The war that has almost desolated the main island of Taheito (Otaheite) produced a universal lassitude with respect to a property that was almost open to destruction, and of course but little stock was cultivated; whilst the general state of poverty that prevailed scarcely left the means of supporting themselves.—Their war was conducted perfectly upon a marauding system; burning and pillaging, but with the loss of a very few lives. An army of 300 was considered a numerous force; and although they have a number of muskets, and know tolerably well how to use them, yet they do but little execution with them, and if two or three fall, the main body immediately give way, and fly in all directions. They have a great quantity of poultry, and a number of goats.—The Missionaries have a few head of horned cattle, and a few sheep; but hogs and the bread fruit constitute the chief dependence of the islands. Captain Campbell has, during his late excursion, sown among the islands the loquet, the peach, the celery, and other garden seeds. Cotton is of spontaneous growth among most of the islands. The country, which was beautiful in itself, has derived luxuriance from its intercourse with the British nation; the aborigines, who but a few years were cruel pagans, are now converted to Christianity; their idolatry is passed; their wars are at an end; and under the guidance of their Missionary friends and brethren, they promise to become a good and happy people.

'The inhabitants of Bolabola made Captain Campbell a present of their deity, which consisted of a log of wood from five to six feet long, and two or three inches thick, with a number of faces carved upon it. They parted with it as a proof of their reformation, and a token of contempt towards their former prejudices. Pomarrée has not been re-invested with absolute power; the chiefs are still afraid that he might abuse it; but he is so much the convert to christian principles, that the fear is supposed ungrounded. He resides on a small spot a few hundred yards distant from Taheite; and seems in the enjoyment of perfect content of mind, distributing books to all his countrymen that apply for them, and indiscriminately bestowing his favours upon those who had been his enemies as well as upon his approved friends. In fact, so wonderful has been the change, that it may truly be concluded a miracle has been wrought upon the minds of the people.'

In the Sydney Gazette is an article dated Oct. 12, mentioning the arrival of the brig *Endeavour*, from the Marquesas and Otaheite, and which brought from the latter place two of the crew of the *Betsey*, which was lost at New Zealand; these are Thomas Rogers (se-

cond officer) and Thomas Hunt (seaman), who are the only survivors of 13 that composed the crew when she left Macquarie island. Their sufferings were almost incredible, and they narrowly escaped being killed and eaten by the cannibals. By the special providence of God their lives were preserved, and they were taken by the *Active* to Otaheite, where they joined the *Endeavour*, and by her reached Sydney.

'On the 16th of June, the *Endeavour* left the Marquesas for Otaheite, which she left the 31st of July, [in 1816, we conclude,] leaving the Missionaries and families all well, and the islands in a state of tranquillity — Pomare retaining the supreme command of the whole, throughout which the love of prayer seems to have almost universally diffused itself.'

The Sydney Gazette mentions two well-authenticated instances of the extreme virulence and rapidity of animal poison, which exceed every thing we ever read of.

John Wood, a private of the Royal Veteran Company, on duty, was bitten by a snake, and *survived only a few moments*. The fatal wound was inflicted on his foot, when, putting his hand upon it, he had scarcely time to implore the mercy of God, when he fell on his face and instantly expired. In a few hours his body was entirely putrid.

A sheep also, belonging to a Mr. Lawson, was bitten, and died immediately. Symptoms of putrescence succeeded in a few moments. These serpents are said to be about 6 or 7 feet long, of a dark colour, and have very large heads.

AMBOYNA.

We mentioned, in a former number, the great eagerness of the people in the islands which Mr. Kam visited, to hear the word of God; this will be further evinced by the following extract (translated from the Malay) of a letter, sent by the chief people of the Negery, called *Aboruw*.

'To our Minister, the Rev. Joseph Kam, who has obtained much wisdom and honour, who is now to preach the word of God in the island of *Saparua*:

Honourable Sir, our Minister,

The humble request of us, your humble servants, as well the Regent,* or head of this Negery, as the master, with all the people of *Aboruw*, men and women, is, to pray you, as if it were at your feet, that you will pity us, and come over to us, at any time which will be convenient to you, as you return from the Negery *Porto*, if it be but for one hour.

Your epistles of consolation† have been very precious to us; they have broken the hearts of us, your sinful servants, who have been involved in great darkness; but we have been constrained to believe in the truth of your consolations, and have been so far enlightened, that we have cast away and entirely removed all kind of idols, which are very evil.

(Signed by all the principal people.)
(15 Nov. 1816.)

MALTA.

A letter from Mr. Lowndes, dated June 10, 1817, was lately received. He is permitted to preach in his own house, which will accommodate about 100 people. He is now applying diligently to the modern Greek language in Malta, it not being expedient that he should yet proceed to the Ionian Islands.

A Bible Society has been formed in Malta, by the exertions of H. Drummond, Esq. Dr. Naudie, the Rev. Mr. Jowett, and the Rev. Mr. Lowndes, are appointed Secretaries. We augur much good, by the blessing of God, from this institution; for Malta is most advantageously situated for the purpose of dispersing the Scripture through all the countries bordering on the Mediterranean.

Mr. Drummond, it appears, has spent several months at Naples, and has there printed *Martini's* Bible, in Italian, and has formed a Bible Society there, even *there*. In this we rejoice, and heartily pray for its continuance and success. Who can tell but we may enjoy the satisfaction of seeing a Bible Society established in Rome itself? Mr. Drummond has also printed, at Naples, several Religious Tracts, in

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* *Patty Aboruw*, means the King, or Regent of the Negery. The word *Kapalla*, is a head man; the word *Soa*, an elder man.

† By the word *consolation (panghiboran)* they mean frequently the matter of a Sermon, or letter. Mr. Kam had sent them written Sermons; he will soon be enabled to print Tracts for their use.

Italian, which are widely dispersed. Mr. Lowndes has sent some of them to Zante, together with extracts from the reports of the British and Foreign Bible Society, printed in Italian and English. Thus we may hope to see Bible Societies formed in the Ionian Islands, and perhaps in Greece.

In a former letter (dated 17 March last,) he mentions a young man (a native of England) who called upon him, requesting a Bible. He had spent nine of his youthful years in the West Indies; after which he was desirous of visiting Malta, where his sister had resided about fifteen years. Soon after his arrival, he caught the plague (which then raged in Malta,) and was in expectation of death. His sister, who had become a Catholic, introduced a priest to him, who baptized him a Catholic. His health, however, was restored; after which, upon reading the Scriptures, which he examined chiefly for the purpose of confirming his Popish principles, he began to perceive their falsehood, and gained further light by conversing with Mr. Lowndes. He told his confessor that he had a Bible; but he was strictly charged not to read it. He was determined, however, to persevere; and the consequence has been his renouncing Popery, and attending worship constantly with Mr. Lowndes and his friends.

He suffers much in his worldly circumstances, by this change of his profession. He endures patiently the persecution of his (former) father confessor and other priests, of his wife, and her grandmother who lives with them, and, most of all, from his sister, who, coming to his house to reprove him, struck him violently on his face; and finding that it was his Bible which had effected the change, came to the house next day, when he was from home, took away his Bible and burnt it. He procured another however from Mr. Lowndes, and continues strongly attached to the Protestant congregation.

An Experiment at Sea.

Mr. Lowndes having read, in a note attached to Mr. Campbell's Travels in Africa, an account of repeatedly sinking an empty bottle, well corked, into the sea, which, when drawn up, was full of water, determined to make a similar experiment, when on his voyage to Malta, in the Bay of Biscay, which he thus relates:

1. We let down an empty bottle, closely corked, about 50 fathom. When we drew it up, it was filled with water, the cork turned, the bottom end being uppermost, and forced nearly half way out of the bottle.

2. We filled the bottle with fresh water, corked it closely, and let it down. When it was drawn up, the cork was turned upside down, and the water was brackish.

3. The captain put a piece of twine under the cork, and tied it round the neck of the empty bottle, so that if the cork were driven in, the twine must break. When it came up, the cork had been much forced, but had not given way, and the bottle was half full of water.

4. A piece of twine was again put under the cork (the bottle having been emptied,) and a thin coat of sealing wax over the cork. We sunk this 98 fathoms. When we raised it, the twine and seal were both broken, the cork turned upside down, and the bottle full of water.

5. We tied a piece of twine under the cork, forced a strong stocking needle through the top of it, which rested on each side of the neck of the bottle, and dipped it several times in boiling pitch. We let it down to the same depth as the last. When we pulled it up, the cork was again turned, the twine broken, the needle bent and pushed in with the cork, and the bottle full of water. We resolved to make one experiment more.

6. We put a cord cross-wise under the cork, so that the water had two folds to break. The cork and bottle neck were dipped in boiling pitch; and afterwards, a piece of strong canvass tied closely over the warm pitch; then the canvass, cork, and bottle neck, dipped in pitch again. We sunk this 98 fathoms, and found it to be, as we intended, water-proof. The water had made a vigorous effort to force in the cork, twine, and canvass altogether, and had moved them about half an inch; but there they remained, and the bottle was empty.

From the whole, I am fully convinced of two things: 1. That when a bottle is 100 fathoms beneath the surface of the sea, the water will either make some impression on the cork, &c. or the barrier must be almost incredibly strong. 2. That any water which enters the bottle, must enter by the way of the cork, and not (as has been ignorantly supposed) by the pores of the glass.

CHINA.

*Extracts of a Letter from Mr. Morrison, dated 16th January, 1817.**

Having recently travelled through six of the provinces of China, in the suite of the British Embassy, I beg to state a few cir-

* This interesting letter will appear at large in Nos. 31 and 32 of the Transactions of the Missionary Society.

cumstances which occurred in the course of the journey.

On the 9th of July, 1816, I embarked at Macao, and on the 10th, his Majesty's ship the Alceste, having on board his Excellency the Right Honourable Lord Amherst, Ambassador from the Prince Regent to the Emperor of China, arrived off the Leeward Islands. There I left the Hon. Company's cruiser, Discovery, in which I had embarked, and went on board the frigate.

We had a favourable passage to the Gulf of Chih-le. On the 28th of July, the five vessels of which the squadron was composed, were safely anchored off the mouth of the river called Peiho, on which, at the distance of two days journey by water, the famous town, called Teen-tsin, 'the heavenly confluence of streams,' is situated. The village which stands at the mouth of the river, is called Takoo. The land all around is a perfect plain, and so low as to be scarcely distinguishable from the anchorage, which, owing to the shallowness of the water, is 8 or 10 miles from the shore.

At Ta-koo, there is a temple, dedicated to Fuh or Fuh-too (or Fo,) which is the Chinese pronunciation of 'Buddah.'

August 1st, I went on shore, at the request of the Ambassador, to see Kirang, an Imperial Commissioner there, appointed to receive the Embassy. In this temple I found an European print of the head of our Saviour. He was crowned with thorns, and a reed in his hand. This print was pasted on a large scroll of paper, which was hung up in one of the rooms of the priests, and incense vessels placed before it. This picture, and the name Teen-choo Keaou, (by which the Romish religion is known) were the only vestiges of the Christian Religion that occurred to me during the whole of our journey.

August 13th, we were entertained at a banquet, given by two Imperial Commissioners in the name of the Emperor, at Teen-tsin. The same principle which operated, when in Europe inferior food and wine were placed at the bottom of the table, manifested itself in a different manner at this banquet. The Imperial Commissioners, the British Ambassador, and two Commissioners, Sir G. Staunton, and Mr. Ellis, sat on very low cushions; the suite of the Embassy sat on the ground, on which a red felt cloth was placed. We pride ourselves on bringing fellow-creatures of the human species, as nearly to a level as education and circumstances will permit. But the people of this country value themselves on having fixed every man's place in society, and attaching to it certain external ceremonies, of the observance of which, superiors are always excessively tenacious. A spirit of domination on the one hand, and of abject submission on the other, generally prevails. An officer of considerable rank, with whom I often conversed, said of the Emperor, 'He is heaven to us,' which is as strong in their apprehension, as if it were expressed in our phraseology, 'He is God Almighty to us.'

The general principles of our religion give a tone of elevation to the human mind, which is not felt here. Associating at stated periods for worship, when the infinite greatness of the Deity is continually held up to view; and the idea often suggested, that all earthly distinctions will soon terminate, moderates the tendency to domination, to which the human mind is always prone; and at the same time, without interfering with the good order of society, raises to a manly feeling the hearts of the poorest and most abject. The people of this country never meet under similar circumstances. The priests never preach or teach orally. They occasionally inculcate piety to the gods, and the practice of morality, by means of the press. I am now writing to you from a temple, in which are upwards of 100 priests, and as many idols. About 50 priests worship with morning and evening prayers, which occupy nearly 40 minutes, images of *Buddah*. There are three images placed on a line; before these the priests burn tapers, offer incense, and recite prayers; sometimes kneeling and repeating over and over again the same invocation; and sometimes putting the forehead to the ground, in token of adoration, &c. Day after day, and year after year, this is gone through; but they never associate the people of any rank, or any age, to deliver instructions to them.

Aug. 20. The embassy arrived at *Tung-chow*, which is one day's journey from *Peking*. Here we remained eight days discussing, with a person of the rank of a duke, and others, a question considered of vital importance; yet it all turned on a ceremony. Officers of state, dependent Tartar princes and kings, all submit to a ceremony which is the strongest expression of devotedness: viz. to kneel down, place the hands on the floor, and strike the forehead thrice on the earth. This is repeated thrice, and is called *San-kwes Kew know*—literally, *three kneelings and nine knocks*. That the British Ambassador should hesitate at performing this ceremony will not be wondered at. The Duke at last pretended to give way; and on the afternoon of the 28th, we set off to the palace of *Yuen-ming-yuen*, and after travelling all night arrived there at day-break. The hour appointed for giving audience to the Ambassador had already elapsed (the Tartars rise early.) We were hurried (unprepared) to the door of the palace. A British nobleman, representing his sovereign, who had come 50,000 miles to the court of China, demurred, as was natural, to enter thus into the Imperial presence, and pleaded with the Duke, who came out to urge the Ambassador into

the hall of audience, that the fatigues of the night had made him unwell, and therefore requested that the Duke would beg his Majesty graciously to defer seeing him that morning. To effect this, the Duke went in and said, that the Ambassador was so ill that he could not stir a step. This produced a gracious order, that the Ambassador should retire to the house provided for him, and his Majesty's physician would attend upon him. He did attend. What report he made is not known. He could not, in truth, report, that the Ambassador was exceedingly, or dangerously, ill. The Emperor, however, thought he was imposed upon. He called a special meeting of his Cabinet. Neither the Duke, nor Princes, nor other courtiers, who knew the fact of our travelling all night, dared to tell him of it; his menial servants, who also knew it, did not inform him till two or three days afterwards, when it was too late, and his Imperial Majesty, in the heat of his displeasure, (and in the presence of those who knew the state of the case, and who by merely stating it, might have appeased him, but who did not,) decreed, that the Ambassador should be required immediately to depart. This decree was carried into effect the same day. At 4 P.M. we left *Yuen-ming-yuen*, and after travelling all night, a second time, arrived at *Tung-chow* by break of day on the 30th.

The Emperor afterwards discovered the real state of the case, and degraded the Duke, by removing him from the situations of high trust which he held. The Duke is brother to the Empress. Three other persons of the first rank were also removed from their offices, and an edict published, chiding his courtiers for their hateful indifference to the public welfare, and lamenting, that selfishness should be carried to such a degree, 'a thing,' he said, 'which he could not have believed to be possible.' The Duke's most intimate friends, (as his Majesty stated it himself) who in ordinary cases professed the utmost attachment and cordiality, smiling and fawning upon him, when they saw him perplexed and embarrassed by the questions put to him, would not, though it was fully in their power, set him right, or state the truth for him; every one said, 'It is not my business.' 'Alas!' said the Emperor, in his Edict, 'on what a dangerous rocky eminence does a statesman tread;' and in the next line, he adds, 'If you had no regard for the Duke, had you none for your country?'

Notwithstanding all this, his notions of dignity would not allow him to give any explanation to the Ambassador. He, however, ordered his own officers to treat him with politeness in passing through the country; and the night after our departure, he sent three articles as a present (or in their phraseology 'a donation') to the King of England, and took three articles from our presents, or, as *they* called them 'tribute:' one article was the portraits of our beloved and lamented Sovereign, and of his Queen.

Sept. 2. We commenced our return [we have not room for the detail, but must refer to the Transactions]—conversed with a Mohammedan gentleman in one of the temples of Buddah, where he was lodging for a day or two. Temples in China, like religious houses on the continent, are often used as inns by travellers. Government also employs them for that purpose: hence it is that the temple from which I address you is the residence of the British Ambassador. Mohammedans are found in considerable numbers in China, and are allowed the exercise of their religion, and are admitted into the service of government: this gentleman was an officer in the army. I saw the exterior of several of their mosques, which, unlike the temples of the idolaters, in China are locked up, except on their sabbath, which is our Friday. [It seems that none of their religious books are translated into the Chinese.]

[In the course of the journey they sailed along a beautiful river called the *Keang*, stopping sometimes whole days at one place.] Thus, (says Mr. M.) for a whole month we had delightful walks into the country. The climate was cool and pleasant, and the scenery greatly varied.

On the *Po-yang* lake, I visited a most romantic spot. In *Shan-tung*, we passed not far from the birth-place of Confucius.

Dec. 29. Passed the mountain called *Mei-ling*, which divides the provinces of *Keang-se* and *Canton*. To render it more easily passable, a deep cut was made through the solid rock at its summit, by the liberality of an individual who had retired from the court about a thousand years ago. His image is placed in a temple on the Canton side of the hill, and divine honours paid to it. But the whole of this land 'is full of idols; they worship the work of their own hands; that which their own fingers have made.' Isa. ii. 8.

Jan. 1, 1817. The Embassy arrived at Canton. Nearly six months had elapsed from the time that I embarked at Macao. In the course of the journey I visited many temples; they were generally in bad repair, and some were in ruins. These religious structures, somewhat like the Monument near London Bridge, called by us *pagodas*, and by the Chinese *Ta*, were, many of them, falling down. They were built chiefly during the last dynasty. Priests do not live in them; but idols are placed in the different stories; and, from an inscription that I saw on one of them, I judge that an idea of placing them as near to heaven as possible, was their motive for building them so high. The loftiest are nine stories, some are seven, others five. They are often built on the tops of

mountains, where the labour and expense of erecting them must have been immensely great.

I should have been glad to have written a fuller account of my journey, and to have indulged in some reflections, but the large portion of my time, which my varied avocations demand, and a rather widely extended correspondence, prevent my doing so.

I remain, &c. &c. R. M.

Another letter from Mr. Morrison, dated Feb. 23, 1817, has lately been received; he was pursuing his important work, in tolerable health.

MALACCA.

A VERY interesting communication from Mr. Milne to the Directors was lately received. We are sorry to learn that he has had severe attacks of the liver complaint, but he was somewhat better at the close of last year. We earnestly pray that his valuable life may be prolonged for many years of increasing usefulness.

In the beginning of Jan. 1816, he paid a visit to *Penang* (Prince of Wales's Island) where he was most kindly received by his Excellency Governor *Petrie*, Major *M'Innes*, the Rev. Mr. *Hutchings*, *W. Scolt*, Esq. and other gentlemen; to whose notice he was introduced by letters from Major *Farquhar*, resident at Malacca, *J. Macalister*, Esq. &c.

Here Mr. Milne found many excellent opportunities of sending the Chinese Testament, Tracts, Magazines, &c. to various places, where Chinese people reside, by vessels which touched at Penang, and of conversing with the sailors, &c.

The Chinese who reside in Penang amount to about 8000. Mr. M. distributed Testaments and Tracts, by going from house to house, and they were every where thankfully received. Mr. M. returned to Malacca in the close of the month.

AN ACCOUNT OF SABAT.

AT Penang, Mr. Milne met with *Sabat*, who, after making a zealous profession of Christianity, had apostatized to Mahomedanism. We shall relate what happened, in Mr. Milne's own words.

'Jan. 26. To-day met with Sabat, the Arabian, formerly a convert to Christianity, under the labours of the (late) Rev. Henry Martyn, and subsequently employed by the Bible Society in Bengal.

'To me his aspect seemed interesting in the highest degree, and his conversation discovered a very acute intellect. I had before heard of his conversion and labours, but knew nothing of his apostasy till he himself mentioned it. The causes which led to this unhallowed step, he endeavoured to explain, but I could not well understand them. The facts of his apostasy, and of his having subsequently written a book professedly in favour of Mahomedanism, are, I suppose, generally known; nor did he himself conceal them. On putting some pointed questions to him, he said, 'I am unhappy! I have a mountain of burning sand on my head! When I go about, I know not what I am doing.'

'He says, 'What I did in renouncing Christianity, and writing my book, (which I call *my evil work*) was done in the heat and fury of passion, which is so natural to an Arab; and my chief wish now is, that God may spare me to refute that book, page by page. I know that it contains all that can be said in favour of Mahomedanism; and should I live to refute it, I shall do a greater service to the gospel than if it had not been written.'

He spoke with rapture of the Rev. Mr. Martyn, and of several Missionaries. 'Were every hair on my body,' said he, 'a tongue, I could not fully tell that man's worth. I knew, and have been with, the Rev. Messrs. Cran and Desgranges at Vizagapatam. O what lovely men! I know the Baptists at Serampore also; they are worthy men; but I cannot receive their doctrine of adult baptism.'

'The case of this poor man much affected me, and Major M'Innes, who was also present. We afterwards visited and conversed with him. Before leaving Penang I wrote a letter to him (he understands English) exhorting him to speedy repentance and turning to the Lord. He wrote an answer to me, after my return to Malacca, which commences thus:—

'''Sabat, the corrupted, turned, and lost servant of the Lord Jesus Christ, to the man of God, the Rev. W. Milne,' &c. Towards the close, he says, 'Though my body be not with the

truth, yet my heart, soul, and understanding, are with it; nor shall they ever be turned away from it, by silver, gold, jewels, or the riches of the world, or any pleasures of science,' &c. &c.

'After a little time, he went over to *Acheen*, with the ex-king; for what purpose I know not. But on his way back to Penang, he unfortunately fell into the hands of the usurper, who seized all his property, and put him in irons. A few days ago I received a letter from him, from which it appears that he is confined day and night in the gun-room of a piratical brig, belonging to the usurper. During the night he is always in irons. He says, 'When brought before the Usurper, he examined me, and found no fault. He then asked me, 'What is *thy* religion?' Ans. 'My parents were Mahomedans' Ques. 'But what is thy religion?' Ans. 'God knows.' 'Thy parents,' said the Usurper, 'were Mahomedans; but thou art a *Serance* (*i. e.* Christian) and must be killed.' Since that time he has been confined; nor does it appear that he denied his being still a Christian. The letter I instantly dispatched to Major M'Innes, entreating him to try to procure Sabat's release. May the Lord grant that in his captivity his backslidings may be healed.

'I have purposely enlarged on the case of poor Sabat, for the information of the religious public, who have not themselves had the opportunity of seeing him, or hearing much of him, since his departure from Calcutta. Is there not still reason to hope that God will do him good in his latter end?

'He is a man of great natural powers. The clear and evangelical comments which I heard him make on several passages and doctrines of Scripture, shewed that he had not been an inattentive learner, and reflect the greatest honour on the piety, sentiments, and care, of those worthy men under whose instruction he was placed.'

MALACCA.

Mr. Milne has now two Chinese schools. The average attendance about fifty-five. He has introduced as much of the Lancasterian method as is practicable. Some of the children write on sand. Painted boards are also used. They all read Mr. Morrison's Chinese catechism, and commit it to memory. Mr. M. has been assisted in the support of the schools by liberal subscriptions from J. H. Harrington, Esq. and several other gentlemen in Bengal.

April. Mr. M. and Mr. Thomsen, &c. went on board seven Chinese junks from Siam and Cochin-China, containing from twenty to thirty five Chinese sailors each, from whom they derived much useful information, of which Mr. M. took notes. In Siam, there are said to be 20,000 Chinese. What a noble field for a Missionary, for Bibles and Tracts!

The language of Cochin-China differs in some particulars from that of China; but the people can read and understand it. There is a considerable intercourse between the two countries. By these junks Mr. M. sent Testaments, &c. which he afterwards found were read, though a Romish priest endeavoured to prevent it. He also found that the Chinese in the island of *Rhio* read his Magazine. He sent Testaments and Tracts to several parts of China, by seventeen Chinese, who were returning to it.

July. Mr. M. having finished his Chinese translation of Deuteronomy, sent it to Mr. Morrison for correction.

Aug. 3. Removed to the Mission premises—published a tract on the Sin of Lying—a sin to which the Chinese are extremely addicted.

Nov. Mr. M. baptized *Leang-kung-fah*, his principal Chinese printer. Another Chinese, whom he employs, appears to be under serious impressions. During this month Mr. M. received a printing-press, workmen, and a fount of English types, from Bengal. He had previously received a Malay fount. He will now be enabled widely to disseminate the truth to the populous regions of the East. His labours are indeed abundant, and we fear too much for his strength. We trust, however, he has ere this been encouraged and strengthened by the arrival of the brethren, sent out to assist him.

The principal contents of this interesting journal will appear in the Missionary Transactions.

CEYLON.

The Ceylon Government Gazette announces the death of *Wm. Tolfrey, Esq.* on the 4th of January 1817, after a severe illness of 4 days. His death is a great public loss. He had

completed the Pali translation of the New Testament, to the end of Paul's epistle to Philemon, and the Cingalese to the end of 2d chap of 2d epistle to Timothy.

The Committee of the Columbo Auxiliary Bible Society have resolved to erect a monument to his memory. Measures are taken to prevent an interruption in the publication of Singalese Scriptures.

The Sermon on the Mount, and the Discourses of our Saviour, have just been printed from the new Singalese translation.

MR. SUPPER.

It is with unfeigned concern that we report the death of the Rev. Mr. Supper, who was sent out some years ago to Batavia, by the Missionary Society. He afterwards became assistant minister at the Dutch Church, and since, was appointed minister to the Malays. He has been a very active and useful agent both of the Missionary and Bible Societies, particularly in the distribution of the Chinese Scriptures. We cannot but exceedingly regret his loss.

We understand that the North London and Islington Auxiliary Missionary Society, which was formed in May last, meets with the greatest encouragement. Some of the congregations within the sphere of its operation, which had before done little for the cause of missions, are thereby roused into activity, and their reports to the general Committee are highly interesting.

At Tonbridge Chapel more than 600 subscribers have enrolled their names at one penny and upwards per week.

From the Lower Street Meeting, Islington, the sum of 20*l.* has already been paid to the treasurer; and from Salem Chapel, Highgate, 12*l.* In the congregations at Kentish Town, Camden Town, Holloway, and other parts of the district, steps are taking to the same end.

AUXILIARY MISSIONARY SOCIETY FOR THE NORTH-RIDING OF YORKSHIRE.

On Monday, August 11, a very numerous and highly respectable Meeting was held in *the Town Hall, Scarborough*, for the purpose of forming *an Auxiliary Missionary Society, for the North-Riding of the County of York*. Thos. Hinderwell, Esq. President of the Scarborough Bible Society, was unanimously called to the chair, who opened the business of the Meeting with a very neat and impressive speech, in which he asserted, that Missionary and Bible Societies were kindred institutions—that the friends of the one must, by a similiarity of pursuits, be the friends of the other. The Rev. George Collison and the Rev. Thomas Jackson, the deputation from the Missionary Society, London, were introduced to the meeting; the former of whom gave a copious and highly interesting account of the fundamental principle, the benevolent objects, and the mighty operations of the parent Institution. The latter described in the most pleasing and affecting manner, the influence of Auxiliary Societies, not only on the parent society, but also on personal character, relative importance, and public feeling. The Rev. Samuel Bottomley spoke like a man just on the verge of life, and assured the meeting, that he could not meet his Lord and Master with joy, if he neglected to do any thing for the extension of his cause, which he had in his power to do. The Rev. J. T. Holloway, clergyman, from Whitby, assured the Meeting of his decided preference of this Society to all others, on account of its broad principle of operation; and that by co-operating with the Missionary Society, he was acting conformably to the excellent liturgy of the Establishment, that God would have mercy upon Jews, Turks, and Infidels, &c. The Rev. J. Arundel, and George Young, of Whitby; Croft, of Pickering; Greenwood, of Malton; Jackson, of Green Homerton: also, Messrs. J. Cornwall, Beard, J. Dunlop, Hornsey; B. Clarkson, Geo. Nettleship, student at Rotherham; and T. Parkin, comptroller of his Majesty's customs, Whitby, moved and seconded the various Resolutions; whose eloquent and striking speeches produced the most pleasing impressions, and excited the deepest interest. The place was crowded to excess. A public collection was made, and annual subscriptions entered. Thus every division of this populous county has now its Auxiliary Society, and it is earnestly

hoped, that the feelings that were brought into action, and the pledges that were given as responses to the affecting appeals made by the speakers, will not be like the morning cloud and the early dew, soon pass away, but for many years to come will appear in rich and abundant fruit.

Thomas Hinderwell, Esq. was chosen Treasurer; Rev. J. T. Holloway and J. Arundel, Joint Secretaries.

THE Essex Auxiliary Missionary Society held its General Meeting, at Castle Hedingham in Essex, on Thursday the 31st July 1817, when, after a Sermon recommending the objects of the Society, by the Rev. A. Waugh, D. D. and the religious services of the day were concluded, the business of the Society was transacted.—It was also proposed, as a Resolution, for the adoption or rejection of the next General Meeting, that this Society should become an Auxiliary, solely and exclusively to the London Missionary Society.

THE Fourth Anniversary of the Hull and East Riding Auxiliary Missionary Society was held in Hull, July 16, 17, and 18, when appropriate and excellent sermons were preached at Fish Street and Hope Street Chapels, by the Rev. Messrs. J. Townsend, of London; Thorp, of Bristol; and Leifchild, of Kensington. The meeting for business was held on Thursday forenoon, the 17th, in the Subscription School room: Mr. Alderman Eggington in the chair. The Report of the Committee stated the receipts of the last year (including the sum raised by the Hull Juvenile Society) to be 444*l.* 19*s.* 9*d.* The very large and respectable assembly was addressed by the Rev. Messrs. Townsend, Thorp, Leifchild, Hamilton, of Leeds; Morley, Gilbert, Tapp; Messrs. Rust, Cecil, J. S. Bowden, &c.

The Lord's Supper was administered at Hope Street Chapel on Friday evening, 18th, to a greater number of communicants than on any former occasion. Rev. J. Townsend presided. Suitable addresses were delivered to the communicants during the distribution of the elements, by Messrs. Gilbert and Thorp; and at the close of this most solemn and refreshing service, the very numerous company of spectators was addressed in a very impressive manner by Mr. Leifchild.

A Sermon was also preached on Saturday evening, 19th, at the new chapel Waltham Street, in the late Mr. Wesley's connection; and on the following Sabbath forenoon, at Fish Street Chapel; afternoon, at the Baptist Chapel, George Street; evening, at Hope Street Chapel: also, at Beverley, Sabbath afternoon and Monday evening.

Total amount of the collections, 219*l.* 6*s.* 3*d.* being 18*l.* more than was collected at the last Anniversary; and considering the poverty of the times, must prove how well the able and truly excellent discourses of the ministers who favoured the Society with their assistance on this truly delightful occasion, were received, as well as the increasing interest that is felt in the Missionary cause.

Tuesday, July 15th, was held the Fifth Annual Meeting of the Hull Juvenile Auxiliary Missionary Society: Mr. Rust in the chair. The Report was read by Mr. W. Bowden, jun. the secretary, which stated the sum raised by small weekly subscriptions, in the course of the year, to be 125*l.* The very large assembly of young persons collected on this interesting occasion, was addressed by the Rev. W. Thorp, J. Gilbert, and H. Cross; and Messrs. Cecil, King, Milson, W. Briggs, W. Bowden, jun. and R. C. Bowden.

Monday afternoon, the 21st, the Second Annual Meeting of the Beverley Juvenile Auxiliary Missionary Society was held at Beverley: Mr. Rust in the chair. The amount of last year's receipts was stated by the Rev. J. Mather, one of the secretaries, to be 63*l.* being 15*l.* more than last year. Appropriate addresses were delivered to a numerous and respectable company, by the Rev. Messrs. Mather, Morley, Gilbert, Townsend, Leifchild, and Messrs. Rust, Mathison, W. Bowden, &c.

THE Lancashire Auxiliary Missionary Society held their Third Anniversary at Liverpool, on the 5th, 6th, and 7th of August.

The solemn services began with a prayer meeting on the Tuesday evening, at the Rev. R. Philip's chapel.

On Wednesday forenoon, the Rev. John Reynolds, of Chester, preached from Luke xxiv. 46, 47, at the Rev. Dr Stewart's chapel; and in the evening, the Rev. Dr. Winter, of London, from Mark xvi. 20, at the Rev. P. S. Charrier's.

On Thursday morning, the Rev. Dr. Winter most kindly preached again, at the Rev. R. Philip's, from Rev. v. 12.

The sermons were all excellent and impressive.

In the afternoon of the same day, there was a public meeting for business, at the Rev. Thomas Raffles's chapel. Mr. Thomas Blackburn was called to the chair, and introduced the business by an appropriate and animated speech. After Mr. Charrier, the County secretary, had given a short Report, several interesting Resolutions were unanimously adopted; and the Missionary feelings of a large and respectable audience were raised by very excellent addresses from the Rev. Drs. Winter, Kollock, and Stewart; and the Rev. Messrs. Reynolds, Fisher, Lister, Jones, and Ely.

In the evening, at the same place, the solemn services closed by the celebration of the Lord's supper. Dr. Winter presided; Dr. Kolloch, and Messrs. Steill and Reynolds, gave very impressive addresses. It was a season that will long be remembered with joy and gratitude.

The collections amounted to upwards of 220*l.*; the particulars of which, with smaller collections from a few neighbouring congregations, will appear in the Treasurer's accounts.

(Signed.) P. S. CHARRIER,
Liverpool, Secretary.
Aug. 16, 1817.

NOTICES.

THE Sixth Anniversary of the Bristol Missionary Society, in aid of the Missionary Society instituted in London in 1795, is fixed for Tuesday the 30th Sept. next, and the two following days. The several services are intended as follow: viz. On Tuesday morning, the Rev. John Hyatt, of London, is expected to preach at Castle Green; and on the evening of the same day, the Rev John Leifchild, of Kensington, at Bridge Street. On Wednesday morning, the public meeting for business is intended to be held at the great room in Princes Street; and in the evening, the Sacrament to be administered at the Tabernacle.

On Thursday morning, the Rev Jos. Julian, M.A. of Trimley, is expected to preach at St. Mary Redcliff Church; and in the evening the Rev. Alexander Fletcher, of London, at the Tabernacle. The auxiliary services as usual.

THE next Anniversary of the Auxiliary Missionary Society, for the counties of Glamorgan, Monmouth, Brecon, and Radnor, South Wales, will be held at Brecon on the 1st and 2d of October 1817. It is desired that all the Ministers in these counties, and the adjacent, will make a collection at their respective churches, and favour the Meeting with their presence and collections.

MISSIONARY CONTRIBUTIONS.

[*Collections and Anonymous Contributions, from* 16 *July to* 16 *August* 1817.]

	£.	s.	d
Church and Congregation at Harwich, by Rev. W. Hordle	10	0	0
A few Friends at Hart's Lane Meeting, Godalming, Surrey, by Mr. J. Limbert	3	9	0
A few Persons at Dartford, by Mr. Jennings. 4 0 0			
A Friend, by Mr. Jelley 1 1 0			
	5	1	0
Contributions, by the Rev. T. Adkins, Southampton:			
Annual Subscriptions 47 2 0			
Collection at the door 18 8 3			
Subscriptions of 1d. per week 10 0 0			
75 10 3			
Deduct a forged note 5 0 0			
	70	10	3

(Collections and Anonymous Contributions continued.)

	£.	s.	d.
Produce of a Necklace, by a Young Female Friend	0	15	0
Biscuit Bakers	1	14	6
Anonymous	2	0	0
I. S. and A. K. Canterbury	2	2	0
Penny Society, by Rev. J. Tozer, Tooting	11	0	0
Rev. Dr. Steinkopff, Collection at a Prayer Meeting at his Church in the Savoy.	5	0	0
Huntingdonshire Auxiliary Missionary Society, by Rev. Dr. Waugh	30	0	0
Juvenile Society at the Old Chapel, Lewes, by Rev. Jos. Kirby	5	0	0
Rev. A. Bishop and Friends, Ringwood	13	0	0
Collection at Woodford Chapel, Essex, by Rev. G. Clark	10	0	0
Penny Society by a few Young Ladies at Mrs. Burt's and Miss Mason's Boarding School, at Reigate, Surry	2	7	6
Shoe Lane Auxiliary Missionary Society, 1816	15	1	9
Mrs. W.	10	0	0
Yorkshire West Riding Auxiliary Missionary Society, by G. Rawson, Esq.	434	4	0
Stratford Auxiliary Missionary Society, by Rev. John Emblem	13	2	11
From Rotherham, for the Jewish objects of the Society, by Rev. J. Bennett	4	9	6
Missionary Association, at Oakham, by Rev. G. Foster, Secretary	5	0	0
P. W. Ashburton	1	0	0
J. C.	5	0	0
Collection after a Sermon at Tunbridge:			
By Rev. T. Lewis — 3 7 8			
Subscriptions — 9 3 0			
5 Children, at ½d. per week — 0 10 10			
	13	1	6
Kingston Auxiliary Society, by Mr. C. Schofield, Treasurer	33	15	6
Collection at Oxenham, by Rev. Peter Young	10	0	0
An old Director's mite	10	10	0
Rev. James Weston and Congregation, Sherborne	18	5	10
Penny-a-week Subscriptions at Wells, by Rev. W. Lane	18	1	6
Penny-a-week Subscriptions from a few Friends, at Barking, Essex, by Rev. J. H. Parker:			
Midsummer Quarter — 2 11 3			
Female Charity Children, and Teachers — 0 6 0			
	2	17	3
A Friend in the Country, by Mr. Jos. Garland, Plymouth Dock — 3 0 0			
A few Friends at Plymouth Dock, by ditto — 2 0 0			
	5	0	0
Rev. James Clark and Congregation, Long Collingham, Nottinghamshire	4	0	0

Legacy of 100*l.* (less by duty) by Mrs. Mary Mather, late of North Street, City Road.—Executors, Mr. John Mather, Mr. Thomas Gadd, and Mr. Thomas Bolman Browne.

Legacy of Mrs. Hannah Vertue, late of Sutton Place, Homerton, 100*l.* 3 per cent. consols. (less by duty.) Executors, Mr. Peter Guillebaud, and Mr. Josiah Walley.

*** Collections recently made in Scotland, and in the Northern Counties of England, will appear in our next.

The Directors of the Missionary Society present their thanks to Mr. Daniel Gething, of Cheshunt, for the Rev. Charles Bulkley's Notes on the Bible; 3 vols. 8vo.: and to T. W. Hampstead, for Burke's and Curran's Speeches, 4 vols. 8vo; to be sold, and the profits to be applied to the Society.

POETRY.

ENCOURAGEMENT TO SUNDAY-SCHOOL TEACHERS.

'In due season we shall reap if we faint not.' Gal. vi. 9.

With such a sweet promise I'll labour the more,
For soon will the season of labour be o'er;
And O, should I loiter, a child may be gone
Far off from instruction, and never return.
Good God! make me faithful, and then let me prove
The work I'm engag'd in is 'labour of love;'
And let not a child that is under my care
Sink down in the regions of endless despair.

The Bible, blest book! is the world's map, so true,
It points out life's dangers, the journey all through,
And children with this may the wilderness tread,
Though trouble and darkness around them are spread:
Then if father and mother be torn from their side,
The Bible will teach them and be the best guide;
Will turn them from error to wisdom and truth,
To God as a Father and Guide of their youth.

Should the terrible thunders of Sinai begin,
And the heart be distressed with conflicts within;
If, with sorrow oppress'd, the breast heaves a sigh,
And tears of sad anguish start forth from the eye;
Sould nature, exhausted, grow faint and decline,
They would not for millions the Bible resign;
For this precious fountain their wants can supply,
When all other fountains are empty and dry.

By Jesus deliver'd, the spirit is blest,
And crying, 'Come, Jesus!' flies up to her rest.
Rejoice then, ye Teachers, this harvest is yours;
And this gracious promise your harvest secures. G.

AN ADMONITION TO YOUTH,

FROM ECCLES. XII. 1.

Lur'd by the fading joys of time
To run in folly's ways;
Urg'd by gay youth in all its prime,
And grasping future days;

Attend the wishes of a friend,
O! lend a serious ear;
Soon will the flattering vision end,
Nor can the prospect cheer.

Say—when thy feeble frame shall bow
Beneath its heavy load,
How wilt thou bear life's black review,
Or stand before thy God?

Wou'dst thou unmingled pleasures prove,
Or lasting joys embrace,
Turn at the voice of heav'nly love,
And seek a Saviour's face.

Life and immortal comforts wait
The soul that knows his word;
And they who enter Wisdom's gate
Find favour with the Lord. B. B.



Taylor sc

Revd William Farmer.
Hanley. Staffordshire.

Publd by Williams & Co Stationers Court. Octr 1, 1817.

THE

EVANGELICAL MAGAZINE

AND

Missionary Chronicle.

OCTOBER 1817.

MEMOIR

OF THE LATE

REV. CHRISTOPHER HILL,

Of Carlisle.

MR. HILL was born at Aldborough, near Boroughbridge, Yorkshire, March 1, 1780. His father, who held the humble rank of a labourer in agriculture, sensible of his own deficiency in learning, formed the laudable resolution of saving from his earnings what would be sufficient to defray the expense of a common education for his son. This he obtained at a country school, where he discovered a good capacity, and was afterwards bound apprentice to a trade, at which he continued to work till he was called to the ministry.

About the age of 19, he was led, by curiosity, to hear a sermon at Boroughbridge, when his mind received those serious impressions which were never defaced, and issued in his conversion to God. Constrained by the love of Christ, he was diligent in his efforts to do good, by distributing religious tracts, raising small subscriptions for the poor, visiting the sick, and other means of serving his generation; walking worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.

Mr Hill's thoughts were now directed, towards Missionary labours among the Heathen, but difficulties occurred which no perseverance could overcome, and prevented him from embarking in a cause which he considered the most glorious under heaven. Possessing, however, promising talents for the ministry, and recommended by the church to which he belonged, he was admitted into the Academy at Rotherham, then under the care of the Rev. Dr. Williams, and the Rev. Maurice Williams, in 1804. Here he applied himself with vigour to his literary pursuits, and surmounted those difficulties which on his entering the seminary appeared very formidable to him. Dr. W. in a letter to the Rev. Mr. Jackson,* says, 'While here, he he appeared to be a man of real Christian experience, fervent in spirit, and diligent in his business as a student: he made a very respectable proficiency in the attainment of useful knowledge, and was qualified above many of equal standing for the ministerial function.'

Mr. Hill preached, for several

* The Rev. James Jackson, of Green Hammerton, near York, published his Memoir, from which this sketch is taken.

sabbaths in the spring of 1808, to the congregation assembling in Lady Glenorchy's Chapel, Carlisle. His services being acceptable, he received an unanimous invitation from the people to be their minister, which, after due deliberation, he accepted. He found the congregation small, religion in a languishing state, and the Society not in such an orderly state as might be wished. Placed in these circumstances, in a populous city, surrounded with villages open to receive the preachers of the Gospel, he found ample scope for zealous exertions in the salvation of souls. Being ordained, as the pastor of the church (in July), he gave himself wholly to the duties of his office. He was always either providing food for his flock, by meditation and prayer in his study, or in the houses of his friends, the hovels of the poor, the chambers of the sick, in workhouses or in prisons—if he might confirm the faith of the saints, or convert a sinner from the error of his ways. Beside his personal labours in the villages, which were often beyond his strength, he actively engaged in the formation of an *Itinerant Society* in Westmoreland; he also composed some religious tracts, thousands of which were dispersed in a short time.

These labours shortly proved too much for his constitution. In February 1811, he was obliged to suspend them. Difficulty in breathing, a cough, spitting, and other symptoms of pulmonary consumption began to be too visible not to excite alarm in the minds of his friends, as well as serious apprehensions of speedy death in himself: but relaxation from ministerial duties for about half a year, the use of proper medicines, with the salubrity of the season, seemed to recruit his exhausted frame; and he thought himself so much restored towards the latter end of the summer, as to induce him to yield to the desires of his heart, and the necessities of the people, in the resumption of his labours at Carlisle.

But towards the following spring his disorder returned, and after struggling with increasing pain and weakness till the month of May, he was again under the necessity of desisting from his ministerial labours: he took an affectionate leave of his afflicted people, and retired to his father's house, at Longthorp, near Boroughbridge, to finish his course where he first drew his breath, and where he commenced the journey of spiritual life.

His chief anxiety now related to the congregation. 'I am in great heaviness,' said he, 'respecting Carlisle.' But he offered his best advice respecting a future minister, and presented to God his fervent supplications for their supply. There is reason to think, that his dying prayers were heard, and his warmest desire gratified, in the settlement of the Rev. John Whitridge, (of Rotherham Academy) whose ministry has been eminently useful, the congregation much increased, and a new chapel erected.

He continued languishing until Nov. 18. Mr. Jackson and others had frequent interviews with him, one of which, on the 29th of Sept. was peculiarly interesting, when he said 'He had a glimpse of glory which had almost overwhelmed him, in connexion with a sense of his unworthiness.'

On the 16th of Nov. Mr. J. visited him for the last time. He was then scarcely able to expectorate, his breathing short, and without sufficient strength to turn himself in bed. 'After he had obtained a little ease, he sat up in bed, and I placed myself, (says Mr. J.) by his side, when he laid his hand upon my shoulder, saying,

that he had longed much to see his spiritual father once more. Pleasing conversation ensued, and when prayer was offered he united with unusual fervency, subjoining a hearty Amen! at the close of every sentence. On the following Wednesday, he requested all about him to be silent, and begged his mother to withdraw. He now commenced a prayer of considerable length, and with a louder tone of voice than he had used for some months, in which he thanked God, that he had revealed to him those things which are hidden from the world—noticing others in his supplications—rejoicing that the time was come when he should depart to the Father, to whom he commended his spirit. He continued in prayer till his 'voice was lost in death;' when the spirit took its flight from the dissolving tabernacle, and mortality was swallowed up of life.'

His remains were interred at Kirby-Hill, on the following Saturday, 'in sure and certain hope of a resurrection to eternal life.' The pious clergyman wept while he read the service. Most of the religious friends of the deceased in that neighbourhood were present. The sky was remarkably serene—the sun was sinking behind the western hills, without a cloud—the company stood around the grave with a solemnity becoming the occasion; not a sound was heard but the voice of the minister; every thing seemed to express the peaceful exit of our esteemed friend.

His death was improved at Carlisle, by Mr. Whitridge, from John iii. 16. The chapel was crowded, and hundreds were unable to gain admittance.

Mr. Hill was a man of strong powers of mind, which were much improved at the Academy, where his 'profiting appeared to all.' Having diligently studied his Bible, in connexion with a variety of divinity authors, in humble dependance on the teaching of the Spirit, and having treasured up in his memory the result of his meditations, he was able to express himself in conversation on theological subjects with strength of argument that was convincing, and meekness which was truly amiable. He received it as a faithful saying, and worthy of all acceptation on the part of an inquirer after truth, 'If any man will *do his will*, he shall know of the doctrine, whether it be of God.' Among other subjects which engaged the serious attention of Mr. H. was that of *Pædobaptism*: for having had some doubts on the subject, he was led to examine it with more care, and the result was a full conviction of the right of infants to receive baptism, and in the defence of which he was thought by some to possess more than ordinary ability.

The recollection of those Christian excellencies which shone in departed saints, will furnish a means of instruction to survivors, as profitable as it is solemn: and if the reader be duly impressed with the realities of eternity he will acknowledge the value of a life thus devoted to the good of souls, in the ministry of reconciliation. The works of faithful ministers follow them into another world, whither the admired transactions of the warrior and the statesman cannot come, unless to be investigated how far they were wrought in God. What an unspeakable honour then is it to be the instrument of saving a soul from death; such shall be the honour of the subject of this Memoir; for he has left some at Carlisle who knew his worth, and who could plentifully bedew his grave with their tears, exclaiming 'Here lie the precious remains of a man to whom we owe our ownselves.'

Ye ministers of the gospel, students in our academies, and other holy youths, who have your eye on the work of the ministry, awake to righteousness, redeem the time, preserve your health, give yourselves to prayer, and live to God.

CONVERSION OF A SOCINIAN.

[The following letter has already appeared in one or two of the monthly Journals. We are not ourselves personally acquainted with the writer, but we have understood, from what we believe to be good authority, that no publication of it was authorized by himself. As, however, its circulation can no longer be restrained, we trust that we shall not do wrong in inserting it.]

TO THE REV. JOHN ROWE.

My Dear Sir, *Clifton, Nov. 6, 1816.*

I SCARCELY know in what terms to begin this letter, or how to communicate to you the object of it; yet I am anxious to be the first to convey to you the intelligence, because I am unwilling that it should reach you, unattended by those expressions of personal regard and respect, by which I could wish that it should be accompanied. It will surprise you to be told, that it is become with me, a matter of absolute duty to withdraw myself from henceforth from the Lewin's Mead Society.*

Yes, my dear Sir, such is the fact. In the month of July last, my professional attendance was required for the Rev. John Vernon, the Baptist minister of Downend, who was then on a visit to a friend in Bristol. I found him very ill, so much so, that his other medical attendant and myself had judged it necessary that he should suspend all his public labours. After attending him here two or three days, he removed to Downend, where I have since continued to see him about once a week. He felt it a duty to endeavour to lead me to reconsider my religious opinions; and at length with much delicacy and timidity led to the subject. I felt fully confident of their truth, and did not on my part shun the investigation. For some weeks his efforts did not produce the smallest effects; and it required all the affectionate patience of his character, to induce me to look upon the arguments on his side as even worth examining.

This spirit of levity, however, was at length subdued and restrained, by the affectionate earnestness of his manner. Now and then he produced a passage of Scripture which puzzled me exceedingly. But as I was always distrustful; I scarcely ever allowed any weight to it, till after I had coolly examined it at home. I began however, sometimes, to consider whether it were not *possible* that his observations might contain some truth, and of course was led to examine them with more care and impartiality. It is necessary here to state, that my letter to Dr. Carpenter, though drawn up some little time before, was dispatched about this period. I advert to this circumstance, because it marks a curious, though I fear not an uncommon feature in the human mind. I must, however, make the avowal, that it was *precisely* about the interval that occurred between the preparation and the dispatch of the letter alluded to, and of that to you, and the second to Dr. Estlin, that the doubts above stated, now and then, at rare intervals, would force themselves upon my mind—such, however, was my hostility to the

* Dr. Stock, a respectable physician at Bristol, was, we are informed, a leading member of the Unitarian congregation at Lewin's Mead, Bristol. Dr. Estlin, who was the senior minister, resigned his charge; Dr. Carpenter, of Exeter, was invited to be his successor. Dr. Stock conducted the correspondence on that occasion; and to this the present letter alludes. It was addressed to the Rev. Mr. Rowe, the colleague of Dr. Estlin.

sentiments to which these doubts pointed, that I *resisted* every suspicion of this kind; I treated it as a mere delusion of the imagination. I felt ashamed even to have yielded to such suggestions for a moment; and when Mr Bright pointed out to me a strong passage in the address to Dr. Carpenter, as if he thought that it might be softened a little, I persisted in retaining it. In fact, I seemed to seek, in the strength of the terms that I made use of, to deepen my own convictions of my previous opinions.

The letters were sent and the respective answers received; still my weekly visits to Mr. Vernon were continued; I still investigated the subject with increasing earnestness, yet I was unaltered; and even when Mr. Bright read the history of the proceedings to the congregation, I felt no regret at my share in them; but on the contrary, rejoiced in anticipating the future triumph of Unitarianism.

Here, however, my triumph ceased. Almost immediately after, my doubts returned with tenfold force. I read, I was perplexed; often very often, I wished that I had not begun the inquiry. I prayed for illumination, but I found my mind daily becoming more and more unsettled. I have now lying before me a sheet of paper, on which I wrote down some of my thoughts of this period, while under their more immediate pressure, as if to relieve my mind, by thus divulging them, for they were disclosed to no human ear. I copy from them this passage: 'If the attainment of truth be not the result, I am sure that the state of mind in which I have been for some time past, is not to be envied.' I think that it was about this time that you returned home; when I advanced to shake hands with you, after the close of the service, you may remember that you observed to me, 'Why, Doctor, you look pale!'—Pale I was, I have no doubt, for my mind was full of thoughts, that chased each other like a troubled sea; and your return (and the vivid recollection of the letters which it excited) had not tended to calm the agitation. In addition to this, I had been in the habit of pursuing the inquiry night after night, to a very late hour. Such continued to be the state of my mind during the latter end of September, and the whole of October. Towards the end of the latter month, the evidence of the doctrines which I had hitherto so strenuously opposed, seemed progressively to increase; but it was not till this very week that conviction came, and that my mind, unhesitatingly and thankfully accepted the doctrines of the Supreme Divinity of our Lord and Saviour Jesus Christ; of Atonement and Reconciliation by his precious blood; and of the Divinity and Personality of the Holy Spirit. I do not, my dear Sir, say it by way of commending my earnestness in the inquiry, but I say it in justice to the opinions I have embraced, that since this investigation begun I have regularly gone through the New Testament as far as the Epistle to the Hebrews. The gospel of John I have read through twice, that not only every text, which has been differently interpreted, occurring in this large portion of the New Testament, but also all those referred to in the controversial volumes mentioned below, were carefully compared with the original, with the Improved Version, with Mr. Belsham's explanation in his 'Calm Inquiry,' and frequently with Dr. Carpenter's 'Unitarianism the Doctrine of the Gospel;' and that the References to the Psalms and the Prophetical Scriptures, which occur in the Testament or the writings alluded to, were also examined in

Dr. Priestley's 'Notes on the Scriptures,' for I am not possessed of, nor have I even seen (with I think one exception, in which Dr. Campbell's Annotations on Matt. xxii. 41. *et seq.* were shewn me,) one *orthodox* commentary on the Scriptures. The controversial books on *that* side, which I have used in this inquiry, are Mr. Wardlaw's two books; Simpson's 'Plea for the Deity of Jesus,' (of which, at this very moment, not even a third part is cut open); Dr. Lawrence's 'Critical Reflections,' &c. on the Unitarian Version, (on which I will pause to observe, that they first settled my mind, as to the *authenticity* of the introductory chapters of St. Matthew and St. Luke); a Sermon on the Atonement by Mr. Hull; 'Six Letters by Dr. Pye Smith to Mr. Belsham;' and Notes taken down from two Sermons preached by Mr. (I believe now Dr.) Chalmers, of Glasgow, on the following texts: Psalm lxxxv. 10, 'Mercy and truth are met together, righteousness and peace have kissed each other;' and Romans viii. 7, 'Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.' Yet these few helps to the better understanding of the Holy Scriptures (though counteracted by the volumes above cited, by long association, by frequent reference to other Unitarian volumes in my collection, and by the various arguments on that side, which memory was constantly suggesting) have alternately led me to the conclusions above stated. But I should grossly belie my own heart, and should think myself guilty of odious ingratitude to the 'Father of lights, from whom cometh down every good and every perfect gift;' if I did not avow my convictions, that to these means the teaching of his Holy Spirit has been superadded; for I can in his presence affirm, that, during the latter part of the inquiry more particularly, the Scriptures of truth were never opened by me without profound and fervent prayer for illumination, and almost always with reference to our Lord's promise, in Luke xi. 13, 'If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?' Indeed, my dear Sir and friend, I was in earnest: a change so awful, so unexpected, I may add, so improbable, which, four months ago only, I should myself have said was impossible, has deeply and solemnly impressed my mind.

That I must encounter much ridicule in consequence of this change, I fully expect; I am sure that I well deserve it, for no person would have burst out more loudly against such an alteration in the views of another than myself, nor ought I to omit to add, that my excellent friend Mr. Vernon, while I was communicating to him the conviction that I had received, and my expectation of being ridiculed for such a change, observed to me, 'that I certainly must expect it; but he hoped that I was also prepared to forgive it.' I trust I shall be enabled to do so. Upon reviewing this last sentence, my dear Sir, I feel myself bound to say, that in stating this, I hope not to be understood as anticipating any thing of this kind from you, or from your venerable colleague No! however you may pity my delusion, I feel assured that you will do justice to my motives. My dear Sir, I have extended this letter to a much greater length than I had any expectation of doing when I began it; I began it with alluding to my regard and my respect for you: will it be deemed inconsis-

tent with either, if I venture to conclude it with a most affectionate wish and prayer, that you and yours, and all who are near and dear to you, may receive every earthly blessing, and may be brought to the knowledge of the truth? I feel it to be my duty to conclude thus, and I shall stand excused. And, oh! how much is that wish enkindled, when I recollect the seriousness and solemnity of your manner in prayer, and your impressiveness in preaching! How do I wish that endowments of such value were consecrated to those views which I have received!—But I feel myself getting on tender ground; it is difficult to word such a wish without appearing arrogant or impertinent, or presumptuous, and yet nothing is farther from my heart than either of these feelings: believe me to be with sincere regard

Yours, my dear Sir,

J. E. Stock.

P.S. I know not whether it may be deemed unnecessarily minute to add that, during the inquiry, I have looked into Doddridge's 'Rise and Progress,' and read through 'Scott's Force of Truth,' and the Letter connected with it in Newton's 'Cardiphonia,' and Newton's 'Narrative of his own Life,' but it is my wish to omit nothing. I ought also to state that once, and but once, I have entered another place of worship (Castle Green), when Mr. Thorp repeated a Thursday evening Lecture on the Trinity, but this produced no conviction at that time, although the recollection of it has perhaps been useful to me since.

MORAL RESPONSIBILITY.

DEAR SIR,

While the peculiar doctrines of the gospel afford the strongest ground of consolation to the believer, the want of considering them in connexion with the moral responsibility of men in general, affords opportunity to a certain description of characters to imagine themselves secure while in the midst of a refuge of lies.

This want of connexion, I apprehend, does not arise from the sober sentiments of our ministering brethren, but rather from the incautious mode of stating the doctrine of human depravity. Permit me, Sir, to illustrate the above remark, by reciting a case, the authenticity of which I can, if necessary, fully substantiate. The person alluded to enjoyed the privilege in youth of a parental instructor, the pious and respectable pastor of a country, and afterwards of a London congregation, under whose care he acquired an extensive knowledge of divine things, and bid fair for the kingdom of God; insomuch, that his friends were actually on the eve of sending him to an academy, with a view to the ministry; but soon after leaving the paternal roof, his mind became tainted with the principles of infidelity, and has continued for upwards of thirty years, endeavouring to disengage his mind from those sentiments he had early imbibed, and prove himself a confirmed Deist. In this design he has failed; and though the pages of Hume, Paine, Voltaire, &c. are quite familiar, he continues a firm but unwilling believer in the gospel of Christ. However singular it may appear, he has generally continued to attend the ministry of the word; and during the last five years has attended the ministry of a very respectable pious minister in town, to whom he is much attached. In some recent conversations, endeavouring to ascertain the cause of this attachment, I found that Mr. ———'s aim to magnify the riches of Jehovah's grace, leads

him to speak incautiously respecting the doctrines of human depravity, adopting such a mode of communicating his views on this awful subject as, in the opinion of the person referred to, destroys his accountability as a rational creature; insomuch, that he almost considers God as blameworthy for permitting sin to exist amongst his creatures; and, that no punishment will or ought to be inflicted on beings whose cause of sin existed in their first parents. His practice agrees with his theory. After hearing the most solemn truths, he returns from the house of God, not to his family, but to the tavern, to associate with political companions, &c.

Hoping that our ministering brethren will duly consider the hint suggested, and should they feel disposed to investigate the subject further, would refer to Mr. Bennett's masterly work, on the Legislative Authority of revealed Grace, I remain, Dear Sir,

Yours, &c. VERITAS.

ON THE EDUCATION OF THE CHILDREN OF THE POOR.

It was asserted last sessions, in the House of Commons, that in London more than 100,000 children are destitute of education. I knew that the necessities of the poor were great, but I had no conception of their magnitude and urgency. It is sad to think, as we walk along the crowded streets of the first city in the world, that every fourth or fifth child that we see is growing in years and in stature, but not in knowledge; that its physical powers are increasing, but its moral energies are stationary; that it has the form of man, and the capacity of becoming an angel; but that capacity is useless, because uncultivated, and the human form is animated by a soul, that scarcely differs from the soul of a brute; that it is passing through time, but for want of a friendly guide, a kind instructor, is not hastening towards a glorious eternity.

It is impossible, that any thing like a general reformation of the morals of the lower classes of society should be effected, while 100,000 children are the victims of ignorance and vice. Penitentiaries may reform a few; prisons will restrain many for a time; but the offender who enters the prison a novice generally quits it an accomplished villain; and the hulks and the halter may relieve the public for a term of years, or for ever, from the depredations of some of the most atrocious miscreants, but the tide of sin will continue to roll with undiminished violence, so long as it is annually swelled by a fourth or a fifth part of the rising generation.

The present age is strongly marked by two peculiar features, which render it more pleasing than, perhaps, any period of time since the days of the Apostles, not excepting the æra of the Reformation; viz. A disposition to propagate Christianity throughout the world; and the extraordinary facilities we enjoy for accomplishing so noble a design. Of these, the improvements which have been recently made in the method of educating the children of the poor are probably the most astonishing and useful. So simple is the new system of education, that it is surprising every professed instructor of youth did not discover it centuries ago. And when I consider that it was discovered just as the sacred fire of Missionary zeal was kindling in every breast, and when the British and Foreign Bible Society was breaking open the fountain of life, and directing the healing waters to every quarter of the globe, I cannot help considering it

as an instrument which God has put into our hands, to enable us to carry our benevolent purpose into full effect.

The education of children is as much a divine ordinance and a mean of grace as the ministry of the gospel. It seems indeed a less dignified employment, yet it yields as refined pleasure, and confers as important benefits. The wise man directs us to 'train up a child in the way he should go;' and assigns for a reason, that 'when he is old he will not depart from it.' When the leading truths of Revelation are interwoven with the earliest ideas which the mind receives, when they mingle with the first affections of the heart, and are some of the most ancient treasures which the memory contains, the sinful propensities of youth are restrained by the authority of conscience, piety is supported by the force of early habit, and the rise and progress of conversion can hardly be perceived; for frequently the well-taught child appears as though he had been sanctified from the womb.

Joseph and Samuel were converted when very young. Their shining qualities were not superior to those of many other saints; but, it deserves remark, their faults were fewer, and their dispositions more gentle and amiable than those of perhaps any of the worthies whose lives are narrated in the New Testament.

Interest and humanity alike enjoin us to educate the children of the poor.—The poor constitute the strength of the nation. They surround us on very side, and, in the capacity of servants, inhabit our houses. Our lives and our property are in their hands, and they contribute more than many are aware to corrupt or purify the minds of our children.

Such are the vicissitudes of human life, that the descendants of opulent families are frequently compelled to solicit charity of those whose parents their ancestors relieved. It is a melancholy reflection, but it may be usefully indulged to mortify pride and expand benevolence. W. W.

Edmonton.

ON THE MORAL CERTAINTY OF THE TRUTH OF THE FACTS RECORDED IN SACRED HISTORY.

THE further we carry our views, the more we shall find cause to admire in the development of the mysterious dispensations of Providence in the direction of human affairs Several remote and conspiring causes, which no human mind could anticipate or human power direct, have produced a condition of the world in the highest degree favourable to the gospel of Christ; and all that has been foretold of its transcendent efficacy and extension seems a matter of as much certainty and calculation as the succession of summer to the spring.

In the midst of a contest by which all the institutions of the moral and political world were menaced with disorder, the phenomenon of the *Bible Society*, like the irradiation of sunbeams through the gloom of a tempest, assured us of the extensive influence of that sentiment on the hearts of men, which has afforded so much gratification to the friends of religion of all denominations. But previous to the manifestation of that light, a combination of the most powerful circumstances operating on the source from whence it emanated, had laid the broadest foundation for future successful exertion.

If we advert to the history of the human mind in the last ages, we shall observe the preparatory

steps in the scheme of providence towards the great advancement of the Christian system which was destined to ensue. On a review of the literature of the two preceding centuries, it is evident, that although in the science of divinity little has been added to the actual stock of knowledge in the latter of them; yet, that we have evidently been much indebted to that classical genius and refinement which have successfully polished and wrought up the raw material, abundantly supplied by the industry and intellectual energy of the former. In the abstract sciences, in the mean time, and those which furnished the most rigorous discipline to the mind, and were ultimately destined to afford demonstration to truth, the most extraordinary progress was made under the auspices of the great Newton; and it is to this epoch we may ascribe the establishment of the evidences of Christianity on a basis which will for ever set all infidelity at defiance. Although we may ascribe this effect to mathematical science, it is not so much the actual *quality* as the *character* of this species of abstract reasoning to which we are indebted. By its assistance the historical facts have presented the strongest case of presumptive evidence ever offered to the world. If it be asked why we have not the actual *quality* of mathematical truth, the reason is obvious, because it would be just as inconsistent as to measure distances by time, and duration of time, by geometrical rules. There are only two species of knowledge or *proof* of any sort; the one intuitive, the other presumptive. What is called demonstrative in our systems of logic, upon a strict analysis must be referred to one or other of those two species; and any difficulty we can possibly entertain in this view of the subject must proceed from our habitually referring to an erroneous and confused classification of the different species of knowledge.*

The only possible resource in argument then is, to deny, not the extraordinary intervention of supreme power in the work of Revelation, but the want of extraordinary evidence; which is to deny that an effect cannot be produced in the way intended, because it may be produced in some other, more suited to our own ideas; to require that every *final* should be a *proximate* cause; or, in other words, to require the proof of one miracle by another, which is repugnant and absurd.

BEQUESTS TO CHARITABLE INSTITUTIONS.

SIR,

I HAVE for some time wished, that some information respecting bequests to religious and charitable institutions could be communicated through the channel of the Evangelical Magazine. I am not desirous of taking from professional men the drawing-up of wills, but I am sure that much inconvenience has arisen, and that more will be experienced in consequence of persons in general being so ignorant of the statute of Mortmain, and in what manner it affects property left for charitable uses, and the manner of leaving by will to charitable institutions; for after all that can be said, many will make their own wills, and others, till better informed, will give instructions, by which even lawyers, and especially persons not in the pro-

* This is asserted on the authority of a modern work, *The Philosophy of Evidence*, 1812. The proposition was questioned by a writer of the Legal Review of that work, unsupported by any argument; at the same time, that another established Review (*Law Chronicle*, April 23, 1812,) bore testimony to the fair and logical deductions of the author.

fession, will be led into fatal errors. I have been witness to great difficulties occasioned by the inexperience or ignorance of persons, not in the profession, making wills; and from lawyers being wrongly instructed; as well as the institutions, to which bequests have been intended, being wrongly described. Almost every charitable society gives a form of a bequest; and almost every form is very different. I have just received the Reports of two principal societies, the British and Foreign Bible Society and the Missionary Society. The form of a bequest presented by the former contains sixty-seven words, that by the latter society 125 words. Now, without being a lawyer, I think I may say that the first is too short, or the latter too long. I prefer the former, but still think that it has omitted that which is necessary, and inserted what is unnecessary. I submit, that it is superfluous to declare, 'that *the receipt of such treasurer shall be a sufficient discharge*;' and if I am correct the last thirty-six words in the form recommended by the Missionary Society, may be dispensed with; however, I shall not contend with any who think it of no consequence to insert so many needless words in a will; but the Bible Society has omitted to limit the payment, which I submit is desirable. I also request leave to caution will-makers to be careful in their descriptions of societies and persons, to whom bequests are made. I have seen wills and deeds very defective and obscure in the description of the parties to whom they are made. I have heard of a bequest of *stock in the Bank* left to ———— chapel! I would beg leave to ask who is to accept this stock; to receive the dividends; or, if required, to transfer? Another bequest of stock to the committee of ———— institution! The committee may be 12 or 20, the Bank receive but four names, and I doubt whether they could pay the dividend, or allow a transfer in such a case.

I think it would be a benefit to many institutions, if a general short form of a bequest were drawn up and inserted in your Magazine. As far as I can judge, that recommended by the Bible Society, inserting 'within months after my decease,' and omitting the latter part as beforementioned, would answer the purpose; and a proper description of the title of several societies might be requested, from the various managers of them, to be inserted also in your useful Miscellany.

H. S.

OBITUARY.

ELIZABETH REES.

THIS humble and pious follower of the Redeemer took her leave of this world, October 26, 1816. She was the daughter of a respectable farmer, in the neighbourhood of Haverfordwest; and, in the early part of her days, lived in very comfortable circumstances. At that time she continued a stranger to divine things, 'having no hope, and without God in the world.' By a mysterious providence, however, which reduced her to a less elevated situation, she was led to humble herself before God, and seek the Divine favour. Having come to reside in the town of Haverfordwest, she was induced to hear that venerable minister of Christ, the Rev. B. Evans, of Trewen, then pastor of the Independent Church assembling in St. Thomas's Green. The sermon to which she attributed her first awakening, was founded on Jer. xxii. 21. 'I spake unto thee in thy prosperity;

but thou saidst, I will not hear. This hath been thy manner from thy youth, that thou obeyedst not my voice.' Every thing in this discourse was suited to her case; she conceived it to have been particularly intended for her, nor was she mistaken;—it was the voice of God, by which she was 'called out of darkness into light.'

Some years after this she joined the church at the Green Meeting, under the pastoral care of the late Rev. John Evans, and continued for more than 20 years to adorn the Gospel she had embraced. So thoroughly was she convinced of the reality of a work of grace on her own heart, than when a professor, who commonly ridiculed the idea of experimental religion, said to her, in the course of conversation, 'What! do you pretend to know when you first had grace?' She was greatly distressed with what appeared to her a strange question; and still more were her feelings wounded by the spirit in which it was proposed. 'Yes,' said she, 'blessed be God, I think I do; and am sensible of that grace which has made me to differ.'

Mrs. Rees was always punctual and constant in her attendance on the means of grace. The present minister of the place she attended can testify, that, whenever he entered the pulpit, or went to conduct prayer-meeting, her seat was never empty, unless sickness, or some other unavoidable circumstance, had prevented her attendance. 'Who knows,' she would say, 'what our minister has been studying and preparing for us? and how disrespectful, how unkind it would be, were he left to address our empty pews, and preach to the walls.'

During the latter of part of her life she resided in the Poor-house, entirely deprived of sight. Here she enjoyed the intimate friendship and particular attention of the Matron, who was also a member of the same communion, and by whom she was constantly led to the places of worship. Such was her attachment to this friend and companion, that when a sum of money was left her by the will of a deceased relative, which necessarily required her to change situations, she seemed to regard it as a misfortune, and was rendered unwell with the thoughts of separation. She had, therefore, learned, while 'having food and raiment, therewith to be content;' while she manifested the reality of that love by which the followers of Jesus usually are, and ought universally to be distinguished.

In affliction, her behaviour was marked by resignation to the Divine will, and in the prospect of death, she enjoyed the 'hope which maketh not ashamed.'—Of her, it may be said, that she, 'being dead, yet speaketh,'—words from which the solemn providence of her removal was improved, on the Lord's day following her interment.

Haverfordwest. J.B.

MR. LEWIS HOPKINS.

JANUARY 12, 1817, died in his 44th year, Mr. Lewis Hopkins, of Tewkesbury, Glocestershire, (eldest son of the late Rev. Lewis Hopkins, of Bromyard, in the county of Hereford.)* a man universally esteemed, of a most amiable disposition, and exemplary conduct. Mr. H. was never married, but, for many years, had acted as a husband to his bereaved parent (who now survives him) and, as a father to his brothers and sisters. He was a diligent attendant on the means of grace, and a kind instructor of the young on the sabbath. The last time he was under the word, was on the evening of the first sabbath in January, when he heard a discourse, founded on these words in Jeremiah, 'This year, thou shalt die.' The next day about 2 o'clock (having dined,) with his usual vivacity he stept out at his back door, fell down (supposed in a fit) and fractured his skull. He somewhat revived in the course of an hour, but knew nothing of his fall—continued (but little sensible) till the following Lord's day morning, and was then removed. And on the succeeding sabbath evening (the 19th) the solemn event was improved in an address to a crowded and sympathizing audience, from Psalm xcv. 7. 'Today, if ye will hear his voice' Reader! Behold! *now* is the accepted time, behold, now is the day of salvation. D.T.

MRS. E SEAWARD

DIED at Barnstaple, much respected, April 14, 1817, aged 83. She was the

* An interesting Memoir of whom was given in the Evan. Mag. for March 1799.

granddaughter of the Rev. John Berry, A. M. Rector of East Down, in the county of Devon, who was ejected for his nonconformity, and afterwards suffered great deprivations. She lived and died in the same house in which she was born. Her remains were deposited, April 18, with those of her late husband, the Rev. Benjamin Seaward, who was pastor of the dissenting church at Barnstaple 20 years. She attended public worship in Cross-street Chapel about 80 years, 57 of which she was a member of the church.

The following reflections were penned by her on the 27th of August 1759, the day on which she was admitted a member of the church:

'May I never forget this day; O! may it prove a happy day for me to the end of my life. May I bless the great and holy God, for the mercies I have received this day; but, above all, may I adore the blessed Jesus, who hath freely offered this grace, and given himself for me. May I walk consistent with the profession I have made this day, and give up myself to the Lord in sincerity and in truth. If other lords have had dominion over me, may I now resolve, in thy strength, to serve none but thee. May I consider thy vows are upon me.'

The Rev. Mr. Gardiner improved the death of this lady and of another member of the church in the evening of Lord's day, April 20, from Rev. i. 18. 'I am he that liveth,' &c.

MR. ALEXANDER MILLIE.

Mr. Alexander Millie, Pathhead, parish of Dysart, died 25th June 1817, aged 66. In his journey through life, upheld by the grace of God, he adorned the doctrines of his Saviour; and by a steady, uniform walk in the good way, silently, yet powerfully, recommended the Gospel to all who knew him. The respect in which he was held by the neighbourhood, was manifested by their anxious and unremitting inquiries, regarding his health, for the space of more than 12 months; during which time, it pleased the Lord to afflict him severely. Wearisome nights were indeed appointed him. For many months previous to his death, he got little or no sleep all night, but was tossed up and down with trouble; still, his soul was wonderfully supported by that God whom it was his earnest desire to serve through life.

Having in youth committed to memory a very considerable portion of the Psalms, these were seasonably brought to his recollection; and, as the worthy Mathew Henry observes, 'whatever errand he had at the throne of grace, by way of confession, petition, or thanksgiving—whatever devout affection was working within him, holy desire or hope, sorrow or joy, he there found apt words wherewith to clothe them: sound speech which cannot be condemned.' The following, and many similar expressions, were frequently in his mouth, 'Jehovah hear thee in the day when trouble he doth send.—My flesh and my heart faileth, but God is the strength of my heart and my portion for ever.'

In these exercises did he cheerfully spend many sleepless nights, rendered otherwise almost insupportable, and to the great comfort of the partner of his life, who herself chose constantly to wait upon him. And here it may be proper to observe, for the consolation of many serious Christians, who cannot look forward to their departure without strong emotions of fear and trembling, that the subject of this memoir, while in good health, was frequently much overcome at the view of death; yet during his distress, he was uniformly blessed with a serene mind; and although his feeling were not of that triumphant kind which I believe but few saints comparatively experience, he could view the king of terrors without dismay, having built upon a sure foundation—the Rock of ages. As his end drew near he would say, 'There is an appointed time for all living, and my time seems to be come. O! to be with Christ, which is far better!' Shortly after he gently fell asleep in Jesus. T. M.

REV. RICHARD MORRIS.

JULY 20, died the Rev. Richard Morris, aged 70, who has been 34 years minister of the Baptist Church at Amersham, Bucks, where he was highly respected for his character and talents.

Review of Religious Publications.

A Narrative of the Briton's Voyage to Pitcairn's Island. By Lieutenant J. Shillibeer, *of the Royal Marines. With 16 etchings, by the Author, from Drawings on the spot.* 8vo. pp. 190. 1817.

The signal success with which it has pleased God to crown a mission, undertaken above 20 years since, for the spiritual benefit of the South Sea Islanders, naturally tends to revive and to augment the interest which Christians long have manifested for that widely dispersed portion of mankind. We will not, therefore, offer any other apology for introducing to the notice of our readers this modest and seasonable publication. His Majesty's ship Briton, of 44 guns, having been ordered to cruise in the Pacific Ocean, for the protection of the South Whale Fishery, during our late hostilities with the United States of America, Mr. Shillibeer had an unexpected opportunity of observing many remarkable places, seldom visited by officers of his corps; and he deserves commendation, both for the attention to useful objects which he has exerted, and for the communication of his observations; especially as he has done this in the most unassuming manner possible.

We shall not attempt to follow his track to the several eastern and western ports, and principal cities, of South America, of which he has given instructive descriptions; with etchings, which, though roughly executed, may perhaps convey ideas at least as correct as many engravings that are highly finished. The Briton being joined (at Valparaiso, in Chili,) by the Tagus, these ships together visited the volcanic desolate islands, called the Galapagos; and proceeding thence to the Marquesas, anchored at Nuguheva, in August 1814. At this place, they found an Englishman, who had resided ten years among the natives; but seemingly of little other use than as an interpreter, being himself very ignorant. He was able, however, instantly to dispel the alarm of the islanders, on the approach of the men of war; which arose from their apprehension of being revisited by an American frigate, from which they had sustained extremely severe, if not notoriously injurious treatment. Reports of this nature have been so often exaggerated, that we attend to them with caution; but the concurrent testimony against Capt. Porter of the Essex, and his duellist coadjutor, Lieutenant Gamble, appears to be such as no court of equity would reject. That our countrymen were received by the islanders with every expression of kindness and joy, is not surprising; as they brought the welcome intelligence to them, that both their late cruel oppressors were in safe custody.

Mr. S. naturally, but too hastily, inferred from such demonstrations of friendship, that reports of ferocity and treachery among these islanders, were groundless; and especially, as to their practice of cannibalism: but nothing is more certainly true or common. Irrefragable testimony has been borne, in England, by natives of the Marquesas, that many hundreds, and even some thousands of their population, had absolutely been devoured one by another. From Mr. S.'s own information, it appears, that mutual hostilities and depredations continue to be frequent among them: and it is too well known, that the usual purpose of these is that of making prisoners, in order to feast upon them. Lieutenant S. does not seem to have heard, that Mr. Crook resided several months at this island: but on touching at St. Christina, (Tahouatta) he heard him spoken of with great esteem. The Taheitean boy, who eloped from the Duff at the latter island, was then at Nuguheva, and retained some knowledge of English.

By the abode of a single Missionary, more than a year, upon these islands, very full information of their state was obtained: and no argument appears from it, that, if equal means could have been employed for the instruction of the natives, as at Taheite, equal good would not have been accomplished. The abolition of cannibalism, and of predatory habits, in any of the independent districts, by the influence of the Gospel, would have demonstrated and extended its utility to the whole group.

It is evident, however, from the title-

page of this volume, that the author considered his visit to Pitcairn's island, as the most interesting part of its subjects: and it certainly is so, at this season; the colony formed at that spot (by some mutineers from Capt. Bligh's ship, the Bounty) so long since as 1789, being hitherto known only through the medium of newspapers and magazines. It remained wholly undiscovered above 18 years; though a most diligent early search had been made, by order of our government. When accidentally found by an American trader, only one of the mutineers remained alive; but their children, by women who had accompanied them from Taheite, had been brought up in habits, not only of industry and decency, but even of religion. No other vessel touched at this remote, and almost inaccessible spot, till 17th Sept. 1814; when the Briton and the Tagus, returning from the Marquesas to South America, fell in with Pitcairn's island, 3° of longitude eastward of the point assigned to it by Capt. Carteret, who, in 1767, found it uninhabited. We must refer our readers to Lieutenant Shillibeer's ingenuous and affecting description of an interview, that appears to have been equally unexpected and surprising to both parties; and shall insert only the passages that most immediately concern the religion of this singular colony. Mr. S. commendably states *verbatim*, as well as he could recollect, the questions proposed, with replies from a young man named Mackey.—

'Q. Have you been taught any religion? A. Yes; a very good religion. Q. In what do you believe? A. I believe in God the Father Almighty, &c. [Here he went through the whole of the *Belief*.] Q. Who first taught you this Belief? A. John Adams says it was first by Fletcher Christian's order; and that he likewise caused a prayer to be said every day at noon. Q. And what is the prayer? A. It is, 'I will arise and go to my Father, and say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy of being called thy son.' Q. Do you continue to say this every day? A. Yes; we never neglect it.' p. 86.

On these young Creoles' (as they may be denominated) behaviour at breakfast, in the cabin of the Briton, Mr. S. remarks:—

'The astonishment which before had been so strongly demonstrated in them, was now conspicuous in us, even to a much greater degree than when they hailed us in our native language; and I must here confess, I blushed when I saw nature in its most simple state, offer that tribute of respect to the Omnipotent Creator, which from education I did not perform, nor from society had been taught its necessity. Ere they began to eat—on their knees, and with hands uplifted, did they implore permission to partake in peace what was set before them; and when they had eaten heartily, resuming their former attitude, offered a fervent prayer of thanksgiving for the indulgence they had just experienced! Our omission of this ceremony did not escape their notice, for Christian asked me whether it was not customary with us also.' p. 88. This text, without note or comment, we trust will not be lost to our readers. Sir T. Staines, Captain of the Briton, mentions (in a letter which has been published) 'the pious manner in which all born in the island have been reared, and the correct sense of religion which has been instilled into their young minds.' Capt. Pipon, commander of the Tagus, has also remarked, 'It was truly pleasing to see these poor people so well disposed to listen attentively to moral instruction, to believe in the attributes of God, and to place their reliance on the Divine goodness.' It is (apparently on the same authority) asserted; 'They never failed to pray every morning at sun-rise, and they frequently repeated the Lord's Prayer, and the Creed.'

Only the two Captains landed; and they found the body of the people (notwithstanding so strange an occurrence) 'keeping the Sabbath, by making it a day of rest and of prayer;' although, according to the reckoning of the ships, which had doubled Cape Horn, it was Saturday; the Bounty having sailed to the South Seas by the Cape of Good Hope, which unavoidably caused the difference of a day in the reckoning of that ship. Our missionaries at Taheite have done the same; and, in reality, meet for worship during our Saturday night. So baseless are visions of uniformity!

The surviving mutineer, from whom chiefly these young people (said to be about 48 in number) have received their

information, was Alexander Smith, aged only 22, at the time of the mutiny, in which he seems rather to have acquiesced than to have acted. Since the visit of the Americans in 1808, he has been called John Adams, probably to evade notoriety in case of frequent intercourse with Europeans. He has wisely kept every person, of both sexes, usefully employed; and he received into a common store, for mutual exchange, and occasional relief, whatever produce was not immediately wanted, keeping a daily journal of every transaction. He was desirous to have visited England; but was too much beloved to be spared.

We can only add, that Lieut. S. had painful occasions to expose the miseries and crimes of African slavery, Spanish treachery and tyranny, the cruelty of the Inquisition, and the profligacy of South American monasteries. On the latter subjects he has *manuscript legal* testimonies, which narrowly escaped conflagration during the revolution at Lima. He intimates a design of translating and publishing them; which, at a time when Popery has anew and again declared war against the Bible, will, we hope, gain attention and encouragement. As a stimulus, we close with another brief quotation. Of St. Jago, the capital of Chili, the author says, 'This extensive city cannot now boast of a school or seminary calculated to expand the mind or enlighten the understanding; neither does any one dare to keep a book or read one, under a heavy penalty, which has not been approved of by the inquisitor fiscal, or any of his satellites: and even the *Bibles* and *Testaments* from the Bible Society, which were promulgated with so much assiduity by Captain Hellier (the brave commander of the Phœbe, who, beside terminating Capt. Porter's ravages, rendered invaluable services to the Spanish government) were, immediately after his departure, *collected by order of the bishop, and publicly burnt.*' p. 171.

The Fulfilment of Prophecy further Illustrated by the Signs of the Times. By J. Bicheno.

(Concluded from page 358.)

In the third chapter of this Examination of the Prophecies, an 'Inquiry is made relative to the nature and duration of those calamities by which the kingdoms of the Roman monarchy are to be broken to pieces.' As to the nature of these calamities, he thinks there can be no doubt but that the sword, national convulsions, and general war, with famine and pestilence, will be found among the chief instruments by which the Beast is to perish, Rev. xiii. 10, and xix. 11, &c.; but that it will be by the word and Spirit of God that the great moral change will be wrought in the character of the nations.

The duration of the calamities he thinks it would be presumptuous to determine positively, yet conceives that the numerical prophesies enable us to form a probable conjecture. The angel in Daniel, chap. xii. in reply to the question, 'How long shall it be to the end of these wonders?' said, 'that it should be for a time, times, and an half (1260 years;) and from the time that the daily sacrifice shall be taken away 1290 days (or years;) and he adds, Blessed is he that waiteth and cometh to the 1335 days.' By all this, thus much at least seems to be implied, that from the end of the 1260 years, during which the abomination that maketh desolate is to continue comparatively undisturbed, and the Beast is to have power to make war with the saints, there will be 30 years more employed in taking away out of the church this abomination; this being effected, there still remain 45 years to the time when things will be brought to that state of perfection, which shall be considered as peculiarly happy, when the kingdom of Christ shall appear in its glory. 'If then the 7th angel sounded his trumpet to bring these plagues either at the commencement of the grand attack on the empire of the Beast, at the French revolution in 1789, or when the French monarchy fell in 1792, then these 30 years will soon end; then the abomination will be taken away in about 2 or 5 years—a little time, however, will prove the truth or fallacy of these conjectures But, he adds, 'the current of events for 28 years past having proceeded so nearly as I at first conjectured from the prophesies, and the present mental ferment in Europe, which indicates an awful explosion to be near at hand, very much confirms me in the expectation at first entertained, namely, that between the years 1819 and 1822

inclusive, will be a great crisis in the affairs both of the Church of God, and of the European nations in general, when a new æra will commence.'

Chap. IV. contains an inquiry respecting the share which Great Britain is likely to have in the expected calamities, &c. Here he previously inquires: 1. What is our national, moral, and religious character? Here he acknowledges, that a large portion of good is to be found among us; yet he complains (and too justly) of the dissipation of the polite world, of the defects of the clergy, of the general dereliction of our principles as Protestants, of the neglect to use our pre-eminence on the Continent for the restoration of religious liberty, not making a single effort in favour of it, allowing the Protestant churches of the Vaudois to be deprived of their revenues, &c. &c. and by supporting dynasties against which, for the Protestant blood they have shed, the prophets of God have denounced inevitable destruction.

He next adverts, with considerable severity, to 'the demoniacal passion for war, which possesses the majority of all ranks,' with its various direful effects; the mischief occasioned by the present system of licensing public houses; and, above all, to the evils existing in the church of God, including both the church of England and the Dissenters: on the former he is very severe, commenting on the neglect of the clergy in visiting the poor, the slovenly manner in which too many of them perform divine service, and the laxity of discipline; nor does he spare the Dissenters, charging them with insisting on qualifications for church membership not required in scripture, and impositions not surpassed by the established church. The state of morals is next considered, of which he draws a melancholy picture, and from all which he deduces grounds for painful apprehensions.

His second previous inquiry is, whether there be in prophecy any thing relative to this country. He answers, that England certainly *was* one of the ten horns, or kingdoms, of the Beast; but whether it was separated by the Reformation or not he leaves the reader to judge. The inquiry is pursued by examining the account of the great image, Dan. ii. and vii.; and Ezek. xxvii. and xxviii. In the *conclusion*, the author expresses his opinion, that these predictions are sufficient to excite painful apprehensions, and lead us to repentance. He recommends it to us as a nation to withdraw from Babylon—to the governing powers to withdraw from alliances to prevent reformation abroad, and to reform what is amiss at home. He advises the legislature to renounce, as impious, all pretensions to a right of interfering in matters purely religious; he exhorts the church of God to purge itself from pride, intolerance, superstition, and corruption; and all to turn to God, and seek him with all their hearts; and thus, 'shall we behold and see the reward of the wicked; but there shall no evil befall us, neither shall any plague come nigh our dwellings.'

Concluding Facts and Evidences on the Subject of Baptism. By the Editor of Calmet's Dictionary of the Bible. 8vo. 1*s*.

THE readers of the former parts of 'Facts and Evidences' will be curious to know what this ingenious and original writer has further to advance on the subject; and we shall endeavour to gratify them.

The first part of this pamphlet consists of OBSERVATIONS (in the shape of *notes*) on 'REMARKS' on the author's former publication of 'three additional letters,' which 'Remarks' appeared in the Baptist Magazine for March, 1817. Here the author maintains his former assertion, that the Greek word *Oikos* is used to point out the nearest relatives, particularly *children*; and that the word *Oikia* means servants, or the *establishment* of a family. The *Remarker* had said, that 'supposing this distinction to be right, it would follow, that *Oikos* ought never to be applied to a family in which there are no infants; and that if it can be applied to such a house, then the argument amounts to nothing:' for he says, 'there may be a house where there are no infants, and before it can be proved that the apostles baptized infants, because they baptized *houses*, it must be proved, that there were infants in the families.'

Our author observes, that 'when *Oikos* denotes a *family*, the connection of numbers with the term forms the *experimentum crucis* of the distinction between the family, *Oikos* and *Oikia*, the entire establishment, including ser-

vants. In the *Oikos* of Noah, consisting of *eight* persons, servants are evidently excluded. In the *Oikos* of Jacob, who went down with him into Egypt, *(sixty-six,)* servants, which amounted to some hundreds, are not included.

That the LXX express infants by the term *Oikos*, appears from Gen. xviii. 19. 'Abraham will command his children, even his Oikos, *family*, after him.' Genesis xxxiv. 30, 'I being few in number,—shall be destroyed, I and my family, Oikos.'—There were infants then in Jacob's family. See also, Numb. xviii. 31; Deut. xii. 7; Coloss. xv. 20. Deut. xiv. 26, 'Thou shalt rejoice, thou and thy family'—*Oikos*; exactly what is said of the Jailer's family when baptized. Deut. xxv. 9; 1 Sam. ii. 33; 2 Sam. vii. 16, 18, 25, 27, 29.

The author is rather severe on his antagonist when he refers to the '*may be*'—'there *may be* a house where there are no infants.' 'I grant there may; now grant me in return, that there *may be* a house in which there are infants, and what becomes of your argument? What, Sir! is a man of your talents and erudition reduced to support the Baptist cause by a *may be?*'—'It was not so in the old Baptist school. There it was taught, that there *was not*, that there *could not be*, infants *in any house* in the New Testament, which is spoken of as baptized. Not in that of Lydia; for the *brethren* alluded to were her *sons*, or her *servants*. I have shewn they were Timothy and Luke: not in that of the Jailer, for they rejoiced in God; I have shewn that infants, in scripture language, may rejoice in God: not in that of Stephanas, for they addicted themselves to the ministry of the saints. I have shewn, that the family—*Oikos*—of Stephanas, which was baptized, does not express the same individuals as the household—*Oikia*—of Stephanas.' 'Is the whole system now suffered to rest on the incertainties of a *may be?*'

The author then affirms, that 'the *natural* import of the term *Oikos*, family, includes *children of all ages*; of which he offers to produce *hundreds* of proofs; more than 300 instances, he says, he has examined, all which proved satisfactory.

The next section of this work is 'On Baptizing naked'—a fact which Robinson, the Baptist Historian, fully admits; but which some late Baptist writers deny. The author, however, produces such testimonies from Basnage, Wall, &c. &c. as render the fact certain. The indecency of this, as it related to females, is stated to have been avoided, by the service (or at least a part of it) being performed by the Deaconesses. The fact, however, seems to be indisputable; hence the author charges the Baptists with 'the guilt of departing from the primitive usage in this particular, even while most vehemently urging uniform adherence to that usage, as part of positive duty, in which negligence is sinful. If precise conformity, in all points, to the original ritual be indispensable; and if in this point they violate the original ritual, then they stand self-condemned.

The following sections are—On the construction of ancient baptisteries—On deaconesses—On tradition—On the distribution of the ages of life—On the church-membership of children—On the appellation *holy* and *faithful* to children. Additional evidence of the baptism of children, from authorities marked with the Christian symbols used in the first centuries. All these are, at least, very curious; and contain much of ecclesiastical antiquity, not generally known, and which must have cost the author much diligent research. All contribute, we think, to that store of facts and evidences which illustrate and confirm the right of infants to the ordinance of baptism. The former parts of this singular work made a considerable impression, not only on the religious public at large, but on many thinking Baptists in particular; and we hope that the impression will be deepened by the present publication; and if it do not convince them, will oblige them to admit, as some have done, that the Pædo-Baptists have more to say for their practice, than they imagined.

Translation of an Abridgment of the VEDANT, or Resolution of all the VEDS—*a revered Work of Brahminical Theology; likewise a Translation of the* CENA UPANISHAD, *establishing the Unity and the sole Omnipotence of the Supreme Being.* By Rammohun Roy. Price 3s. 6d.

THIS curious tract is written by a respectable Brahmin of Bengal, who

having been gradually convinced of the superiority of the doctrines of Christ to those of the Hindoos, has selected from their most sacred writings several chapters, to prove the unity of God, and the absurdity of idolatry.

It is stated, in the introduction, that 2000 years ago, the great *Byas*, reflecting on the difficulty of understanding the extremely voluminous system of Theology, &c. &c. contained in the VEDS, composed a complete abstract of the whole in the VEDANT, which is studied as of equal authority with the diffuse, original work. The Vedant being in the Sangscrit language, and the Brahmins its only interpreters, was little known; Rammohun Roy, therefore, wishing to enlighten his countrymen, translated it into the Hindoostanee and Bengalee languages, in order to convince them, 'that the superstitious practices, which now deform the Hindoo religion, have nothing to do with the pure spirit of its dictates.' He observes, that many Europeans endeavour to palliate the Hindoo idolatry, by pretending that all the numerous objects of their worship are only emblematical representations of the Supreme Deity; but he asserts (and we are persuaded most truly) that they have no such views of the subject, but believe in the existence of innumerable gods, and that to propitiate them, and not the true God, their temples are erected and their ceremonies performed.

In the *Vedant* and *Cena Upanishad* are many remarkable passages to the effect mentioned, which will surprise the Christian reader, and we humbly hope may startle the Hindoo, and incline him to think more favourably of Christianity. This tract cannot fail of affording entertainment to those who are interested in the conversion of the Heathen.

Memoirs of the Last Months of the Life of Mr. Thomas Vaughan, *late of Pentonville, and a short time Purveyor of his Majesty's Forces under Lord Wellington.* Price 3s. 6d.

THESE Memoirs afford a new and striking exemplification of the well-known adage.—

'Men may live fools—but fools they cannot die.'

Mr. Vaughan, who had passed through various scenes of life, and appears to have possessed superior powers of mind, was a man of the world, a lover of pleasure, and a total stranger to vital religion. In the spring of 1815, he broke a blood-vessel; his health declined, and the thoughts of death became distressing. It was his happiness to have formed an acquaintance with a Mr. W. whose frequent, pious, and judicious conversations with him, together with those of another excellent friend, were eminently blessed by God the Spirit to his soul. This little volume details, in a pleasing manner, the gradual progress of the work of grace; the reality and solidity of which there seems no reason to question. His repentance was deep; and the sense he entertained of his own unworthiness was strongly expressed when, near the close of life, he passed through the burial ground of Pentonville chapel, observing with disgust the flattering inscriptions on some of the tomb-stones, he said, 'Were any thing to be put on my grave-stone, it should be this—'Here lie the remains of Thomas Vaughan, who, for thirty-one years, lived a daring sinner, crucifying the Saviour afresh every day, and yet bearing a fair character in the world, and thought well of.' He also made considerable advances in the knowledge of Christ, in whom he was enabled to place his full confidence; and just before his departure, 'his spirit was on the wing for immortality; his soul overflowed with love to the Redeemer; his faith was firm, his hope animated, his tranquillity unruffled.' He departed in peace, Dec. 4, 1816.

The whole of this interesting volume is well written; the narrative is affecting; the Notes, which form an Appendix, judicious; and the Preface well calculated to prevent that abuse which is sometimes made of 'late repentance.' We cordially recommend it to our readers; and think it may be usefully put into the hands of young men, who are living 'without God in the world.'

Correspondence between a Mother and her Daughter at School. By Mrs. Taylor, of Ongar. *Author of 'Maternal Solicitude,' &c.; and* Jane Taylor, *Author of 'Display,' &c.* Price 5s.

THAT season of youth, which young ladies spend at a Boarding School, is one of singular importance; for on the

wisdom of a governess, on the nature and mode of the studies pursued, on the habits then formed, and on the friendships then commenced, depend much of the respectability and comfort of future life. Happy indeed is the young lady who has such a mother, such a governess, and such dispositions, as are depicted in this agreeable volume.

To the substantial benefits which Mrs. T. and her daughters have conferred on the public by their former writings, we esteem this a valuable addition; for we do not recollect to have seen any publication so precisely suited to the circumstances of a girl at school as the present.

Laura, describes in her first letter to her mother, the feelings of a young lady on relinquishing domestic endearments, and appearing in the character of a stranger at school, under the keen criticism of the eyes of the scholars; the injudicious formation of a hasty friendship, too natural in such a case, is properly introduced and reproved; maternal advice on this head, and on the duties and rational expectations of the female scholar, are in the next place administered. Laura, a sensible girl, becomes reconciled to her situation, and gives her mother the character of her school-fellows. Further advice is afforded to Laura, and every day is pointed out as presenting the opportunity of making some effort, or some sacrifice, or some allowance. The respectful and attentive behaviour due to a governess, is accurately described; candour to young persons of inferior circumstances, and kindness to the younger scholars, is recommended. The subject of dress is, in our opinion, very justly treated, and extremes properly exposed.

An occurrence takes place which prevents Laura's return to her parents at the expected vacation; the feelings of disappointment, prudent submission to it, and the improvement of the sad occasion, are all judiciously treated.

The young ladies at school wish to form an Auxiliary Bible Society; the vanity which mingles with the attempt is suitably exposed; while the zeal which prompts them to this truly good work is warmly approved, and the means of accomplishing their wishes, without danger of pride, is adopted. Reverence in the worship of God is enforced. The habits of laughing at every body and every thing; of loquacity; of detraction; and of jealousy, are painted in their true colours: and Laura's return home, much improved, concludes the work.

We have perused this little volume with much satisfaction; and anticipating, with pleasure, its extensive utility, cordially recommend it to parents, children, and teachers, all of whom may derive great benefit from the work. We think it calculated, with the Divine blessing, to lessen the evils, and to promote the advantages, connected with female schools.

Observations on the State and Changes in the Presbyterian Societies in England, during the last half century: *also, on the Manufactures of Great Britain which have been, for the most part, established and supported by the Protestant Dissenters, tending to illustrate the importance of religious liberty and free inquiry, to the welfare and prosperity of a people. Preceded by a Sermon on the Death of the Rev. Dr. Toulmin, &c.* By Israel Worsley. 8vo. 3*s*.

The writer of this small publication has crowded into it things extremely different and remote from each other; divinity, politics, trade and manufactures, biography, &c.; but various as are its materials the design of the whole is plain; namely, to shew hatred to Calvinism, and eulogize, defend, and promote Unitarianism, to which the author shews himself a most decided and ardent friend.

The first part of the publication is the sermon, occasioned by the death of the Rev. J. Toulmin. The text is Numb. xxiii. 10. 'Let me die the death of the righteous,' &c. The character, the principles, and the hopes of the righteous, as they are set forth in the Holy Scriptures, are, in our judgment, as widely different from Mr. Worsley's as light from darkness. But let Mr. Worsley be heard for himself: speaking of dying the death of the righteous, he says, 'Now, in order to this it is evident we must live the life of the righteous; we must 'live soberly, righteously, and piously.' 'We must keep a conscience void of offence both towards God and towards men:' and fulfil all the duties upon which we can reflect with satisfaction on a bed of death. For all the

comforts of the righteous man upon the bed of death, and all his hopes beyond the grave, are the effect and consequence of his good life. 'Peace,' saith the prophet, 'is the work of righteousness, and the effect of it assurance and quietness for ever.'* Again,

'The life of the righteous man discovers to us those pure fountains of living water, at which we may take large and frequent draughts, and at which if a man drink he shall never die.'†

Is it any disgrace to Calvinism to be reproached by divines, who thus misquote scripture, and who give such fallacious interpretations of its most important truths?

Of this author's deep-rooted hatred to Calvinism we have proof in the following caricature of it in his observations on the state and changes of Presbyterian Societies. — 'The inconsistencies, the absurdities, the perplexities, and the cruelties of Calvinism, as we find them strongly marked in the English church, and in some other established churches, have driven thousands in this and in other Christian countries from Christianity altogether. Thoughtful men could not away with them, and knowing Christianity under no other form, they have regarded it as a heap of conundrums, and a bundle of priestcraft, savouring of Heathenism far more than of rational religion.'‡

In the next quotation we have a specimen of the luminous and forcible manner in which Unitarians expound and accommodate some of the most important parts of scripture.

'When a man is converted—for the term can never be better applied, from the monstrous faith of Calvinism, or the nihility of infidelity, to serious Unitarian Christianity, 'old things are done away, and all things become new, and to him all things are of God, who has reconciled us to himself by Jesus Christ.'§ If our author had understood this beautiful scripture which he has so strangely misapplied, and had connected with it the verses immediately following, he would have found some rich materials for a faithful description of the righteous; being there told, that 'God was in Christ reconciling the world to himself, not imputing their trespasses unto them.' Yea, more, he might have read this interesting truth: 'For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.' But then what pleasure could he have found in so doing, seeing the whole passage does not contain one atom of Unitarianism? and by leaving it untouched Mr. W. seems to acknowledge that he could not even accommodate it to his purpose.

Mr. W. speaks very confidently, and with much apparent delight, of the increase of Unitarianism; and particularizes in one paragraph, in a way which somewhat surprised us, and of the accuracy of which we own we could not help feeling some doubt. We give his own statement.—

'From the Methodist Societies a very considerable number of active and useful members have been also added to our churches, the most active and the most useful of all our accessions; for the interest they have been accustomed to take in the affairs of the Methodist churches, had well prepared them to bear a most important part in the labours and spread of our cause; and in truth they have been found some of our most valuable auxiliaries. Like the great apostle Paul, with the mind all alive, they are ever found ready 'to spend and be spent' for what they conscientiously believe to be truth.' If any of our correspondents know the district in which this remarkable conversion took place, or whether it was among the Wesleyan or Calvinistic Methodists, we shall thank them for information.

The most acceptable and the most useful part of this publication is, that which details the obligations under which Great Britain lies to religious liberty and Protestant Dissenters, for the permanency and extent of her manufactures; and, we are sorry, that Mr. W. has not published this interesting part of the book by itself; but Unitarianism swallows up all his thoughts and feelings; indeed he has even called it in one place a 'benignant goddess'— and truly Mr. W. seems one of her most devout worshippers; and in our opinion has sacrificed the utility of this part of his book at the shrine of his idol. For ourselves we are too old-fashioned to cherish any veneration for such heathenish deities. And shall,

* Isaiah xxxii 17, 18.
† Page 30. ‡ Page 64.
§ See 2 Cor. v. 17, 18.

therefore, continue to give the homage of our hearts to that glorious Person who is emphatically styled 'The True God and Eternal Life.' 1 John v. 20.

The Consolations of Gospel Truth, *exhibited in various interesting anecdotes respecting the Dying Hours of different Persons, who gloried in the Cross of Christ: to which are added some affecting Narratives, describing the Horrors of unpardoned Sin when Death and Eternity approach.* By John Pike, *Minister of the Gospel, Derby.* Price 3s. 6d.

In the solemn moment of death, when the world ceases to charm, and sin can no longer deceive, religion enjoys its reward, and impiety meets its punishment. The numerous instances of the supports and consolations experienced by the disciple of Christ, and that at a time he most needed, must convince every unprejudiced mind, that religion is indeed the power of God unto salvation; desirable at all times, but necessary in death. In fact nothing else can dispel the gloom that overhangs the valley of the shadow of death, and bless with opening scenes of immortality. The honours, pleasures, and profits of this world may be the stimulating principle of those who climb the steeps of ambition, wander heedless in the bowers of sensual delight, and toil along the crowded avenues of avarice and worldly business; but the utmost gratifications of such pursuits will disappoint the weary traveller's expectations, and leave him hopeless in the hour of his greatest need. Of the truth of these remarks the compilation before us furnishes many striking instances. The pious editor has introduced into this little work a number of authentic facts, both of the cheering influence of religion, and of the horrors of a guilty conscience. Among those whom piety adorned and blessed, the reader will find rather copious accounts of Risdon Darracott, of Hervey, of Eliza Cunningham (the niece of the late Mr. Newton), of Harriett Newell, of John Janeway, of Toplady, and of Fletcher, with many others to whom fewer lines are devoted. Among instances of an opposite class, are those of Voltaire and Paine. As we give full credit to the excellence of Mr. Pike's motive, in presenting this work to the public, and as the facts which it contains are well accredited, and of a most useful tendency, we therefore, as in duty bound, hope for its extensive circulation, and would particularly recommend it to young persons, as 'many of the pleasing instances of the power of religion which this volume details were instances of its power over the hearts of the young.'

LITERARY NOTICES.

PREPARING FOR PUBLICATION.

In 1 vol. 8vo. Memoirs of Mrs. Savage, eldest Daughter of the Rev. P. Henry. By J. B. Williams.

A 3d edition, 12mo. of Mr. J. Townsend's Sermons on Prayer.

IN THE PRESS.

The City of Refuge, a Poem, in 4 Books, by T. Quin.

Proposals are issued for a volume of Mr. Clack's Remains, by Mr. Hooper. (See our Intelligence.)

The Theological Works of Dr. Is. Barrow, 6 vols. 8vo. are in the Oxford press.

SELECT LIST.

The complete works of Dr. Lardner; a new edition, in 5 vols. 4to. 10*l.* 10s.

Part I. of a Hebrew Bible without points, to be completed uniform with that published with points, in May last, (by Mr. Bagster,) either of which may be had interpaged with English, Greek, or Latin, not to exceed, when bound, one inch in thickness.

The Christian Faith considered and explained, in a course of Practical Lectures on the leading doctrines of the gospel. By the Rev. H. C. Donnoghue, A.M. 12mo 5s. 6d.

Early Piety, a Sermon. By the same. 6d.

The Key of the Cellar, or the Danger of Self-confidence. By the author of the Road to Ruin, &c. 1s.

The 18th Report of the Religious Tract Society, with Correspondence, British and Foreign. 1s. 6d.

The 13th Report of the British and Foreign Bible Society, with Do. 3s.

The Old Man and his Granddaughter at E——. By J. E. Evans. 2s.

Memoir of Miss M. Prattman, aged 10. By the Rev. W. L. Prattman.

Jacob at Padanaram, a Poem. 2s. 6d. bds.

Plurality of Worlds: or Letters, &c. occasioned by Discourses by Dr. Chalmers. 5s. bds.

The New Testament, with an immense assemblage of Parallel and Explanatory Texts, (very small.) 8s. bds.

The Life of J. Foxwell. Edited by Mr. Upton. A new Edition. 18mo. 2s. 6d

The Kitchen Looking Glass. By the Author of 'York House.'

Stories on the Church Catechism. By Mrs. Sherwood. 12mo. 5s.

Religious Intelligence.

FOREIGN.

POPULATION OF CHINA.

SIR, *To the Editor.*

THE population of China, as appears from a large work, entitled, Wih-shih-yih She, *i. e.* The Twenty-one Historians, was, about the year 550 of our era, 46,019,956 persons. The number of families was 8,907,536, making an average of about six persons to each family.

About the year 600 A. D. the number of families, according to the above authority, was 8,412,871, and the whole population was 48,013,609 persons. We see here an increase of nearly 2,000,000 in 50 years.

By papers which I sent you last season you would perceive, that the population of China towards the close of the last century was about 146 millions. If the first population (I mean that of 46 million,) doubled itself in 600 years, the population existing in the 12th century has not yet quite doubled itself.

Without subscribing in toto to the rules of individual prudence, which Mr. Malthus lays down in his original work, we see, beyond all dispute, that the principle of population points to a period when the world will be inadequate to contain the number of inhabitants.

The history of past ages proves, that not many thousand years ago the earth was very thinly peopled; and from the same source of information it is abundantly evident that population has much increased, and we know that it is fast increasing. The present system of things had a *beginning*, and is hastening to an *end*. This idea is in perfect accordance with the Jewish and Christian scriptures; the accordance of experience and scripture, in what is within the reach of human scrutiny, should confirm our faith in those particulars which lie beyond it. R. M.

Canton, March 25, 1817.

AMERICA.

Extract of a Letter from the Rev. Thomas Paul, of Boston, in America, who visited England last year.

Boston, May 28, 1817.

GOD with us is doing wonders: I can say there are more than 100 souls in this town, since my arrival, have been brought to the knowledge of the truth; and this is as it were nothing to what the Lord hath done in many other places. In the town of Woburn, about 10 miles distant, there are, I suppose, upwards of 200 souls brought to the knowledge of the truth, within two or three months. Time would fail me, my dear brother, to relate the whole in the state of Vermont. I think I should not exaggerate if I should say, there are *thousands* in one year who have experienced a change of heart; and the work of the Lord is so powerful, that there are not labourers enough to supply the extensive harvest.

UNITED STATES.

A Narrative of the state of Religion within the bounds of the General Assembly of the Presbyterian Church; and of the general Associations of Connecticut, New Hampshire, and Massachusetts proper. 1817.

(Concluded from p. 362.)

The Presbytery of Jersey speak of wonders of mercy. And scenes of divine and sovereign grace are exhibited in some of their congregations, overwhelming by the grandeur of the work, and the extent of the operation. Two congregations in Newark, and the congregations of Elizabethtown and Orange have felt in *very deed* that the gospel of Christ is the power of God unto salvation—unto all who believe. The congregations also of Connecticut-farms and Bloomfield, have received a copious effusion of the Spirit of God. Multitudes in this region have embraced the Lord Jesus in hope of eternal life. The attention of the people of colour is here said also to be excited to the great things of their peace. This Presbytery reckon more than 1500 persons as being either deeply impressed with the importance of religion, or else triumphing in the joys of faith, in the societies here recorded.

The Theological Seminary at Princeton is kindly remembered of God, and its influence is most happy. The missionary spirit, which is manifestly increasing in this institution, is a subject of pleasing congratulation to all the

friends of the Redeemer's kingdom. The number of students in this seminary is forty-seven.

The Theological Seminary, under the care of the *Synod of Virginia*, is also represented in a prosperous state.

The Assembly further notice with pleasure, the general attention and exertion to alleviate the condition of the people of colour, in almost all parts of the country—A society has been formed for the colonization of free people of this description, and is patronized by the first characters of our nation.

An institution, likewise, is established under the direction of the synod of New York and New Jersey, for the education of men of colour for the ministry, and as instructors of their brethren.

From the *General Association of Connecticut* we learn, with interest, that some revivals of religion have taken place, and the cause of Jesus is advancing. Many happy fruits of past revivals are now enjoyed, and great things are still doing for Zion in that section of our country. Bible, Tract, Missionary societies are numerous, and useful in their influence; especially a society for the education of young men for the gospel ministry, which promises much good. We rejoice to learn, that in this state, there is also a Seminary established for the education of heathen youth in our own country, at which there are twelve of this description, from different countries. And also an institution, which hath for its object the education of the deaf and dumb.—This establishment is in successful operation, and is supported by the general liberality of the country.

In *Massachusetts proper*, there have been some revivals of interesting character and extent. The blessed fruits, resulting from the showers of grace which were mentioned in our narrative for the last year, will be held in everlasting remembrance of the people of God. The various societies which have been established in this state to promote Christian morals, and to extend the kingdom of the Redeemer, have continued their efforts with undiminished zeal and success. To individuals whom God hath distinguished by the possession of wealth, he has given the disposition to become distinguished benefactors of the church.

The Theological Seminary at Andover is flourishing. It has sixty-seven students; many of whom, like their brethren in the sister seminary at Princeton, are devoted to missions. The society, recently established to educate pious young men for the Christian ministry, promises much good to the church. It has on its funds sixty-six students, in various seminaries, and in various stages of academical learning.

From *New Hampshire* we are happy to learn, that the interests of evangelical religion are in a progressive state. That a missionary society has been long established, together with a Bible Society. Societies, for charitable objects, and for the reformation of morals, are multiplied and attended with salutary effects. About 20 congregations have been blessed with revivals.

From *Vermont* we have no formal report; but, by authentic information, we learn that upwards of 100 societies have been visited with effusions of the Holy Spirit. The work is most remarkable and illustrious. The heritage of Zion is refreshed, and the temples of the Lord are filled with worshippers.

On the whole, the past year has been a year of Zion's glory within our bounds. Cheering are the prospects of the future; and the signs of the times deserve our deep attention. The church is, at present, to be viewed in a light peculiarly interesting. The friends of Zion are awake from a long sleep. The heralds of the gospel are running to and fro through the earth, and knowledge is increasing. Mighty exertions are now making throughout the Christian world. Emperors and kings, with men of every rank, combine their efforts to circulate the sacred scriptures around the globe. Prejudice and bigotry, which have so long separated those who served our common Lord, and promoted a common cause, seem by degrees to be passing away. The Spirit of God is marvellously shed forth on some parts of Zion. Fervency and concert in prayer appear to be increasing among Christians. May we not then hope, that the night is far spent; that the day is at hand? may we not hope, that the time approaches, when the kingdoms of this world shall become the kingdom of God and his Christ! EVEN SO, COME LORD JESUS, COME QUICKLY! AMEN.

Published by order of
the General Assembly,
Attest,
WILLIAM NEILL, Stated Clerk.
Philadelphia, May 1817.

PROVINCIALS.

REVIVAL IN THE HIGHLANDS.

Extract of a Letter from a Minister, who witnessed it, to a Friend.

MY DEAR SIR,

Having been up the country during most of last month, and being at that time a week in Glenlyon, I am now able to give a short account of the great revival of religion which has taken place in that highly favoured part of the Highlands. The great desire evinced to hear the glad tidings of salvation, by the people in general, surpasses every thing of the kind I ever witnessed. To inform any person, who may fall in the way, that a sermon is to be preached at such a place and hour, the report flies, like the fiery cross of old, in all directions, on both sides of the river, to the distance of many miles, and old and young are at the place fixed on, a long while before the hour appointed.

Mr. K. of Aberfeldy, by his prudence, excessive and disinterested labours, and the remarkable success attending them, has gained the esteem and confidence of the people in Glenlyon. To introduce me, therefore, to them, he preached there in the open air, cold as the day was, on the Sabbath before I went thither, and intimated a sermon for me on Monday evening, at Invervar, and continued to labour with me during the week.

On my arrival at Invervar, the largest dwelling-house in the hamlet was immediately cleared, and temporary forms were placed closely in order: but long before the hour appointed for sermon the house was completely filled, and men, women, and children were seen coming in crowds, with hasty steps, from all quarters of the long Glen. As we could not, like Mr. K., once before, preach at night by candle light, in the open air, the people applied for a large meal mill which was near, and though busy at work, it was instantly stopped to give place to the bread of immortal life. When the broad two-leaved door was thrown open, by the eagerness of the people to gain admission, the press was so violent, that we feared what might be the consequences: a vast number, for want of room, stood contentedly before the door, beaten by the high wind and pierced by the cold. The most of those within were standing; and when we, with some difficulty, got entrance, nothing could be seen around the rough machinery, and on the area of the mill, but human faces. In a Glen so narrow, and in many places of it where the inhabitants live at so great a distance from one another, it would astonish a stranger whence so many human beings came: I was so wedged in where I stood, that some of those behind had their chins placed almost on my shoulders. A young woman, who was very near, wept bitterly and aloud all the time, which would have been exceedingly disagreeable to me, had I not known the cause of her grief. Though we both spoke long, young and old heard with the most earnest and solemn attention. The solemnity of their countenances methinks is yet imprinted on my mind. Had Paul been there, and continued his speech till midnight, I am certain there would not have been any *Eutychus* asleep among them.

It was 10 o'clock when we dismissed, and many of our hearers were then above five miles from their homes, and some of them had to wade through the rapid river, which runs down the middle of the Glen. But great distance, high wind and rain, dark nights, bad roads, flooded streams, snow, and even mountains covered with snow, cannot easily deter these people from hearing the glorious gospel of the blessed God: they do not consult their own ease or safety, nor regard walking several miles in the night, in face of wind and rain, to a place where a sermon had been appointed, when sinking to the ancles at every step in mire. I said to one of those who walked along with us, 'this road is very bad.'—'Trifling matters of a worldly nature at times, Sir, give as much concern,' was the pithy and significant reply made.

Having, on the first evening I reached the Glen, appointed sermon for next day, at one o'clock, p. m. three miles farther up, on the south side of the river, we had scarcely finished breakfast in the morning, when told, unless we repaired instantly to the boat, we could not cross the water that day. The streams being in torrents, rushing down the face of the stupendous hills and rocks, on both sides of the Glen, and the river in many places already overflowing its banks. Of the many who wished to accompany us, none ventured into the little crazy boat but Mr. K., myself, and the man who ferried us over. Some of the people, in going round by the only bridge on the river in the Glen, had to walk eight or nine miles, and to return home again the same way; others, at the risk of their lives, crossed on horseback, at a place where the river divides itself into two branches. Being an eye-witness to this, and seeing the people moving from all quarters towards the place of meeting, with such apparent desire, to hear the gospel of salvation, I never had so deep a sense of my unworthiness and unfitness to declare it.—I really felt as treading on holy ground. We were requested to preach in the evening at Inverwick, which was four miles at least still farther up, that those who had to remain at home might have an opportunity of attending; but the greater part of our hearers through the day attended us there also. The fact is, that being so much exposed to the stormy weather, and preaching so often, we

were both quite wearied before we left Glenlyon; but the people were not, for they earnestly pressed one of us to remain longer with them.

They kept Mr. K. once three weeks, labouring hard every day. His health at last began to yield. Many of them, I trust, will be to him for a crown of joy and rejoicing in the great day. Some of his hearers at Aberfeldy followed him at different times to Glenlyon (the distance being above 14 miles) and there two of them were led to believe the gospel, which they heard from the same person so frequently at home.—How wonderful are the ways of the Lord!

There are about a hundred persons in Glenlyon itself, who have been awakened since the beginning of last harvest. Some of these are children from the age of 7 to 14. Many, both old and young, have now found peace to their distressed minds, through a crucified Saviour, and adorn their Christian profession by their circumspect conduct: others are labouring still under the deepest sense of guilt and the most pungent grief; and not a few from time to time wonderfully and seriously impressed.

A few, who had at first made a sport of the fears of their neighbours, and even called the sincerity of their tears in question, heard the gospel, and they were soon convinced of the reality of both. The work of the Lord has gained so extensive and firm a footing now among them, that gainsayers are ashamed to avow their sentiments; and the people in general acknowledge, that a complete change of heart, by the influence of the Holy Spirit, is absolutely necessary before any one can be saved. Many indeed candidly confess, though they can distinguish truth in its grand leading doctrines from error, that no saving change has yet taken place on themselves; they say that their hearts are too hard and indifferent to divine things to be changed.

These people, before the present revival, had a faint shew of the form of Godliness, but as believers among them can well testify they were to a high degree prejudiced against its real power. But little or nothing has been said by them against the gospel or its blessed effects, since one Sabbath, that Mr. M'G. of ———, preached in the chapel of Inverwick. Like a good soldier of Jesus Christ, he on that day spoke plainly and pointedly to them, and many believed to the saving of their souls: and as all had the fullest confidence in the piety and ability of the preacher, prejudices seem from that date to be wholly removed: at any rate every thing like persecution is entirely chased from the place, and those who are seriously impressed are in the kindest manner treated by worldly men. Parents seem to rejoice when their children are concerned about their everlasting welfare; and masters have allowed their servants to remit their work for days, during their distress of mind, that they might read the scriptures, with which they are well supplied, and to which they resort for consolation. Those who are not constrained to do good by the love of God, are either restrained from much evil by solemn awe, or a sense of shame before men.

Last Christmas, New Year's Day, Hansel Monday, their usual famous days for sport, madness, and superstition, were entirely overlooked throughout a Glen of 28 miles in length, and by a population that may amount to 6 or 700. A number of the young people having been invited sometime since to attend a wedding in Rannoch, and finding on their arrival there were piping, fiddling, and dancing, they sat in a room by themselves conversing about profitable subjects.

All with whom I met distressed in mind were modest, teachable, and suppressed their agitated feelings as long and as much as they could; and those who have obtained peace are attending diligently to the duties of their respective callings, reading the scriptures, and are I hope making rapid progress in knowledge. It is indeed possible, that some of those who have been awakened may deceive others and also themselves; but a people so naturally sharp, active, and intelligent, and who have their minds so much led to divine things, we have every reason to believe that the Lord will raise up many of them to praise his name, whose convictions may not appear so pungent as those of some whom we have seen. But laying aside all conjectures as to the result of the present revival, in its different bearings, we most thankfully give the glory to God for what he he has already done. The powerful work of his hand is conspicuously displayed in Glenlyon.

The great fertilizing shower is now pouring down copiously on Fortingall, and the first heavy drops of it have begun to fall on Breadalbane. In all quarters of these places, there is a great desire to hear the gospel. Many are inquiring after truth—many are seriously impressed, and some of late gave decided proof of their being made new creatures. The pious Mr. F's unwearied exertions to do good, both in public and private, are eminently countenanced; and the people of Glenlyon, crossing the high snowy mountains so often to hear him at L, have truly provoked those on both sides of Loch Tay to jealousy. P. M.

SOLDIERS AT GAELIC SCHOOLS.

At Greenyard's Threordine, Rossshire. The teacher here seems to have been at great pains with them, as many who, four months before, could not read a word in Gaelic, now read the

Old and New Testament with ease and propriety. Some who have fought the battles of their country, spilt their blood and lost their limbs in its service, attended this school: Retired on a pension, they are now devoting their leisure hours to learn to read the gospel of peace, and have made very great proficiency.—*Gaelic Report for* 1817.

LONDON.

METHODIST MINUTES.

THE following is the state of the Methodist Connection, as reported by the Conference at Leeds, July 28, 1817:

Number of members in Great Britain		193,670
Ireland		21,031
France, Brussels, and Gibraltar		175
South and West Africa, Ceylon, India, and New South Wales		84
West Indies		20,288
British America		2,353
		237,758
Ditto in the United States:		
Whites	181,442	
Colour and Blacks	43,411	
		224,853
		462,611
Travelling Preachers:		
In Great Britain		671
Ireland		104
Missionaries		101
		876
Ditto in the United States		716
		1592

NEW METHODIST CONNECTION.

AT the 21st Annual Conference, held May 26th, &c. at Halifax, the number of Members in Society was stated as follows:

In Great Britain	8746
— Ireland	506
	9252
Travelling Preachers	45
Local Ditto	279

CATHOLIC QUESTION.

SIR,

As it is probable that the readers, and even the conductors, of your Magazine, may entertain different opinions on the subject of what is called (falsely, I conceive) Catholic Emancipation, I have no wish to obtrude my own sentiments on your notice; but I beg your permission modestly to propose the following questions, which I humbly conceive will not be thought irrelevant by any of your serious readers:

1st, Will the Religion of the Bible be better diffused by giving any portion of legislative or executive power to men who are pledged, in common with their spiritual head, to refuse the Bible to the people of England in their own translation?

2. Will the privilege of serving God according to the dictates of our consciences be preserved to us, if an intolerant Church is to gain any footing in this land of religious liberty?

3. Will the cause of civil liberty gain any thing by further concessions to those whose whole system is as hostile to political freedom, as it is favourable to the existence of arbitrary power and the subjugation of the human mind?*

An Act has lately received the Royal Assent, which gives to Roman Catholics the right to enter and obtain promotion in the Army or the Navy.

It is intituled—'An Act to regulate the Administration of Oaths in certain cases to Officers in his Majesty's Land and Sea Forces. Whereas, by certain acts passed in the reigns of his Majesty's Royal predecessors, it was provided, that officers in his Majesty's Royal navy, and officers in his Majesty's army, shall take certain oaths, and make and subscribe certain declarations, before they shall enter upon the offices or places of trust to which they may be appointed: and whereas doubts have been entertained, whether the provisions of the said acts are still in force in that behalf: and whereas the practice of taking the said oaths, and making and subscribing the said declarations, by officers previous to their receiving commissions in his Majesty's army, hath been long disused: and whereas it is expedient to remove such doubts, and to assimilate the practice of the two services: Be it therefore enacted by the King's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present

* From the Antibiblion, No. V.

Parliament assembled, and by the authority of the same, that from and after the passing of this act, it shall and may be lawful to and for his Majesty's Principal Secretaries of State, the Lord High Admiral of the United Kingdom of Great Britain and Ireland, or the Commissioners for executing the office of Lord High Admiral aforesaid, the Commander in Chief of his Majesty's Land Forces, the Master General of the Ordnance, and the Secretary at War for the time being, respectively, or any other persons thereunto lawfully authorized, to deliver commissions or warrants to any officer or officers in his Majesty's royal navy, land forces, or royal marines, without previously requiring such officer or officers to take the said oaths, or make and subscribe the said declarations; any thing in any act or acts contained to the contrary thereof in anywise notwithstanding. Provided always, That nothing herein contained shall extend or be construed to extend to any oaths required by any act or acts now in force to be taken, or to any declarations thereby required to be made and subscribed, by such officer or officers as aforesaid, after he or they shall have accepted and received such commissions or warrants as aforesaid.'

TAXING CHAPELS.

An appeal was lately made against the assessment of a Baptist Meeting, at Pailton, in Warwickshire, to the Poor Rate. When the appeal was called, the counsel on the part of the parish officers, stated, that he was convinced the rate could not be sustained, and agreed to its being quashed, allowing also 15*l.* for costs.

A cause of considerable interest lately came before the Lord Chancellor—It related to the Old Meeting-house at Wolverhampton Mr. B. Mander, who was appointed a trustee in 1772, supported the Rev. Mr. Stewart, the present minister, who *had* been a Unitarian, but had lately become a Trinitarian; in consequence of which the trustees (appointed since Mr. Mander) gave him notice to quit, and took steps for his ejectment, which Mr. M. claiming to be still a legal trustee, resisted. The Lord Chancellor was of opinion, that, as the several deeds of trust respecting this meeting-house had all been executed prior to the 53d year of his present Majesty, when the laws against Anti-Trinitarians were rescinded, that the Unitarians could not claim the place, their worship not having, *till then*, been legally tolerated.

ASSOCIATIONS.

April 8, 1817, the half-yearly meeting of the ministers of Cornwall, was held at Bodmin, when the Rev. W. Cornwall, late of Hackney Academy, was ordained to the work of the ministry. Mr. Smith commenced the service; Mr. Bounsel delivered the introductory discourse, asked the usual questions, &c.; Mr. Moore engaged in the ordination prayer; Mr. Cope delivered the charge, from Deut. xxxi. 23; Mr. Wildbore preached to the people, from 1 Thess. v. 12, 13; and Mr. Skete concluded. Mr. Moore preached in the evening. Messrs. Evans and Douglas prayed. Mr. Hart preached the preceding evening, from Phil. iii. 10.

The Spring Meeting of the Hants Association was held April 24, at Fordingbridge. Dr. Styles preached in the morning, from Ephes. iv. 30, on the duties we owe to the Holy Spirit. In the evening, Mr. Adkins, of Southampton, discoursed on James v. 20. Mr. Griffin preached before breakfast, from Lam. iii. 24; and on the preceding evening, Mr. Davies, of Dublin, from 1 Cor. ii. 2.

April 29, the West Kent Union of Ministers (united for the spread of the Gospel in the benighted villages of this district) held their half-yearly meeting at Mr. Kent's, Gravesend. The morning was devoted to be business of the Union. In the afternoon, after prayer by Mr. Bentliff, Messrs. Slatterie, Kent, Knott, Bentliff, Drew, Gouge, Row, Hawthorn, Cornford, and Rogers, addressed the congregation on the importance of village preaching, and stated the exertions making to promote that object in their different neighbourhoods, which was very interesting, pleasing, and profitable. A considerable number of villages have had the word of life proclaimed by means of this Society with much success, and some churches have been planted; yet many populous places are still enveloped in gross darkness: and the Society laments to state,

that through the exhausted state of its funds, it is at present unable to render that assistance which is required. Mr. Rogers concluded the service by prayer. In the evening, Mr. Cornford preached from Rom. i. 1; Messrs. Slatterie and Drew engaged in prayer. The next meeting is to be held at Mr. Drew's, Strood, on Tuesday, Oct. 21; Mr. Hawthorn or Mr. Rogers is appointed to preach.

The East Kent Association will (with Divine permission) hold their next meeting at Mr. Martell's, Deal, on the 22d of October. Mr. Townsend and Mr. Cramp are expected to preach.

The Association for the Isle of Ely and its vicinity was held at Newmarket June 11, when, in the morning, Mr. Norman preached on religious decision, from Exod. xxxii. 26; in the afternoon Mr. Edmonds, of Cambridge, from Ps. cxlv. 11; in the evening Mr. M'Kenzie, from Ps. xxxix. 12, 13: the devotional exercises were conducted by Messrs. Middleditch, Roote, and Poppewell. The next half-yearly meeting will be held on Wednesday, Oct. 22, at Mr. Norman's place of worship, Soham.

The 9th Annual Meeting of the Eastern Association was held at Pocklington on Tuesday, July 9. Mr. Earle, of Thorne, commenced with preaching, from Rev. xxi. 7; Wed. morning, Mr. Earle again preached, from Luke x. 42; and in the evening, Mr. Croft, of Pickering, from Rev. xxi. 22. Thursday Morning, at 7, Mr. Tapp, of South Cave, preached from Luke xv. 7; at 10, the brethren met to inquire into the state of religion in their respective churches; in the evening, Mr. Stephenson, of Thorngumbald, preached. The next meeting is appointed to be held at Thorne: Mr. Gilbert, of Hull; and Mr. Arundal, of Whitby, to preach.

At the above meeting it was resolved, that in consequence of the Hull Missionary Meetings being about that time, the time for the Association should be altered to the Wednesday and Thursday in Easter Week.

The Annual Association of the Independent Ministers of Monmouthshire was held at Hanover, near Abergavenny, on Wed. and Thurs. August 6 and 7. A commodious stage was erected in the field for the ministers, of whom 34 were present. The congregation that assembled might be 1500, and the weather was very favourable. According to the custom which obtains in Wales on such occasions, ten sermons were preached at this Association. Wed. afternoon, Mr. Mases, student, at Lanfyllyn, introduced the service; and Mr. T. Powel, of Brecon, preached from James i. 22; Mr. Luke, of Swansea, from Isa. liii. 11, in English; and Mr. D. Jones, Crig-y-Ban, from Psa. cxxx. 4, and concluded. Thurs. at 7 in the morning, Mr. Morgan Lewis read and prayed; Mr. Jones, of Lanharan, preached from John vi. 37, and concluded. The ministers met at 9 for conference; a little past 10 the public solemnities recommenced: Mr. R. Davies, of Newport, prayed; Mr. Edwards, of Neath, preached from Psalm xxx. 5; Mr. Luke, of Swansea, in English, from Isa. xxviii. 16; Mr. D. Lewis, of Aber, from Judges viii. 4, and concluded. In the afternoon service, Mr. W. Williams prayed; Mr. Jones, of Talgarth, preached from Luke xviii. 1; Mr. J Lewis, of Newport, in English, from John viii. 36; Mr. G. Hughes, from Ps. cx. 1, and concluded the work of the day by prayer and thanksgiving. All the services were solemn and impressive.

RE-UNION.

It has seldom fallen to our lot to record in a small circle, an event more honourable to genuine Christianity, than that which is contained in the following statement:

An unhappy difference of opinion, of which it is not necessary to detail the particulars, had for some time taken place in the congregation at Romsey, formerly under the pastoral care of the Rev. J. Bennett, now of Rotherham. So far had this difference proceeded, that a separate place of worship was fitted up for the dissatisfied, and the 3d of Sept. was appointed for opening it by three sermons. The ministers who were expected to preach arrived at Romsey the preceding day. But from the mutual and candid explanations which were given in their presence, as well as from the friendly labours of a neighbouring minister, who took most as-

siduous pains to restore peace and unity, it was at length most cordially agreed, that the day which in the opening of a new place of worship was to have been the commencement of open separation, should be spent as a day of thanksgiving for re-union. Proper notices having therefore been issued through the town and neighbourhood, the services were held in the Abbey Chapel, the usual place of worship occupied by the Independent Church. Mr. East, of Frome, preached in the morning, from Gal. vi. 14; Mr. Kent, of Trowbridge, in the afternoon, from Rev. xiv. 4; and Mr. Thorp, of Bristol, in the evening, from Matt. vi. 9, 10—13; Mr. Aylifie, at Stockbridge; Mr. Yarnold, the Baptist minister at Romsey; and Dr. Winter, read and prayed before the Sermons; and Mr. Palmer, of Westbury, the former minister of the congregation, concluded each of the services with a suitable prayer. 'Behold how good and how pleasant it is for brethren to dwell together in unity.' R. W.

Sept. 8, 1817.

ORDINATIONS.

July 10. Mr. John Hall, of Hoxton Academy, was ordained over the church of Christ at Chesham, Bucks. Mr. Miller, of Chesham, began the service by reading and prayer; Mr. Redford, of Uxbridge, gave the introductory discourse; Mr. Knight, of Kingston, asked the questions; Mr. Redford, of Windsor, offered the ordination prayer; Mr. Hooper, classical tutor of Hoxton Academy, gave the charge, from Col. iv. 17; Mr. J. Clayton, jun. of London, preached to the people, from 1 Sam. ix. 8; and Mr. Surman, the late pastor, concluded with prayer; Mr. Bodington, of London, preached in the evening; and Mr. Hall, of Dorchester, the preceding evening. The ordination service will be published.

Aug. 5. The Rev. Ambrose Garrett, minister of the Independent persuasion of Bere Regis, Dorset, was set apart to the ministry, at the chapel under the pastoral care of his father, at Buckfastleigh, having served that church 10 years.

Rev. Mr. Stoat, formerly of Ashburton, began the service, by reading and prayer; Mr. Kelly, of Ashburton, set forth the nature of a gospel church, asked the usual questions, received the necessary credentials of Mr. Horner, delegate from the church at Bere-Regis, and received the confession of faith; Mr. Gleed, of Teignmouth, offered the ordination prayer; and Mr. D. Garratt, of Buckfastleigh, gave the charge, from 1 Tim. v. 16, 'Take heed to thyself,' &c. The whole service was conducted with solemnity. Joy sat on many countenances; the son having openly confessed his having received his first religious impression under his father's ministry in that place, 14 years ago.

On the 12th of August. Mr. John White James, late a student at Cheshunt, was ordained at Spa-Fields' chapel, in the connection of the late Countess of Huntingdon. The Rev. J. J. Richards read a suitable portion of scripture, and offered up the first prayer; the Rev. W. Macdonald delivered the introductory address, and called upon Mr. James to state a brief account of his call, by divine grace, to the work of the ministry, and to read the usual articles or Confession of Faith; the Rev. Thos. Jones, of Carmarthen, offered up the ordination prayer; the Rev. John James, the tutor, delivered the charge; and the Rev. E. J. Jones concluded with prayer.

ORDINATION AND DEATH.

To the Editor.

PERHAPS, Sir, it has never fallen to your lot to insert in the same page of your useful Miscellany, the ordination and the death of a young Minister of the gospel: but such a melancholy task now devolves upon you.

On Thursday, Aug. 21. Mr. John Morley Clack (late a student at Hoxton Academy) was ordained to the pastoral office over the church of Christ at Hastings, in Sussex. Dr. Styles, of Brighton, delivered the introductory discourse, asked the usual questions, and received the confession of faith; the Rev. F. Hamilton, of Brighton, prayed the ordination prayer; Dr. Waugh, of London, gave the charge; the Rev. J. Hooper, classical tutor of Hoxton Academy, addressed the people; the Rev. Messrs. Gates, Rees, and Winchester, assisted in the devotional parts; Mr. Hooper preached on the preceding evening; and the Rev. J. Leifchild, of Kensington, on the evening of the day of ordination: whilst replying to the questions, and receiving the charge, Mr. C. was very deeply affected. On the following Sabbath, Mr. C. preached

in the morning a very impressive discourse from Eph. vi. 19, 'And for me,' &c. This was his last discourse; being assisted in the evening, and on the following Wednesday evening, by his friend, Mr. Hooper. On Thursday, the 28th, he sat down in the evening to commence his preparation for the pulpit on the following Sabbath. He selected a text from Hosea xiv. 8, 'Ephraim shall say,' &c. He wrote an introduction, distributed the topics on which he intended to dwell; and finding his mind unsettled, laid down his pen—alas! never to resume it again. Early on Friday morning, he was seized with a violent sickness and giddiness in the head. In a few hours the symptoms became alarming; medical assistance was immediately procured; but in the evening he became quite insensible, in which state he lay until about two o'clock on Sunday morning, when his happy spirit was released by death.

The shock occasioned by his death in the minds of his own people, of many of the respectable visitors, and inhabitants of the town, can better be imagined than expressed: many of them went to the meeting in the expectation of hearing him on the Sabbath morning, not having heard of his indisposition. On Friday, Sept. 5, his remains were interred in the burying ground belonging to the Meeting-house. They were borne by the young men belonging to his church, and the pall was supported by neighbouring ministers.—A numerous train of sincere mourners, and sympathising spectators, followed. The corpse was laid in the table pew, where only a few days before he had knelt, in order to be solemnly devoted to God. The funeral service was conducted by Mr. Hooper, amidst a weeping assembly. On the following Sabbath Mr. H. also preached a funeral sermon, and in the afternoon administered the Lord's Supper to the little afflicted church, and about 40 members from other churches, of various denominations.

Mr. C. was a young man of superior intellectual powers, and gave early promise of becoming a judicious, zealous, and useful preacher of the gospel: he was much beloved by his little flock, and universally esteemed in the town.

May the loud voice from his early tomb, (for he was only 23 years old) in connection with that from the tomb of his amiable and lamented predecessor, (Mr. R. Simmonds) be heard by students and ministers, by the bereaved church, and by all the inhabitants of Hastings, 'Be ye also ready,' &c.

It is intended to publish a volume of Remains, from the MSS. of the deceased, containing his last sermon, the fragment, his answers at his ordination, the funeral orations and sermon, with a brief memoir, by the Rev. J. Hooper.

DEATH OF THE REV. MR. BREWER.

On Lord's day, Aug. 24, 1817, that zealous and eminently useful minister, the Rev. Jehoiada Brewer, of Livery Street Meeting, Birmingham, rested from his labours, and entered into the joy of his Lord, in the 66th year of his age, and the 44th of his ministry. He was interred on the following Saturday, in the ground adjoining the New Meeting, in the presence of many thousand spectators, who were addressed on this mournful occasion by the Rev. J. Hammond, of Handsworth. The funeral was attended by six dissenting ministers, and a long train of his numerous and affectionate people, who have for some years past been exerting themselves, with the utmost liberality, to provide a very spacious building for the exercise of his ministry; but have now had the painful task of following to this unfinished edifice the remains of their beloved pastor.

The event was improved on the following Lord's day morning by the Rev. J. Birt, of Cannon Street; on which occasion the meeting-house, though very capacious, was insufficient to contain the number of people, who appeared deeply affected by the mournful providence, and solicitous to evince their respect for the memory of the deceased.

We feel extreme regret, that according to his express wish the public are not to be favoured with a memoir of this able, faithful, and abundantly successful servant of the Lord. 'He was a burning and shining light, and many rejoiced in his light.'

DEATH OF MR. S. JACKSON.

At Old, in Northamptonshire, the Rev. Shadrach Jackson, aged 34, pastor of the Independent church at this village. Mr. Jackson was formerly a student under the late Rev. Wm. Bull, of Newport, and about nine years since was providentially led to Old, where

he was principally instrumental in gathering the present congregation. His impressive and evangelical discourses were illustrated by a holy life, and in many instances followed with the divine blessing. After nine years' successful labour in the gospel vineyard, it pleased the great Head of the church to deprive his affectionate flock of the benefit of his services, and he departed this life, possessing the peace that passeth all understanding.

CHAPELS OPENED.

July 31, the Independent Meeting-house at Brecon, South Wales, having been considerably enlarged, was re-opened.

The first evening, Mr. Williams, Gluntarve, preached from Matt. xiii. 30. Mr. Davies, Langattock, 2 Tim. ii. 19. At 10, the following day, Mr. Jones, of Talgarth, preached from Zech. vi. 13. Mr. Williams, of Builth, Phil. iii. 3. The devotional parts of the services were conducted by Messrs. Williams and Jones. The congregation was numerous and respectable, and the place much crowded. The above is an old interest, but much revived under the blessing of God by the laborious exertions of Mr. Powel, the present minister.

Aug. 6, a new Chapel was opened at Ware, Herts, for the use of Mr. North's congregation. In the morning, the Rev. C. Maslen, of Hertford, began by reading the Scriptures and prayer. Dr. Waugh, of London, preached; and Mr. Towne, of Royston, concluded. In the afternoon, Mr. Sloper, of Hitchin, engaged in prayer; Mr. Bennet, theological tutor at Rotherham Academy, preached; and Mr. Chaplin, of Bishop Stortford, concluded. In the evening, Mr. Gunn, of Aylesbury, engaged in prayer; Mr. Cox, of Hackney, preached; and Mr. Finch, of Harlow, concluded. The services of the day were highly interesting, and liberal collections were made.

August 13th a new and commodious Chapel for the Independent denomination was opened at Nuneaton, in the county of Warwick. The Rev. A. Bromiley, of Leamington; and the Rev. R. Alliott, of Nottingham, preached in the morning; and the Rev. Mr. Hartley, of Lutterworth, in the evening. The prospect at this place becomes interesting, from the circumstance of the population, amounting to upwards of 7000, which, till now, has been supplied with only one dissenting place of worship. It is but justice to state, that for the dispatch with which the building has been carried on, as well as exertions for defraying a great part of the expences which have attended it, much praise is due to the ministers of the county, and other friends; especially to a professional gentleman, who has kindly superintended the work, and supplied a part of the building materials. A debt of about 400*l.* remains on the place, for liquidation of which, it is intended to make a further appeal to the benevolence of the religious public.

WARNING TO SERVANTS.

The example of W. Bull, executed on Wednesday, Aug. 20, 1817, at the Old Bailey, will, it is hoped, operate as a warning to other servants. Bull had been out of place about two months, when taking a walk to Chalk Farm, he met with a person of the name of Green, who persuaded Bull to accompany him to a Public-house, in Tottenham-court-road, where, at length, they joined some others in card-playing: Bull presently lost to the amount of 4*l.*, and not having any cash, Green, whose occupation it was to entrap such characters as his new companion, took this opportunity to suggest the robbing of Mr. Cartwright's house, and proposed to divide the spoil. Having prepared Bull for the execution of this nefarious scheme, he next introduced him into the society of Fitzwilliams and Wilkins, two notorious depredators: these formed the party which Green prevailed on to commit the burglary, and all three were taken on the spot, while Green, the abandoned contriver of the plot, had the dexterity to avoid their fate. This was Bull's first offence, and on this account Mr. Cartwright tried every means to rescue him from execution, but in vain, as it was considered that no master could repose with safety on his bed, unless servants were intimidated from perpetrating such crimes. Let servants keep in mind the fate of Bull. 'Though hand join in hand, the wicked shall not be unpunished.' Prov. xi. 21. 'The way of transgressors is hard.' Prov. xiii. 15. 'My son, if sinners entice thee, consent thou not.' Prov. i. 10. O beware of evil company. There is no happiness, no safety, but in living near to God, and walking in his fear all the day long.

MISSIONARY CHRONICLE

FOR OCTOBER 1817.

INDIA.

Extracts from the Journal of Mr. H. Townley, dated Calcutta, January 1, 1817.

July 1, 1816.—We arrived at the Cape of Good Hope, and were refreshed by the company of our Brother Thom. We thanked God for having brought us so far on our way, and took courage. From this place I wrote you a full account of the prosperous voyage so far, which, by the good hand of our God upon us we had enjoyed.

July 10.—We weighed anchor with a favourable breeze.

Aug. 26.—Arrived at Madras.

—— 27.—We all (Messrs. Keith, Mead, Knill, Reeve, &c.) landed, and received a hearty welcome from Brother and Sister Loveless, whom we found well.

28.—Took leave of the brethren and reimbarked on board the Moira.

N. B.—I would strongly recommend any future Missionaries, particularly females, who may have occasion to touch at Madras, not to land, unless called upon so to do by some strong necessity. It is a very insidious coast. One hour the sea near the edge of the shore is as navigable as the Thames, and perhaps the next there is a tremendous surf, through which you can pass only at the peril of your life. We were placed precisely in this dilemma. It occurred to my own mind as not an unlikely predicament, and therefore I was strongly disinclined to our wives going on shore at all, and Mr. Keith and myself actually went on shore in the morning without them; but the apprehensions I expressed were there overruled, and they were brought on shore likewise. The following morning, when the flag was flying on board the Moira, as a signal that the ship was getting under weigh, the flag of caution was flying on the shore to warn strangers that the surf was too high to be passed through without danger. By the skilful arrangements of our kind friends, and the protecting hand of Him 'who rides upon the sea,' we reached the Moira in safety. But I feel it a point of duty thus to detail particulars, for the information of future Missionaries.

Sept. 4.—Arrived at Kidgerie, the mouth of the River Hoogly.

5.—Messrs. Winter, Blackburn, and Coles, and our four selves, hired a boat and proceeded to Calcutta, as the ship would not be able to get up under a fortnight or three weeks, the wind and tides being unfavourable.

7.—We arrived at Calcutta, after one of the most pleasant and prosperous voyages from England perhaps ever experienced; and here we found a number of pious and truly kind Christian friends of all denominations, whose hearts were inclined towards us, and who gave us a most hospitable reception; and for the encouragement of future Missionaries, and the excitement of our gratitude, we feel constrained to note down, that *not one good thing hath failed, of all which the Lord our God hath spoken*; and especially has the promise, that he who leaveth father or mother, &c. for the sake of Christ, shall find a hundredfold fathers and mothers, and brothers and sisters, &c. been verified in our experience.

Soon after our arrival, Brother May came down from Chinsurah to see us, and we rejoiced to see him in health, and to learn that his schools were flourishing.

12.—Brother May, Keith, and myself, met together, and, after looking up to Him who alone can impart that wisdom which is profitable to direct, and carefully re-perusing the instructions received previous to our departure, deliberated upon various points connected with our mission.

17.—Heard *Sebuk Ram*, one of the native converts, expound the sacred Scriptures to a small number of natives, at the house of an European connected with the Baptist congregation. It was truly gratifying to witness the animation with which he sang and proclaimed the praises of our blessed Redeemer. His singing was calculated to chide the lifelessness of many who have enjoyed ten-fold his advantages. I could not but long for the day when I also should be able to address the poor infatuated Bengallese upon those points which belong to their eternal peace.

Oct. 5.—I visited Serampore in company with Brother May, (Brother Keith had visited it on a previous occasion,) found the brethren well, and busily employed in carrying on the great and glorious work in which they are embarked. A Mr. Harle (an European, who had acted for some years as clerk in a mercantile house of this city) accompanied us to Serampore, and then went forward to his residence at Chinsurah. He is a young man who has just come forward with expressions of ardent desires to be employed as a labourer in our divine Lord's extensive vineyard. Brother May is well acquainted with him, and purposes writing to you fully concerning him, and recommending him to be taken under your patronage; in which recommendation I fully concur.

Oct. 6.—Preached twice at Chinsurah to a respectable and attentive congregation.

7.—Visited with much gratification Brother May's central school, and afterwards witnessed the pleasing scene of rewarding the head boys of the respective schools, and paying the teachers, all of whom assemble together at Chinsurah quarterly for the purpose.

Nov. 3.—This was an interesting Sabbath to us, inasmuch as we commenced public worship in the hall of the house in which we reside. About 15 composed the congregation in the morning—nearly 30 in the evening. But what we would constantly bear in mind is, that it is to the Heathen to whom we are especially sent, and they are computed at a million in Calcutta alone! Oh, that God would speak the word, that great might be the multitude of the preachers!

6.—Wednesday, the evening fixed upon for our weekly lecture, (Tuesday is the chapel lecture, and Thursday the lecture at the Rev. Mr. Thomason's church,) more attended than on Sabbath evening.

20.—Our hall, which will accommodate about 60, was this evening quite full. Had another individual come in there would have been no seat for him. Several persons of much respectability attended. We were thankful to the providence of our ever kind Master, that we had it in our power to announce to our hearers that in future, worship would be held in the Freemasons' Hall in Durumtulloh. This place will accommodate nearly twice the number of our private hall, and has, in a very liberal and handsome manner, been gratuitously lent us by the members of the Freemasons's Lodge of True Friendship.

A cordial union subsists between us and the Baptist brethren here. We have preached repeatedly for them in the chapel, and they have conveyed us to the fort several times to preach for them there. We have obtained advice from Dr. Carey, and Bengalee Scriptures and Tracts from Serampore; and any thing which might by possibility have had a tendency to interrupt our harmony is taken out of the way. May we have grace given us never to give any just cause of offence to these men of God, whose example of deadness to the world and zeal for their Redeemer's cause, we wish to copy, and whose good opinion we highly prize.

22.—A native of the name of *Ram Mohon Roy* paid me a visit at breakfast-time, being introduced by our Baptist brother, Lawson. He is a very interesting character, a man of high *caste*, deep learning, large property, noble appearance, great influence, and very amiable manners. He has been so far enlightened as to see the folly and wickedness of idolatry, and has published several pamphlets on the subject, an assortment of which I am collecting:* we cherish much hope concerning him; and perceiving in what a remarkable degree he has been enlightened to see the absurdity of idolatry, we hope and pray that this twilight of knowledge may prove the harbinger of eternal day to his soul.

Nov. 24.—Transferred our worship to the Freemasons' Hall; the congregation (which is to be estimated by the attendance on Sabbath morning) gradually increasing.

Dec. 2.—The Monthly Missionary Prayer Meeting has been consolidated with that held by our Baptist brethren. The meeting this evening at the Freemasons' Hall, and the address was given by our Baptist brother, the Rev. Mr. Ward. This, I doubt not, will afford you gratification, as being a proof (though but one among many proofs)

* An English Translation of the *Vedant* is just published in London, a review of which appears in this Magazine.

of the union which subsists between us. Why should those who hope to live together *throughout eternity*, be in any degree shy of each other during this short span of time?

5.—My dear partner, after a long season of pain and anxiety, was safely delivered of a fine boy.

12.—Obtained a sight of the rules passed 27th August, 1816, relative to a projected Hindoo college. The substance of them is, that the primary object be the tuition of the sons of respectable Hindoos, in the English and Indian languages, and in the literature and science of Europe and Asia. The college to include a school *(Páthsál)*, and an academy *(Mahá Páthsálá)*; the former to be established immediately, and the latter as soon as practicable. In the school are to be taught English and Bengalee, reading, writing, grammar, and arithmetic, by the improved method of instruction; also Persian, till the establishment of the academy. In the academy, (besides such languages as cannot conveniently be taught in the school) history, geography, chronology, astronomy, mathematics, chemistry, and other sciences.

13.—My Pundit declined helping me to translate a Bengalee tract, containing an extract from his Shasters, published by Ram Mohon Roy. I remonstrated with him for keeping me, a poor ignorant man, in the dark concerning the important things which his Shasters were said to contain—if they were really so excellent, why was he so selfish as to withhold them from me? He said, that every man would go to Heaven who acted according to his own religion. I asked him, if my religion taught me to do evil, and I yielded obedience, whether I should go to Heaven?—He said, I should, because my religion required it, and therefore there was no fault in me. I asked him, if it taught me to commit murder, say, for instance, to murder *my Pundit*, whether I should yet be in the way to Heaven? He could make no answer. I told him, that I suspected that his Shasters could not be good, because they shunned the light.

22.—Brother Marshman preached for us at Freemasons' Lodge.

25.—Attended worship at the Baptist chapel, where about 600 rupees (75*l.*) was collected for the 'Benevolent Institution,' a school conducted by the Baptist brethren, principally for the benefit of the children of Portuguese parents. In the evening we had a collection for the same institution, at our place, which amounted to about 200 rupees (25*l.*). About 90 attended; the largest congregation we have yet had, which averages at present on Sabbath morning about 25, Sabbath evening about 50, and Wednesday evening about 65.

Dec. 31.—Sister Keith was delivered of a fine boy.

Brother Keith and myself have been applying, as much as our time and opportunities would permit, to the acquisition of the medium of intercourse with the benighted natives. For about two months I divided my attention between Hindostanee and Bengalee, bestowing (unavoidable interruptions excepted) about six hours a-day between them. I am now bending my attention exclusively to Bengalee, which language, after hearing a variety of clashing opinions, I am at present satisfied is the language which a *Missionary* in this country should first acquire. If a Missionary's intention be to convert Mahometans, then the Hindostanee is very desirable; but if the Hindoos, Bengalee is *indispensable*.

Dr. Carey some time back was dangerously ill; but, praised be our divine and compassionate Master, he has restored this very valuable servant to his important labours.

May the mighty God of Jacob add fresh energy to your exertions for the salvation of a ruined world, and may the work of the Lord abundantly prosper in your hands!

SOUTH AFRICA.

BETHELSDORP.

The Report of the Missionaries at Bethelsdorp for the year 1816, contains many pleasing instances of the power of religion on the minds of the Hottentots, and of the affecting manner in which some of the native preachers address the people. We have room only for a few short extracts.

Jan. 7. Brother Sampson (a native) preached in the evening, from Dan. vi. 16—20. 'Daniel in the den of lions.' Having spoken on the text, he applied it to himself, observing that he had lately been in the hands of murderers, who had bound him, and were about to

kill him; but that he had been wonderfully delivered. He often exclaimed, 'Friends! come to Christ; he will help you, for I myself have been helped; he is able to deliver you from all danger and tribulation.' The last words of his discourse were, 'Come come, come to Christ.' He then prayed fervently for his nation, his teachers, and all people.

Jan. 18. A young girl said, that, in Dr. Vanderkemp's time, she was convinced of her sins, but did her best to get rid of such thoughts; but now she must declare that Christ was too strong for her; therefore she bows down at his feet, and desires to take him as her only portion, both for this world, and for that which is to come.

Feb. 1. One of the most venomous serpents lay in the house of Brother Messer, and erected its head to bite him; but he happily escaped. At another time, while writing, a scorpion, unperceived, seized his finger, but he received no injury.

March 31. Brother *Jan-Tzatzoe* (son of a Caffre Chief) was set apart to the Lord's work. Brother Messer preached on 1 Tim iv. 12—16; Brother Read addressed Tzatzoe on 2 Tim. ii. 1; Brother Williams prayed. The congregation was much affected, particularly when Brother Read presented Tzatzoe with a Bible; they then burst into tears, and among about 500 people there were few dry eyes. Next day, the brethren, Read, Williams, and Tzatzoe, departed for Caffraria.

April 1. Some who had been to Mr. Smit's settlement, returned, and informed them of cruelties exercised by the Bushmen. When they have more children than they can provide for, they bury them alive. Several times they were inclined to kill Brother Smit, but he had been preserved.

About this time, several persons came, Hottentots and Boors, declaring the work of God on their souls.—April 14. Brother Messer baptized 6 adults and 6 infants.—April 28. Baptized a woman who had been under some impressions for 15 years.—Aug. 16. Baptized 9 adults and 3 children. In the evening Brother Sampson preached in the Hottentot tongue.—Sept. 8. Baptized 9 adults. After the baptism, the men standing on one side of the brook, and the women on the other, sang a hymn by turns. There was a remarkable echo, and the effect was very pleasing. Brother M. could not help shedding tears, when he reflected on the Lord's goodness in blessing his ministry, and giving him the honour of almost daily baptizing persons, who gave, before the congregation, the most striking evidences of their conversion.

A baptized native, referring to the time of his conversion, and speaking of the impossibility of escaping from the Almighty, expressed himself in this strong figurative manner: 'The caves in the rocks fell in with a crash, and the fragments were scattered about, and the bushes were too small to hide me from Him.'

June 2. An important and blessed day! Brother Williams (who is going to Caffreland) was ordained. Brother Messer preached from 2 Sam. xviii. 27, and engaged in the ordination prayer; Brother Read gave the charge, from John xxi. 15, 16. In the afternoon, Brother Williams administered the Lord's Supper, and preached in the evening, from 1 Thess. v. 25.

[The brethren here speak highly of Mr. Williams, and also of Mrs. W. as well qualified for her station.]

21. A Caffre woman came to Mr. B. and said her sins had brought her to him; that on earth she could find no rest for her soul, and only desired to have Christ for her eternal portion.

22. A female Hottentot came and said, 'If she could only get the crumbs from Christ's table, she should be happy.'

23. A Hottentot said, that when he heard the word preached, it seemed as if Brother M. had got his heart in his hand.

July 28. Brother Read baptized 13 adults, besides children.

31. A woman came to speak to Brother M. who asked what was her name. She could not tell, for her father was killed by the Caffres, and her mother by the Boors. She was at her mother's side when she was shot, and escaped and fled to the mountains. 'I have lived,' said she, 'without God and Christ, but now my sins are all before me, and I cannot live any longer thus, but must have Christ for time and for eternity.'

July 13. A letter arrived from Brother Williams, who was received with the greatest kindness by the Caffres. There seemed to be a great awakening among them.

19. Another letter from Brother Williams, stating that the Caffres heard the word with much affection.

Sept. 2. *Nathan*, a slave, converted at Gamtoos river, by the preaching of *Zaphyr*, a slave, who had become a preacher, left Bethelsdorp with a heavy heart: 'I go,' said he, 'to my former persecutors. When I get home, a public auction will be held, and my master will sell me.' He left us almost speechless with grief.

29. Baptized two women, one was a Caffre. Asking her some questions about baptism, and her infant, she, speaking broken Dutch, said '*Child—I—both Christus*,' (Christ's:) clasped the child in her arms, looked up to heaven, and wept.

Brother Hooper had taken charge of the schools, which seem to have prospered greatly under his care, in the course of a few months.

In the course of the year, the Missionaries at Bethelsdorp have baptized 143 adults, of whose conversion they had no doubt, beside about 100 children. Civilization also proceeds, though not so rapidly as is wished. The knitting school, under the care of Mrs. Messer, flourishes. Many stockings have been sold, and a quantity is ready for sale.

GRIQUA TOWN.

A LETTER from Mr. Anderson, dated 15 Jan. 1817, describes the state of the settlement at Griqua Town to be more pleasing than for some time past; some of the most refractory have submitted themselves, and promised better conduct in future.

He also represents the state of religion among his people to be more encouraging. 'Since Brother Helm left me,' he says, 'I have baptized more than 50 adults, chiefly young people, on whose hearts it appears the Lord had powerfully wrought, even at the time when the enemy of souls was permitted so to rage, as to threaten the entire ruin of the settlement.'

Some time ago Mr. Anderson, in conjunction with Mr. Read, set apart to the missionary work a native, called Piet Sabba. His labours at a krall of Bushmen, to which he was sent, have already been eminently useful. His interpreter appears to be a gracious person.

Many kralls of Bushmen round about us seem desirous to have teachers among them. Those who are best acquainted with the wretched state of these people, will be best able to magnify the grace of God in visiting them. Hitherto they have been not only a neglected, but a despised and ill-treated people; but I trust the time is come, in which the Lord will shew he has his chosen among them too.

Brother Read gave me some Bibles and Testaments from the British and Foreign Bible Society. Those which I have given away have been received with thankfulness, and I take this opportunity of making my grateful acknowledgments.

THEOPOLIS.

By a letter from Mr. Barker, dated March 26, 1817, we learn, that it has pleased God to restore him from the brink of the grave. He was so ill that his life was despaired of; but he has been enabled in a degree to resume his labours. He has taken the care of the school wholly on himself, but is in want of Bibles and Testaments, slates, &c.

An Auxiliary Missionary Society has been formed at Theopolis which last year produced 74 rix dollars (15*l.*) besides 8 rix dollars contributed by the children in the school.

Another letter from Mr. Barker to his friend Mr. E. Thomas, dated March 30, more fully relates the particulars of his late dangerous illness. From the 4th of February he began to amend, 'but (he says) of my extreme weakness no one can conceive; and I hope I shall never forget it. God, who is rich in mercy, has raised me up from the very brink of the grave. I am not yet so strong as before, and God only knows whether I ever shall be. I, and all around me, consider my restoration as almost a miracle. For seven weeks I was not in the church, and for nine weeks I did not preach.

'As to the internal state of the church—what shall I say? Boasting is excluded; yet we have reason to rejoice. If we have not many additions, I trust we have those among us who are sighing for enlargement; and will the Lord turn a deaf ear to the supplications of his people? I long to be the instrument of a work of grace on the hearts of our youth; but I must wait the Lord's time. There is yet much rubbish amongst us, pray earnestly for us,

that the strength of the bearers of the burden fail not.'

Mr. Barker laments that, through his illness and various domestic circumstances, he is prevented from proceeding to Latakkoo, the place of his destination.

COLUMBO.

On the 22d of December 1817, the new Wesleyan *Mission House* (so it is to be termed) was opened. The services were attended by the Governor, his lady, the principal gentlemen of the civil and military establishment, many of the respectable Dutch and native inhabitants, &c. &c.

RUSSIA.

MISSION TO IRKUTSK.

We are happy to learn, that the Directors have engaged the Rev. Cornelius Rahmn, a Swedish clergyman, of Gothenburgh, who is warmly recommended by the Rev. Mr. Paterson, as a fellow-labourer with the Rev. Mr. Stallybrass, in the intended arduous mission to the Mongul Tartars. Mr. Rhamn was expected to leave Gothenburgh about the middle of September, to join Mr. Stallybrass, who is now at St. Petersburgh, and with their wives to proceed from thence, on their long journey (of more than 3000 miles) to Irkutsk.

CHESTER AUXILIARY MISSIONARY SOCIETY.

The Third Anniversary of this Institution took place in the city of Chester, on Lord's day, and Monday, the 10th and 11th of August. On the former of these days, the services commenced with an united prayer-meeting in the Baptist chapel at seven, a.m.; and in the course of the same day, sermons were preached at different places of worship, by the Rev. Dr. Winter, of London; the Rev. John Harris, of Whitchurch; the Rev. Thomas Raffles, of Liverpool; and the Rev. R. M'All, of Macclesfield. On the Monday, a meeting for business was held in Queen Street chapel, David Francis Jones, Esq. in the chair. When, prayer for the divine presence and blessing having been offered by the Rev. Job Wilson, of Northwich, one of the secretaries read a Report, containing an outline of the general operations of the Missionary Society; together with a brief statement of the principles which actuate the conduct, the success which encourages the efforts, and the prospects which brighten on the views of her friends. After the reading of the Report, some very animated addresses were delivered by the Rev. Dr. Winter, Messrs. Charrier, Raffles, Harris, M'All, Combes, Inglis, Bridgman, Stowel, and Edwards; and a crowded audience seemed to enter with deep interest into the cause of the Heathen—to be animated with the spirit of catholicism, which the Missionary Society carries into all her assemblies; to share the glad emotions which Christian benevolence excites; and to feel the tender and the solemn claims which sinners, perishing for lack of knowledge, have in those 'blessed' ones, 'who *know* the joyful sound.' A feeling of peculiar interest was excited in the course of the business, by a vote of thanks, which was unanimously given to the Trustees of the late *Matthew Henry's Chapel*, for the use of their place of worship on the preceding evening. None who were present at that service will soon forget, it is hoped, the impressions which it appeared to make. Neither Dr. Winter nor his audience were strangers to that mingled emotion of holy regret, of sacred joy, and blessed hope, as he spoke from 'We are come to the spirits of just men made perfect;' which seemed to recall the days when Matthew Henry laboured, and God owned him, to exhibit strongly our privileges in these days, which 'many righteous men desired to see,' but 'died without the sight'—to illustrate sweetly the communion of the saints—and, to anticipate confidently the perfect consummation of their wishes, in the universal spread of the glorious gospel of the blessed God, even our Saviour Jesus Christ.

The particulars of the collections, which amounted to nearly as much as those of the last year, notwithstanding the continued pressure of the times, will appear in the next month's Missionary Chronicle.

The First Anniversary of the *North Wales Missionary Society* was held at Holywell, Aug. 12th and 13th. On the 12th, service commenced at two in the afternoon, at the Independent chapel. The Rev. T. Raffles, of Liver-

pool preached in English, from Mat. ix. 37, 38; and the Rev. W. Williams, of Wern, in Welsh, from Cant. viii. 8. In the evening, the Rev. Dr. Winter, of London, preached in English, from Luke xiv. 23; and the Rev. J. Griffith, of Carnarvon, in Welsh, from Phil. i. 27. At 10 the following day, the Rev.—Combes, from Hoxton Academy, preached in English, from Mat. vi. 10; and the Rev. Dr. Lewis, of Llanfyllin, in Welsh, from Is. lv. 11. At half after two the meeting for business was held at the same place. D. F. Jones, Esq. was called to the chair. The Rev. Dr. Winter having engaged in prayer, the Rev. Dr. Lewis read the Report, and several Resolutions were proposed, and adopted. Moving and seconding these Resolutions afforded an opportunity of calling the attention of the thronged congregation to the state of the Heathen, the promises relating to the success of the gospel, and the great importance of Missionary exertions. The Rev. Dr. Winter; Messrs. Reynolds, of Chester; Charrier, and Philip, of Liverpool; Combes; Jones, of Holywell; and Dr. Lewis, addressed the congregation, in English. The Rev. W. Williams and the Rev. T. Jones, of Syrior, did the same in the Welsh language. In the evening, the Rev. P. S. Charrier preached in English, from Acts ii. 14.; and the Rev. T. Jones, of Syrior, in Welsh, from Mat. xxiv. 14. And to close the services of the day, and of the meeting, the Lord's Supper was administered to a very considerable number of communicants. Dr. Winter presided at the table, and several other ministers assisted on the solemn occasion. Though the chapel was from first to last crowded even to excess, the congregation assembled on this interesting occasion being very numerous, it was found absolutely necessary to have preaching at two places at the same time. At the Calvinistic Methodists' chapel the Rev. C. Jones, of Dolgelley, preached in the evening of the 12th, and so did the Rev. W. Hughes, of Dinas, from John iii. 30. At half after six the following morning the Rev. J. Reynolds preached in English, from 1 Tim. i. 15; and the Rev. J. Lewis, of Bala, in Welsh, from Mark xvi. 15. At ten, Rev. M. Jones, of Llannwrthlyn, preached, from Deut. xxxiv. 10; and the Rev. D. Morgans, of Machynlleth, from Rev. xiv. 6. At half-after two, the Rev. D. Beynon, of Llannerchymedd, preached from Gen. xlix. 10; and the Rev. P. Griffith, of Llanrwst, from Eph. i. 4; and in the evening, the Rev. D. Roberts, of Bangor, preached from Tit. ii 11. If we can form any judgment from the deep attention of numerous congregations, or from the satisfaction visibly beaming in every countenance, we may confidently say, that this meeting will not be soon forgotten. 'It is good for us to be here,' was the language of both ministers and people. While we rejoice to see the highly favoured ancient Britons pitying those that are destitute of the privileges abundantly enjoyed by themselves, we cannot but indulge a hope, that such meetings as this will be, in many respects, highly advantageous to their own souls.

[*The Collections in our next.*]

The Third Anniversary Meeting of the Auxiliary Missionary Society for the counties of Warwick, Stafford, and Worcester, was holden in Birmingham, on Tuesday the 9th, and Wednesday the 10th of September.

On Tuesday evening, the Rev. John Clayton, Jun. of London, delivered an able and a very appropriate discourse to a numerous and attentive congregation, in King Street Chapel.

On Wednesday morning, at seven o'clock, a prayer-meeting, with particular reference to the cause of missions, commenced at Carr's-lane meeting-house. It was well attended. The spirit of prayer and of supplication seemed to be poured out. It was experienced by many to be a season of refreshing, and a delightful prelude to the further proceedings of the day.

At eleven o'clock a public meeting for business was holden at the same place. The attendance was very numerous and respectable. An unusual degree of solemnity appeared to prevail, in consequence of the absence of several ministers who had been accustomed to assist in the engagements of similar former meetings. The Rev. Jehoiada Brewer, and the Rev. George Watson, had been removed from this vale of tears to the world of spirits; and several other ministers, among whom was the much respected pastor of the Carr's-lane Society, were prevented from attending by severe personal or relative affliction.

The Report read contained a number of interesting and encouraging parti-

culars; and the addresses delivered exhibited a degree of talent and of zeal highly creditable to the speakers; and, with the Report, secured the close attention of the audience nearly four hours.

This meeting commenced with prayer, and concluded with praise.

In the evening, the Rev. Wm. Roby, of Manchester, delivered a very suitable and animating discourse to a crowded and very attentive congregation, in Livery Street Meeting-house.

On a review of the various proceedings of this meeting there appears a very encouraging degree of hope, that it has given an additional impulse to the Missionary cause. For the kind attendance, and the able and zealous exertions of Mr. Roby and Mr. Clayton, the Missionary Society is much indebted. Their endeavours, in conjunction with those of other ministers, to arouse the attention of their hearers to the deplorable state of the Heathen world; to excite to an energetic and persevering co-operation for their deliverance; and to animate to exertion by displaying the infallible certainty of ultimate success, have left an impression which will render the prospect of another anniversary meeting of this society delightful to many.

It is worthy of remark, that the several meetings were attended by ministers and others, of various denominations. Such instances of liberality of sentiment well become the Christian profession. And happy will be that day when every degree of sectarian spirit shall vanish before the Sun of righteousness; and every prejudice fall before that standard which shall lead Christianity to its promised universal empire over the minds of men.

NOTICE.

The Annual Meeting of the Somerset Missionary Society will be held at the Rev. Mr. Buck's Meeting-house, at Wiveliscombe, on Wednesday the 22d of October; Mr. Taylor, of Yeovil, to preach in the morning; and Mr. John Gunn, of Chard, in the evening. The business of the Society to be transacted publicly, in the afternoon, as usual. The services at 11, 3, and 6.

MISSIONARY CONTRIBUTIONS.

DEPUTATION TO SCOTLAND.

A deputation from the Directors of the Missionary Society has recently visited Scotland. The Deputation consisted of the Rev. Dr. Stewart, of Liverpool; Mr. Roby, of Manchester; and Mr. H. F. Burder, of Hackney. After preaching in various churches of different denominations, in which they were very kindly received, in Edinburgh and Glasgow, the members of the Deputation found it necessary to separate, in order to visit different districts. Mr. Roby proceeded to the West of Scotland; and Mr. H. F. Burder to the North; Dr. Stewart being obliged to return home, was succeeded in the South, by Mr. Wilson, of Greenock. Notwithstanding the prevailing distress arising from the depressed state of trade, the Deputation were gratified with numerous instances of Missionary zeal, and of steady attachment to the cause which so many Scottish churches have long and liberally contributed to promote. The Deputation will also retain a lively and grateful sense of the kind and friendly attentions they uniformly received. The congregational collections were as follow:

[*Collections made in Scotland by the Rev. Dr. Stewart, Mr. Roby, and Mr. H. F. Burder, in aid of the Funds of the Missionary Society.*]

		£.	s.	d.	£.	s.	d.
Edinburgh.	Rev. Dr. Hall's Burgher Denomination	17	10	0½			
	—— Mr. Peddie's, ditto	27	12	9½			
	—— —— Lothian's, ditto	9	5	0			
	—— —— Thompson's, Relief Church	12	0	9			
	—— —— Johnston's, ditto	11	1	8½			
	—— —— Smith's, ditto	10	13	6			
	—— —— Aikman's, Independent	14	0	0			
	—— —— Payne's, ditto	17	1	6			
	—— —— Innes's, Baptist	14	0	9			
	Carried forward,	133	6	0½			

		£.	s.	d.	£.	s.	d.
	Brought forward,	133	6	0½			
	Rev. Mr. C. Anderson's, ditto	15	0	0			
	——— Lancaster's, Methodist	10	1	0			
	——— Aitcheson's, at Leith, Burgher	6	6	0			
	J. S. B. donation	2	2	0			
Glasgow.	Rev. Dr. Dick's, Burgher Denomination	33	0	0			
	—— Messrs. Kidston and Brashe's, ditto	40	0	1½			
	—— Mr. Ewing's, Independent	62	7	6			
	——— Wardlaw's, ditto	36	2	0			
	——— Campbell's, ditto	10	6	0½			
East Wood Parish Church, Mr. Logan's		13	7	2			
Paisley.	Rev. Mr. Burns's, Low Church	18	3	2½			
	——— Smart's, Burgher	10	16	3½			
Greenock.	Rev. Dr. Scott's, Established Church	19	7	2			
	—— Mr. Auld's, Relief Church	9	11	8			
	——— Wilson's, Burgher	5	5	0			
Port Glasgow.	A Lady, by Rev. Mr. Hercus	1	1	0			
Dumbarton.	Rev. Mr. Grimond's, Relief Church	2	1	7½			
Helensburgh.	Independent Chapel	4	2	6			
Largs.	Rev. Mr. Leach's, Burgher	5	9	0			
	Auxiliary Society	5	5	0			
Island of Cambraes		2	0	0			
Beith.	Rev. Mr. Anderson's, Relief	6	10	0			
Ayr.	Rev. Mr. Nicol's, Relief Church	9	9	7			
	——— M'Lean's, Independent	2	0	0			
Saltcoats.	Rev. Mr. Ellis's, Burgher	10	13	0			
Hamilton.	Rev. Mr. Fletcher's, Burgher	2	15	8½			
Kilmarnock.	Rev. Mr. Hamilton's, High Church	7	7	0			
	——— Kirkwood's, Relief	2	10	6½			
	——— Campbell's, Burgher	7	2	7½			
Dunfermline.	Rev. Messrs. Husband and M'Farlane	5	5	0			
Inverkeithing.	Rev. Eben. Brown, Burgher	3	0	0			
Falkirk.	By Rev. Mr. Edwards, Independent	1	0	1			
	Ditto, Monthly Prayer Meeting	1	1	0			
	Ditto, Collection at Grange Mouth	1	11	8			
Linlithgow.	By Rev. Mr. Knowles, Independent Prayer Meet.	1	0	0			
	Do. Auxiliary Juvenile Bible and Missionary Society.	2	17	0			
	Do. Female, ditto	2	3	0			
Borrowstowness.	Rev. Mr. Harper's, Burgher	4	9	1½			
Queensferry.	Rev. Mr. Carruthers's, Burgher	5	1	6			
Bath Gate.	Rev. Mr. Fyfe's, Relief Church	1	2	2½			
Whitburn.	Donation from Mrs. Brown	0	10	6			
Buckhaven.	Rev. Mr. Telford's, Burgher	6	7	0			
Pittenween.	Rev. Mr. Purdie's, Relief Church	4	11	0			
Anstruther.	Rev. Mr. Japp's, Independent	2	17	0			
Stirling.	Rev. Messrs. Smart and Stewart's, Burgher	31	3	6			
	—— Mr. Logan's, Relief, St. Ninian's	10	0	0			
	A Young Lady's Charity Box, Stirling	1	3	6			
Cupar, Fifeshire.	At the Burgher Meeting	2	3	3½			
Perth.	Rev. Mr. Orme's, Independent	15	7	4			
Dundee.	Rev. Mr. Lawson's, Relief Church	3	8	4½			
	Ditto, Juvenile Society	4	0	0			
	Mr. Russel's, Independent	11	0	0			
Arbroath.	Rev. Mr. Anderson's, Independent	2	0	0			
	Ditto, Female Juvenile Society	1	10	0			
Montrose.	Rev. Mr. Cowie's, Independent	7	11	0			
Aberdeen.	Rev. Mr. Philip's, Independent	30	3	6			
	——— Penman's	4	3	0			
	—— J. Murray, Trinity Chapel Association	20	0	0			
	Missionary Box in the Family of D. Fordyce, Esq.	1	10	0			
	Donation of Mr. S. S.	1	1	0			
	Juvenile Missionary Society, Old Town	4	0	0			
	Female Servant Society Donation to aid the Translation of the Scriptures into the Tahcitan language	10	0	0			
	Carried forward,	696	9	4½			

		£.	s.	d.	£.	s.	d.
	Brought forward.	696	9	4¼			
Huntly.	Rev. Mr. Hill's, Independent	6	13	4			
	Donation of Mrs. W.	1	1	0			
Keith.	At Burgher Chapel.	3	1	6			
	A few Friends, by Mr. Duncan	2	5	6			
Elgin.	Rev. Mr. M'Neil's, Independent	2	3	10			
Nairn.	Rev. Mr. Dewar's, Independent	3	17	1½			
	Donation by Mr. K.	0	10	6			
Inverness.	Chapel of Ease, Rev. Mr. Martin	17	5	8			
Dunkeld.	Rev. Mr. Black's, Independent	4	9	1			
Little Dunkeld.	Bible Society, by Rev. Dr. Irvine.	5	0	0			
	Juvenile Missionary Society	7	0	0			
Rev. Mr. Raeburn's, Bannockburn.		4	0	0			
Collected at Selkirk, by Rev. Mr. Wilson		6	0	0			
					759	16	10¾

DEPUTATION TO THE NORTHERN COUNTIES OF ENGLAND.

As the Deputation received it in charge from the Directors to call public meetings where it might be likely to advance the cause of Missions to the Heathen, they beg leave to report on this subject, that in consequence of the depressed state of trade and other circumstances, no public meeting was held at Whitehaven or Cockermouth.

At Carlisle, the Deputation had the pleasure to join the members of different Churches in a Missionary sacramental service, which was conducted with great solemnity at the Rev. Mr. Whitridge's Chapel. The number of communicants who expressed deep concern for the salvation of the Heathen afforded great satisfaction.

At Newcastle, a public meeting was held in Fletcher's Rooms on the Monday evening, which was very numerously attended: several hundred persons went away, not being able to gain admittance: animated speeches were delivered on the occasion, and the assembly, composed of Christians of various denominations, departed, pledging them to seek, more earnestly than ever, the salvation of the heathen. The deputation feel particular obligations to the worthy Secretaries of this Auxiliary Missionary Society, and to the various Ministers who assisted on this occasion.

At Sunderland, a prayer meeting was held at the Chapel of the Rev. Mr. Mason, who presided on the occasion. The zeal discovered by the Ministers and friends who engaged in the business of the day, warrants the hope that much good will result from this Auxiliary Society.

At Whitby, a public meeting was held on Monday evening, in Silver-street Chapel, at which the Rev. J. T. Holloway, M. A. Minister of the Episcopal Chapel in Whitby, presided. Rev. Messrs. Arundel and Young took distinguished parts in convening the meeting, and in the business of the evening. The Chapel was crowded at an early hour, and the members of the Juvenile and Female Societies appeared to feel great concern for the Missionary cause. Several Evangelical Clergymen attended this Meeting.

At Scarborough, on the Monday evening, a public meeting was held in the Town-Hall, which was kindly granted by the worthy Magistrates of the Town, at the request of the Rev. Mr. Bottomley; and one of the Fathers of the Corporation kindly took the chair. The Assembly was very numerous and respectable. Many Ministers from the surrounding country were present, by whom appropriate speeches were delivered, and an Auxiliary Society was unanimously formed for the North Riding of Yorkshire. Although the hall was crowded to excess, and the business of the evening was unavoidably continued to a late hour, regret was felt by many when it concluded. The sentiments expressed by the Ministers and by the people of both sexes, induce us to expect that this Auxiliary will prove of great importance to the Missionary cause.

Upon the whole, whilst the Deputation are aware that, in consequence of the great pressure of the times, and the smallness of many of the congregations in the remote places visited by them, the sums of money collected are but small, yet they are fully of opinion, from the observations they have made, that the Missionary Society is by such means stirring up a spirit of prayer, of zeal, and exertion, in the Redeemer's cause, both at home and abroad. They are aware that visits of this nature are laborious to those who are deputed to undertake them—more expensive to the Society, and less productive in a pecuniary point of view than those which are made to large and affluent towns; yet the effects to be expected from the combined prayer and contributions of the remotest villages, cannot be fully estimated.

The Deputation take this opportunity of expressing their personal thanks to the Christian friends who received them with so much cordial affection, and who helped forward, by their influence, the great object of their Mission. The collections were as follow:

[*Collections made by the Rev. G. Collison, and the Rev. T. Jackson, in the Northern Counties of England, July and August* 1817.]

	£. s. d.	£. s. d.
Great Ousburn. Rev. J. Jackson		10 7 0
Barnard Castle Collection and Donation		6 1 0
Whitehaven. Rev. Mr. Rose	1 15 6	
——— Cork	6 19 5	
M. H. Donation	1 1 0	
		9 15 11
Workington. Rev. Mr. Peel		13 0 0
Cockermouth. Rev. Mr. Muscatt		5 16 6
Maryport. Rev. Mr. Dunn		4 8 6
Kendall. Auxiliary	10 0 0	
Collection	7 17 6	
		17 17 6
Penrith. Rev. Dr. Thompson		3 15 0
Carlisle. Rev. Mr. Whitridge	4 10 0	
Ditto, Sunday School	1 10 0	
Rev. Mr. Henderson	3 0 1	
		9 0 1
Wyton. Rev. Mr. Walton		2 10 0
Longtown. Rev. Alex. M'Farlane	5 5 7½	
Donations	2 2 0	
Young Gentlemen at Mr. Thompson's boarding school	0 5 0	
		7 12 7½
Parkhead. Rev. Mr. Haddock		3 2 4
Alston-Moor. Rev. Mr. Harpur		5 4 6
Salkeld. Rev. Mr. Nelson		2 9 0
Brampton. Scot's Church		5 17 8
Hexham. Rev. Mr. Scott's Collection	5 0 0	
Auxiliary	1 11 6	
		6 11 6
Newcastle-upon-Tyne. Rev. R. Pengilly	6 0 0	
—— R. Davison	11 15 0	
—— R. Fergus	4 2 3½	
—— A. Laidlow	6 2 10½	
—— J. Seivewright	11 3 6	
—— A. Robson	1 15 6	
Collection at the General Meeting, Fletcher's Rooms	7 3 4½	
		48 2 6½
South Shields. Rev. C. Tossack	3 5 6½	
Auxiliary Society, Rev. Dr. Thoburn	4 9 6	
		7 15 0½
North Shields. Rev. Mr. Cockraine		4 19 6
Sunderland. Rev. J. Fraser	5 0 3	
—— T. Mason	7 16 11½	
		12 17 2½
Darlington. Rev. Mr. Whittenbury		5 12 0
Stockton-upon-Tees. Methodist Chapel		4 5 4¾
Stokesly. Rev. W. Hinmers		2 11 6
Guisbro'. Ditto		1 4 8
Whitby. Rev. Mr. Youngs	3 10 6	
General Meeting at Mr. Arundel's.	10 18 6	
		14 9 0
Pickering. Rev. Gabriel Croft	4 8 0	
Auxiliary, ditto	8 4 8	
		12 12 8
Kirkby Moorside. Rev. Mr. Eastmead		5 10 0
Malton. Rev. Mr. Greenwood		10 0 0
Scarbro'. Rev. Mr. Bottomley	23 19 3	
Collection at the General Meeting in the Town Hall	11 5 7	
		35 4 10
Seamer Church. Rev. J. T. Holloway, M. A.		3 1 0
		281 14 5¾

[*Collections and Anonymous Contributions, from 16 August to 16 September* 1817.]

	£.	s.	d.
Legacy of Mr. Richard Parker, late of St. Andrew's Hill, Blackfriars. Executors, Mr. R. Packer, Mr. H. H. Pierpoint, Mr. W. Twinch.	19	19	0
R. of M.	1	0	0
J. S. A. 1*l*.—W. C. by G. B. 1*l*.	2	0	0
Subscriptions in a Cotton Factory belonging to Messrs. James Brown and Son, Heaton, near Stockport; Mr. Samuel Shawcross, Treasurer.. 7 0 0			
Subscriptions in Sheepwash Factory belonging to Messrs. J. Brown and Son, Heaton, near Stockport; Thomas Burgess, Treasurer.. 8 0 0			
	15	0	0
A moiety of the Funds of the Bedford Society for promoting the Gospel, by Rev. S. Hillyard.	10	0	0
Young Ladies at Mrs. Drury's Seminary, Banbury, and a few other Friends, by Rev. Mr. Hubbard.	8	8	0
A free-will offering, by Mrs. H. 5 0 0			
J. M. D. 1 1 0			
	6	1	0
Juvenile Auxiliary Missionary Society, at Great Grimsby, per Rev. W. Smelle.	2	0	0
Collections at Startley, Redborn, and Corston, by Rev. S. Pitt.	3	0	0
Collected at a Barn at Debden, in Essex.	1	0	0
Collected in the little barn at Roxton, by Mr. C. J. Metcalfe.	4	5	6
Society at Galston, Ayrshire, North Britain, composed of Christians of all denominations, by the hands of Rev. Dr. Smith of that place.	10	0	0
Rev. G. Townsend and Congregation, Ramsgate.	17	17	0
A Lady, per the Rev. J. Honywell.	2	0	0
Preston Auxiliary Missionary Society, by Mr. John Hamer, Treasurer:			
Half Year's Contribution. 40 1 9			
Sunday School Children. 0 15 3			
Missionary Prayer Meeting. 0 13 0			
	41	10	0
Princes Risborough Auxiliary Society in aid of Foreign Missions, Mr. W. Dorsett, Jun Treasurer, third part of annual produce, by subscriptions, donations, &c.	5	8	4
Third part of a Collection in aid of the above Society, at the Parish Church of Bledlow, by Rev. J. Shepherd, of Westminster, and Rev. W. Stephens, Vicar. 3 11 8			
	9	0	0
Edinburgh Auxiliary Missionary Society, Mr. W. Murray, Treasurer.	50	0	0
Thirsk (Yorkshire) Branch Society, Mr. T. Squire, Treasurer:			
A penny-a-week Society, and Subscriptions, at Sutton, near Thirsk, by Rev. J. Sykes. 12 0 7			
Ditto, at Thirsk, by Rev. H. Pauling. 6 0 2			
Rev. Mr. B. of L. 2 0 0			
	20	0	9
North Wales Auxiliary Missionary Society, by Rev. Geo. Lewis, D.D. Llanfyllin, (Particulars received too late for this month).	202	14	8½
Cerne Abbas, Dorsetshire, by Rev. James Troubridge.	17	0	0
Blandford, by the Rev. Messrs. Field and Keynes:			
Penny Society collected by Ladies. 53 0 6			
Sunday Schools. 1 0 0			
Annual Subscriptions. 11 11 0			
	65	11	6
Legacy of Mr. Joseph Strathie, late of Auchterden, Perth, N. Britain. Mr. James Morris, and Mr. David Thomson, Executors. 100 0 0			
Duty deducted. 10 0 0			
	90	0	0

MALACCA LIBRARY.

We are desired to present the thanks of the Directors to M. A. E. for Buck's Theological Dictionary, 2 vols. for the use of the Malacca Mission.



Ellis sc.

Rev.d Thomas Jones,
of Lerior,
Denbighshire.

Pub.d by Williams & Co Paternoster Court 29 Nov.r 1821.

THE

EVANGELICAL MAGAZINE

AND

Missionary Chronicle.

NOVEMBER 1817.

MEMOIR

OF THE LATE

REV. THOMAS DAVIES,

Haverfordwest.

THE worthy and long neglected subject of this Memoir was born in the parish of Llanfirnoch, in the county of Pembroke. The time of his birth, together with almost every thing respecting him in early life, cannot now be ascertained. The writer has, however, been enabled, by the assistance of the Rev. Mr. Jones, of Trelech, and others who personally knew him, to collect such particulars as deserve to be inscribed on the column of religious biography; and will doubtless be read with peculiar interest by many who have heard the word of God from his lips.

It was the happiness of Mr. Davies to be descended of religious parents, and to be brought under the bonds of the covenant in his infancy. His parents were both members of the Independent church at Glandwr; of which his father, John Davies, was chosen a Deacon, and afterwards a ruling Elder; the congregational churches in Wales having, in general, besides ministers and deacons, ruling elders, who assist the pastors in maintaining the peace and order of their respective societies. The duties thus devolving upon him, he faithfully discharged for many years; and, like the elders of old, 'obtained a good report.' Under the eye of such a father, Mr. D. received the advantages of early instruction, and made much progress both in human and divine knowledge. He was admitted a member of the church, at Glandwr, at the early age of 13; and pursued his education there under the tuition of his pastor, the late Rev. John Griffiths. This venerable minister kept a classical school for a select number of young men, chiefly designed for the ministry; and thus was Mr. D. prepared, in the most eligible manner, for the literary advantages he was yet to receive.

It could never be said, that Mr. D. obtruded himself into the ministry. Though that important office was a destination his parents had in view, on his leaving the seminary of Mr. Griffiths he opened a school at Peny-Groes, in the parish of Eglwyswen; and though much encouraged to apply for admission to the dissenting academy, then at Abergavenny, under the care of the late Dr. Benjamin Davies, such was his diffidence and modesty, that he resisted, for some

time, the advice and wishes of his friends; and though he at length complied, it was with some degree of reluctance. At that seminary he spent four years; and acknowledged, to a particular friend, that during this time he attained more knowledge and experience of true religion than he had done in his whole life before. This he attributed chiefly to the preaching and conversation of his inestimable tutor; whose views of religious truth he not only adopted, but seems to have also imbibed the amiable spirit in which he maintained them. How unhappy, then, is the prejudice which some pious persons in our different churches seem to entertain against a regular education for the Christian ministry! The course of studies usually prescribed has no such chilling influence on vital piety as must necessarily prove superior to faith and prayer; nor does the admission to academic privileges produce any elation of mind which an uncharitable eye would cease to discover in ministers who have not enjoyed them. On the contrary, it has always been found, that those whom the Lord has called and qualified for the work of the ministry, have found the college a school of humility. They have felt their ignorance—have been compelled to renounce a positive and dogmatical spirit; and, while laying up stores of useful knowledge for the service of the church, have been so happily influenced by the counsel and example of those who presided over them, as to become at once both acceptable and useful among the people of their future charge.

Having finished his studies at the academy, Mr. D. was invited to become pastor of the church of Christ at Hanover, in Monmouthshire; where he was regularly set apart to the whole work of the ministry. As Hanover was near Abergavenny, he was also chosen assistant to Dr. Davies in the work of tuition, and filled the classical chair with credit and acceptance. In this situation he continued seven years; and was considered, not only as an ornament to the institution, but a diligent and laborious minister of the gospel.

In September 1780, Mr. Davies removed to Haverfordwest, and received the pastoral charge of the Independent church, assembling in St. Thomas's Green. He was now in a situation, at once respectable on account of its antiquity, and the general character of the congregation to which he preached. The records of the church are indeed obscure and imperfect. They begin however with the death of Stephen Love, in the year 1655, and shew that the interest must have existed several years before the restoration of Charles II. On the general ejectment of ministers in 1662, the congregation enjoyed the ministry of the Rev. Peregrine Phillips, who was ejected from the parishes of Langum and Freystrope — when they assembled at Dredgman Hill. After the death of Mr. Phillips, they assembled, in 1693, in their present meeting at Haverford; when, under his immediate successor, there were two other branches of the same church; the one at Pembroke, and the other at Trefgarn. Over this first of dissenting churches in Pembrokeshire, Mr. D. continued to discharge the duties of his office for eight years; was rendered useful to many; and was much esteemed for his talents, zeal, and piety. The Rev. Maurice Phillips, now principal of the Dissenters' grammar school at Mill Hill, in a letter to the writer of this account, speaks of Mr D. as 'an excellent man—a man of God;' and says, 'He was fervent and mighty in prayer, as well as a very zealous and judicious preacher.

Many of his prayers, in behalf of your congregation, are recorded in Heaven; which the Lord, I doubt not, will answer in his own time.'

To mention the immediate cause of his leaving Haverford would answer no valuable purpose; but it is only just to observe, that the greater part of the congregation, now living, could never acquiesce in the imputations under which he was laid. The following statement, by the present deacon, whom Mr. Davies admitted as a member of the church, will be highly proper in this place; not only as justifying the conversation of so good a man, but as pointing out the distinguishing character of his ministry:—'I must observe I took no part in the unhappy disputes which arose before he left the Green. I felt my mind much hurt on the occasion; and considered, on the whole, that he was harshly treated. It was during the latter part of my apprenticeship that I first became acquainted with him, and formed the highest opinion of his piety. At that time I attended mostly on his ministry; when I felt a peculiar force in the truths he delivered, and generally came home much dissatisfied with myself—particularly when he insisted on the necessity of regeneration and a better righteousness than our own to render us accepted in the sight of God. By his faithful preaching I was brought, I trust, to see my own lost estate; and had my mind in some measure settled in the great truths of the gospel.'

On his leaving Haverfordwest, in April 1788, it was the intention of Mr. D. to preach as an itinerant. In this character, Mr. Jones observes, 'He preached in different places, and was the instrument of bringing many from darkness to light. He preached likewise to crowded audiences about his native place in Welsh, with great acceptance from ministers and people. His concern for immortal souls was much increased, while he maintained a glowing zeal for God's glory.' It pleased the Lord, however, to weaken his strength in the way, and to shorten his days in the midst of increasing popularity and usefulness; for in less than three months after his resignation of the pastoral office, he burst a blood vessel by his exertion in preaching, and died on the 25th of July, in the same year. Thus often while the church has been rejoicing in the blessings of noon, has the night unexpectedly come to terminate the most valuable labours, and consign the weary to their eternal rest!

It was not long before his last illness that Mr. Jones formed an intimate acquaintance with his lamented friend, and being then on a visit to Mr. Griffiths, at Glandwr, received the mournful intelligence that he was very ill at the house of his friend Mr. Marsden, and that it was thought he had broken a blood vessel. They immediately went to see him—found the report to be true—and so evident were the symptoms of approaching dissolution, that Mr. Griffiths could not help saying to his companion, 'He's a dead man!' Soon after Mr. G. had taken his leave, their dying friend was enabled to walk out in Mr. Jones's arm; when he said, 'I am afraid to speak, lest the blood should come up; but if I could I would speak of him who loved me, and gave himself for me—He is altogether lovely! I was in some confusion this morning, while death seemed to arrest me all on a sudden, having thought no more of death than on any other morning; but now my confusion is over—I am collected and prepared—let the Lord's will be done.' To a friend, who attended him when going to be bled, he said, 'Well, I now to

whom I have trusted!' Two days before his decease, his attendants thought him to have been departed; but on opening his mouth, and clearing it of blood, they perceived some signs of life; when he gradually recovered a little, but was much weaker. At this time, one came to inquire how he was: he replied, 'I thought I had been really dead, and that my soul had left the body behind.' He signified, that he had many things to say, but was unable to speak. This, however, he would say: That he had experienced a sure proof of the immortality of the soul, and of its ability to act without the body; that he had obtained a clearer discovery of the unsearchable riches of grace than he ever had before; and that it was with reluctance he received a command to return to his habitation of clay. It was then said to him, 'Perhaps you have been in the society of angels:' to which he replied, 'I do not know that I had conversation with any sort of creature.' The worthy person whose statement has been given above, respecting the cause of Mr. D.'s resignation at Haverford, observes, that when he saw him in dying circumstances, his mind was perfectly calm, while he seemed to long for the moment that should convey him to the haven of eternal rest. 'I visited and watched with him,' says Mr. Jones, 'the last night he spent below.—Its hours were employed in exhortations to his friends, and in prayer to God. The last words I could distinctly hear him say, were, 'Lord, grant now thy support to thy poor servant in the last struggle.' Then, after a few groans, his happy spirit took its flight to the heavenly world.'

Thus did it please the Lord to suffer one of his faithful servants to finish his earthly course. Every dispensation of Providence is the voice of God; and 'a word to the wise is sufficient.' Let the messengers of peace therefore, on the one hand, while favoured with health and opportunities of doing good, so continue to preach the word as not to remove the hope of their being useful, even to old age; and, on the other hand, let those churches which enjoy the labours of worthy men, whom God has sent among them, receive their ministers in the Lord, and hold such in reputation. Let them be careful that they neither slight, nor abuse their own mercies, lest the divine presence be withdrawn, and the blessings of a faithful and enlightened ministry be taken from them.

J. B.

Haverfordwest.

ELGIN MARBLES.

It may perhaps be information to some of your readers to state, that in the British Museum are now collected together great numbers of the ornaments, statues, &c. which once adorned the Parthenon, or Temple of Minerva, at Athens. As works of art, they are exquisite; as antiquities, at least 2500 years old, they are curious; and as parts of the actual idolatries of the heathen world, they are calculated to raise pious emotions, by contrast, in the breasts of those who are delivered from such vanities, and serve the living God.

Among many attractive objects, my attention was much struck with a number of specimens, evidently of one sort, being single parts of the human body with inscriptions. For instance, one is a beautiful female breast, a single breast, projecting from a flat square stone, with nothing more than an inscription,

ΟΛΥΜΠΙΑΣ ΥΨΙΣΤΩ
ΕΥΧΗΝ

in very ancient characters. There were several female breasts, old and young, each on a separate stone; on another stone, a pair of arms; on another, a face, or a pair of eyes, &c. with similar inscriptions. These inscriptions include the person's name, as above, OLYMPIAS TO THE HIGHEST, A VOW: so appear the names of Claudia, Licias, Testia, Ione Cine, &c. &c.

Now, on inquiry, I find these are technically called *Ex Votos*, and were sent by the parties as tokens of thanks to the gods, for recovery from diseases in those very parts thus represented. Thus the breast of Olympias, attractive to the eye by its exquisite beauty, is made interesting to the heart, as the record of gratitude for recovering mercy.

As a fact, this throws light on a passage of sacred history, recorded 1 Sam. vi. When the Philistines sent back the ark of Jehovah, they sent it not empty, but returned him an offering, five golden emerods, and five golden mice, according to the number of the lords of the Philistines; representations of the very parts diseased by the plague, which was upon them all, and of the mice which marred the land.' This occurred 700 years before Pericles, under whom the Parthenon was rebuilt: this shows the custom to have been very ancient, and very general.

Now, as a piece of piety, this may give rise to other thoughts: one is, that it was dreadfully mistaken in its object: an idol we know is nothing in the world. That *Minerva*, towards whom this gratitude was felt, had no real existence; of course had never yielded help to any of her votaries: but the deluded Olympias, by means of her ill-taught gratitude, was kept ignorant of that God in whose hand her breath was, and by whose kindness all her sicknesses were healed.

Another idea struck me: Ought not we, who have so much better knowledge of Jehovah that healeth us, to feel gratitude, at least equal to such untutored heathens? this will be owned.—But do we? this may be questioned. The ten lepers healed, of whom only one returned to give thanks, and he a stranger, is sadly to the purpose. As having been in the ministry many years, I can bear testimony, that the applications to me to remember persons in sicknesses and sorrows, and pray for their relief, have been tenfold more than the requests to return public thanks to God for mercies received: yet such thanks might be transmitted, in that mode, without cost.

The appearances of repentance, and prayer to God, which during illness give us hope of proper feeling in those we visit, cannot be estimated at much value, when they last no longer than the danger continues, and evaporate even before the sufferer is quite well again. That monument of thankfulness for mercy, which is most acceptable to the God we serve, is an altered life, a deeper piety, a more exemplary profession. David states it thus: 'What shall I render to the Lord for all his benefits? I will take the cup of salvation, and call upon the name of the Lord.' It cannot indeed be wondered at, that no outward expression of thanks appears, when there is no inward feeling of gratitude to give it birth. Mistaken as Olympias was, I should not wonder if she were one day called in evidence to shame by contrast those who call themselves by a name she never knew.

I do not know what may have been the actual expense of such

sculptured representations as those referred to, nor the value of the golden emerods and mice: most likely it bore but small proportion to the money given to physicians. Suppose in our own times, that after a recovery from sickness, persons of property were to distribute, in some mode of personal charity, or of public support to the cause of Christ, as much as they have paid for medical aid, or half as much:—or,—let gratitude say how low the proportion ought to be; if piety assist in the calculation, I am sure it will be something considerable.

I am led into this train of thought by the recollection of a circumstance which once occurred to myself: I received a pound note in a letter, without any signature, only this was written on it, '*In gratitude to God for signal mercy received.*' I never knew from whom it came: but there is One who does! It was a female hand; and let me remark, that *all* the *Ex Votos*, I believe ALL, were of female donation. I will not say that the female character has in it more aptitude to piety; but perhaps we shall find the expressions of it from them are more abundant, as their feelings are more tender.

It was the crime of Hezekiah, that he rendered not to God according to the benefits done unto him. Could such a grateful feeling be generally excited, the expression of it to God, who is watching for it, would no doubt be acceptable: and the effusions of it upon his poor, his ministers, his Bible, his missionaries, would form a considerable addition to their present finances.

That sickness would indeed be a benefit, which produced such effects in the convalescent's own bosom, which spread such advantages to those around, in a circle wide as the means and influence of the individual restored.

May I hope that such a hint will, among the hundred thousand who read your work, meet the eye of some able to act upon it: then we shall not have need to point to heathen temples for monuments of gratitude. Thus the contemplation of such memorials may even now be beneficial, in rousing purer minds, and better taught, to consider how, in a nobler manner, they may show their gratitude to God.

I was going to add, that whoever has hope of healing in a more important, in a spiritual sense, might also take the hint, and pour out thanks to him from whom the mercy comes; as, although our goodness extendeth not to him, yet it may to his saints, the excellent of the earth—but in this I am gloriously forestalled: as the strong exertions now so generally made for propagating the Gospel, and alleviating the spiritual diseases of the suffering world, cannot I think be attributed to, could not I think be sustained by, any lower, any weaker feeling.

May we each of us exhibit, not our external form, but the true figure of the beating heart within, in some way which shall show our pious gratitude for mercies received, be an evident memorial to all around us, and a lasting monument to succeeding ages, of the spiritual sentiments, which warmed, sustained, and ennobled each individual bosom.

Sept. 1817. IMUS.

A WORD IN SEASON:

(Spoken in the month of August 1815.*)*

I WAS invited by a respectable evangelical clergyman, to spend a day or two with him at his father's house, hoping that free and plain conversation on religious subjects might be attended with a divine blessing on some of the members of the family. An invitation so

kind, with motives so good, induced me to think it my duty to accept of it. I therefore spent the Lord's day evening at his house; and on Monday morning we went together to his father's, where we were received with every mark of respect. Two days and two nights were spent in this agreeable family, in free, pleasant, and profitable conversation, and I hope not altogether in vain.

Having taken leave of this kind family, I, in company with my friend, must needs go through T—, where we called on a Mr. P—, a physician, and I believe a good man. While we were conversing with him and his wife on divine things, he expressed a desire that his mother (who was then on a visit at his house) might partake of the benefit of our conversation; but he observed it would be in vain to ask her in, for of all the women in the world, he believed there were none more ignorant of, and prejudiced against, evangelical truth and experimental religion, than his poor mother. Nevertheless we wished him to introduce her; and when he had done so, she took a seat, and we had for a few minutes a silent meeting: my friend was waiting for me, and I was waiting for him, to begin some profitable conversation. She was a good-looking old lady, had nothing at all forbidding in her appearance; but the character Mr. P— had given of his mother, rendered it difficult for me to enter upon spiritual conversation before a person whose mind appeared to be in a state of enmity against the Gospel: I therefore much wished my friend to take the lead; but after waiting some time, I perceived that the lot must fall on myself. After lifting up my heart to God secretly for direction, I began to speak on the uncertainty of human life; the importance of religion; and the absolute necessity of a change of heart, (not *to* the lady, but *for* her;) the necessity of knowing for ourselves experimentally, what the Redeemer meant when he said to Nicodemus, 'Except a man be born again, he cannot see the kingdom of God.' I went through the passage John iii. 3, till Nicodemus asks the question, 'How can these things be?' I observed, that the question was a very important one; none more so; because our eternal all depended upon a full experimental acquaintance with it; and as the question was so important, I would endeavour to give a plain and faithful answer to it: and in order to this, I would relate my own experience in this important affair, for I humbly hoped I had undergone this all-important change.

And first, I related my own ignorance of divine things before I heard the Gospel: secondly, the effect of the Gospel had upon my mind when I first heard it, in giving me to understand the danger I was in as a sinner against God, both by nature and by practice; also of the insufficiency of my own righteousness to justify me in the sight of God; the impurity of my nature, the deceitfulness and desperate wickedness of my own heart, the holiness of God, the purity of of his law, the propriety of its demands, and that 'without that holiness which the law requires no one can see the Lord;' and that 'he who offendeth in one point is guilty of all:' for it is written, Gal. iii. 10, '*Cursed is every one that continueth not in all things which are written in the book of the law to do them.*' These considerations being deeply impressed upon my mind by the Spirit of the Lord, brought my soul into great distress, and led me to inquire with the Jailer, 'What must I do to be saved? Where, O where shall I flee to escape the vengeance due to

my transgressions?' About this time of earnest inquiry and deep distress, my minister preached a sermon on 'The nature and necessity of the new birth;' this only increased my trouble, for I gave full credit to all that I heard on that subject, but, like Nicodemus, I understood not how these things could be. In this time of my extremity, it was given to me to believe that God was almighty, and he could give me to know in my own experience what it was. To him I went, as a poor sinner ready to perish, simply crying, 'God be merciful to me a sinner:' 'O Lord, I deserve to go to hell; Lord, deliver me; Lord, save me. I have been hearing, O Lord! that except I am born again I cannot go to heaven; O Lord, I do not know what it is; O Lord, teach me what it is; thou art able, teach me in my own heart, O Lord, what it is.' I observed, that this was my prayer to God for many weeks together, fearing all the time there was no mercy for me: so vile and wretched as I felt myself to be, I thought God would not show mercy to me. But on that never to be forgotten day, called Good-friday, my minister treated on the sufferings of Christ: he noticed his incarnation—his life—his agony in the garden—his treatment in Pilate's hall—his bearing the cross—and how his hands and feet were nailed to the fatal wood—his expiring groans and cries—all this I heard with wonder and astonishment; every transaction was evidently before my eyes; I beheld him whom they pierced, and I mourned, and was angry with those who crucified the Lord Jesus. But, when he spoke of the imputation of our guilt as the greatest weight of all his sufferings, and the only cause of his death, O then I thought my heart would burst in twain, and my sins would sink me down to fiercer flames below, till my Minister having made a long pause, asked this question, For whom did the Lord Jesus undergo all this? He went on to say, Poor broken-hearted—self-condemned — hell-deserving sinner—(I knew that was my character) he underwent all this for thee. I believed it, for *me!!!* O, for me!!! O how did my heart bound for joy, when I could say I have redemption through his blood, the free forgiveness of all my sins.

While I related these things, not only the object of our wishes, but my little congregation were all in tears. I observed if this was not the new birth, I was a deceived man, and did not know what it was myself; observing at the same time, that the Lord takes different ways to bring poor sinners to himself, but that all who are brought are brought by a way they know not, to this central point, i. e. to see their desert of eternal misery as sinners against God, and to believe in the Lord Jesus Christ as the only Saviour, renouncing all dependance on self, and looking for all in Christ. The conversation being ended, we wished them every blessing, and bid them Farewell.

The mother of Mr. P— retired to her chamber, and remained there till called to dinner; but she seemed more inclined to know who the person was who had been setting forth such strange things, than to eat what was set before her. The remainder of her visit was spent in solitude. When she returned to C—, she was taken ill, and her sickness was unto death; but all the time of her illness she was talking about the things she had heard at T—, and frequently wished to see the man who spoke of them. The state of her mind, and her earnest desire to see me, was made known to Mr. P—. He was just about to write to me, to request me to visit his

dying mother, when her mortal body sunk into the arms of death, leaving abundant cause to believe, that her immortal spirit was raised to eternal bliss and glory, by that once crucified, but now highly exalted Redeemer, whom she had so lately heard of, and in whom she had so lately believed. Two or three days before her death, light and comfort broke in upon her mind, and she died rejoicing in the crucified Lamb of God, whose blood cleanseth from all sin!

Wonders of grace to God belong,
Repeat his mercies in your song!

But that which appears most wonderful to me, is the following circumstance: Before she left home to pay this eventful visit to her son's house, she said to her friends at C—, 'I will go to T—, and see my son; and while I am there I shall hear something that will make a great impression on my mind, and then I shall come home and die.'—So it was; the design of mercy was accomplished; the will of the Lord was done, and he must have all the praise.

And does she see the kingdom of God now? Yes, we hope she has entered into the kingdom of the Lord, and sees the King in his beauty, and possesses the land which, to us, is afar off: but she had no time to be matured, and meetened for the kingdom of God's glory. We answer, that is God s work (Coloss. i. 12.) 'Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.' A child is a child, whether it be young or old; and the Lord will take care to receive his children to be with him, to behold his glory, to see his kingdom. When we are born again, we are all the children of God by faith in Christ Jesus, (Gal. iii. 26) and 'if children, then heirs; heirs of God, and joint heirs with Christ.' Therefore we say that a young saint, though an old sinner, must see, and share in the kingdom of glory with Christ; but whatever our advantages may have been, whatever our acquirements are, however long we may have had our standing in the church of God upon earth, if we are not born again, we cannot see, we must not enter into the kingdom of God in heaven.

'O do not think the doctrine strange,
Nor treat it with disdain:
You can't see Heaven without a change,
Ye must be born again.

Let the above be an inducement to all the followers of the Lamb, to be instant in season, and out of season; in the morning to sow their seed, and in the evening not to withhold their hand, because they know not which may prosper, either this or that. How often do we hear of characters, or form our judgments of characters, and close up our lips in sullen or criminal silence, and forget the Lord of hosts, who is 'wonderful in counsel, and excellent in working,' Isaiah xxviii. 29; and all-gracious in the dispensation of divine and heavenly favours.

We see from the above statement, that the blood of Christ reconciles men to God, and conversion to God, reconciles man to man; so that the rich and the poor, the churchman and the dissenter, can meet upon even ground. O that all who call themselves Christians of every name, could lay aside their minor differences, and seek after the coming and glory of their heavenly Father's kingdom, by the conversion of souls, not to a party, but to the once bleeding, but now interceding Jesus, whose blood is all-efficacious to atone for human guilt; whose intercession the Father heareth always; and who is able to save to the uttermost, all that come unto God by him, seeing

he ever liveth to make intercession for us! J. D.

MEMOIRS OF AN OVERSEER OF THE POOR.

On a Saturday evening, in March, as a gentleman was seated by his parlour fire-side, in the midst of domestic enjoyments, the servant informed him that a person was waiting to speak with him. On introduction, he proved to be an officer of the parish, who presented him with a magisterial warrant, constituting him, *instanter*, one of the Overseers of a large parish, in which the poor are very numerous. As nothing was left to his option, for the mandate was imperative, he received it civilly, dismissed the officer, and, closing the author he had been reading, sat down to meditate on this new, unexpected, and, as his avocations then were, most unwelcome event.

It cannot be denied, that it gave him very great vexation, almost amounting to murmuring. All the prospective portended trouble.—work was scarce, and times looked serious. His own engagements, both of a private and a public nature, pressed heavily upon his time. On the other hand, it appeared, on consideration, an appointment peculiarly providential—it came without the least expectation; and it gave to him the *overseership* of the poor!—itself an honourable charge. As he could not foresee to what it might lead, hope, at length, began to cheer with possibilities.—His wife too spoke an encouraging word. The new case was then referred, by prayer, to the great Overruler of all; and with supplication for wisdom and health, and that his new burthen might redound to the praise of God, his mind became calmed, and he felt fortified to determine upon a zealous fulfilment of duty.

The next being the Sabbath morning, brought a renewed consideration of the subject, and contemplating the opportunities which might be afforded for doing good to the souls as well as the bodies of a numerous assemblage of the poor, further reconciled—he found his mind cheered to a hopeful contentment with the dispensations of Providence.

In the course of the day he visited the workhouse, and made inquiry as to the state and the circumstances of the poor. He found the master to be an active, intelligent man, desirous of promoting the good of his large family; but his reply to a question as to the morals of the poor under his care was truly afflicting. 'Sir, you have no idea of the wickedness of many of the people which are sent to a workhouse. Thieves who have been in prison, women who have been prostitutes of the lowest description, idle, insolent, and vicious; dreadfully depraved themselves, and zealous to poison the minds of others.'

The overseer sighed deeply at this communication, and began to revolve what were now his own duties. He felt that he could not be, with impunity, inactive while entrusted with the powers with which his office invested him. And he renewed inwardly his fervent prayer for wisdom to direct, ability to act, and the blessing of God to prosper his endeavours.

A District Auxiliary Bible Society had just previously presented several copies of the Holy Scriptures for the workhouse use; but there were no prayer-books for the general use of the poor. The overseer therefore immediately wrote to the vicar, respectfully stating the deficiency, and praying him to apply to the Society for Promoting Religious Knowledge for a supply.

The vicar met the application with an assurance that he would procure them as soon as possible, and that he would, with pleasure, co-operate in such plans as might appear for the benefit of the poor.

One of the suggestions to the vicar was, that a form of prayer should be compiled for the morning and evening use of the workh ouse; and that, at such seasons, the master of the house should always read to the family the portion of the New Testament appointed by the calendar for the morning and evening service.

The reverend vicar lent a ready aid in this important step; and when this was finally prepared (with suitable additions for the Lord's day), the committee, under whose care the workhouse was placed, made a regulation for the permanent direction of the master, that he should read the appointed service every morning and evening; as also to enforce the attendance of the poor, and to punish irreverent behaviour, if repeated after a first reproof.

That these forms of prayer might be always at hand, and be serviceable for the sick, and the very aged who could not attend with the other inmates of the house, they were printed in bold type, as broadsides or sheets; so that the whole morning prayer might be pasted on one side of a stout pasteboard, and the evening prayer on the contrary side. These were then hung up in all the bed-rooms to be always in sight—continual monitors, as well as continual helps. If by use they were impaired, another copy (kept in store) could be easily repasted, and so the use be very cheaply perpetuated. When a sufficiency of these broad sheets were struck off, the printer made up the same type into the pamphlet form, and a few hundred copies were thus taken at small expense, and given to the children for good behaviour, or supplied, as required, to adults, who wished for a copy for daily use.

As example is ever more prevalent than mere precept, the overseer determined to encourage the master, and influence the inmates of the house by being present as frequently as opportunity would permit, at the family worship: and having first waited upon the vicar, to impart his intention to read a sermon on the Lord's day evening, and feeling the stronger, in his approbation of this plan, he gave the master orders to assemble all the people, except the sick, at half past six o'clock, (the supper hour is six) because the overseer intended to visit and worship with them.

The overseer generally took part of his own family with him, and was much gratified on finding, even at first, the people already assembled—a green cloth spread, and the Bibles and Prayer-book upon the table, the children seated in an orderly manner; and all, as far as he could judge, pleased with the novel scene.

After the introductory exhortation and confession from the common Prayer-book, (adopted into the daily form of prayer for the house) a psalm was sung: the overseer read a chapter from the Old or New Testament, as best suited the subject which was to follow; and then read in a slow manner, and as distinctly and impressively as he could, a sermon from some approved evangelical author, who wrote plainly and purposely for the comprehension of the meaner capacities.

A short psalm followed the sermon; and the master of the house then read the usual evening prayer, with the prayer appropriated for the Lord's day evening, and closed by pronouncing the benediction

The service closed at about eight

o'clock; soon after which the people retired to rest.

The children had been aforetime accustomed to sing a psalm in the evening. The overseer, therefore, selected others for them to commit to memory; and very soon they could join in all the psalms, which were confined to but few, that the whole which were used might be got by heart.

In a little time, that most delightful part of divine worship, singing the praises of God, was vastly improved. One or two of the men in the house had been taught to sing when young; and, when this was known, a small note-book was supplied, and this became quite a pleasurable as well as a profitable exercise.

The vast advantages to be gained among such an assembly by the dispersion of religious tracts were not overlooked, but these were early and liberally distributed, and were most thankfully received.

As this mode of spending the Sabbath evening was a new thing in the workhouse, its progress admitted of many improvements. It was most highly gratifying to perceive a general willingness in the people and in the master to suggest and to execute, spontaneously, whatever had a tendency to promote order, and comfort, and happiness on such occasions. In the course of a short time the 'Prayer Room,' as it was called, assumed a more comfortable appearance, and some respectable parishioners requested permission to attend the evening worship in the workhouse. Their attendance, and devout example, greatly added to the impressive nature of the service; encouraged the people of the house, and especially the children, to serious attention, and this with the countenance of the churchwardens, who came frequently, greatly strengthened the mind of the overseer to steady perseverance.

The year of his office has expired; and looking back on the occurrences, he feels that he has abundant cause for thankfulness, that he has been enabled to complete the plan which he formed in his mind; and he is not without some ground of hope, that his endeavours have been productive of good.

He is certain, that by this means the tidings of salvation have been brought to many who never before had such opportunity for seriously listening to them, nor were in circumstances which (like those which brought them to, and put them under the regulations of the house,) compelled them to listen to the awful warnings of the law, and the gracious offers of the Gospel. The eager attention of some of the Poor, and especially the females, stretching forward as it were to meet the voice which proclaimed the truth. The tear (he hopes) of penitence frequently starting from the eye which, perhaps, never wept for sin before—the careful training of the children, and their orderly behaviour under the eyes of the many respectable neighbours who at last came to worship God with them (forming in the whole a congregation of upwards of 200 persons)—the acknowledgments by some of good received—of former impressions revived—and the fervent thanks of others, will be long gratefully remembered by him who at the first nearly murmured at his appointment; but who now is humbly thankful, regarding it as a talent bestowed and a privilege conferred.

The master of the house asserts with confidence a demonstrable improvement in the morals of the poor during the year. The parishioners, residing nearest to the

workhouse, confess a manifest alteration for the better; and the very appearance and address of the children are so changed as to be very remarkable.

All this is encouraging. It is not however pretended, that every one who was bad has been turned into a saint. Doubtless some who had been long accustomed to do evil have not yet learned to do good; and they who attended with reluctance, forced to be present by the standing regulations of the house, would be glad if the sabbath evenings should be again passed in idleness or mirth. Nevertheless the seed of the word has been sown by the reading of nearly fifty impressive sermons; and God will cause it to have the effect unto which he has appointed it. Their evil propensities have been publicly protested against—the effect of their bad example has been checked—vice and immorality have been strongly discountenanced, and godliness and virtue, repentance and faith, have been exalted; and all have been in the plainest and most affectionate manner invited to look to Jesus and be saved.

Beside the advantages which the *workhouse* afforded for imparting instruction to the ignorant, many other opportunities arose in the course of conversation with the parish pensioners, and with those who felt compelled, by distress, to apply for casual relief.

It was necessary to hear patiently their tales of sorrow; to visit those who were sick in their poor dwellings; to comfort them under dejection, bordering sometimes almost upon despondency. It became proper to inquire how the sabbath was employed; how their children were training; to reprove some, to exhort and encourage others. In these varied circumstances, an Overseer who is about to bestow welcome relief, has many an important advantage, by fit opportunity, for recommending the Bible to be the guide of the poor; to distribute tracts suited to their need; and to magnify God, while privileged to be an instrument of presenting very needful support to his creatures. It is only experience which can teach of how much peculiar value, to an Overseer in such circumstances, is the judicious aid of a wise, pious, and zealous wife, who can condescend to the poor of her own sex, and who will inquire into minute particulars, direct them to domestic improvement, and speak to them a word in season for their spiritual advantage.

The object of this publication is not to exalt the individual to whom it relates, but to encourage others to see with how much good the office of Overseer may be attended; and to induce future Overseers, who are desirous of acting up to what conscience may demand, to regard their appointment as a loud call of Providence to them, to be, in a new line of action, zealous for God; to work while it is called to-day; to occupy till their Lord comes; and to view this great trust as a talent put into their hands, for the improvement, or for the abuse of which they must hereafter be accountable.

ANECDOTE.

Above twenty years ago, being in habits of intimacy and connection in civil life with a respectable gentleman, he one day, in conversation on family affairs, related, with tears, a transaction between himself and one of his sons, a fine boy about 10 or 11 years of age. The son was by no means the lowest in the esteem of his father, but had a full share of his affection.

It happened one day, that the boy told an untruth knowingly,

which afterwards came to the knowledge of the father, who determined to chastise him severely for it. He took the boy and an instrument of correction into a chamber, and there reprimanded him, by setting forth the exceeding heinousness of the sin against God, and the danger thereby of his own soul. He then proceeded to the heavy and heart-rending work of correction; (I have no doubt that every stroke was as afflictive to the parent as to his child;) after which, on leaving the room, the father began to fear, that he had exceeded a due measure (this I conceive was an excess of parental affection;) he made, as though he was going down the stairs, after shutting the door; but pausing a little, he returned softly to the door, where he waited some time, hearing the sobbing and sighing of the boy. After awhile the father heard a movement, and began to think of his retreat, but, after descending a step or two, he heard his son articulate; on which the father softly resumed his former station, and looking through the key-hole of the door, perceived his son on his knees, acknowledging his guilt and shame before God, and praying forgiveness; thanking God for favouring him with such a father as would not suffer sin upon him; also praying for his brethren and family.

To parents it is unnecessary to dwell on the feelings of an affectionate father under such circumstances, the language of whose heart corresponds with that of his heavenly Father—'As many as I love I rebuke and chasten;' and 'Like as a father pitieth his children, so the Lord pitieth them that fear him.' Psalm ciii. 13.

Manchester. SPERO.

OBITUARY.

MRS. BUMSTEAD,
Of Gravesend.

THE sacred penman says, 'The memory of the just is blessed;' which is often exemplified in the sweet recollection which we have of the living testimony our departed friends gave of the truth, in the course of their pilgrimage. This has been truly the case in the life and death of our much esteemed friend Mrs. Bumstead: she was born in the year 1721, and departed this life May 28, 1813.

At what particular period it pleased the Lord to commence his work of grace upon her heart, we cannot tell, she herself not being able to determine: but, speaking on this subject, she said: 'From 13 years of age, I began to seek after the Lord, in my poor way, by reading his word, and attempting to pray to him for his mercy and grace;' and sometimes, when thus engaged, so powerfully did she feel a conviction of her condition as a sinner, and desire the enjoyment of the love of God in her soul, that she was obliged to seek more retired situations, in which she might express them at a throne of grace. These lively emotions, so powerfully felt in the younger part of her days, were considerably abated as she entered into the anxieties and cares of domestic life; which were succeeded by an attachment far too strong for perishing things; of this she was truly sensible in the decline of life, and wished no one to imitate her example in this respect, and to follow her no further than she followed Christ.

Her affection to her only son and daughter was, as might be expected, very strong; so in the same proportion she studied not to indulge the dispositions natural to those who are born in sin and shapen in iniquity: but to suppress every evil propensity—to cultivate holy dispositions in their minds, and to make them acquainted with the Son of God and his eternal salvation.

Her knowledge of the scriptures was pre-eminent; she was naturally blessed

with a strong, retentive memory; which, for many of the latter years of her life, was not encumbered with the burdensome cares of business; many of her leisure hours were spent in reading the word of God, which was her daily companion and delight; and when visited by her minister and Christian friends, not a portion of the lively oracles could be introduced for her comfort and consolation, but she would be beforehand with them, and add some pertinent remark by which she administered as well as received consolation. It was not until of late years that her friends were fully satisfied, that her views of the way of salvation were scriptural, clear, and decided; which indeed was the very opinion she formed of herself; for in her last sickness she said, 'I have been a proud Pharisee, but my trust is now fixed upon Jesus Christ, my Lord, and on him alone; I am a poor, vile, lost sinner, but I trust in my blessed Saviour, who hath redeemed me by shedding his blood.'

The necessity of being 'born again' she expressed in the most feeling manner, repeating the well-known discourse which our blessed Lord delivered to Nicodemus—'Verily, verily, I say unto you, except a man be born again he cannot enter the kingdom of God.'

She often expressed a wish, that she might be enabled to leave a testimony behind her for the consolation of her children, that she was gone to glory. In this her desire was accomplished.—Her last moments will ever be remembered with gratitude by those who were witnesses of them, when her happy spirit was launching forth into eternity, in the full possession of her rational faculties, knowing all who were present in the room; when, perceiving that the moment of her departure was at hand, with outstretched arms, she exclaimed, 'I am going—follow me, all of you!' and sweetly fell asleep in Jesus, without a struggle, sigh, or groan, in the 92d year of her age.

Thus was our venerable friend gathered into the heavenly garner, like a shock of corn fully ripe, beautifully verifying those lines of Dr. Watts—

'The plants of grace shall ever live;
'Nature decays, but grace must thrive;
'Time, that doth all things else impair,
'Still makes them flourish strong and fair.
'Laden with fruits of age, they shew
'The Lord is holy, just, and true;
'None that attend his gates shall find
'A God unfaithful or unkind.'

JUVENILE.

JOSEPH SMITH,

Died, Dec 25, 1816, at Bardfield, Essex, in the fourteenth year of his age, Joseph, second son of Mr. Robert Smith, of that place.

Although he enjoyed religious instruction from his infancy, and regularly attended the means of grace, yet nothing was discoverable in his conduct indicative of genuine piety till about nine months before his decease.

Being then seriously indisposed with the first attack of the disorder which terminated his existence, he became very anxious concerning the state of his soul, frequently requesting his mother to pray with him for mercy; and the fervour with which he joined in her supplications was evinced by his tears. The violence of the disease having subsided, he again recovered his wonted cheerfulness, and his friends too fondly hoped, that he would be restored to them. But amidst all his natural gaiety, it was evident, by his remarks on religious subjects, his frequent perusal of the scriptures, and his retirement for secret prayer, that some powerful and permanent impression was produced on his mind. The insidious nature of his malady now discovered itself, and he became rapidly worse. The last time he attended public worship he declined riding home, and begged his mother to walk with him through the fields to their dwelling, that he might talk with her on religious subjects, and at the close of an interesting conversation, he said, 'Well, Mamma, I hope you and I shall meet in heaven.' A near relative, whose ministry he attended, returning home (after a short absence) frequently visited him, and every interview afforded some satisfactory evidence of a change of heart.

During their first conversation Joseph expressed much regret that he was deprived of the means of grace; which caused his relative to say, 'you can remember the time when you had no relish for religious duties,' to which he answered, 'O yes, when I was at school, my master, who was a good man,

used to pray with us, but I never thought a word of it.' He frequently expressed to his friends his convictions for sin, and would feelingly confess that he was a sinner. When visited again by his minister, he asked, 'Do you think, Sir, if I should die, that I shall go to heaven?' 'If you believe in the Lord Jesus Christ you will be saved,' was the reply. 'But,' said he, 'I have not served God all my life; will he have mercy on *me*?' He was then directed to the case of the penitent thief; which was read and explained, and which he felt very consolatory. At another interview, he said, 'When I die, I desire to be found in the arms of Jesus.' 'You believe then he can save you?' said his relative. 'Yes, Sir, his name tells me that; his name is Jesus—it is sweet to me.'

He discovered great patience and resignation through all his painful illness, often saying, it was good for him that he was afflicted. When evidently suffering very much pain, a female domestic said, 'It is well, Master Joseph, to have all our sufferings *here*.' 'Ah,' he replied, 'but if we do not see ourselves sinners here, we shall have sufferings in the next world too.'

He requested to see his brothers and sisters, to whom he individually addressed himself. He reminded his elder brother of the uncertainty of life, and said, 'Although I am so ill, you may die before me;' and urged him to seek religion before all things. His younger brother, who was his playmate and schoolfellow, he most affectionately addressed, begging him to avoid the bad example of wicked boys at school, and urged him to pray to God; saying, 'If you do not know how to pray, ask of God, he will teach you:' and then he prayed aloud with great earnestness for his brother and the family. Being asked how he felt his mind, he said, 'I hope I shall die easy, and that God will take me.' 'Do you wish to go to God, to be freed from your pain or from your sins?' 'I think for both reasons,' he answered.

A lethargy, which usually attends the last stages of the disease, which now fast consumed him, prevented his friends conversing much with him. However, the last time his minister visited him, he again asked, 'When I die, shall I go to heaven?' He was reminded of our Lord's declaration, 'He that believeth in the Son *hath* everlasting life, so that, by faith in Jesus, we may confidently expect eternal joy;' to which he replied, with his countenance brightened and his voice elevated, 'O, Sir, I love Him, I *do* love Him.' The occasional remarks made in very short intervals of coughing, were expressive of his earnest desire to be with Jesus. The last thing he said to his mother of a religious nature was, 'Do not cry for me, Mamma, for when I die I hope to be with Jesus.' When some necessary comforts were afforded him on the morning of his decease, he said, 'Well, it's the last time;' and before the day closed he fell asleep, and, may we not hope, in the arms of Jesus?

His funeral sermon was preached on Lord's day afternoon, Jan. 15, from Phil. i. 23, 'Having a desire to depart,' &c.

Finchingfield. J. B.

MR. GEORGE FYFFE.

On Monday, October the 6th, died at Cheltenham, Mr. George Fyffe, late of Kent-road. A short recital of the circumstances attending his departure may not perhaps be unacceptable to your readers. He came hither about 3 weeks since, in consequence of a complaint, for the removal of which, it was hoped, the waters here might, under the Divine blessing, prove effectual; but he, in whose hands are the issues of life and of death, hath otherwise ordained. His complaint daily increased; and while, during his illness, he constantly exhibited the highest Christian fortitude, he manifested that patient resignation, and submission to the dealings of an all-wise God, which peculiarly characterize the followers of Christ, expressing the most perfect acquiescence with the Divine procedure. The day but one before his death the writer was with him; when speaking of past experience, and future prospects, he said, with much cheerfulness, 'Ah! my Friend, Christ hath long been dear, very dear indeed, to me; and I humbly hope and trust he will not suffer the enemy to annoy or disturb me at my departing hour.' His prayer was heard, and strength was imparted equal to his day. A few hours (not more than 3) before his dissolution, he very solemnly and affectionately addressed one of his medical attendants, saying, 'To day, Sir, you are called on to bear witness how a man who trusts in the Lord Jesus Christ alone, how a

Christian, can undismayed and unappalled meet and welcome the King of Terrors.' Then turning to his weeping wife and sister, and looking affectionately on them, he said, 'Do not weep, but now, my dear, undress me—put me to bed—it will be the last time—it will soon be over—I would have all things done in order. Our dear child (he added) just before his departure, *sung* that sweet song, which I now can only *say*,

Glory, honour, praise, and power,
Be unto the Lamb for ever, &c.—

and in a few moments, full of faith, giving glory to God, at 10 minutes past 11 in the forenoon, his happy spirit was released, without apparent struggle, from its tenement of clay, and doubtless took its flight to the blest abodes of peace and joy, leaving his dear relatives in tears rather of joy than grief, exclaiming, '*O that our latter end may be like his!*' B. W.

Cheltenham, Oct. 7, 1817.

SUDDEN DEATHS.

The following have been mentioned in the public papers, and our insertion of them may enforce on the minds of our readers the Saviour's solemn admonition—'*Be ye also ready —Watch therefore, for ye know not at what hour your Lord doth come.*'

Mr. Edw. Hodson, printer, residing in Pierrepont-row, Islington, after going to church with his family on Sunday morning, returned home and dined together, never appearing in better health and spirits in his life; after dinner he had a glass of brandy and water, and then went out with his children to walk in the garden. On his return he was taken ill with a sudden pain in the chest, and soon after expired.

Sunday, Sept. 14, at West Drayton, Middlesex, Mrs. Hill, wife of Mr. Philip Hill, of Greek-street, Soho. She was seized with a fit of apoplexy while at breakfast, and to the inexpressible grief of her family and friends expired the same afternoon.

Wednesday, Sept. 17, Mrs. Wright, of Lambeth, after eating a hearty supper, went to bed apparently in good health. About 4 o'clock on the following morning she was seized with a violent spasm in the chest, which in about a quarter of an hour terminated her mortal life.

Sept. 19th, in Carlisle, aged 42, M. Lewthwaite, Esq. His servant went to call him in the morning, but he not answering, she entered, and found him speechless, labouring under an apoplectic fit.

Sept. 22d, Mr. W. Cooper, of Exeter, broker, went to a public house about 8 o'clock, in perfect health: he had not been in the room more than 10 minutes, and while in the act of pouring out a glass of beer, he was seized with a sudden trembling, the cup fell from his hand, his head dropped on the arm of a friend sitting next to him, and he instantly expired without a groan, aged 32.

Sept. 29th, Mrs. Bailey, of Kennington, burst a blood-vessel in her head, of which she expired in a few hours. The distressing circumstance was communicated to her next door neighbour, Mrs. Pitts, who was much affected at the solemn event, and singular as it may appear, Mrs. Pitts was seized on Oct. 2, with the very same malady, and expired on the 5th.

Oct. 4th, T. Marriott, Esq. aged 60, deputy of the ward of Broad-street, and for near 30 years an active member of the Corporation of London. He was seized with an apoplectic fit whilst at supper at a friend's house. He lived respected, and died much regretted.

Review of Religious Publications.

Memoirs of the Life and Writings of the Rev. Claudius Buchanan, D. D. *late Vice-provost of the College of Fort William, in Bengal.* By the Rev. Hugh Pearson, M. A. *2 vols.* 8*vo.* 1*l.* 1*s.*

The general complaint that the lives of religious and literary men are uninteresting, cannot apply to such biographies as the present, which affords as much of the interesting, and even the marvellous, as many fictitious narratives.

Our readers may recollect, that in our 23d vol. (for 1815) we gave a pretty full memoir of this eminent character, and in particular of his leaving Scotland to accompany a young gentleman of fortune on the tour of Europe. This incident, we were afterwards given to understand, was incorrect; and Mr. Pearson, alluding (no doubt) to the same circumstance, says, 'the account is entirely void of foundation in fact.' Note, p. 7.

This, we beg leave to say, is not per-

fectly candid nor explicit. Mr P. might easily have traced the foundation of this report; and as he has not done it, we feel it right to do so. It appears: 1. That Mr. Buchanan's darling object, was a continental tour, (p 9.) 2. That he left his parents under the pretence of being invited to accompany the son of an English gentleman, in such a tour, (p. 8.) 3. That he corresponded with his mother, (his father having died soon after his leaving Scotland,) as from the continent: and even dated to her a letter as from Florence, May 12, 1789. (p. 13) at the very time when he was half starved in London. 4. After this, it should seem, he met with a Highlander whom he had formerly known, and recited to him some of his adventures, (E. M. P 266.) This Highlander would naturally on his return repeat what he had told him—and it was not till 1791, and after his introduction to Mr. Newton, that he acknowledged his deception to his mother, (p. 36.)

It is easy then to trace the foundation of this report, which, we are informed, was circulated widely in the North, and was conveyed to us by a minister, a native of Scotland, but now, and for several years, resident in the vicinity of London. This gentleman informs us, however, that he had heard it from the Rev. Mr. Newton, and both characters are above the suspicion of falsehood: at the same time, as we are satisfied the report was false, we are therefore compelled to attribute the errors to misapprehension, or forgetfulness. Mr Newton, we know, was in the habit of relating instructive anecdotes in the most interesting manner; and it is possible, that different narratives may have been blended, and the subjects confounded, either by the hearer or the narrator. The latter, it may be remarked, must at this time have exceeded the usual age of man.

As Mr. B. did not make the tour of Europe, what is said of his patron promising him a situation in British America must have been equally incorrect; his journey to London however, on pretence of entering upon such a tour, and with the ultimate hope of forming such an expedition, affords incidents which sufficiently mark the eccentricity of his character. The fact of Dr. Goldsmith having made the tour of Europe on foot, with a flute, suggested to him the possibility of effecting something like it with a fiddle; and the first part of his journey, as far as North Shields, was thus accomplished: playing country dances with considerable ability, he stopped at the houses of various gentlemen on the road, and this diverting talent sometimes procured him 5*s.* and at others half-a-crown; sometimes a dinner, and at others a supper and a bed. But he grew weary of such a dependent and uncertain life, and being anxious to reach the metropolis on as easy terms as possible, he took his passage in a Newcastle collier to come by water. Here however he was overtaken in a storm, which brought to his mind the history of Jonah, and not a little alarmed his conscience.

In London, like many other adventurers, he was disappointed, and after suffering many straits and difficulties, was glad to accept the humble situation of an attorney's clerk, in which he continued until after his conversion.

We have briefly mentioned in our Memoir (p. 221 and 266) the conversion of Mr. B., which harmonizes with the more detailed account of Mr. Pearson. Mr. Newton, struck with his history, his talents, and incipient piety, anticipated his future designation as an instrument in the hand of Providence for the propagation of the gospel, and in this view he introduced him to the benevolent Mr. Thornton, from whom he soon after received the generous offer of sending him, at his own expense, to Cambridge, in order to prepare him for a ministry in the established church. Here at first he was tempted to *mutiny* (if we may use such a term), when he found how great a part of his time and attention must be devoted to the mathematics, of which he had no knowledge, and for which he had little taste. His heart was now intent upon the promulgation of the gospel, to which his parents had, in their own minds, devoted him in his infant years, and for which his kind patrons were anxious that he should properly be furnished: but he could not himself conceive how spherics and trigonometry could have that effect. He thought, that as he was to explain and enforce the scriptures, these should form the great object of his attention, and went so far as to hint, that such was the recommendation of Paul to his sons Timothy and Titus.

But the mathematics were every

thing at Cambridge, and being anxious to pass through the college in a manner that might not disappoint his friends, he studied the gospel according to *Euclid*, in order to qualify himself to be a *wrangler*, one of the highest objects of ambition in a university!

It cannot be denied, notwithstanding, that his heart was devoted to theological and biblical studies, and by close application and redeeming time, though at the age of 23 when he went to college, he not only passed through the prescribed exercises, and took his degrees with credit, but obtained a knowledge of the Hebrew and Syriac, which was of the greatest service in the pursuits of his future life, and at the same time had read the most valuable writers on divinity.

Mr. B. finished his studies, and was ordained in 1795; soon after which he departed to India, the scene of his future labours; whither we propose to follow him in our next.

The Life of Thomas Paine. By James Cheetham. 8vo 7*s*.

The life of an infidel may be thought hardly suitable for our Review. His death, however, is highly admonitory. This work was first printed in America, and we gave a short extract from it in our 19th vol. p. 440. And in our last volume we inserted a letter on the same subject and to the same effect, with which some of Mr. P.'s deistical friends were much displeased; and it certainly does not display the apostle of Reason to advantage. Comparing all accounts, it appears to us that in his last years Paine sunk into the disgraceful habits of a sot; and in his last hours, though he was dissatisfied with his own system, had no disposition to receive the gospel.

The greater part of this work, which has been recently printed in this country, being political, is without the line of our observations; the whole, however, is highly interesting, and may operate as an useful caution against his errors, both political and religious, which seems to be the leading object of his biographer.

Sermons, on a variety of Subjects, *chiefly intended for Domestic Use*. By the Rev. C. A. Jeary. 8vo 11. 1*s*.

The name of the author of these discourses is familiar to many of our readers, especially to those of them who reside in Gloucestershire, Berkshire, and the Metropolis. In the prime of life, and while labouring with acceptance and usefulness in the cause of the Redeemer, a period was put to his exertions by a severe and painful illness, under which he is gradually sinking to the grave.

The Christian public are seldom deaf to the call which is addressed to them on behalf of an afflicted minister, and the hope, that an appeal to their benevolence in the present instance would not be useless, led to the publication before us, which, it was judged, would have the twofold benefit of solacing the mind of the afflicted author, by the thought that he was yet speaking to his friends, by means of the press, and also of procuring for him some pecuniary aid.

The immediate object of the publication sufficiently accounts for the price at which the volume is sold, and can hardly fail to exert some degree of influence over our minds, while we discharge the duty of reviewers. In fact, in a case like this, we have little more to do than to express our persuasion, that the discourses may be read both with interest and benefit. We can easily conceive, that when adorned with those attractive graces of delivery, which their author had at command, they would be esteemed excellent in no common degree. Even now, in the absence of such adorning, they will be found, we think, fully to deserve the honour which the benevolent Editor has modestly claimed for them; and to be worthy not merely of an humble, but of a respectable place on the list of family sermons.

It is gratifying to perceive, by the catalogue of subscribers, that so many persons have concurred in the benevolent design of this publication. We understand, however, that several copies remain unsold, and it will afford us pleasure to find, that by thus giving publicity to the work, we have been the means of rendering additional aid to the afflicted author. Copies may be had of any of the Booksellers; of the Author, Henley-on-Thames; and of the Editor, the Rev. John Leifchild, Kensington.

We cannot conclude without remarking, that in cases of this nature, the benefit accruing to an author is often

much diminished by the delay which takes place in the payment of subscriptions. If this remark is applicable in the present instance, we hope that a word to the wise will be sufficient.

A Charge delivered to the Clergy of the Diocese of Calcutta, *at Calcutta 7th December* 1815, *at Madras 11th January, and at Bombay 13th June* 1816; *at the Primary Visitation*. By T. F. Middleton, D.D. F.R.S. Lord Bishop of Calcutta. 4*to*. 3*s*.

WERE the importance of this article to be estimated by the extent and population of the countries to which it refers, we should in vain attempt to review it. We are not aware that history records so enormous a diocese as that of Calcutta *now* is; and, as we are often enlarging our eastern conquests, either from Native or European powers, who can tell what it will *become?* We cannot enumerate the Archbishops, Bishops, Vicars General, and Provincials of Religious Orders, which the Portuguese bestowed on an inferior extent of colonial territory: yet we remember having read heavy complaints of the magnitude of *their* spheres of labour. Yet, let it not too hastily be asserted, that we perform every thing in the East Indies (except conquest and peculation) by halves, or by smaller fractions. It is true, that when Lord Wellesley erected an University at Calcutta, it was cut down to a school; and that when Dr. Buchanan pleaded for three bishops and an archbishop, it was compromised for one bishop and three archdeacons. Yet let it not be said, that learning and religion are the only objects to which we apply the *nequid nimis*—'beware of too much'—in our Eastern empire. Let us first learn, what the bishop of Calcutta, and his archdeacons at the three presidencies, have to *do*. This charge will satisfy so seasonable an inquiry.

First, it is evident, that the *bishop*, at least, has to travel great distances. This charge, before it was qualified by the press to take the wings of the winds, travelled from Calcutta to Madras, (perhaps 1000 miles by land) and from Madras to Bombay (not much less); and much further back. If the archdeacons fill up the intermediate spaces, (to say nothing of Agra, Delhi, &c.) *they* also might properly claim travelling fellowships from our universities, exclusively of the voyage from Britain. But what are they to travel *for?* They cannot be accused of 'compassing sea and land to make one *proselyte*.' The bishop very properly remarks, 'I am not addressing Missionaries, but the stationary Ministers of an Established Church.' p. 19. Neither have they the care of parishes. 'I wish,' says his Lordship, 'that I could announce to you, that you were in all respects placed upon the footing of parochial incumbents.—Many of you still, by the nature of your duties, are military chaplains.' p. 8.

Such, we apprehend, must be commonly the state of a colonial clergy; and the situations of a colonial bishop, nearly that of a Roman Catholic *in partibus Infidelium*, without authority to proselyte. Whether such an establishment answers any other purpose than retaining clergymen in canonical regularity, or even *that*, must, we conceive, depend less on the official authority, than on the personal character and disposition of the persons employed.

Our readers, therefore, need not think it strange, that the Charge before us is chiefly occupied with canonical directions and prudential advice. Bishop Middleton, indeed, glances at King William's Charter to the East-India Company, as enjoining, that 'such Ministers, as should be sent to reside in India, should apply themselves to learn the native language of the country, the better to enable them to *instruct the Gentoos*, who should be servants of the Company or of their agents, *in the Protestant religion*.' p. 19. 'But,' he adds, 'this system seems to have been only partially acted upon; and though, I believe, it has not been formally abolished, a *very different one* has grown up in its place.' p. 20. Different, indeed! when the Directors of the East-India Company were frightened out of their senses at the very idea of converting the Gentoos!!

This evidently, therefore, is not *now* to be expected from an ecclesiastical establishment in India. We can only hope, that if the clergy who are stationed there, are pious and zealous, they will spontaneously avail themselves of such advantages as their situations afford, for the instruction of the Heathen; and that their voluntary exertions will not be discouraged by their superiors, whether civil or ecclesiastical.

We earnestly (and rather *anxiously*) hope that they will not impede the success of *others*, who devote and sacrifice their lives to this glorious purpose. We deeply regret to find the first bishop of Calcutta, in his first charge, speaking of 'the narrow views of a sect or party;' (unless it had been, to caution his clergy against *adopting* them;) and still more, about 'wild fanatics, who act as if it were a mark of piety to despise dominion and to speak evil of dignities.' p. 14, 15. But greatly as we lament to see such topics *introduced*, we should much more deplore the fact, if we could suppose there had been *occasion* for adverting to them. We trust that they cannot, in the remotest manner, apply to *any Missionaries* in India; yet we know not of whom *else* they can be interpreted. Ill should we think those employed, who have gone forth 'to preach among the Gentiles the unsearchable riches of Christ,' in a pitiful proselytism from one denomination of Protestants to another: but unless such provocation can be *proved*, we confess that these censures (which, at all events, are *inauspicious*) would appear to us inexcusable. Let narrow-minded and hot-headed individuals, of *every* party, oppose the union, and mar the peace, of Christians at home, rather than undertake a pilgrimage, to stop, or to pollute, the channels of scriptural instruction to the Heathen!

With only the *same* degrees of Christian candour and zeal, that are manifested in some parts of our own country, Calcutta would be the most important diocese in the world. Wherever dignitaries of the church of England and Ireland take an active part in the transactions of the British and Foreign Bible Society, Seceders and Dissenters, of every variety, discover the most cordial alacrity to co-operate under their direction. It is only from *nominal* conformists, but *real* schismatics, that they find impediments to their exertions in circulating the sacred scriptures to all mankind. Hardly a spot on the earth affords so favourable a centre for such beneficent operations as Calcutta; and we cannot conceive that any of the numerous and respectable agents, who devote themselves to the advancement of this great work, would not thankfully accept the patronage of the bishop. His diocese, vast as it is, could then form but a small portion of the sphere of his usefulness; and what could so greatly enhance its dignity, as to become the source of spiritual light to many hundreds of millions that are yet 'in darkness and the shadow of death?'

It is difficult to contract our view, from so brilliant and diversified a prospect, to the comparatively minute subjects of the charge before us. They are such, however, as doubtless required attention; and they are handled with much good sense and moderation. Instead of objecting to particular points of phraseology, in the brief statement that is made of Christian doctrine, we would only avow our apprehension of urgent need, that it should have been more clearly, fully, and forcibly expressed. To *this* subject, as well as to the general dissemination of the sacred scriptures, compared with the leading topics of this discourse, we think that our Lord's words may justly be applied: 'These ought ye to have done, and not to leave the other undone.'

The Introductory Discourse & Charge, *delivered at the Ordination of the Rev. R. W. Newland, on March* 19, 1817, *at Hanley*. By the Rev. T. Scales and the Rev. Dr. Styles. *Price* 1*s.* 6*d.*

Mr. Scales advocates the cause of dissent upon generally acknowledged principles, with much candour, good temper, and faithful discrimination. Dr. Styles addresses his young brother, in the language of Paul to Timothy—'*Take heed to thyself:*' he considers, first, the temptations of the pastoral character and office, and then enforces the precept. The temptations of the study, pulpit, domestic circle, the church, and the world, are exhibited with a fidelity and pathos rarely excelled. And, having no space for quotation, we beg to recommend to the attention of young ministers the whole discourse, as a very able and eloquent display of ministerial dangers, duties, and encouragements.

The Eighteenth Report of the Religious Tract Society, 1817, *with interesting Extracts of Correspondence, British and Foreign, &c.* 1*s.* 6*d. to Non-subscribers.*

The Reports of this excellent and most extensively useful Society become every

year more and more interesting. The extent to which the distribution of tracts is carried is surprising: more than *three millions and a half* of tracts were issued during the last year, a considerable portion of which were purchased at very reduced prices, by the most destitute part of the population in London, in order to vend again for subsistence, and thus many families were preserved from starvation; but the loss sustained by such sales amounts to 424*l.* exclusive of the gratuitous issue of tracts to various parts of the world, making together nearly 700*l.*; to sustain which, together with the contributions for promoting the object in Foreign parts, claims the attention of the Auxiliary Societies, and of the religious public at large.

The Appendix contains a number of most interesting anecdotes, proving what a great blessing the Tracts have been made to many souls in different parts of the world: the perusal of these will well repay the purchase of the Report, which we warmly recommend to *Non-subscribers*, convinced, that if they will read it, they will not only be highly gratified, but remain *Non-subscribers* no longer.

The Inconsistency of Conformity to this World with a profession of Christianity. *In Three Dialogues between Mrs. Dormer and Miss Newman.* By Thomas V. Biddulph, A. M. *5th Edition.* 4*s.* 6*d.*

The subject of this small treatise, from the pen of so serious and respectable a clergyman as Mr. Biddulph, may safely be recommended to the careful perusal of every real Christian, especially to those who are young in the ways of God. It has a suitable mixture of the entertaining and the serious; and whilst it strongly urges the great duty of Christians to keep the eyes of their minds fixed upon the things which are eternal, and in the fullest manner to come out from the world, and be a separate people, it gives many interesting hints how the young Christian may find entertainment, and secure health, without going into the company and pleasures of the world, which both defile the conscience and greatly injure the health of the soul, which are far more interesting than either the health or the life of the body.

For a more particular account of this small, but excellent work, see our review of the first edition, vol. xi. p. 259.

Practical Discourses; *intended to promote the Improvement and Happiness of the Young.* By Henry Belfrage, Minister of the Gospel, Falkirk. 4*s.* 6*d.*

We noticed with cordial esteem and approbation the talents and piety of this Author, in his 'Sacramental Addresses and Meditations.' The kind and extensive reception which the public has given to them, has strengthened our confidence in the sentiment we formed of them. We are glad again to meet with him, and very affectionately to introduce him to our sons and daughters, as a Teacher sent from God, in his gracious providence, to form their hearts to habits of early piety, to prepare them for usefulness and respectability here, and the exalted enjoyment of the future life. The Author is far from pretending, as he modestly expresses it, that this little volume exhibits all the duties incumbent on persons in early life. It is his object to direct their attention to those which are of the greatest importance; and to those which are peculiarly required by the manners and circumstances of the present age. He wishes to excite the young to the acceptance and imitation of the Saviour; to give them just views of human life, to prepare them for encountering its temptations, and for enduring its sorrows; and to suggest such counsels and admonitions as may assist them in the government of their passions, and in the formation of devout and virtuous habits. The Sermons are in number 18, and embrace the following topics, viz. the religious and moral education of the young—early seeking of Christ encouraged—the homage due to a father's God—the duties of brothers and sisters—the young comforted on the death of a mother—the meekness and gentleness of Christ recommended to the imitation of the young—the guilt and punishment of the children that mocked Elisha—the duties of servants—prayer—early acquaintance with the Scriptures recommended—the early observance of the Lord's supper—the young warned against folly—the friendship of Jonathan—the young reconciled to early death—the young warned against vicious passions—the young called to follow departed saints.

Our limits will not allow us to give

a specimen of the Author's pious, tender, and elegant manner of conceiving, and of expressing evangelical truth. It would be difficult also to make a selection, where all is beautiful and impressive. The volume will make a handsome and a cheap present to children and other young people, at the approaching period of customary and kind communications, commemorative of the birth of Him, whose divine and mediatorial excellencies, and the blessings of whose redemption, perfume every page of this valuable work.

A General Index to the Evangelical Magazine, *from the 1st to the 24th Volume, inclusive. Price 7s. 6d.*

To those who have purchased the Evangelical Magazine from its commencement in 1793, this Index will be acceptable; and it will be found particularly useful to *Ministers*, as reference is made to subjects discussed, texts illustrated, &c. &c. As far as we have had time to examine the Index, it appears to be correct. It may be proper to say that the conductors of this Magazine have no concern in the publication, but they wish it success.

The Boatswain's Mate; *or, an interesting Dialogue between two British Seamen.* The Quarter-Master; *or the Second Part of the Boatswain's Mate.* The Cornish Market-Woman. By the Rev. G. C. Smith, of Penzance. *2d. each.*

Mr. Smith, who we believe was formerly in the navy, presents us, in the first of these Tracts, with an affecting dialogue, in which the character of British seamen is well drawn, and the thoughtless and wicked conduct of too many of them faithfully depicted. The generous concern of a converted sailor for his carnal brother, is displayed in the conversation of James, which is rendered useful to his quondam ship-mate, Bob. The Author, desirous of engaging the attention of sailors to this Tract, has indulged very freely in the use of the dialect peculiar to that class of men; whether too much so or not, we will not take upon us to determine: in connection with serious subjects, it may appear to us *land-men* rather ludicrous, but we hope the writer's good design in adopting it will be fully answered.

The second dialogue is of the same description, including the character of the Unfaithful Chaplain—the Faithful Chaplain—Thoughts on the Day of Account—the Theatre (with a dreadful affair there)—the Fruitless Resolve—the Rocks, &c. &c.

'The Cornish Market Woman' exhibits a most wonderful 'Monument of sovereign grace.' This is the memoir of Temperance Pascoe, a woman well known at Penzance, the place of the Author's residence. It has already reached a 5th edition.—The Tracts are of a very popular nature, and we hope will be extensively useful.

The Advent of Christ; *considered in a course of Six Sermons, preached before the University of Cambridge.* By the Rev. William Mandell, B D. *Fellow and Tutor of Queen's College.* 8*vo.* 6*s.*

This series can by no means be classed with the ordinary rank of University sermons. A vigorous conception, a style unaffected and energetic, a luminous arrangement, accompanied by an unusual degree of fidelity and earnestness, are the distinguishing excellencies of this small volume. But more than this—a rich vein of evangelical sentiment pervades it, and this is powerfully enforced, in all its practical bearings, by the most awakening appeals to conscience, and the most appropriate citations from the scriptures. After such an encomium—as deservedly merited as it is unbiassed—we need not make a quotation, nor offer any further remark. As an able tutor, and a faithful, eloquent preacher, we wish Mr. M. much encouragement in his sacred career.

The Two Grand Instruments for the Propagation of the Gospel, and the Duty of Christians to uphold them with Zeal and Energy. *A Sermon, preached before the Aylesbury District Committee of the Society for promoting Christian Knowledge.* By the Rev. Basil Woodd, M.A. &c. &c. 1s. 6d.

The diffusion of the scriptures, the Christian ministry, and the gospel of the grace of God, are the topics which Mr W. ably discusses, and recommends to his audience. The improvement too is weighty and powerful. We are happy to find that so much good has been achieved and attempted by the

venerable Society, and by those districts which have fallen under Mr. W.'s superintendance. The concluding paragraphs, both of the sermon and the appendix, evince a spirit of consistency, catholicism, and zeal, which meets with our entire concurrence, and our warmest approbation.

The Duty and Benefit of Retirement. *A Sermon, preached at Salters' Hall Meeting House, April* 20, 1771. By the late Rev. Hugh Worthington. 8*vo.* 1*s.*

THIS sermon bears the peculiar marks of its author, and is now published by a few of his friends, who have been much benefited from its perusal. And it certainly contains many excellent remarks on the nature, business, and use of solitude, which may prove instructive to the man of business and the sincere Christian.

A Sermon, *preached at Christ's Church, Newgate Street, on May* 8, 1817, *before the Prayer-Book and Homily Society, at the Fifth Anniversary.* By the Rev. R. P. Beachcroft, M.A. *Also,* the Report of the Committee.

ON Psalm xcvi. 9. Mr. B. maintains, that the Lord is to be worshipped; we are to worship Him in the beauty of holiness; and the services of the church of England are thus beautiful and holy. The latter topic is argued with a commendable feeling of candour and faithfulness: the other, we think, are touched with too much brevity.—The Report states, that a considerable number of Prayer-books and Homilies (nearly 50,000) have been circulated, gives a long list of respectable subscribers, and mentions *two* or *three* instances of usefulness.

All the Elect Children of God contemplated as the Members of One Body, gathered together under One Head, and actuated by One Spirit; *in a few familiar Thoughts on John* xvii. 21, to 24. By Robert Harkness Carne, A.B. 2*s.* 6*d.*

IN a style soft and luscious, Mr. C. administers abundant consolation to God's people. Now if *consolation* be the *only end* of ministerial instruction, or the *ultimate aim* of the Divine favour, his matter is the best, and his manner most captivating; but if sanctification forms a part of God's plan in the redemption of mankind, Mr. C. is certainly injudicious; and, as a young author, we admonish him of the probability of misleading his readers. We love Christian experience as much as himself; but every thing that is passing in the world urges us to advocate the necessity, and to enforce the importance of Christian conduct.

The Restoration of the Joy of God's Salvation, &c. *A Sermon, with Notes, &c.* By John Rees, of Rodborough. 1s.; fine 1*s.* 6*d.*

MR. REES here charges Mr. Byron, a Methodist preacher, with misrepresenting this sermon in the Cheltenham Chronicle. Certainly, to go and hear a sermon, and then attack and misrepresent it in a public paper, does not savour of the gentleman or the Christian. The sermon, upon Calvinistic principles, seems unobjectionable. But the angry spirit of Mr. Rees' preface and the notes, appears equally unbecoming. What then shall a Christian critic say to these angry gentlemen? — '*Speak not evil one of another, brethren: Let your moderation be known unto all men —the Lord is at hand.*'

LITERARY NOTICES.

THIS month will be published Principia Hebraica, comprising a grammatical analysis of 564 verses so selected from the Hebrew Psalms, as to contain nearly all the words of common use which occur in the Hebrew Bible. The serviles are printed throughout, in *hollow* characters. A concise Grammar is prefixed, and the whole is so arranged as to suit both those students who approve of the Points, and those who reject them.—The work has been enlarged from *the small pocket volume* first proposed, to an 8vo. of above 350 pages. Price 15*s.*

The Rev. S. Piggott, A.M. (afternoon preacher at James's, Clerkenwell,) has issued proposals for a New Edition of his Family Lectures, on the doctrines and duties of Christianity; to which are prefixed, the recommendation of the following Clergymen: Rev. B. Woodd, J. Crowther, G. Mather, D. Ruell, and J. Bishop.

A new and neat Edition of Mr. Small's Sermons to Young People (with additions) will be ready in a few days. Also, a cheap Edition of his Sermon to Children.

This month will be published, 'A Sketch of my Friend's Family. A Tale. Intended to convey some practical Hints on Religious and Domestic Society.' By Mrs. Marshall. 1 vol. 12mo.

NEW PUBLICATIONS.

Scripture Portraits, or Biographical Memoirs of the most distinguished Characters in the Old Testament. By Rev. R. Stevenson, of Castle Hedingham. 2 vols. 12mo. 8s.

A Practical Essay on Intellectual Education; with a Catalogue Raisonne of elementary books of instruction, and a view of authorised methods of Tuition. By William Jacques, (Translator of Prof. Franck.) 4s. 6d.

Three Letters to the Hebrew Nation, to the Author of the Christian. A Poem. 12mo.

Memoirs of Miss E. Humphries, with Letters to Young Ladies and to their Parents. By T. East. 12mo. 5s.

Alpha and Omega; or a Minister's closing Address. By Rev. J. Maude, A.M. 1s. 6d.

Letters to the Rev. Mr. Cobbold, on Toleration. 12mo. 1s.

The doubting Christian encouraged. Extracted from Pike and Hayward's Cases of Conscience. 12mo. 1s. 6d.

Juvenile Anecdotes By J. Bruce. 2d Edition, enlarged. 4s. 6d.; abr 2s. 6d.

Don't Despair. A Tale. Dedicated to the British and Foreign School Society. By W. Beck. 18mo. 1s. 6d.

Spiritual Poems, or Evangelical Hymns, on various Subjects; for private Use and public Worship; containing in number 529. By Thos. Row. 5s. boards.

A Sermon, on the Death of the Rev. Thos. Littlewood, 32 years minister of the Baptist Church, Rochdale. By the Rev. J. K. Foster, minister at St. Stephen's, Rochdale.

The Boyle's Lectures, we are informed, have commenced for the season: they are to be continued on the first Monday in the month, in the morning, by the Rev. W. B. Williams, A. B. of Homerton, at St. Mary, Woolnoth's, Lombard Street.

Religious Intelligence.

FOREIGN.

BIBLE SOCIETY.

From the Society's Monthly Extracts, we transcribe the following brief notices:

The copies of the Syriac Gospels, which have been forwarded to the Syrian Christians, in Travancore, have proved a most acceptable gift to them.

From Moscow, great quantities of Testaments have been sent into Georgia. 'How will the inhabitants of Georgia, Imeretta, and Armenia, rejoice to behold such a number of copies of the Holy Scriptures brought all at once into their native countries.'

'By every post, we receive petitions from all parts of the Russian Empire, praying to be furnished with the Holy Scriptures!'

Our Bible Depository is visited every day by people of all classes and denominations. On the day when the transport of Bibles arrived from St. Petersburg, a multitude of people assembled at the Depository, desirous of purchasing. The sale did not commence, however, till three days after, when the Bibles left the bookbinder. That morning, at the break of day, upwards of twenty persons stood before the doors of the Depository, which were still shut, patiently waiting to purchase Bibles. Since that period, the number of purchasers daily increase.

On the 7th of July, 16 waggon loads of Bibles and Testaments were sent off from St. Petersburg to different parts of the empire.

From these Extracts we also copy the following Royal letters:

From His Majesty the King of Prussia, to the Prussian Central Bible Society in Berlin, March 6, 1816.

The Brief View, which on the 4th of this month you laid before me, of the result of your endeavours to promote the diffusion of the Holy Scriptures, has been highly gratifying to me, on account of the religious spirit with which this beneficial undertaking has been conducted and carried on, even in the most unfavourable times. Convinced that in it you will find your reward, and encouragement to proceed in your labours, nothing remains for me but hereby to assure you of my acknowledgment of it.

(Signed) Frederic William.

From His Majesty the King of Denmark, written with his own hand, addressed to His Serene Highness, Charles, the Landgrave of Hesse, November 9, 1816.

The Bible Society, as it is now conducted, is excellent, and deserves all possible encouragement. The reading of the Bible is of the greatest importance in these times, (which present a

strange mixture of superstition and infidelity,) and DESERVES THE UTMOST ATTENTION FROM EVERY GOVERNMENT.

CHARACTER OF THE PRESENT PACHA OF EGYPT.

Extract of a Letter from Dr. Naudi, dated Malta, Feb. 20.

WE have received of late much good news concerning various parts of the Levant, particularly Egypt. Ali Mahomed Pacha, Viceroy of Egypt, has declared his intentions of devoting himself entirely to the improvement of his subjects throughout his dominions. He has brought together a considerable number of persons from various civilized parts, in order to enlighten, and introduce better practices into his dominions. A considerable number also of artists of every kind, agriculturists, and mechanics, have gone thither from every part.

This Viceroy's principal confidant, Ishmael Gibraltar, took with him to Genoa a number of Egyptian youths, to be from thence sent to Milan, and there instructed in the most necessary arts and sciences. On the part of the Viceroy, a suitable person was there intrusted with the teaching of these youths. Ishmael Gibraltar, although a Turk, is a very well informed man, and speaks several languages well. He has been in England. Should God grant a long life to the Viceroy, there is no doubt but that we may at no very distant period see these fair and populous parts, all the beautiful neighbourhood of the Nile, cultivated and roused from their deep lethargy. How advantageous, in such circumstances, would it be, were a number of well prepared missionaries to come into these parts! While the Pasha is thus bent on promoting general improvement, there might be introduced a Christian education, without meeting with any opposition of importance. Indeed I am much disposed to believe that the Pasha would himself lend every assistance to learned and well-intentioned men, who would be willing to cooperate with him in doing good to their fellow-creatures.

The state of those parts is that of the greatest ignorance. The Christians there, of different denominations, know extremely little in what their faith ought to consist. Bibles among them are very scarce. The Jews, who are found there in great numbers, are, in respect to their knowledge, but a very short remove from the Turks, who are in a state of almost entire blindness. But, notwithstanding this, I doubt not but such a state of ignorance is rather advantageous to the introduction among them of a new and complete system of true religion, because there is less opposition to be feared; and the various parties, knowing little respecting their mutual differences, will be more easily reconciled to a new, perfect, and persuasive, system.

From Egypt, well cultivated, may be expected the improvement of the rest of poor Africa. From thence it is, as I am informed by those who accompany the caravans of those parts, that an advantageous attempt might be made to penetrate into the interior of that unknown and vast continent.

ST. DOMINGO.

IT is said that Christophe, the chieftain of Hayti, is wisely providing for the civilization and improvement of his country; for which purpose he has appropriated a considerable sum for building and endowing a college, in which Professors of every branch of learning and science are to be established and rewarded.

THE *Havannah Diario* of the 17th of August, contains an official return of the slaves imported into that port from Africa, from the 1st of December 1816, to the last of July 1817, amounting in the whole to 11,161 !!—*Philadelphia Paper.*

FRANCE.

IN July last, the Mayor of *Puy Laurent* ordered the Protestants of that place to hang tapestry on the outside of their houses, on the day of the *Fête de Dieu* (a popish feast and procession.) Six individuals conscientiously refused; for which they were condemned to a fine of six francs. They appealed to the tribunal of *Lavaux*, which rejected their appeal. One of them proceeded in the Court of Cassation, in Paris, which confirmed the decision of the Mayor, and condemned them also to the fine of 150 francs, which they had deposited in the court.

The following is part of the decree of

the court, which is most jesuitical and insulting, and shews the inclination of the ruling powers to persecute the Protestants:

'Considering that the regulation of the Mayor was nothing contrary to the liberty of professing religion insured to every one by articles 5 and 6 of the Constitutional Charter, that these regulations throw no obstacle in the way of *private worship* which the appellants profess,' &c.

Thus the Protestants are told that they have full liberty to profess their own religion, but must be compelled to assist in the most offensive rites of a church from which they conscientiously dissent. The magistrates in general will, we fear, be encouraged by this signal from head-quarters, to vex and oppress the Protestants in every quarter of the kingdom.

NISMES, SEPT. 10.

IT is certain that robbery and murder are no longer committed in the open streets, but still we stand upon a volcano, and some event totally foreign to us may cause a new explosion, more violent than that we have already experienced. To the atrocities of a furious and fanatical populace have succeeded the most deplorable of all iniquities, that of the tribunals. We once hoped that this evil was perhaps peculiar to our department; but we have acquired the melancholy certainty, that the influence of the persons who hold the Gard in oppression, is extended at pleasure beyond its limits. The government, in order to withdraw great criminals from that fatal and deplorable influence, had transferred the trial of some offences to the Assize Court of the department of the Drome, and the following was the result of that proceeding: — Two unfortunate women (Protestants) were assassinated in their houses at Nismes. Several witnesses saw the crime committed, and recognized the perpetrators. The new Prefect, M. d'Argout, whose conduct merits the highest praise, caused them to be arrested, and the witnesses, in spite of menaces and intrigues, *had the courage to declare the truth.* Well! the prisoners were scandalously acquitted. One indeed was detained on another charge; the other and the witnesses for the defence arrived here in a sort of triumphal state, in carriages decorated with branches of trees. On the other hand, men condemned to death enjoy the pleasure here of reading in open day their sentences posted up at the corners of streets without any one saying a word to them: while a person named Barry, (a Protestant) to whom the royal clemency was extended two months ago, is still, I know not for what reason, in the galleys.

WE are glad to hear that arrangements have been made for a Protestant publication in France, on the plan and in the spirit of the Evangelical Magazine.

THE following paragraph appeared in the French papers:—

Paris, Sept. 18.—When the elections commence, *they cannot be interrupted by the Sunday.* Custom has granted the use of that day, and it is a means of facilitating to the inhabitants of the country the exercise of their political rights.

Thus it appears, that *political rights* are thought of more importance than religious duties, and that the sanction of *custom* is superior to the authority of Heaven. May Britain never imitate such Gallic policy!

PROVINCIAL.

To the Editor.

SIR,

CONSIDERABLE anxiety has been manifested by some of your correspondents, to exonerate the present students at Rotherham Academy, and those who studied there previous to a certain undefined 'period,' from 'every charge' supposed to be 'implied' in Mr. Lambert's letter, inserted in your Magazine for February last. As it appears that this letter is understood to contain *implicit charges*, your numerous readers ought certainly to be informed that the students to whom it was immediately addressed, had been called to answer to no charge whatsoever, but that, at the annual meeting, when Mr. L was requested to write it, Dr. Williams read a Report, in which both the correctness of their deportment and the diligence of their studies were spoken of in most favourable terms. The 'period' when this letter was first 'known at Rotherham,' was the autumn of 1808.

Most sincerely wishing that the ex

cellent, general advice, contained in it, may powerfully engage the attention of your readers, I am, Sir,

Your's respectfully, J. T.

Knutsford.

IRISH EVANGELICAL SOCIETY.

LIMERICK.

Ordination of the Rev. J. Petherick.

On Wednesday, Aug. 6, the Rev. John Petherick was set apart to the pastoral office in the New Evangelical Chapel, Limerick. The Rev. W. Gordon, of Youghal, read several appropriate portions of scripture, and offered the introductory prayer. The Rev. J. Burnett, of Cork, then addressed the meeting on the great importance of the work of the ministry: his discourse was founded on Gal. iii. 8, 9, 10. 'Unto me who am less,' &c. Dr. Townley, who was the first herald of the Gospel in Limerick, in connexion with this Society, proposed the usual questions, which were answered in a very judicious manner by Mr. P. The Rev. W. Cooper, of Dublin, offered up the ordination prayer; the Rev. T. Loader, of the Evangelical Academy, Dublin, delivered the charge, and concluded with prayer. The chapel was completely filled, the audience was highly respectable, and general satisfaction was expressed. At 7 in the evening the chapel was again filled. Mr. Cooper preached from 2 Thess. iii. 1. 'Brethren, pray for us.' Thus within 15 months, by the blessing of the head of the church, has a congregation been collected, a church formed, a place of worship erected, and a pastor settled in this great city; and already such is the gradual and hopeful increase of attendants, that it has been necessary to build a gallery.

Opening of a Chapel at Portarlington.

A new Chapel was opened for the preaching of the gospel at Portarlington, on Lord's day, August 10. Rev. T. Loader, tutor of the Evangelical Academy, Dublin, preached in the morning; the Rev. S. Simpson, Presbyterian minister of Usher's Quay meeting-house, Dublin, preached in the evening; and the Rev. J. Creighton, who labours in Portarlington and its vicinity, in connexion with the Society, took part in the devotional exercises of the day.

Opening of the New Academy Chapel, Manor Street, Dublin.

The chapel attached to the New College, Manor Street, Dublin, was opened Sept. 7th, when a respectable congregation appeared to be deeply interested in the solemn service. Mr. W. Foley, one of the students of the Seminary, introduced the worship; Rev. J. Carlisle, of Mary's Abbey, read suitable portions of Scripture, and earnestly sought the divine blessing; and the Rev. T. Loader delivered an appropriate discourse on the glory of Immanuel, and the extension of his empire. The sermon is just published, and may be had in Paternoster-row.

ANNIVERSARY OF THE ACADEMY AT IDLE.

On Tuesday, June 17th, the ministers appointed to examine the proficiency of the students in this Seminary, met at the academy house, and the different classes, according to the progress which they had made, read passages in Cornelius Nepos, Cæsar, Virgil, the Greek Testament, Horace, Tacitus, Homer, Longinus, and the Hebrew Bible; so acquitting themselves as to call forth expressions of high satisfaction from their examinators.

Next day the general meeting of the subscribers was held. In the morning, after the committee had occupied some time in deliberating on several applications of young men for admission, a numerous assemblage of friends to the Institution repaired to the chapel, where given subjects were discussed by the senior students. Mr. White delivered an Essay on Gratitude to God; Mr. Holgate on Natural and Moral Inability; Mr. Rhodes on Sanctified Afflictions; Mr. Hutton on the Pleasures of Religion; Mr. Sutcliffe on the Riches of Divine grace; Mr. Fox on Christian Hope; and Mr. Wadsworth on the Operations and Capacity of the Human Mind. The Essays clearly discovered the attainments which in no small degrees the young men had made while prosecuting the various studies in which they had been engaged during the preceding year. At the close of these exercises, Mr. Taylor of Bradford affectionately and solemnly addressed the students, particularly four of them, who were on the point of departure to the several spheres of use-

fulness where they had been called to labour, and in prayer devoutly recommended them to God.

After dinner, J. Clapham, Esq. was called to the chair. On commencing the business of the Institution, the venerable chairman congratulated the meeting on the increasing concern which had been shown for the prosperity of the academy, and with evident pleasure observed, that he had witnessed the Institution rising like the cloud which the Prophet saw; but that the little cloud had increased its dimensions, and not only the cultivated ground, but also the wilderness, had extensively experienced its fertilizing influence. In the evening, Mr. Cockin, of Halifax, concluded the important proceedings of the day with an appropriate and animated discourse, in which the patrons of the Institution, as well as the students, felt themselves particularly interested. There were fifteen students last year. To meet the pressing exigencies of the country around, the number had been augmented, which has occasioned for the first time a considerable deficit in the funds of the academy.

ASSOCIATIONS.

A PLAN has lately been formed for a general Association of the Ministers and Churches of the Independent denomination in Suffolk. The first Meeting commenced on Mond. even. the 22d of Sept. at Ipswich; when a Sermon was preached by the Rev. Jno. Dennant of Halesworth, from Matt. v. 10. Next morning at seven, the Society for the Extension of Religious Knowledge in the County held their Meeting; when the Society was reformed, and a Treasurer, Secretary, and Committee chosen. Several interesting speeches were delivered on the occasion.

At eleven o'clock, public worship commenced by a sermon from Mr. Ray of Sudbury, from Isa. xlii. 6, 7. After, followed a collection for the Society. At half past two, a Meeting was held for the formation of a Society in aid of Missions, the primary objects of which are the aid of the (London) Missionary Society, and the extension of Religious knowledge in Ireland; when the Beccles District Society, by their deputies, in the most pleasing manner became a branch of the County Society. Many Ministers addressed the meeting, and Mr. R. Steven of London favoured the meeting with some interesting information.

In the evening, another sermon was delivered by Mr. Dewhirst of Bury, from Luke x. 18: after which a collection was again made for the Society, when 50*l.* was presented from an individual, who withheld his name. The next morning, the Association met for prayer at seven.

These meetings were deeply interesting: the several Ministers present engaged in the devotional exercises. The great seriousness, perfect harmony, and warm zeal manifested through the whole, left the most pleasing impressions on the mind, and caused many to say 'Surely the Lord our God was with us.'

THE Sussex Association held their Half-yearly Meeting at the Countess of Huntingdon's Chapel, Brighton, Wed. Oct. 1. Mr. Watson of Lindfield preached in the morning, from Isa. xl. 5. Mr. Winchester of Hurstmonceux in the evening, from Acts xvi. 9. The Chapel was well attended, and the services profitable and impressive.

The next Half-yearly Meeting to be held at Mr. Kerby's Chapel, in Clift Lewis, on the second Wednesday in April 1818. Mr. Press of Heathfield to preach in the morning; and Mr. Betts of Alfriston in the evening.

THE first Anniversary Meeting of Reynolds's Commemoration was held in Bristol, Sept. 17; when it was reported that about 800*l.* had been expended during the last year in various charities, and 1000*l.* Navy Five per Cents. had been invested, agreeably to the wishes of the donors. Several speeches were delivered on the occasion by the Rev. Messrs. Day, Thorp, Elwin, Maurice, Dr. Carpenter; and by Messrs. Gutch, Smith, Harford, Davis, Barrow, &c. &c. We wish we had room for Mr. Thorp's eloquent address; but we insert the anecdote with which Mr. Day concluded his speech: 'A respectable merchant of London having been embarrassed in his circumstances, and his misfortunes having been one day the subject of conversation on the Royal Exchange, several persons expressed great sorrow; when a foreigner who was present said, 'I *feel* 500*l.* for him—what do you *feel?*' The Rev. Gentleman hoped that a similar spirit would actuate the meeting.

REV. SIR, *Bath, April* 11, 1817.

WE take leave to inform you, that, at a numerous and respectable meeting held here, pursuant to public advertisement, on Wednesday evening the 9th instant, for the purpose of forming a Society in aid of Missionary exertions, both at home and abroad, for this city and its vicinity; the following (among other) Resolutions were unanimously adopted, namely, Resolved,

'That a Society be formed for this city and its vicinity in aid of Missionary exertions at home and abroad, to be called, 'The Bath British and Foreign Missionary Society.'

'That the objects of this Society be, 1st. To promote the spread of the gospel at home. 2d. To assist the Irish Evangelical Society in diffusing religious knowledge in Ireland, by the ministry of the gospel. 3d. To cooperate with the Missionary Society instituted in London in 1795, in spreading the knowledge of Christ among the Heathen and other unenlightened nations.

'That all monies received by subscription, donation, or legacy, shall form one general fund, which shall be divided into three equal parts, and separately applied to the three objects before specified; but collections made for this Society shall be at the disposal of the Managers of the Chapel, where they are made.'

From the unanimity which prevailed at this meeting, (composed chiefly of the friends of the Independent and of the late Countess of Huntingdon's chapels) and from the degree of interest apparently excited in behalf of Missionary exertions, we encourage a confident expectation of raising a respectable fund in aid of this great and good cause; and shall feel sincere pleasure in being able to strengthen your hands in the course of the year, by remitting you a third of its amount. We remain, &c.

JAS. EVILL,
H. F. STROUD, } *Secretaries.*

LONDON.

WEDNESDAY, Sept. 24, Paradise Walk Chapel, Chelsea, having been repaired and rendered more convenient, was opened for the use of the Baptist congregation lately assembling in Sloane Place, Knightsbridge, when three sermons were preached; in the morning by Mr. J. Ivimey, from Isa. iv. 5, 6; in the afternoon by Mr. Pritchard, from Exod. iii. 5; and in the evening by Mr. Chin, of Walworth, from John xvi. 14. The Rev. Messrs. Bunce, Morrison, Dunn, Elvey, Shepherd, and Clarke, engaged in the devotional exercises. The most cordial affection was displayed on the occasion by ministers and friends of various denominations, and the presence of the great Head of the church was in an especial manner felt and enjoyed.

HAMBURGH.

THIS city, which contains about 100,000 inhabitants, has long lain in darkness and the shadow of death. Some pious Friends at Edinburgh sent a minister there, at their own expense, in the year 1815. Upon his return last May, application was made for a minister from Hoxton Academy, when Mr. G. D. Mudie was sent for three months.

[An interesting letter on this subject, addressed to T. Wilson, Esq is necessarily deferred to our next, for want of room.]

The call for Mr. M.'s return was signed by 28 British residents, who undertake to raise all that is necessary for his support. On Friday, Oct. 10, he was solemnly set apart for the work of the ministry in that city, at the Rev. George Clayton's, Walworth, of whose church he was a member; when Mr. Jackson began with prayer and reading; Dr. Waugh gave an affecting account of the state of the Continent; Mr. Geo. Clayton asked the usual questions; Dr Nichol offered the ordination prayer; Mr. John Clayton, sen. gave the charge; Dr. Collyer preached; and Mr. Townsend and Mr. Lewis prayed.

Oct. 15, the Rev. R. J. Hunt, one of the students of Hoxton Academy, was ordained at Kennington chapel, over the church and congregation worshipping at that place. The following ministers took a part in the proceedings of the day—the Rev. H. F. Burder, J. Clayton, jun. G. Clayton, J. Townsend, T. Jackson, J. Hooper, and T. James; and perhaps on no occasion were order, affection, and satisfaction, more eminently seen and enjoyed.

The congregation have for some years past been supplied by the occasional labours of ministers in and about the metropolis; and the students of Hoxton Academy have frequently been engaged there, which circumstance led to the introduction of Mr. Hunt amongst the people, who have lately become anxious for a stated pastor, and having heard him often with delight, and found that he possessed genuine piety as well as ministerial abilities, they invited him to take the charge of them in the Lord, with which he complied, and has now been publicly set over them. O! that the Great Head of the church may own the union—make him a great blessing to the congregation and neighbourhood, and give both minister and people cause, both in time and eternity, to acknowledge with gratitude those leadings in Providence which brought about so happy an event.

ORDINATIONS.

April 4. The Rev. J. Doney (formerly student at Hackney, and late of Thorne, Yorkshire) was ordained to the pastoral office over the church of Christ at the New Tabernacle, Plymouth. Mr. Vardar, of Cawsand, commenced the service by prayer, and reading appropriate portions of scripture. Mr. J. Berry, of Warminster, gave the introductory discourse, and asked the questions. Mr. Mends, of Plymouth, offered the ordination prayer, with imposition of hands. Mr. Griffin, of Portsea, delivered a solemn charge to the minister, from 1 Tim. iv. 6. Dr. Bogue of Gosport, addressed the people in a peculiarly impressive manner, from 1 Thess. v. 12, 13, and concluded with prayer.

July 16. The Rev. R. Fairbrother (late of Hoxton Academy,) was ordained to the pastoral office over the church of Christ at Dereham, and Mattishall, in Norfolk. Mr. Hull, of Norwich, delivered the introductory discourse, asked the questions, and received the confession of faith. Mr. Hooper, (classical tutor of Hoxton Academy,) offered the ordination prayer, and gave the charge, from Col. iv. 17. Mr. Arrow, of Lynn, addressed the people, from Zech. x. 8, and preached in the evening; and Messrs. Abbot, Alexander, and Cooper, assisted in the devotional parts of the interesting services. The chapel, at Dereham, has been considerably enlarged, and the prospect of usefulness is encouraging. The friends of this reviving interest have liberally contributed towards defraying the necessary expenses, but the assistance of the religious public must be solicited.

July 23. Rev. P. Rathbone, late student at Idle, was ordained over the Independent Church at Chester-le-street, Durham. Mr. Fox, of Sunderland, commenced the services with reading and prayer. Mr. Harper, of Alston Moor, delivered the introductory discourse. Mr. Davison, of Newcastle, proposed the usual questions. Mr. Vint, of Idle, offered the ordination prayer, and gave the charge, and Mr. Davison addressed the people. Mr. Harper also preached in the evening.

Aug. 13. Rev. S. Rhodes, from the Academy at Idle, was settled over the Independent Church, at Stainland, Yorkshire. Mr. Ely, of Rochdale, introduced the solemnities of the day with reading the scriptures and prayer. Mr. Vint, of Idle, described the constitution of a Gospel church, asked the questions, and received the confession of faith. Mr. Cockin, of Halifax, solemnly set Mr. Rhodes apart to the pastoral office by prayer and imposition of hands. Mr. Blackburn, of Delph, gave the charge, from Matt. xi. 29; and Mr. Cockin preached to the people, from Acts iv. 32.

Aug. 27. Rev. R. H. Bonner, from Idle Academy, was ordained to the ministerial office at Ravenstonedale, Westmoreland. Mr. Stillman, of Keld, Swaledale, began the service. Mr. Vint, of Idle, delivered the introductory discourse, asked the questions, offered the ordination prayer, and gave the charge; and Mr. Carnson, of Cotherstone, addressed the people.

Sept. 11. Rev. J. Wadsworth, late of Idle Academy, was solemnly set apart to the pastoral care of the Independent Church at Clitheroe, Lancashire. In the morning, after Mr. Pollard, of Booth, had read select portions of scripture and prayed, Mr. France, of Lancaster, delivered an introductory discourse on the constitution of a Gospel church, and proposed the questions, &c. Mr. Hatton, of Sowerby, then engaged in the ordination prayer; and Mr. Vint, of Idle, delivered the charge, from Mal. ii. 6, 7; Mr. Price, of Blackburn, concluding with prayer. In the afternoon Mr. Blake, of Darwen, prayed; and Mr. Fletcher, of Blackburn, addressed the people, from Phil. ii. 29, particularizing and enforcing the relative duties arising from the connection they had then formed; Mr. Pollard also preached in the evening. This interest is in an infant state, and needs much the fostering liberality of the religious public.

Sept. 25. The Rev. J. Pridie was solemnly ordained to the pastoral office over the Independent Church assembling at New Windsor, near Manchester, late under the care of the Rev. J. Reynolds, of Chester. Mr. Adamson, of Patricroft, began with reading the scriptures and prayer; Mr. Slate, of Stand, gave the introductory discourse, and received the confession of faith; Mr. Blake, of Darwin, offered up the ordination prayer; Mr. Roby, of Manchester, under whom Mr. Pridie had prosecuted his preparatory studies, delivered a most impressive charge, from Titus ii. 15; Mr. Jones, of Bolton, preached to the people, from Deut. i. 30; and Mr. T. Smith concluded with prayer. In the evening Mr. Waters, of Pershore, preached from Isa. xl. 9, and concluded the interesting services of the day. May the wishes of all be realized, and 'the little one become a thousand.'

Oct 1. Rev. R. Holgate, late student at Idle, was ordained pastor of the Independent Church, at Pateley Bridge, Yorkshire. In the morning, Mr. Norris, of Boroughbridge, read appropriate passages of scripture, and prayed. Mr. Cockin, of Halifax, delivered a discourse on the nature and importance of ordination, and proposed the customary questions; Mr. Partington, of Park, near

Bury, offered the ordination prayer, which was accompanied with imposition of hands; Mr. Vint gave the charge, from 2 Tim. ii. 15; and Mr. Calvert, of Grassington, concluded with prayer. In the afternoon, Mr. Sharp, of Skipton, prayed; Mr. Jackson, of Green Hammerton, stated the duty of the people to their minister; and Mr. Howell, of Knaresborough, concluded with prayer. In the evening, to close the solemn services, Mr. Cockin preached an interesting sermon to a numerous congregation. Nothing of the kind having occurred in this district, from time immemorial, a great concourse of people, not only from the immediate neighbourhood, but also from distant places around, had assembled on the occasion; and while they appeared highly gratified by the novelty of the scene, it may be hoped, that the solemnities of the day would not be without profit to many.

CHAPELS OPENED.

The Anniversary of the opening of the Rev. J. Harris's chapel, in Witchurch, Salop, was held March 12 and 13, 1817, when Messrs. Reynolds, Raffles, and Weidenam, preached on the occasion. We have pleasure in stating, that we trust the cause of Christ continues to prosper here. Messrs. Jones, Everall, Edwards, &c. &c. engaged in the devotional exercises.

On Whitmonday, May 26, a new neat built small place of worship was opened at Woodnesborough, near Sandwich, Kent, when two sermons were preached; that in the afternoon by Mr. Giles, of Eythorne, from Luke vii. 5; that in the evening by Mr. Townsend, of Ramsgate, from Mark vi. 20. The devotional services were conducted by Messrs. Parnell, Martell, and Andrews. This place was built at the sole expense of Mr. Lemon, of Woodnesborough, for the good of his neighbours, and is to be supplied by various ministers. May the Lord crown the intention of this benefactor with his special blessing in the salvation of sinners!

Wednesday, August 13, a new meeting-house was opened at Marlborough. Three appropriate sermons were preached upon the occasion. In the morning by Mr. Jay, of Bath; in the afternoon by Mr. Elliott, of Devizes; and in the evening by Mr. J. Clayton, jun. of London. The opening of this long needed place of worship was most auspicious—local circumstances having excited an unusual interest, the attendance was exceedingly numerous; the whole multitude were of one heart and one soul, and the fairest promise was given, that this benevolent effort will be crowned with the blessing of Heaven. Several hundred persons now hear the gospel in that place every Lord's day, who before were scattered abroad as sheep not having a shepherd.

August 27, 1817, a chapel was opened for divine worship at Tavistock, North Devon, when three sermons were delivered by Rev. Messrs. Rooker, of Bideford; Gardiner, of Barnstaple; and Meek, of Southmoulton.

The establishment of a Sunday school in this place, in 1814, prepared the way for village preaching, *where* there is a pleasing prospect of forming a church, and a respectable congregation is already raised to fill the house on the Lord's day.

Sept. 30, 1817. The Independent chapel at Liskeard, which has been for some time shut up for necessary repairs and alterations, was re-opened at the half-yearly meeting of the Cornwall Association. The morning service commenced with prayer and reading by Mr. Moore, of Truro; Mr. Cornwall, of Bodmin, preached on Isaiah lx. 1; Mr. Angier, of Kingsbridge, concluded. In the afternoon Mr. Hart, of Falmouth, prayed; Mr. Doney, of Plymouth, preached on Rom. x. 12; Mr. Oke, of West Looe, concluded. In the evening, Mr. Cope, of Launceston, read and prayed; Mr. Coanes, of St. Colombe, preached on Acts viii. 35; Mr. Guard, of Mevagissey, concluded. Mr. Cope preached next morning, at seven, on Gen. xxxii. 26.

The next meeting of the Association is to be held on Easter Tuesday, 1818, at St. Ives, Messrs. Wildbore and Cope to preach. The efforts of this association are, through divine Providence, very prosperous; village preaching is attended to by the various ministers with spirit and perseverance; and a mission is just commenced from Launceston to the North of Cornwall, a tract where the inhabitants are ready to receive the word, and have long been sitting in darkness. Donations in aid of this undertaking will be thankfully received by Rev. R. Cope, Secretary of the Village Society for the Eastern District, Bellevue, Launceston.

Recent Death.

On Monday, October 6, died, at an advanced age, that venerable and eminently useful servant of Christ, the Rev. Thomas Grove, for many years the faithful and laborious pastor of a church at Walsall, which office, through the pressure of infirmities, he resigned at Michaelmas last. Mr. Grove was highly respected by all classes of persons where he lived, and is sincerely lamented by multitudes. He was interred on Saturday the 11th, and his funeral discourse was preached by the Rev. Mr. Thorp, of Bristol, on Lord's day the 16th. Mr. Grove was sensible to the last moment, and evinced his humble, yet confident, anticipation of the glory which awaited him. He was, we believe, the last survivor of the six students expelled from Edmund-hall, Oxford, in 1768, for praying, reading, expounding the scriptures, and singing hymns in a private house.

MISSIONARY CHRONICLE

FOR NOVEMBER 1817.

INDIA.

MR. MEDHURST, who is intended for Malucca, in a letter to the Rev. G. Collison, dated Madras, March 7, 1817, says, 'There is much at Madras to excite and to depress missionary zeal. There are 300,000 souls within 4 short miles of our residence, ignorant of God, degraded by iniquity, and exposed to eternal wrath. Every person we met, bears the mark of an idolater on his forehead, (the number of their gods being marked in white or yellow, accordcording to their caste.) In every street there is a pagoda; in the day-time we witness their zeal and readiness to perform the difficult duties of their religion; and in the night, our rest is disturbed by their noisy worship. These scenes are enough to inflame the zeal of the dullest missionary; but, on the other hand, there is much to damp it—there is that almost impassable barrier, the *caste*, which, however, blessed be God, begins to give way; but there is also the *national character*, in which is a mixture of every thing that is vile: they are sly, deceitful, and determined to get money, by fair or unfair means; and will exhibit the most plausible appearances of religion, if they can get any thing by it.

'A missionary has much to cope with; a thousand difficulties, besides such as occur in England; and, consequently, he needs additional faith, patience, and perseverance.

'It is easy to collect a congregation here; it is only to ask a question, and you have a hundred people about you. The other evening I was walking with Brother Gordon, in the Cooley Bazaar, when we observed a number of people collected together, listening to one of their pagan preachers, who was engaged in telling some tales of their gods, when Brother Gordon, addressing one of the people in his own tongue, the whole congregation presently forsook their preacher, and listened to him. They acknowledged all to be true, but did not seem in the least affected.

'I am anxiously waiting for a vessel to convey me to my destined port. Brother Milne is now alone, and much needs one to strengthen his hands. One thing, however, consoles me,—I am where God has placed me.'

Extracts of a Letter from Mr. Gordon, Missionary at Vizigapatam, January 28, 1817.

'I HAVE had a whole year of health, and I now hope that my constitution has, in a very considerable degree, assimilated itself to the climate of this country, and that it will please the great Head of the Church, whom I desire to serve to the end of my days, to give me many years of health for his work. The last has been better to me than any former one. I have been enabled to enter fully into my labours. We are out every day among the people, who are evidently more disposed to make inquiries after the truth. I have lately had conversation with some singularly interesting characters, whose questions were uncommonly striking. The children in the schools too, perform wonders, and by interrogating them independently of the questions in their catechisms, we obtain satisfactory evidence, that they make an actual progress in the knowledge of divine things. Our principal school is in the very heart of the town, and open to every person who passes by. The novelty of catechising the children, and the promptitude of their answers, never fail to bring numbers to hear them, and the questions give a series of subjects for inquiry and conversation. We have lately added a third catechism, partly in the manner of the Assembly's. In this way both the youth and those of advanced life hear and learn. The translation of the Scriptures into their language will be, I trust, of eternal benefit to this people. We hope soon to have all the New Testament in their hands.

Having some time ago heard that a number of persons at Chicacole, a town situated about sixty miles to the northward of this, had through the influence of one man, torn the *Lingam** from

* A little image enclosed in a silver box, which they suspend on their breast or arm.

their arms and deserted the Pagoda, I went over to Chicacole, and, upon inquiry, found that this procedure had been the result of serious deliberation, from their knowledge, as they stated, of the inability of the *Lingam* to afford them any assistance. Upon asking how they came to act in this way, they answered, 'By reading the true *Vedas*, and their conversation with Anundrayer,' who accompanied me there about two years ago, and Mr. Pritchett last year. I do not say that they have absolutely renounced idolatry, but as they have parted, upon the conviction stated, with some of its *insignia*, they may be considered as in the way to an entire renunciation of it. I have long wished that a missionary were settled among that people, as they appear of a teachable disposition. Ganjam has become healthy, and as Mr. and Mrs. Lee have recovered, we hope they will soon be able to resume their labours there. Our dear Brother Dawson has not been well for several months. Every other branch of our family here enjoys the blessings of health. We beseech you to remember Vizigapatam in your prayers.'

AFRICA.

Extracts of a Letter from Mr. Evan Evans, dated Bethelsdorp, May 29, 1817.

After mentioning the Christian hospitality of the Rev. Mr. Vos, at Caledon, who accompanied the missionaries to the chief Moravian settlement, at Grace Valley, where they were highly entertained, and their return to Caledon, he describes their journey with Mr. Pacalt to High Krall, and arrival there.

April 5. At one o'clock on Saturday morning, immediately on our arrival, all the people in the place arose, and flocked around our waggons. They ran to meet Brother Pacalt, as children run to their father, after returning from a long journey. Had we been angels from heaven, they could not have received us with greater joy. After we had taken some refreshment, Mr. P. called the people into the house, where we held a meeting to thank our heavenly Father for his care over us in our journey. While he was engaged in prayer, the people, unable to suppress their feelings, began to weep and cry aloud. After singing a hymn, one of the women was desired to engage in prayer. O how ardently did she thank the Lord for putting it into the hearts of his dear people in the far land, to send his servants with the everlasting Gospel to them, poor despised Hottentots, the most despised and neglected nation in the whole world. How did she express her astonishment, that any should be found possessing so much love to such poor, black, and miserable beings, as to leave their native country, their dear fathers, mothers, brothers, sisters, and friends, to come and live in such a wilderness, in order to be the means of saving them from everlasting perdition. How she wondered that they ventured to cross the mighty and blusterous ocean, to travel over high mountains, and through deep rivers, to come and live among poor Hottentots, who had nothing to give them in return for all their trouble and labour. Her manner and language were enough to affect the hardest heart.

Brother Pacalt has an excellent station, situated in the midst of a large plain, about two miles from the sea, and about three from the Drosdy of George. He has two large and fruitful gardens, beside good pasture and corn land. The people also have good gardens behind their houses. It is astonishing how much good he has been the instrument of doing in the space of four years. He has built a neat little church, with two small, but good houses.

I cannot omit mentioning the Hottentots' singing, which is most delightful. I should almost think it worth while to come from England to Africa to hear it. Their voices are nearly, if not fully, as delightful as any musical instrument I ever heard. To hear them singing when alone in the fields, in the mornings and evenings, is in the highest degree pleasant.

Baptism of Old Simeon.

On the Tuesday evening before we left High Krall, we heard an old man of 90 years of age engage in prayer. You can hardly conceive how affecting it was to hear him express his thankfulness to God, for sending the Gospel to his nation in his days, and especially for making it effectual to his own conversion.

In his youthful days he was the leader in every kind of iniquity. He was also a great elephant and buffalo hunter, and often had very narrow escapes from the jaws of death. Once, he fell under an Elephant, the enraged animal doing its utmost to crush him to death, but he escaped, he knows not how. At another period, he was tossed by a Buffalo several times, by which he was severely bruised; after which, the animal fell upon him, but the same secret and Almighty hand, snatched him from the power of this ferocious creature, he being no doubt 'a chosen vessel,' though the time for his being called out of darkness into light was not yet come. Some years ago, he was for a considerable time, to all appearance, dead. Every preparation was made for his funeral. He was carried to the place of interment, and let down into the grave, but as they were beginning to throw the earth upon him, he revived, and was carried home.

When Brother Pacalt came, and he had heard him a second time, he went home rejoicing and shouting, saying, that the Lord had raised him from the dead three times, that he might hear the word of God, and believe in Jesus Christ, before he died the fourth time.

Last new year's day, Brother P. baptized him, and gave him the name of Simeon, alluding to old Simeon, who took our Saviour in his arms, saying, Now lettest thou, &c. Mr. P. told us, that it was impossible to describe the joy which filled the old man's heart, and so invigorated his weak frame, that he seemed as lively as a youth: 'Now I am willing,' said he, 'to die; yes, I would rather die than live, that I may go and live for ever with my good and precious Saviour. Before, I was afraid to die: O, yes; the thoughts of it made my very heart to tremble. But I did not then know God and Jesus Christ. But now I am not at all afraid to die; nay, I have no desire to live any longer. I am too old to do good to the Hottentots; and I am so much afraid of committing a single sin again, that I long to go and be with Jesus Christ, my dear Lord and good master. O, he is the best master I ever had. How many bad masters I have served; and what is worst of all, I served the devil upwards of 80 years, and he was just ready to throw me into hell, after all my trouble in serving him. But, O what infinite mercy! when on the very brink of the grave! I have had the King of Glory to be my master; and I, though a black Hottentot, shall go to his heavenly palace, to live with him in everlasting happiness. O, yes! he died for me, the most vile sinner, to buy me from the service of the devil. O, wonderful grace! O, wonderful love! O, astonishing mercy! to a bad and unruly Hottentot, who was ready for hell-fire.' Then he shouted aloud for joy. But the frail body being too weak to support the gladness which he felt, he sunk into a swoon; and the people began to think that he was gone from the church to glory. But he revived, and began a second time to magnify the name of the dear Mediator.

We arrived at Bethelsdorp on Wednesday evening, April 30, where we were received with every mark of Christian affection, by Mr. and Mrs. Messer. Not a single accident befel us all the way from Cape Town to Bethelsdorp, for which we have great cause to bless the name of the Lord; and here we raise our Ebenezer, saying, 'Hitherto the Lord hath helped us!'

Mr. Schmelen, on his journey from the Cape to Numaqualand, in a letter to Dr. Steinkopff, says, 'We have erected a place for worship; and divine service is regularly attended morning and evening. There is a great desire among the people—a praying spirit prevails, and many are anxious to obtain an interest in Christ.'

On his journey he met a chief from the little Namaqua country, who was going to procure a Missionary, if possible, to reside with him. Mr. Shaw (of the Methodist connection, who was travelling with Mr. Schmelen,) was persuaded by the chief to accompany him to his krall at Kamüsberg.

The place from which Mr. Schmelen wrote was formerly called Berondermeed; it now bears the name of *Steinkopff*.

Extract from Mr. Thom's Account of his Journey in South Africa.

THE GROTTO.

In the Kango is the greatest natural curiosity of South Africa—a grotto of unknown extent. This I visited, and

spent four or five hours in it. It was generally supposed that the end of it had been discovered, but we proved it to be still unknown; though, from the information I received, we proceeded into it further than any others, and our entrance into the third new-discovered chamber, or cave, was only prevented by a descent of fourteen feet. This great and astonishing work of God is divided into various apartments, from 14 to 70 feet in height, and 8 to 110 in breadth. By measurement, I found that we had proceeded into the cavern about 900 feet of a mountain of upwards of 500 feet perpendicular: the grotto, above the level of the river running by the hill, is about 200 feet. The *stalactites*, united or disunited, form a hundred figures, so that without any great effect of imagination, nature would seem here to have assumed the province of art; for here canopies, organs, pulpits, vast candles, immense pillars, heads even of men and animals, meet the astonished visitor on all sides; so that he supposes himself in a new part of the universe. Eye, thought, and feeling, are equally overpowered; and to complete this remarkable assemblage there are various baths or cisterns of water as clear as crystal, divided by partitions, as if a most ingenious sculptor had wrought for some weeks in this subterraneous palace of nature. Ten young colonists, with two slave guides, and my servant, were with me. We had a flambeau and a number of large candles; but even these did not chase away the darkness which eclipsed the beauties of this great work of nature; which has been forming from age to age, and was first discovered in 1788; and, what is remarkable, no traveller appears to have visited it, or the various sub-districts which I have described above. *Lichtenstein* heard of it in 1806, and therefore has placed it in his map, but the position is erroneous. Indeed no map was of any use to me in my journey, till I crossed the second chain of mountains. Having on this as well as my former journies laid down my track on a new plan, some friends who have seen the maps, and are judges, and particularly of the map of this journey, have advised me *to form a general map of the colony, enlarged and corrected.* Without doubt this is much to be desired, as it would be of great service to Missionaries, and all persons travelling. I shall in a few months send a plan of the grotto and my track in this journey.*

DEMERARY.

A letter from Mr. Smith, at Le Resouvenir, dated July 10, 1817, gives an encouraging account of his labours among the negroes. He says, 'I have reason already to bless God for sending me hither. Many of the people are diligently inquiring the way to Heaven. After repeatedly calling together those who were communicants when Mr. Wray was stationed here, and duly examining them, I have formed them into a church.'

On the 8th of June, he says, 'The chapel was filled, and all the people very attentive. Immediately after service I administered the Lord's Supper to about 40 communicants. This was, to me, a most affecting scene. To behold so many persons commemorating the dying love of Jesus, of whom they were formerly as ignorant as the beasts of the field, was almost too much for me—a little more would have deprived me of utterance.'

'June 29. Great numbers at chapel to day, though the weather is very unfavourable. Twelve adults applied for baptism (recommended by their managers). I was much pleased with their artless simplicity. However ignorant these people are of worldly affairs, they well understand that they are sinners, and that Jesus Christ came into the world to save such. We have about 23 candidates, but I have not yet baptized any. I think it best to wait awhile.

'July 6. After preaching to as many people as could sit down, from Matt. vii. 13, 14, I asked them various questions relating to the discourse. I also told them they must be diligent in learning the catechism, especially those who were able to read. Some of them said, 'Massa, we have no catechize.' I replied, 'Mr. Wray gave you catechisms; but when he left you, then

* Mr. Thom proposes to publish by subscription a particular account of the above grotto in the Kango, and also of the cave and marine grotto near Cape Lagullas, accompanied by seven plans and drawings; a minute map of the colony of the Cape, with a brief description of its several sub-divisions; price to subscribers 20 *rix-dollars*; or about 2*l. sterling*.

you neglected your books; you hide them; now you must look for them.' About two hours after, an old woman came with a sorrowful countenance, 'O! Massa, Massa! rat eat all my book.' She opened a handkerchief, and shewed me the book. When she handed it to me, she said, 'Massa, de rat will ruin me; they eat my handkerchief; they take my victuals; they take the cotton out of my lamp. Me no mind all this, but now they have eat my book. When me go look for me book, me find it so; then me cry, and me go shew Massa what the rats done; then me beg Massa give me one book for this.' It grieved me, that I had not another book for her.

Mr. Smith preaches to the negroes every Sunday morning, at seven o'clock, to a small congregation; at 11, to about 600 people; after which he spends about half an hour in catechising. In the evening, at half past seven, he preaches again to 3 or 400 people. On Monday and Wednesday evenings he catechises the negroes in the school-room attached to his house, while Mrs. Smith catechises the girls and younger children in another part of the house.

'This,' says Mr. S., 'we find very laborious; we must repeat the same thing twenty times over, before they can understand it. Their capacities are certainly very weak; but thanks be to God they can understand that they are sinners, and that there is no salvation but in Jesus Christ.

'We have many opposers, yet the prospect of success is certainly encouraging. Multitudes attend the preaching, and learn the catechism. It would gladden the heart of every friend to the missionary cause to see the congregations of black and coloured Christians in Demerara. I am credibly informed that brother Elliot preaches on Sundays to more than 1000 negroes on the West coast, and on Sunday evenings in George Town. Brother Davies also preaches to a great number of negroes, beside white and coloured people.'

'On Easter Monday, which is a great holiday with the negroes, I was much pleased to see so many attend at the chapel. Instead of spending the day in drinking and fighting, they were singing the praises of God. Some who had formerly been members of the church kept a feast at Mr. ——'s, to shew, as they said, 'how glad they were that parson was come.' This is very pleasing to those who know in what manner negroes usually spend their holidays. The poor slaves bless and pray for the Directors and friends of the missionary cause.

'P. S. Mr. Wray has been here, and preached to the people.—He has rendered me much assistance.'

We have been informed, that at a Missionary Meeting, lately held at a certain town in the North of England, such was the attention paid to it by the inhabitants that, at the theatre, where a very popular performer, who had been engaged for four nights only, was to have acted, so few persons were present, that the managers did not think it worth their while to light the candles; and that at the ball-room, where an assembly was to have been held, not a single person appeared.

MISSIONARY CONTRIBUTIONS.

[*Collections and Anonymous Contributions, from* 16 *September to* 16 *October* 1817.]

North Wales Auxiliary Missionary Society, by the Rev. G. Lewis, D. D.:

	£.	s.	d.	£.	s.	d.
ANGLESEA.						
Amlwch. Rev. J. Evans	2	0	0			
Beaumaris and Pentraeth. Ditto	6	0	0			
Ceirchiog. R. Roberts	2	0	0			
Llanddensant and Llannerchymedd. D. Beynon	1	9	6			
Llanfechell and Cemmes. O. Thomas	2	0	0			
Rhosymeirch, &c. J. Powell	3	2	0			
				17	11	6
CAERNARVONSHIRE.						
Bangor, &c. D. Roberts	16	9	1½			
Bethel, D. Griffith	1	1	0			
				17	10	1½

CAERNARVONSHIRE (CONTINUED.)

	£. s. d.	£. s. d.
Brought forward. 17 10 1½		
Capelhelig, &c. E. Davies	1 16 11	
Caernarvon. J. Griffith	4 3 4	
Nebo. J. Jones	1 0 0	
New Chapel. B. Jones	1 6 3	
Pwllheli. Ditto	1 0 2	
Salem. W. Jones	2 8 7½	
Saron. W. Hughes	0 7 8	
Talsarn. D. Griffiths	1 4 2½	
		30 12 3½

DENBIGHSHIRE.

Denbigh. R. Everett	12 13 9	
Llandegla. J. Griffith	1 9 0	
Llanwrst. P. Griffith	2 5 6	
Moelfre and Colwyn. T. Jones	4 0 0	
Ruthin. E. Lewis	0 10 0	
Waungoleugoed. W. Jones	1 1 4	
Wern, &c. W. Williams	4 0 0	
Wrexham. — Malt	8 3 6	
		34 3 1

FLINTSHIRE.

Bagillt. B. Evans	1 0 0	
Halkin Calvinistic Methodist Society	5 11 0	
Heol Mostyn. D. Jones	0 12 0	
Holywell. Ditto	15 5 1	
——— Collected at the Annual Meeting, 12th and 13th of August	24 0 2	
——— By Sale of Hymn Books	1 1 4	
——— Calvinistic Methodists Sunday School Children	1 16 8	
Mold and Buckley	1 2 6	
Newmarket. T. Jones	1 0 0	
Rhesycae. R. Williams	2 2 0	
		53 10 9

MERIONETHSHIRE.

Bala. J. Lewis	1 10 6	
Bethel. M. Jones	0 12 0	
Brouhaulog. J. Davies	2 2 0	
Dinas. W. Hughes	1 19 3½	
Dolgelley, &c. C. Jones	2 1 0	
Llanuwchllyn. M. Jones	1 8 6	
Towyn, &c. H. Lloyd	2 4 6	
		11 17 9½

MONTGOMERYSHIRE.

Aberhafesh. J. Davies	3 7 3½	
Drwsynant. W. Hughes	0 16 4	
Foel. Ditto	1 4 4½	
Hirnant. M. Hughes	0 18 0	
Keel. J. Davies	0 16 3	
Machynlleth, &c. D. Morgan	16 11 6	
Llanbrynmair. J. Roberts	4 5 0	
Llanfyllin. G. Lewis, D. D.	23 2 10	
Pontddolanog. J. Ridge	0 14 8¼	
Sarney and Domgay. D. Davies	3 3 0	
		54 19 3½
		202 14 8½
Dumbarton Auxiliary Bible and Missionary Society, by Mr. J. Glen, President		15 0 0
Tavistock Missionary Society, by Rev. W. Rooker		18 0 0
Glasgow Auxiliary Missionary Society, by Mr. M. Urie		60 0 0
T. S.		0 10 6
A Friend, by the Rev. T. Lewis, towards 100 Malay Testaments to be sent to Malacca		25 0 0

	£.	s.	d.
Hampstead Auxiliary Missionary Society, by Mrs. Phillips, Treasurer, and Miss Phillips, Secretary, (a branch of the North London and Islington Auxiliary Society:)			
Collected at 1d. per week, by Mr. R. Dixon..	3	3	11
Ditto. Ditto Miss Evans....	2	10	0
Ditto. Ditto Miss Read.....	1	11	0
Ditto. Ditto Miss Stratton..	1	8	3
	8	13	2
Collected by Sunday School Children:			
Eliza Tillyard 2 16 2			
Eliza Nobbs..... 1 18 0			
Mary Mason 1 10 0			
Christiana Stanmore. 1 18 0			
Mary Partridge 1 0 0			
Sarah Peacock 0 12 0			
Jane Hart..... 0 14 0			
	10	8	2
Donations.....	1	17	0
Collected at two Sermons.....	12	19	10
	33	18	2
Bristol Juvenile Society, Fourth Quarter, ending 25th Jan. (total for the Year, including expenses, 175*l.* 4*s.* 10*d.*) by Mr. Josh. Talbot	47	13	7
Charmouth, Dorset, by Rev. B. Jeanes: Subscriptions 5 15 0			
Collection..... 4 17 6			
	10	12	6
A few Friends at Uppingham, Rutlandshire, by Rev. J. Green	7	0	0
Bristol Branch Society, by Mr. Samuel Dutchill, Treasurer.....	51	18	0
Juvenile Auxiliary Missionary Society, Whitchurch, Salop, by Rev. J Harris.	4	0	0
Rev. Mr. Woodward and Friends, Pinchback, Lincolnshire	6	12	0
Penny-a-week Society, Lady Huntingdon's Chapel, Yarmouth, by Rev. G. Stewart	6	6	2
Honiton Penny-a-week Society, by Rev. J. O. Stokes.....	7	0	0
Collections, by Rev. Dr. Waugh:			
Rev. J. Winter's Congregation, Newbury 16 0 0			
By Rev. Mr. Dryland..... 6 10 6			
Friends at Benson, by Richard Butler 1 16 4			
A Contribution from Young Ladies, at Mrs. Lee's School, by Rev. W. Harris 2 2 11			
Moiety of a Collection, in aid of Missions, at Mrs. Faulkner's School..... 0 13 0			
Rev. G. Edwards's Congregation, Marlow..... 6 1 9			
Rev. John Cook and Congregation, Maidenhead..... 27 14 6			
Donation, by B. T., at Marlow 1 0 0			
	61	19	0
Sheffield and Attercliff Missionary Union (or Branch of the West Riding Auxiliary Missionary Society) by Mr. Geo. Bennet, Treasurer:			
Male Juvenile Missionary Society, Two Quarters. 32 0 0			
Queen Street Female do. do. 12 4 0			
Garden Street do. do. do. 8 3 11			
Howard Street do. do. do. 9 18 4			
Nether Chapel do. do. One Quarter. 3 1 8			
	65	7	11
J. S.	0	10	6
The Cornwall and Foreign Missionary Society, per Mr. J. M'Dowell, Treasurer, Falmouth Branch: Cash remitted.....	90	0	0
Bristol Auxiliary Missionary Society, by Mr. W. Skinner, Treasurer.....	149	16	1
Gloucestershire Auxiliary Missionary Society, by Mr. O. P. Wathen, Treasurer:			
Stroud Old Chapel, Rev. Jno. Burder:			
Anniversary Collection..... 15 2 3			
Sunday School..... 2 2 6			
Annual Subscriptions..... 9 18 6			
Collection at General Meet. Assembly Room 4 8 10			
	31	12	1
Rodborough Tabernacle, Rev. John Rees:			
Anniversary Collection 30 10 6			
Annual Subscriptions..... 23 1 0			
Sunday School ditto 2 0 0			
	55	11	6
Carried forward...	87	3	7

				£.	s.	d
Brought forward,			87	3	7	
Ebley Chapel, Rev. Mr. Davies:						
Anniversary Collection	11	3	4			
Annual Subscriptions	17	3	0			
			28	6	4	
Cheltenham Penny-a-week Association			9	11	6	
Stonehouse, by Mr Elliott			2	10	0	
Tetbury, by Mr. Webber			2	6	7	
Frampton and Framilode Association			16	16	0	
Subscriptions and Donations			5	6	0	
					152	0	0
Perth Juvenile Missionary Society, by Mr. Bower					10	0	0
Chester Auxiliary Missionary Society, by Mr. Williamson, Treasurer.						
Collections made at the Annual Meeting:						
Baptist Chapel			1	3	6	
Welch Methodist Chapel			6	1	7	
Crook's Lane Chapel			7	4	2	
Boughton Chapel			12	15	0	
Queen Street Chapel			56	3	9	
			83	8	0	
Ladies' Penny-a-week Society, Queen Street Chapel, (Two Quarters)			27	4	1½	
Young Men's ditto ditto ditto			4	3	3	
Ladies' Penny Society, at the Octagon Chapel ditto			4	12	6	
Sunday School Children ditto by Mrs. Powell			1	5	2	
Missionary Box, at Mrs. Lewis's, Draper, Bridge Street			0	18	2½	
Ditto, at Minshull, by Miss Palin, (Two Quarters)			5	3	11	
Ditto, at Haslington, by Rev. W. Silvester, (Four Quarters)			8	0	0	
Ditto, at Delamere and Kelsall, by Mr. Prescott, (ditto)			1	16	0	
Penny-a-week Association, Tarvin, by Mrs. Jackson			3	0	8	
Young Ladies at Miss Lewis's School, Tarvin			2	12	0	
Weekly Subscriptions, by Miss Gamon Pickton			0	10	11	
Penny-a-week Association, at Northop, Flintshire, by Mr. Williams			9	0	0	
Produce of Two Cherry Trees, belonging to Mr. Williams, Northop			1	5	4	
Rev. Robt. Smith and Congregation, Nantwich (Collection)			8	8	2	
					161	9	3
Jewin Street Auxiliary Society, by Rev. Mr. Wood					14	14	8

*** Acknowledgments to those Friends who have sent Books, &c. in our next.

POETRY.

LINES ON AGRIPPA'S REPLY TO PAUL,

'Almost thou persuadest me to be a Christian.'

Ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι.

WHAT!—but *almost* convinc'd!—and rest you there?
Sad proof, O king! your soul is not your care!
Not so the famish'd wretch, on seeing bread,
Would say, 'Enough! *I could almost be fed*;'
Nor would the sick to his physician say,
'*I could almost be cur'd*, go thou thy way:'
Nor would the pris'ner, if a gap he see,
Say, unconcern'd, '*I could almost go free:*'
Nor would the rebel, should his prince forgive,
Refusing say, '*I'm half inclin'd to live.*'—
What then! are God, the soul, eternal things,
Death, Heav'n, and Hell, concerns too small for kings?
Shall sublunary honours, pomp and pow'r,
And regal state, the gewgaws of an hour,
Engross the conscious mind, nor once leave room
For dread eternity, and final doom?
Ah fool! ere long, thou'lt know to awful cost,
That to be *almost sav'd* is *wholly to be lost!*
The case how awful! yet, alas! how true,
The case, O! Formalist, applies to you!
Flee, then, to Christ—ensure the saving hour,
Bear not his *name* alone, but own his *pow'r*.

J. B.



Blood sc.

Revd John Parry,
Chester.

Pub.d by Williams & Co. Oppidans Order. May 1st 1827.

THE

EVANGELICAL MAGAZINE

AND

Missionary Chronicle.

DECEMBER 1817.

ADDRESS

TO THE

PROTESTANT STUDENTS AT MONTAUBAN.

To the Editor.

My Dear Sir,

The anxiety which recent events have excited for the security and the revival of the Protestant Churches of France is so unequivocal, that I communicate to you the enclosed Discourse, hastily translated and abridged, in the conviction that it cannot fail to gratify the readers of the Evangelical Magazine.

Before that happy change, which ensured to the French Protestants their civil rights and the legal exercise of their religious profession, their students for the ministry were educated at Geneva and at Lausanne, where they maintained a Seminary.

In 1808, the late Government re-established the College of Montauban, purchased for the use of the Faculty an ancient Convent, and appointed five Professors, with adequate salaries.

On the death of M. Gasc, Dr. Encontre, who was Principal of the Mathematical College of Montpellier, generously relinquished that situation, the emolument of which was considerable, to become Professor of Theology in the College of Montauban, on a very reduced salary. On the retirement of Dr. Frossard, Dr. Encontre was appointed President or Dean of the Faculty; and it was in that capacity that he addressed to his Students the faithful and eloquent discourse, which I have the pleasure to forward.

Under the direction of Dr. Encontre, supported by the pious and learned Dr. Bonnard, and the other professors, it may be confidently expected that the College of Montauban will prove a permanent blessing to the churches of France, and to the Continent of Europe.

I shall be happy to take charge of any Books which the generosity of your readers may dispose them to contribute to the Library of this infant but hopeful Institution.

I remain, my dear Sir, most truly yours,

Mark Wilks.

JUDGES VII. 3—7.

THESE words reminding me of the forlorn state of the afflicted Jews, whom the Amalekites and Midianites most cruelly oppressed, have naturally led me to reflect on the deplorable condition to which so many divisions, so many disorders, and above all, religious indifference, have reduced the Reformed Church. This melancholy conviction soon yields, however, to the pleasing hope of one day beholding this same Church re-united, consoled, and revived, by virtue of promises no less certain, and more precious, than those of which the Israelites were the object. But what has particularly fixed my attention, is the trial to which Gideon subjected the warriors who were eager to join him, and the small number of those for whom was reserved (having honourably passed through the trial) the glory of terminating the bondage of their country.

The appearance of degradation, the state of wretchedness—I might almost say of opprobrium and ignominy—to which the evangelical church is reduced in many parts of Europe, and even in that part which we inhabit, is not precisely our subject; and to examine it might too much depress the feel-

ings in the short time to be devoted to you on this occasion.

You, my young Friends, are destined, as a Christian army, to wage perpetual war with the world, its vain pomp, its works of darkness, and with what the scriptures call 'the lusts of the flesh,' and to rescue the modern Israelites from a servitude as hard and humiliating as was ever experienced from the disastrous irruptions of Amalek and Midian.

When the Israelites left Egypt, their number amounted to about six hundred and three thousand men, of all ages, handling sword and buckler. In the time of Gideon only 32,000 were found to march against the Midianites. So when our fathers, alarmed at the scandalous abuses, of which Christian societies universally complained, felt the absolute necessity of a reform—that is, of a renewal of doctrine, of discipline, and a revival of the rites and manners of the primitive church—the number of our pastors was nearly one thousand: to-day we can hardly estimate them at two hundred. But God regards not the number of combatants when he pleases to give the victory: for after repeated trials, it was into the hands of three hundred chosen warriors only, that he delivered the hosts of Amalek and Midian.

You also, my dear Brethren, are subjected to certain trials, and they have an alarming and rigorous appearance: Sermons, Catechisms, Theses publicly exhibited, examinations in Greek, Hebrew, Philosophy, Theology, Morals, History, and Sacred Criticism; exercises calculated to germinate and maintain in you, and in others, those sentiments which are as noble as they are pure, and which constitute the essence of Christianity. What knowledge, what talents, what virtues, should those combine, who pass honourably through trials so long and so difficult! They are familiar with ancient languages, they have dived into the science of philosophy, they are able to derive instruction from the deepest and purest sources; they can analyse their own ideas, express them with perspicuity, arrange them with method, and unite in public a happy choice both of sentiment and language. Informed and convinced themselves of the sublimest truths of religion, they are able to attack and conquer the prejudices of ignorance, the sophisms of infidelity, and the falsehoods of error: they are acquainted with the principles of ecclesiastical discipline, and can with a modest confidence assume the administration in the churches to which they may be called: their long meditations on practical theology, enable them to direct the conscience in the most delicate circumstances: their observation, their experience, and the care with which they have studied history, have introduced them to an intimate knowledge of the secrets of the human heart: above all, they are animated with an ardent zeal for the success of the Gospel; they feel a tender interest in the salvation of their brethren; they are ready to do every thing, to sacrifice every thing, to suffer every thing, to secure the peace of the Church, to diffuse the light of the Gospel, and to advance the kingdom of God and of his Christ.

These trials to which you are exposed are yet, however, insufficient; and you all require another, which may develope your internal disposition, reveal the secret of your character, and expose the recesses of the heart.

Instructed by the Spirit of the Lord, Gideon knew, that to obtain great success it was not sufficient to entertain a few feeble transient wishes—that when the end is not

pursued with unremitting ardour—when personal ease is consulted—when the senses command—when there is in any degree a submission to want, or a devotedness to pleasure, there is an incapacity for the completion of a grand and noble enterprise.

My dear Brethren, take heed to yourselves. When you chose the profession of the holy ministry, you could neither appreciate its obligations, nor its inconveniences, nor its advantages; you were perhaps unable to compare your strength with the burden you had to sustain: scarcely had you quitted the age when you promised yourselves every thing; when every thing appeared easy, and when the character was yet unformed.

Years of study and labour will mature your reason, will give you the exact measure of your capabilities, will inform you of the extent and importance of your duties, and enable you to support with honour your last trials on the benches of your school: but to-day I have to propose to you a more serious and decisive proof. I venture to summon each of you, not before weak and indulgent examiners, but before the tribunal of his own conscience.

First, observe, that before Gideon placed himself at the head of the Israelites, he endeavoured to ascertain that God had chosen him to that official dignity.

You, my young Friends, before you reply to the call of the churches, begin by gaining a full persuasion, that it has been preceded by the call of God. You will not require such physical prodigies as might have been necessary in an ignorant age among unenlightened men. You must ask more important, and no less decisive testimonies: you will examine whether you sincerely believe the truths of the Gospel—whether you are intimately and fully convinced of them—whether you can with St. Peter say to Jesus Christ, 'Lord, thou knowest all things, thou knowest that I love thee'—whether, like that fleece which Gideon exposed all night on the threshing floor, and which was saturated with dew, though the earth all around remained dry, your hearts are penetrated and watered by grace divine, though you live with men who unite with the misfortune of never having felt it the pride of believing it useless, and the temerity of denying its effects.

A second circumstance in Gideon's conduct, neither less remarkable nor less instructive than the former, is, that after being assured of the will of God, he assured himself of his own resolution; he made no compromise with the Midianites; he separated openly and entirely from them; and in order to prevent himself from coming to any cowardly accommodation, any treaty unworthy a people whom God had deigned to choose, he began by overthrowing the altar of Baal, taking the necessary precaution to prevent any interruption from his own brethren in the execution of this generous enterprise.

Many among us, though called to a warfare against the world, wish however to live in it—to preserve its habits, profess its pernicious maxims, display its vain pomp, and taste its false pleasures. Games, spectacles, trifling conversations, riotous entertainments, none of these ought, in their opinion, to be interdicted. They imitate the tone, and ape the manners of persons accustomed to the most frivolous societies. They correct and carefully efface whatever might denote the minister of the gospel, the disciple of Jesus Christ. They would blush if a word, calculated to recal pious recollections, serious and religious meditation having

escaped them, some servant of Caiaphas should say to them, 'Thou also art of them, — thy speech betrayeth thee.'

I do not hesitate, my dear Friends, to declare, that those who cherish such sentiments bear in vain the name of Pastors; that they will never have its sacred, its indelible character. Diplomas, certificates of ability they may receive, but they will be but false, insignificant titles. The vocation which they have had the rashness to accept, will, in the eye of God, be an act of accusation, against which they will not be able to defend themselves. The imposition of hands will for ever have impressed on their dishonoured brows the disgraceful marks of reprobation. This is no oratorical exaggeration. I tell you only the exact truth as it is displayed before my eyes, and should be also to yours, if you have read the Holy Scriptures, and believe them to be divine. 'No man can serve two masters;' so long as your time, your manners, your conversation, the places and persons you frequent, do not harmonize with the serious and sublime character with which you affect to be invested, it is falsely, and in vain, that you boast of this character. You may be distinguished by knowledge, by condition, by eloquence—you may pass for amiable men, judicious personages, great orators—you may be caressed, applauded, and admired by the world; for, says our Lord, 'The world loveth its own;' but your discourses will strike as empty sound upon the ears of your auditory; you will leave the soul unaffected; you will excite but a fruitless and fugitive emotion; you will not know what it is to carry a salutary terror into the conscience. Incapable of touching, alarming, deterring the sinner, you will be yet less able to console him; you will never teach him 'how good the Lord is,' for you are ignorant of him yourselves. The afflicted will implore your succour, and you may perhaps stammer to him the name of the true and celestial Comforter; but this sacred name, which says nothing to your own heart, will lose its energy in passing through your lips. The dying will call for you, but you cannot point him to the path of life. The criminal will confess his crime, his remorse, his terrors, but you cannot conduct him to the feet of a pardoning God.

Young Soldiers of Jesus Christ, who, far from stooping to drink of the pleasures of the world, have tasted even its innocent delights but with reserve, and with distrust, victory awaits you! Your Chief, your Master, he who loves you, and whom you love, has prepared palms, soon to be distributed among you; but the first proof you can give him of your courage and devotedness, is to overthrow the altar of Baal—to trace between yourselves and the world the line of demarcation which you must never overstep—to assume openly the badge of Christ; the tone, manners, and language, (which can never be mistaken) of men supported by the gospel, and animated by its spirit.

Undoubtedly you will be censured: the brothers of Gideon rose up with fury against him, and yours will perhaps be the first to condemn your conduct, because it condemns theirs: they will not say, as did the ferocious inhabitants of Ophrah, 'Let Gideon come forth and die;' but they will attack you with the weapons of ridicule—they will audaciously insult you, meanly calumniate you, maliciously interpret all your actions; and, though they envy and vex each other, they will always agree when you are to be oppressed. But fear

them not; and, far from being dejected by the first reverse, rejoice with pure and lively joy that you are found worthy to suffer loss, or grief, or humiliation, for the name of Christ and the cause you are called to defend.

He is both a vile and contemptible being who pretends to be a minister of the gospel and believes it not—a serious buffoon: in tender youth, he assumes a mask, not to be laid aside but with his life.

It is his office to administer sacraments which he believes inefficacious; to relate absurd fables to youth; periodically to weary the public by pompous falsehoods, uttered with effrontery, from the pulpit, so improperly styled the residence of truth. He constantly quotes, as if from God, a book which he pretends is the production of ignorant and deceitful men. He invokes with solemnity the assistance of the Holy Spirit, while he regards such assistance as a chimera. He makes us repeat after him, 'I believe in Jesus Christ the only Son of God;' and Jesus Christ being, in his estimation, but a mere mortal, is necessarily in his opinion the most guilty of impostors: he is incessantly imposing upon man, and insulting the Divinity. I should seek in vain in the dens of robbers, the haunts of infamy, or the gloomy darkness of the dungeon, for a monster so depraved, so odious, so worthy of public execration: I cannot find there his parallel. The false minister seems to me to have attained and passed the limits of all that may be designated as villany; for the greatest criminals have intervals of repentance, of candour, of emotion, sometimes even of generosity. But he has acquired a habit, a necessity, an absolute necessity, for fraud, and perjury, and blasphemy, and sacrilege!

But if we cannot find terms strong enough to express our indignation, contempt, and abhorrence, of the pretended minister of the gospel, how shall we describe our high esteem, profound veneration, and eternal gratitude for you, the vigilant sentinels of Israel—the true apostles of Jesus Christ, the faithful dispensers of the word of life; whose every action, every discourse, every thought, has for its object the glory of your divine Captain, and the salvation of souls?

Ah! it is not here below; not from our ungrateful hearts, and our avaricious hands; it is not in consequence of our inefficient prayers, that you will receive a reward proportioned to your pious labours and generous sacrifices—God himself will give you this reward—he is preparing it for you, faithfully preserving it as a deposit, and he will not fail to bestow it on you in the great day of retribution.—Yes! on that day of terror, when, according to the expressions of the holy writings, 'The Heavens shall pass away with a great noise, the elements melt with fervent heat, and the earth flee before the face of the Eternal;' you will not partake of the terror which will seize the wretched slaves of sin and the world; your heart will leap with gladness; your attentive ear will eagerly catch the sounds which the voice of the Son of man, and of his saints, will cause to reverberate through the immensity of space. I think I see you raising from the tomb your venerable heads, encircled with the rays of glory and majesty.—I see you hastening to meet the Supreme Rewarder, whose hand contains the immortal crowns reserved for you and your fellow soldiers; already I hear the innumerable multitude of sinful spirits, which you have restored to the paths of truth and life, singing hymns of praise, and following in your steps. Ah! the most ardent of my desires is to be but one of

the least and last of this blessed company, to applaud, though from afar, your triumph, and to assist in exalting its glory.

Young army of Jesus Christ! dear objects of our tenderest cares and sweetest hopes! the sacred fire is not yet utterly extinguished in our churches; we have indeed to groan over their languid, declining state; but the vital principle, which formerly rendered them so flourishing, still acts in some, may revive in others, and only awaits your aid to exhibit itself with new energy—what do I say? many of our churches, so desolate, so poor, so scattered, seem advancing to meet you. The venerable consistory unite to the most generous proceedings, the most delicate attentions. They wish that, according to the expressions of Malachi, 'Knowledge may dwell on your lips;' but they are principally solicitous, that humble virtue, the fear of God, true piety, Christian love, may animate your heart. Deeply convince yourselves, I conjure you, of the high importance of your station: no longer consider it as a trade—a profession—embraced to give you a sort of civil importance. Bless the kind, though severe hand, which sometimes suspends your march and arrests your progress, the better to secure your steps. Henceforth, evince by your actions, your conversation, your behaviour in the temple, your assiduity in your studies, your application to labour, by your employment of your intervals of leisure, what is the chief object, the noble aim of your exertions. Above all, I again repeat it, overthrow the altar of Baal, or forbear to follow the sacred banners of the Gospel. If you are only ambitious of lucrative stations, flattering successes—if, in a word, you expect every thing from the world, attach yourselves openly and decidedly to the world: but, if you have proposed to yourselves nobler ideas of your nature and destination; if you have conceived high hopes, if you believe yourselves called to great objects, if you aspire to a more perfect, more secure, more durable happiness, devote yourselves unreservedly to Him who alone can procure it for you, and who imposes it upon you as a first condition, to separate from a world which you love, which deceives, flatters, and despises you; and in which, after a few transitory enjoyments, you will find nothing but bitter regrets, intolerable disgust, and horrible remorse; the sad harbingers of a long train of evils, of which my mind, seized with horror, refuses to depict the frightful image.

What then shall I say to you, my Friends; what thoughts, what expressions can I find to convince, to persuade, to affect you, and to produce in you a happy and durable change? Alas! what effect can *my* words have if you hear the word of *God* in vain? Ah! these words which you read here every morning, and the assistance of the divine Spirit, which I cannot cease to implore for you, these are my only, but my powerful resources. With these words I began, with these I must conclude. I say with Elijah, 'If Baal be God, serve Baal; but if the Lord be God, serve the Lord, and serve none but him:' I say with St. Paul, 'If there be any consolation in Christ,' &c. I say finally with Joshua, 'Choose now whom you will serve; as for me and my house, we will serve the Lord.'

[The public service was terminated by prayer, offered by Professor Bonnard, and distinguished by wisdom, piety, and fervour.]

ON EXTERNAL CHRISTIAN INSTITUTIONS.

To the Editor.

DEAR SIR,

THE subject on which I address you at present, has long appeared

to me to be of considerable practical importance; and the more so, as it pleases God to give success to our efforts for the diffusion of the Gospel through the world. As the light, however, in which I have viewed it, is uncommon (if not in some respects singular) I should not offer to you my thoughts on it, for the Evangelical Magazine, but by the concurrent suggestions of friends, to whose judgment and wishes I owe much deference. Your knowledge of persons to whom I allude, will doubtless have its due weight in determining on the propriety of the communication; and if I express any sentiment with less hesitation than its novelty might seem to demand, I must plead as my excuse—the brevity that is needful to such a statement.

Every dispensation of revealed religion has been attended with *external institutions*. Those of the Sabbath and of sacrifices, appear to have been appointed from the *beginning;* and several others, that were likewise adopted into the *Levitical* law, were evidently in use much earlier. To expect that, under the Gospel, no such appointments would exist, betrays inadvertence to the state of human nature: but we find them, suitably to so *spiritual* a dispensation, as well as to one designed for *universal* obligation, few, simple, easy, significant, and of great moral utility.

Christianity is a *school* into which all mankind are admissible as *disciples*, or scholars. The tutors are the Christian *ministry*. The *Lord's-day* was appointed as a stated season of instruction; *Baptism* as the pledge of instruction, and a solemn mode of admission to partake of it; and the *Lord's Supper*, as a memorial, both of the grand lesson to be inculcated, and of its highest exemplification—the love of God, and of mankind, stimulated by the love of God to man in the sacrifice of Christ for the sins of the world.

I conceive that any of these Institutions, when applied to other purposes than Christian instruction and edification, is so far perverted from its original design. The circumstances of Christians in many parts of the world, differ at present so much from those amidst which the Gospel was first preached, that proportionate variations in the modes of administering these Institutions may not only be allowable, but even needful, to preserve their spirit, and to promote their purposes. But we ought surely to be cautious against *unnecessary* deviations from apostolic examples; especially, as the *authority* for external institutions usually, and naturally, rests more on *precedents* than on precepts. No record was made, or, at least, has been preserved, of the original appointment of sacrifices; or of the transfer of the season of public instruction and devotion from the seventh to the first day of the week. No part of the New Testament was composed till Christians had long been universally accustomed to the practice. To refer to the express appointment, was therefore unnecessary for *them:* and if *we* are not content to do as they then did, we deserve to fall into error.

Every Christian originally participated in the benefit of *all* the external institutions of the Gospel. Baptism was the introduction to, and the pledge of the rest. This, accordingly, is purely passive, in the *subject* of baptism. All adult Jews and Heathens, who became desirous of Christian instruction, from conviction that it imparted truth, were *immediately* baptized; in significance of its purifying tendency, and as a solemn pledge that it should be given to them, and would be accepted by them, as their ground of hope and rule of conduct. Their children were uni-

versally baptized with them, because they were universally to be instructed in Christianity. There was no occasion of a pledge from *them* to receive instruction. Their *parents* made that pledge, in offering them to baptism. Thus they became 'holy;' else they would have been treated as 'unclean,' like children of Jews or Heathens; and consequently, when older, be excluded from the Lord's Supper, because ignorant of its purport. But as all adults that were baptized, continued in the Apostle's 'doctrine, and fellowship, and breaking of bread, and prayer;' so, all baptized infants, being instructed as they became capable of instruction, were introduced to every part of Christian fellowship, as they became capable of edifying by these means. The Gospel promises were not only to the Jews, but to their 'children;' and equally to 'all that were afar off,' to whom the Gospel should be addressed. Christ commanded to 'baptize, and teach all nations;' of which, *children* usually form the most numerous part. Justin Martyr accordingly, A. D. 140, remarks, that great multitudes, who were then from 60 to 70 years of age, had not only been made disciples of Christ in their childhood, but had, throughout their lives, preserved the utmost purity of conduct. He uses the same Greek expression that is first translated 'teach,' in the institution of Christian baptism: therefore, those children who were 'made disciples,' were undoubtedly *baptized*, during the *apostolic* age. And if such multitudes had lived to such an age, and persevered throughout it a spotless purity; how manifold greater multitudes, who had not lived so long, or not in such purity, were as likely as they to have been baptized in childhood! In short, what can be more improbable, than that *all* children of Christians were *not* similarly baptized? The New Testament certainly does not warrant such a conjecture: for whenever it takes notice that converts from Judaism or Heathenism had *families*, it uniformly states, that their families were *baptized* with them. There were doubtless thousands who *were* heads of families, for one who is *noticed* to have been so; and we have not the slightest ground to suspect that *any* of their children were unbaptized.

On the other hand, there is neither precept, precedent, analogy, nor probability, in favour of a practice, that has, within the last two centuries, been rapidly gaining ground: I mean, that of baptizing adult persons, after they have been educated as Christians. This completely reverses the practice of the apostles; which was, first to baptize all who were to be instructed; and it perverts the institution of baptism to a sort of *honorary degree* in the school of Christ. 'Let not a *bishop*,' says the apostle Paul, 'be a novice; likewise the *deacons*, let them also first be *proved*:' but no probation was originally required for baptism; neither do we read of a single question being put to any one who desired it, but in the case of the Ethiopian eunuch, for the obvious reason, that he was going beyond the reach of all instruction, except from his Bible. Whether Paul baptized the twelve disciples of John, whom he found at Ephesus, is disputed: but the original terms certainly do not prove that he did; and, in no other instance do we hear of any who had received John's baptism, being afterwards baptized again. Paul also personally baptized very few; but wherever he had opportunity, he imparted spiritual gifts to persons whom others baptized, as in the case of these. Sacred history extends above 30 years later than

the institution of Christian baptism; and the writings of John comprise twice that period. There was ample time for thousands of persons, born of Christian parents, to have been baptized when adult; but we have not the most distant intimation of such a performance having ever occurred. It is also well known, that Dr. Wall has demonstrated, from the most patient and laborious research, that no such event is recorded by Christian writers of the first four centuries; while they abound with testimonies of the general practice of infant baptism; although, from its nature, less likely to be noticed, than that of adults. Who then *can* believe, if he examines and reflects, that the latter was commonly applied to persons whose parents were Christians?

The obvious purpose of Infant baptism, is of incalculable importance—to enforce Christian education. Parents who best understand that solemn duty, will most feel their need of every obligation and encouragement to the discharge of it: but to the mere thoughtless, so solemn a pledge is evidently only the more necessary. There never yet has been a *nation* of Anti-pædobaptists professing Christianity. If, therefore, such a phænomenon is possible, we can only conjecture the result. With Pædobaptism, nations have retained the profession of Christianity seventeen centuries and upwards. The British nation affords proof of it: and nothing can appear better adapted to the purpose. But what purpose is answered by the baptism of adults that have been educated as Christians? None, that I have been able to discover; unless, as the badge and the engine of a party. I do not question, that pious people may have received spiritual benefit in the devotional engagements connected with it, as in any other solemn religious service: but this they might surely as well have done in Christian 'doctrine and fellowship, and breaking of bread, and in prayer,' without perverting baptism from its original purpose. Baptism is no evidence of the sincerity of a Christian profession. *Without* better proofs it is hypocrisy; and *with* them, what else is it, than parade?

Admission to the Lord's Supper, in congregational Churches (whether Baptist or Pædobaptist) so closely resembles the adult baptism of persons educated in Christianity, that while it renders the latter altogether superfluous, it affords, notwithstanding, the only plausible sanction for the practice. Nothing is more plain than that all who were baptized by the Apostles, were admissible also to the Lord's Supper. What then is more likely to be inferred, than that the same terms on which we admit to the Lord's Supper, should be required for admission to baptism? For *one* person who can judge of what is intrinsically right or wrong, *hundreds* can judge of what is *consistent*. Hence, Pædobaptist congregational churches, as at present constituted, are naturally nurseries for transplantations to Anti pædobaptist communities. We are well aware of the fact: but we have no right to complain, without resolving to act consistently with our principles. I do not see how we can reconcile our adherence to infant baptism, with our requisition from candidates for the Lord's Supper, of an account of their spiritual experience. I do not perceive on what ground we have more right to make this a test of admission to the Lord's table than to baptism. Why should we exclude from one privilege, as unclean, those whom, as holy, we have admitted to that which is initiatory to it?

While truth stedfastly preserves the middle line, superstition vibrates widely on either side of it. Christians, at a very early period, deviated in adverse directions from Apostolic precedent. At a time when converts from Heathenism were retained a long while under instruction and probation preparatory to their baptism, the infant offspring of Christian parents were brought to participate in 'breaking of bread,' before they were capable of attending to Christian doctrine, fellowship, or prayer. I cannot mark more strongly than in the first part of this letter, what I regard as the natural and rational distinction between Baptism and the Lord's Supper. The former, being purely passive, is adapted to infancy; the latter demands the exercise of reason, a belief in scripture, and a conduct consistent with it; in fact, just what is requisite to edification by all *other* devotional exercises. I am not aware of any ground to suppose, that a single stated attendant on public instruction and devotion, in the primitive churches, did not equally partake of the Lord's Supper (which was as constantly administered) unless he was excluded from it, for notorious impropriety of conduct.

If we gain any thing by our deviation from Apostolic example, in the purity of our Churches (of which I doubt) must it not be admitted, that we lose more, not only by the effects (above mentioned) of our apparent inconsistency, but by keeping out, or, at least, long keeping back, many that might both do, and get much good, as partakers of *all* our religious privileges? If, when we close a sermon, we see three fourths, or more, of the congregation withdraw from the Lord's Supper (many of them perhaps no less estimable than those who remain) and reflect how different it was in the Apostolic age; surely it behoves us to consider, whether a closer imitation of the Apostolic pattern is not the most suitable remedy that can be applied to such an evil. A reform might be attended with difficulties; but these would be amply compensated by success. How many hopeful branches of pious families might thus be early planted, and flourish in the courts of the Lord's house! how many weak be established; how many tender be nourished; how many wavering be preserved from the pollutions of the world, and the snares of infidelity!

But I confess, that all this appears to me of less importance than the effects of unscriptural patterns among the Heathen. Our missionaries are in circumstances incomparably more resembling those of the Apostles than we are: and if we not only do these things, but teach them to do so, what loss may not we and they and the world at large sustain? Thank God, we can conscientiously inculcate upon them *Infant baptism!* Under every deficiency and inconsistency that may embarrass *our* practice of it, its benefits are still great; but how much greater would these be, did we establish among them that wise and gracious institution in its primitive consistency and efficacy!

I am, dear Sir,
very cordially yours,
SAMUEL GREATHEED.

P.S. If the facts here stated be admitted, it follows: 1. That Christianity invites all mankind to profit by all its institutions; that it receives all who are willing to do so; that it excludes only upon proof of insincerity. 2. That all its external institutions were designed and adapted, to be means of forming the Christian character; none of them to be tests of its prior formation. 3. That the purpose of baptism was initiation to a complete course of Christian instruc-

tion. Matth. xxviii. 19, 20. That its proper subjects are, therefore, (1.) Adult Heathens, Jews, Mahometans, or Infidels, who become desirous of Christian instruction, from conviction of its truth. (2.) Children of all persons professing Christianity; but no person who has previously been sufficiently instructed in Christianity. 4. That all baptized persons are intitled to partake of every external Christian institution, for which they have capacity, unless disqualified by manifest inconsistency of conduct. 5. That the purpose of baptism being to promote Christian instruction, those who have been educated as Christians, if not baptized in infancy, ought not to be baptized at all.

The advancement of truth and godliness being my sole object, I shall willingly attend to means of detecting any error in these positions, whether publicly or privately communicated, on the sole condition that the address of every respondent shall be given as mine has been.

Bishop's Hull, near Taunton,
Oct. 20, 1817.

ON THE FOREKNOWLEDGE OF GOD.*

'KNOWN unto God are all his works from the beginning of the world,' (Acts. xv 18.) Few, if any among us, are disposed to deny that God did foreknow from all eternity who should be saved. He must then foreknow that the requisite qualifications to salvation should be found in them; that they would *repent*, and *believe* and *obey the gospel*, for none can be saved without these. And since the scripture is plain, that these are God's *gift*, 'of *his working* wherever they are found, he cannot be said to have foreknown that these would repent and believe without an unalterable *determination* in his own mind to *bestow* these saving graces on them in particular. Therefore, foreknowledge and predestination are linked together, (Rom. viii. 29.) *Whom he did foreknow, them he did predestinate.*

I take this argument to be conclusive. It is that upon which the great Dr. Twiss mainly rests the cause, in his learned defence of this truth against the opposers of his day. And it was this that convinced the celebrated Dr. *South*, and brought him into the principles called *Calvinian*. It will not be foreign to my purpose, and possibly it may more than inform and please some, if I should insert a short account of that matter in this discourse.

This eminent person, sometime after the Reformation, being in company, at Oxford, with several persons of note, and among the rest, with Mr. Thomas Gilbert, who was afterwards one of the ejected ministers,* they fell into a conversation about the Arminian points; and although it was more than suspected that Dr. South, who fell in with the Conformists, did also incline to the new divinity of that time, yet upon Mr. Gilbert's asserting that the *Predestination* of the *Calvinists* did necessarily follow upon the *Prescience* of the *Arminians*, the Doctor presently engaged, that if he could make that out, he would never be an Arminian as long as he lived. Mr. Gilbert immediately undertook it, and made good his assertion to the satisfaction of those present; and the Doctor himself was so convinced

* Taken from 'The Doctrine of Predestination Explained,' &c. by William Cooper, a New England divine, 1740: since reprinted in England.

* Thomas Gilbert, B. D. of St Edmund's Hall, Oxford, an excellent scholar, of extraordinary acuteness, and conciseness of style. He had all the schoolmen at his fingers' end; and, which is a little unusual, took great delight in poetry, and was a good Latin poet himself. He spent the latter part of his time in private life in Oxford. He died July 15, 1694, aged 83.

as to continue to the last a very zealous assertor of the *reformed doctrine* against its various opposers.

DECEMBER RECOLLECTIONS.

THE month of December presents us with scenes, whose aspect is at once gloomy and cheerful. Looking abroad on the face of nature, we see her for a season disrobed of her beauty, and destitute of fertility. How naked, and barren, and dreary! But let man retire from the field of nature to his *home*—let him reflect on the endearments of domestic life; on the advantages of social intercourse; and, on the benefits of civilized society—and how exhilarating the scenery! how prolific are its enjoyments! how sweet, how rich are its lawful gratifications!

But as the month steals away, and the year hastens to its termination, who, that knows any thing of the value of time, and the pleasures of a good conscience, but must feel anxious to finish the departing year with some advantage and improvement!

Let us then scrutinize our personal character. Can any one revolt at this? What! are there no dark shades in your character? Is there nothing of which you have reason to be ashamed before your family and friends? And is there nothing to repent of before the Most High? Yes: '*For there is not a just man upon earth, that liveth and sinneth not.*' How many of our best resolutions have fallen to the ground, either without *effort*, or without *effect*. '*I said I would be wise; but it was far from me!*'

Let us push the inquiry into our relative obligations. Here again, recollection brings into view many imperfections and offences—many a careless performance of duty; and perhaps many an omission of it altogether. Alas! Who does not mournfully say with St Paul, '*When I would do good, evil is present with me?*' The fact is, as Young avers,

> 'That all mankind mistake their time of day;
> 'Folly sings *six*, while Nature points to *twelve*.'

Let Recollection pursue her inquiries into the obligations that we owe to our fellow-creatures. And here also, though much may have been done, much has been left unattempted. Caprice, the fear of man, attachment to the world, and 'the love of money,' have, each in their turns, or possibly altogether, withheld our hearts or hands from attempting that good, which it was in our power to do. It is probable, in many instances, that the aspect of the times, and the state of trade, have operated with many persons in withholding what was due from them to the faithful minister—to the embarrassed tradesman—to the poor Christian—to the infirm or afflicted pauper—and, to the poor destitute Heathen, during the current year. Let us listen—perhaps the voice of our brother's condition, of his present or final happiness, *crieth out against us!*' If so, let not the year close upon us, before the duty, so obvious and so imperative, be performed.

What awakening recollections are these! Surely another solemn act of repentance, of faith, and self-surrender, is superinduced by this review of one short period of life. Let then my last act of the falling year be an act of undissembled repentance and self-abhorrence—an act of humble faith in the great atonement of the Son of God, accompanied by a solemn purpose, through mighty grace, that my future life may be dedicated more than ever to the Divine glory, and that I may be '*dead indeed unto sin,*

but alive unto God, through Jesus Christ our Lord.'

'So shall my glad obedience prove
'How much I owe, how much I love.

RECOGNITOR.

AN EASY METHOD
OF SENDING THE GOSPEL INTO OUR UNENLIGHTENED VILLAGES.

EVERY lover of the Bible, and every friend of man, cannot but rejoice in the rapid and extensive spread of the glorious go-pel in heathen lands. They exult at the thoughts, that Satan's kingdom has not only been threatened, but that it has been actually invaded, and his forces compelled to retreat before the victorious and omnipotent power of divine truth. And, whilst they regard the success that has resulted from the efforts which have been made both by Christians at home, and Missionaries abroad, as entirely the work of rich and sovereign grace, a pleasing testimony of the approbation of their Saviour, they must remember that that very success lays them under increasing obligations to abound yet more and more in this grand and heavenly work.

But we must not forget, whilst we are engaged in these distant extensive operations, that there are many heathen tracts in our own country. Yes, notwithstanding the numerous institutions which owe their origin and support to Britain, and which constitute not only the bulwarks but the glory and the lights of our island, there are many places concerning which it may be said—'Thick darkness covers the people!' Persons, who are in the habits of visiting the abodes of the poor, and of exploring our heathenish villages, can testify to the awful and deplorable ignorance which generally prevails. The hallowed hours of the Sabbath are profaned by the father of a family being engaged in his common occupation, by the mother attending on her domestic concerns, and the children, under no parental authority, are left to follow the evil bias of their corrupt and destructive inclinations. What a loud call is this for *professing* Christians to evince, that they are *real* Christians, by imitating the example of Him whose name they bear! And let none imagine, whilst there is a village or even a family near us, remaining in this deplorable condition, to which we can gain access, that we can be clear of their blood, if we do not use our utmost endeavours to convey to them the means of salvation, or that we can expect to hear the Saviour proclaiming in our ears—'*Ye have done what ye could!*'

If the question be asked, What method can you propose to send the gospel into those villages that are yet destitute of it? We answer, Let ministers, presiding over their respective churches and congregations, select and invite proper persons from amongst them, and send them forth as Missionaries, on the Sabbath evening, to read and pray with the people. Such is the universal desire which the Author of all good appears to have wrought in the hearts of the poor to attend on the 'heavenly call,' it is hoped some persons will be found ready to throw open their doors for this purpose, and will gratuitously allow their neighbours to participate in the privilege of hearing the glad tidings of salvation, and calling upon their common Lord.

The writer of this paper, in connection with several friends, has been for several months engaged in this most pleasing work. The number of persons that attend, united with their very orderly deportment, and the apparent earnest desire in many of them to hear, afford them no small encouragement

to go forward, trusting that He, whose word it is they read, whose throne it is they supplicate, whose promise it is they plead, whose command it is they obey, will not disregard the weak attempt to promote his glory in the everlasting salvation of precious souls.

ON CHARITABLE BEQUESTS.

SIR, *To the Editor.*

In reference to what is observed in your Magazine for October last, p. 390, upon the subject of Bequests to Charitable Institutions, in respect to the description of the Society for which a legacy is intended, I beg leave to remark, that too much care cannot be taken in designating the intention of the donor. I recollect some time ago a legacy left to the treasurer, for the time being, of 'the Charity School in Spa Fields;' but as the will appeared to be drawn by a professional gentleman, the error must be imputed to the instruction which he received; for the fact was, that there was then no Charity School in Spa Fields; but the legacy was intended for 'Spa Fields Chapel Charity School,' which is not in Spa Fields, but in Rosoman Street. Suppose a legacy were left to the Charity School in or at Aldgate, to which of the following could it be appropriated? — The Aldgate *Ward* School is in Mitre Street, Aldgate; but Aldgate church, Aldgate High Street, and a principal part of the parish, including the schools instituted by Sir John Cass, are in Portsoken Ward, and the *parish* school is on Tower Hill. I also remember seeing in a Will a Legacy of £—— to 'the Missionary Society,' which at first I concluded was for the only society bearing that name, established Sept. 1795; but it was added, 'whereof Henry Thornton, Esq. is treasurer;' and of course it went to the Church Missionary Society. In this bequest we see the title of one society, sometimes, though erroneously, called the (London) Missionary Society, and the treasurer of another, viz. 'the Society for Missions to Africa and the East,' which has lately received the name of 'the Church Missionary Society.' The donor was in his lifetime a contributor to both; and he also left a legacy to an institution under a description which never did exist, but through the friendship of the parties it was applied to good purposes, if not exactly as designed. I have also seen a legacy in a will to 'the Stewards' of a certain society, in which there were no officers known by that name: this was drawn by a solicitor of considerable practice; and the defect must, I suppose, be attributed to the want of proper instructions. I could name another bequest where, from some informality, or supposed difficulty, it was put into Chancery, and about 2000*l.* when it went in, came out, including interest for two years, less than one half that sum, which some persons thought pretty well, considering *where it had been* for that time. To these might be added other instances, if necessary, to shew how careful persons ought to be in making Wills, or in giving instructions for them to others.

I think also, that from what has been observed, it will appear that the fixing of the titles of societies is also important; and it would be well if the title of a society served to shew its object: we have three 'London Societies;' the first, for educating and clothing poor children, North Street, Moorfields; the second, for the Conversion of the Jews; the third, for the Encouragement of Female Servants, held in Hatton Garden; neither of which convey the least idea of its object. And is it not difficult to distinguish 'the Society for pro-

moting *Christian* Knowledge,' Bartlett's Buildings, from 'the Society for promoting *Religious* Knowledge,' which formerly met at Haberdashers' Hall? I think I recollect that some discussion did take place, in respect to altering the title of 'the Missionary Society,' but that it was feared that any innovation might lead to a deviation from the original constitution; but if necessary, and on many accounts it appears desirable that it should be altered, I should suppose some addition to its title, that would be more distinguishing, might be made without affecting the constitution. The *London* Missionary Society would, in my opinion, be improper, as it is not confined to the metropolis, but liberally supported by friends in all parts of the kingdom; neither would it be proper to call it, as in a periodical publication lately, * 'the *Dissenting* Missionary Society,' but which (*they say*) they so call for the sake of distinction only! That name would not only exclude many of its friends, but it would also be a misnomer. 'The Christian Missionary Society' might well point out its object, but it might appear to imply that other Societies for Missions were not to promote Christianity. The Society, entitled 'the Baptist Mission,' points out its object to promote Christianity according to the views of that Denomination; and 'the Church Missionary Society,' agreeably to the Established Church exclusively; I therefore submit, with much deference, to the consideration of the Directors, meeting in the Old Jewry, whether it might be desirable, and be accomplished without inconvenience, to change their title to 'The General Missionary Society,' as embracing Episcopalians, Presbyterians, Independents, and Methodists.

The British and Foreign Bible Society is well distinguished, and sets forth its object: but it might be well in all Bequests to insert the name of the present treasurer. Thus, 'To W. A Hankey, Esq. or the Treasurer for the time being, of the ——— Missionary Society.'—'To Joseph Reyner, Esq. or the Treasurer for the time being, of the Religious Tract Society,' &c. &c. RENUM.

* Christian Guardian, June 1817, p. 232.

SUGGESTIONS

FOR THE MORE EFFECTUAL RELIGIOUS INSTRUCTION OF BRITISH SEAMEN WHILE IN HARBOUR.

THAT British seamen, as a body, are very ignorant of the Christian religion, and that they prove it by immorality, both at home and abroad, are facts which no one who has the means of information will be disposed to deny. A Christian who laments that it should be so, cannot but be desirous that, if possible, the case should be reversed. Experience has abundantly proved, that in England neither money nor exertions will be wanting to promote the glory of God, and the salvation of souls, whenever such means, tending to those ends, shall be pointed out as prudence may sanction, and hope justly encourage.

It is to a preached gospel, as the power of God unto salvation, that a Christian looks with confidence, and he hears, as it were constantly, the injunction—'Go, stand and speak in the temple to the people all the words of this life.' 'Preach the word, be instant in season, out of season.' And while he listens to the encouraging truth, 'Faith cometh by hearing, and hearing by the word of God,' he feels, as it respects this interesting portion of his countrymen, the challenge of the apostle to the Gentiles: but, 'How shall they believe on him of whom they have not heard?—How shall they hear without a preacher? — How shall they preach, *except they be sent?*'

Hitherto, as the great associations for spreading Christian knowledge have been chiefly composed of landsmen,

landsmen have had their principal, though not their exclusive attention. The gospel has been greatly diffused in the dark villages of our own island, in the sister kingdom, and it is now preached to the sable sons of Africa, and the swarthy millions in British India. But seamen, as such, have not had the Christian attention which they are entitled to, either as fellow-men, or as the meritorious defenders, under God, of all the invaluable blessings of our sea-girt land.

The Reports from the Bible and Tract Societies have given pleasing proofs, that seamen are as ready to receive the word of God as persons on shore; and the fact calls to proper exertion all who have the means of benefiting, by spiritual instruction, this numerous and interesting class of men.

Encouraged by these first fruits, an experiment has been made to ascertain whether preaching on board a ship in the harbour would be welcomed by sailors. A zealous minister, once himself a seaman, announced that he would preach on board a ship in a tier in the River Thames The main-deck was cleared, and accommodated with seats; and at the hour appointed there was no lack of hearers. The deck, the shrouds, and every accessible part, from which the preacher could be seen or heard, were crowded. The experiment was again tried—the result was the same—the scene calls up the recollection of the first assembly of the Gentiles, at which a military commander said to Peter, when he came as commanded immediately by the Holy Ghost, 'Thou hast well done that thou art come. Now therefore are we all here present before God to hear all things that are commanded thee of God.'

Generally speaking, sailors form a distinct class among their fellow subjects. When unrestrained by knowledge, they are alike bold in vice and in danger. But a decent moral seaman, when on shore, is a modest unassuming character. Water-born from his infancy, he feels out of his element when on land—and unused to places of worship, he regards them as *not for him*. Many a sailor has been seen at the doors of churches and chapels, and it has not been without much persuasion that they would be induced to enter, and become a hearer with others.

It is therefore under consideration whether, as the Gospel has been sent by preachers to villages, to miners, and to the heathen, it ought not to be sent *to seamen*. And, as churches, chapels, and meeting-houses, have been erected for the accommodation of landsmen, whether a ship, the seaman's house, might not be converted into a house of God for them.

It would require a less sum to fit a ship as a chapel for 500 hearers, than it would to build a brick house on shore. Pious men, retired from sea, are ready to take the management—Godly captains and mates are ready to conduct their men on the Sabbath to the worship of God, and zealous ministers have offered to become the heralds of salvation to British seamen. What then hindereth? Not money; for the wealthy have approved the plan, and are ready to subscribe. In fact, nothing appears wanting, but an union of those who feel the propriety of the measure, and are ready to promote it. And, as the Evangelical Magazine has been the nursery of many a beneficent design, this first public intimation of the intention is requested to be divulged in its pages.

Further notice will be given, with your permission, in your Number for January, of the time and place of a proposed meeting for giving effect to the design; for the due support of which, it is hoped these remarks will prepare the minds of those whose love to God and man leads them to pray, that the Gospel of the grace of God may have free course among the lost children of Adam.

TRANSUBSTANTIATION.

The absurdity of this doctrine once appeared in a curious manner, on the public examination of a Chinese convert, by a Romish Missionary.—

'How many Gods are there?' said the Catholic priest. 'None, Sir,' said the humble disciple. 'None! none!' exclaimed the astonished priest, 'Why, have I not always told you there was *one*.' 'Yes, Sir,' replied the new convert; 'but you know I ate him yesterday.'

OBITUARY.

To the Editor.

REV. AND DEAR SIR,

PERSUADED as I feel that the subjoined narrative is calculated to display the riches of Divine grace, I am anxious to obtain for it a place in your widely circulated and valuable publication. It contains the dying testimony to the power of real religion, of a young person of my congregation, with whose state of mind it was my privilege to be personally acquainted, from the first to the last stage of that affliction, which I trust was made effectual for the taking away of sin; and if you can conveniently insert it in the Obituary of the present month, you will greatly oblige your friend and servant,

Colchester. J. SAVILL.

MR. SAMUEL DANIELL.

THE name of my young friend was Samuel Daniell, the second son of one of my deacons, resident at Colchester. He died the 16th of May last, in the 17th year of his age, of a consumption, which had confined him to his room for about four months. He was naturally of a mild temper and obliging disposition, never having, according to the best of his parents' recollection, in a single instance disobeyed their commands, or wilfully done any thing to grieve or disoblige them. He bore the whole of his affliction without a murmur; but it was not till within the last three weeks of his life that he discovered, unequivocally, that he had fled to Christ for refuge—that he saw the vanity of the world, and the insufficiency of all creature comforts to satisfy the desires of his soul. During a considerable part of his affliction, Alleine's Alarm to the Unconverted, and the Golden Treasury, were his constant companions: from the former he appeared to derive more correct views of the evil of sin in the sight of God; and one meditation in the latter, on *godly sorrow* (that designed for the 10th of February) appeared to employ his thoughts very much. His great desire was to know that he was the subject of this godly sorrow.

The first discovery of the real state of his mind was a request to his father to talk with him upon serious subjects, accompanied by a declaration, that he did not wish to return to the world. Indeed from that period he seemed evidently to have taken his leave of it; the most prominent desire of his heart was to 'depart and be with Christ.' Although he now became so very weak that he hardly knew how to speak, he was more communicative of his own experience, and desirous of hearing others converse upon religious subjects; and as his weakness increased, his acquiescence in the Divine will, and the spirituality of his mind, became more evident; his thoughts were chiefly engaged by the things of the world to come, and he discovered a strong disposition to improve the few remaining days of his life to the glory of God and the good of those he had an opportunity of conversing with. He expressed a strong desire to see a young person somewhat older than himself, with whom he was acquainted when in health, but who differed with him on some religious points: and on his coming to his bedside (after he had requested his father to leave the room) he addressed him very seriously on the importance of reading the Bible; and finding that he had not got one, he gave him his own, most earnestly entreating him to read it; and indeed he would not be satisfied till he had obtained from him repeated promises to read both the Bible and Alleine's Alarm. And after talking some time with him, particularly on the uncertainty of life, he said, 'I think I have heard you say it is impossible for any one in my situation to be happy; but I can assure you I would not change my lot for a thousand worlds.' He appeared to count much on meeting in Heaven his serious friends, who were gone before him; but upon his father's observing to him how glorious and delightful it must be to have for our companions, holy angels, and the spirits of just men made perfect, he replied, '*Much more the great God.*' To one of his brothers, he said, 'Heaven appeared to him such a delightful place, and that he never was so happy as when thinking upon the love of Jesus Christ to die for such sinners as they were;

that parting with his dear friends upon earth was very trying, but that he believed God would give him strength to bear all his will, and that he hoped they should all soon meet in Heaven, and be for ever happy with the Lord. On his eldest brother saying to him, 'I suppose you must be aware there is no human probability of your recovery,' he replied, 'I hope not—I am sure I should dread it so.' His brother then asked him if he had any fear of death, independent of its consequences; his answer was, 'No.' At another time I took an opportunity of asking him if he felt any fear of death abstractedly considered; to which he answered, 'No, not at all.' And when he was evidently drawing near his end, a brother, younger than himself, asked him if he felt any fear of death as he saw it so near; he replied, 'No.'—'What! not the *least?*' 'No, not the *least.* I have had doubts and fears, but they are all removed now.'

To a brother, about 13, (who came from school on the occasion of his illness) he said, 'I have not a wish to return to the world; you should prepare for death; you are as likely to be cut off and brought to a death-bed as I was; I was going on in my sins before I was taken ill; and know I was a great sinner, and shall be till I be cleansed. — I trust I am going to Heaven; pray to Jesus Christ to pardon your sins; and, for the Holy Spirit; read your Bible with care; do not read it fast; but consider what you read.' To a brother, about 11, he said that Jesus Christ died on the cross to save sinners, and that if we believed we might all be saved, and exhorted him to believe on the Lord Jesus. To a brother still younger, he said, it was better to go to heaven, and sing praises to God and to Jesus Christ, than to be here; that we had only to believe on Christ, to be saved; that we were all sinners; and, that Jesus Christ had said, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God;' and then repeated to him the first three verses of that hymn, in Dr. Watts's Divine Songs, which begins, 'There is beyond the sky.' When a friend had been praying by his bedside, he said, 'Oh! you are enough to make me want to go before my time.' And when conversing with another friend, who was sitting by his bedside, he spoke with apparent joy of the bliss of the saints, and said he hoped he was not too impatient to be gone, and that he had had many foretastes of heaven upon that bed; and then repeated with uncommon animation that verse—

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

A short time before his death, he said to his father, 'Mr. Alleine says, if we are converted it is owing to Christ's pangs and prayers;' and afterwards speaking of the sufferings of Christ, he said, 'to think of them is enough to make him precious to us. On being asked if he could trust his cause in the hands of Jesus Christ as the sinner's advocate? he said he *could*; for the Lord had promised to receive *all* who should come unto him through Jesus Christ, and observed, 'Mrs. Graham says, We cannot be worse than the chief of sinners.'

One morning early, on his father's going to his bedside, he told him he had been thinking of that line in Dr. Watts's Children's Hymns—'In heaven he shines with beams of love;' and afterwards said, 'I have had so *strong* a desire to depart and be with Christ—he is gone to prepare a place for me.' On which his father said, 'My dear, do you feel happily assured of that?' To which he replied, 'Yes; and for all those that love him.'

A day or two before his death he appeared as if every breath would be his last; and some of his friends stood by his bed watching him, under an apprehension he was just going; but reviving a little, he looked at his father, and, with great composure, said in a very low voice, 'I thought I was going to heaven; I prayed for it.' When conversing with his mother, respecting his approaching death, he said to her, 'Perhaps, as my affliction has been so easy, my death may be the harder;' from which I think it fair to infer, that his desire to die could not proceed from the pain attending his affliction, but was really the effect of divine grace upon his heart. On his mother's saying to him, 'I thought, my dear, I should have gone before you;' he replied, with pleasure depicted on his countenance, 'I should like you to go with me; but then what

would my poor brothers and sisters do?' He made arrangements for his death, and talked of his funeral sermon with the greatest composure; and chose for the text the following words—'Having a desire to depart and to be with Christ which is far better.'

A few hours before his death, as he slept a great deal, his mother said to him, 'My dear, you sleep a great deal to day, I hope you are comfortable:' to which he replied, 'Yes.' And when she added, 'I hope you are happy,' he answered, with emphasis, 'Yes, blessed be God.' He died soon after this, without a struggle or a groan; and we are warranted in concluding, that his happy spirit rejoiced when it knew it was indeed going, and was not to be detained any longer in a world from which, to use his own words, he wished to depart. —'Let me die the death of the righteous and let my last end be like his.'

JUVENILE.

THE HAPPY DEATH OF JOHN P——L, AGED ONLY ELEVEN YEARS.

He was brought up in the ways of God; and at a very early period gave some pleasing evidence that his mind was impressed with the great truths of religion. But it was not till he was brought into the furnace of affliction that he discovered those strong and lively proofs of what God had done for his soul; how happily he had turned his mind toward the things of salvation; and how abundantly the Lord had prepared him for another and a better world. His conversation on religious subjects was truly pleasing and edifying—his Bible, his Hymn-book, and the Tract entitled 'The Young Cottager,' were the chief companions of his retired and afflictive hours.

About a week before he died, he said to a near relative, who kindly watched over him, and contributed to his comfort in his affliction—'I should like to send this tract (The Young Cottager) to my cousin, F. W.' To which she, of course, readily consented: and he added, 'I should like also to write him a few lines with it;' and taking the book, and placing it on his knee, he wrote part of the annexed letter, but was obliged to leave it unfinished, through great weakness. Two days before his decease, with much difficulty he concluded it, and said to his relative, with great apparent satisfaction, 'I have done it.'

This short and interesting letter, which contains a message from the borders of the grave, we may with great propriety recommend to the younger part of our readers; to whom it seems to say, 'Remember thy Creator in the days of thy youth.'—

'MY DEAR F.

'I PUT this little book into your hands as a small token of that affection I ever entertained for you, begging at the same time you will give it an attentive perusal, as its contents relate to your present and eternal happiness; which at this time lies much upon my mind. I am now about to leave you, to enter that blessed state which will be *your* happiness, if you attend to the precepts herein contained.

'Now, at my dying request, I hope you will no longer delay: fly to Jesus for pardon, who has promised—'Him that cometh unto me, I will in no wise cast out;' he hath received me, therefore you need not doubt.

Bless'd be the Lord, that sent his Son
To take our flesh and blood;
He for our lives gave up his own,
To make our peace with God.

'May God grant his blessing to what I have wrote; and, dear Cousin, may your last end be as triumphant as this little girl's.' J. P—L.

Sept. 23, 1817.

One of his most favourite hymns was the 109th of Dr. Rippon's Selection. The two last verses were peculiarly adapted to his situation:

He heals our wounds, subdues our foes,
And shews our sins forgiv'n;
Conducts us through the wilderness,
And brings us safe to heaven.

Salvation now shall be my stay,
'A sinner sav'd' I'll cry;
Then gladly quit this mortal clay
For better joys on high.

On one occasion, after having read the whole of it, he said, 'This is my hymn; it is my experience.'

Review of Religious Publications.

Practical Discourses. By the Author of a Monument of Parental Affection to a dear and only Son. 8vo. pp. 358. *Price* 10*s*. 6*d*.

MANY of our readers probably recall sympathetic emotions excited by the Rev. Joshua Gilpin's affecting memorial of his son; and amply as the public is supplied with volumes of printed sermons, we do not apprehend that one from the same pen will be objected to. A repetition seems to be unlikely; as the escape of these discourses from the conflagration to which the author had habitually consigned all that he preached, after their delivery, was purely accidental. One of them has a very appropriate text for such an incident, Daniel iii. 24. Other two are Assize Sermons, preached at Shrewsbury: one commemorates the loss of Mrs. Gilpin, Nov. 10, 1814. We think the latter eight sermons, on 1 Corinth. xiii. 1—8—13, on the whole, the most valuable, for the manner in which they exhibit the nature and excellence of Christian love. In the last, the Author in some measure confounds *hope* with *faith*, but not to the strange degree of making *faith* to consist of *assurance*, which obviously leaves no distinct place, or even existence, for *hope*. Other texts discussed in this volume, are Ps. cxix. 132; Luke ii. 41, 42; Lev. xxv. 10; and John xii. 2; of which, in lieu of farther comment, we annex the following specimen. Of Mary, the sister of Lazarus, he remarks:

'The heart of this heavenly-minded woman had been unusually wrought upon by the affecting events lately witnessed in her family. The widest extremes of sorrow and joy were allowed to meet in her experience. After anxiously hanging over the couch of her dying brother, she had seen him silently carried to *the house appointed for all living:* but, while her soul was flowing out in a full tide of sorrow over his premature removal, he was suddenly rescued from the grave, and restored to her affectionate embraces. The sickness, the death, and the resurrection of her beloved Lazarus, had followed one another in so rapid a succession, as to produce emotions for which no utterance could be found. These emotions of wonder and gratitude were renewed on every review of her unparalleled case; and at this solemn season, they rose to a height that rejected all controul. Her house had been distinguished by such an interference of mercy as the world had never witnessed before; and to the endeared Author of that mercy, she was anxious to offer some peculiar testimony of her devotion and love. With these feelings she rose from her seat; and taking a box of very precious ointment, which she had provided for that purpose, she poured it on the head of Jesus as he sat at meat, with tokens of the most reverential regard. In this manner the action is represented by Matthew and Mark; but John asserts, that, carried away by the eagerness of an irresistible impulse, she anointed the very feet of her Lord, and wiped them with the hairs of her head.

'On a former occasion, we saw Mary composedly sitting at the feet of Jesus, and silently listening to the gracious words that proceeded out of his mouth. Here we behold her in a more impassioned frame, unreservedly throwing herself at the feet of her Lord, and performing an act not wholly unattended with an air of extravagance. In each of these cases, the conduct of Mary became the subject of censure; in the *former* she was charged with excessive indolence; in the *latter* she was accused of shameful profusion; while her approving Master undertook, both in the *one* and the *other*, to shield her from all reproach. Her sister had *once* thought her worthy of blame; the disciples of Jesus *now* murmur out their indignation against her.

'It was the appointment of our gracious Lord, that this action of Mary should be blazoned through the world, as an imperishable monument of her gratitude and love; and, in pursuance of that appointment, it has fallen under our notice to-day. May the remembrance of this remarkable action produce upon us its intended effect! May it teach us, at all times and in all companies, to honour the great High-priest of our profession, not in a slight and

ordinary way, but in a direct and conspicuous manner; not with what is refuse or common, but with the best and choicest things we possess.' p. 148-152.

Pastoral Letters on Nonconformity; *addressed to a Young Member of a Society of Protestant Dissenters.* By the Rev. Robert Winter, D. D. *Price 3s. 6d.*

In our magazine for August last, favourable notice was taken of this candid publication, and a general analysis was given of the first five letters of which it is composed: the remaining part of the volume, consisting of six more letters, should have been noticed in the next succeeding number; but we do not much regret the delay, as we are now enabled to announce to the public the name of its respected author.

Letter 6, relates to the subject of baptism—not so much in reference to the difference subsisting between the advocates for infant and adult baptism, as to the difference between the Dissenters and the members of the establishment. The views of the latter are derived from 'the articles, the catechism, and the form of administration.' All which, the author contends, shew that 'the doctrine of the church of England is decidedly in favour of baptismal regeneration;' the members of the Church are therefore, he affirms, brought to this dilemma—'If regeneration be that exalted blessing which it is represented to be in the New Testament, then, according to the Church, baptism is the means of effecting that which, according to the New Testament, is attributed to the operations of the Divine Spirit: or, if the ordinance of baptism be considered simply as the token of Christian profession, then the meaning of regeneration must be greatly sunk from the high importance annexed to it in the lively oracles. In either case, the service is exceedingly inconsistent; and, to a thinking mind, one should suppose, must be very unsatisfactory.' p. 65. The appointment of *sponsors* is next considered, as 'an addition of merely human authority to the original institution;' and the whole affords, in the opinion of the writer, 'so strong a reason for dissent, that, if there were no other, "I must enter," saith he, "my protest, and say, We must obey God rather than men."'

In the 7th letter, the use of a *Liturgy* is considered; and the author proposes three questions to the Dissenter, who has thoughts of conforming to the Church, and which he thinks ought to be seriously weighed before he decides. '1. Is free prayer, or is the use of a Liturgy, most consonant to the principles of the New Testament, and the practice of the primitive churches? 2. Is the authority which enjoins the use of the Liturgy, such as I acknowledge? 3. Whether the Liturgy of the Church of England be in itself purely scriptural, and therefore unobjectionable?' We have no room to follow the author in his replies to these questions.

Letter 8, relates chiefly to *Edification:* this, he observes, must be a *great* object to an enquiring mind, but not the *first* object—the will of God must precede it. The author, as a Dissenter, endeavours to shew that the purposes of edification are best secured in nonconformist congregations, 'such societies having within themselves the power of purification; a more distinct communion of saints; the appointment of their ministers, and greater simplicity in the administration of the Lord's Supper.'

The same subject is pursued in letter 9, in which the superiority of the dissenting mode, in regard to *Prayer*, is pleaded for, as better adapted to the cases of individuals, or for seasons of humiliation, or thanksgiving, funeral occasions, &c. &c.

The practical *results* of the whole are treated upon in the 10th and 11th letters. The author judges, that many who attend dissenting worship do so from merely casual circumstances, and not from conviction; and that many Dissenters, who attend the worship of the Church, do so from partiality to a favourite preacher, and not from conviction, that the Church is more conformable to the will of God than the Nonconformist societies. He therefore recommends impartial inquiry, and points out various authors who may be usefully consulted. The subject, he observes, is rarely noticed but at an ordination; and he suggests, that a course of lectures, on the leading branches of it, might sometimes be delivered, with mildness and good-temper, to the young people of the flock. '*Well-informed* Dissenters,' he affirms, 'will generally be *firm* Dissenters.'

In the last letter, *liberality* towards

the members of the Establishment is warmly recommended, and a readiness to co-operate with them in plans of doing good. Finally, he urges the necessity of cultivating a *serious and devotional spirit*, the loss or diminution of which is the evil chiefly to be dreaded; but to promote this spirit, family worship, (for which the primitive Nonconformists were exemplary,) the familiar instruction of children and young people, and social meetings for prayer, are represented as important means.

Such is the volume before us: written, we believe, not to make converts from the Church of England, but to establish Dissenters in the principles and practices of their ancestors; and written, as we judge, with that amiable candour which becomes Christians who cannot, at present, perfectly unite in their religious sentiments, but who are nevertheless one in Christ, and who will in a very short time drop all their minor differences, and join with sweet accord in singing the song of Moses and of the Lamb.

A Theological, Biblical, and Ecclesiastical Dictionary: *serving as a general Note-Book to illustrate the Old and New Testament, as a guide to the practices and opinions of all sects and religions, and as a Cyclopædia of Religious Knowledge.* By John Robinson, D. D. *Minister of Ravenstonedale, in Westmoreland; Master of the Grammar School at that place; Author of Archæologia, &c.* 1*l.* 8*s.*

The copious title of this volume sufficiently announces the design of the author; who, with great labour, has condensed an immense mass of interesting matter. In his preface he acknowledges, that from Calmet's Dictionary he has derived most of what relates to subjects immediately connected with the Bible; omitting those passages which would be offensive to Protestants, and adding many articles of importance, not to be met with in that work.

In the Theological part of his work, Dr. Robinson professes to have consulted the best authors, to whose names he generally refers at the close of each article; but we do not admire his selection; nor will our readers expect orthodox sentiments on the doctrines of the gospel from Bishops Tomline, Burnett, &c.; or from Mr. Fellowes and Dr. Paley.

On the Arminian controversy the author's opinions will be seen in the following passage, article 'Church of England.' 'It has been generally held by most, if not all Calvinists, both in and out of the Church, that the doctrinal articles are Calvinistic. This opinion, however, has of late been warmly controverted. The dispute has been carried on chiefly by Mr. Overton, of York, on the one side, and by Dr. Kipling and Mr. Daubeny on the other. It is, however, perhaps more natural to believe, with some of our ablest divines, that the articles are framed with comprehensive latitude; and that neither Calvinism nor Arminiasim was intended to be exclusively established. The Church of England, properly speaking, is not in her doctrines, any more than in her discipline, Calvinistic, Arminian, Lutheran, or *Romish.* Combining the *perfections* of those persuasions, and avoiding their faults and defects, she stands as distinguished in a religious, as the state to which she is allied, appears in a political view.'

Without making any remarks on this unqualified eulogium, or inquiring what *perfections* the church has borrowed from the 'Arminian' or 'Romish' school, we cannot forget Mr. Toplady's masterly work, entitled 'Historic Proof of the Doctrinal Calvinism of the Church of England;' which affords such proofs of the opposite system as can never be evaded by the most ingenious or learned advocates of Arminianism. Without meaning any reflection on 'the Society for promoting Christian Knowledge,' in Bartlett's Buildings, we cannot subscribe to Dr. R.'s encomium on it, as having *more than any other* promoted the knowledge of the Scriptures!

Dr. Robinson has availed himself of several late publications by travellers and others, who have thrown much light on the subject of Eastern customs, and which frequently illustrate the sacred text. The geography and natural history of scripture are also usefully explained.

'With respect to that part of the work which treats of the different *Sects* into which the Christian world is divided; I trust (says the author) I have

been guided by candour.' We give him credit for the assertion; for as far as we have examined, he appears to us to have given a fair account of the several denominations.

On the whole, we think the work respectable; and, with the abatement of his theology, such as may be serviceable to biblical students, especially to such as have not access to larger and distinct treatises on the several subjects embraced in this copious volume.

Memoirs of the Life and Writings of the Rev. C. Buchanan, D.D.

(Continued from page 443.)

The 2d part of Mr. Buchanan's Life (vol. i. p. 135) commences with his voyage to India, which contains nothing remarkable; but Mr. Pearson takes the opportunity of inserting some extracts from letters to his friends, exhibiting the views with which he entered upon this new and arduous scene of action. When arrived at Calcutta, he was appointed Chaplain at Barrackpore, which he calls his Patmos, as a retreat well adapted to indulge his favourite study of the original Scriptures; and with the help of a *moonshee* (or interpreter) he commenced the Hindostanee and Persian languages. Soon, however, he began to feel and to lament the enervating nature of the climate. 'This Sir,' says he, in a letter to his patron, Mr. H. Thornton, 'is a climate which tries the mind like a furnace. Deterioration seems inherent in Indian existence. Were God to grant me a peculiar blessing, it would be the habit of industry whilst I remain in this country.' This was granted: industry and perseverance were among the characteristic endowments of Dr. B's mind. About two years after his arrival he married, as we have already stated in our Memoir (Evang. Mag. vol. 23. p. 223) and next year (1800) received an appointment in the College of Fort William, where he was very usefully employed. His exertions, and the History of the College, occupy three chapters, and bring us to the close of Mr. P's first volume.

The 2d vol. opens with the Dr.'s first journey to the coast of Malabar, which is followed by his visit to the Syrian churches, of both which we have heretofore given the outline. Chap. VI. states the reduction of Fort William College, just before the Dr.'s return to it, by which the situations of Prevost and Vice-prevost, held by Mr. D. Brown and himself, had been both suppressed by orders from England, on a principle of affected economy: an economy which could afford any thing for pomp or parade—for war or commerce—but nothing for the cause of learning or religion. Dr. B. now set out on his 2d visit to the coast of Malabar, and next year (1803) returned to Europe.

The 3d part of the work relates Dr. Buchanan's visits to the Universities of Oxford and Cambridge—to Scotland and Bristol. On having made a present of some valuable oriental MSS. to Cambridge University, he received a second diploma of D.D., having some years before received one from Glasgow. Dr. B. resided a short time in London, as Minister of Welbeck Chapel; but soon after visiting Yorkshire, entered a second time into the bands of matrimony, as we have formerly related, and settled for a while in that neighbourhood. Early in 1811 he was afflicted with a paralytic stroke, which affected his voice and his right hand, followed by a state of nervous debility, which led him to think of what he long desired—a voyage to Palestine: in the mean time he paid a visit to take leave of his aged mother in Scotland. In the close of the same year he was afflicted with a second paralytic stroke, which terminated all prospect of a foreign tour. Still bent, however, toward his favourite object of promoting the circulation of Christianity in the East, he undertook, with the assistance of Mr. Yeates, to edit an edition of the Syriac Scriptures, for which purpose he retired to Broxbourne, Herts.

The last public duty in which Dr. B. engaged, was one of gratitude to his friend and patron Mr. H. Thornton, whose funeral he attended within a few weeks of his own decease. On this occasion he related to the gentleman at whose house he had slept, the process of literary labours in which he was then engaged, while editing the Syriac Testament, as above mentioned. He read each sheet five times over before it was finally committed to the press, besides its being perused by Mr. Yeates and Mr. Lee. In relating the particulars of this process, he stopt suddenly and burst into tears. Seeing his friend alarmed

at this circumstance, so soon as he could recover himself, he said, 'Do not be alarmed, I am not ill; but I was overcome with the recollection of the delight which I had enjoyed in this exercise. At first I was disposed to shrink from the task as irksome, and apprehended that I should find even the Scriptures pall by the frequency of this critical examination. But so far from it, every fresh perusal seemed to throw fresh light upon the word of God, and to convey additional joy and consolation to my mind.' (p 364.)

We must not leave this work without remarking the pleasure with which we have perused it, and particularly the letters of Dr. B. which are judiciously interspersed. Here the writer displays his happy talent of painting to the imagination of the reader every object he describes, and is continually drawing from him either a smile of pleasantry, or a tear of sympathy, according to the subject. We only add, that the first vol. is embellished by a good likeness of Dr. Buchanan; and the second by interesting etchings of several Christian Churches in India, from the Dr.'s own drawings.

A Tribute of Sympathy, *addressed to Mourners.* By W. Newnham, Esq. Boards, 5*s*.

It is not necessary that every good book should be original, in order to be useful. Its faithful illustration of the subject, and its general adaptation to the character of those readers for whom it is designed, are of higher interest: we mean where the subject has been often and ably handled before. If, therefore, we have not found much that is novel on an old subject, in this volume, Mr. Newnham has the praise of good intention, of perspicuous statement, of judicious counsel, and of tender sympathy. A mourner himself, he can counsel and comfort those who are passing through similar trials. Many of his thoughts are happily conceived, and energetically expressed. Yet, 'the wan hue of this *sickly exotic*,' as applied to 'Heaven-born Christianity,' is evidently an oversight.

The work is estimable, both for its consoling and practical aim; and may be found very profitable to the afflicted in the middling and superior classes of society.

A Tribute to the Memory of a Young Person lately deceased, with some of his Letters; and a Sermon, preached by the Rev. T. Langdon, on occasion of his death. *Price* 2*s*.

This is truly a most interesting record of an amiable and exemplary youth, J. H. Fawcett, grandson of the late Dr. Fawcett. The simple narrative, the charming letters, the suitable reflections, and the impressive Sermon, make up a neat volume: and we hope it will obtain very general acceptance within the sphere of our recommendation.

A Sermon, *delivered at Trevor Chapel, Brompton, on occasion of the sudden and much lamented Death of the Rev. J. M. Clack, of Hastings.* By John Morrison. 1*s*. 6*d*.

From Luke xii. 37. Mr. M. improves the death of his friend in a very appropriate and impressive discourse, which is well-worthy the perusal of the young, and especially of young students and ministers.

LITERARY NOTICES.

In the Press, and may be expected in the course of the present Month, or soon after,

The Insane World.

The Religion of Mankind, a series of Essays. By the Rev. R. Burnside, A. M.

Essays on the Wisdom of God. By the Rev. D. Tyreman, of the Isle of Wight.

Remains of the late J. M. Clack (see our Mag. for Oct. p. 410) containing the only sermon he preached after his ordination, confession of faith, &c. a Brief Memoir of the Deceased, with a funeral Oration and Sermon. By Rev. J. Hooper, A. M. Printing by Subscription. Price 7*s*.

More News from the Village; containing Domiciliary Visits, Sketches from Nature, &c. in continuation of 'Tom's Alive.'

A 6th Vol of Beddome's Sermons from MS.

'The Christian Treasure,' a Companion to the Christian's Inheritance (Clarke's Promises) containing the doctrine and preceptive parts of Scripture. 1 vol. 12mo.

Also, preparing for the press, by Mr. Makenzie, a 2d edition, corrected and enlarged, of Memoirs of Calvin.

SELECT LIST.

Discourses at the Ordination of the Rev. J. Hall. Chatham. 2*s*.

Demoniacal Possessions—Reasons for the credibility of their reality, &c. 3*s*. 6*d*.

Sunday School Catechism. By the Rev. J. Wheaton. 1*s*.

New Editions, of Major Burn's Christian Officer's Complete Armour. 4*s*. 6*d*.—Who Fares Best? 2*s*. 6*d*.

Second Edition of The Sunday School Teacher's Offering. 2s. 6d.

Lessons for the Instruction of Adults in the Scriptures (large print.) By the Committee of the Walton Adult School Society. 6d.

Fourth Report of the London Society for Encouragement of Female Servants. 6d.

Popish Episcopal Tyranny Exposed. By the Rev. C. Bourke. 8vo.

Antibiblion, or Papal Tocsin. No. 1—7. 4d. each.

SERMONS for the Princess CHARLOTTE.

By the Rev, W. B. Collyer, D. D. 1s. 6d.
——— J.W. Cunningham, A. M. 1s. 6d.
——— J.W. B. Williams, M.A. 1s. 6d.
——— Jno. Styles, D. D. 1s. 6d.
——— R. P. Beachcroft, M. A. 1s. 6d.
——— J. Snelgar. 2 Serm. 1s. each.
*** The rest in Supplement.

Religious Intelligence.

FOREIGN.

HAYTI.

WE have formerly mentioned with pleasure, the attention which is paid by the Chief to the education of youth. We are now informed that four schools are already established: viz. at *Cape Henri, Sans Souci, Fort-de-Pais,* and *Gonaives.* The scholars at Cape Henry, where the first school was established, already speak the English language fluently; and we are glad to find that there is no restriction as to religion, as the schools are equally open to all denominations.

The President PETION is equally zealous in the education of his subjects. One school for 500 is ordered to be built immediately, with a house for the residence of Mr. Bosworth, and several young men are placed under his care, for instruction in the British System.

Geneva.—VARIOUS misrepresentations having appeared in some of the public papers respecting a Mr. Drummond, an english gentleman, who lately resided some months in Geneva, it is proper to state that, so far from attempting to promote Infidelity there, as was pretended by some, he has been diligently engaged in circulating the Sacred Scriptures, and in opposing the system of *Socinianism,* which now disgracefully infects a city once famous for the profession of the truth as it is in Jesus.

Robert Haldane, Esq. of Edinburgh, has also spent several months in Geneva, with the same laudable view.

We cannot but rejoice, whatever may be their peculiar sentiments, that Gentlemen are found, who travel not merely for amusesent or personal improvement, but for the nobler purpose of exciting in foreign countries an attention to Bible Religion.

THE Ceylon Gazette of May 27, mentions the death of a young gentleman who, with others, was bathing in the sea near Columbo: he was bitten twice or thrice by a shark, cried out for help, and was assisted to reach the shore; but expired through loss of blood, in two or three minutes. How sudden is sometimes the transition from pleasure to pain, from life to death, from time to eternity!

BARBADOES, JUNE 17.

LORD COMBERMERE, the new Governor, in his address to the house of Assembly, has this passage:—

'I cannot refrain from drawing your attention to another important measure for securing our political happiness, by diffusing religious instruction more generally among the lower classes of the community, whether slaves or free people. Late occurrences have powerfully shown the wisdom and necessity of imposing moral restraints on the passions of uneducated persons; and I have no doubt of your contributing some portion of the revenue for a general plan of instruction (by the clergy of the Established Church,) when the finances of the colony will admit of it.'

BERLIN, OCT. 11.

HIS Majesty the King of Prussia has been pleased to address the following invitation to the Consistories, Synods, and Superintendencies of the Monarchy:

'My illustrious ancestors reposing in God, the Elector John Sigismund, the Elector George William, the Great

Elector King Frederick I., and King Frederick William I., as is proved by the history of their reigns and lives, endeavoured with pious zeal to unite the two separate Protestant Churches, the Reformed and the Lutheran, in one Evangelic Christian Church in their dominions. Honouring their memory and their salutary views, I willingly join them, and wish to see a work agreeable to God, which met with insuperable obstacles in the unhappy sectarian spirit of those times, to be brought about in my dominions, to the honour of God and the weal of the Christian Church, under the influence of a better spirit, which disregards what is not essential, and holds fast what is the vital part of Christianity, in which both Churches are agreed; and I desire to see the beginning made upon the approaching secular festival of the Reformation. Such a truly religious union of the above-mentioned Protestant churches, who are separated only by external differences, is conformable to the great objects of Christianity; it answers the first views of the Reformers; it lies in the spirit of Protestantism; it promotes religious spirit; it is salutary to domestic piety; it will be the source of many useful improvements in churches and schools, which have been often hindered hitherto, merely by the difference of religion. To this salutary union, so long desired, and now again so loudly called for, and so often sought in vain, in which the Reformed Church does not go over to the Lutheran, nor the latter to the former, but both unite in one new animated Evangelic Christian Church, in the spirit of their Holy Founder, there is no longer any obstacle in the nature of the thing itself, if both parties seriously and honestly desire it in a true Christian spirit; and if produced by this, it will worthily express the gratitude which we owe to Divine Providence for the invaluable blessings of the Reformation, and honour the memory of its great authors in the continuance of their work.

'But much as I must wish that the Reformed and Lutheran Churches in my dominions may share with me this my well-tried conviction, I have far too much respect for their rights and their liberty to force it upon them, or to order or decide any thing in this affair.

'This union, besides, can have real value only, if neither persuasion nor indifferentism have a part in it; if it proceeded from the unbiassed liberty of self-conviction, and is not only a union in external form, but has its roots and vivifying service in unity of heart, according to the genuine principles of Scripture.

'As I shall myself celebrate in this spirit the approaching secular festival of the Reformation, in the union of the late reformed and Lutheran congregation at Potsdam, in one Evangelical Christian congregation, and take the holy Sacrament with them, I hope that this my own example will have a beneficial influence on all the Protestant congregations in my country, and that it may be generally followed in spirit and truth. To the wise direction of the Consistories, to the pious zeal of the Clergy and their Synods, I leave the *exterior coinciding form* of the union, convinced that the Congregations will readily follow in a true Christian spirit, and that every where when the attention is directed seriously and sincerely without any interested secondary views, to what is essential to the great sacred cause itself, the form will be easily found, and the external will naturally result from the internal, simple, dignified, and true. May the promised period be no more remote, when under one common Shepherd, all united in one faith, one charity, and one hope, shall form only one flock!

'FREDERICK WILLIAM.'

'Potsdam, Sept. 27, 1817.

'To the Consistories, Synods, &c.'

'The undersigned Minister, charged with the publication of this expression of his Majesty's wishes, does not doubt of the desired and happy success; because, as it has been accepted since the 1st of this month by the clergy of this city, of both Evangelic Confessions, united in one Synod, with unanimous joy and grateful respect for his Majesty's sentiments and views therein expressed, it will certainly be received in the same manner by all the Evangelic Clergy and congregations in the kingdom

'Minister of the Interior,

'VON SCHUCKMANN.'

LETTER TO THOMAS WILSON, ESQ.

SIR, *Hamburg, Sept.* 9, 1817.

PERMIT me in my own name, as well as in the name of the committee appointed for the management of the infant cause of the gospel

among our countrymen in this city, to express our gratitude and thanks for the kind interest you have taken in our prosperity, and particularly for affording us the enjoyment of Mr. Mudie's labours.

We regret to find that the period of Mr. Mudie's engagement is now expired; and that in consequence he is laid under the absolute necessity of returning to England, in order to arrange certain matters relating to himself, to fulfil his promise to certain friends, and to effect such arrangements as may conduce, by the blessing of God, to promote the cause of the gospel in this city, which probably may also be an effective means of introducing the glad tidings of salvation more universally through this vast continent. I have earnestly to entreat that not only your own exertions, but also those of the other managers of your excellent academy, may be employed to remove every obstacle that the attachment of friends might throw in the way of his immediate return to labour among us. It gives me the most unfeigned pleasure to say, that his qualifications as a preacher and his conduct as a Christian at once give honour to the gospel, not only in the eyes of the few who fear God here, and have felt the power of his grace, but also in the view of those who hitherto have lived without God and without hope in the world, upon many of whom his ministrations seem to produce a powerful effect; this certainly is a very weighty consideration in such a city as Hamburg, and ought to be a sufficient excuse in him to give up every engagement, either in your metropolis, or in other parts of England, where his assistance might be required. Surely, when they are privileged with 'line upon line and precept upon precept,' they may freely yield to the many thousands in this benighted city, who are perishing for lack of knowledge, a small share of those blessings they enjoy in such great abundance, and which should prompt them in place of withholding, rather to exert every energy to afford us the means of instruction, and that which will conduce to effect the triumphs of redeeming love in this dark corner of the globe which we inhabit. It is for them to see, that in attempting to retain our highly esteemed instructor among them, they are not attending more to their own selfish enjoyment, than yielding to the generous, the noble impulse of spreading the knowledge of redeeming love, and sharing that honour in which all the saints participate in sacrificing their feelings, and overcoming those obstacles which would impede the success of the glorious gospel of the blessed God in those quarters where it is little known.—Surely if they are alive at all to the extension of the Redeemer's kingdom they will comply with our wish, and afford every facility to Mr. Mudie's speedy return among us, where his qualifications are so eminently calculated to do good, and which already have produced an effect which, in this city, is a very novel circumstance, a crowded and highly respectable audience hearing with the deepest interest the things which make for their eternal peace. Besides our countrymen, not a few of the natives attend and listen with eagerness, and I trust are beginning to experience that it is a good thing to wait upon the Lord. To deprive these of their favourite preacher, or to allow them to be for a length of time as a flock without a shepherd, would be cruel; and I trust, so far from any sustaining this reproach, it will only be necessary to make known the matters of fact now detailed, to draw forth the zeal and prayers of all the friends of religion on your side of the water, and to experience from them, both the encouragement and support in our work, for which they are so nobly characterized.

Please to accept of my best wishes, and that you may ever prosper in all you undertake for the success of the Redeemer's kingdom.

With much respect, I remain, Sir,

Your most obedient and humble servant,

S. R. M'KAY,

Secretary to the Committee of the English Congregation assembling at Hamburg.

P. S. The place of worship has already had considerable additional accommodations, but is still far too small, and not at all calculated to meet the peculiar prejudices which prevail among the British residents in this city, so that a larger place is now become extremely desirable. S. R. M.

Jews.—In a Tract lately published at Paris by M. Bail, the following is given as a fair calculation of the number of Jews in the different quarters of the globe:—

In all parts of Poland, before the partition of 1772.....	1,000,000
In Russia, including Moldavia and Wallachia.....	200,000
In all the states in which the German language is spoken.	500,000
Holland and the Netherlands	80,000
Sweden and Denmark	5,000
France	50,000
In England [of which London contains 12,000].....	50,000
In the states in which Italian is spoken	200,000
Spain and Portugal	10,000
United States	3,000
In the Mahommedan states of Asia, Europe, and Africa..	4,000,000
In Persia and the rest of Asia, including China and India.	500,000
Total	6,598,000

This calculation is probably, in great measure conjectural: we conceive the

number is much overstated; and would refer the reader to "Bellamy's History of all Religions."

PROVINCIAL.

BRISTOL.

A VERY affecting event took place in the night of Thursday, Oct. 22. The sloop called *William and Mary*, bound to Waterford in Ireland, sailed from Pill, near Bristol, about 9 o'clock in the evening, and about two hours afterwards struck on a rock, near the *Holmes*; the vessel soon filled, and sunk. Out of 56 persons on board, 33 were drowned: the rest escaped to Cardiff. Blame is said to be attached to one of the inferior officers. The catastrophe is peculiarly melancholy. It is awful in the extreme to reflect on the sudden destruction of so many persons, who a few moments before were in perfect health, and in the prospect of soon mingling with relations and friends from whom they are now separated for ever. Events of this affecting description loudly confirm the well-known adage: 'In the midst of life we are in death.'

BANGOR.

A COLLEGE for the education of young clergymen at *Bangor*, is said to be in contemplation. The deficiency of clergy to supply the vacant churches in the dioceses of Bangor and St. Asaph, and the great expense of University education, are mentioned as the reasons for this new establishment.

ADULT SCHOOL.

A FEW philanthropic young ladies of Maryport, have established a Female Adult Sunday-evening School. The school has been opened only a few weeks, and already they have 43 scholars, divided into four classes, attended by eight teachers (who have been under the necessity of purchasing spectacles for some of the scholars.)

GLOUCESTERSHIRE.

THE Annual Meeting of the Gloucestershire Independent Benevolent Society (which consists for the most part of the members of the County Association) was held in Stroud, on the 17th of September. Mr. Edkins, of Forest Green, preached at Mr. Burder's chapel. Messrs. Ivey, Bishop, and Phillips, prayed.

ISLE OF SHEPPEY.

AT the Anniversary Meeting of the Isle of Sheppey Auxiliary Bible Society, held at Sheerness, on Tuesday the 4th of November, the effects of Scriptural instruction were strikingly exemplified in the statements given by the Chaplains of the two Convict Ships at that port, of the conduct of the large bodies of Convicts respectively under their charge. The Rev. Mr. Edwards, of the Bellerophon, having mentioned the attention of the prisoners in that ship to the reading and learning by rote large portions of holy writ, asserted it as his opinion, that in any like number of labouring men not less swearing and profane language was to be found; and that on the preceding Saturday, a remarkable instance of honesty and integrity had occurred: a Convict, when at work on shore, had found *twelve shillings*, with which he immediately went to the officer, requesting him to adopt means to find the owner; this he accordingly did, and it proved to be a labouring youth, whose whole week's wages did not amount to that sum!!

The Rev. Mr. Price, of the Retribution, also gave a very gratifying account of the beneficial effects that have resulted from the measures adopted by government (we believe upon his recommendation) for dividing the convicts into classes, and of their attention to religious instruction.—A considerable number had, unknown to him, commenced a prayer-meeting among themselves: and one of them had that day requested him to present to the Bible Society the following lines, which were highly gratifying to the numerous and respectable body of persons assembled on the occasion of its anniversary, and will, we doubt not, prove equally so to our readers:—

To the British and Foreign Bible Society, by a Convict on board the Retribution Hulk, Sheerness.

WHEN without form the world was wrapp'd in sleep,
Chaotic darkness moved upon the deep,
God spake the Word from his eternal throne—
'Let there be light'—and light that instant shone.

So man by nature, bound in chains of sin,
Feels not his state, though dark and dead within,
Until the gospel breaks the gloom of night,
And in his heart creates celestial light.

Long has the world in mournful ign'rance stood,
And raging tyrants dyed their hands in blood:
But mark the change,—where Satan reign'd before,
And idol temples flow'd with human gore,
God's blessed Word reveals the glorious plan,
And brings salvation down to sinful man;
Untutor'd Indians feel the sparkling ray,
And midnight darkness kindles into day.

When torn from friends—imprison'd on the deep,
The wretched CONVICT bends his head to weep;
When burning tears in plenteous streams are shed,
And black Despair sits brooding round his bed,
Where can he turn—to *whom* for comfort go—
But to that WORD, which comfort can bestow?
Though we are *outcasts*, fast in mis'ry bound,
We gladly hear the gospel's joyful sound;
Not only hear, but feel its pow'rful sway,
And humbly bend our sinful knees to pray.
The word of God has pierc'd our darkness through,
And said, though fainting, 'Ye shall still pursue.'
Kind *Benefactors!* much to you we owe
For that dear *book* from whence our blessings flow.
Still spread the word, success shall crown the deed,
And JESUS' foes shall at his footstool bleed;
His kingdom spread with joy from shore to shore,
And 'he that stole, shall learn to steal no more.'

LEEDS, JUNE 20.

WHILE the tragedy of *Jane Shore* was performing at our Theatre, the part of *Dumont* by Mr. CUMMINS; having just repeated the benedictory words,

'Be witness for me, ye celestial hosts,
'Such mercy, and such pardon, as my soul
'Accords to thee, and begs of heaven to show thee;
'May such befal me at my latest hour!'

he fell down on the stage, and instantly expired. The shock inflicted upon the feelings of the audience soon spread through the town, and we have seldom witnessed so general a tribute to departed worth as was every where manifested. The performance, of course, immediately closed. For some time past Mr. Cummins, (the circumstances of whose death so nearly resemble those of Mr. Palmer,) had laboured under that alarming malady designated by the name of an ossification of the heart; and to this circumstance, added to the strength of his feelings in the mimic scene, his death is to be attributed.

Leeds Paper.

LONDON.

THEATRE.

AT a late meeting of the proprietors of a London Theatre, a dispute arose respecting the manner in which the *Saloon* had been fitted up. In vindication of which it was pleaded, that it encouraged the attendance of loose women (though called by a softer name); and when a proprietor lamented that theatres could not be supported without the attraction of *such* females, he was answered that 'a theatre would be nothing without them;' and the complainant was advised to sell his share, for, '*morality and profit*,' said a gentleman, '*cannot go hand in hand in our theatres*.'

This is the most frank acknowledgment we ever heard of (what we always maintained) the immoral tendency of the playhouse; and, considering the quarter it comes from, is entitled to great weight.

The Death

OF

HER ROYAL HIGHNESS PRINCESS CHARLOTTE AUGUSTA OF WALES.

An event has taken place in the course of the past month, of so serious and afflicting a nature, that it would be unpardonable in us not to record it, although it is already universally known.

The delivery of Her Royal Highness was at the commencement of November daily expected; and the nation looked forward to that important moment with hopeful anxiety. Every preparation was made which prudence or affection could dictate. The medical gentlemen were in attendance, and the great officers of state were at hand, ready to attest the birth of a royal heir. After a protracted labour, which continued about two days, the birth of a male child was announced about nine o'clock on Wednesday evening, November 5; but a severe disappointment was immediately felt—for the child was still-born! The infant is supposed to have been alive till within 24 hours of its introduction into the world. The illustrious mother, who is reported to have borne her sorrows and pangs with great patience and fortitude, calmly acquiesced in the painful event, ascribing it to the will of God. Prince Leopold her husband, who felt as a husband ought, during her sufferings, exclaimed, 'Thank God! the Princess is safe!' And so, indeed, the medical gentlemen thought: a Bulletin, dated 10 o'clock, announcing the event, was issued; and which concluded by saying, 'The Princess is doing extremely well.'

But soon the scene was changed, and joy was turned into mourning. The medical gentlemen, who had retired for needed repose, (in an adjoining apartment) were again called in; for, soon after midnight, her Royal Highness was observed by her nurse to feel difficulty in swallowing some gruel she was taking for her refreshment: pain in the stomach, chilliness and tremor were felt, and alarming symptoms ensued. About one o'clock convulsive spasms were experienced. The Prince, who had returned to her bed-side, concealed, as much as possible, his agonizing feelings; but Her Royal Highness, probably perceiving the alarm, asked if there was any danger. The medical gentlemen replied, by requesting, that she would compose herself to rest. Soon after which, she breathed a gentle sigh, and expired!

It is easier to conceive of the effect of this awful dispensation, than to describe it. Nor can any but those whose lot it has been to witness scenes somewhat similar, conceive what must have been the feelings of a most affectionate husband on the occasion. The melancholy news was communicated by another bulletin, dated six o'clock in the morning; and which, at an early hour, was affixed to the Mansion-house, and quickly circulated through the city and the country, to the inexpressible grief of all ranks of people.

Never did we witness so general, or so sincere an expression of sorrow. The nation felt, that they had lost a young, amiable, and promising princess, whose marriage had afforded universal satifaction; who appeared to be peculiarly happy in her conjugal state; and who at the moment was expected to give birth to an heir to the crown. But, ah! in what bold letters has *Death* now written the comprehensive word VANITY on all terrestrial things, however great, however flattering!

Amidst the sorrows which this awful event has produced, we observe one circumstance of a cheering nature: Several of the parishes in London, feeling as no doubt multitudes elsewhere did, that it became them to acknowledge the hand of God, and to make a religious use of this affliction, called meetings of the inhabitants, and agreed not only to shew their respect to the royal house, by a suspension of business on the day of the funeral, but also to request their respective ministers to perform divine service, and to preach appropriate sermons on the occasion. This request was readily complied with; and we doubt not that the services of that day were peculiarly solemn and profitable. Ministers, not of the Establishment, and not thus invited, equally felt it their duty, in harmony with the feelings of their people, to pursue the same course; and we cannot but hope that God, who has been pleased to permit this distressing event to take place, will, by his good Spirit, render it subservient to his own glory, and conducive to the spiritual welfare of multitudes.

[An account of the funeral may be expected in the Supplement.]

GUARDIAN SOCIETY.

Oct. 30, A numerous and respectable Meeting took place at the Mansion-house, for the purpose of considering the Report of the Guardian Committee, appointed to devise the most effectual means of checking the extravagant advance of prostitution in the City of London.

The Lord Mayor was in the chair, and opened the business of the day.

The Report was then read. It was a most awful history of vice; recorded the terrible superfluity of brothels and of female procuresses; and attributed the birth of the most execrable crimes to the abounding and increasing multitudes of infamous women, who issue into the streets to make others as wretched and as depraved as themselves. As an instance of this deplorable fact, it was stated, that three parishes in the city contained 360 houses of ill-fame, and upwards of 3000 wretched women. The Report further stated, that the Guardian Society, in the midst of this scene of horror, were busied in affording opportunities of a return to virtue; that in many cases their efforts were wholly unsuccessful, many of the creatures of their charity having not only returned to their old practices, but expressed their determination to abide in them for ever. To this appalling picture there was happily a reverse. The Report presented the soothing prospect of reformation in the cases of some, and its actual existence in others who had been the victims of early seduction, and of a calculating and mercenary system of delinquency.

Dr. Collyer moved, that the Report should be received, and ordered to be printed, &c.

Mr. Davies seconded the motion.

The Rev. Dr. Thorpe and Cox, &c. addressed the meeting.

THE EGYPTIAN HALL.

The Mansion-house was thronged at the Fifth Annual Meeting of the City of London Auxiliary Bible Society. The Lord Mayor opened the business. The Rev. Daniel Wilson read the Report of the Committee, which intimated a decline in the income, which was ascribed partly to the distresses of the times, and partly to the want of that zeal for the cause among the opulent merchants of the city, which there was reason to hope would soon be excited. Mr. Blair moved, that the Report be adopted. This motion was seconded by the Rev. Mr. Sibthorpe, who begged to state the grounds on which he, as a member of the Church of England, felt it to be his duty to support this institution.*

A vote of thanks was passed to the Lord Mayor. Thanks were also voted to the Vice Presidents. Mr. C. Grant and Mr. Butterworth expressed their ardent zeal for the prosperity of the institution; and the latter remarked, that as this was the Anniversary of the Reformation, they could not celebrate it better than by endeavouring to extend its benefits to all the human race.

JOHANNA SOUTHCOTT'S FOLLOWERS.

On the 14th of October, in a wood at Forest Hill, near Sydenham, the fanatical followers of Johanna Southcott sacrificed a black pig; each of the women present gave the pig nine blows on the head with a chopper; after which the men beat it with bludgeons till it was dead, then hung it up with a chain, and burnt it; they then scattered the remains over their heads, or trampled them under their feet.

A spectator, inquiring the reason of this service, was informed, that they had copied from the scriptures 1115 verses, which proved the truth of their doctrines.

'The daughter of Zion,' (so they called Johanna) said they, 'is gone to heaven, till the coming of Shiloh; and as types were used under the law as figures of our Saviour, so the burning of this pig signified the binding and burning of Satan; and, according to the miracle (Luke viii.) their prophet had, that morning, ejected the evil spirit from their hearts, and it had entered into the swine.'

* We are sorry that, on these occasions, any ministers of the Establishment should think it necessary to apologize for their conduct in supporting the Bible Society. To us it appears like a libel on the church, to suppose that apology is needful; and we would ask, What would be thought of the conduct of a *Dissenting minister*, should *he* apologize in like manner? In our humble opinion, no distinctive names ought so much as to be mentioned, when party distinction is professedly dropped, and all are amalgamated in the name of *Christians*.

After this ceremony, they returned to London, with branches in their hands, and with bows of ribbon on their breasts, triumphing in their folly.

[*Taken from the Philanthropic Gazette, of Oct. 22, in which the Editor says the informant has given him his address.*]

PLAN OF MR. OWEN.

The well-known plan of Mr. Owen for employing and educating the poor, was so contrived as to dispense with all the present forms of Christian instruction; we were therefore equally surprised and pleased to read the following address, presented to him by the Freemason's Lodge, at New Lanark, on his return to that place.—

'We are grateful for the means which have been provided for the education of our children, being sensible of the benefit of an education formed on *Christian* principles, which, from long experience and observation, we *know assuredly* to be the only preventive against the *corruption* of human nature, and contagion of bad example. We declare ourselves the devoted friends of the principles of *Christianity*, in the *faith* and practice of which, we, as well as our children, hope to live and die!'

YOUTHFUL DEPRAVITY.

The Police Report shows that, in the last year, nearly 2000 culprits under 20 years of age were confined in the prisons of the metropolis alone; about 1300 of whom were under 17 years of age, while 957 of this tender age were confined for felonies. The Police Committee recommends a penitentiary system for juvenile offenders *in the metropolis*. But it is the opinion of many that a more suitable place may be found in the spacious building on Dartmoor, formerly occupied by French prisoners; and that, after due trial, employment might be found for them in the Newfoundland fishery, &c.

An apprentice-lad was lately ordered by the magistrates at Marlborough Street to find bail, in consequence of his having disturbed a congregation in a meeting-house near St. Giles's.

ASSOCIATIONS.

The quarterly meeting of the Monmouthshire Independent Ministers was held at New Bethel, Mynyddyslain parish, in the church of the Rev. W. George, on Nov. 4th and 5th. The service began Tuesday at 3 P. M. Mr. R. R. Davies, of Newport, read the Scriptures, and prayed. Mr. Jas. Williams preached from John ii. 36; and Mr. E. Davies, of Hanover, from 2 Pet. i. 4, and concluded by prayer.

Wednesday morning, the solemnities of the day commenced at 10 A. M. Mr. D. Davies, of Penwyn, read a chapter, and implored the divine blessing; Mr. D. Jones, of Lanharan, preached from Isa. iii. 10, 11; Mr. E. Jones followed, from 2 Cor. iv. 3, 4; and Mr. G. Hughes, of White Cross, from Luke ii. 21, 22, and concluded by prayer.

The Rev. William Harris, of Cambridge, has accepted an invitation to succeed Dr. Simpson, as Theological and Resident Tutor of Hoxton Academy.

WIDOWS.

The following Cases, not sent in time, have been relieved since the last half-yearly meeting.

Name.	Denom.	£.	Recommended by
S. M.	Indep.	6	Dr. Smith.....
J. C.	.....	6	G. Burder.....
J. W.	.....	6	Beck.....
E. H.	.....	7	Townsend.....
M. E.	.....	3	Collison.....
M. M.	.....	5	Dr. Smith.....
E. T.	.....	5	Raban.....
E. N.	.....	6	Platt.....

The money distributed to Widows this year amounts to nearly 400l.

MISSIONARY CHRONICLE

FOR DECEMBER 1817.

OTAHEITE.

Extract of a Letter from the Rev. S. Marsden to the Secretary, dated Paramatta, New South Wales, Jan. 18, 1817.

'I AM happy to say that all is well in the South Sea Islands. God hath greatly blessed the word of his grace to the poor heathen; and Satan is fallen like lightning from heaven. The *Active* left them well in October, excepting Mr. Bickneil, who informs me that he is indisposed.

'Mr. and Mrs Ellis are gone on. The *Active* is getting ready as fast as possible, to take Messrs. Orsmond and and Barff: they will write to you. I expect a ship will soon sail for England, and therefore I only mention a few things now, but will then write more fully.'

We regret that no official letter has been received from the Missionaries at Otaheite, nor any particulars from other quarters; it is however satisfactory to learn that in Oct. 1816 all was well, and that the work of God was going on prosperously. We may hope soon to receive fuller information.

NEW SOUTH WALES.

LETTERS from Messrs. Orsmond and Barff, missionaries to the South Sea Islands, written in January last, have lately been received. They had a favourable passage from Rio de Janeiro, and after a voyage of 12 weeks anchored in Sydney Cove on the 20th of December, in health and good spirits, and anxious to go forward to the place of their destination.

'We heard,' says Mr. Orsmond, 'on our arrival, that Mr. Ellis, who had been detained here some months, had sailed about a fortnight before, for Otaheite. The Active is now under repair, and we hope, in about six weeks, to take our leave of New South Wales. I long to be there.

'The accounts that have been received from the islands since we came to this place, have been truly pleasing.

'Brother Barff is well. His wife expects to be confined before our departure. My dear wife is well; and we all unite in expressing our love to all the Directors, for their affectionate regards; to all the friends of the Society, and to the whole Christian church. Soon, yes, very soon, shall the morning sacrifice of prayer and praise ascend from the shores, whence the smoke from the immolation of human beings once darkened the sky. The wilderness is beginning to bud, soon it will blossom, and delightful will be its fragrance. The North is giving up, and the South cannot longer keep back. The deadly foe whom Jesus vanquished, has lost his hold; and the spread of knowledge, the triumph of truth, the light of the Gospel, and the arm of Omnipotence, combine to drive him into his gloomy cell. Dearly beloved friends, pray for our prosperity.'

Mr. Barff expresses his thankfulness to Captain Raine, for permitting him to instruct the convicts on board, and the crew. Many of the prisoners were very attentive and diligent. Those who could read the scriptures, frequently collected around them others who could not, and read the Bible to them; and there is reason to hope good was done among them. Several men signed a letter expressive of their gratitude for the attention that had been paid to them, and their determination to forsake the Romish communion, which they had professed in Ireland.

Mr. Barff was kindly entertained for some days by Mr. Hassel. He appears to be diligent in his application to the learned languages, in hope of being able hereafter to translate the Scriptures, &c.

He regrets being obliged to stay sometime at Parramatta on a domestic account, but hopes they will be ready to sail by the time that the repairs of the ship are finished.

[*Messrs. Darling, Platt, Williams, and Brownlee, could not have reached New South Wales, at the date of the above Letter.*]

CALCUTTA.

A LETTER from Mr. Keith, written in March last, gives an encouraging account of his and Mr. Townley's proceedings in preaching the Gospel and establishing schools. They have been at considerable expense in fitting up a place for worship, but hope it will be defrayed by the liberality of their friends in India.

On the 2d of February they commenced a Sabbath School: about 20 children attend, and sometimes their parents. The Assembly's Catechism is taught.

On the 1st of March, Mr. Keith began a native school, in which there are 50 or 60 children: a *Poojah house* (a Bengalee place of worship) is occupied for this purpose. The boys are taught reading, writing, and arithmetic. Mr. Lindeman generously assists in the support of this school.

Mr. Townley is building a Bungalow for a native school, to accommodate 100 children.

They have begun preaching at *Hourah*, across the river Hooghley, where there is a good attendance. This appears to them a promising field for labour, as there are thousands of natives employed in the dock-yards, and access to a number of villages. They have also commenced a weekly prayer meeting.

Mr. Keith's infant, born on the 31st of December 1816, lived only four days.

The brethren earnestly desire the help of additional labourers.

CHINSURAH.

A LETTER from Mr. May, dated March 28, 1817, expresses the great satisfaction he feels on the arrival of Mr. Pearson, to assist him in the management of the numerous schools confided to his care by Government. The number of children on the books was 2660. He complains of the negligence of some of the native teachers, but looks forward to an improvement. He expects great relief, under his pressing labours, from Mr. Pearson, when he shall have learned the language of the natives, to which he is studiously attentive. Mr. Harle also (whom we mentioned some time ago) is studying the language, and assists Mr. May.

The Sunday school, commenced in October, was going on, and Mr. Pearson takes an active part in it.

Mr. May has a school for teachers, in which there are 14 young natives. Many applications are made, requesting that new schools may be opened. The schools are chiefly on the banks of the river; and Mr. May, in visiting them, is sometimes obliged to sleep a night or two in the boat. He mentions that Mr. Townley and Mr. Keith preach in a place called Dum-Dum, and that Mr. Lawson and Mr. Yates (Baptist Missionaries) take their turns in preaching there once a month. He thinks that the residence of our brethren at Calcutta will prove a great blessing to the country.

MR. PEARSON, in a letter, dated Chinsurah, March 18, 1817, relates with great delight his kind reception at Calcutta by the Missionary brethren; and the pleasant voyage he enjoyed from England to Madras, where he and Mr. Medhurst arrived Feb. 12. He says, 'True, it was long, five months and nine days, but it did not appear so to us. Being at sea, even in fine weather, must prove irksome to those who are unemployed; but our hands were always engaged. We studied from morning to night, except two hours in the day, in which, alternately, we taught such as were willing to read and write.' One man, who at first knew little more than the printed alphabet, so improved, that previously to their leaving the ship, he presented for revision a large sheet, neatly written, extracted from St John's gospel.

Mr. P. speaks highly of his companion, Mr. Medhurst, and of the pleasure they enjoyed in each other's society; and of the comfort they derived from having an excellent captain, (Weatherhead.)

On the 20th of February, they proceeded to Calcutta, where they arrived March 6. 'At Mr. Townley's they found Mr. and Mrs. May, who had come from Chinsurah to meet them, and whom they accompanied to that place. After mentioning the excellent health with which God has favoured him, and his engagement at Chinsurah, he says:—

'From these things, Sirs, you will perceive the state of my mind. I am at home, and I am happy. God, I trust, is with me, and it is enough. My views are what they were in England, only I trust still more determined: for a Christian, whether he be a Missionary or not, cannot stand still.

Sensible, in part, of my own weakness and emptiness, I would desire, both for inward sufficiency and outward prosperity, to rest solely on the providence and grace of God. O! that it may please him, while pouring upon you his choicest blessings, to remember me, enabling me to possess energy, dignity, and decision of character, and to continue ever

Your faithful servant in Christ,

J. D. PEARSON.'

SURAT.

A LETTER has been received from Mr. Skinner, dated 15th of April 1817, from which it appears, that he and Mr. Fyvie are in good health: and we are happy to learn that the latter has had no relapse. Mr. Skinner has been overland to Madras, and has brought Mrs. S. with him to Surat.

The brethren continue to apply closely to the Guzarattee language, in which they hope ere long to be able to preach to the multitudes of Surat; they are also employed in preparing a catechism and tracts, to be printed at Bombay, for the use of the natives. They are likewise engaged in forming a grammar and dictionary of the language, but which they have no intention of printing at present. Before the arrival of the Rev. Mr. Carr, one of the Company's chaplains, they used to preach on Sunday mornings to the soldiers; they now attend on Mr. Carr at that time, and preach in their own house in the evening, and they have reason to believe that their labours are not in vain. In the month of January last they opened a native school, in addition to an English school previously commenced. In the latter there are about 50 children, in the former about half that number. On the whole they appear to be pursuing, in a prudent, pious, and diligent manner, the great object of their mission, which we humbly trust will be crowned with great success.

MESSRS. Gordon and Hall, the American Missionaries at Bombay, are going on well: they are now enabled to preach, or rather to converse with the natives, and explain the scriptures to them. They have now four schools, three of which are exclusively for heathen boys, except that in one of them are about 20 Jewish boys. They have printed a small tract for the children. They hope soon to have the gospel of St. Matthew printed, and used as a school-book, to which no objection seems to be there made. 'And,' say they, 'as the children are daily reading the pure word of God, there is great reason to hope that such impressions will be made on their minds, as will prepare them to receive the truth as it is in Jesus. We see nothing to prevent carrying the plan of schooling to a great extent; and surely it is an object worthy of the zealous patronage of Missionary Societies.' Their hands have been strengthened by the arrival of another Missionary, Mr. Bardwell, who is also a printer.

INDIA.

A LETTER from Mr. Medhurst, dated Madras, May 20, 1817, mentions his marriage there to Mrs. Eliza Browne, widow of the late Captain Browne, of the 15th native infantry, who had resided at Mr. Lovelace's for 9 months past. She was born in India, and speaks the Tamul and Gentoo languages. He expected to embark with Mrs M. on the above day, in the ship 'Fair Trial,' for Malacca. He had recently heard from Mr. Morrison, who informed him that Mr. Milne was unwell.

Mr. Medhurst is appointed agent for the British and Foreign Bible Society, at Penang and Malacca; and has a quantity of Dutch, Portuguese, and Arabic Bibles, committed to him for distribution.

SIERRA LEONE.

To the Editor.

REV. SIR,

ABOUT two years since I sent you a short account of the death of the late Mrs. Butscher, wife of the Rev. Leopold Butscher, one of the Church Missionaries at Sierra Leone, in Western Africa, which you had the goodness to insert in the Evangelical Magazine.

It is now my painful task to inform you of the death of Mr. Butscher himself, on the night of the 17th of July last, after an illness of 12 days.

The loss of this faithful and laborious servant of Christ can be best appreciated by those who were his fellow labourers in the mission. One of these, in a letter lately received, after mentioning the

death of a Mr. Brennand, who lived but a short time after his arrival in Africa, adds, 'But I have yet more dismal news: our *guardian*, Mr. Butscher, is escaped to the mansions of light. He departed the 17th instant. He is gone to meet his dear Partner in the realms of eternal bliss. He is laid in the same same grave with her. He was perfectly resigned. He said 'he had left his dear orphan in the hands of a good parent: he had committed her to the Lord, and that he was going to his dear wife in eternal glory.'

But it is a heavy stroke to us who are left behind, yet we dare not repine at the will of God; we can only say it is a loud call to us—'Be ye also ready.' He was a man inured to the clime: but wherever we may be, there is an appointed time for us all

I intend, Sir, to send you some further account of this excellent man, when I have obtained more information respecting the early years of his life.

In the mean time you will much oblige me by inserting this short account of him in the next Number of the Evangelical Magazine.

I remain, Rev. Sir,
Yours respectfully,
JAMES HARRIS.

Poplar, Nov. 4, 1817.

BAPTIST MISSION.

ON Wednesday was held, at the Meeting-house in Oxford, the annual Meeting of the Baptist Missionary Society. On this occasion two Sermons were delivered, the former by the Rev. Jos. Hughes, and the latter by the Rev. Rob. Hall The truly Christian liberality which was manifest throughout these appropriate and eloquent discourses afforded high gratification to a very crowded and respectable audience, and appeared to excite a general interest in behalf of the sacred cause which they were designed to recommend.

MISSIONARY MEETINGS.

GLOUCESTER.

THE Annual Meeting of the Gloucestershire Auxiliary Missionary Society, unavoidably postponed from May 28th, was held in Stroud and its vicinity on the 17th and 18th of Sept. The services commenced at Stroud on the evening of the 17th. Mr. Lowell was prevented by indisposition from fulfilling his engagement to preach on the occasion, and Mr. Thorp kindly consented, in compliance with the pressing solicitation of his friends, to perform that service in addition to his engagement for the next day. Next morning Mr. Hill preached at Ebley Chapel. The prayers of the Church of England were read by Mr. Cole, the officiating minister, in the absence of Mr. Davis, the resident minister. In the afternoon, the Society met in the Assembly Room, Stroud; and in the evening, Mr. Thorp preached at Rodborough. The following ministers took part in the various services of the anniversaries: Messrs. Davis, sen., Bishop, Griffith, Cam, Jefferies, Burder, Price, Daniell, and Rees. The following gentlemen also assisted at the meeting for business: Messrs. Gouldsmith, of Bristol; Harris, of Dursley; and O. P. Wathen, Esq. the treasurer. The collections were considerably larger than they had been before, and it is hoped that a strong impression in favour of missionary efforts was made on the minds of many.

MISSIONARY MEETING AT BRIGG.

THE services on this interesting occasion commenced on Thursday evening, Sept. 25, when a very impressive discourse was delivered by the Rev. W. Chapman, of Greenwich.

On Friday morning a meeting was held, when an Auxiliary Society was formed in aid of the Missionary Society. W. Rust, Esq. of Hull, in the chair. The Rev. J. Innes, of Camberwell, communicated some very interesting information respecting the Plan and Operations of the parent society. Animating addresses were also delivered by Rev. Messrs. Campbell, Chapman, Innes, Gilbert, Gladstone, Winterbottom, Cross, Traveller, King, Jefferson, &c. W. Goodwin, Esq was chosen Treasurer; and Rev. R. Miles, Secretary. The attention and feelings of the meeting were much excited by Mr. Campbell's detail of the moral condition, &c. of South Africa, &c.

In the evening, an excellent discourse was delivered by Mr. Gilbert, of Hull; and an address by Mr. Campbell.

On the following Sabbath morning, at Wrawby, a village near Brigg, Mr.

Traveller, a Missionary Student from Gosport, preached an impressive sermon, which was followed with an excellent address by Mr. Campbell. The services were numerously and respectably attended. The amount of the collections, &c. was upwards of Sixty-eight pounds.

SOUTH WALES.

THE Third Anniversary of the South Wales Auxiliary Missionary Society was held at Newcastle Emlyn, on Tuesday, Wednesday, and Thursday, the 14th, 15th, and 16th of Oct. last. All the meetings were numerous and respectable, and the collections liberal. The public service commenced on Tuesday, at 3 o'clock, at Ebenezer chapel, when Mr. Griffiths, of Trefgarn, preached from Isa. lxii. 13: and Mr. Powell, of Mynyddbach, from Ps. xx. 5. At 6 o'clock in the evening, Mr. Warlow, of Milford, preached at the college chapel, from 1 Thess. i. 5; and at the same time, Mr. S. Williams preached from Zeph. iii. 17; and Mr. Griffith's, of St. David's, from Prov. xxiv. 11, 12, at the Graig chapel. On Wednesday morning, at 7 o'clock, Mr. Phillips, of Neuaddlwyd, preached at the college chapel, from Isa. xi. 9. The congregation having greatly increased, the meeting, at 10 o'clock, was held in a field, where a convenient stage had been erected for the purpose, when Mr. Lowell, of Bristol, preached from Luke x. 2; and Mr. Peter, of Carmarthen, from Matth. xxiv. 14. At 3 o'clock in the afternoon, the meeting for business was held at the market-house, which was crowded to excess. D. Davies, Esq. of Pentre, took the chair; but having an engagement which obliged him to leave before the meeting was concluded, James Lloyd, Esq. of Brenwydd, succeeded him as chairman. D. Davies, Esq. having opened the business, in a neat and appropriate speech, Mr. Lowell gave a short, but interesting and pathetic account of the rise and progress of the parent society; the substance of which was afterwards given in Welsh by Mr. Peter. In moving and seconding the different resolutions, very animated and interesting speeches were delivered by Messrs. Luke, of Swansea; Jones, of Trelech; Warlow, of Milford; Griffiths, of St. David's; Phillips, of Neuaddlwyd; Thomas, of Tierse Cross; Rogers, of Newcastle; Lewis, of Cardigan; Bowen, of Saron; Rowlands, of Lanybre; Griffiths, of Glandwr; Jones, of Saron; Griffiths, of Hawen; Griffiths, of Trefgarn, &c. At the same hour there was a meeting held in the field, when Mr. Davies, of Cardigan, preached from Ps. cii. 16; and Mr. George, of Brinberian, from Heb. xiii. 5. The evening meeting was held at Ebenezer chapel, when Mr. Luke, of Swansea, preached from Num. xiv. 21; and Mr. Davies, of Fisgard, from John xii. 24. Thursday morning, at 7 o'clock, a meeting was held at the college chapel, when Mr. Jeremy, of Landoveny, preached from Ezek. xxxiv. 29; and Mr. Shadrach, of Talybont, from Matth. xvi. 3. At 10 o'clock the sacrament of the Lord's Supper was administered in the field to upwards of a thousand communicants, of various denominations. Mr. Peter, of Carmarthen, and Mr. George, of Brinberian, presided on this solemn occasion; and Mr. Phillips, of Neuaddlwyd, and Mr. Jones, of Trelech, addressed the people; while various ministers were engaged in distributing the elements. The devotional parts of the different services at this delightful anniversary were conducted by Messrs. Phillips, of Bethlehem; Luke, of Swansea; Jones, of Crigbar; Shadrach, of Talybont; Jones, of Trelech; Davies, of Caswilia, &c. Thus passed one of the most numerous, interesting, and delightful meetings ever held at Newcastle; a meeting which will be long remembered with gratitude and joy by thousands that were then present.

THE FIFTH GENERAL MEETING OF THE SOMERSET AUXILIARY MISSIONARY SOCIETY.

THIS meeting was held at Wiveliscombe on Wednesday the 22d of Oct. In the morning an excellent discourse was delivered by the Rev. R. Taylor, of Yeovil, from Heb. xii. 2; and prayer offered up by the Rev. Messrs. Pyke, of Broadway, Bidlake, of South Petherton, and Lane, of Wells. The Society met in the afternoon for business; and the Rev. Joseph Buck having engaged in prayer, the Rev. H. W. Gardiner, of Barnstaple, was unanimously requested to take the chair. After the chairman had addressed the meeting and read the Report, several resolutions

tending to promote the objects of the Institution were successively moved and seconded by the Rev. T. Golding (secretary); Rev. J. Tozer, of Taunton; Rev. John Gunn, of Chard; Rev. W. Lane, of Wells; Rev. R. Tozer; Mr. N. Brown, of Wincanton; Rev. S. Rooker, of Bideford; Rev. R. Taylor, of Yeovil; and the Rev. J. Bidlake, of South Petherton: most of whom spoke at some length and in an animated and interesting strain in behalf of the missionary cause. Among the many subjects of importance touched upon, were, the encouragement which the successes that have been already realized, afford to continued and increased exertions; the duty and advantage of remembering the Missionary Society in all our prayers, both in public and private; the importance of encouraging penny-a-week Societies in the several congregations; and the great benefit likely to result from parents and others promoting in the rising generation a love to the Missionary cause, and a habit of contributing to its support from the earliest period. After a most pleasing and interesting meeting, protracted to a considerable length, the service closed with a hymn of praise.

The congregation having assembled again in the evening, the Rev. S. Rooker prayed before the sermon, when the Rev. John Gunn preached from 1 Cor. i. 22, 23, 24, in the most luminous and impressive manner; and the Rev. J. Cuff, of Wellington, concluded.

All who took a part in the proceedings of the day, evidently shewed that their zeal in the cause was unabated, and their affectionate solicitude for its advancement stronger, if possible, than ever.

One or two of the ministers connected with the Institution having been prevented attending, the amount of the year's contributions of this Auxiliary could not be exactly ascertained, but will hereafter appear in the proper place in the Missionary Chronicle.

MISSIONARY CONTRIBUTIONS.

[*Collections and Anonymous Contributions, received by the Treasurer, from 16 Oct. to 16 Nov 1817, inclusive.*]

	£.	s.	d.
City of Lincoln Auxiliary Missionary Society by Mr. James Luptou, Treasurer:			
Rev. Thos. Keyworth and Cong. Sleaford 8 19 9			
Do. do. at Helperingham. 3 8 9			
12 8 6			
Tuesday Evening Collections.....10 3 0			
Wednesday Morning do. 9 2 6			
Do. Evening do. 19 0 0			
38 5 6			
Subscriptions 9 6 0			
60	0	0	
Perth Juvenile Society, by Mr. John Bower	10	0	0
Rev. D. Francis and Congregation, Ludlow.....	6	12	0
Youths' Auxiliary Society, Dove-hill Relief Congregation, Glasgow, by Mr. M'Gavin	42	0	0
Mrs. Brown, of Tavistock, by Rev. Mr. Rooker.....	1	11	6
The Bath British and Foreign Missionary Society	100	0	0
H. T. by Mr. G. Hodson.....	1	0	0
A Friend to Missions, by the Rev. T. B. Browne, Buntingford	1	0	0
Collected by Mrs. Smith, Chelsea:			
From a few Friends at Chelsea, at a penny-a-week, and two Friends at 4s. 6d. per annum..... 1 19 0			
Subscriptions, by Mrs. Smith..... 1 10 6			
3	9	6	

	£.	s.	d.	£.	s.	d.
Collected by Rev. Thos. Lewis, in Surry:						
Farnham. Rev. Mr. Johnson	7	0	0			
Guildford. — — Percy	8	15	0			
Epsom — — Atkinson	6	0	0			
Letherhead. The Young Gentlemen in Mr. Burrell's School	2	0	0			
Dorking. Rev. Mr. Whitehouse	8	2	0			
A Friend, by Mr. W.	10	0	0			
A Subscription	1	1	0			
	19	3	0			
				42	18	0
Cwmty monach Merionethshire Sunday School, by Mr. John Jones				1	12	0
Omicron				1	1	0
A Friend, by Rev. Mr. James				1	0	0
Swanage Penny-a-week Society, by Mr. S. Marsh				3	10	0
Tyrone Auxiliary Society, by Mr. W. Wear, Treasurer				24	0	0
Penny-a-week Society at Edmonton, by Miss Warton, Treasurer				11	7	6
T. G. W.				1	1	0
W. A. S.				1	0	0
Newport, Salop, by Rev. D. Lewis:						
Sunday School, by Misses Silvesters	5	12	0			
Penny Society, by Mr. Markland	4	0	0			
Young Ladies of Miss Bullock's Seminary.	2	0	0			
				11	12	0
Rev. John Sykes and Friends, Briston and Guestwick, Norfolk				11	17	7
Oswestry Auxiliary Missionary Society, by Rev. Mr. Whitridge:						
Subscriptions	6	12	0			
Ditto, under 10s. Male branch	6	8	0			
Ditto — Female branch	7	0	0			
				20	0	0
Rev. John Jones and Congregation, Birdbush, near Shaftesbury				14	0	6
Lancashire Auxiliary Society, by Mr. Heron				160	0	0
Donation from two Ladies, on reading Rev. Dr. Chalmers's Sermon before the Dundee Missionary Society. By Mr. Hatchard				30	0	0
Hamilton (North Britain) Bible and Missionary Society				5	0	0

DONATIONS OF BOOKS, &c.

The Thanks of the Directors are presented to Mrs. Clayfield, for Hildersham on the 51st Psalm, Whateley's Prototypes, and Harvey's Sermons.

To a Friend at Bristol, for a Box containing, among many others, Burgess on St. John, Baxter's Saint's Rest, Pilgrim's Progress, Paley's Theology, Cennick's Sermons, Dyer's Letters, Stennett's Advice to the Young, and Dr. Lettsom's Hints, &c. 3 vols.

To Rev. Dr. Cracknell, for Vereltst's View of the Rise, Progress, and present State of the English Government in Bengal, 4to.; Drew on the Immateriality and Immortality of the Human Soul; Dr. Williams's Antipædobaptism examined, 2 vols.; Dr. Lucas's Practical Christianity; Letsome's Preacher's Assistant, interleaved.

To an unknown Friend, for Dr. Vaux's Mathesis Juvenilis, 3 vols.

To another unknown Friend, for a Polyglot Testament; Dr. Gill's Body of Divinity, 3 vols; Dr. Gillies's Collections, 2 vols.

To a Young Man's Society at Kidderminster, for Poole's Annotations upon the Bible, 4 vols.

And to Mr. Harriott, Demerara, for a Skin of a Sloth, and ditto of a Guana (serpent) &c. for the Missionary Museum.

The remainder of the Contributions, &c. will appear in the Chronicle for January next.



An Elegy on the Lamented Death of the Princess Charlotte.

I take away from thee the desire of thine eyes with a stroke...Ezek. xxiv. 16.

Now should a Nation's sorrows flow!
For, lo! tremendous cause appears,
When public grief and private woe
Combine to ask a people's tears.

Oh! fatal stroke to human pride!
Mysteriously severe, yet just;
A Nation's hope, a princely Bride,
Swept, with her Infant, down to dust!

Ah, *Charlotte!* boast of many a heart,
Who hail'd thy rising happy days;
Alas! a mould'ring corpse thou art,
Insensible to grief or praise.

Nor blooming youth, nor Royal birth,
Nor skilful art, nor Love, could save!
Thou minglest now with common earth,
An early victim to the grave!

A little while, and thou wast seen
In costly bridal pomp array'd;
The crowd ador'd their future Queen,
And homage to thy virtue paid.

A kingdom bent beneath its load,
Yet pour'd abundance on thy state;
With splendour fitted thine abode,
And felt a pride to make thee great.

A *Prince* receiv'd thy faith and hand;
A people's love confirm'd thy vows;
While joy exulting fill'd the land,
That bound its glory round thy brows.

How many deem'd that glory sure,
(Now sunk in death's long gloomy night,)
And, murmuring at their lot obscure,
With envy view'd thy dazzling height!

How soon the brilliant vision fled!
How unforeseen the dying throe!
Now Pity bows her pensive head,
And, shuddering, feels the awful blow.

O Coburg! first in rank of grief!
From thee thy lovely Partner torn;
Thou art Affliction's widow'd chief;
Thy fate the meanest wretch may mourn.

Yet long shall sad remembrance trace
The opening beauties of her mind;
Her mingled dignity and grace,
Her gentle love, and soul refin'd.

The poor their Patroness bemoan,
Whose greatness scorn'd not Misery's cries;
While Seraphs bright their sister own,
And waft her spirit to the skies.

Sharp are a mother's suff'rings made,
When her first-born is snatch'd away;
Yet, ' 'Tis the will of God,' she said,
' And I submissively obey.'

In vain the sage physicians' care,
The earnest wish, the anxious aid!
The public hope, the kingdom's heir,
Hath vanish'd like a flitting shade!

A few short hours of ling'ring love
Were yet to struggling nature given,
When, lo! the mother soars above,
To join her angel-son in heaven.

Thus pious Edward's vigour fail'd,
And sunk to death in youth's decline;
So England then his loss bewail'd,
As England, Charlotte, grieves for thine.

Ah! what is earth, its pomp and pow'r,
Which not the worthy long retain;
Or rank---the phantom of an hour,
Or life---a vapour short and vain!

O! Thou, in whom we live and breathe,
Awake a thought less dying race,
To quit these baseless scenes beneath
For an eternal resting-place.

Sweet certain hope! immortal ray!
Our faith on thee to heav'n ascends;
Thy crown shall never fade away,
Thy kingdom never, never ends.

Great King of kings, thy sov'reign hand
Can raise our drooping hopes again;
Support our Prince, and bless our Land
With one in righteousness to reign.

Nov. 7, 1817. ALIQUIS.





Taylor sc.

Revd. William Mather
Dover.

Pubd by Williams & Co. Stationers Court. Dec. 24 1817.

SUPPLEMENT

TO THE

EVANGELICAL MAGAZINE

AND

Missionary Chronicle.

FOR THE YEAR 1817.

MEMOIR

OF THE LATE

SIMEON PERKINS, ESQ.

LATE OF LIVERPOOL, NOVA-SCOTIA,

First Justice of the Court of Common Pleas, and Custos Rotulorum in that County; and Colonel of the Queen's Buffs.

SIMEON PERKINS, Esq. was born February 24, 1735, at Norwich, in Connecticut; then a British province, now one of the United States of America. His family, if it could not claim the first alliances of fortune and literature, was very respectable, and maintained a character, which was as respectable to themselves, as it is honourable to their successors. They were members of the Presbyterian, or Congregational persuasion, and neglected not to instruct their son in the grand doctrines of the Christian faith. Nor were their instructions without their happy influence in his future life. The era of his first serious impressions he referred to his 18th year. At that period he had more than usual concern for his soul, and an alarming view of his spiritual state through original and actual sin, accompanied with deep humility. Thus, at an early period, a foundation was laid for that eminence of character to which he afterwards attained.

In the month of May, 1762, he removed to Liverpool, Nova-Scotia, where he commenced business, as a merchant. Some time previous to his leaving Norwich, he experienced a severe affliction in the death of his wife, who was taken from his affectionate embraces in her youth, leaving an only son, who lived to be a promising young man. He was afterwards lost at sea. His removal to Liverpool, then an inhospitable forest, the resort of wild beasts and wild men; his various occupations in business; the unfriendly circumstances in which he was placed as to religious society, and the want of those spiritual helps he was accustomed to enjoy, were the unhappy means of a declension in his spiritual affections; at least, so far as to cloud his evidences of the divine favour, and to shake his confidence in the divine approbation; though it is believed, never to such a degree as to restore the love and the habits of sin; nor to remove from his heart an habitual fear of offending God. For many years he waded through such temptations, reasonings, doubts, and fears, as made him generally speak with much hesitation with respect to his acceptance with God. But at no time

were his spirits depressed with that gloom which admits no hope, nor sunk in that habit of despair, to which the promises of the gospel administer no consolation. He felt, he most acutely felt, and confessed himself to be the chief of sinners. From that period, he found no rest for his soul, until he was satisfied of his acceptance in the Beloved. In the labyrinths of solicitude and guilt, by the light of the Sun of Righteousness he saw the clue of escape, and his soul fled for refuge to that solid rock, on which rest the pillars of all human hope. He believed according to the prescription of the oracles of God; and he lay prostrate at the foot of the cross, ascribing his salvation to the righteousness of the Redeemer, and his free and sovereign grace. The peace of God which passeth all human understanding, took possession of his heart; while, from a lively faith in the promises, flowed the animating hope of the friendship of Jehovah, and of eternal blessedness.

In the year 1764, his abilities and integrity having been known to the government, he was appointed, by Governor Wilmot, one of His Majesty's Justices of the Peace; and the same year, one of the Judges of the Court of Common Pleas for the county. He afterwards presided in both the courts, being appointed Custos Rotulorum, and First Justice of the Court of Common Pleas, in which important stations he continued to act with the approbation of government, the greatest satisfaction to the county, and with honour to himself; till, from his increasing infirmities, he obtained permission to resign these, and all his other offices, in the year 1807. It was on this occasion, that the grand jurors of the county addressed him in terms so justly due to his worth and services, and so honourable to themselves. A short extract from this public document, may not improperly be introduced here:—'During the many years which you have filled the office of First Justice of the Court of Common Pleas and Custos Rotulorum in this county, your integrity and assiduity in your public capacity, and the many religious and moral virtues which adorn your private life, have justly entitled you to the attachment and esteem of all ranks of this society; and which we, as their representatives, feel it incumbent on us to express. On this occasion, Sir, we do not address you in the common style of adulation; but in the respectful language of friends, whose hearts are warmed with the grateful recollection of your past services, and the many benefits which they have derived from the conscientious exercise of the various public duties, which you have been called upon by your king and country to discharge; as well as the many instances of private worth and benevolence, which so eminently distinguish your character. The value of your public services has been the more enhanced, by the many inconveniences you have suffered in your private concerns, from your strict attention to the execution of your trust, without any other reward than the reflection of having uprightly fulfilled your duty.' Such were the heartfelt sentiments of the grand jurors of the county, and of the country at large. Their regret on this occasion was indeed, in part, relieved by their confidence in the integrity and known abilities of his worthy successor and son-in-law, Judge Newton.

Judge Perkins, in the year 1765, was chosen as representative for the county, which he served 34 years, until he declined, in the year 1799. In his legislative capacity he is said to have been slow

to speak; yet, in deciding upon questions of difficulty and importance, to have manifested great wisdom as well as integrity. Indeed, in almost every office in the county, in which industry, knowledge, intrepidity, and sound judgment, were necessary, his services were required, and cheerfully afforded, with unwearied patience, prudence, and benevolence. He was indeed an indefatigable servant of the public, to the no small injury of his private concerns. In the year 1772, he was appointed lieutenant-colonel of the militia. In 1793 he had the appointment of colonel-commandant, in which station he conducted himself with great ability, zeal, and loyalty; and during the American war distinguished himself highly in defending the town several times, and once from the attack of a very superior force, which had surprised the regular troops quartered there. He retook the garrison from the enemy, by his intrepidity, and on that occasion was highly applauded, and his battalion received the appellation of Queen's Buffs, in token of the approbation of the commander in chief of the province. He remained with honour at the head of his regiment of militia until his resignation, in the year 1807.

On the 10th of September, 1775, Judge Perkins again entered into the marriage state. The object of his choice was the amiable and pious Mrs. Hadley, now his afflicted widow. By this excellent lady he had eight children, all of whom are now living, and four of them married. Many of them cordially love the cause which their venerable parent espoused, and are to be found in the first ranks among the friends and advocates of vital godliness. May they never forget, while memory and gratitude remain, with what domestic wisdom and prudence, and piety, and conjugal and paternal affection, he walked before them, and endeavoured to lead them to a saving acquaintance with the truth as it is in Jesus! Indeed his domestic virtues rendered him a most endeared husband and father. Imperfection, in the very nature of things, attaches to frail and erring mortals; and the characteristic virtues of the wisest and best of men, are nothing in comparison with his, who was 'without spot and blameless;' in such a contrast 'the little stars hide their diminished heads.' The subject of this memoir was not a perfect character. He disdained the affectation of impeccability in creatures compassed with infirmities. He has passed into that state, where, to him, praise and censure are equally indifferent. The man, who was so universally revered, is no more 'among the dwellers upon earth.' He who is rich in sovereign mercy, having called him into the kingdom of his grace, has also called him into the kingdom of glory.

Judge Perkins's character was deservedly high in the estimation of the public. The example he ever held forth to the world, in all his dealings with men; the reverence he ever paid to the word and ordinances of God, both in his own family and in his constant and regular attendance on the services of the Lord's house; his sympathy with the afflicted; his condescension to, and compassion for, the poor; his regard for the people of God, of whatever denomination, were so many proofs of the truth of his Christian profession. His walk was consistent, and his profession and conduct were in harmony. He knew nothing of those specious appearances, that hypocrisy and deceit, that meet alike the wishes of the bad and good. His was not a neutral and accommodating profession. In him, the cheerful

and serious were in unison; and the pleasant and devout coalesced. His conversation was in Heaven, and his felicity was in the fellowship of those with whom he hoped to spend an eternity of blessedness, 'High in salvation, and the climes of bliss,' in singing, 'Unto him that loved us, and washed us from our sins in his own blood, be glory and dominion for ever!' He was remarkably fond of reading; the greater part of his leisure hours were devoted to books. He did not lightly embrace his religious opinions, but reviewed, in maturer age, the doctrines he had received as divine in younger life. As his understanding was naturally vigorous, the result of his investigations were luminous and correct conceptions of the truths of divine revelation. His creed was not the mere inference of philosophical examination, or the cold conclusions of reason, but it was founded on the verity of God, and consonant with the vital efficacy of experience. The divinity and atonement of the Saviour, and the promises of God through him, were his support, and the foundation of his hope in death, as they had been through life. Hence, when his usefulness, and the many talents and virtues God had bestowed upon him, were noticed by a friend, though not as the foundation of his hope, but as matter of thankfulness, 'True,' he replied, 'as matter of thankfulness: but Christ alone is all my hope. I might have been more useful. When I think of my virtues I am ashamed, and even confounded. The world has long since lost its charms with me. There are various portions in the world, but Christ alone is mine.'

The health of this excellent man had been for some years on the decline. In January 1812, his state became alarming: he was mostly confined to the house; and for the last three weeks of his life confined to his bed. He now made some little arrangements of his temporal affairs, gave some of his latest counsels to his afflicted partner and children, and having, as far as he was able, set his house in order, he looked forward to the world of spirits. It was a singular comfort to him to have his Christian friends around his bed; and several times he acknowledged the goodness of God therein. Often did he wish them to sing, and pray, and read, when they would otherwise have declined these exercises, for fear of adding to his affliction. Having requested a friend to read to him the third chapter of St. John's gospel, he observed, 'I have often been comforted in reading our Saviour's discourse with Nicodemus.' And again, 'when I reflect on my life, I am ashamed and confounded; but Christ is my hope.' His sufferings, at times, were very great; but he possessed his soul in patience, and calmly looked up to God; observing in his extremity, 'Tis mercy all.'

The closing scene drew near. Death approached; faith became more vigorous, and hope more joyful. A firm reliance on the eternal Rock of Ages bore up his spirit, and enabled him

> 'To view the Canaan which he lov'd
> 'With unbeclouded eyes.'

The last words he could articulate, were, 'Come, Lord Jesus! Come quickly! O that all mankind——' here utterance faild. 'What do you wish,' said his affectionate son-in-law, 'that all men should know the love of God?' He answered, 'Yes.' He attempted afterwards to speak, but could not be understood:

> 'Then calm, at length, he breath'd his soul away,'

on Saturday, May 9, 1812, aged 77 years.

The memory of the just shall be blessed. This amiable man will not soon be forgotten. His record is on high; and also in the hearts of many who knew his worth, and lived by his kindness. 'Blessed are the dead who die in the Lord.'

Dublin. ADOLESCENS.

ON PUBLIC BAPTISM.

To the Editor.

SIR,

THE letter in your Magazine for August last, recommending a public defence of our principles as Pædobaptists, caught my attention: and although your correspondent has dropped a hint concerning the public administration of the ordinance, I feel inclined to urge something more upon that head.

If it be desirable that some statement of our principles should be publicly made, let me suggest, that a suitable occasion for it is very important, in order to give that statement acceptance. Some pious persons might wonder at, if not object to, a Sermon on such a subject, coming unexpectedly; but if it precede the administration, then there seems to be a propriety in it, which renders any excuse for it needless; nay, something of the kind seems highly proper, if not absolutely necessary, at such a time.

In most situations, with a little care, an opportunity of this kind may be obtained once a year, if the congregation be numerous, and the parents willing to support the truth, and give countenance to such a display of it. And possibly, once a year is sufficiently frequent for the purpose in view; balancing the want of instruction on this point, with the secondary nature of the point itself, which ought not to exclude more essential topics

There may be an objection raised against such a custom, especially in country congregations, on account of the presence of some Baptist friends, whose feelings might be hurt by being present, or whose opportunity would be lost, if obliged to absent themselves from perhaps the only place within reach. That they are not much in the habit of consulting our feelings in similar circumstances, is no argument against our tenderness towards them. I would not needlessly hurt any one, however mistaken, especially of a pious character. In this case, it will not be very difficult to adjust matters, so as to secure both points. The sermon may be as usual, not relating to baptism; the ordinance may take place after it is over. They will then have an opportunity to withdraw, if they dislike to hear the arguments which may be adduced in favour of a practice to which they are not accustomed. But if the administration be thus deferred, I would yet advise that the whole service should not be first completed: but let the last singing begin the baptismal part; because, if once the benediction be given, many will hurry out, and perhaps the very persons who need instruction in the case. For Baptist friends to have to withdraw five minutes before the usual time, cannot be esteemed a hardship; especially as, for their accommodation, their brethren postpone the subject, and so occasion the delay of half an hour, which is often to those who live at the distance of some miles, a serious inconvenience.

Were it only for the sake of supporting a scriptural practice, I think this custom worth regarding. It is highly proper that ministers entrusted with the Gospel, should not drop into silence any ordinance of their Lord: nay, let me say, it is highly becoming in our churches to maintain the truth by such a public display of it. It is a duty which belongs not to ministers

only, but to the people, to support the cause of Christ in every particular: and it would be in character for them, where this is neglected, as a body, to recommend to their pastor an attention to this part of his duty. Such a step might not only remind, but would also encourage him, to begin what, as a new custom, might else seem to have difficulties in it.

So far I have proceeded on the principle of supporting the institutions of Christ: but I have an argument of much greater weight in favour of this custom,—It is a probable means of impressing, as well as of stating, divine truth: it tends not only to support an instituted rite, but to recommend that grace which the ceremony is intended to exhibit.

I may say that the whole affair is very interesting. The sight of a few lovely babes has always a strong influence on such as have any natural feeling. The appearance of the infant itself, has brought many a one back to the ordinance, who had got almost to the door of the place, intending not to stay. And for what purpose are they brought? Here is a number of parents who stand forward, making their public profession of attachment to Christ, in a manner much more pointed than a mere attendance on the word. It tends to the realizing of religion and its truths, to see them thus acted on. It is a sanction of no small influence, when persons of consideration in the place avow their pious feelings; when persons of poorer rank thus express their hopes; when rich and poor thus, on a level, own and claim the same grace. And what are they about to do? To devote their beloved offspring to that God to whom they publicly profess to have given up themselves. A solemn service surely. And they do it on the known and clear hope that He who eminently bears the character of *Father*, owns and sanctifies their feelings, approves their conduct, and accepts their offering. An encouraging service, a delightful representation of his grace. And what, as a concomitant, will follow? much serious, useful, needed advice, on family religion, education, and the bonds hereby laid upon the young, to love and serve that God to whom they have been thus devoted.

Is it too much to hope that this mode of exhibiting Gospel grace, which lays hold of all our better natural feelings, and gives them an evangelical turn, may sometimes have the blessing of him who appointed the ordinance, and become the means of conveying instruction, and exciting impressions of the most important nature? It is not too much to hope. I am myself an instance of its beneficial effects. It is now more than forty years ago, that, then a lad, I happened to attend at Founders' Hall, when Mr. Barber was publicly administering baptism: the uncommonness of the spectacle attracted my attention, and the address made to those who had their children thus dedicated to God, made such an impression on my mind, as gave me seriousness, made me sensible of my accountability; and by aid of subsequent impressions, produced, I trust, real conversion, which assumed the character of open profession at a very early age. I then resolved, though a boy, that if ever I should have any children, they should be publicly baptized, for the advantage of the rising generation. My resolution was in a few years carried into effect. By dint of much entreaty, I prevailed upon the respected saint, on whose ministry I then attended, to go quite out of his usual course, and baptize my first child on the Lord's-day afternoon. It was the last he

ever baptized, before he went where ordinances are no more needed; where exhibitions of grace are superseded by enjoyment of glory. Since I have been in the ministry, therefore, I have adhered to my resolution concerning my own children; and have prevailed with the people most commonly, to obtain an opportunity once a year, of bearing testimony to the scriptural institution, both as to mode and subject.

This appears to me an important, a necessary procedure, in order to counteract the influence of those who are incessantly endeavouring to recommend their own peculiar sentiments; who take advantage of our silence to insinuate that we have nothing to say. This resistance is made too in the fairest way possible—that of clearly stating the grounds on which we act. There is no necessity to rail at others, when we would defend the truth: let us simply state our own views, with the Scriptures, and facts and evidences by which they are supported; nay, let me add, that I prize it too as an annual opportunity of making a direct appeal to the hearts and consciences of the young around me, as to the right which they have to come to a throne of grace, and say, Lord, I am thy servant, the son of thine handmaid, thou hast loosed my bonds; and also as to the grievous sin of breaking through such engagements; and delivering up to Satan and the world what had already so solemnly been given to God.

IMUS.

ADDRESS AT THE COMMUNION.

CHRISTIANS, I think I see the Saviour of sinners as he appeared at the sea of Galilee after his crucifixion, going from communicant to communicant, and saying, as he said to Simon the son of Jonas, '*Lovest thou me?*'

He does not ask thee, what is the extent of thy knowledge, or what is the amount of thy property? He does not inquire whether thou art learned or unlearned, rich or poor? He asks not whether thou livest in the city or in the country, or whether thou occupiest a high or a low station in the world, whether thou art well or ill? He does not ask thee of thy neighbour, or thy acquaintance, of thy friend or thy fellow Christian; the question is personal, and the question is this, *Lovest thou me?*

Pause before you give the reply: consider well what you say: He is in heaven and thou upon earth, therefore let thy words be few and well ordered. All things are naked and open to him with whom thou hast now to do; he knows the secrets of thy heart; he cannot be deceived, and he will not be mocked. You might easily impose on a man, but he distinguishes at a glance between the showy outside of hypocritical professions, and the reality of genuine piety. Yet with the full impression of his omniscience on thy mind, darest thou lay thy hand to thy heart, and say with Peter, 'Lord, thou that knowest all things, knowest that I love thee? I lay bare every affection of my soul. Thou knowest me; thou seest me. The darkness hideth not from thee. About thee the night shineth as the day. Thou hast beset me behind and before, and laid thine hand on me. Thou understandest my thought. There is not a word in my tongue but thou knowest it altogether: yet to thee I dare appeal. Thou knowest that I love thee. Once I was thy enemy in my mind, and by wicked works. I hated thee, Divine Saviour, without a cause. I was foolish, disobedient, deceived. I knew not thy love, and I walked in the lusts of the flesh, and in the lusts of the mind.

But thou threwest the cords of thy love around me. My heart became enamoured of thy beauty. My soul was the captive of thy tongue; and the desire of my soul is toward thee and toward the remembrance of thy name. I love my friends; I love my parents; I love my children; I love my property; I love my life: but I love thee, more than these. In comparison of thee, I hate father and mother, and wife and children, and brethren and sisters, and my own life also. In all this fair world, I see nothing fair but thee. Whom have I in heaven but thee? and there is none in all the earth that I desire besides thee. Thou that knowest all things, knowest that I love thee.

'I blush, indeed, when I reflect on my baseness and ingratitude. Confusion covers my face while I make the appeal. I have been unmindful of thy kindness. I have done what thou forbadest, and omitted to do what thou commandedst. I have questioned thy love to me; and in actions, if not in words, have, like thy disciple, denied thee: yet in spite of all my guilt and depravity, in spite of my ungrateful returns, and my unjust suspicions of thy love—I love thee: and thou that knowest all things, knowest that I love thee.'

Yes, he knows it, Christian: he knew it before, but he would hear it from thy own lips. And, if this be thy language, though uttered with a trembling heart and a faltering voice, he bids thee welcome to the rich provisions of his table: his body which is meat indeed, and his blood which is drink indeed,—Eat, O friends, yea, drink, says he, abundantly, O beloved.

The Lord Jesus, &c.

Words are the convention signs of our sentiments, but actions have a language independent of these. It is easy, Christian, to explain the meaning of thy present conduct: it is 'Lord, thou that knowest all things, knowest that I love thee.' Give thy whole life the same accent; let every action repeat the same language. Love not the world. The friendship of the world is enmity with God. Beware of sin. Return not again unto folly. Ah, what wilt thou say should thy Saviour meet thee overcharged with surfeiting and drunkenness, and say to thee, 'Lovest thou me?' What answer wouldst thou make him if he should follow thee to the market, and observe thee defrauding thy brother, and going beyond thy brother, and say to thee, 'Lovest thou me?' How would the paleness of death seize thee if he should look on thee as thou sittest with his enemies, and deniest, like Peter, perhaps with oaths, thou knowest him? How would confusion cover thee, if he should surprise thee beating thy fellow-servants, and say to thee, 'Lovest thou me? He that loveth me, will love his brother also.' How would thy face redden, and thy tongue falter, when thou stammeredst out, 'Lord, thou that knowest all things, knowest that I love thee.' Hear then from himself the test of your love, 'Ye are my friends, if ye do whatsoever I command you. He that hath my words and doth them, he it is that loveth me: And he that loveth me shall be loved of my Father, and I will love him, and we will come to him, and make our abode with him.'

AMICUS.

CHRIST THE FOUNDATION CORNER-STONE.

SIR,

WHEN I sent you, in February last, my remarks on Eph. ii. 20, &c. nothing could have been further from my intention, than to make your Magazine the medium

of controversy. And I have even been hesitating, whether what I am now writing should not be accompanied with a request, that, if it were in your power, you would forward it to your correspondent S. R. rather than insert it. But I now think that not myself only, but all your readers, have a sort of demand on you that this should be inserted.

That I am still inclined to maintain the opinion which I have before stated on the above text, arises not from any disinclination to part with old expressions, nor from a servile imitation of any, even the best, commentators; but, having attentively investigated what they have written on the subject, I have ventured to think for myself. If, then, in maintaining the sense of the passage to be, 'the *foundation* corner-stone,' I have, as S. R. imagines, deviated from the rules of common sense; I have the consolation of knowing, that I have done so in company with the brightest ornaments of learning and religion; with whose opinions, and the fate they may meet with, I am happy to be associated.

I think I have no need to add to the arguments which I formerly produced—I only wish to preserve the distinction between the quotations from Ps. cxviii. 22, and those from Isaiah xxviii. 16. In favour of the explanation which *I* adopt of the latter passage, S. R. has himself produced the authorities of Leighton, Serle, and Cruden; and even of Parkhurst, to whom he formerly appealed as an authority. To these I may be permitted to add that of Beza; who translates both Eph. ii. 20, and 1 Pet. ii. 6, 'The *lowest* stone of the corner.' And this is evidently not very incorrect; for, undoubtedly, the literal translation would have been 'the extremity of the corner.' I have already given my reasons and my authorities for supposing that extremity to be the *lowest*, or foundation stone, in the *upright* corner of a building. But, at any rate, such an expression cannot refer to the apex of a pediment, which, being the terminating *point*, can have neither parts nor dimensions, and consequently not *extremities*.—Nor can it refer to the apex as being the extremity (as it were) of the whole pediment; as I cannot find that the word γωνια (corner) is ever applied to the pediment taken as a whole.

In my former communication I was enabled to appeal to Parkhurst, as an authority acknowledged both by S. R. and myself. S. R. has now disowned the authority of that accomplished scholar; and indeed of every other who has not added the study of architecture to his other attainments. Having, therefore, no longer any common ground on which to stand, controversy is necessarily at an end; and I congratulate S. R. that our difference is only on a subject of such little radical importance.

X. L.

EXPOSTULATION;

ADDRESSED TO THE THOUGHTLESS AND SENSUAL.

A LITTLE observation, Mr. Editor, will enable a reflecting mind to classify your readers, to exhibit their character, and to warn them of their danger, where indeed there is any danger in their career.

The present paper is designed to arrest the attention of the *thoughtless* and the *sensual*, before another year closes, or passes away, alike unimproved and forgotten, with many that have fled for ever.

The *thoughtless* character! A being capable of a 'multitude of thoughts,' a being able to soar or to dive into the great mysteries of

nature and of revelation—a being who must think for ever, who must be the subject of reflection, of happiness or misery to endless duration; and yet this being is, in reality, *thoughtless!* Let such characters pause for a few moments, and attend to the dictates of sober reflection.

Another year is closing—is passing off: and has it not been a year crowned with goodness, fraught with instruction, and full of the lovingkindness and forbearance of God? Your mothers, with their anxieties—your fathers, with their good counsels—your ministers, with their persuasions and admonitions—and, Providence, yet more persuasive and admonitory, have all been employed in urging you to reflect, to return, to believe, and be reconciled to God: but all is seemingly lost upon you, through that spirit of levity, indifference, and procrastination, that governs you. And will you then persist in a career so destitute of rational thought and serious consideration? Can nothing affect you? Ah! '*how long shall vain thoughts lodge within you?*' Consider how your character is forming, how your habits are strengthening, and your pleasures are increasing every year. And what guard have you against temptation—what power to overcome an easily besetting sin? You habitually love sin, and frequently, if not constantly, yield to temptation. How have your follies multiplied, your iniquities increased, your guilt accumulated, and your helplessness become more apparent than ever! The voice of the season—the voice of every instructor, human or divine, once more addresses you.—'*Hear instruction, and be wise, and refuse it not. But he that sinneth against me wrongeth his own soul: all they that hate me love death.*'

In the next class, and among 'the multitude that do evil,' is the *sensual* character. A short time since, perhaps at the commencement of the year, you ranked only with the *thoughtless*; but now, through pride and obstinacy—through the love of sin, and the force of temptation,—through the love of company and the influence of evil communications, you are degraded and enslaved. Promising yourself liberty and enjoyment, you are 'led captive by the will of Satan.' Hear how the oracles of God describe the state of your heart, the corrupt fountain of your numerous depravities.—'*They imagine mischief in their hearts; they set their hearts on their iniquity; they have set up idols in their hearts; the heart of the sons of men is full of evil; madness is in their heart while they live.*' Now, who can deny the fidelity of such representations? And who amongst the sensual does not admit, that this is a true portrait of themselves? But does it not affect you, and fill you with fear and horror? What! have you no relentings of soul?—No fears of exposure, of contempt, of shame, of loss of character—no dread of '*everlasting destruction from the presence of the Lord?*'

What necessity then is there for a change of heart, before your character can be changed! and that change must be effected by the mighty agency of the Spirit of God. And what need of a Saviour—of one '*who is able to save to the uttermost,*'—whose blood expiates human guilt, and whose righteousness gives us free access to God! Hear, O! hear his language! '*What* wilt thou that I should do unto thee? Wilt thou be made whole?'

To both the thoughtless and the sensual, who are both the children of depravity, who have both got 'an evil heart of unbelief in departing from the living God,' I must say with the Prophet, '*Re-*

turn unto him, from whom you have revolted. Seek the Lord, and your soul shall live.' And let the poet's prayer be your own :—

'Great God! subdue this vicious thirst,
'This love to vanity and dust;
'Cure the vile fever of the mind,
'And feed our souls on joys refin'd.'

Nov. 1817. MONITOR.

STREET PREACHING.

PREACHING out-of-doors is generally considered as a modern practice, which commenced with the Methodists; but in the course of my reading I have met with frequent instances of it long ago: one I shall relate.

Soon after the fire of London, in 1666, Mr. Nathaniel Vincent (who was M.A. at 18, and Rector of Langley-Marsh at 21,) preached to large congregations, sometimes to thousands at a time, on the ruins. This was censured by some as rashness, but God was pleased to own his zeal, by the conversion of many souls.

His popularity brought upon him the anger of the higher powers. He had a meeting-house in Southwark, but soldiers would sometimes take possession of it early in the morning, and prevent his preaching. He was imprisoned in the Marshalsea, and at the Gate-house, and suffered great losses; but obtained liberty with his brethren at the Revolution. He died 1697, aged 57, and was buried in Bunhill Fields.

REV. G. WHITFIELD.

THIS laborious servant of Christ, who was 'instant in season and out of season,' is said to have preached, during the 24 years of his ministry, *Eighteen Thousand Sermons*. He was ordained when 22, and died at the age of 56. The number of sermons above mentioned, is said to have been obtained from a little memorandum book, in which he minuted the times and places of his preaching.

OBITUARY.

SAMUEL WESTON, ESQ.

ON Sept. 22, died at Weymouth, universally regretted, Samuel Weston, Esq. alderman, aged 61. This gentleman was highly distinguished as a tender husband, an affectionate parent, an efficient magistrate, and an ardent philanthropist. By his death the corporation, town, and vicinity have (to use the current language of men of all parties in politics and religion) sustained an irreparable loss. A funeral sermon was preached on the mournful occasion, at Weymouth Chapel, on the Sunday evening after his interment, by his most intimate friend, the Rev. Dr. Cracknell, from Mark xiii. 33. The chapel, though large, was crowded to excess; and such were the feelings of the poor on the occasion, that they thronged the aisles and the lobbies, all declaring by words or actions, that 'He was the poor man's friend.'

He did not, however, place any dependance for acceptance with God upon his own works, but exploded all such foundations. He said, but a few days before his departure, to one of his sons, 'We are all depraved creatures; and were it not for the propitiatory sacrifice of Christ, I could have no hope. It is on this rock we must build, if ever our hopes are exchanged for fruition.

A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus, and my all.'

MRS. SINDONIA BARTON

WAS the eldest daughter of H. Rigg, Esq. of Eastbourn, Sussex. Mrs. B. was not a talkative, but a thinking Christian: her words were few but weighty. For some years past she was the subject of much bodily pain and affliction, ec-

casioned by *gall-stones*, of which several scores were passed; and her last illness was occasioned by a violent cold, which brought on the spasmodic asthma, and finally terminated her valuable life. This long affliction she was enabled to bear with resignation to her heavenly Father's will. In conversation with her on the Thursday evening before her death, she said, 'My dear, I shall soon be gone:' and alluding to errors gaining ground in this city, she said, 'I bless God, my religion is a religion of evidence; the Holy Spirit who first convinced me of sin, and brought home the law to my mind, has led me to Jesus: he bare his testimony in my soul that God is my father, and that Christ is precious.' On Saturday morning, I read to her the 23d Psalm, and prayed with her: when I came to the 4th verse, she exclaimed, with a composure not to be described, 'This is my soul's sheet anchor;' and at the close of the last verse, added, 'I long for that happy moment.' The after part of the day she was in much pain; and at times her talk was unconnected: towards the close of the day, she often expressed sorrow at being, as she feared, so impatient to be gone; and towards night, she had a severe conflict with the power of darkness—her faith was shaken, but not destroyed. After lying a considerable time in the agonies of death, with a countenance serene, and a voice melodious, she said, 'I told you I wanted to see Jesus! I do see him! Oh, what glory, glory, glory!' Then taking me by the hand, she said, 'Oh, what peace I feel in my soul! No pain now! all peace! precious Jesus! The Holy Spirit shows him to me! Jesus is precious to me! his blood is precious! his righteousness is precious! his intercession is precious to me!' Taking me by the hand, she said, 'I thank you, my dear, for all your kindness to me:' she then with a smile said, 'The Lord bless you and lift upon you the light of his countenance, as he does now on me.' After much similar conversation, indicating her happy state of mind, her voice faltered; the last words that I could distinguish were, 'Immanuel! glory!' and after a few minutes (perfectly sensible) on Lord's-day morning, May 11, she sweetly fell asleep in Jesus. Her remains were interred on the Saturday morning following, in the burial ground of Castle street Chapel, by the Rev. Mr. Kelpin; and on Sabbath evening, the Rev. Mr. Baker, of Exmouth, preached her funeral sermon at the Tabernacle, Exeter, to a very crowded congregation, from Rev. xiv. 13.

J. B.

MRS. HANNAH MEDCALF,

of Ware, Herts,

Was, from a child, impressed with the importance of Divine truth, chiefly owing to the instrumentality of her mother's careful instructions and fervent prayers. By these means it pleased the Holy Spirit to convince her young daughter of her awful state of condemnation, as a sinner against the most high God. Her distress of mind, on this account, was unusually deep and long, continuing a considerable time after her marriage; when the combination of severe family trials, and a wounded spirit, caused her to go mourning from day to day. From this painful condition she found relief by reading Dr. Watts's 'Hymns and Psalms,' and Romaine's 'Walk of Faith,' and was enabled to lay hold on the hope set before perishing sinners in the glorious Gospel. After undergoing many trials, arising from straitness of circumstances, removals in providence, and most of all from the loss of her partner in life, she settled in this town with four fatherless children; the youngest in arms, and the eldest scarcely eleven years of age: this was about the year 1786. Under these trying circumstances, she experienced the mighty supports of true religion; and from the precious word of God, and the throne of grace, derived those strong consolations with which the unhappy stranger to God intermeddleth not. She was enabled to cast her burden on the Lord, who sustained the bereaved family by appearances in his providence too special to be lost in forgetfulness; and which her children, now in comfortable circumstances, and trusting in the God of their departed parent, desire to acknowledge with gratitude and praise.

During her last affliction, which was extremely painful, her soul remained firm and serene, frequently mentioning the case of Job, and of those recorded in the 11th chapter to the Hebrews, as a pattern of suffering affliction with patience. I then asked her to tell me, from her long experience,

what were her views of Prov. iii. 17. 'Her ways are ways of pleasantness, and all her paths are peace;' she replied, 'I have found it true ever since I knew the good ways of God. I have had great tribulation in the world, but in Jesus great peace: had it not been for religion, I should have had *no happiness at all.*' Speaking of the church to which she belonged, she said, 'I hope the members will live in harmony and love, and that there may be no animosity among them.

My soul shall pray for Zion still,
While life or breath remains.'

Within a few days of her decease, she said, 'I am going very fast to my long home; pray for me, that my evidences may continue clear.' After a short pause, she added, 'I see Christ to be so suitable to my case, as a poor helpless sinner! He is more precious to me than ever. He is a friend that sticketh closer than a brother' In this sweet frame of mind she continued to the end; and died in the Lord, 'as a shock of corn fully ripe in its season,' Aug. 30, 1816, aged 72 years. R. G. N.

To the Editor.

Sir,

If you think the following event, that happened a short time since, worthy a place in your valuable Magazine, you will oblige the writer by inserting it. I trust, under the blessing of God, it will do good; and hope its length will not hinder its insertion.

REFLECTIONS ON THE DEATH OF MARIA ——.

In this transitory world, we know not 'what a day may bring forth.' How needful then the caution, 'Boast not thyself of to morrow.'

Daily observation should convince us of the absurdity of promising ourselves long life; for, 'Man that is born of a woman is of few days, and full of trouble.' The period is not far distant when it shall be said of the writer and of each reader—'Who do you think is dead?'—'I do not know.' 'Why, Thomas such a one—Mary such another.' 'Indeed! how did they die?' In answer to that question may it be said, he (or she) died, leaving a glorious testimony behind, that he was gone to Jesus Come then, my brother, come, my sister, and peruse the following fact that occurred a few days ago—It affords a melancholy proof, that man 'cometh forth like a flower, and is cut down.' (Job xiv. 2) 'He cometh forth *like a flower.*' This is especially the case with those that are young, and are *then* called out of time into eternity.

There are three things in particular, observable in a flower—Beauty, fragrance, and brevity.

Beauty.—We will select the rose for instance. What a beautiful flower! What exquisite tints! How warm its blush!—how bright its glow!—how pleasing its appearance! This was eminently the case with *Maria.* Her person beautiful and pleasing. She was a young woman, whose affable manners and amiable disposition, joined to an enlightened understanding, endeared her to all with whom she was acquainted.—

'Yet this *fair flower,* so generally admir'd,
'But shewed its leafy honors, and expir'd!'

She came 'forth *like a flower,* and was cut down.'

Fragrance.—What flower yields so delightful a fragrance as the rose! How pleased we are to inhale its perfume! It was so with *Maria* If we may (to carry on the idea) be permitted to call *doing well* fragrance. Maria had been a teacher in a Sabbath school for several years. She in this way, and in others, employed her talents in doing good. As we are delighted with the fragrance of the rose, so also to the really pious, it is delightful to see youth employed in promoting the best interests of their fellow-creatures, as opportunity serves. *Maria* then, in this respect, yielded fragrance. She came 'forth *like a flower,*' and was cut down.'

Brevity.—The rose, though so beautiful, so fragrant, yet it is short-lived. The rose scarcely begins to display its beauties when it is plucked from the tree, and the owner disposes of it as he pleases. Like the rose too was Maria. Though beautiful, fragrant, &c. yet she was snatched from the circle of her friends at the moment when she was blooming in all the interest of youth. She had scarce unfolded her charms to our eyes when the dread commission came. Maria had not attained her 19th year when called to the bar of God. Dark as the stroke to reason may appear, we know God 'hath done all things well.' He doth what he will

with his own.—The rose was his. We hope, though

'Nipt in the bud—yet still the *flower* shall rise,
'In warmer climes, beneath more genial skies.'

One Sabbath, Maria with many others was listening (in perfect health) to the invitations of mercy; the *next* saw the sun rise upon her breathless corpse! She took a slight cold in the middle of the week, but it was thought of no serious consequence. She grew rather worse—a surgeon was sent for—it was too late. Every thing that affection could suggest was done—all in vain. During her short illness, till all hope of life was over, no person was permitted to *see* her, excepting him with whom she once hoped to have been happy for life. ('Man appoints, God disappoints.') Maria was prohibited from *speaking* to any one, lest it should shorten that life they so much wished to prolong. Her parents (not being Christians) did not send for a minister till her case became desperate. Maria had been a serious character some time before this, but through unwatchfulness had degenerated into a lukewarm state. Though attentive to the good of others, she had been indifferent to her own state. It was now when the world was receding from her view, and she was about to enter the unexplored regions of an eternal world, that she became very unhappy. But God, who is rich in mercy, we trust, had compassion on her. She retained her faculties to the last. Her hopes brightened as she drew near the closing scene. She expressed her belief that 'Jesus would save her, and that his angels were waiting to receive her soul.'

A little after one, on the Lord's day morning, the lovely Maria closed her eyes in death,—

'—— we trust that to a happier land
'She went a light and gladsome passenger.'

So unexpected an event caused considerable interest, (for she was a character well known) and amidst a crowd of spectators she was laid in the dust, never more to be seen till the morning of the resurrection. How little did Maria think the day she was taken ill, that on the same day the next week many would heave a sigh, and others shed a tear, on seeing her conveyed to the silent tomb! She came 'forth *like a flower*, and was cut down.'

May we that are young be profited by it! 'Few, perhaps, reflect, when they follow a friend to his grave, that life itself exhibits little more than a funeral procession, where friend follows friend, weeping to day and wept for to-morrow.' It is to be lamented, that the impression the sudden removal of a person well known to us makes is not more lasting. 'While we are talking of one, another passes—we are alarmed, but behold a third!' We are serious for the moment, and, perhaps, form resolutions: alas! scarce a fortnight elapses, but we are as careless as if no such thing had happened! O! that God would enable each youthful reader to consider that he is going to 'the house appointed for all living.' The death of Maria reads to thoughtless youth a lesson—'*Be ye also ready, for in such an hour as ye think not the Son of man cometh.*' It says to those, who may be engaged in Sabbath schools, or in any other way of doing good—'*Whatsoever thy hand findeth to do, do it with all thy might, for there is no work or device in the grave, whither thou goest.*' 'Opportunity (says one) is the flower of time, which we hold this moment in our hand, fresh, fragrant, and blooming; but which to-morrow may drop and wither upon our grave.' It speaks loudly to the lukewarm professor—'*What meanest thou, O! sleeper? arise, call upon thy God, if so be that God will think upon thee, that thou perish not.*' It exclaims to every reader —'PREPARE TO MEET THY GOD!' Would to God, my dear fellow-sinners, that I could urge any effectual argument to excite you to an immediate application to JESUS, the friend of sinners. Perhaps you have been favoured with many warnings and exhortations to 'seek the Lord while he may be found.' Perhaps too, this address may be the very last you shall receive in time. God forbid that it should witness to your condemnation in the great day of account! Whatever is your outward situation, SALVATION is the one thing needful. The truth of this, be assured, you will all one day acknowledge, either in the language of grateful adoration, or unavailing grief. Suppose yourself called *now* to the tribunal of

God—Are you ready? If you *are not*, does not the idea make you tremble? To be banished for ever from the presence of Him with whom there is fulness of joy, and condemned to dwell in the blackness of darkness for evermore! My dear friends, what shall I say more? I beseech you as you value your souls—as you value *Heaven*, and wish to escape the torments of *Hell*, fly to Jesus. Seek an acquaintance with *that 'friend*, that sticketh closer than a brother'—*that friend*, who will guide you through life—*that friend*, who will prepare you *for* and support you *in* death—*that friend*, who will with a smile, when the world is in flames, address you, and utter the transporting sentence, 'Enter ye into the joy of your Lord'—*that friend*, who will count you worthy to reign with him throughout eternity. Go then, and for one serious moment contemplate Maria's fate.—Go, and learn instruction at her tomb,—

So shall your growing hours more smoothly glide,
And Virtue cheer you thro' each dreary scene,
Exalt your hopes, and bid your fears subside;
In life still happy!——and in death serene!

A YOUTH.

ELIZABETH STANTON,

A poor girl of the city of Salisbury, was admitted into the Scots Lane Sunday School, in that place, July 1808: she possessed a good understanding, was diligent, and made rapid progress in learning; but, like many other young persons, she was indifferent to holy things, and a companion of those that feared not God: yet there were times when religion appeared of great moment, and she concluded that there were energies and enjoyments in true godliness with which she was unacquainted. Some two or three years ago it pleased the Lord to open her heart to receive the things delivered from his Word. She was now convinced that a mere attendance on the *means* of grace would not save her, and she was led to pray that she might be made a partaker of the power of godliness. She could no longer find pleasure in sinful companions and pursuits; many of her leisure hours were passed in reading the scriptures, and godly books; and at times she would meet with some of her own age and sex, for the purpose of religious conversation and prayer. For about half a year she was exercised with much trouble of mind—on the one hand dreading the fulfilment of Divine threatenings; and on the other, hesitating to receive the Divine promises, supposing they did not apply to *her* case. Reading her Bible one day, she was impressed and delighted with that gracious declaration, 'Him that cometh unto me, I will in no wise cast out:' and about the same time a discourse from the pulpit tended to diminish her gloomy apprehensions:—she heard her feelings described—understood her character—perceived there was ground for *hope*, and she took encouragement. But it was under a subsequent discourse, on the sufficiency of the grace of Christ, that her burden seemed to fall off (to use her own words) like that of the pilgrim at the foot of the cross. At ease in her mind, she determined in the strength of Divine Grace to oppose all sin, and live to the glory of God. She desired, she said, to live near God in the ways of his appointment; and having given herself to the Lord, she considered herself bound to unite herself publicly with his people. With these sentiments she joined the church in last August: she had entered the 17th year of her age, and endowed apparently with an excellent constitution, she promised long to be useful and happy in the lowly and obscure walk of life in which Providence had placed her: but her earthly course (such is the uncertainty of human calculation) was near its termination. In November she was attacked with violent fever, which in a very short time brought her to the grave. During her illness, when capable of expressing her views and feelings, she spoke of her confidence in God, and gave the most pleasing signs of a good hope through grace.

Salisbury. S. S.

SUSANNAH VINCENT,
of Kingsdon, Somerset.

IN the summer of 1806, Susannah, engaged in the rustic employment of making hay, imperceptibly trod upon a large snake, which (without biting her) entwined itself about her leg, and so frightened her as to occasion a fit, by which she fell to the ground apparently lifeless. While she remained in this

state a violent storm of rain fell, and so chilled her blood as to deprive her of the use of both her legs ever afterwards. Insensible to every thing that passed, she was conveyed home: and, though she recovered from her swoon, she was confined to her chair and her bed nearly eleven years. About a year afterwards it pleased God to awaken her to the most serious reflections upon death, and the most impressive apprehension of her destiny beyond the tomb. Having never attended the means of grace, being completely ignorant of the way of salvation, and finding herself a stranger to all divine truth, her anguish became indescribable, and the language of her heart was, 'What shall I do to be saved?'

At that time I was newly come into the place as a resident, and being desired to visit her, I went and found her in a state of mind indescribably distressed. I conversed with her, read to her, and prayed for her. After several visits, God in infinite mercy spoke peace and pardon to her wounded spirit; and continued to indulge her with the enjoyment of his lovingkindness, in a greater or less degree, through the long period of ten successive years of greater bodily affliction and local poverty, for she was entirely dependent on the parish, and the liberality of Christian friends.

After she became experimentally acquainted with the power of Divine grace, the Bible was incomparably precious to her, though she could not herself read it. I generally visited her once a week, and it was peculiarly pleasing to hear her repeat with delight certain passages which she had heard read during the preceding interview. Her faith evidently appeared to be the gift of the Holy Spirit. It constrained her to renounce all confidence in the flesh, enabled her to rejoice in Christ Jesus, and had a purifying influence upon the heart. Her conscience was the most tender I ever knew. Nor was her patience less exemplary through the whole period of her affliction, though she was at last reduced to a mere skeleton, and somewhat deformed. Her happy spirit took its flight, we trust, to the pure and peaceful realms of unclouded glory, (where the inhabitant shall no more say, I am sick) on the 9th of May, 1817, aged 40. W. R.

E. W. SMELLE,

Son of Rev. W. Smelle, of Great Grimsby, was born Oct. 15, 1790, and was of a delicate and weak constitution from his infancy. When a child he could repeat the Latin, Greek, and Hebrew alphabets, with the 139th Psalm; and very strikingly go over his father's sermons, on the Sabbath evenings, to his mother and sister: so much so that his father hoped that the Lord would call him to the ministry, and send him a Missionary to the Heathen. But alas! how soon these pleasing scenes were changed! from temptations, a deceitful heart, and evil communications in the world, his manners got corrupted; yet the impression of truth continued to shew itself through repeated changes of situations, which at seasons revived the hope of his parents, that a child trained up in the way that he should go, (though varying as a child) yet, when he is old, he will not depart from it. In Oct. 1816, he was taken, when in the vigour of his health, with a mental affection, and placed under the care of Dr. Alderson of Hull; and from the goodness of God he was perfectly restored in mind, and came home in March following; but a dreadful cough succeeded, and terminated in his death, by a rapid consumption.

During this time he evinced such unshaken confidence, patience, and love, that not one murmuring word was heard from him. He found the greatest difficulty in speaking from phlegm and expectoration.

On Friday evening, May the 9th, he walked up stairs to bed by himself. About 10 o'clock, when his father was in prayer, wrestling with the Lord for a token of mercy, he called out, 'Father, will you take the 15th chapter of the 1 Cor.?'—The four last verses were repeated; he moved his head, and softly said Yes; then fell asleep, without a sigh or a groan.

His remains were placed in a new tomb in the chapel, in the presence of a numerous assembly. A funeral sermon was preached to young people, by Rev. Mr. Miles, of Brigg, from James iv. 14. Very impressive to an immense audience; and we hope that this death will be productive of life to others.

O! Death, where is thy sting? O! Grave, where is thy victory. W. S.

BENJAMIN WILMOT

Was born Feb. 3, 1797: he was naturally of a reserved disposition, and shy of company. But though reluctant to disclose himself, it was evident, as he grew up, that he was not exempt from the various and frequently mixed feelings, which agitate the bosom of frail humanity. Nevertheless, during his illness, which lasted twenty weeks, not a frown overclouded his brow, nor a murmuring sentence escaped his lips. He at times appeared to be in deep thought, but all the entreaties of his affectionate parents and surrounding friends, could obtain nothing from him concerning the state of his soul, until about a fortnight before his decease, when one of the family was earnestly wishing that he would open his mind to his friends. It then pleased the Lord, in some measure, to enable him to express his thoughts; and he said, that he was fearful of acting the hypocrite, but he could not but believe that his affliction was for good: to which he added, that this conviction preserved him from murmuring at the dispensations of God.

Subsequently to this, he at seasons expressed his feelings to his mother, but to any other person he only gave a general assent or negative to questions that were proposed. For a few days before his dissolution, he appeared to be in a doubting state of mind, almost to despondency; and all that could be obtained from him was, that he had no hope, and even no desire. Thus he continued till the day of his decease, when his friends were called around his bed, about five in the morning, as a visible change had taken place. The instant they entered the room his dying hands were held out to them; his looks now expressed peace, composure, and resignation, whilst a smile of congratulation appeared on his countenance. Nor was he longer silent: his first words were, 'I shall get safe; I am happy; the Lord is my portion.' He then added,

'Lord, I believe, thou hast prepar'd,
'Unworthy tho' I be,
'For me a blood-bought free reward,
'A golden harp for me.'

After this he repeated verses of two or three other hymns, and then clasping his hands together, as in ecstasy, he exclaimed, 'I believe in the Lord Jesus Christ, and that he is the Son of God.—Farewell each of you: the Lord bless you all: may not a hoof be left behind! Satan has gone to the end of his chain: he has no more to do with me—all's well.' When noticing his relations weeping around his bed, he observed, 'Do not weep for me; rejoice: I will rejoice in the God of my salvation—God has done all things well.'

Many other passages of scripture he repeated, and some verses of hymns, all expressive of his triumph in Christ: and fell asleep in Jesus, April 11, 1817, in his 21st year.

Chippenham. W. W.

Review of Religious Publications.

The Narrative of a Mission to Nova Scotia, New Brunswick, and the Somers Islands; *with a Tour to Lake Ontario, &c* By Joseph Marsden. 8vo. pp. 304. 8s.

It is well known that our earliest colonies in America resulted from religious persecution at home: and had it been otherwise, it is not easy to conjecture what might have been the present state of religion in North America. Colonists are almost as likely to forget God, as the nations were that dispersed from Babel: and, of all nations, Britain has usually shewn least concern about the religion of her colonies. The puritan emigrants, however, were both qualified and glad to be left to provide for their own religious wants; and they were not negligent of the poor heathens in their vicinities. Other districts depended almost wholly upon the Society for propagating the Gospel in foreign parts, till the Methodist Society began, in 1770, to send preachers to places now subject to the United States. The revolutionary war suspended, and its catastrophe terminated, these sources of instruction. To members of the Church of England, that loss would not be adequately repaired: but those of the Methodist Societies, at that time exceeding 10,000, under 50 or 60 preachers, have since above tenfold multiplied

the latter, and above twentyfold the number of members. The Society at home then laudably directed its assistance to colonies that remained in connexion with the mother country; and began to emulate the zeal of the Moravian brethren, for the benefit of negroes in the West Indian Islands. In this arduous and humiliating labour of love, they not only preceded, but have incomparably exceeded all other classes of British Christians.

The energy, the union, and the subordination, that characterize the Methodist Society, are so well adapted to the conversion of Heathen nations, that it may appear difficult to account for the comparative backwardness of their engagement in this kind of religious enterprise; and still more, that not only their recent undertaking, but even most of their former efforts abroad, should chiefly, (as we understand) have been excited and promoted by the indefatigable exertions, and the just influence of an individual, Dr. Coke, who died on his voyage to Ceylon. It is not, however, by what Methodists do at home, that what they might do throughout the world, is reasonably to be calculated. Human power is limited; and in proportion to the number of his own family, the less any person is able to do for his neighbours. Numerous as the Methodists are, we believe that no other class of religious people, in proportion to its aggregate property, expends so much for its own support and advancement, as they do. Hence, they can do less than others, proportionably, for any object of general usefulness. We apprehend, at least, that if the various institutions for such purposes be scrutinized, it will appear so: and we would much rather attribute any deficiency to the want of ability than of inclination.

To the same cause, probably, is to be ascribed, a great deficiency of that kind of information which is of equal importance to excite, as to direct, a zeal for promulgating the Gospel to distant nations. Who would spread a knowledge of wants that he could not expect to relieve? The author of the volume before us appears to have possessed ardent zeal, genuine piety, a feeling heart, and an inquisitive mind: yet he avows himself to have been profoundly ignorant of the history of missions, when he was sent in the year 1800 to preach in Nova Scotia and New Brunswick. Knowledge of this kind was not, indeed, indispensably requisite for a colonial preacher; but he is fully sensible how useful it might have been to him, even in such a station; and he appears to have made the utmost advantage of subsequent opportunities for acquiring it. In proportion to his information, he became interested in the conversion of the heathen; and was disappointed of accompanying Dr. Coke to Ceylon, only by prevention of his timely return to England.

His account of seven years spent in the colonies, abounds with useful remarks and instructive description; and is exceptionable only for minuteness on hazards and hardships that he sustained. We are fully aware of the perils from frost, and the perils from snow, which are to be encountered in such a climate; and are not insensible of the perils from damp beds, by which he suffered more permanently. To all these perils the Apostles might be strangers: but how little should we have known of what the apostle Paul actually suffered, if he had not detailed them ironically, 'in a foolish confidence of boasting?' Our gratitude to God, for preservation or deliverance, is due, whether we attribute it to the regular course of a providence planned by his 'infinite understanding,' or to an interruption of it on our behalf; but it is not merely possible to indulge egotism in publishing what peculiarly regards ourselves, but ever very difficult to avoid it.

The author married (apparently very suitably) in Nova Scotia; but after witnessing a religious revival, and erecting a spacious chapel, at St. John's in New Brunswick, was obliged, by his state of health, to quit his station, when it yielded him the greatest encouragement. He offered, however, if no other Missionary could be sent to Bermuda, to make a trial of its more favourable climate; and his proposal was immediately accepted. No station could in other respects be less promising: the white inhabitants of these pleasant, healthful, and fertile islets, being nearly as profane and profligate as West Indians; and the negroes, though incomparably better treated, being as carefully kept in ignorance and vice. Mr. Stephenson, an eminently pious man, who in 1799 had attempted to preach to them, was thrown immediately into

prison; and after six months confinement, seems only to have been liberated in order to his expulsion. Mr. Marsden had been informed, from England, that 'many of the inhabitants had a great desire to hear the word;' but he had no direction to any of them, and on landing, could meet with only one person, a poor old sickly man, who retained spiritual benefit from the sacrifices of his predecessor. Happily, a Colonel Bayard, who had become pious in Nova Scotia, had formerly been intimate with the gentleman who at this crisis was governor of Bermuda; and he gave Mr. M. a letter of introduction, which obtained for him not only a civil reception, but likewise permission to preach, notwithstanding the hesitation of the Chief Justice; the Attorney General more candidly supporting the legality of the proceeding. Only six of the inhabitants, all blacks or mulattoes, at first attended to hear Mr. Marsden at his lodgings. That he should, in the course of four years, have erected a commodious place of worship, formed a religious society of 136 people, some of much respectability, and collected from four to five hundred hearers, is, therefore, no slight evidence of his zeal, prudence, and success. The entire population is computed at 12,000, about equally divided as to colour: but they are scattered over nine small islands; which, with some hundreds of rocky holms, extend 25 miles in length, and five in breadth. With an amiable frankness, which marks the whole narrative, Mr. M. scruples not to say, 'that had he been inviolably faithful in the improvement of every opening, and the discharge of every duty, the 136 members he left, might have been 500: for which deficiency he takes all the blame; and blushing to himself, prays, 'God be merciful to me an unprofitable servant!' p. 160. The fact, that although two missionaries now reside there, the Society has dwindled to one half the number that he left, we do not regard either as incompatible with the truth of his avowal, or as involving his successors in censure. He admits, that his flock was 'not much consoled by the appointment of a successor: they seemed to think there was only one minister ever likely to do them good.' It was very natural for them, in such circumstances, to have that feeling: but with how great disadvantage must a stranger then have come to labour among them! The reasons which Mr. Marsden assigns for his removal, do not appear to us adequate to have required it, till he should have seen his successor well established in the acquaintance and affections of the people. The very laudable pains which he had taken to instruct the negroes to read, notwithstanding much opposition from their owners, must especially have endeared him to them; and it more peremptorily demands our notice, as so important a mode of usefulness appears to have been very commonly neglected.

On reaching New York, to obtain a passage to England, Mr. M. was detained by the commencement of hostilities: and, although allowed to exercise his ministry during more than two years detention, it could ill compensate his loss at Bermuda for the same time. To his readers, however, it is certainly a gain; as he affords them much valuable information of religion in the United States, and very interesting descriptions of the country. An useful Appendix furnishes statements of the Methodist missions, and comparative views of others. We cannot speak so favourably of the rhymes that abound in this volume. An epistle to Dr. Coke (before printed) descriptive of Bermuda, is by much the best, though very incorrect. Even the prose needs very numerous emendations of punctuation and orthography. Who could have expected 'Galatians' to be spelt *Gallations?* p. 162. The work is generally demonstrative of the author's piety, good sense, and candour.

Letters on the constrained Celibacy of the Clergy of the Church of Rome; *addressed to an Irish Divine of that Church.* By his Friend, *a Layman of the Church of England.* 8vo. pp. 406. *Price* 10*s.*

THIS Treatise seems to have arisen from the claims of Irish Catholics to equality of civil authority with their Protestant fellow-subjects. The writer apprehended, that the marriage of the Irish Catholic clergy would be advantageous, with reference to civil government; and suggested to his friend, that some people considered the prohibition of marriage to the clergy as an additional reason for resisting the claims of the laity. His friend supporting the pro-

hibition by 'specious reasonings,' (apparently on religious grounds) the author was induced to investigate their solidity. Hence, he says, 'I confess I have been deeply and unremittingly engaged, for a very considerable length of time, in various researches, utterly inconsistent with my customary studies, little calculated to improve the mind, and ill-suited to the prevailing taste of the age.' p. 2.

All this is certainly true. Such a performance as this could only be produced by much time, and great labour. Much previous learning was also requisite for it, and has been applied to it; although the subject was evidently new to the writer. Above 200 ecclesiastical documents, and other authorities and works, are cited, ancient and modern; Greek, Latin, French, and English. We should gladly suggest to the author, expectations of utility, worthy of such patience and trouble, and due to his benevolence and his talents. Matrimony is a subject of very general, and very strong interest. All that relates to it in the scriptures, and much that occurs in early Christian writers, deserve serious attention, and are here carefully examined. And although the review which has been taken of the numberless and atrocious evils resulting from the prohibition of marriage; and of the shameless effrontery with which it has not only been persisted in, but supported by authorizing the most criminal indulgences; —although this cannot but be highly disgusting, it was certainly not the less needful, or important, on that account. The author very properly objects to the perusal of his work by females: but it solely respects the delicacy of their feelings; for vice can never be depicted less attractively. May it not be hoped, that so forcible, yet so amicable an appeal, will obtain considerable attention from Irish and English Catholics, tremblingly as they are alive to their political interests at this crisis? His Holiness has shown more inclination than they, to compromise, in any thing but circulating the sacred scriptures. He allows his clergy, in Russia, to marry: and why should he not in the British islands? The sanguine population of Erin has surely a stronger plea for the privilege, than the half-frozen Finns and Sarmatians. We do not doubt that it would be more beneficial to them, than if their hundred representatives in parliament were all Roman Catholics.

In the execution of this very peculiar work we find much to commend, and very little to blame. It comes better from a layman than from a minister; among other reasons, because the author is exempt from personal interest in the subject: and we apprehend, that very few laymen would have been equally competent, perhaps none disposed, to the undertaking. We do not think (as the author seems to intimate) that the laity, for the greater part, are qualified to discuss religious topics, so well as those whose time these have chiefly occupied. A clerical friend might have rendered, even to one so well informed as the author, important help, both in biblical criticism, and in ecclesiastical research; and we hope that such a friend will be found, should there be future occasion for his assistance

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Two Letters to the Rev. Dr. Mant, upon the Subjects of his Two Tracts, *intended to convey correct notions of Regeneration and Conversion.* By the Rev. G. Nicholson, late Curate of Little Budworth, Cheshire. *5s. in Boards.*

When controversy becomes necessary in defence of revealed truth, it should not be deemed an unwelcome intruder, but hailed as a friend to the immortal hopes of man. And if the weapons of truth—of manly argument—of faithful remonstrance—of solemn warning, be employed against the adversary, who can be indifferent? And who does not applaud the fearless defender of the faith?

We announce Mr. N. to our numerous readers as such a repellant in this righteous cause—such an advocate against this new *schism*, that disturbs the peace and impedes the prosperity of our national church. Astonished at Dr. Mant's temerity, he says, that 'the impulse to write this answer was spontaneous, and almost irresistible.' The main strength of Mr N.'s performance lies in its faithful exposure of the fallacy and danger of Dr. M.'s leading arguments, by shewing their opposition to reason, observation, and scripture.

But we must here collect a few remarks, detached indeed, but connected in their design:—

'By assigning regeneration to bap-

tism, you attribute as much to the priest as the Roman Catholic [does to the] forgiveness of sins. This is done and soon paid for, and a cheap and easy way of going to Heaven, if we could believe it as well as wish it to be. Then you need never rail a second time against the dangerous delusions of fanaticism, on the subject of conversion, through the instrumentality of preaching, when you can bring all this about in half an hour, at the baptismal font, without any preaching at all, and without the person knowing any thing about the matter! To make one of the means of grace all the means of grace is preposterous. To make an outward and visible form, the very life, essence, and invisible reality, is no other than to overturn the whole system of revealed religion; and to fix *the precise time* of regeneration is the capital error of fanaticism you so much complain of. But if baptism is regeneration, the *Register Book* determines this point, in the particular time in a man's life when he was converted to God.'

While Mr N. brings Dr. Mant's sentiments to the test of Scripture, rather than to 'the uniform opinions of *our Church*,' we are sorry to remark that peculiar air of mysticism, which in a measure destroys the force of his second letter. And he uniformly uses the term *conversion* for regeneration, employing the latter phrase also instead of sanctification. An occasional repetition and verboseness, weaken the power of some of his arguments. But in other respects the pamphlet is very powerful in reasoning, faithful in reproof, and highly imbued with the spirit of the Gospel: and on these accounts it may prove more interesting than most of the performances on the orthodox side of this controversy. For our own parts, we hope it will soon terminate, lest another *Act of Uniformity* be deemed necessary!

Grace without Partiality, and Sin without Excuse. *A Sermon by the* Rev. J. Eyton, M.A *Vicar of Wellington, &c.* 1*s.* 6*d.*

When an avowed champion of any sect dresses up a man of straw, and then gives it a name, ridicules it, stabs it through and through, and tramples it under his feet, he appears, to himself at least, to have obtained a mighty conquest. But after all this flourishing and knight-errantry, he has conquered, not the object at which his prowess aimed its deadly weapons, but a mere *man of straw!* and truly it seems almost a pity to disturb a worthy hero in so innocent a triumph. Yet, for the sake of some persons, a reed ark or two may be salutary.

It seems to us then, that Mr. E. is sadly ignorant of the tenets he professes to refute and despise. His logic is chiefly founded on the figments of his own creation, and his scripture quotations are carefully marshalled on his *own* side of the question. Why not first make himself acquainted with the writings of Fuller, Williams, Edwards, to mention no more, and then report his convictions to the world? Why not bring his propositions, his facts and inferences, to the test of such a scripture as this, "He hath mercy on whom he will have mercy, and whom he will he hardeneth?" And would he yet find fault with the unfathomable depths of Divine wisdom and sovereignty, we solemnly admonish, while we ask him, "Who art thou that repliest against God?" And yet, when Mr. E has exhausted his powers of declamation and railing, he can strangely intersperse some genuine Calvinistic observations! We feel therefore disposed, whenever we meet him, to tender him the right hand of fellowship.

Memoirs of Sergeant Dale, his Daughter, and the Orphan Mary. *By the Author of Little Henry and his Bearer, &c* 1*s.*

There is a good deal of simplicity in the narrative, accompanied by many judicious and pious remarks of the Sergeant. But, like most stories, the characters and incidents are out of nature, and scarcely ever found in real life. We smile at the unwillingness of the Author to permit the Sergeant to pray or praise God in an extemporary manner, and therefore by referring him to the 107th Psalm for a form, he turns him into an *exhorter* instead of a *suppliant!*

Letters to the Rev. S. Cobbold, Minister of Woolpit, on the Principles of Toleration. 1*s.*

These letters are in reply to Mr. Cobbold's published opinions, on the right

of Dissenters and Methodists to propagate their own peculiar tenets. The mode of managing the argument is fair, candid, and faithful, while the occasional sallies of humour greatly enliven the subject.

Don't Despair: *an interesting History.* By W. Beck. 18mo. 1*s.* 6*d.*

THE object of this little work is sufficiently apparent from the title, which contains a most important maxim, on which is formed the character of the hero of this little tale. Mr. Abijah is represented as going about doing good—particularly attentive to the education of children; and, notwithstanding all the difficulties and oppositions he met with—above despair! This Mr. Abijah appears to us intended for a benevolent Jew, who, from some circumstances, may be supposed to have lived under the Old Testament dispensation.

A Little Present *for Persons who are inclined to suicide, drunkenness, swearing, gambling, sabbath breaking, and slander.* By a Christian Patriot. 24mo. 6*d.*

THIS Author seems to merit the character he assumes, and his tract is indeed 'Multum in Parvo.' The type is very small, but neatly printed, and well selected. The object of printing it in this form is, that it may be enclosed in a twopenny-post letter, by way of anonymous reproof or admonition. May its success be equal to the benevolent wishes of the Author!

Admonitory Essays on Nature: *containing the Harvest, the Sensibility of the Horse, and the unfeeling Driver.* 12mo. 1*s.*

IN our last vol. we noticed a very pleasing Tract on the natural history of Swallows; and the same writer has here taken up some other topics, and discussed them with considerable talent, and in the true spirit of a Christian philosopher. The latter part is dedicated to the claims of humanity, in behalf of that useful and intelligent animal, the *Horse.* O that his brutal Masters would but read it.

Divine Mercy commemorated, in a Short Account of the Religious Experience of Mary Rickitt, late of Woodbridge. *Price* 3*d.*

WE have here a most pleasing memorial of the power of Divine mercy in the dying experience of this good Quaker. In fact, whoever be the subjects, faith and hope, love and delight, when brought into full exercise, use the same heavenly language.

An Address to Young People attending Sabbath Evening Schools. By a Sabbath Evening School Teacher. 3*d.*

ANIMATED, affectionate, and well-adapted to the purpose: we therefore must encourage its circulation.

FUNERAL SERMONS PUBLISHED FOR THE PRINCESS CHARLOTTE.

(Continued from our last, page 489.*)*

By the Rev. W. Brown (Enfield.) 1*s.*
———— Js. Churchill, 1*s.* 6*d.*
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———— Jos. Ivimey. 1*s.*
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Reflections on the Death of the Princess Charlotte. By John Bird. 4*d.*
———— Isaac Purkis. 3*d.*

Lines occasioned by the lamented Death of H. R. H. the Princess Charlotte. By the Author of A Combined View of the Prophecies. 4to. 1*s.* 6*d.*

LITERARY NOTICES.

A NEW YEAR'S GIFT.—Jan. 1 will be published, in a small neat pocket volume, a faithful MEMORIAL of the Virtues, Talents, and Sufferings of H. R. H. the late *Princess Charlotte,* with Remarks, adapted to improve the solemn event; extracted from 'The Philanthropic Gazette;' carefully corrected and revised by the Editor of that Paper.

Shortly after will also be printed, an Abstract of the above, as a *New Year's Gift* for *Sunday Schools.*

The 1st Vol. of Mr. Dewhirst's Lectures on Divinity is ready for delivery. 12*s.*

NEW PUBLICATIONS.

Lectures on Scripture Doctrines. By W. B. Collyer, D.D. 8vo. 14s.

Principia Hebraica; with a concise Grammar. 8vo. boards. 15s.

A Hebrew Grammar and Vocabulary, without Points. 12mo. boards. 5s. 6d.

A Series of Discourses, recommending Steadfastness in the Christian Profession. By W. Pendered. 8vo. 6s.

The City of Refuge; a Poem. By T. Price. 12mo. 2s. 6d. boards.

Lewis's History of the English Translations of the Bible. 3d Edition, with a Continuation. 8vo. 12s.

The Sacred Edict. Translated from the Chinese. By W. Milne. 8vo. 7s. 6d.

Proceedings of the Church Missionary Society, Oct. 28: with a Sermon by Rev. J. W. Cunningham, M.A.; and an Address by Rev. C. Simeon, M.A. 2s. 6d.

Scotch Cheap Repository Tracts. 8vo. 9s.

Reflections on the Primary Causes of the Rise and Fall of the Roman Empire.

Facts, relative to Climbing Boys. 4d.

A Sermon before the Guardian Society. By J. W. Cunningham. 1s.

A Journey to the Highlands; with Conversations and Remarks on Religious Subjects. 4th Edition. (A Scotch Tract.)

Gospel Truth, accurately stated and illustrated. By the Rev. Messrs. Boston, E. & R. Erskine, &c. with Sketches of their Lives, &c.

Supplement to Watts's Psalms and Hymns. By A. Reed. 3s.

Religious Intelligence.

FOREIGN.

BAPTIST MISSIONARY SOCIETY.

Substance of the Report read at Oxford, Oct. 1, 1817, abridged.

At our late general meetings in London a Report was read, comprising the most important intelligence which had been received up to that period. To that Report little addition can as yet be made; but as it has been but partially circulated, we shall extract from it, for the information of the Society to-day, a brief review of the various stations, occasionally inserting, under each head, what information has since been received.

Beginning, as usual, with the province of Bengal, Dinagepore, about 240 miles N. of Calcutta, is the first station which claims our attention. Late accounts from thence mention, that several inquirers from Purneah, a considerable town to the westward, had travelled thither, who heard the word with serious attention, and gladly received several copies of the Gospel of St. Luke.

Goamalty has been, for some time past, occupied by Krishnoo with his usual assiduity and zeal. In one of his excursions to a neighbouring village, he informed the people that he was come to offer them the word of God 'without money and without price.' His hearers, however, not understanding these disinterested offers, so new to heathens, were afraid to accept of books; and Krishnoo, full of grief, retired and prayed to God on their account. On his next visit, he found them more attentive, and desirous of books to read. On another occasion he visited Mandaroo, a place in which the Scriptures had never been seen or heard of before. A fair being held at that time in the town, many thousands were assembled, among whom he distributed a great number of books, and had much discussion with several men of influence among them.

A friend who lately visited the station at Cutwa remarks: 'Never was my faith in the mission raised so much as since I have been here. All I see, and all I hear, tends to confirm me in the idea, that Satan's kingdom in this country will soon be much diminished.' These expectations seem to be warranted by facts. Mr. Carey has had several pleasing additions from the natives around him: the people, in general, seem eager to obtain gospels and tracts, and are very desirous that more schools may be established for the instruction of their children.

The distant stations of Sylhet and Chittagong have lately been visited by Mr. W. Carey. At the former, the progress of our brethren De Sylva and Bhagvat has been retarded for want of the Scriptures, which are not yet translated into the language of this district; and by the wild and savage habits of the natives. As one instance of this it is stated, that the Kachar rajah, near whom they reside, celebrated his recent elevation to the throne by

offering in sacrifice to an idol twenty young men, whom he had brought for that purpose from the mountains. Yet the prudent and inoffensive conduct of our native brethren had so far recommended them to this prince, that he has made them repeated presents in money, and promised them a piece of ground, on which they hope to build a school, and thus introduce the gospel in a silent and gradual manner.

'At Chittagong,' says Mr. Carey, 'I found brethren De Bruyn and Baudry well, and warm in the cause of our Master; they go out almost every day to the markets around, and speak of Christ. They have frequent visits from their neighbours, and in various ways seem to be actively spreading the light of the gospel around. One of the members here is a drummer, who received a tract and the Psalms of David, at Dacca, some years ago: This poor man used to go from place to place, and from house to house, with the Psalms, to obtain some instruction, but could find no one to instruct him. About eight years ago he removed from Dacca to Chittagong, but wandered about as before, thirsting for instruction, for ten years, till at last he found De Bruyn, who satisfied his thirst; he has since joined the church, and is now a warm-hearted Christian. I forgot to say that he once went to the Catholic priest with the Psalms, who told him to throw the book into the river, for it was not fit for him to read: he wondered that the priest should order him to do so with the word of God, and said in his heart, that he would rather lose the priest than the book. His name is Domingo Reveiro; I had some talk with him, which pleased me very much indeed. A great priest of the Raoolees has lately sent a letter to our brethren, written on a palm-leaf, in the Burman character, of which the following is the purport: 'All my people are poor, and perfectly unruly; sunk in every thing that is evil, without a resting place; if you will come to us, they will pay attention to what you say; the book that you have is very good, and all that receive it will be sheltered, as by the shade of a large tree. Numbers have heard about it, and are desirous to join you I am a poor creature; and if you will come and help us, we shall be very thankful.' Our brethren intend to go soon, and pay them a visit.'

In concluding the account of his extensive tour, Mr. Carey observes: 'I am happy to say, that I had many very pleasing opportunities of speaking of Christ to those who never heard of him before: people at several places were very eager to get books and pamphlets. I had much reason to lament the not having a better stock of books and pamphlets with me, for in such a long journey I might have given away thousands to those who had never before heard the sound of the gospel. How much still remains to be done! It would be a good thing, if a person, well stocked with books and pamphlets, were constantly employed in taking such long journeys: it would be a great means of spreading the light of the gospel, and of keeping alive that light which has already been spread.'

The greater part of the members of the church recently formed at Berhampore, have removed from thence to Calcutta. Still the work of God has not ceased. At the date of the last advices from hence, several families were under instruction, and desirous of admission into the church. A visit had lately been paid them by Mr. Smith, which afforded him an opportunity of preaching the gospel to great numbers.

The labours of Mr. Thomas, who is stationed at Chougacha in Jessore, have been interrupted by sickness. To this church, notwithstanding, some recent additions have been made from among the natives.

From Serampore and Calcutta no particular details can be presented beyond those which have already met the public eye. The various, extensive, and beneficial labours in which our brethren have long been engaged, are in a state of encouraging progress. The word of life is sounding forth in various directions, principally by means of the brethren raised up in the country; and instances frequently occur, in which it appears to be made the power of God unto salvation.

Besides those brethren who have lately arrived at Calcutta from England, (Messrs. Randall and Penny,) a valuable addition has been made to the number of missionaries in the person of Mr. J. T. Ricketts, who left a situation of importance in a temporal point of view, in Amboyna, that he might connect himself with the mission. He has been united to the church at Serampore, and

since ordained to the work of the ministry. He is gone to occupy a station in the vicinity of Moorshedabad.

At Vans-variya, a village not far from Serampore, where a small Christian society sprang up some time since, solely in consequence of the circulation of the Holy Scriptures, we learn, that Tarachund, their minister, continues to show much zeal in the cause of Christ. He is said to spend nearly all his income in promoting the Gospel, reserving scarcely any part for himself.

Our Brethren Moore and Rowe, who have long occupied the station at Digah, have been much encouraged of late by growing success. Various pleasing additions have been made to this little church from among the natives; but the word has been more peculiarly owned to the conversion of many of our own countrymen in the army. One letter mentions 24 of these who had openly professed their love to Christ

The journals of Mr. Thompson, at Patna, afford abundant evidence of his anxious desire to advance the interests of the Redeemer's kingdom. Early in the year 1816, he undertook a journey as far as Benares and Allahabad, during which he had many opportunities of preaching the gospel, and observed throughout the country a general impression that it will soon be triumphant. From Benares he was accompanied back to Patna by a pious young man, of the name of Flatman, who desires to devote himself to the work of the mission, and is, for the present, associated with Mr. Thompson in labour. In the month of October, last year, this active missionary visited Bettiah, a town in the province of Behar, about 90 miles distant from Patna, into which Christianity, according to the tenets of the Church of Rome, was introduced about 80 years ago. One principal object he had in view was, to ascertain the practicability of establishing schools.

From Agra, Allahabad, and Delhi, no intelligence particularly interesting has been received.

In this province (Hindost'han) two new stations have lately been occupied. One is in the city of Gayah, 55 miles south of Patna; a place of almost as great idolatrous resort as the temple of Juggernaut, and which is occupied by a Mr. Fowles, who was converted under the ministry of Mr. Thompson at Patna. The second is at Monghir, which is described as a place 'immensely large:' in which our valued brother Chamberlain has fixed his residence, assisted by the aged native Brindabund, and where already some pleasing indications of success begin to appear.

In addition to these new stations, another is commencing at Benares, the Athens of India, whither our brethren have sent Mr. Smith, who is particularly fluent in the Hindoostanee dialect.

At Nagpore, in the Mahratta country, Ram Mohun, a pious native itinerant, is constantly engaged, under the direction of the worthy European who has long aided the mission in that quarter. Several persons of the Dher caste are mentioned as hopeful inquirers. Similar accounts are given also by brother John Peter, from Orissa.

The journals of C. C. Aratoon, at Surat, contain some striking facts, illustrating the nature of those impediments which, in every country, oppose the progress of the gospel of Christ. On one occasion, an old man, after listening for a long time, observed, 'I see we are nothing, and that nothing can be done by us; we are only flutes in the hand of God.' At another time, when addressing near 50 persons, one of them objected, 'Our shastras are not good, therefore we are vicious; but the Christian shaster is good; why then are Christians wicked?' To this Aratoon replied, 'that there were two sorts of Christians, but not two sorts of Hindoos; the false Christians confessed Christ with the lips only, not with the heart. They asked, how this could be? He said, Do you call him a Mussulman, who does not walk according to the Koran? They said, No. Do you call him a Parsee, who does not worship the sun? No. Do you call him a Hindoo, who eats the cow, and does not worship the gods? They answered, No. Well, then, said the missionary, nor do we call them Christians who obey not Christ: here is the gospel; take it, read and examine for yourselves: here you will see the characters of those who are the real followers of Christ: they only are Christians who fear God, obey Christ, and keep his commandments.'

At Rangoon, Mr. and Mrs. Judson have had to encounter various difficulties; but observe in their last communication, 'We are now much more com-

fortable than at any time since we arrived here. Provisons are plentiful, and in considerable variety. The country also is quiet. We are not harassed with midnight alarms, as we were in our first two years, and the present government of Rangoon grants us all the protection, and shows us all the kindness, we can desire.' Mr. and Mrs. Hough have safely arrived at this station.

Leaving the continent of India, the earliest of our insular stations is at Columbo, in Ceylon. Several persons have been added to the little church at this place; among others, a Boodhist priest has renounced idolatry, and been baptized in the name of the Lord Jesus. Mr. and Mrs. Griffiths have safely arrived; and Mr. Siers, who has long aided brother Chater in the work of the ministry, has been solemnly ordained to it; in which service the American missionaries, then at Columbo, took a very friendly part.

Intelligence has been received of the safe arrival of Mr. and Mrs. Phillips at Ryswick, near Batavia. Here they remain for the present, studying the Malay, with the friendly assistance of Mr. Robinson, who preaches in that language as often as he has opportunity, and is proceeding also with his translation of the New Testament into that tongue.

The station at Samarang, to which it is most probable Mr. Phillips will ultimately proceed, is maintained for the present by Mr. Brückner, who had joined our late brother Trowt shortly before his lamented decease.

At Amboyna, the most remote of all the stations that have been planted in the eastern world, Mr. Jabez Carey has hitherto acted alone, and displayed much zeal and judgment in his operations. He has distributed considerable numbers of the Malay New Testament; translated the whole of Watts's Catechisms, and made considerable progress in translating Baxter's Call to the Unconverted. The people are fond of reading, and any thing serious is well received. The schools, of which a considerable number were established by the Dutch government, are placed under Mr. Carey's superintendence, and occupy a large share of his attention.

Hitherto we have been called, in a peculiar manner, to exercise faith and patience in relation to the newly planted station in Jamaica. Mr. Coultart remains on the island, and will, we trust, prove an extensive blessing there.

It will not be expected that any addition can be made to the accounts already before the public, respecting the progress of the *Translations*. One fact, however, has been announced since the date of the last memoir on this subject, on which we reflect with peculiar satisfaction and thankfulness. We refer to the completion of the Chinese version of the whole Scriptures, to which, after eleven years of vigorous application, Dr. Marshman has been spared to put the finishing hand. The printing, on the improved plan, with moveable types, is advancing with similar celerity.

The number of *native schools* has greatly increased during the last year; and as the advantages derived from them become more and more evident, applications for the establishment of new schools are made from various quarters, and to an extent far beyond the present means of our brethren to defray. For the regulations of these schools, the missionaries have lately drawn up a comprehensive and systematic plan, the result of much experience, and long deliberation, and which has been highly approved by the most distinguished residents in India.

Eight persons, including the missionaries and their wives, have been sent out this year. Their destinations have been to Java, Calcutta, and Jamaica. Very recently, our young brethren Sutton and Adam, who had been pursuing preparatory studies at Bristol and in Scotland, have been designated to their important work, and are expected to embark at Liverpool in a few days.*

Several candidates for missionary labours have been admitted, and placed under the care and instruction of various members of the Committee.

From the Rev. Robert Morrison, Canton, China, Feb. 24, 1817.

I HAVE acknowledged the receipt of the last grant of the British and Foreign Bible Society to me, for the purpose of translating, printing, and distributing the sacred scriptures in Chinese. An edition of 9000 copies is about to be struck off at Malacca, in consequence of its being thought imprudent to do it here.

* They have since sailed by the private ship Roscoe.

I am sure the Committee of the Bible Society will enter fully into the feelings and views of one, who lives under a government decidedly hostile to the introduction of Christianity in any form. We wish to use no other than peaceful endeavours. — We must not be impatient.—We will, in a humble dependance on divine aid, go forward; doing as much towards the accomplishment of the object as circumstances will permit, and cherishing at the same time the hope of a change in the views of the rulers of this populous country. I have desired Mr. Milne to print, together with the New Testament, an edition of the Book of Genesis; and, I think, it is likely that he will print some copies of the Book of Deuteronomy, which he has himself translated. Should I not remove thither myself, I purpose to send down the Book of Psalms, at the close of the year.

From the Swedish Bible Society; addressed to the President and Committee of the British and Foreign Bible Society, by their President, His Excellency Count M. Rosenblad.

Stockholm, May 27, 1817.

THE Swedish Bible Society hereby acknowledge, not only the favour of 250*l.* sterling, whereof 100*l.* have been delivered to the Bible Society lately established at Wexio, but also your lordship's present of the excellent and instructive work of Mr. Owen, on the rise and progress of the British and Foreign Bible Society.

It is with the most lively and agreeable sensations of gratitude and reverence, that the Swedish Bible Society have received these renewed proofs of the ardent zeal and care of the British Bible Society, in promoting the progress of the sacred Word and Doctrine in this peninsula. Supported by an assistance so efficacious, and aided by the daily and more extended benevolence of all classes of our countrymen; under the evident blessing of Providence, which is highly interested in the success of this holy cause; the Swedish Bible Society advances with equally certain and rapid steps to the object of its destination. That word which is a lamp to our feet, and a joy to our hearts, will no more be a hidden treasure, or a candle under a bushel, but a treasure open to all who seek it, a light revealed to all who do not willingly shut their eyes against it. If there still remain among us a faint echo of the levity of an age, which after having punished itself, has passed away, it can but be compared to the feeble scream of the night owl at the approach of day. The morning breaks forth, and silence reigns; the sun appears, and all nature, undisturbed, sings the praise of the great Creator, and the love of the Redeemer.

When at length all tongues shall acknowledge Christ to be the Lord; when all knees shall bend at his name, and all souls in him find the way, the truth, and the life; what joys shall then be showered into your hearts, what benedictions shall accompany your memory to posterity, ye generous men, who, in the hands of the Lord, have been such mighty instruments for spreading the knowledge of truth and salvation among the tribes of the earth!

How great will your reward be in the land of light and perfection, when every sacrifice made on your part, will for ever be recompensed by Him, who knows those that have worked for his name, without having been weary in well doing!

LETTER

From a Gentleman in Philadelphia, to Mr. Bromley, at Halifax in Nova Scotia, respecting the Instruction and Civilization of the North American Indians.

RESPECTED FRIEND,

Two addresses delivered by thee at Halifax, Nova Scotia, on the deplorable state of the Indians, one of them dated Aug. 3, 1813, the other March 4, 1814, having been recently put into my hands, afforded me considerable satisfaction, by the evidence furnished, that the case of these poor oppressed aborigines of this country had attracted and received the attention of their fellow-men, possessing the Christian faith, in Nova Scotia: and concluding that it would be alike satisfactory to thee, and possibly administer encouragement to a continuance of thy exertions in the cause of suffering humanity, to be informed of the sympathy excited by the situation of the poor natives in the minds of some of the citizens of the United States, and also of the means by them employed to meliorate and improve the condition of those natives remaining on our fron-

tier; with this view, I enclose for thy acceptance 'a Brief Account of the Proceedings of the Committee appointed in the year 1795, by the Yearly Meeting of Friends of Pennsylvania, New-Jersey, &c. for promoting the improvement and gradual civilization of the Indian Natives'—This account, as thou wilt perceive, was published in the year 1805, since which the labours of the Committee have been continued to the present time—several respectable men and women of the Society of Friends remain stationed amongst them, for their encouragement, and by example and precept to promote their improvement; and notwithstanding the seat of the late war was at times in the vicinity of the settlements mentioned in the 'Brief Account,' neither the operations of the Committee, nor the progress of the natives in agricultural pursuits, were essentially interrupted, which is a circumstance demanding our grateful acknowledgement to the Creator and Preserver of men

There are about 500 individuals at each of the settlements, Tunesassah and Cattagorus: they are furnished with a grist mill at each, and at Tunesassah a school is kept for the instruction of their children. —They have a considerable quantity of land cleared and under their own cultivation, which land has been enclosed by good substantial fences made by themselves.

Four of their young men, or lads, are now in the neighbourhood of this place, receiving instruction in agriculture and useful mechanic arts, and occasionally attending at school.

Although the progress of improvement among the poor natives is slow, yet it affords encouragement to hope, that if the avaricious desire entertained by their white neighbours, to possess the remaining land retained by the natives, does not frustrate the experiment, these poor people may ultimately be brought to live comfortably by their own labour, become respectable members of the civil community, and fellow-professors of the Christian faith.

An account of the progress from time to time made by the North American Indian Institution will be cordially received by the friends of the Indians here.

I am, respectfully, thy friend,

THOMAS WISTAR.

Philadelphia, 8th mo. 12d. 1817.

ACCOUNT

OF THE CELEBRATION OF THE THIRD JUBILEE IN COMMEMORATION OF THE REFORMATION FROM POPERY.

It was on the 31st of October, 1517, that Martin Luther, the celebrated Saxon Reformer, issued his famous 95 Propositions against the shameful sale of Indulgences by the See of Rome, and thus gave rise to a reformation of many abuses, which had for ages degraded and polluted the Church of Christ. It was known, that the Third Jubilee of this highly interesting event was to be celebrated in the most solemn manner throughout the Protestant Churches on the Continent, on the 31st of October last, and the first and second days of November

In order to take their humble share in the general joy and gratitude manifested on this occasion by their continental brethren, the ministers, elders, churchwardens, and members of the German Lutheran Churches in the Savoy, Strand, and in Little Ailie Street, Whitechapel, united together for a solemn commemoration of this most important transaction.

In the evening of the 31st of Oct an introductory discourse was delivered by the Rev. Dr. Schwabe, in which he gave a concise but comprehensive account of the rise and progress of the Reformation, in so clear and interesting a manner, that he was requested to publish it. On Sunday morning, the 2d of November, a sermon was preached before a numerous and respectable audience, among which were several foreign ambassadors and secretaries of legation, by the Rev. Dr. Steinkopff: his text was Ps. cxxvi. 3 — '*The Lord has done great things for us, whereof we are glad.*' After having given a short delineation of the dreadful corruptions of the Church in the middle ages of darkness and superstition, he dwelt on the character and the merits of Luther and Melancthon, as well as on those of Frederick the Wise, Elector of Saxony, the great protector of Luther, and of Gustavus Adolphus, king of Sweden.

The preacher then called on his audience, to manifest their gratitude, first to God, and next to the great instruments of his mercy; to unite in spirit with all their continental fellow-christians; to rejoice in the great work already accomplished; to deplore the corruptions which have even crept into the Protestant Church, and impartially to examine themselves whether they acted as consistent professors of a purer and more scriptural faith He also earnestly exhorted them to value, read, and obey that Bible, which to Luther and the other Reformers was more precious than gold, and of which that illustrious character had left so excellent a translation in their vernacular tongue; to walk worthy of the gospel of Christ, simply and firmly to adhere to the Protestant faith, and never suffer themselves to be shaken in a

steady attachment to it, either by the allurements or threatenings of a deceitful and hostile world. At the same time he affectionately entreated them, to exercise the most perfect toleration and Christian charity towards all those of a different creed, and not to endeavour to force their opinions on others in a spirit of bigotry and proselytism, but to adopt the only effectual means of conviction, that of a pure, holy, benevolent, and useful life He concluded with an appeal to his hearers for their benevolent contributions, to be applied partly for the gratuitous distribution of Luther's Bible, and partly for the temporal relief of their necessitous countrymen.

The Church was decorated in the same manner as the English Churches are on Christmas day. On the front of the pulpit was inscribed the name of Luther; above it appeared the first line of his celebrated hymn,

'Ein' veste Burg ist unser Gott,'
(A strong Tower is our God.)

Below Luther's name was seen that of the discreet, learned, and meek Melanchton. On both sides were those of Frederick the Wise, and Gustavus Adolphus, the latter of whom sacrificed his life in the defence of the rights and liberties of the Protestant Church.

On Sunday morning, the 9th of November, both congregations united in Dr. Schwabe's church, where the Prussian, Saxon, and Bavarian ambassadors, with several other gentlemen of distinction, attended.

Owing to the most unexpected, and universally lamented, death of Her Royal Highness Princess Charlotte of Wales, all intended decorations were omitted, and the pulpit and altar hung with black. A peculiar solemnity prevailed. The emotions of sacred joy and fervent gratitude, felt on account of the glorious emancipation of the Protestant churches from the shackles of Papal superstition, were mingled with feelings of the deepest grief and expressions of the sincerest regret and sympathy. Dr. Schwabe's text was taken from Rev. iii. 11. 'Hold that fast, which thou hast, that no man take thy crown.'

He chiefly dwelt on the inestimable privileges and blessings inherited by the Protestants of our days from their noble ancestors the Reformers, and reminded them of their sacred duty to maintain them inviolate, and to deliver them unimpaired to their posterity; to which he added some powerful motives, calculated to quicken and stimulate Protestants to a faithful discharge of their obligation.

The solemnities of the Jubilee closed with an English sermon, preached at the Savoy, by the Rev. Dr. Steinkopff, from Ps. lxxii. 18, 19; after which a collection was made for the British and Foreign Bible Society, and the following anthem sung: 'O! give thanks unto the Lord,' &c.

The collections made after the various services amounted to upwards of 190*l.*; and a spirit of union, love, and gratitude prevailed, which will long be remembered by those who had the happiness to attend these sacred festivities.

Oh! that Protestants may never be insensible of their invaluable privileges; that they may never become traitors to their most holy faith, nor disgrace it by an unholy life, but adorn it by their whole walk and conversation; that the name of God may be glorified in and by them, their adversaries confounded, and all candid and impartial men be constrained to say, that God is with them in deed and in truth.

Extract of a Letter from a Hanoverian Clergyman; dated Hanover, Nov. 3, 1817.

DURING the three last days the celebration of the third Jubilee of the Reformation took place in this city: upon the whole it was kept in a very solemn and edifying manner. I was particularly affected by the administration of the ordinance of the Lord's Supper in all the Churches. His Royal Highness the Duke of Cambridge set the example. I rejoice that notwithstanding the awful apostasy of our days, there are still Christians among us who are deeply interested in the momentous concerns of religion.

DESCRIPTION BY A MAHOMETAN OF A SATI, OR BURNING OF A WIDOW.

(From the Asiatic Register.)

THE circumstance recently took place near Commillah. A niece of the late Raja of Tipperah was the object in question. About four o'clock in the evening I went to the place pointed out for the sacrifice; soon after which, the procession made its appearance to the sound of martial music; upon a cot (such as in general is made use of by Europeans) appeared the corpse at full length, elegantly dressed in the finest muslin, having his face painted after the manner of the Rajputs, and a star made of numerous coloured threads and small thin pieces of bamboo, about the size of a thick darning needle, attached to his ear. Upon the same cot, in a reclining posture, was his wife, most superbly dressed in muslin and fine clothes: her hair was loose and encircled in various wreaths of yellow flowers, having rings of pure gold in her ear and nose, and upon her wrists and ancles were rings of pure silver. Numerous attempts

were made by her relations, and by myself, to dissuade her from the rash step she was about to make, but all to no purpose. At length, the night fast approaching, various culis were employed to dig a hole in the ground, which was made in the form of a cross; during the making of which she repeatedly made inquiries as to its exactness. Having satisfied herself upon this subject, she then observed that there was not a sufficiency of wood to keep up a large fire till day-light, and then directed her confessor (a Brahman) to get for her seven Supari trees; which being brought, she then expressed a wish to have the ceremony commenced:—she then descended from the cot, placed a number of cowries in a cloth, which she distributed only to her own caste, repeating a short sentence from the Vedas, and receiving for answer the words Ram, Hori, Ram, Krishno, Hori. She was then bathed, and walked round the funeral pile (which was about six feet long and four broad) three times, and was again bathed; she then distributed her wearing apparel, but retained all her ornaments; again walked four times (in all seven) round the pile, and was again bathed; she then advanced to the pile and spoke to her female relations, recommending their following her example (as I was afterwards told,) desired a Brahmin to give her a black pigeon, and resolutely stepped upon the pile. The corpse of her deceased husband was then brought and placed close to her, which she clasped in her arms and kissed; then desired the friends to make no delay, and retired to rest—to rest, I may safely say, as upon feeling her pulse before the fire was communicated, I could not perceive the least motion in it. Fire was then communicated to the pile amidst loud shouts from the spectators, the music playing the whole time; and although the flame was very bright, yet for a time it was completely hidden from the sight by showers of short bamboos which were thrown into it by the by-standers, both Hindus and Musulmans. The Sati was a most beautiful woman, very fair, and having a countenance somewhat resembling the Chinese. Suffice it to say, that I retired filled with sensations of a nature not the most enviable. The sight was altogether in the words of the poet,

'Sublimely grand and awfully terrific.'

MIRZA KAZEEM.

Tipperah, 30th Dec. 1816.

CEYLON.

THE number of persons vaccinated in the island of Ceylon during the year 1816, amounted to 19,530.

A Gentoo (Talagu) Grammar and Dictionary were lately advertised (separately) in the Madras papers.

LONDON.

The Funeral.

THE remains of her Royal Highness Princess Charlotte, and of her infant, were removed from Claremont, on Tuesday evening, Nov. 18, at 6 o'clock, and conveyed to Windsor; the former in a hearse drawn by eight black horses, the latter in a mourning coach drawn by six: His Serene Highness followed in a coach, attended by the Rev. Dr. Short. Several noblemen and gentlemen followed in other coaches, attended by large parties of dragoons, &c. The procession reached Windsor between one and two in the morning; a great concourse of people were waiting in the streets to receive it. The remains of the Princess were received at the lower lodge of the Castle, while those of the infant were carried directly to the Chapel, and deposited in the vault.

At a quarter before nine on Wednesday evening, the hearse, drawn as before, preceded by two troops of the Blues, entered the Castle-gate. Ninety-nine of the Royal servants, in state liveries, with torches, and twenty-four mutes, accompanied the body. Eleven coaches belonging to the Royal family, followed in funeral procession. They had all their blinds up, except the first, in which Prince Leopold was seated.

On entering the choir, the Body was placed on a platform, and the coronet laid on the coffin. The chief mourner sat on a chair at the head of the corpse, and the Dukes of York and Clarence on either side. The supporters of the pall sat in their places near the body. The Royal Dukes, and other Knights of the Garter, went to their respective stalls. The funeral service was read by Dr. Hobart, Dean of Windsor, and an Anthem sung. After which, the coffin was lowered into the repository prepared for it, by machinery, and conducted to the royal vault, when the remainder of the Burial service was read. After a short pause, the King at Arms proclaimed the style and titles of her late Royal Highness. The royal mourners

then retired, and Prince Leopold returned to Claremont.

A vast number of persons, of all ranks, crowded the town of Windsor, to gratify their curiosity, or to pay a tribute of respect to the deceased.

In London, the great bell of St. Paul's was tolled, the solemn sound of which, together with that of many other large bells, and the firing of minute guns, produced an awful effect. We believe the whole to be unparalleled in the history of the country; and glad should we be to find that the deep and general sensation has been productive of spiritual, practical, and permanent benefit.

It ought to be recorded, that the churches, chapels, and meeting-houses, of all denominations, were attended in a very uncommon degree; in many instances to excess: in some, as at St. Paul's, almost to the prevention of the service. Ministers and their congregations seemed to possess one common feeling—a desire to make a religious use of this solemn event. Several of the sermons preached on the occasion have been printed.

VILLAGE INSTRUCTION,

BY READING SERMONS, ETC.

To the Editor.

SIR,

SEVERAL individuals belonging to the Church at B——g, feeling a deep concern for the spiritual improvement of their ignorant neighbours, have, under the direction and sanction of their minister, opened five places, during the past year, in the surrounding villages and hamlets, for reading a Sermon on the Lord's-day evening. These places have been regularly licensed for occasional preaching, as the pastor may find it convenient to visit them. It is by no means intended to approve of private members of our Churches becoming preachers or expounders of Scripture, without the sanction of the Church to which they belong, as it would be exceedingly irregular, and might lead to very injurious consequences. The individuals referred to, go out merely as *readers*. The plan is submitted to your consideration, in the hope, should you deem it worthy of insertion in your widely circulated Publication, that it may stimulate others to 'go and do likewise.'

I am, Sir,

Yours respectfully,

T. C.

PONDERS'-END.

IN a former number, a letter from Africa was inserted, in which Mr. R., the missionary, states, that he had preached to a number of savages with less opposition than he once experienced at Ponders'-End (near Enfield.) We are desired by the Rev. Mr. Knight, the present minister at that place, to say, that on inquiry he cannot find any one who recollects opposition made to preaching in that village, and apprehends that the opposition referred to must have been at some adjacent place.

LONDON FEVER INSTITUTION.

A PUBLIC meeting was lately held at the City of London Tavern, for the purpose of supporting this excellent charity. The beneficial effects produced by it were stated by the Rev. J. Hewlett. Mr. Colquhoun, Mr. Alderman Atkins, Mr. Williams, Mr. Parry, Sir Thomas Bell, Dr. Thornton, and several other gentlemen, moved and seconded Resolutions in its favour, tending to promote and extend its useful efforts. We hope this institution will be liberally supported, and that similar institutions will be formed all over the country.

CHAPELS OPENED.

Oct. 3. At Llanegrin, in Merionethshire, the Rev. Hugh Lloyd was ordained pastor of the united congregations at Towyn, Llwyngwril and Llanegrin; Messrs. D. Morgan, A. Shadrach, C. Jones, M. Jones, J. Lewis, W. Hughes, J. Davies and J. Roberts, engaged in different parts of the service.

Oct. 21. A plain, commodious chapel was opened at Morton-in-the-Marsh, Gloucestershire, for the use of Mr. Mann's church and congregation, when three sermons were preached, by the Messrs. Coles, of Burton, from Isa. lx. 13; J. Burder, of Stroud, from Gen. xxviii. 19; and J. Percy, of Warwick, from Isaiah lx. 22. The devotional exercises were conducted by Messrs. Beetham, of Hook Norton; Matheson, of Evesham; Smith, of Campden; and Lear, of Chipping-Norton.

The gospel was introduced about 21 years since, by a native of the village; and the increase of hearers made the erection of a new place necessary, by which a debt is incurred of 500*l.*; and the friends of truth will be appealed to for assistance.

THE Croft's Meeting-House, Fairford, Gloucestershire, which for many years was

in the hands of the Unitarians, and which has been for some time shut up for necessary repairs and enlargement, was re-opened, Oct. 23, on which occasion Mr Bishop, Gloucester, preached in the morning, from Col i. 28; followed by Mr. J. Burder, Stroud, from Gen. xxviii. 19; and in the evening a sermon was preached by Mr. Rees, of Rodborough. The devotional parts of the services were conducted by Messrs. A. Jefferis, Cricklade; and D. Holmes, Farringdon; assisted by the Rev. John Jefferis Church, by whose ministry, under God, the recent great spirit of hearing has been excited in this town, and who is the chosen pastor. The congregations were numerous; and gladness and joy seemed to beam in every countenance!

Oct. 28. The Meeting-House at Speen, in Bucks, after being considerably enlarged, was re-opened; on which occasion Mr. Wm. Gunn, of Aylesbury, preached in the morning; Mr. J Harrison, of Woburn, in the afternoon; and Mr. Tyler, of Haddenham, in the evening. The congregation, which consists chiefly of *poor people*, was numerous and attentive.

Oct. 29, 1817. A neat commodious chapel was opened at Lechlade, Gloucestershire. Two discourses were delivered in the morning, by the Rev. Mr. Brown, of Cheltenham, and the Rev. Mr. Kirshaw, of Abingdon; and the Rev. Mr. Thomas of Oxford preached in the evening. The prayers were offered by Messrs. Flint, Hewlett, Cole and Williams. The congregations were large and attentive, the collections liberal, and the prospects of usefulness encouraging. It will afford pleasure to the friends of evangelical truth to be informed, that the population of Lechlatle, and neighbourhood, which is considerable, have now the prospect of the regular preaching of the gospel.

Sept. 24, 1817. A new chapel, capable of accommodating 400 persons, (without galleries) was opened at Wells, in Norfolk. Three sermons were preached on the occasion by Mr. W. Clayton, of Saffron-Walden; Mr. Hull, of Norwich; and Mr Arrow, of Lynn. The other devotional parts were conducted by Messrs. Gilson, Alexander, Fairbrother, Bacon, and Player.

The circumstances which have led to the erection of this place of worship have been, strictly speaking, very providential; and the prospect of a flourishing interest (of the Independent denomination) is remarkably encouraging. It will be absolutely necessary to appeal to the liberality of the religious public; and it will be difficult to select a case which has stronger claims upon their benevolence.

A COURSE OF LECTURES

To be delivered Monthly by the Ministers of ISLINGTON *and* HOLLOWAY, *at their respective Places of Worship, from Jan. to Dec.* 1818.

Time.	*Place.*	*Preacher.*	*Subject.*
Tues. Jan. 6.	Islington Ch.	Rev Mr. Lewis.	The Christian Minister's Request.
Thur. Feb. 5.	Union Chap.	——— Jones.	The Necessity of Constant Watchfulness.
Wed. Mar. 4.	Holloway.	——— Yockney.	The Importance of Right Principles in Religion.
Wed. April 1.	Lower Street.	——— Bowden.	The last Enemy destroyed.
Wed. May 6.	Holloway.	——— Lewis.	The Necessity of subjecting ourselves to the Test of Scripture.
Wed. June 3.	Lower Street.	——— Jones.	The Falls of Professors improved.
Tues. July 7.	Islington Ch.	——— Yockney.	The usual Excuses of the Young for the Neglect of Religion.
Thur. Aug. 6.	Union Chap.	——— Bowden.	The Believer's Convoy to Heaven.
Wed. Sept. 2.	Lower Street.	——— Lewis.	The Love of the World inconsistent with a Profession of Love to God.
Wed. Oct. 7.	Holloway.	——— Jones.	The Evidences of Union with Christ.
Thur. Nov. 5.	Union Chapel.	——— Yockney.	The Cross of Christ the Glory of Divine Revelation.
Tues. Dec. 1.	Islington Ch.	——— Bowden.	The Resurrection of the Body.

Service to commence at a Quarter before Seven o'Clock in the Evening.

The object of these Lectures being to promote friendly intercourse between the Ministers whom the Great Head of the Church has stationed in this part of his vineyard, and to increase the attendance on weekly services, it is hoped that many from each congregation will be found embracing these opportunities.

Reformation.

THE LAST SUNDAY in this Month (28th) being the day of WICKLIFFE'S Death, several Dissenting Ministers have intimated an intention of preaching on that day a Sermon in reference to the Reformation in this Country.

POETRY.

ELEGIAC LINES

ON THE

DEATH OF THE PRINCESS CHARLOTTE.

If youth or beauty, dignity or worth,
Could for a mortal claim long years on earth,
Then would not now a weeping nation have,
With tears unfeign'd, the Royal Charlotte's grave.

O! ruthless Death, thy cleaving hands divide
The tend'rest bridegroom and the sweetest bride;
And break of love that finely woven chain,
Which art consummate ne'er can link again.

Ah! what are earth's most pleasurable joys,
But slender, brittle, temporary toys!
They last no longer than an infant day,
And Time or Death soon casts them all away.

In even less than two evanid years
The people's joys are drown'd in seas of tears;
And all the hopes our loyal bosoms nurst,
Are wither'd, like the barren fig-tree curst.

Ah! could not Death have flung his raging dart,
And gorg'd upon some more ignoble heart?
No; not a nation's proudest hope can claim
Exemption from the monster's certain aim.

What hopes, like sun-beams, cheerly deck'd that morn,
When the high-destin'd offspring should be born;
And Fancy saw a long and glorious line
On Britain's throne, in future ages shine!

But, O! the changes of one passing hour,
The sun-beams darken, and the dark clouds low'r;
The tempest's sudden voice is heard to roar,—
The Princess and her Offspring are no more!

And blacker grows the welkin all around,
Britannia pensive sits in awe profound;
And all her children round her prostrate lie,
In robes deep-dipp'd in midnight's sable dye.

The manly eye, unus'd the tear to shed,
Pours burning torrents o'er th' illustrious dead;
And bands of pensioners the anguish share,
Their *Friend* is gone—as kind as she was fair.

Pattern of conjugal fidelity,
Lov'd Prince! the nation has a tear for thee,
While its torn bosom mingles sighs with thine,
And droops with thee o'er fated CHARLOTTE'S *shrine!*

Ye young, ye fair, ye virtuous, ye great,
Such are the fatal ills which flesh await:
Oh! be our hopes and pleasures fixt alone
On glories higher than an earthly throne.

Peace, perturb'd land, be ev'ry murmur still,
And own His glorious sway, whose sovereign will
Exalts our favourites, or casts them down;
Withholds, or takes away, or gives a crown.

But though all terrene grandeur shall decay,
His glory cannot, will not, fade away:
How sweet the calm the rising thought affords,
He reigns the KING of KINGS, and LORD of LORDS.

Lymington. I. C.

ON THE SAME.

FROM CLAREMONT'S Groves, alas! what painful sound
Imparts fresh horror to the gloom of night—
While broken echoes wake the vales around,
To speed afar its melancholy flight!

Loud groans and sighs in mournful accents tell
The deep-ton'd anguish of a bleeding breast,
As slow and solemn tolls the passing knell,
Inviting earth-born travellers to rest.

Weep, Britain! weep!—your CHARLOTTE is no more!
In Death's cold arms the Royal Captive lies;
Around her bier your mingled sorrows pour,
And flowrets bring to grace her obsequies.

Rude Murm'ring, cease—for why should ye repine?
Who wisely gave, as wisely takes away: [a]
Though sad the Visitation —'tis Divine!
Let Mortals own it, and in peace obey. [b]

Weep, Britain! weep!—but venerate the Hand
Which dealt unseen the agonizing blow:
He sends his Judgments o'er a guilty land, [c]
That men may fear, and his compassion know.

Great King of kings!—our Maker and our God!
Thine acts display a never-failing skill—
Oh! while we tremble, may we kiss the rod,
Which but performs the counsel of thy will. [d]

[a] Job i. 21. [b] Psa. xlvi. 10. [c] Isa. xxvi. 9. [d] Ephes. i. 11.

B. C.

TO A DISCONSOLATE NEGRO.

'I go,' said he, 'to my former persecutors—when I get home, a public auction will be held, and my master will sell me.'—*See Evan. Mag. for Oct.* 417.

'*I will never leave thee, nor forsake thee.*'—Heb. xiii. 5.

TAKE courage, brother! God is on thy side;
He will support thee, and thy footsteps guide:
The pris'ner's sigh—the solitary groan,
Break thro' the clouds, and rise before his throne.
What! tho' you go where fierce oppression reigns,
And cruel tyrants fix the galling chains:
What! tho' you toil in Slavery's cruel bands,
Or faintly travel Afric's parched sands;
Jesus, who set thy captive spirit free
From Satan's bondage, will be still with thee.
His name and works—his saving pow'r and grace,
Where'er thou go, shall still demand thy praise.
Tell it thy brethren, when in fetters bound,
How *Zapher* preach'd, and *Nathan* mercy found.

O! this will warm thy heart, while slaves shall hear
The pleasing truth, and drop the silent tear;
Convinc'd of sin, as Ephraim, smite the thigh;
Or, like the publican, for mercy cry:
A cry more powerful than heavenly songs,
Tho' sweetly sounding from seraphic tongues.
From Gabriel's lofty strains the Almighty turns,
When Jesus o'er a trembling sinner yearns:
With love and pity gleaming from his eyes,
Pleading the merit of his blood, he cries,
'Father, forgive:'—who well approves the plea,
And smiling Mercy sets the pris'ner free.

Waltham Abbey. R. G.

A HYMN

FOR THE ANNIVERSARY OF A JUVENILE AUXILIARY MISSIONARY SOCIETY.

THOUGH it would yield an *angel* joy
To sound through earth the Saviour's name,
Mortals perform the sweet employ:
We may extend Immanuel's fame.

We long to spread the truth around,
O'er distant climes, where pagans dwell;
And waft afar its peaceful sound
To wretched captives, slav'd by hell.

Indulgent God! our efforts bless,
And deign to prosper youthful zeal;
O! give thy Gospel wide success,
Thy love let every nation feel.

Where awful darkness veils the soul,
Impart a bright celestial ray;
Where tyranny usurps control,
Asunder break the iron sway.

And fill *our* hearts with pious care,
While we diffuse thy word abroad,
Since thus, we virtually declare
Our firm resolve to serve the Lord.

S. M. B.

LINES

Supposed to have been written upon the Wall of the Church at Stoke Village, near Gosport.

SOFTLY, stranger, lest thy footsteps
Break the silence of the grave;
Death reigns here in solemn stillness,
Scarcely dare the yew tops wave.

Think, for here is cause for thinking,
As you tread the church-yard way,
How like you this earth once sported,
In life's short and fev'rish day.

Once they liv'd, by friends admir'd,
Once they bloom'd in beauty's pride,
Once Affection's feeling warm'd them;
Now they're sunk in Death's cold tide!

Once a smiling world could raise them,
Once the frowns of men depress'd;
Sickness once, and woe assail'd them;
Nothing now can break their rest.

Listen, stranger, to the warning,
Raise thy thoughts to heav'nly realms;
Take the gift the Gospel offers,
Ere the flood of death o'erwhelms!

L.

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