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Rev.d James Bennett,
Theological Tutor of
Rotherham College.

THE

EVANGELICAL MAGAZINE,

AND

Missionary Chronicle.

1818.

THE PROFITS OF THIS WORK

ARE APPLIED TO THE

RELIEF OF THE WIDOWS OF GOSPEL MINISTERS,

OF DIFFERENT DENOMINATIONS.

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PREFACE.

The age in which we live, the season at which we are arrived in our periodical labours, and the circumstances in which we find ourselves placed, demand observation and acknowledgment.

The reviving prosperity of the nations, and the general peace of the world, do not fail to exhilarate the hearts of philanthropists: how much greater the satisfaction and the gratitude, in which, as professed Christians, we may indulge, on observing the general peace and prosperity of the Church! We are bound to be thankful to the mighty Ruler of nations for the prospects of the civilised world; and we would not cease to bless the adorable "Prince of Peace" for the propitious advances of a yet more refulgent day for the church, so gloriously "purchased by his own blood." It is impossible to take a moral survey of the United Kingdom, or that of the civilised and even barbarous parts of the world, and not be impressed with an irresistible persuasion, that the exertions of many Christian communities, so happily planned, supported, and augmenting, must lead to results far beyond all human calculation: and it is with pleasure we recollect that our widely extended Miscellany has not only been the means of giving birth, or the greatest publicity and sanction, to many of their benevolent Institutions, but has watched the progress, and recorded the success of them all, with Christian delight and exultation.

At this returning period, we are called upon to "thank God, and take courage." We bless "the Father of mercies" for the assistance we have received, for the great encouragement of the Christian Public, and for every benefit, pecuniary or spiritual, that we have been instrumental of imparting. Nor would we forget to present our cordial thanks to our numerous Correspondents, for their able assistance in the various departments of our work—assistance voluntary and *unbought*, and in many cases afforded under the pressure of most important avocations.

We are ready, therefore, to renew our pledges to the important task of affording to the Religious world a Publication, not only the cheapest, but, for its variety and interest, the best adapted to the great bulk of society, that has hitherto been produced.

It cannot be supposed, that we are indifferent to the circumstances that surround us. Whether it be from sectarian partialities, from the arts of imitation, or from invading a part of our province, the monthly circulation of some thousands of other works must necessarily occupy a part of the ground, which we once possessed almost exclusively. And so far as contemporary efforts serve to promote the cause of truth and holiness, the wider propagation of the gospel, and the increase not of private advantage but of public benevolence, we feel the most heartfelt gratification. Yet the sale of more than *twenty thousand* of our Magazine per month, demonstrates that we still hold a very high rank in public estimation. And the liberal and anti-sectarian nature of our plan, with all its accompanying advantages, presents arguments the most imperative on the consideration of our respected Coadjutors and Correspondents, of Ministers and Professors of the Gospel, within the enlarged sphere of our connexions throughout the British empire. Thus, dependant on human aid, and especially on Divine assistance—cheered by past success, and re-animated by competition, we trust that our exertions will be productive of much more extensive benefit, of more lasting and triumphant success in the church and in the world.

THE

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AND

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JANUARY 1818.

MEMOIR

OF THE LATE

REV. ANDREW FULLER.

EVANGELICAL Biography differs from that of the world as much in its object as in its details. The eulogist, like the heathen statuary, forms an image that it may be worshipped. Not so the Christian biographer: his duty is to magnify the grace of God in the subject of his memoir, by showing how his character was formed and supported by a combination of the gifts and graces of the Holy Spirit. And could our departed friend look down from his 'blood-bought throne' upon this incipient memoir, nothing would be so likely to interrupt his happiness, as to perceive a disposition in the writer to exalt the creature rather than the Creator. This therefore we shall not attempt.

Andrew Fuller was the son of pious parents, Robert and Phillipa Fuller, both 'Calvinistic Dissenters,' as himself has stated; and the latter, who survived him, eminent for piety. At the time of his birth, Feb. 6, 1754, his father occupied a little farm at Wicken, in Cambridgeshire, about 7 miles from Ely and Newmarket. His early associations seem not to have been the most happy, for before he was ten years old he learned both to lie and swear—the latter, only occasionally, that he might 'appear manly' among his comrades. As to his education, which was received at the Free School of Soham, it was confined to the common course of reading, writing, and accounts. So little indication did his early years afford of his future excellence and usefulness.

It is evident, however, that the Spirit of God was already at work upon his heart, which, like Rebecca's womb, contained two struggling powers, namely, those of nature and of grace. At one time, melted by the word of God, or some pious book, into tears of penitence; at another, striving to suppress all religious feeling, and even murmuring in his heart against God, as himself tells us, that he could not be suffered to take 'his fill of sinful pleasure, like other youths.' At some times alarmed and distressed almost to despair; at others, cheered and comforted even to rapture, by the sudden application of passages of Scripture to his mind, he was now taught that it was not by the suddenness or extent of their im-

pulse on the mind, but by its holy tendency that we must judge of the source from which they come. Satan can quote scripture as pertinently as an angel of light; but if his quotations lead either to presumption or despair, they have his black mark upon them.

Mr. Fuller's father being a husbandman he followed the same profession till he was 20 years of age; and while he was ploughing and sowing the ground, the Spirit of God ploughed up 'the fallow ground' of his heart, and sowed therein the word, adding, what no earthly power could add, the sweet influences of rain and sun-shine to make it fruitful. It was now, while thus exercised, he derived that deep experience of the depravity of the human heart, and those correct principles of the holy tendency of divine truth, which distinguished his future preaching, though at this time nothing could be farther from his own apprehension than that he was in a course of preparation for the Christian ministry.

It was said of Rebekah's offspring, 'the elder shall serve the younger;' and so it was with our friend. The principle of corrupt nature struggled and fought heroically, and when thrown in the conflict, still floundered and struggled like an hyena in the toils. The new principle that grace had implanted was invincible, and must be finally triumphant. It is true the Lord could decide the conflict, without these struggles, but that is not *his* method. Israel must fight their way into Canaan.

There was one thing that much embarrassed Mr. Fuller in the early part of his experience. His lot had been cast among good people, who were afraid to preach to unconverted sinners; and he had never heard that the gospel offered a warrant for such sinners as he was to believe. He thought that he must be converted first, before he might venture to come to Christ; which is just as wise as to tell the sick man he must get better before he applies to a physician. And in fact when he did cast himself on the divine mercy, it appeared to him (as he expresses it) like Esther coming into the presence of king Ahasuerus, *contrary to the law*, with the same desperate resolution, 'If I perish I perish.' Such is no doubt frequently the case; but it arises from our ignorance; there is no law against coming to Christ at any time.

Another circumstance to be remarked in Mr. F's experience at this most important period of his life is, the deep sense he had of the evil of sin, and its awful consequences. It is easy to *talk* of the evil of sin and the miseries of hell; and it is much to be feared that many satisfy themselves with this: but to feel the 'gnawing worm' of conscience at the heart—'the fire of the bottomless pit,' as he expresses it, burning within the breast, implies no ordinary sense of its guilt; but such as might have led to despair and suicide, had not the same good Physician, who thus deeply probed the wound, administered also the healing 'Balm of Gilead.' It was in this school that Mr. Fuller studied the doctrines of human depravity, and the consolations of the gospel.

A further circumstance to be observed is, that under these deep convictions our departed friend still justified God, whatever might be the event; and was thereby led cordially to approve the way of salvation by grace alone. Indeed it is difficult to conceive how any man can altogether approve a way of salvation, which so 'stains the pride of human glory,' until he feels himself completely lost. We must renounce every other hope

before we can come to Christ as miserable sinners, to be saved by any means, and in any way, he shall please.

After many previous resolutions vainly formed, and as often broken, from his 16th year Mr. F. was enabled to break off finally his sinful courses; and in the year following joined the Baptist church at Soham, of which Mr. John Eve was then pastor. His sorrow was now turned into joy, and he describes the pleasures he experienced in religion as according with the following language of Dr. WATTS—

'The day glides swiftly o'er their heads,
'Made up of innocence and love;
'And soft and silent as the shades,
'Their nightly minutes gently move.'

But, in the autumn of this year, (1770) a dispute arose in this church which caused him great uneasiness, and terminated in a separation between minister and people; an event which, though he little thought of it at the time, brought into exercise his great discriminating powers, and prepared the way for his introduction to the ministry—in that very church.

This dispute led to the abstract question of moral and natural ability; and it is remarkable that Mr. F. derived his clue to the difficulty from Dr. Gill, who distinguishes between 'the power of our hand' and 'the power of our *heart*.' 'This,' thought he, 'is the clue to our dispute. Every man has it in the *power of his hand* to do good, and abstain from evil; and this is that which makes us accountable beings. We can do or forbear to do this and that, if we have a *mind*; but many have not a mind; and none would have such a mind but for the restraining goodness, or constraining grace of God. We have it in the *power of our hands* to do good, but we are disposed to do evil, and so to do good is not naturally in the *power of our hearts*!' Soon after this Mr. F. became acquainted with Mr. Hall, of Arnsby, who recommended to him the work of President *Edwards* on the Will, which taught him to speak more philosophically, and to distinguish between '*physical* and *moral* impotence,' and this satisfied his mind upon the subject.

At this time the church being without a minister, one of the brethren, Joseph Diver, used to expound to them; but one day being, by an accident, disabled from attending, he requested Mr. Fuller to supply his place, which he did with good acceptance; but on a second attempt, not finding the same liberty of mind, he refused to engage any more for twelve months: then another affliction detaining his friend Diver from the meeting, he was persuaded to make a third attempt. This was in 1773, and his discourses being blessed to several young people, he received in the following year a regular call from the Church to become their pastor.

On this occasion, as in every other important event of his subsequent life, Mr. F. appears to have acted under a strong impression of that Divine precept (Prov. iii. 6), 'In all thy ways acknowledge him, and he shall direct thy paths.' He sought direction from above; first in the determination of his mind to the Christian ministry, and then in reviewing the great doctrines which he considered himself called to make the subject of his pulpit exercises. Having been trained up in the notions of high, or rather hyper-Calvinism, he found much to *un*learn, as well as learn; and (strange to tell) it was some years before he ventured to invite 'unconverted sinners to come to Jesus.'

As this is an error which still too much prevails, the writer begs leave to remark how much ministers of this sentiment narrow the sphere of their usefulness and duty. They are sent forth to 'disciple all nations,' but all nations must become disciples before they dare venture to address them in any gospel exhortation: they are sent out into 'the highways and hedges,' but instead of, by argument and persuasion, *compelling* sinners to come in, they dare only to speak to those who have been previously called; and wherever they go, before they can 'open their mouths boldly,' they need an immediate revelation from Heaven that God has much people in that city.

To talk of converting sinners by preaching only to saints, is an absurdity as great as can well be conceived of; and such a preacher fulfils but half his duty. It is true indeed that God will not suffer his elect to be lost because his ministers cannot see the secret mark; and therefore such preachers are sometimes made the instrument of conversion against their own principles. But, alas! how few are the instances! Search the records of Dissenting churches in the last century, even in our metropolis, and it will be found that those who filled our Dissenting meetings were mostly drawn from among the Methodists. Persons perhaps had long attended an orthodox and faithful minister; but he had preached to saints only, and they never considered themselves personally interested till curiosity, or accident, occasioned them to hear the eccentric WHITEFIELD, whose heart glowed with seraphic ardour, while his 'words of fire' had the effect of a conflagration among the hearers. It is in vain to contend that this was the work of a Divine influence. It is granted,—fully granted. But God works by means, and never employs an icicle to enkindle flame.

But to return to Mr. Fuller: At this time also several other theological questions of minor importance passed under his review, and in the retreat of a country village he gave them a serious and ample consideration; and though it is too much to assert, that he was always right, his judgment was formed on evidence not easily to be shaken, and which preserved him from being agitated by 'every wind of doctrine' which blew across the theological atmosphere. And here we beg leave to remark, that though it does not become a Christian minister to adopt a dogmatical style, or to set up claims of infallibility, it becomes him so far to make himself master of the doctrines of Scripture, and so to accustom himself to weigh conflicting evidence, as not to be taken by surprise, nor to surrender his opinions to any thing short of the most decisive evidence: and the more important is the sentiment proposed, the more careful ought he to be in the examination of its authority.

On some points, as already mentioned, Mr. Fuller completely changed his sentiments, but not without a patient and cautious investigation of the Scriptures, and earnest prayer for divine direction. On other points, by the same course of investigation, he became more established in his former opinions; and as to those which affected the great essentials of Christianity, his faith became as immoveable as the rock on which it rested. Among the various questions which passed under his review, were the peculiarities of the late Mr. J. Johnson, of Liverpool, relative to the divine decrees, &c. to which he was at first favourable, but discarded them

after a full examination; comparing them to 'certain narcotics,' which though at first disagreeable, some persons by habit grow so fond of, 'as to prefer them to their bread.'

Mr. F. continued pastor of the church at Soham for 7 years, and his removal thence seems to have formed one of his heaviest trials. The cause originated in a combination of circumstances. The people were few and poor. His income, including an occasional Lecture, amounted but to 16*l.* per annum, with 5*l.* from the Baptist fund. Mr. F. had married in Dec. 1776, an amiable young woman in the church of Soham,* by whom he had now four children, and this was all the income he had to support them, except some little property of his own which was annually diminished. He had also tried both a shop and a school in aid of his small income, but neither had succeeded, and he was naturally alarmed at the prospect which lay before him. Beside this, some of the people were narrow-minded, dissatisfied, and unkind towards him. Under these circumstances he received an invitation to remove to Kettering, where a more comfortable situation, and a larger sphere of usefulness, invited him. It was not, however, till after full 12 months consideration, with much fervent prayer, and the advice of many ministers and friends, that he consented to the removal, and he was settled at Kettering, in October 1782, we believe, without a suspicion on any side, that he was influenced by improper motives.

(To be concluded in our next.)

* Miss Gardiner, the daughter of Mr. Gardiner of Newmarket. It was in the same year he acquired two most valuable friends, the late Mr. Sutcliffe, of Olney, and the present Dr. Ryland, of Bristol, who formed together 'a threefold cord,' that death alone could break.

A NEW YEAR'S GIFT.

'*Thanks be unto God for his unspeakable Gift!*'—2 Cor. ix. 15.

The New Year has been generally regarded as a proper season for *giving*. In some countries, a valuable improvement is made, by using it also as a season of *forgiving*. A custom of calling indiscriminately at each other's houses, without ceremony on a New-Year's Day, affords an opportunity to persons who have taken mutual offence, so as to produce a temporary alienation, to put an end to it, by exchanging visits at that season. I have known many disagreements thus terminated; and the fact may suggest, to some persons, a profitable hint. But whether giving or forgiving be the subject, the text here prefixed affords the most powerful motives to a suitable improvement of the season.

It includes the essence of what are now very commonly called Evangelical Sentiments. By some church-folks, who pride themselves upon orthodoxy, and by some Dissenters who no less pride themselves upon heterodoxy; the term *Evangelical* is used as a stigma for fools and fanatics. In such circumstances, is it improper to say, 'By their fruits ye shall know them?' Try these by the criterion which the Apostle Paul was recommending when he used the words above cited. Search the lists of benefactors to the numerous institutions, which, since the first publication of this Magazine, have been established to promote the best interests of mankind. Examine what proportion of the contributors, and of their contributions (compared with those of persons in similar classes of civil society), is derived from people professing, what is generally understood by the phrase, 'Evangelical sentiments.'

Boasting, at the same time, is excluded by their very principles.

They believe, that 'by Grace they are saved, through Faith; and that (τοῦτο, not Faith *alone*, but the *whole* of Salvation from first to last,) is not of themselves: it is the gift of God; not of works, lest any man should boast.' Eph. ii. 8, 9. 'Thanks be to God,' they say, 'for his unspeakable gift!' 'What shall we render to the Lord, for all his benefits?'

A gift is a totally different thing from a bargain. To be generous in the one, we must be careful in the other. I remember hearing a new-made doctor of divinity, in the university pulpit at Cambridge, assure his audience, that by giving to Addenbroke's hospital they would 'purchase to themselves eternal life.' The assembly was splendid: heads of houses; noblemen and gentlemen commoners; gown, town, and country, had contributed their prime; at the *commencement* of a term, attracted by the sweetest charms of vocal and instrumental harmony. I felt therefore some curiosity to know what a congregation, so *able*, had been *willing* to sacrifice to the preacher's earnest persuasion; and I ascertained, that it was *under* 5*l*. Neither did this greatly excite my wonder. The doctor had not ventured to fix the *minimum* price of 'eternal life;' and his customers wished to make the cheapest *bargain* possible.

You, my Christian friends, dare not bargain with GOD, either for spiritual or temporal blessings. You know that whatever he bestows upon you is an unmerited gift. But beware, in your benefactions, against bargaining with *fellow-creatures*. Seek not reputation; court not esteem for its *own* sake. Expect not returns of gratitude. 'Do all things heartily, and of good will, as to the Lord, and not to men.'

Consider what God has given to *you*. I shall not attempt to describe it. His gift is *unspeakable*. Our Lord Jesus Christ (who spake as never man spake) has told us, that 'God so loved the world, that he GAVE his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' John iii. 16.

This gift is unspeakable in its *nature*. 'Who hath established all the ends of the earth?—What is his name? and, what is his Son's name? if thou canst tell?'—'In the beginning was the Word, and the Word was with God, and the Word was God.' 'And the Word was made flesh, and dwelt among us.'—'O! Father,' said our blessed Lord, 'glorify thou me with thine ownself, with the glory which I had with thee before the world was!'—'Without controversy, great is the mystery of Godliness! God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.' Let us never forget that this unspeakable manifestation was the *gift* of God; not wrung from the justice of God, or wrought to appease his wrath against sinners; but 'God so *loved* the world as to *give* his only begotten Son.'

This gift is unspeakable in its *purpose*. It is assigned, as the proof, and the measure, of God's love to *the world*. Some tell you, that it was only from his love to the *elect*: but the elect, when not comprehended with the rest of mankind under the title of the world, are carefully distinguished from those who are so denominated. *Jews*, as such, are called the world. John xv. 18; xvii. 9, 14. *Gentiles*, as such, are called the world. Rom. xi. 12. But the people of Christ are declared, as such, to be 'not of the world.' John xvii. 16; but to be 'given to him out of the world;' v. 6; and to be 'sent by him into the world;' that, by their means, 'the world might believe.' v. 18

21. The scripture, therefore, represents God to have given his only begotten Son, from love to *mankind* regarded as *lost sinners*, that no individual, who is willing to be saved by him, should perish, but should have everlasting life. The whole argument of St. Paul, Rom. v. 12 — 20, demonstrates, that he understood the purpose of the gift of God, in Redemption by Jesus Christ, not merely to be commensurate with the utmost extent of the effects of the fall of Adam; but that its benefits to mankind greatly exceed the evil thereby occasioned. '*Not as*' the offence, *not as* the effects of that offence; but '*much more*' the grace of God, and his free gift; so that 'where sin abounded grace did *much more* abound.'

This gift is unspeakable (where accepted) in its *effects*. Divine revelation uniformly testifies, that whosoever finally perishes, perishes not from any insufficiency in the gift of God for his salvation, but by his own rejection of the gift. Infants do not perish because they cannot reject it. Neither our natural corruption, nor our actual guilt, nor our accumulated depravity, can destroy us, if we reject not this 'unspeakable gift.' And if, with whatever reluctance, from a mere sense of necessity, we have been constrained to accept it, how happy do we *now* find its effects! How glorious shall we *hereafter* prove them to be! When Christ came in the flesh, 'to as many as received him he *gave* power to *become* the sons of God.' John i. 12.—'Behold, what manner of love the Father hath bestowed on us!' 'Now *are* we the sons of God.' What we *shall be*, is not yet manifest; but when it shall be manifest, we know that we shall be like Him, for we shall see Him as He is.' 1 John iii. 1, 2.

Ye who either profess, or desire, to be children of God by faith in Christ, 'what manner of persons ought ye to be?' Doubtless, 'imitators of God, as dear children.' 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; *that ye may be* the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.' Demonstrations of God's *benevolence* are as extensive as those of his *existence*. Of this he has never left the *Heathen* 'without witness, in that he does them good, giving them rain from Heaven and fruitful seasons, filling their hearts with joy and gladness;' 'so that they are without excuse.' If they have not the GOSPEL, it is because it can only come to them by means of those who possess that 'unspeakable gift.' You possess it: thanks be to God! But how great will be our condemnation if we so neglect our trust, and abuse our mercies, as not to send it to those who are perishing for lack of knowledge. Can those love GOD or *man*, who neglect to send the Gospel to the Heathen? No: they cannot even truly love *themselves*; for it is still 'more blessed to give than to receive.'

All of us have cause to lament our unprofitableness through the year now closed. Yet God has spared us, and continues to hold forth to us 'his unspeakable gift.' Through *this* year may we walk in agreement with God! He 'is good, and his tender mercies are over all his works.' 'God is LOVE; and he that dwelleth in love, dwelleth in God, and God in him.'

DOROTHEUS.

MATERNAL EFFUSIONS.

To the Editor.

SIR,

DISPENSATIONS of Providence and Grace concur in teaching us that the

human character can only be correctly estimated by its moral worth; and in our researches after happiness, we find ourselves excluded from courts, and senates, and the general circles of the great, and directed to the peaceful wellings of retired life. The unostentatious and influencing nature of religion, was perhaps never more amiably evinced than in the distinguished relative virtues of the late Mr. and Mrs. B———. Every conjugal and parental affection being tenderly cherished, and domestic duties uniformly performed in the most lovely manner, I need not say that their conduct in their family was highly exemplary. Mr. B. was an excellent father, and although the fond feelings of his indulgent heart had made him prefer prescribing every regulation necessary in the government of his house from the gentle law of love, he was too wise not to maintain a proper authority, not to know how to command, and how to enforce obedience. Equally superior was the intelligent mother of his children—an heritage always held by a sadly uncertain tenure, a blessing that the most favoured possessors cannot tell how soon the Divine Giver may be pleased to resume. At the birth of every child, a mother indeed receives a commission from God to take and nurse her new-born babe, but she knows not whether she is training it for future years on earth, or for an early dismission to Heaven. Mr. and Mrs. B——, had the pleasure of seeing their eldest daughter become decidedly religious before she had completed her sixteenth year; and soon after, they saw, alas! the transient bloom of health quickly fade; and while watching the rapid progress of wasting disease with increasing anxiety, like a gathered flower she withered and died!

The Maternal Effusions, which, with your leave, Sir, will appear in some of the future numbers of the Evangelical Magazine, were originally addressed to the interesting Eliza B——, while fulfilling a short mortal course, and are now affectionately commended to the Divine blessing, by one who earnestly desires to promote the best welfare of the rising generation.

LETTER I.

It was my dear Eliza's happy lot to descend from parents, who as soon as she had being dedicated her to their God, for I remember when your dear papa first took you in his arms, he kissed you, and cried, 'O that my child may live before thee!' and you were often silently devoted to the same covenant God as you lay smiling on my lap.

When four years old, my little girl could lisp the name of her Maker, an infant's prayer, the first set of catechisms, and some stories out of the Bible. Early instruction informed your opening mind, and proposed you to become the charge of a governess, who is now educating you with pious and judicious care. Nor was another tender and vigilant eye less carefully employed in watching over a child, fostered in affection, and born to be loved; but, the favourite object of such a father's anxious solicitude, cannot require to be reminded of his encouraging looks, his smiles, his warm commendations, or the mild tone of his reproving voice. Accustomed, as you know, to spend his leisure evenings in conversation with me, and the improvement or amusement of his little ones, (the youngest having a place on his knee, while the rest stand at his side or sit on the carpet;) when he has wished you a good night and you are all gone to to bed, the most pleasant hour of the day is passed, and whether he returns to his study or stays in the parlour, I believe he never forgets to follow you with an affectionate prayer. May the recal of this familiar scene revive my dear Eliza's gratitude for former mercies! 'Live in love,' is still the constant injunction heard daily at the family-altar; and exemplified, I trust, in the habits and manners of your parents. My children, indeed, having been taught to kneel together and feel as one, I rejoice to see how quickly the infectious tear glistens in every eye, and how

readily the sympathy of pleasure or pain affects each tender little heart. The cheerful morning beams of the first day of the week are gladly welcomed, and the returning Sabbath's consecrated rest hailed with praise and thanksgiving. Expostulations from the pulpit, impressive and affecting, when graciously blessed, win the sheep of the faithful Pastor's flock; but the lambs are borne in his bosom, while a still more longing heart yearns for you, and 'private tears are shed for you.' Attendance on religious ordinances is only one of your many privileges, for did you not use to hear the text repeated, or the subject of discourse expatiated upon in your way home from the house of God, and the name of that Saviour commended to your regard and attention, who has said, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God?' and after supper all of you were suitably addressed, except the baby, and she was always prayed for.

Arrived at an age capable of appreciating in some degree the value of these important advantages, let me assure you, my dear Eliza, that the spiritual provisions which fall from heaven for your weekly supply, would amply feed and fill 'the soul of the desolate' for months; who having fewer opportunities of hearing the word of life, learn to 'hunger and thirst after righteousness;' and will you appear to loathe the bread of God when pressed to your lips? Poor creatures! they only ask to be fed with the children's crumbs: and will you vacate your seat at their table to eat the alien's husks? Will you perish in the land of Goshen; starve amid the abundance of plenty; wander from home, and exile your soul from the covenant-mercies of God, that you may live a rebel, and die accursed? Do you intend to break the parental hearts which still beat with trembling hope and fear? Would you interrupt our peace and discompose our death-bed; employ our last feeble breath in imploring mercy for you; extort the only groan of anguish; add to the pain of Nature's last agonies; increase the chilling damps of death; roll back the lifted eye-balls; bring, as it were, our committed and just departing spirits from the threshold of glory, and keep them bending over an impenitent and unsaved child? Would you forfeit our parting blessing, and be excluded when we say, 'I ascend to my Father and your Father, to my God and your God?' O, insupportable scene! And how could my dear Eliza endure it, feeling, as she long must, our last poignant grasp, and exclaiming, as I fancy I hear her on the day of her father's funeral: 'Alas! I can better bear to think of him in any other form than that of sorrow, the sorrow which hurried him to the grave before age had whitened his head, and only because his heart yielded so to the fatal influence of lamenting disappointment: O, to hide from myself! O, where is a refuge from thought?'

So many sad circumstances compose this distressing picture that my pen almost refuses to proceed; but, ah! it is too possible, that after a few vain compunctious visitations of conscience, increased aversion to reflection will return you again to the dissipating pursuits of a dissipated world, while the parents of whom you have proved so unworthy, though they may cease to trouble your remembrance, will live in heaven, awaiting, without terror, the final interview which you have so much cause to dread. Summoned by the trump of God to the judgment-seat of Christ, and the rocks and

mountains forbidden to fall, what can shelter you from the wrath of the Lamb, or prevent your seeing a glorified mother in the act of presenting your brothers and sisters, and your father's honoured brows, shining with a far larger 'crown of rejoicing!' Fain would you flee into our arms; but divided by the long rejected and now rejecting hand of a Saviour, and refused leave to sink at once and begin the everlasting wailings, you are forced to stay till the book is opened and your sentence pronounced! What a mercy that the ties of nature (unless strengthened by union of heart and union to Christ) are dissolved at death, or the blessed would feel pain at the severing of husband and wife, parent and child, brother and sister. While in a militant state, all who will appear at the right hand of the Judge, longed for sinners, especially related sinners, in the bowels of Christ; but that painful travail will then have ceased, and the glory of God being to them all in all, they would not revoke the awful words, 'Depart thou cursed,' if they might. Hence, the tremendous doom of the condemned, when precipitated into the bottomless abyss, cannot interrupt the song of the redeemed, 'Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints!' But 'the smoke of their torment ascendeth up for ever and ever;' and searching through the world of misery, the light of the devouring flames helps me to discover the most wretched being there chained in despair, and raging with the weight of its guilty fetters. It is a lost child of believing parents: she is weeping and gnashing her teeth, as she exclaims, 'How have I hated instruction!' The self-ruined creature looks at the records of memory, and grieves to find a mother's streaming tears, and a father's earnest entreaties, so cruelly, so deeply impressed.

But I cannot consent to see my dear Eliza cast away at the mouth of the haven, nor leave her to the fury of the perilous waves which break over a dangerous shore. An able and gracious pilot flies to succour you; may you accept his rescuing aid, and enter the secure ark which no tempest can ever assail! Or, to borrow a different figure, though the harvest approaches, as yet it is spring, the best season for sowing the seeds of virtue. May the fair blossoms soon unfold, and the precious fruit and ripened produce be hereafter reaped!

Hope is sustaining, and you cannot conceive how I love to cherish it. Nurtured as you were in human kindness, and blessed with feelings sufficiently alive to the softer emotions, shall I give you a short account of a lady, a native of Switzerland, lately come to reside in England, and, I hope for some time, in this place? Mrs. T— not having the happiness to possess a pious friend, the powerful effect of acute conviction induced an ardent wish for Christian counsels and intercourse. After inquiring the way to Zion, she lingered at the entrance-gate; and discouraged by the prospect of a difficult warfare, she turned back and walked no more with Jesus. Ignoble shame and guilty fear lulled the whispering monitor within, and fallacious were all her procrastinating excuses: 'I will be wise to-morrow. Who can travel the mysterious rugged paths of providence without a guardian protector? When shall the stranger and pilgrim on earth arrive at home?' Unbelieving reasonings like these bewildered this poor delaying mortal in her own deceivings, and prevented her taking the kingdom of heaven with violence.

In the years of providential discipline, during which the distinguishing grace of God lay concealed in the secret recesses of her own bosom, sincerely did she desire and pray for emancipation; and while an impatient prisoner of 'hope deferred,' many were her sorrowful days; and haggard features told that night brought no repose. 'No,' she said, 'neither these sleepless eyes, nor this distracted countenance, can fully express my inward feelings. Have pity upon me! have pity upon me! O ye, my friends, for the hand of God hath touched me! Let the strong cease to boast of their strength, and let the young remember when they behold me, that their sun may also go down at noon!'

Enough has been related to criminate the conduct of dear Mrs. T—, and to illustrate the great goodness of Him, who at length appeared for her relief, and bade her go and tell her whole story to the minister of the Protestant chapel at ——, where she was then on a visit to a relation. Obtaining a little comfort by her communications, and Mr. ——'s kind pastoral advice, she soon took courage, and gave herself up to God and his church; but one interrogation long depressed her heart, and prevented her by appearing, as she then thought, to forbid the exercise of faith: 'How shall I put thee among the children?' was the unanswerable question: and she could only reply, 'All things are possible, O Lord, with thee.' Seeing herself justly disowned, and cast out of the kingdom, she fell down at her Saviour's feet, saying, 'Truth, Lord; yet the dogs eat of the crumbs which fall from the children's table.' Suffice it to add, that this prayer was graciously heard. The sequel of her experience must be reserved for that future period, when all conflict being over, and her history finished, Mrs. T— will be happy to resume it herself at the place where I have left off.

The difficulties attending the unaided progress of a solitary piety, form, as we have seen, but a poor and unworthy excuse for any neglect of known duty: but my dear Eliza has no such hinderances to surmount. The being indeed the daughter of Christian parents can neither entail inherent merit, or confer a title to the favour and friendship of God. Naturally depraved like others, nay, greatly, sinfully polluted, the regenerating influence of the Holy Spirit can alone renew your corrupt heart: the sacrifice offered on the Cross, must be regarded as the only medium of eternal life; forgiveness must be implored in his name, and all hope of acceptance founded entirely on the mediation of Jesus. But, although a religious education cannot impart salvation, it may be rendered a chief means of facilitating it. Reflect, my love, on the incalculable importance an immortal spirit bears in the scale of eternity; a spirit whose destiny is endless happiness or endless woe; and let me beseech you by the supplications daily offered for you at a throne of grace. With no common anxiety I wait your leave to let me introduce myself to your confidence. Tell me—do you never think in private of the momentous subject I have been discussing? Then try to overcome your strange timidity, and allow a strong filial attachment to aid the divine operation of that superior agent, who will not disregard the weakest desires breathed towards heaven. The next time you come home, go into his study and delight your good father, whom you will perhaps find grieving for the misconduct of an equivocal individual character, or the inconsistency of some erring professors: go and cheer this melancholy hour: say, 'Papa, I want to be taken to your inmost

heart, and more endeared to you; take me, will you, to your dear Redeemer, for I long to be embraced in a great deal of his love.' Resigning my dear Eliza to her father's abler guidance, and the conducting counsels of the word of God, I remain her ever affectionate mother, A. B.

ON KNOWING EACH OTHER IN HEAVEN.

Of all the afflictions to which we are liable, there is none so painful as the death of our friends; for which the Gospel affords us the only consolation that deserves the name—the prospect of being reunited, at no distant period, to those of them who die in the Lord. I believe, however, that many pious persons have feared lest they should not recognize their friends in the other world; and that apprehension has rendered the parting pang more exquisitely painful; and prevented the wound, inflicted on their hearts, from being healed. I shall endeavour, in this Essay, to demonstrate that we shall know our friends in heaven, and that their society will form an important feature in our happiness. I shall draw my proofs from Scripture:

I. 2 Samuel xii. 23. When the child of David died in its infancy, the Psalmist consoled himself with this reflection, 'I shall go to him, but he shall not return to me.' This passage of Scripture proves, 1st. The salvation of those who die in their infancy. 2ndly. The renewal in heaven of the delightful intercourse of friendships and affections which had been suspended by death.

II. 1 Thessalonians ii. 19. 'For what is our hope, joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy.' The knowledge that Christ was awarding glory to a number of persons converted by his instrumentality, could not be so gratifying to St. Paul, as seeing him confer it on those whom he recognized as his former friends and converts. If he knew them not, his success in preaching, abstracted from the persons of his converts, would be his joy and crown of rejoicing: but he speaks of his converts themselves as composing his crown and joy.

III. 1 Thess. iv. 13. 'Concerning them which are asleep, sorrow not even as others which have no hope.' The belief that our friends exist and are happy, is gratifying, as far as it goes: but the thought of being separated from them for ever is exquisitely painful; and pleasure, strongly tinctured with pain, is inconsistent with the happiness of heaven.

IV. The Parable of the Rich Man and Lazarus. A parable is truth, arrayed in a fictitious dress to render it more striking, pleasing, luminous, instructive, and impressive. The parable in question teaches (among other things) that the inhabitants of heaven and of hell know each other. Is it possible that the inhabitants of heaven should fail of recognizing one another?

V. The sacred writers compare death to sleep. Our recollection of past events, our friendships, and affections, return the moment we awake. The simile is flagrantly incorrect if they do not survive the grave.

Besides, we cannot remember our redemption and its attendant circumstances, without remembering those who were useful to us, and with whom 'we took sweet counsel.'

God is laying on earth the foundation of universal love in heaven; ordaining and overruling for this gracious purpose, the inequality of

the talents and conditions of men, their mutual wants and good offices, and the ministry of angels. Sympathy strengthens love on one side, and gratitude on the other. But if they are ignorant of each other, this noble, this finely constructed plan, is abortive: it is frail as the life of man, though it might have exerted a commanding influence in eternity.

Peculiarly strong love to individuals is perfectly consistent with that intense universal love which the law of God requires, with absolute perfection, and with the most perfect state of society. It would have existed in Eden, had man continued holy; for Adam declares, that a man would forsake his father and mother, and cleave unto his wife: and our Lord loved John better than his other disciples.

Love and friendship have little scope for action here; indeed they frequently inflict on us nearly as much pain as they administer pleasure, for we share the sufferings of our friends, and lament their loss. In heaven they will be sources of pure unmingled joy, for the happiness of those we love will increase our own felicity in exact proportion to the degree of love we bear them.

Edmonton. W. W.

ILLUSTRATIONS

OF TERMS OF ART USED BY THE APOSTLE PAUL, DERIVED FROM EXISTING ANTIQUITIES IN THE BRITISH MUSEUM.

If I did not know that it by no means suits the convenience of your valued correspondent Imus, to continue those remarks on the antiquities in the British Museum, of which he has furnished so instructive and pleasing a specimen in your Number for November 1817, p. 428, I should think myself extremely ill employed, in so much as appearing to take the subject out of his hands. Much to his credit, he has opened this source of argument; and, if either novelty, or interest, should be found in any of the following remarks, let him enjoy the praise and the preference.

My wish is—to suggest a few hints on the acquaintance of the apostle Paul with THESE VERY ANTIQUITIES *now in our possession* as a nation; and by means of them to explain certain of his allusions, hitherto imperfectly understood. It is true, they are but dead stones; yet, with a little attention, we shall hear them *speak*, and bear a living testimony to the Gospel, before the inquiry is concluded.

Critics and commentators have found such numerous references to so many arts and sciences in the writings of St. Paul, that they have wondered where he obtained all his knowledge; and being themselves seldom acquainted with so many, they have been, in various instances, at a loss to guess his meaning, in the use of technical terms. Dr. Macknight, in particular, in his 'Life of Paul,' is extremely defective, perhaps erroneous, in his account of the early part of St. Paul's history; and yet without some acquaintance with this, we shall not see the wisdom of Providence, as it may be seen, in his instance.

St. Paul was, undoubtedly, of pure Jewish descent, 'a Hebrew of the Hebrews;' but, probably, of a Galilean family, which having been serviceable to the Romans in their military proceedings in that country, was in great esteem with the officers, and accompanied the Roman forces to Tarsus. Here the father of Paul obtained the then seldom acquired favour of being made a Roman citizen, in honourable reward for his services, before

the birth of his son Saul. As this was a distinction never granted to mean or insignificant persons, it proves that this Jew was neither of these. He was a man of property, not to say of wealth; and his son enjoyed no trifling share of this wealth by descent; for we may be sure, that he would not, as an Apostle, have so much as mentioned his 'suffering the loss of all things,' for Christ, had that loss been inconsiderable.

Some have thought Saul's father was a soldier; but I rather think he was in the commissariat, to which many Jews attached themselves; and it was, as it still is, precisely in the character of that people; and to which this notion of *wealth* seems most applicable.

As tents were a principal part of the supplies furnished by commissaries, we see how easily the son might acquire the art of *tent making*, at which he afterwards laboured. But, undoubtedly, Saul was familiar with military affairs: his many allusions to armour—to its various pieces—to the good fight—to the necessity of a trumpet giving a certain sound, in order to direct troops to battle,—with his intimate knowledge how many different commands might be given by an instrument having only *one sound*—a drum; together with his use of regimental words of command, and of exercise, all shew that his youth was spent among soldiers.

But Providence had other designs on him. The situation of his father justified him in giving his son the best education; and for this purpose nothing could be more favourable than his situation at Tarsus; for Tarsus was in superior repute as a university at this time. Strabo passes the highest possible compliment on this city, as a seat of learning, by saying, (lib. xiv.) it excelled Alexandria and Athens; yet we know, that Cicero sent his son to Athens, (as many other Roman noblemen sent their sons) to complete his education.

Now, in a university, the graphic arts always form part of the general system of education; and we are to consider this youth, as urged by the insatiable curiosity of an ardent mind, to become acquainted with every thing. He visited this master and the other master: he witnessed this process and the other process: he acquired also something of the spirit and taste of an antiquary;—we know he did, for he has left us proofs of all these facts in his writings; and these we shall illustrate in future articles.

For the present, we conclude with observing, that the design of Providence is not always completed in one generation. Paul's father served the Romans for profit, and removed to Tarsus for promotion; but, the object of his removal was not himself, in the eye of Providence, but his son, hereafter to be born. Paul's father had, by his situation in life, access to the best company of the city; but the object was not his own instruction, but that of his son. Paul's father was placed at a university; not for his own learning, but for that of his son. Paul himself acquired knowledge here; not for himself, but for the Gentiles. While in his early life he scarcely knew what he did, he was accumulating a prodigious mass of information, to be expended, in due time, in the service of Jesus of Nazareth. Can we wonder, that afterwards, when he perceived that he had been 'called from his mother's womb,' he should burst out into rapture at the wonderful and unsearchable riches and goodness of God, in the mysterious ways of his providence, as well as of his grace?

IMULUS.

OBITUARY.

REV. EDWARD BOWDEN.

On Thursday, Aug. 14, 1817, died at Bermuda, in the 21st year of his age, the Rev. Edward Bowden, son of Mr. J. S. Bowden, Hull. This interesting and truly pious young minister, thus early called to rest from his labours, had left England in an enfeebled state of health, with the double hope that, first, the salubrity of the climate might be blessed to repair the wasted vigour of his constitution; and then, ultimately, that he might be rendered the means of imparting knowledge, happiness, and eternal life to the inhabitants of those distant islands.

Though originally of a volatile spirit, very early were the prayers of his parents answered, and their affectionate instructions rewarded, by clear and strong proof that religion had taken possession of his heart. The example and conversation of a pious and valuable young friend, were highly beneficial in promoting this change, and maturing decision. O, the worth of pious parents, and well-selected friends!

In his seventeenth year, he was admitted a member of the church of Christ under the pastoral care of the Rev. G. Lambert, Hull. On this important occasion his pious mother, who survived this day of happiness only two years, observes in her diary, 'The day for the admission of our dear Edward into the church of Christ is now arrived. O, what gratitude and admiration pervade my soul, that we as a family should be thus distinguished. My desire, from the morning's dawn to the evening's shade, was to consider this day as devoted to the Lord. I felt much at not being able to be present to witness the transaction. I shall never forget the sensation which thrilled through my frame, when the solemn sacred hour was come, in which a child of ours was, before the assembled church, openly to avow the God of his fathers to be his God; to profess his attachment to the Lord Jesus, and his decided preference to his people and to his cause.'

The natural ardour of his spirit, now engaged in the sacred cause of God, was soon so inflamed by zeal, and pity, and love, that he was anxious to devote himself to the Christian ministry. After the requisite preliminary considerations on all sides, he was admitted a student at the Independent College, Rotherham, in September 1813. His constitution, however, soon appeared to be shaken, and a suspension of his studies became necessary. It was with great reluctance that he yielded to this interruption of favourite pursuits; and, after a short residence in Devonshire, finding himself better, he was eager to resume his employments at the College. Perhaps, never did a young man betray a more fervent devotion than that which characterized all his religious engagements; and his desire for the sacred work to which he was looking forward, was eager even to longing. Greatly was he grieved when he was necessarily restrained from those village and occasional services in which the students are from time to time called to cultivate their talent for public speaking. His health again declining, it was advised by the faculty, that he should try a change of climate. A destitute church of Christ at Bermuda, had often applied to England for a minister, and were then pressing their claim with great solicitude. Part of that church was connected by alliance with his family; the station was deemed by his physician to be most favourable; and the prospect of telling to strangers in a foreign land the love of Christ to sinners, was cheering to his spirits. He thought it was a call from God; and with singular serenity and hope, he prepared to bid adieu to country, to friends, and to home, and to go wheresoever the providence of God should lead him. After much consideration and prayer, he was solemnly set apart with a view to the pastoral office in the Bermudas, at the chapel where his name had first been recorded amongst the people of Christ, on the last day of January 1817. At that time he was too debilitated to read his answers to the questions, and the scene was greatly affecting. The whole congregation was melted into tears, and manifested lively sympathy

but he was peculiarly serene. The presence of his Lord supported his mind in peace.

Previous to his embarking, he wrote from London, 'As far as means can subserve the object of our voyage, they have been secured; but that blessing which makes effectual must still be sought for, and sought of God. He only that formed me, has power to recover my languid frame. With you, my dear father, I should be thankful to feel my health invigorated; but if otherwise, my prayer is, that strength may be given to us all equal to the day of trial. It is very supporting to know that we are interested in the prayers of so many of the Lord's people. I feel them as a precious heritage. Be assured that my prayers for you shall be daily and importunate. We are now separated, but the bonds of grace will eternally unite us. I wish to realize the fellowship which true Christians have every where; and in the joy of such converse, forget the pain of separation. We part in the presence of Him, who never leaves us; in the embraces of His everlasting arms, under the shadow of His wings, in the hope of meeting once more to sing of recovering goodness; and, at length, around the throne of God to join in everlasting praises.'

During the voyage, and for some time, his health improved; and by his elder brother, who accompanied him, he thus writes:—'Before James arrives at our beloved home, you will have received information of our safe arrival, and comfortable settlement amongst our friends at *Bermuda*; and your anxiety respecting the result of the voyage will have been greatly removed by hearing of my improved state of health. I rejoice with you in this interposition of Providence, and would join my feelings of gratitude to God with yours in the acknowledgment of it. In this particular, the goodness of our heavenly Father has exceeded my expectations, and excites extraordinary thankfulness. I am happy in observing the concern which prevails here for the interest of our Redeemer's kingdom. A place is building, and nearly finished, to contain about 200 people. It was begun on the receipt of the letter informing them of my ordination. I find it amount to no small trial, that I am incapacitated for the delightful work of preaching to souls who are perishing for lack of knowledge. However I am convinced of this, that at the time when God calls me to preach, he will qualify me for it. I cannot but hope sometimes, though it is almost against hope, that led by the hand of God to the threshold of His sanctuary, it is His intention that, after contemplating its solemnities, I should enter in and minister before the people. Many profitable thoughts have occurred to me whilst alone in our new house, built for God, looking back on the way in which He has led me on.' This change for the better continued progressive, till about the middle of June, when he was attacked by a nervous fever, which brought on renewed and increased debility, from which he never recovered. A dear and kind friend thus writes to his parents, when the severity of the attack had somewhat abated: 'In the midst of this trial, we desire to feel grateful to our blessed Lord, who has so far mitigated the painful dispensation as to suffer our dear Edward to be quite himself, composed and tranquil in mind, perfectly resigned to the will of his dear Immanuel, and to lie passively in his hands. Having expressed a hope, that his disorder had taken a favourable turn, he checked himself by saying, 'O! dear, I desire to have no anxious thought about recovering, but to be perfectly satisfied with the will of Him who does all things well.' In a letter written to his parents in this state of weakness, he begins by saying, 'The spirit is willing, but the flesh is weak. I would write to you in the plenitude of my heart, but my infirmities prevail. I am sorry to say, that contrary to expectation, my health has declined, rather than improved. You will be glad however to hear that the cause of Christ is likely to prosper here abundantly; by *whom*, it is not for us to say. I hope I have an interest in your prayers that God would raise me up, if it be his will; or give me submission, should it be his design to lay me aside from the work of the ministry. I have encouraged myself from this consideration, and should it eventually prove His will, that I do not engage in the pulpit, I will still, if life remains, make mention of his righteousness, even of His ONLY.' After this time his strength rapidly declined,

but his mind continued tranquil and resigned to the event. On the day of his decease, within about an hour of his departure, his affectionate aunt asked him, if he would like Mr. Turner to engage in prayer for a few minutes. 'O yes,' he replied, 'very much;' and in a clear distinct voice joined fervently in the sentence, 'Lord, do with thy servant as it seemeth thee good.' After this he dozed a little; then awaking, being raised in his bed, he exclaimed, 'O dear, I shall faint.' Having said this, he was kept perfectly quiet; and, in a few minutes, fell asleep in Jesus. Thus, while fainting, he was gathered to the covenant God of his fathers, in a way not dissimilar in this respect to the departure of his revered grandfather, the late Rev. James Bowden, of Tooting.

Thus departed this interesting youth, having early finished his course, and obtained the crown of life. Though intent upon plans of service for his Lord, he was called to glorify his name, not by active exertion, but by patient waiting, and submissive suffering. Not allowed to raise his warning and instructing voice, he preached by the more tender and expressive eloquence of meek endurance, and cheerful acquiescence in his Heavenly Father's will. Not permitted long to teach his flock how to live, he was favoured with such supplies of grace, as to be enabled to give touching, and we trust effective lessons, on the no less important subject, '*how to die.*' Though in a foreign land, his dying bed was surrounded by friends by whom he was tenderly beloved, and his last hours soothed by the ready assiduities of sensibility and strong attachment. In that distant land, his ashes were not unwept, nor will his memory be uncherished.

Review of Religious Publications.

The Geneva Catechism; *entitled, Catechism, or Instruction on the Christian Religion.* Prepared by the Pastors of Geneva, for the use of the Swiss and French Protestant Churches. *Translated from the French of the New Edition.* 1814. 12mo. 4*s.*

DEPARTURE from the truth as it is in Jesus is generally a gradual process, in individual characters; but always so in communities. A melancholy instance of this is exhibited in the history of the Church of Geneva, during the last hundred years. For a century and a half after the reformation, purity of evangelical doctrine was maintained, and flourished: and, if we may judge from the practical writings, and the serious and affectionate tone of the doctrinal works of the Genevese, during that period, we may reasonably conclude, that there was a happy degree of genuine and flourishing religion. But early in the eighteenth century, a mournful change was gradually effected; and during the latter half of that century, out of the numerous volumes of sermons and other religious books published by the divines of Geneva, scarcely any recognize the peculiar doctrines of the Gospel; but, almost without an exception, they turn on the philosophy of morals, the external evidences of revelation, and the ordinary duties of social life. Many of them have scarcely a tinge of personal religion. The consequences have been what was to be expected. Christianity cannot live upon external evidences. Though M. Vernet and others exhibited *moral demonstrations* of the divine origin and certainty of revelation, their able reasonings supplied new instances of the inefficacy of a religious system, when its animating soul is departed. Infidelity gained rapid ground, and gathered triumphs even in the pulpit and the university. Examples are alleged of certain advocates for the new divinity, who were in the habit of saying, 'Let us make our hearers good and virtuous first, and then we will try to make them Christians.'

About 1778, M. Vernet, in an academical thesis, at which he presided in his quality of Professor of Theology, openly maintained and defended Arianism. Since that time, Arianism and Socinianism, not honourably professed, but meanly and disingenuously disguised, have had possession of the

public mind in Geneva. A very small number of the ministers have borne a feeble, discouraged, and despised testimony to the doctrines of the Gospel: but, popularity and fashion, ecclesiastical power and academical influence, have swelled the contrary torrent.

For many years the pastors and professors of Geneva have been in the habit of retouching and modernizing the version of the Scriptures in use among the Protestant Churches of France and Switzerland. The original basis of that Version was the translation of Olivetan, revised by Calvin: but, by the system of perpetual meddling, though it has certainly been improved in many respects, and some difficult passages have been fortified against deistical objections, it has been frittered and spread out into a tame, verbose, paraphrastic representation of the originals. The last revision was in 1805. Into the text of this, the editors introduced some of the various readings which sober criticism had established: but they also violated critical integrity by adopting modes of rendering particular passages, which were at best dubious and contestable, and which have been devised to diminish or conceal the manifest opposition of those texts to the Socinian doctrines.

The Catechism of the elder Ostervald had long been in general use among the Swiss and French Protestants, a work which supplanted the old Catechism by Calvin, and which was cold and evasive on *the most* essential truths which respect the way of acceptance with God, and the nature and necessity of experimental religion. But, of late, the pastors of Geneva have discovered, that even Ostervald was too orthodox for them: and therefore they have compiled a larger Catechism, a translation of which is the book in our hands, and an abridgment of it, entitled *Petit Catéchisme à l'Usage des Commençans.*

These Catechisms consist of Three Parts: I. 'An Abridgment of the Sacred History.' Of this portion we may say, that it is executed with a mediocrity which does not place it on a level with the compendiums of Mrs. Trimmer, Mr. Sellon, and many other English writers; and which renders it far inferior to Dr. Watts's and Miss Neale's well-known works on the Scripture History. It must, however, be recollected, that this Abstract is much smaller, being comprised in only 43 pages; so that a strict comparison cannot be made: but we may fairly put it in competition with Dr. Watts's 'Historical Catechism for Children;' and the Genevese work makes a very poor figure in the comparison. Part II. is 'On the Truths of the Christian Religion.' After three Introductory Sections, this takes up and follows the order of the formulary, called the Apostles' Creed. The dull and meagre poverty of this doctrinal portion furnishes a striking contrast to the fulness, the richness, the affectionate liveliness of the Holy Scriptures; and to those qualities as they appear, in an inferior degree, in every representation of Christian truth which is drawn fairly from that heavenly fountain. As we might expect, the unity of God is established, without the least allusion to the Trinity in that Unity. The style of sentiment is purposely made so guarded and negative, that little of positive assertion can be selected which any Christian would reject; while the *suppression* of the most momentous truths is so palpable as to excite strong feelings of disgust; and the manner of expression, in reference even to acknowledged truths, is often such as must lead to most erroneous associations of ideas. Pelagianism and low Arianism are the characters of the theology here inculcated. Part III. is 'On the Duties of the Christian Religion,' and nearly follows the order of the Decalogue. This is, in our opinion, the best part of the work, and the most capable of being converted to an useful purpose: but, with all the approbation that we can give it, we cannot but be struck with its vacuity of that DIVINE PRINCIPLE, without which the dry bones will never live. Even as a catalogue of sins and duties, it is as much inferior in comprehensiveness, truth, and energy, to the exposition of the commandments given in the Assembly's Larger Catechism, as it is superior in length of wordiness to that admirable compendium. Not only is it dead in respect of animating principle, and feeble in many of its details, but it pays a temporizing homage to fashion and worldly conveniency. We have painfully seen the streets of Geneva and its beautiful vicinage crowded with groups of gaiety on the Lord's-

day after three o'clock, when the third and last sermon closes; * and we have witnessed the chess and back-gammon boards brought out, in the family of one of the most respectable of the clergy, on a Lord's-day evening. Now, the Sections on the Fourth Commandment, and on Temperance in Pleasures, are made so *moderate* as to afford no disquiet on these points.

What then is this Geneva Catechism good for? Without prejudice or exaggeration, we think that justice will answer, 'It is neither fit for the land, nor yet for the dunghill; but men cast it out.' Luke xiv. 35.

Before dismissing this article, we shall add a few words on the causes, the extent, and the present appearances, of the apostasy which has marked the more recent history of the once eminent Church of Geneva.

Many have attributed this evil to the influence of the manners and literature of France during the latter part of the reign of Louis XIV. followed by the horrid profligacy of the court and government of the Regent Duke of Orleans, and the continuation of the same causes under Louis XV. Undoubtedly these circumstances had a great and most pestilential effect on the states which lie on the French frontier: but we apprehend that they operated as accelerating forces, not as primary causes, of a ruin which had already begun. Many other circumstances had, in like manner, a secondary influence in furthering the moral mischief. But, to our full conviction, the first and principal cause lay in a practice which has been the bane of religion in every country upon earth; which has accomplished the spiritual death and desolation of innumerable churches, of which even in our own most enlightened land, our pious fathers were little aware; which is a worm at the root of every established church in the world, and towards which dissenting denominations, as well as establishments, have always a secret but pressing and powerful tendency. What, then, is this deep-seated, inwardly-working, ever-active, and awfully-formidable spring of evil? O! that our feeble voice may contribute to strengthen that guard, which the intelligence and scriptural piety of thousands among us have already erected against it! It is the fond DESIGNATION, by pious parents, and especially ministers, OF THEIR OWN CHILDREN to the work of the ministry, from birth, from infancy, or in any way before the MOST DECIDED evidences appear of regenerating and sanctifying grace. *This* has been the hydra of Apollyon: this has been the abomination which maketh desolate. A tendency to this is deeply implanted in the weaknesses of our fallen nature. O! ye churches of Jesus; ye thoughtful and faithful ministers; ye tutors and directors of academies; ever keep this warning impearled in the tablet of your hearts, that there is no greater curse to a professing people than an UNCONVERTED MINISTRY! The great Reformers throughout Europe were not fully aware of this. Even the Puritans and Nonconformists saw the danger but imperfectly. In their days it had scarcely shewn itself. It required several generations to gather its strength, and to mature its dangerous faculties. But the last century has uncovered the monster; and great will be *our* guilt, if we betray the ark of God to be again polluted by it.

The Genevese church closed the seventeenth century, rejoicing in the light of truth and grace, as held forth by the labours and writings of Francis Turrettini * and Benedict Pictet. It may be not an unwelcome interruption to our readers to be informed that, many years ago, those two distinguished families were by marriage made one, and that the united name of *Pictet-Turrettini* now designates the family which is among the most exalted in Geneva for opulence and honour, for literature and science: and shall we not indulge a hope that, to

* The hours of public worship at Geneva are, seven, nine, and two. The service at each time rarely exceeds an hour. There is also a Catechetical Exercise at four. The display of Sabbath-breaking is certainly not greater than is witnessed in the parks, roads, and fields, about London, on fine Sundays in summer; but unhappily we have other evidence that the practice at Geneva is far more general, and is sanctioned by the conduct of the ministers and of the most respectable families.

* Not *Turrettin*, as commonly supposed in England. The family was originally Italian, and sought refuge at Geneva from Popish persecution in the 16th century.

their other claims on the respect of their fellow-citizens and the world, the representatives of that estimable house will add the revival of the Christian godliness of their eminent ancestors?

John Alphonsus Turrettini, the son of Francis, after a noble education, became one of the ministers of Geneva in 1694, when he was 23 years of age. In 1699, he was appointed Professor of Ecclesiastical History; in 1701, Rector of the Academy, which more properly should be called an University; and, in 1705, Professor of Theology. He was a man of exquisite learning and profound sagacity. His talents, his polished manners, his winning eloquence, and the powers of his ample fortune, gave him a wonderful command over the admiration and the obsequious devotedness of his fellow-citizens. With such a pre-eminent influence, what good might he not have effected? But we fear that he was one of the many examples of the fatal mistake of a fond father.

Francis Turrettini died when his son was only 16. Alphonsus laboured all his life to sap the foundations of the genuine gospel, and to introduce the theology of Tillotson, Locke, and Limborch. In these endeavours he found zealous coadjutors in *J. F. Osterwald*, the author of the Catechism before mentioned, and of the well-known Reflections on each chapter of the Bible; and *Werenfels*, of Basle. The latter was a very superior man, for both talents and attainments; and he wrote well on the rights of conscience and the liberty of private judgment; and on many other subjects, in which vital religion made not a component part. This *triumvirate*, for so they were actually called at the time, succeeded too well in bringing in the desolating flood of Arminian sentiments and Arian tendencies.

Alphonsus Turrettini died in 1737. Soon the effects of his operations manifested themselves in ways which, we trust, could he have foreseen them, would have filled him with horror. A few years after, the arch demon of infidelity, Voltaire, fixed his residence at Ferney, a pleasant walk from Geneva. In his letters to D'Alembert we find him boasting, that the pastors of Geneva were in the habit of visiting him, and of sending their wives and daughters to see the plays acted at his mansion; that in Calvin's own town there were now none but a few beggarly wretches who believed in the Divinity of Christ; that their religious system only professed *respect* for Jesus Christ; and that the triumph of himself and his infidel party was almost complete. In the great French *Encyclopedie*, D'Alembert posted the Genevese pastors as Socinians. They, with M. Vernet at their head, attempted a vindication; which only added to the gratification of the laughing infidels. Rousseau, their own countryman, and whose jealous enmity against Voltaire would have made him glad to have taken up the defence of the pastors, had they been defensible, poured forth his eloquent censures upon them, for their evasive and ambiguous disavowal.

Such was the state of things between 1750 and 1760. From that time the course of deterioration has been what we have described at the beginning of this article; and infidelity and immorality have made a progress answerable to the advantages which Arianism and Socinianism had provided for them.

The extent of this moral ruin has been wide. The Reformed Churches in France and Switzerland, and their branches in England, Holland, and Germany, have participated in the injury; as the chief supply of pastors to all these has been from Geneva and Lausanne. Happily, within the last few years, a reaction has begun to display itself. Many of the churches in France have been unwilling to receive Genevese pastors; and they have laboured to advance their own College of MONTAUBAN to be a better spring of supply. Some truly excellent men, devotedly attached to the grace and the holiness of the Gospel, are presiding there; as our readers have been gratified, we doubt not, with the interesting account in our last number.

In Geneva itself, within the present year, a great agitation has taken place. A holy seed has always remained there; the few and discouraged reliques of former days. A small number of the pastors, candidates for the ministry, and students, have lately been animated to assert the truths and

the authority of scriptural religion. Opposition, menaces, profane songs, vile falsehoods in the newspapers, and the persecution of privations, expulsions, and injuries, have been put into strenuous action against them. A considerable number have thought it their indispensable duty to *dissent* from the Establishment, and to form a *separate church on congregational principles*. They have, according to our information, proceeded with caution and Christian charity, as well as with faithfulness and zeal. The number of church-members, when our last accounts came away in October, was 25. A pious and well-educated French minister preaches, and we suppose administers the sacraments, to this infant church. The violent opposition made to them has prevented them from being able to obtain any large room or other suitable place for worship: but they are assured that, if they had a place to admit numerous hearers, they would immediately have a congregation of several hundreds.

For this handful of disciples, and for those who yet continue in the Genevan Church, and hold fast the truth as it is in Jesus, our prayers are offered up to the Divine Majesty, that they may stand perfect and complete in all the will of God; that peace may be within their walls, and prosperity within their palaces. Independently of all those considerations which endear the memory of Geneva to Christians and Protestants, it is a station of immense importance for the labours of Evangelical benevolence. France, Switzerland, and Italy, lie at its very gates. If the gospel flourished there in its purity and living power, the most valuable facilities would be obtained for diffusing the Holy Scriptures, and other means of Divine light, in the regions around. Notwithstanding the watchful jealousy, enmity, and bigotry of the re-animated Popish power in Savoy, the Republic of le Vallais, and Piedmont, a focus of light and holiness at Geneva would direct a constant and successful agency for the noblest good in those benighted regions.

Antibiblion; or, *The Papal Tocsin*. Nos. 6 and 7. 4d. *each number*.

THESE numbers are remarkable, chiefly for an account of the republication and solemn sanction of the persecuting Bible Annotations, originally printed by Queen Mary's priests at Rheims. The persecuting principles avowed in that work were said by the advocates for modern popery to have been abandoned. What meaneth then this lowing of the oxen? or rather that bellowing of the bulls of Bashan, which we hear in this new edition of the old notes?

In the *Dublin Correspondent*, an Irish newspaper, dated July 3, 1817, this said republication is announced; and said to be published 'by J. A. M'Namara, Cork, under the patronage of his Grace the Most Rev. Dr. O'Reilly, Roman Catholic Lord Primate of all Ireland; his Grace the Most Rev. Dr. Troy, Roman Catholic Archbishop of Dublin, &c. &c.; containing the whole of the books of the sacred scriptures, explained and illustrated, with notes or annotations, according to the interpretation of the Roman Catholic Church, which is our *Infallible and Unerring Guide, &c.*'

Now for a specimen of these infallible notes, copied from the Antibiblion:—

The Protestants are represented as heretics and schismatics—'*the bane and disease of this time*,' *(note on* John xiv. 28*)*; *that* '*all the definitions and marks of an heretic fall upon them*,' (Tit. iii. 10); *and that* '*the church of God, calling the Protestants' doctrine heresy, in the worst part that can be, and in the worst sort that ever was, doth right and most justly*,' (Acts xxviii. 22); *that* '*the new pretended Church Service of England is in schism and heresy; and, therefore, not only unprofitable, but also damnable*,' (Acts x. 9); *that as the Jewish temple was made a den of thieves, the church, or* '*the house appointed for the holy sacrifice, and sacrament of the body of Christ, is now much more*,' *made a den of thieves, being made* '*a den for the ministers of Calvin's breed*,' (Mark xi. 17); and that, if our Divine Redeemer could 'not abide to see the temple of God profaned' by the secular business of money-changers, he can 'much less abide the profaning of the *churches now* with *heretical* service and preaching of *heresy and blasphemy*,' (Mark xi. 17): *that the prayer of a schismatic*, (i. e. *a Protestant) cannot be heard by Heaven* (John xv. 7); *that* '*the speeches, preachings, and writings of heretics (Protestants) are pestiferous, contagious, and creeping like a canker; therefore Christian men must never hear their sermons, nor read their books*,' (2 Tim. ii. 17): that, 'as the devil acknowledging the Son of God, was bid to hold his peace;' 'there-

fore, neither heretics' (Protestants) sermons must be heard, *no, not though they preach the truth*: so is it of their prayer and service, which, being *never so good in itself*, is not acceptable to God out of their mouths; yea, it is no better than the howling of wolves,' (Mark iii. 12): that '*a Christian man is especially bound to burn and deface all heretical books*,' (Acts xix. 19); *that the translators of the English Protestant Bible ought* 'to be *abhorred to the depth of hell*,' (Heb. v. 7). The Roman Catholics are enjoined to '*abhor* those new Manichees of *our time*, both *Lutherans* and Calvinists,' (Acts ii. 23): and they are informed that, 'though in such times and places, where the community or most part are *infected*, necessity often forces *the faithful* to converse with such in worldly affairs, yet in matter of religion, in praying, reading their books, hearing their sermons, presence at their service, partaking of their sacraments, and *all other communication with them in spiritual things*, it is a *great damnable sin* to deal with them.' (John ii. 10.)

'But how long would the Romish Priests consider even *such toleration* justified by *necessity?* We are informed in the following annotations: 'The *good* (*i. e.* the Roman Catholics) must tolerate the *evil* (*i. e.* the Protestants, &c.), when it is so strong that it cannot be redressed without danger or disturbance of the whole church, and commit the matter to God's judgment in the latter day; *otherwise*, where evil men, be they *heretics or other malefactors*, may be punished and suppressed, without disturbance and hazard of the good, they may and *ought*, by public authority, either spiritual or temporal, to be *chastised or* EXECUTED,' (Matt. xiii. 29): and, again, 'all heretics,' though in the beginning they may appear 'to have some show of truth,' yet, in due time their *deceits and falsehoods* shall be known by all wise men; 'though for troubling the state of such commonwealths where unluckily they have been received, they cannot be *so suddenly* EXTIRPATED,' (2 Tim. iii. 9).'

This republication has made no small stir in Ireland. Dr. Troy, (Titular Archbishop of Dublin) in a declaration, published in the Dublin newspaper of Oct. 24, has declared that he never gave his sanction to this edition, nor meant to approve any edition which was not entirely conformable to that edited by R. Cross, Dublin, 1791, and which had the formula of his approbation.

This declaration gave occasion to the booksellers concerned in the publication to vindicate themselves from the charges of using Dr. Troy's authority surreptitiously, and from selling the work in the British metropolis. For the particulars of this affair we refer to the seventh number of the work now under Review. *

It is also proper to add, that some gentlemen of the Roman Catholic Board have had several public meetings at Dublin, and finally agreed upon an Address and Appeal to Protestants, which has appeared in the newspapers, disavowing the bigoted and persecuting principles contained in the Rhemish notes lately republished: but we ask, of what importance is the disavowal of a few laymen? These obnoxious notes have been diligently circulated in all parts of Ireland, with the express recommendations of numerous prelates, and nearly 300 Roman Catholic clergy; and this, during at least four or five years, without any regard at all to Protestant feelings! Will it be credited, that none of those clerical gentlemen knew what was doing? Let it be supposed for a moment, that Dr. Troy does not wish *us* Protestants to think that *he* sanctioned those notes: still we inquire, if all his colleagues in the Irish church, and all the Vicars Apostolic of England, denounce those persecuting annotations? If they do, then let them recal the work, and openly condemn it in a regular synod of their church. Again, be it remembered, that this is the *sixth* edition of these obnoxious notes: for they were printed and authorised in 1582, 1600, 1621, 1633, and in 1738, '*Permissu Superiorum*.' The work, we believe, has always been published with the authoritative 'APPROBATIONS' prefixed! Consequently those infallible notes will not now be deemed erroneous, however intolerant and harsh they may appear.

The editor of the ANTIBIBLION therefore remarks, that Dr. Troy cannot, and does not, deny the PRINCIPLES contained in the Rheims Testament, though he may dislike their severity and intemperance. We say, let the Pope himself, in a general council, disavow those principles, before Protestants are expected to give the Roman Catholics of Ireland credit for renouncing them. Certainly the LAYMEN of the Dublin Board of Catholics cannot otherwise extricate themselves!

* Perhaps our readers may not recollect, that large extracts from these notes were published, A.D. 1813, in 'A Correspondence on the Roman Catholic Bible Society.'

Scripture Portraits; or Biographical Memoirs of the most distinguished Characters recorded in the Old Testament; *with a Historical Narrative of the Principal Events, accompanied by serious, moral, and practical Reflections, adapted to Juvenile Readers. To every Portrait are prefixed appropriate Mottos.* By the Rev. Robert Stevenson, of Castle Hedingham. *In two Volumes duodecimo.* 8s.

RELIGIOUS instruction has of late been laudably simplified and familiarized for the benefit of the young. And those writers who have stooped from the lofty speculations of literary men, to converse with children, and with those who are emerging out of childhood into youth, on topics of everlasting moment, deserve well of the public. In this class we must rank the truly respectable Author of these pleasing and interesting little volumes. They contain 152 'Portraits,' (as he alluringly entitles his little essays,) of the leading facts recorded in the historical books of the Old Testament. His object is not critical disquisition, nor elaborate reasoning, nor eloquent address, but by arranging the principal features of the inspired narratives in a simple familiar dress, his view is to engage young people to read and study the divine originals from which his materials are selected; while he points out of them, as with the heart of an intelligent and pious parent, the use which they should make of these historical portions of the word of God.

The 'mottos' prefixed to each 'portrait,' are selected with no small judgment and taste from the British poets, with whose writings we suppose the respected writer to be familiarly acquainted. As a fair specimen of this pleasing publication, we select some of the reflections which the Author suggests on 'the cave of Machpelah.' Gen. xxiii.

'Earth's highest station ends in—'Here he lies,'
And—'Dust to dust' concludes her noblest song.' YOUNG.

'Sarah, the beloved wife of Abraham, and the faithful companion of the patriarch through all the joys and sorrows of his pilgrimage, is at length brought to the end of her course in a venerable old age, like a shock of corn that is fully ripe in its season. From this state, the dearest friends and favourites of heaven are not exempt. It is the highway which has been trodden by the excellent of the earth in their passage to the regions of immortality. Abraham, we are told, mourned for Sarah and wept for her; and hard and unfeeling must that heart be that is unmoved at such a separation. Even Jesus wept at the grave of Lazarus; and Abraham sorrowed at the death of Sarah.

'However lively our dearest friends may be in life, what a change will death make in them, when the countenance is no more lighted up by the beams of love and friendship, but is all pale and ghastly. This made Abraham say, even of his Sarah, 'Bury my dead out of my sight.'—From this recital you may learn, that neither piety, nor rank, nor any other circumstance, will shield you from the stroke of death: nor will your juvenile age secure you. O, of what infinite importance is it then, that you should be well prepared to meet this powerful enemy. Do not entertain for a moment the foolish notion, that religion will make you melancholy. No, it will enlarge, it will heighten, it will refine your pleasures; it will extend your sphere of usefulness; it will render you like to Him who went about doing good.'

It is a powerful recommendation of these volumes, that they exhibit not any thing of a party-spirit. The great object is to instruct the young mind on principles which all the genuine friends of the religion of the Bible will approve, whether they are Episcopalians or Presbyterians, Independents or Baptists, or to whatever denomination they belong.

The work concludes with a paper which the author entitles, 'The Prospectus.' He here informs his readers, that 'if under the influence of the Divine blessing, a generous public should deign to honour this little work with their sanction, he will then be encouraged to direct his attention to the portraiture of the distinguished characters recorded in the *New Testament*;' especially the character of Him who is 'the brightness of his Father's glory, and the express image of his person.'

To these topics, which will occupy two more volumes, he contemplates a

further addition, in two volumes, on the parables, miracles, and prophecies of the New Testament, interspersed with several interesting articles of biography.

Having thus announced his plan to its utmost extent, he for the present takes his leave of his readers, in the following excellent passage:

'This may be deemed a bold proposal in a writer whose age is making rapid approximation to the usual boundary of human life; but in what way may the shadows of the evening more gently descend; by what method may an approach to the dark valley be more cheerfully illumined, than in pointing young persons to the excellent of the earth, as models of every virtue? than in leading them especially to the divine Saviour, as their example for every thing that is amiable and dignified in human nature? than in *directing* them to him as the all-atoning Lamb of God who takes away the sins of the world, and the ever-prevalent advocate with the Father? And should he even be interrupted in the progress of his plan, and the *directing rod* fall from his hand, by the arrest of a messenger who will admit of no refusal, he will not have reason for regret, if from contemplating these illustrious characters in this lower world, he should be introduced to a personal acquaintance with them in the regions of immortality.'

In fine, we most cordially recommend these volumes as a suitable *new-year's* gift to the young of either sex, and as a valuable accession to the juvenile library; sincerely praying, that the pious Author may have the pleasure of knowing, that 'he has not laboured in vain.'

The Domestic Altar: *a Six-Weeks Course of Morning and Evening Prayers, for the Use of Families. To which are added, a few on Particular Occasions.* By the Rev. W. Smith, A.M. Author of 'A System of Prayer.' 8vo. 8s.

PRAYER is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies. We approach to God as our Father in heaven, seated on the throne of grace. We draw near, in the name of His Son, leaning on his mediation and advocacy. We take our station at His back, and bow down in the shadow of His merits. We pray in the Holy Ghost, offering up the requests which He, by the word dwelling in us, teacheth us to present; urging the pleas which He, by the word, suggests to the mind; and cherishing those devotional principles with which it is His promise, by the word, to inspire the suppliant's heart. Among these devout principles, in the exercise of which we should lift up our hearts to God in the heavens, firm faith in God; deep reverence of His uncreated majesty; humble confidence in the obedience and atoning sacrifice of Jesus Christ; ardent and unextinguishable desires after the favour and image, and enjoyment of God; with exalted hope in the future grandeur, sanctity, and blessedness, of our redeemed and renewed nature, hold a distinguished place. The word of God is the hallowed mean of forming these principles in the heart. By this word should all our views of the Divine character, and every movement of desire in our souls be regulated. It is even right and suitable that, if possible, our prayers should be conveyed in the very words of the Holy Ghost. The language of the Scriptures combines all the sublimity of the east, with the sanctity which their contents inspire. The very use of the language elevates the mind to a superior tone of thought, and by awakening just conceptions of the Divine character, purifies and ennobles the heart.

The pious Author of the book before us hath illustrated the truth of these thoughts in every page of the work. Some years ago he favoured the public with 'A System of Prayer,' containing devotional exercises for the morning and evening of every day in the week. The work was so favourably received, that, through the urgency of his friends, he was prevailed on to extend the limits from one week to six; to which are added, a few prayers for particular occasions of sickness, death of children, loss of relatives, and the extension of the Gospel in the success of missions to the Heathen.

The prayers of this truly estimable work are all formed on the Holy Scripture; conveyed, as much as may

be, in the apposite and impressive phraseology of the Scripture; enriched with evangelical sentiment; and by their variety suited to an extensive range of human estate, as to soul and body, character and fortune, religious duties, and heavenly hope.

A Catechism on the Nature of a Christian Church, with Scripture Proofs. By the Rev. R. M. Miller, of Atherstone. *6d. or 5s. per dozen.*

DISSENTING ministers have long needed a plain and cheap manual like this, for the information of young and inquiring persons as to the nature of 'a Christian Church,' according to the acceptation of that term in non-conformist societies. The author proposes a number (75) of plain questions, on the meaning of the word 'Church;' its several applications; the qualifications for church-fellowship; the officers of churches; their qualifications and duties; the duties of church members towards them, towards each other, towards the world, &c. &c. The answers to these questions are generally in the words of Scripture, selected and applied with considerable judgment. It is a recommendation to this little work, that it is not incumbered with controversial subjects, and is written in a candid spirit towards Christians of other communities.

The Evil and Danger of opposing the Propagation of the Gospel among the Gentiles. *A Sermon, preached in Gateshead Chapel, Newcastle; and now published in aid of the Funds of the Newcastle Auxiliary Missionary Society.* By the Rev. J. Sievewright, A M.

THE author, who is zealous in the support of the Missionary Society, advances, from 1 Thess. ii. 16, a weighty argument in its favour, by proving, that to obstruct the progress of the gospel discovers great cruelty towards men, and great impiety against God. The Jews were not the only persons who have forbidden the gospel to be preached to the Gentiles. They are involved, more or less, in the same guilt, who use their authority to prohibit the residence of Missionaries in Heathen lands; who would restrain them from preaching to the Gentiles until they are first civilized; who would stop them because they are not of their church; indeed, all who withhold the necessary means, who refuse to credit well-authenticated facts of their success, or who refrain from prayer for a blessing on their labours: 'but let us, instead of *forbidding* them to speak unto the Gentiles that they may be saved, rather *bid* missionaries *go* and *speak*; assuring them that we will make mention of them always in our prayers, contribute cheerfully to their support, and rejoice exceedingly in the good tidings of their success, until 'all the ends of the earth shall see the salvation of our God.'

Sermons, *preached before the University of Cambridge.* By the Rev. T. Webster, M.A. 8vo. 5s. 6d

SIMPLICITY, plainness, and fidelity, are always acceptable traits of pulpit labour, whether exhibited in 'this *our* university,' or out of it. But as there are already so many volumes of sermons, of original excellence, 'in this *our* land,' we do not contemplate much utility from the present addition to the number. Yet they may be useful to plain readers, who are alike ignorant of the theory and the power of gospel truth.

The volume contains seven sermons, and it is dedicated, in most appropriate terms, to the venerable commentator, Scott. We admire the cogent reasoning in the note in reference to the Church and the Bible Society. Yet we must point to the mistake in another note—which we notice because of its prevalence—'that dissent is hostile to the *interests* of the Establishment. This error, as far as our knowledge extends, lies in confounding the *secular* and *spiritual* interests of the Church. With its secular concerns dissent has nothing to do, except contributing an involuntary share towards the secularity of another distinct church; but with every object, relative to the propagation and success of the gospel, within its venerated pale, dissent is most congenial: it is, in fact, indissolubly attached to its every plan and exertion that tend to advance human happiness and the Divine glory.

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—— Wm. Brown	Enfield	Jer. xv. 9	1 0
—— T. Bartlett, M.A.	Kingstone	Isa. xl. 6—8	1 6
—— Js. Churchill	Thames Ditton	Jer. ix. 21	1 6
—— T. Chalmers, D.D.	Glasgow	Isaiah xxvi. 9	1 6
—— W. Chaplin	Bishops Stortford	1 Peter i. 24	1 0
—— Geo. Clayton.	Walworth Two Sermons	Isa. xl. 6 Micah vi. 9	2 0
—— W. B. Collyer, D.D.	Hanover Chapel, Peckham Salters' Hall	Lam. v. 14, 15	1 6
—— J. H. Cox	Hadleigh	Jer. xv. 9	1 0
—— J. W. Cunningham, M.A.	Harrow Church	2 Sam. xiv. 14	1 6
—— Jos. Fletcher, M.A.	Blackburn Chapel	1 Cor. vii. 29, 31	
—— G. C. Gorham, M.A.	University of Cambridge	1 Cor. vii. 29, 30	1 0
—— C. S. Hawtree, M.A.	Jews Chapel	Rev. iii. 19	1 0
—— W. Harris	Wallingford	Ezek. xxiv. 16	1 0
—— R. Hall	Leicester		
—— Jos. Ivimey	Eagle Street Meeting	Eccles. viii. 8	1 0
—— Jn. Kello	Bethnal Green Do.		1 0
—— J. Kerby *	Lewes	Isaiah xl. 6—8	1 0
—— Jn. Kennedy	Teston Church	2 Chron. xxxv. 24	1 0
—— H. Lacey	Salter's Hall, Plaistow	Jer. xv. 9	1 6
—— T. Lewis	Islington	Gen. xviii. 25	1 6
—— W. Marsh, M.A.	St. Peter's, Colchester	1 Sam. iii. 18	1 6
—— T. Morell †	St. Neott's	Jer. ix. 21	
—— W. Newman, D.D.	Bow	Lam. ii. 1	1 0
—— R. Newman	Feversham	Jer. ix. 20, 21	
—— Js. Pilkington	Rayleigh	Jer. ix. 20, 21	1 0
—— C. F. Ramftler	Fulneck	Ezek. vii. 27	1 0
—— And. Reed	New Road Chapel, East	Jer. ix. 21	1 6
—— J. P. Smith, D.D.	Homerton	Jer. ix. 20, 21	1 0
—— Js. Snelgar	Hampstead Two Sermons	Eccles. xii. 5 Jer. xv. 9	1 0 1 0
—— Jn. Styles, D.D.	Brighton Clapton	Isa. xl. 6	1 6
—— T. N. Toller.	Kettering Two Sermons	Psal. lxxxii. 6, 7. 2 Chron. xxxv. 24, 25	2 0
—— W. Thomas	Enfield		1 6
—— T. Scott	Acton Sandford Church	Micah vi. 9	1 0
—— E. T. Vaughan, M.A.	St. Martin's Leicester	1 Cor. xv. 53	
—— H. G. Watkins, A.M.	St. Swithin's Church	Psl. cxlvi. 3—5	1 6
—— W. B. Williams, A.M.	Ram's Chapel, Homerton		1 6

The very numerous sermons occasioned by the much lamented decease of Her Royal Highness, must be deemed one of the unequivocal proofs of the public feeling on that mournful event; and which, no doubt, have promoted that religious improvement of it, to which there seemed a *national* disposition.

It cannot be expected, however, that we should be able, in the few pages of this work allotted to Reviews, to investigate the merit of each of these productions. They will be found to possess various degrees of excellence; some in a very high, and some in a more humble degree. Several of them would have obtained considerable attention, had not so many discourses been published on the same occasion: the publication of others was called for, apparently rather by the interest generally felt in the subject of them, than by any peculiar merit in their composition; and these will, of course, obtain a very limited and local circulation. Many more discourses would, to our knowledge, have made their appearance, had not the modesty or caution of the preachers prevailed

* We have received a copy of Mr. Kerby's Letter of Condolence, sent with his Sermon, to Prince Leopold, with the polite Answer to it, but have not room for their insertion.

† Not Murrell of that town.

above the importunity of their hearers, who perhaps forgot, in some instances, what we conceive should always be remembered, to guarantee the poor author against the loss which may very probably accrue from printing *sermons*.

On the whole, however, we are glad to see such a number of Funeral discourses; each will produce some good local effects; and the whole will evince to the country at large the *loyalty*, as well as the piety, of the respective authors and their congrégations, as well among the Dissenters as among their elder brethren of the Establishment.

Memoir of the Unfortunate John Vartie, a Youth only 19 years of age, who was executed on Thursday, Dec. 11, 1817, for the crime of Forgery: *To which are Added, some Letters addressed to the Rev. James Rudge, M.A. of Limehouse.* Written by Himself, a short time previous to his Execution. 1*s*.

We are much indebted to the Rev. Mr. Rudge for this little publication, which we earnestly recommend, especially to young persons, as a caveat against infidelity. Mr. Rudge visited Vartie in Newgate, and his exhortations appear to have been very useful to him. This Memoir cannot be perused without lively emotions, and we hope it will be read by many to great advantage.

The Principles of Nonconformity sanctioned by the New Testament: *A Sermon delivered in Dr. Rippon's Meeting-house.* By W. Newman, D.D. 8vo. 1s.

Without any wish to enkindle fresh disputes between the Establishment and Dissenters, we hope we may be allowed to express our approbation of the conduct of temperate men in defending their own principles among their own demominations. Dr. Newman delivered this discourse at a Baptist Monthly Meeting; and the object is to inform young people in their connection of the true grounds of dissent, and to stir up those advanced in life to consider their importance. In his preface Dr. N. adverts to the Reformation under Luther, which he considers as a previous *dissent* from the Church of Rome 300 years ago; and he endeavours to shew that the dissent of the Nonconformists in the 17th century was founded on the same principles. In speaking of the Tutor of the Stepney Academy, it is scarcely necessary to say that in his discourse the reader will find good sense, good temper, and piety. In the Appendix, a tribute of well-merited respect is paid to the late excellent Mr. J. Ryland, of Northampton; and to De Laune, author of a Plea for the Nonconformists.

A Plea for Infant Baptism. *To which is annexed an Appendix, containing Two Forms of administering the Rite.* By Thomas Belsham, Minister of Essex Street Chapel. 4s.

From Mr. B.'s theological sentiments, and to his weak evasion of the form of words in the command of our Lord, Matt. xxviii. 19, we need not stop to express our entire dissent. But with the leading design and argument, the good temper and seriousness of his pamphlet, it would be disingenuous were we to withhold our hearty concurrence and satisfaction. Mr. B.'s object is to show, that the baptism of the infants of baptized Christians was the uniform, universal, and undisputed practice of the primitive church; that the mode, whether by immersion or affusion, was left with great wisdom to the discretion of the parties concerned; and that infant baptism is a religious service of great and obvious practical utility. But we have no room for further remark.

A Letter from a Sabbath School Teacher to his Scholars, after leaving the School; *with an Account of the Remarkable Conversion of a Family: from the Evangelical Magazine*, 1804. 4d.

This is a pious and affectionate address, which many a teacher in similar circumstances may give to each child in the school he has taught, and which, by the blessing of God, may make useful impressions.

The account annexed is very remarkable.

A Second Vindication of the Deity, and Atonement of Jesus, &c. &c. By J. S. Thompson.

Another mite, price 18d, thrown into the gospel treasury. In a short view

of the *first* chapter of the Hebrews, supported by the testimonies of the fathers, on the authority of Cave, Whitby, Waterland, &c. Mr. T. advocates our Lord's Divinity. But some of his opinions, as well as his phraseology, require revision and correction.

The Bible Class Book; *or Scripture Readings for every Day in the Year: being 365 Lessons selected from the Scripture.* 12mo. bound, 6s.

THE utility of works of this nature must depend on circumstances. If they were intended to supersede the use of the Scriptures, we should at once condemn them: but there are parts of the Old Testament at least which are certainly improper to be read in schools; and there are others which can only be considered as lessons of hard names. There are also many persons who have not leisure, and some who have not judgment to make a proper selection for the school or family; to such, a work of this nature may be extremely useful, especially if read in turn with the New Testament and the Psalter. As far as Aug. 6, being from the Old Testament, might be read alternately with portions of the New Testament, and from that period (being from the New Testament) alternately with the Psalms.

With respect to the selection, though we cannot say any thing important is omitted, we can say nothing improper is inserted; and we know not how the selection could be improved without being enlarged, which we would not recommend. At present it is a cheap school book, and well printed.

Memoirs of the late Miss Humphries, of Frome, Somersetshire; *with a Series of Letters to Young Ladies, on the Influence of Religion in the Formation of Character, and to Parents on Education, &c.* By T. East. Foolscap 8vo. 5s. bds.

'EXAMPLE teaches better than precept;' we are glad therefore to meet with a number of little works of this nature, as models for imitation: but the far greater part of this work, and in our opinion, far the most valuable, consists in letters—eight of them to young ladies, on subjects connected with personal piety and evangelical literature; and five to parents, on the education of children, and topics of consolation under the loss of them. These we have read with unusual pleasure and satisfaction, and can cordially recommend them to our readers.

LITERARY NOTICES.

A third edition of Brown's Memoir of Hervey will soon be published. This work has been so acceptable to the religious public, that two large editions of it have been sold in a few years; the present intended one will be enriched with various improvements, particularly some well-authenticated anecdotes sent the compiler from England.

Memoirs of the Life, Character, and Ministry of the late Rev. William Goode, A.M. Rector of St. Ann, Blackfriars, are preparing for publication, by Ch. Bowdler, Esq. and will be prefixed to a volume of his Discourses on the Names and Titles given to the Redeemer.

In the Press, and speedily will be published, Memoirs of several eminently pious Persons, intended as a present to the Sick and Afflicted. By Dr. Styles, of Brighton.

The Doctrine of the Cross; an Essay on 1 Cor. i. 23. 12mo

A 3d edition, with additions, of Jos. Felton's Letters to his Son Charles.

Strictures on Dr. Chalmers's Discourses on Astronomy. By John Overton, author of the Genealogy of Christ, &c.

'The Insane World' may be expected in the course of the present month.

SELECT LIST.

A Memorial of the Talents, Virtues, and Sufferings of the Princess Charlotte, from the Philanthropic Gazette, corrected and enlarged by the Editor. 18mo.

A Series of Discourses, recommending and enforcing steadfastness in the Christian Religion. By W. Pendred. 8vo. 5s.

Select Remains of the Rev. J. M. Clack, late of Hastings; also a Brief Memoir of the deceased. By J. Hooper, A.M. 8vo. 7s.

More News from the Village; containing domiciliary Visits, Sketches from Nature, &c. in continuation of 'Tom's Alive.' 6d.

Memoir of a British Officer, who fell in the Battle of Algiers; with Letters, &c. By the Rev. John Griffin. 1s. 6d.

Several volumes of Mr. Burder's Village Sermons being reprinted, the whole set, both in octavo and duodecimo, may now be obtained complete. *(See Advertisement.)*

Religious Intelligence.

FOREIGN.

AMERICA.

DEATH OF DR. DWIGHT.

DIED, at New-Haven, on the 11th of January, 1817, the Rev. Timothy Dwight, S.T.D. LL.D. President of Yale-College, in the 65th year of his age, and the 22d of his Presidency.

Although Dr. Dwight had been greatly afflicted with his disease, for some time, especially at intervals, his death was sudden and unexpected. His disorder was local and incurable; his strong constitution was broken down by intensity of pain; yet he never murmured or complained: thus exemplifying in his death the Christian graces which have so distinguishingly adorned his life.

His funeral was attended on Tuesday the 14th, at 2 o'clock. Nothing could more strongly express the wounded feelings of the faculty and students of the College, and the community at large, occasioned by this irreparable loss, than the mournful solemnities of the day. Most of the stores and shops were shut; the usual business of the city was, in a great measure, suspended. Many of the clergy from the adjacent towns, and a vast concourse of people, assembled at the centre meeting-house; where a feeling, and, we trust, an effectual fervent prayer was made by the venerable Dr. Trumbull; and an excellent discourse was delivered by the Rev. Dr. Chapin, from Heb. xiii. 7, 8—*Whose faith follow, &c.* The services were concluded with a comprehensive prayer by the Rev. Mr. Elliott; and the Ode, entitled, 'The dying Christian to his soul.' After which, the mournful train followed the hearse to the silent tomb, and left the relics of their much loved father and friend with the heavenly consolation, that in the resurrection of the just it will put on immortality and be raised in glory.

A SOCIETY has lately been formed in North Carolina, distinguished by the name of *The Missionary Society of the Protestant Episcopal Church of North Carolina.*

MOSCOW.

THE following Ukase, in which one of the most august Potentates of the earth appears anxious to ascribe all glory to the King of kings, will afford much pleasure to all our pious readers:—

Ukase of the Emperor Alexander to the Legislative Synod, given at Moscow, Oct. 27, 1817.

DURING my late journey through the Provinces, I was obliged, to my no small regret, to listen to speeches pronounced by certain of the clergy in different parts, which contained unbecoming praises of me; praises which can only be ascribed unto God: and as I am convinced in the depth of my heart of this Christian truth, that every blessing floweth unto us through the Lord and Saviour Jesus Christ alone, and that every man, be whom he will, without Christ is only evil, full of evil; therefore to ascribe unto me the glory of deeds, in which the hand of God hath been so evidently manifested before the whole world, is to give unto man that glory which belongeth unto Almighty God alone.

I account it my duty, therefore, to forbid all such unbecoming expressions of praise, and recommend to the Holy Synod to give instructions to all the diocesan bishops, that they themselves, and the clergy under them, may on similar occasions in future refrain from all such expressions of praise, so disagreeable to my ears; and that they may render to the Lord of hosts alone thanksgivings for the blessings bestowed upon us; and pray for the outpouring of his grace upon all of us; conforming themselves in this matter to the words of sacred writ, which require us to render unto the King eternal, immortal, invisible, the only wise God, honour and glory, for ever and ever, Amen. ALEXANDER.

PORTUGAL.

ON the 2d of November last a new English chapel, for the use of Protestants, was

opened at *Oporto*. It is said to be very neat, and to reflect great credit on the taste of the British factors. We are told that this is the only Protestant church in the Peninsula.

SPAIN.

THE Inquisition is reported to have been very active for some time past, particularly in the Provinces, where several persons have been arrested; the greatest part of whom are charged with freemasonry.

NEWFOUNDLAND.

Two destructive conflagrations have lately taken place at St. John's, in this island; the first on the night of Friday Nov. 7th. This fire extended in several directions, consuming about 13 mercantile establishments, and about 135 houses, (all of wood) occupied by not less than 1100 persons.

A second fire took place in the night of Nov. 21. This consumed the greater part of the west of the town, in which a shelter for those who were burnt out by the former conflagration was contemplated. The winter—a long dreary Newfoundland winter—was just then setting in; and the misery of great multitudes, who before the fire were in danger of starvation, will, we fear, be indescribably dreadful.

What adds to the calamity is the apprehension that the whole has been occasioned by vile incendiaries; for the calamity has long been dreaded. An inhabitant of St. John's, in a letter to his friend in London, dated July 31, 1817, says: 'I trust a gracious God will give both direction and support; but a settlement among ——— colonized as they are in Newfoundland, I think must be attended with dangers equal to any among the heathen; nothing but the greatest vigilance saved us from being burnt in our beds last winter; they threatened again and again to burn the town, and had not some of them been imprisoned, and others narrowly watched, the consequences might have been most dreadful.'

PROVINCIAL.

HIBERNIAN SOCIETY,

INSTITUTED AT LONDON IN THE YEAR 1806, FOR ESTABLISHING SCHOOLS, AND CIRCULATING THE HOLY SCRIPTURES, IN IRELAND.

THE following extracts contain intelligence received from Ireland since the General Meeting in May last. The Committee are persuaded that they will be read with great interest by benevolent individuals, and by the Members of the Auxiliary Institutions connected with the HIBERNIAN SOCIETY. And it is earnestly hoped that the result will be so favourable and efficient, as to enable the Committee to discharge the debt due to the Treasurer; and also to extend the formation of Schools in those parts of Ireland, where they are most needed.

In May last the number of Schools was, 347—of children educated therein, 27,776.

From Mr. B—, the Society's principal Agent in Ireland.

Mr. B— states several instances of the most violent hostility to the Society's Schools, on the part of some of the Catholic Priests; the effects of which were severely felt by the withdrawing of some of the children. But he goes on to mention, that most of them have gradually returned to the Schools; and adds, The renewal of hostilities on the part of the Popish Clergy, may no doubt be attributed to the late Bull of the Pope against the Bible Society, as it has given the pretext to indulge their irreconcilable enmity to the Scriptures. However, we have the testimony of facts to prove, that were the whole Hierarchy to unite, their efforts could not totally arrest the progress of civilization, and emancipation from Popish delusions, which have been so considerably advanced by the labours of the Society. These have opened a new, and hitherto unthought-of process for the pacification of this part of the United Kingdom, which, on trial, has proved, that if allowed to proceed, it is calculated to do more for the attainment of the object, than any plan hitherto devised.

The priest at D— has done all he could to injure the School there; but hitherto without effect. He is too politic to appear openly its opposer, though I conceive that the avidity with which the Schools are now attended in his parish, must give him no little pain. The anxiety of the people in the neighbourhood of this School to learn to read the Scriptures, is such, that besides the Day-school, the master keeps a Sunday-school for Adults, which is well attended. The priest at K— has commenced a renewed attack, but in vain. The Society's School is not injured; and a Sunday-school grafted on it, has suffered no diminution. On the contrary, the attendance of the adults has been more numerous; and since the denunciations of the priest, 20 adult Catholics have intimated their full purpose to attend.

The accounts I have from different districts respecting the proficiency of the pupils in committing the Scriptures to memory, is most pleasing. Many have committed 20 or 30 chapters within this quarter; and one boy has learned, since the last inspection in May, no less than 100 chapters, and can nearly repeat the whole New Testament.'

From D— B—, one of the Inspectors of the Society's Schools.

PRIEST M—, of the parish of E—, who has been a great enemy to our Schools, made application, a few days ago, for a School to be established in his parish. A Catholic in this neighbourhood lately paid me a visit, who got an Irish Testament from the Society some time ago. He has made great proficiency in reading it, and takes such delight in it, that he carries it in his pocket, in order to read it to every person with whom he has any intercourse. He reads to the congregation, before and after mass, every Sabbath-day; and to his great surprise, Priest M— does not forbid him. The neighbours also frequently invite him to their houses to read the Testament to them.

I have visited many Roman Catholics in this neighbourhood, and am glad to acquaint you, that the prejudice heretofore entertained is done away, by the recourse they and their children have to the word of God. About eight years back, there were not six people who could repeat one verse in the Bible from their memory in all this neighbourhood; and numbers, I believe, never heard of, or knew there was a Bible in the world. Since our Society's Bibles and Testaments have been in circulation, their knowledge of divine things has been daily increasing; and it is to be hoped that the growing-up children, attending our Schools, will be a blessed generation.

I lately visited D—'s School, at E—, and asked the Testament Class different questions, as they repeated their tasks, out of the first chapter of Hebrews.—I asked a boy—'Who was the brightness of his Father's glory?' He said, 'Jesus Christ.' 'Who purged the sins of the believing Hebrews?' 'Jesus.' 'At what time did he do this?' 'When he was crucified?' 'Where was he crucified?' 'On Mount Calvary.' 'What is meant by the purging of our sins?' 'The forgiveness of them.' 'Did he forgive any their sins but the Hebrews alone?' 'Yes, every person who believes, he forgives their sins.'

I went to inspect O—'s School at D—. He has a remarkably good school, and the best Adult Class I ever saw; upward of 30 old men and growing-up boys appeared with their Bibles and Testaments. I examined the Adult Class in the Irish: some of them could read tolerably well, and others were anxious to learn. It was gratifying to hear their questions and answers concerning different portions of the Scriptures.

I took a general inspection of O— B—'s School at K—. He had a large number of aged men and growing-up boys at his evening school last winter. As they were this day engaged at their labour, I could not examine them; but on the Sabbath-day they assembled in the morning; most of them were married men, some of them with Irish Testaments, and others with spelling books. It was gratifying to see old men so anxious to learn letters, as to frequent our Schools. As they are in general Roman Catholics, I read and explained to them the Irish Testament: they were very silent—made no objections to what I said; and when I asked them some questions as to the sinful state of man, and the consequence of it, and concerning Jesus, the only hope of sinners, some of them made very proper answers.

I visited F—'s School, at R—. He had 88 pupils assembled, 16 of whom read the second chapter of Ephesians, and gave pertinent explanations of it. I am glad to say, that both masters and pupils in general, in this county, are progressively advancing in the knowledge of the Scriptures: and I perceive, that when the pupils are enlightened with this knowledge, the masters of such are much affected with the necessity and importance of it. I greatly rejoiced to hear Mr. F— (who I knew to have been brought up in the Church of Rome) explain from the Scriptures the Gospel very clearly. He said, 'I bless the day that Mr. B— gave me a Bible and advice how to read it. I brought it home, but did not dare to look in it, except in private, lest my friends or the parish Priest should hear of it; but now I acknowledge to all around me, that the Scriptures are the true word of God—this has made me many enemies—but through all my trials the Lord has delivered me.'

(To be continued.)

RELIGIOUS BOOKS

LATELY TRANSLATED INTO GAELIC.

WE are happy to learn, that the following excellent books have been translated into Gaelic, and printed for distribution among our Northern Brethren: Allein's Alarm; Baxter's Call; Willison's Large Explication of the Catechism; Bunyan's Pilgrim's Progress; Thompson's Sacramental Catechism; Gray's Catechism on Baptism; Doddridge's Rise and Progress; Boston's Fourfold State; Brown's Two Catechisms; and a variety of Tracts on Religious subjects. As the Scottish Highlanders are, by means of circulating Gaelic Schools, rapidly acquiring the faculty of reading their vernacular tongue, and are, from their local situation, many of them, deprived of the ordinary means of religious instruction, the dispersion of such books among them, is one of the most likely means of promoting their best interests. Donations for the purpose of the gratuitous distribution of these books, may be sent to the Rev. Mr. Corment, Glasgow, who has been very laudably active in this labour of love.

SABBATH EVENING SCHOOLS IN SCOTLAND.

THESE are now common in almost every town and village, under the management of pious church members or ministers. In Edinburgh there are above forty schools, to the amount of some thousand children, under the Gratis School Society. There is also lately an institution of Sabbath Schools, under the superintendence of the ministers: and likewise in the numerous parishes of the city. The members of Session have visited their respective districts, and taken lists of the children in them; a great number of whom, with the approbation of their parents, are sent to Sabbath Schools to receive instruction, both in the morning and evening of the Lord's-day, while they also accompany their teachers to public worship. It is earnestly wished this good example, set by the ministers and Kirk Sessions of Edinburgh, may be followed in every city and populous town in the United Kingdom.

LONDON.

EXECUTION OF JOHN VARTIE ON THURSDAY, DEC. 11, 1817.

A FEW minutes after 8 o'clock, *John Vartie*, for forging a check for 400*l.* with an intent to defraud Messrs. Brenchley and Co. Bankers, at Gravesend, to whom he was clerk; *George Pearson*, for forging a warrant for the payment of 225*l.* with an intent to defraud Messrs. Williams and Co. Bankers, Birchin Lane; and *Thomas Dealtry*, for highway robbery, were executed before Newgate.

The case of *John Vartie*, who was only 19 years of age, excited unusual interest and commiseration. He was the son of respectable parents, who are now living near Kirkby Steven, in Westmoreland. He procured gratuitous education at a grammar school in that county, and is said to have made such a proficiency in languages, &c. that he became the usher of that school at 10 years of age, and tutor in a gentleman's family at 13. At 15 he engaged with an attorney; when he began the fatal course of Novel reading, and the perusal of infidel writings. He then removed to London, and soon after became a teacher at a respectable school at Gravesend; when his good conduct recommended him to the notice of the gentlemen who keep a bank in that town, by whom he was accepted as a clerk.

This change of situation, and its consequences, will be best described in his own words, taken from a paper which he left in the hands of the Rev. Mr. Rudge:—

'In this innocent and amusing manner (alluding to his literary pursuits), nearly two years passed sweetly over, when a vacancy occurring in the Gravesend Bank, I was engaged as a clerk by the firm, who considering my general good character as a sufficient security, required no other. Now becoming more public, the sphere of my acquaintance was extended; and, as a conquence, my former habits of retirement began gradually to wear off. The pleasure that I had hitherto found in the closet, was now sought in the gay circle of my companions. The seeds of infidelity which had been sown, began now to make their appearance. Christianity I considered a grand political scheme, invented to preserve order and subordination among the people; but, thanks to its Author, I now view it in another light. Is it to be wondered at, that one standing on such fallacious ground could not withstand the temptation by which I fell?'

The transaction which occasioned the forfeiture of his life, is said to have been as follows:—

Having written a letter on business from the firm at Gravesend, to the house of Williams and Co. Birchin Lane, he took it to the Principals for signature. Before the letter was sent off, he added a Postscript, requesting the house in London to pay to Lieut. —— (a fictitious person) 400*l.* on their account; and informing them, that the gentleman would call for it in a few days. Vartie then slipped away to town, and personating the supposed Lieutenant, received the money and gave a receipt; by which *last act* it was rendered a forgery: but which Vartie vainly considered, to the very day of his trial, could be regarded only as a fraud.

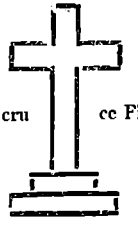
Having obtained the cash, he proceeded to France, and entered as a student at a College in Abbeville, intending, it is said, to study the Hebrew language. Here he might have remained in privacy, had he not inadvertently written to a friend in Gravesend, informing him of the whole affair. This came abroad, and led to his apprehension, trial, and death.

Now a prisoner, with the prospect of eternity before his eyes, he readily listened to the instructions of the Ordinary, and of several clergymen and dissenting ministers, who visited him. Paley and Chalmers on the Evidences of Christianity, were put into his hands, which in concurrence with the Village Sermons, and other religious treatises, appear to have been rendered useful to him. His behaviour was sedate and becoming; and he frequently declared his having removed his infidel principles, looking upon his awful situation as the means

which God in his mysterious Providence had permitted to bring him to proper views of himself and of salvation.

During his confinement in the cell he wrote the following lines on the wall, a translation of which he gave to a person who asked him for the meaning of them:

'Tu, fata quem dura huc trahunt, infelix, audi
Cœli, hades ve vestibulum hic locus est ipse.'



Thou, hapless wretch, whom Justice calls
To breathe within these dreary walls;
Know, guilty man, this very cell
May be to thee the porch of hell.
Thy guilt confess'd, thro' Him forgiv'n,
Mysterious change! it leads to heaven.

The change which, it is charitably hoped, took place in his mind, is fully expressed in the following letter to the Rev. Mr. Chapman, of Greenwich:

REV. AND DEAR SIR,

In compliance to your request, and the desire of my unknown friend, to whose Christian benevolence I am indebted, I shall in this letter expatiate on the subject of our interview. But before I describe the present state of my mind, I will advert to its state previous to my imprisonment—before it was roused by the sudden view of approaching death. From a course of novel-reading, which I pursued three or four years ago, I had contracted principles of infidelity, which I never rejected till within these few weeks past; when naturally examining the grounds on which I stood, relative to a future state, I found them defective in an alarming degree; and therefore had recourse to that Gospel which alone was able to impart the consolation my circumstances required. Here I soon found a basis on which I could safely rest—a basis which the refined subtlety of false philosophy could not afford. Blessed be that God who has thus graciously opened my eyes, and decided me in the right—the only way to salvation! Have I not ample reason then, Sir, to view my calamity in the light of a mercy? Providence is mysterious, whose secret operations we are too apt to misconstrue, till their effects are manifest—Here is a striking instance. Had I been suffered to proceed in error, who knows but that, like Voltaire and some other infamous names, an aspiring genius might have rendered me an embittered foe to the Christian religion, and have plunged me at last, as they were, into inextricable ruin and woe? Such are the effects of that Gospel which now beams comfort and consolation on my few remaining days, and will light me to the regions of bliss as their end. Supported by this lively hope, death, even in his most hideous form, will be met with composure and resignation by,

Rev. and dear Sir,
With due acknowledgment to
Yourself and Friend,
The unfortunate JOHN VARTIE.

Cells, Newgate, 6th Nov. 1817.

He preserved his composure to the last, and slept a good part of the night before his execution. He declared to the Ordinary just before he left the prison, that he died depending solely on the atonement of Jesus Christ.

We consider the ruin of this amiable young man as holding forth an admonition of most solemn import to the rising generation. Let them beware of those infidel writings which seduce the mind and destroy the principles of moral obligation. But for those abominable books which poisoned his mind, Vartie might have lived to prove a blessing and an ornament to society. But let his retractation of these sentiments teach our youth that they cannot but fail their possessor in the time of trial and in the prospect of eternity; and that the mind of a sinful mortal can find no solid rest but on Jesus Christ, the rock of ages.

For further particulars, we refer to the Memoir just published *(see Review, page 27)*.

ASSOCIATIONS.

INDEPENDENT ACADEMY AT IDLE, IN YORKSHIRE.

The Rev. Wm. Vint, Tutor.

THE Annual Report of this Institution states, that the number of the students has been considerably increased, there having been fifteen in it during part of the last year. Five have accepted invitations to take the charge of congregations.—Mr. Rathbone removed to Chester-le-street; Mr. Hutton, Pocklington; Mr. Wadworth, Clitheroe; Mr. Holgate, Pately Bridge; and Mr. Rhodes, Stainland.

The Report states, that after the young men 'have pursued their studies with patient assiduity, at the close of every week they have laid aside their books, and cheerfully guided themselves to perform their fatiguing journies far and near, for

the purpose of serving our churches and congregations by the discharge of ministerial duties. Like apostolic men they have travelled on foot; and in the course of the last twelve months, the miles they have travelled, when added together, make a total exceeding 17,400.'

The deficiency of the funds, however, is considerable, which we trust will be supplied by the generosity of the public. We do not perceive, in the list of subscribers, any gentleman resident in London; which would not be the case, we conceive, if the utility of this seminary were duly appreciated. Subscriptions would be thankfully received by the Rev. Joseph Brooksbank, the Rev. George Burder, and J. Reyner, Esq.

NORTHERN ACADEMY.

A MEETING of ministers and others was held, Nov. 12, 1817, at Newcastle-upon-Tyne, for the purpose of considering the propriety of establishing a Seminary for the education of young men for the Christian ministry among the Dissenters of the *three denominations*; when a provisional committee was appointed to prepare a plan for such an Institution; to consider the most suitable place for its establishment; to endeavour to raise funds for its commencement; and to call a public meeting for carrying the plan into execution.

The following ministers and gentlemen form the committee: the Rev. Messrs. Smith, Scott, Turnbull, Williamson, Haddock, Harper, Rathbone, Blythe, Mitchell, and Hall; together with Messrs. J. Clapham, C. Beasley, Lindsus, Bowden, Bonner, Hammond, Weir, Haggie, Cowel, J. L. Angas, G. F. Angas, W. Angas, J. Fenurch, J. Annandale, Watson, and Wawn.

The Rev. R. Davison, and Rev. R. Pengilly, of Newcastle, Secretaries.

At a meeting of Dissenters, of the three denominations, at Derby, Dec. 1, 1817, assembled to consider the propriety of an address to the Prince Regent on the occasion of the death of the Princess Charlotte, among several resolutions, the following, which deserves particular notice, was passed:

'That though this Meeting is fully aware that the disapproved misconduct of individuals professing any peculiar religious opinions, casts no deserved imputation on the denomination to which they belong; yet it is a subject of allowable satisfaction to state, that on mature inquiry not one person in connexion with any Presbyterian, Independent, or Baptist congregation in this county, appears to have been implicated in the tumultuary proceedings so promptly and so happily suppressed.

ORDINATIONS.

The Rev. Chas. Townley, LL.D. whose zealous and disinterested exertions in behalf of the thousands in Ireland are well known, having considered, in concert with many of his brethren in the ministry, that his being solemnly set apart to the work of an evangelist would, under the Divine blessing, greatly facilitate his labours in the sister country, or elsewhere; the ordination service took place, Tuesday, May 27, in the Independent chapel at Chester.

The solemnities of the evening were opened by the reading the scripture, and by prayer, by Mr. Job Wilson, of Northwich. Mr. Raffles, of Liverpool, delivered a discourse, founded on Ephes. iv. 11, describing the work of an evangelist. Mr. Reynolds, of Chester, proposed the usual questions, and offered the ordination prayer; and Dr. Stewart, of Liverpool, delivered a suitable and impressive charge.

The account which Dr. T. gave of his conversion from the principles of infidelity, the love of the world, and the practice of sin, to the belief and obedience of the truth as it is in Jesus; together with a simple, sound, and explicit declaration of the whole of that gospel, which he counts it is honour and his happiness to preach, produced a deep sensation of interest in a very large congregation, and called forth the liveliest gratitude to the grace of God, which was therein displayed.

Oct. 12, The Rev. John Breese, late student at the North Wales Academy, was ordained pastor over the Welsh Independent church at Great Cross Hall Street, Liverpool. Mr. W. Jones, of St. Asaph, commenced the service by prayer, &c. Mr. J. Roberts, of Llanbrynmair, delivered the introductory discourse. Mr. W. Hughes, of Dinasmywddu, proposed the usual questions, and received the confession. D. Jones, of Holywell, offered up the ordination prayer. Mr. Roberts gave the charge, from 1 Tim. iv. 16: and, Mr. W. Williams, of Llangollen, addressed the church and congregation, from 1 Thess. v. 13. On the preceding parts of the day, Mr. R. Everett, of Denbigh, preached from Heb. vi. 4, 6; Mr. B. Evans, of Bagillt, from Rom. v. 21; Mr. R. Williams, of Rhes-y-cae, from John i. 12; Mr. J. Davies, of Aberhavesp, from Heb. xii. 24: and the preceding evening, Mr. D. Griffiths, of Tulsarn,

from Col. iii. 3; and Mr. W. Hughes, from Lam. iii. 24.

With the exception of the heavy burden of £2421. 10. of debt incurred by the erection of a neat but plain chapel, that will seat about 1000 people, which a few weeks ago was opened by the Rev. Messrs. Charrier and Raffles, and the Rev. Dr. Stuart, we know of no religious interest among the Welsh, which at present appears more encouraging than this. The chapel in Edmund Street, where these people worshipped for 15 years, and for which they paid an annual rent of 30 pounds, being too small for the congregation, two years and a half since a general desire was excited amongst them to procure a larger chapel of their own; and with this view, they opened a weekly subscription: and although the church is not numerous, they have, together with the congregation, done, and are doing, what is highly pleasing to their friends, and surprising to all their acquaintances. No less than £312. 19. 6½ have been collected by them during the above period. If those who exert 'their power' for the cause of the Lord Jesus, at their own place, and even do 'beyond their power, and are willing of themselves,' have any claim to support from Christian friends abroad, few, if any people perhaps, are more deserving than these. And happily situated as they are in Liverpool, surrounded by so many and hearty well-wishers and liberal Christians, no doubt but a good example, in this instance, will be given by them for other places. At the commencement of the people's weekly subscriptions, Mr. Blackburn, a surgeon in this town, kindly accepted the office of a treasurer, and took upon him considerable trouble through the whole business connected with the building: those whom he thus befriended, appreciating the services he has rendered to the Lord's cause among them, desire in this public manner to express their sincerest grätitude to that deservedly respected gentleman.

July 30. The First Annual Meeting of the Bethnal Green Adult School was held at Gibraltar chapel. The Rev. Mr. Platt in the chair. When a very interesting Report was read; and a number of persons (some of whom were far advanced in years) afforded great satisfaction to the assembly, by reading the scriptures with much propriety and seriousness, many of whom did not know the alphabet a short time ago. This school has increased in an encouraging manner. For within about 19 months, they had received into the school about 530 persons, and they had now 200 in it, under the care of 30 teachers.

It was stated, that many persons had been greatly reformed in their conduct; others had joined Christian churches; and some had died happy; blessing God that they had been there taught to read his word. The labours of Mr. Sturtevant in forming this school, together with the friendly support he received from the officers of the parish, deserve to be named with thankfulness. The Rev. Messrs. Kello, Smart, M'All, Evans, and Brown; with Messrs. Honeyman, Lawson, &c. addressed the meeting. It was delightful to witness how much good had been done in so short a time. It is earnestly wished that the experiment made in this instance, may stir up those who have the opportunity of forming such schools upon the same plan.

CHAPELS OPENED.

On Wednesday, Oct. 8, a new and commodious chapel, in the Independent connexion, was opened at Llangollen, Denbighshire; when Mr. Jones, of Llannwchllyn, preached from 1 Cor. i. 23; Mr. Williams, of Rhes-y-cae, from John i. 12; Mr. Jones, of Dolgella, from Heb. xii. 14; Mr. Everett, of Denbigh, from 1 Pet. i. 23; Mr. Davies, of Aberhavesp, from 1 Cor. i. 18; D. Jones, of Holywell, in English, from John xiv. 15; and Mr. Lewis, of Bala, from Eph. ii. 13; and Mr. Griffiths, of Talsarn, from John x. 27; and Mr. Hughes, of Dinas-mywddu, from Acts i. 26, the preceding evening.

This interest was raised by the united exertion of the students from the North Wales Academy, then at Wrexham, and Mr. Williams, of Wem, who now resides at Llangollen. Having met there for six years in a dwelling-house, the Lord prospering the Gospel, a small society was formed, in connexion with Wern and Rhosllanychrygog; and the hearers continuing to increase, it was deemed expedient that a larger place of worship should be erected: this being now obtained, the prospect appears truly encouraging; and while the people here do their utmost towards liquidating the debt on the chapel, they need not despair of assistance, when solicited, from those who prefer the prosperity of Jerusalem above their chief joy.

Oct. 9th, a new Independent chapel was opened at Llandegle, Denbighshire. Sermons were preached on the occasion, this day and the preceding evening, by Messrs. Jones, of Llannwchllyn; Hughs, of Dinas mywddu; Williams, of Rhes-y-cae; Jones, of Holywell; Williams, of Llangollen; Griffiths, of Talsarn; and Davies, of Aberhavesp. This neighbourhood has enjoyed a considerable share of the labours of the students from Wrexham, for the last twenty years.

The building cost about £200. Here are a few young persons actively, and certainly very commendably, engaged in soliciting and receiving weekly subscriptions from their neighbours, toward defraying the debt; and Mr. Griffiths, who has for some time preached in these parts, gives every encouragement to their youthful and praiseworthy zeal.

MISSIONARY MEETINGS, 1818.

WEST.

TIME.	PLACE.	TO PRAY.	ADDRESS.
		Rev. Messrs.	Rev. Mess
Jan. 5	Crown Crt.	Williams & Waugh	Elvey
Feb. 2	Gate Street	Hacket - - Greig	Burder
Mar. 2	Elim Chapel Fetter La.	Edwards - Winter	Broadfoot
Apr. 6	Swallow St.	Broadfoot - Burder	Greig
May 4	New Court	Elvey - Williams	Hackett
June 1	Shep. Mark.	Edwards - Smith	Winter
July 6	Wild Street	Ivimey - - Nicol	Waugh
Aug. 3	Oxendon St.	Winter - - Hackett	Nicol
Sept. 7	Leather La.	Greig - - Waugh	Ivimey
Oct. 5.	Wells Str.	Ivimey - - Nicol	Edwards
Nov. 2	Eagle Str.	Edwards Burder	Williams
Dec. 7.	Silver Str.	Elvey - Broodfoot	Smith

EAST.

PLACE.	TO PRAY.	ADDRESS.
	Rev. Messrs.	Rev. Mess
Sion Chapel	Supply & Kello	Platt
Rose Lane	Evans - - Si. Sup.	C. Hyatt
Pell St. Meet	Hooper - Hyatt	Stodhart
Church Str. Mile End	Ford - - Williams	Vautin
HolywellMt	Cloutt - Evans	J Clayton
Gravel Lane	M'All - Vautin	Williams
Stepney	Reed - - Si. Supp.	Hooper
CamomileSt	Kello - - Cloutt	Ford
GibraltarCh Bethnal Gr.	Williams-J. Clayton	Reed
QueenStRat	Platt - - Ford	Brown
New Road	Brown - Hooper	Si. Supply
EbenezerCh Shadwell	Vautin - M'All	Evans

NORTH.

TIME.	PLACE.	TO PRAY.	ADDRESS.
		Rev. Messrs.	Rev. Mess
Jan. 5	Spa Fields	Rayson & Richards	Rees
Feb. 2	Hoxton Ch.	Supply - Yockney	Rayson
Mar. 2	Union Ch.	Jones - - Thomas	Haslock
Apr. 6	Highgate	Haslock - Richards	Bowden
May 4	Hampstead	Rayson - Milward	Yockney
June 1	L. St. Islin.	Lewis - - Jones	Supply at Spa-fields
July 6	Tonbr. Ch.	Bowden - Supply at Spa-fields	Bennett
Aug. 3	Camden To.	Thomas - Haslock	Lewis
Sept. 7	Paddington	Supply at Spa-fields Rayson	Snelgar
Oct. 5	Holloway	Yockney - Lewis	Jones
Nov. 2	Kentish T.	Snelgar - Milward	Thomas
Dec. 7	Isling. Ch.	Bowden - Thomas	Richards

SOUTH.

PLACE.	TO PRAY.	ADDRESS.
	Rev. Messrs.	Rev. Mess
Kennington	Moore & Harper	Humphrys
Back Street Horsleydwn	Hunt - - Collyer	Townsend
London-rd.	Bodington Humph.	Collyer
Vauxhall Ch	Townsend - Innes	Knight
Camberwell	Jackson - - Moore	Hill
Stockwell	Harper - - Hunt	Innes
Peckham	Bodington - Towns.	Hunt
Rotherhithe	Collyer Humphrys	Jackson
Surry Ch.	Innes - - Jackson	Bodington
Collyer'sRs	Moore - - Harper	Surry Ch. Supply
Union St.	Hunt - - Bodington	Harper
Back Street Horsleydn	Townsend - Collyer	Moore

CENTRAL.

TIME.	PLACE.	TO PRAY.	ADDRESS.
		Rev. Messrs.	Rev. Messrs
Jan. 5	Hare Court	Fletcher & Gore	Beattie
Feb. 2	Aldermanbury	James - Wilks	Collyer
March 2	Staining Lane	Wood - Miles's-lane	Wilks
April 6	Jewin Street	Wall - Hawksley	Webb
May 4	Pavement Moorfields	Brooksbank Strutt	James
June 1	Broad Street	Collyer - Fletcher	Gore
July 6	Grub Street	Hawkesley - Wood	Strutt
Aug. 3	Miles's Lane	Gore - James	Wall
Sept. 7	Salters' Hall	Wilks - Brooksbank	Fletcher
Oct. 5	Founders' Hall	Webb - Wall	Wood
Nov. 2	Albion Chapel	Miles's Lane - Collyer	Brooksbank
Dec. 7	Barbican	Strutt - Webb	Hawksley

N. B. Donations and Subscriptions are received in the Vestry Rooms of the Chapels.

The Services to begin at half-past Six precisely.

MISSIONARY CHRONICLE
FOR JANUARY 1818.

AFRICA.

LATAKKOO.

RECEPTION OF THE MISSIONARIES, AND REMOVAL OF THE CITY.

Extracted chiefly from Letters written by Mrs. Hamilton, to her Brother in London.

THE missionaries left Griqua Town, April 15, 1817, and had a pleasant journey to Latakkoo. One of their people shot a camel-leopard on the road. Its fore legs were 10 feet long.* The flesh was well-tasted.

The missionaries learning that Matcebe (the king,) with all his men, were going on a predatory expedition against a northern tribe, strongly endeavoured, but in vain, to dissuade him; he went, leaving the queen and children in the care of the missionaries. At the commencement of the battle, many of Matcebe's people forsook him, and fled back towards the town. The enemy then advanced with great fury, and obliged Matcebe and his scattered army to fly for their lives. To escape the enemy, many leaped from the tops of rocks, and were dashed in pieces. The king lost more than 200 men. In his flight he wounded his feet, which one of the missionaries dresses every day. This defeat has greatly affected the king's mind; and he deeply regrets that he had not taken the advice of the missionaries: and for the future, he says, he will go no more on such expeditions, but listen to their advice. He proposes to remove, with all his people and the missionaries, to the Krooman river, as soon as the harvest (which is very indifferent) is got in, and his feet are well.

FROM another letter, dated at *Krooman's River*, June 11, we learn that the missionaries removed from Latakkoo on the 4th of June, and arrived at the river on the 8th. This place seems to be well situated for a permanent settlement. One of them says, 'the plain is as large as the city of London, surrounded by tall trees, which afford a delightful shade in the summer, and give it a very pleasing appearance; it is like a gentleman's park.' They were accompanied by the king, his uncle, and several other chiefs, who went with them, in order to determine on the spot where the new town should be built. The king intended to return to Latakkoo, and call a general meeting of the chiefs, to see who are with him and who are against him; for several of them are extremely averse both to his removal, and his entertainment of the missionaries. The king, however, appears to be determined: he complains much of some of his captains, who, he says, deserted him in the field, and left him when he was sick and wounded to be eaten by the crows; but the missionaries visited him, and dressed his wounds, therefore he should call them his best friends.

Mrs. H. says they are extremely annoyed by the multitude of the natives, who continually press into their tents to see them, and whose noise is almost insupportable: she describes it as far worse than that of Bartholomew Fair. 'I hope,' she says to her friend, 'you will not forget us at the throne of grace. We need great grace, great faith, great patience, to live among this people. You may read and hear much of the heathen, but you can form no idea of what such a heathen town as this is, unless you were to see it.'

Mr. Hamilton intends to build a water-mill at the Krooman; for which purpose we went in search of stones for mill-stones. We found one, and by our united efforts dug it up. He has now formed that, and nearly another. When he had made the hole through it, the people cried out, 'Now we see God is with these men, for we could never make a hole through such a stone.' The queen inquired whether the clothes we wear grew in the sea, as she had never seen any beasts having such skins: they have no idea that such articles can be made. But the chain of our waggon appears to them the greatest wonder of all; they will not believe that any man made it; they say it must be a god.

Some strangers from a distance made many inquiries about what they saw, and then said to the king, 'You are highly favoured to have a god come and live among you.'

* The legs of that in the Missionary Museum are little more than 6 feet in length.

CAFFRARIA.

Extract of a Letter from Mrs. E. Williams, Wife of Rev. J. Williams, Missionary to the Caffres, written to her Sister in London, dated at Kat River, Aug. 7, 1817.

MY DEAR SISTER,

YOUR very welcome, but long expected letter, dated March 30, 1816, I received Jan. 9, 1817, with great joy, for a packet of letters to us is as if we received a little fortune.

On the 15th of June we left Bethelsdorp; and on the morning of our departure, we held a meeting for prayer; affectionately recommending each other to the care of God. My tongue cannot express the feelings of our hearts; but it was evident that there was a bond of union which could not

easily be broken. While on our way, many spectators expressed their surprise that we ventured to go among such savages, thieves, and murderers, as the Caffres; and so far were the Boors from helping us, that we could not even purchase necessaries of them for our journey. We left the colony on the 9th of July; and I think that if ever I entreated the presence of Christ with my whole heart, it was then: and, not only that we might safely cross the Great Fish River, but that he would go with us and bring us in safety to the destined spot.

The first night that we spanned out, we were not a little alarmed by the roaring of a lion and a wolf very near our waggon. This was the only time that I have heard the former, but the latter we hear almost every night. While I was writing these words I have heard him. I have seen the tracks of the elephants frequently, yet have not seen one of these animals; but I have seen the work which they had just done, for they tear up great trees by the roots, and turn them upside down.

We travelled in Caffre land three days before we saw a single creature, and then we met four Caffres who were hunting; till then we travelled at an uncertainty, as we had no guide. These men promised to conduct us to our journey's end; but rain came on, and they deserted us. The next day, for the trial of our faith and patience, one of our waggons broke down; and, being unable to repair it, we were under the necessity of leaving it, with part of our people and our few sheep. We were nine in number, with my little boy, who proceeded. We took with us a part of a sheep, which was all the meat we had. But in the evening Mr. W. shot a hart-beast. The flesh of this animal resembles young beef. This supported us all until the arrival of our sheep. Thus our heavenly Father supplied our temporal need. This appeared to me as clearly to be a gift from his compassionate hand, as if he had sent one of his ministering spirits and presented it to us.

Sometimes the only water we could procure was like soap-suds; but I can assure you, that this has gone down as sweetly as the best water in London.

July 13. This morning we journied again through a desert to us unknown. In the evening we were obliged to cross a ditch, where there was a most beautiful fountain (*spring*) which we called Gika's fountain. Here our oxen wanted to drink, and here we were set fast; the waggon lay on one side, and we were obliged to remain here two nights, in consequence of the following day being the Lord's. This place appeared to me very dangerous on account of the elephants. In the first night Mr. W. got up, and looking out of the waggon, thought he saw an elephant about 40 yards from us. You will judge how great our alarm must have been; my chief concern was what would become of my child. Mr. W. rose, made a fire, and burned the grass, to keep it off; but whether there was an elephant or not, He who promises to be as a wall of fire round about those who fear him, preserved us.

On the 15th Mr. W. and the people removed the great stones which stopt us; after which our oxen went forward without difficulty, and a little before sun-set we arrived at the appointed spot—the KAT RIVER. As soon as we arrived, we bowed our knees, and I trust our hearts also, to thank our God for his kindness in bringing us hither. We were accompanied by a few Caffres, who met with us the last day on the road, whose chief object was to get food and tobacco. After evening service to-day the Caffres went in every direction to pray. The valley echoed by their voices. This appeared very singular to me.—What induced them, I know not.

21st. Sabbath. We had a prayer-meeting soon after sun-rise; I think God was with us of a truth. It was such a meeting as I had not known for a long time; nor did I expect to witness such an one in Caffre land, especially so soon. Mr. W. and myself were so overcome that we could not proceed with the service. We seldom have divine service without one or another crying out under the word.

The first thing Mr. W. did was to build a house with rushes. It was begun July 24, and on the 2d of August we first slept in it. I cannot help observing here, that it was with much pleasure and thankfulness we reflected on God's goodness towards us. We had now got a roof over our heads, and we observed that if our old friends in M—— street could see us, it would do their hearts good. The house is 16 feet long, 14 wide, and 13 high. The front is brick; and we have a fire-place, but I make little use of it, as the climate is so warm, that I am obliged to have my fire out of doors. We are here as much at home, and as happy as if we were in London, and had the best house in E. Place. This is of God, and glory be to his name!

The second thing Mr. W. did was to root up the thorns, and make a fence, that he might sow corn, but for want of rain it is yet unsown. The third operation was to make a garden; but in consequence of excessive heat and drought, all was burnt up, except a few beans and some Indian corn: these have been a great treasure to us, as we have little appetite for meat. Our live-stock is, 4 cows, 4 calves, 30 breeding sheep, 3 hens, 5 chickens. The 4 cows give about as much milk as one English cow. I have a little churn, and make as much butter as we need.

You will probably have heard of the accident Mr. W. met with; but lest you

should not I will state the particulars. On the 13th of December, he began a dam in the river; in the evening he had the misfortune to cut off about an inch of the forefinger of his left hand, between two stones, except a small piece of the flesh, which he was obliged to cut off himself, as none of the people would do it for him. He was about a mile from the house when this happened, but he was enabled to walk home, and appeared cheerful. I perceived that he had hurt his finger, but had not the slightest idea that he had been so much injured. A few days after one of the natives brought the end of the finger and laid it on a chest, before my eyes—I leave you to judge of my feelings. In a few days after Mr. W. wrote to Captain Andrews, who has some medical knowledge, to ask his advice. He told him it must come off, or mortification would ensue. We soon set off, and arrived at his post on the 28th. On the 30th, he went through the painful operation, which was performed by Dr. Mahary. For about five days the pain was extreme: but thanks be to God who giveth strength according to our day. We left the Colony on the 11th of January, and arrived here on the 13th, finding all safe, to our great comfort. This far exceeded our expectation; but He who has the hearts and hands of all wicked men under his control, preserved us and our property in the midst of thieves and murderers, who are under no restraint but that which is from above. Great praise belongeth unto God.

My dear partner's finger is now quite healed, and he has recommenced the dam. It is a great work; and I think it will not be completed under 12 months. Mr. W. has worked like a slave.

I feel persuaded, that you have the cause of God at heart; and to encourage you in your prayers, I shall briefly state the pleasing prospect we have at this place among the poor Caffres, with regard to number, attention, and perseverance.

The number residing here, including men, women, and children, is 136. The general attendance on the Sabbath above 100, and on the week-days 70. As to their attention, it is surprising. Mr. W. commenced teaching the alphabet to both children and adults on the 21st of July, the number then present being between 50 and 60. Since that time about 150 have learnt the alphabet; 12 can spell words of two syllables decently; and nearly all have learnt a most excellent little Dutch hymn. During divine service not a word is heard, nor a smile seen. As to their perseverance, they are not yet weary; but on the contrary are always ready whenever called upon to assemble. This makes it pleasant to be among them. We have great hope of one or two, that they are the subjects of divine grace, but time will prove the truth of this. There are many others who cry out under the word, but whether this proceeds from natural or divine influence, I cannot say. If it be of God it will continue. O! pray for us that God may give us a discerning spirit.

Among others there are two brothers of Jan Tzatsoo (the converted Caffre, sons of the chief, who accompanied them from Bethelsdorp). They came here on a visit, and staid about a month. They threw their beads, rings, and paint into the river, and confessed their sins; then returned home, and declared what they had seen and heard, and began to entreat all to pray and seek the Lord. They have paid us a second visit, and appeared to be very humble, and to pray constantly.

The female natives are in general clever. I have two gowns made by the Caffre girls. Two of them have learnt to sew very neatly. I have also a cottage-bonnet, made from rush-peel, and very neat it is, considering that it is the first. My little boy walked before he was twelve months old, and he begins to speak the Caffre language. He is a great charge to me, as I have no one I can entrust him with. He has many admirers: he is no sooner out of the house than he has a great train of women and children after him. If he goes out clean, he always comes back as black as a sweep.

On the 22d of March, I was at home alone; I heard an unusual noise advancing towards the house, and upon looking out, I was immediately surrounded by 15 or 20 Caffres on horseback, all armed with their weapons of war; others were following on foot in the same manner. They had an alarming appearance.—They dismounted: and I expected every moment to be seized. But the Lord was then to me a strong hold; he appeared to be my all. I was strongly impressed with the necessity of appearing composed. Our people were all with Mr. W., at work at the dam. I could not get a single creature to come and speak for me. This alarmed me the more. They learned, however, from some person where Mr. W. was: they then mounted their horses, and rode off violently towards the place. I took up my little boy in my arms, and went after them with trembling heart and limbs, fearing that my dear husband would be murdered before I got there. But when I arrived, I beheld him in the river, up to his knees, at work. I then learned, that these were Gika's Caffres, who had been hunting, and were returning home. This afforded great relief to my terrified mind.

We have been here nearly 10 months, and had nothing stolen till lately, when a man stole a few articles, but being alarmed, he ran away, leaving some of them behind him. This brought to my mind the depredations made upon our poor brethren and sisters at Otaheite, at the commencement of their mission.

Be constant in your prayers for us, for we know not what the end may be. Mr. Williams unites in Christian love to you and yours. May every blessing attend you through life—may you be happy even in death—and, may we meet before the throne, having washed our robes and made them white in the blood of the Lamb!

E. W.

COMMERCIAL MISSION TO CORMASIE,

A great city in the interior of Africa.

By recent advices from Africa, it appears that the mission which had some months ago been dispatched from Cape Castle to Cormasie, the capital of the kingdom of Ashantee, had completely succeeded; and that it had met with a most gracious reception from the king. At first the king manifested great coldness and reserve, which is attributed to the endeavours of General Daendels to excite a feeling hostile to the English; but mutual explanations having removed this unfavourable impression from his majesty's mind, every opportunity, it is alleged, was sought of complimenting the gentlemen composing the mission, with the highest proofs of regard and distinction. The splendour, the order, the variety and extent of the king's retinue; his subject chieftain, officers, and attendants, had as much exceeded the expectations of the English, as did the decorum and benignity of his manners, and those of his family and courtiers who surrounded him. *The population of Cormasie is estimated at* 200,000 *souls.* —From the Times.

By a letter from the Rev. Mr. Thom, at the Cape, dated Sept. 13, 1817, we learn that he had been informed, that the mission at Griqua Town was in a more prosperous state than it had been for some time past; and that quiet was restored — that Mr. Pacalt was going on prudently and successfully— that Mr. Williams, in Caffre land, was well; but that no additional missionaries had been permitted to join him. Messrs. Moffat and Kitchinman had however obtained leave to go to Namaqualand. Mr. Anderson says he hopes that the set time to favour the Bootsuannas is come. Mr. Ebner reports that several instances of conversion had occurred at his station.

INDIA.

On Tuesday the 6th May last, a meeting of the subscribers to a new institution to be called the *Calcutta School-Book Society*, was held at the college, when several preliminary resolutions were adopted, and ordered to be published.

Proposals are announced at Calcutta for publishing by subscription, in one volume, quarto, the celebrated Persian Dictionary, entitled, 'Burhan-i Katch.'

Extract of a Letter from Ceylon, dated June 18.

'The Native Schools have now become very numerous, and for a few cents. per month, without the expense of books or stationery, the boys can learn to read most fluently on the Ola Leaf; and with astonishing rapidity they learn a kind of short-hand, so that they will take down a whole sermon without missing scarcely a word. Little boys, about 10 years old, write as fast as they can move their pen. So far we can assert, that one Spanish dollar will support a boy of 10 years of age with food and clothing one month. Females never learn even to write, as it would be thought a disgrace for them to learn to read.'

The Bombay Courier announces an intended translation of the *Bija Ganita* by Dr. Taylor, who lately produced a version of the Lilavati. It will be made from the Sanskrita original, and will be followed by a version of the *Surya Siddhanta*, with a comment and notes by the translator, containing the most remarkable passages of the *Siddhanta Siromani* and other astronomical works of the Hindus.

Amboyna.—Extract of a letter from the Agent to Lloyd's, at the Cape of Good Hope, dated the 15th Sept:—'Arrived this day the Blucher, Kerr, from Batavia and the Mauritius: she brings advice, that at the Isle of *Lupperwaro*, near Amboyna, the natives had risen and murdered the Dutch Resident and his family, together with the whole of the garrison. A detachment of 200 men was sent from Amboyna, which the natives allowed to land, after which they murdered them all. An expedition was about to sail from that place under Admiral Buyokus.'

We cannot but feel some alarm on account of Mr. Kam and other missionaries at Amboyna, but hope they will be mercifully preserved from danger.

RUSSIA.

MISSION TO THE CALMUCKS.

The two missionary brethren, who went from Sarepta to the Calmucks,

two or three years ago, and who, though of the Moravian denomination, have been supported chiefly by the Missionary Society, are patiently prosecuting their arduous work, and not without increasing hopes of success, as will appear from the following extracts from their journal, communicated by the Rev. Mr. (now Dr.) Paterson, dated Oct. 29, 1817.—

'I must now call your attention to another mission, intimately connected with that to Irkutsk, and perhaps not less important in its consequences, I mean the mission to the Calmucks:—

'On my return to this place, I found journals awaiting me, to be forwarded to you, containing an account of the proceedings of the missionaries to that people, from Feb. to Oct. 1816. Although these do not contain accounts of great success, yet they are calculated to excite a hope, that the time to favour the poor Calmucks is not far distant. They also afford fresh evidence of the persevering, prudent, and pious spirit, by which our brethren, who are engaged in this mission, are actuated. I shall transcribe a few extracts from these journals for your perusal:—

'Feb. 3d. We visited the aged mother of our servant, on the other side of the Wolga: she shewed us a prayer, purporting that all evil on earth might be hindered; and asked if we, likewise, had this prayer. 'No,' was the answer. 'The contents are very good,' she replied: 'But the words of your Jesus are likewise very beautiful.'

4th. We were visited by a gozul (under priest) who listened attentively for several hours while we read St. Matthew's gospel. Oh! might the Lord be pleased to make his saving word fall on good ground, in the hearts of many of the heathen.

14th. One of our Calmuck acquaintances expressed his astonishment at our receiving letters so often from Sarepta, and wished to hear the contents of one of them. This I readily complied with, after which I commented on the tender interest our brethren take in our welfare, and on their intercessions on our behalf. I also spoke to him about Jesus Christ being the Saviour of the world, having suffered death on the cross to save us from the damnation of hell. He was very attentive, and said repeatedly, 'That is very well.' Another Calmuck joining us, he told him the principal contents of the letter, adding, 'It is full of blessings."

March 3. Some Calmucks being with us, we read to them some passages out of St. Matthew, to which they paid but little attention. The common people in general shew but little concern for their future state. Their usual reply is, 'We are not men of learning, and do not understand such things, nor have we (common people) occasion for it.'

15th. As I perceived one of the gallongs (priests) was fond of reading, I gave him a printed copy of St. Matthew, which seemed to be an agreeable present to him.

16th. One of the muncbays staid a long while with me, and expressed a wish of always being with me. Speaking of a nice book which he had seen in the hands of a gallong, and which he was desirous of possessing, I gladly gave him a copy of St. Matthew's gospel. We were joined by an old Calmuck, who wishing to know its contents, I read and explained to them the 5th and 6th chapters. The Lord's presence was sensibly with us.

17th. I had a similar agreeable visit from two other young men.

19th. In the afternoon brother Hubner waited upon the prince, who though friendly with us, avoided spiritual conversation. A certain saisong joining us, put several questions about us, to which the prince replied, 'These are Germans, who by order of his majesty the Emperor, are here to learn our doctrine and language.'

23d. The prince sent a message to fetch brother Schill, whom he desired to read in St. Matthew's gospel. This he did, beginning at the 3d, and proceeding to the end of the 7th chapter. The prince was very attentive, and the gospel seemed to make an impression on him. He made remarks on what was read.

May 25. The prince has been very poorly of late. For the sake of recovery he made an oblation to the gallongs of 70 sheep, 20 horses, 500 rubles, and various other things. After these gallongs had devoured the meat, they remained sitting, 4 or 500 together, in their tent, muttering long prayers. During intervals horns and other instruments are blown, while the laity go in procession round them and their idol temples; and before the tent where flags are hoisted, they bow themselves down to the ground. Nearly 30 sheep, and four or five oxen are slain every day, but not one pound of meat is sold, so that there is a great scarcity at present.

29th. The prince having had a bad night, doubled his offerings to the gallongs, who during the whole night were clamorously engaged in their temples, with a view to drive away the bad spirit, by which he is supposed to be beset.

June 9. The prince continues very ill. His son went to Astrachan to fetch a German physician, who had lately cured him.

10th. Drumming and praying for the prince's recovery continued all night, also the procession round the idol temples: towards evening the physician arrived.

On the 11th the prince died. There is a general mourning on account of his

death. He had been a just and amiable man, and was much beloved.

12th. The corpse of the deceased was burned with many ceremonies.

15th. His ashes were removed to another place, but the monument of stone in which he was burned, and which has greatly suffered, is built up again, in order that all who approach it may fall down and worship.

During the 25th and 26th of this month, the demand for the gospel of St. Matthew was so great, that we distributed 90 copies. What surprised us was, that many to whom we had formerly offered them in vain, now eagerly begged for them; this, as might be expected, excited the jealousy of the gallongs, and especially of an aged gallong, who lives in the neighbourhood of Astrachan, and who is reputed very learned. He represented to the other gallongs, that their craft was endangered if this book should be generally read by the common people. The dread of incurring the displeasure of the gallongs induced many to return their copies; but the alarm soon subsided, and in a few days numbers of them returned, requesting to have them again. This, more than any thing, convinced us that they set some value upon the gospel, and gave us reason to hope that it would not be read in vain by them. One young man, who had received a copy, said the gift of God is freely bestowed in this, for all may learn the way of salvation. He then began to relate to all the contents of St. Matthew's gospel. We were astonished to find a Calmuck so well acquainted with the word of God. The testimony he bore to the truth in the presence of others, excited hope that the Spirit of God would ere long open the hearts of this nation. It gives us much pleasure to perceive that this people begin to be uneasy about themselves, and to inquire what they shall do to be saved. Although we are not able to speak of any great success yet, who knows in how many hearts the gospel of our Lord Jesus Christ may have taken root? Appearances are becoming daily more hopeful: let us ever remember, that the kingdom of God cometh not with observation.'

We have intelligence from our brethren of a much later date; but as the journals are not yet in our hands, I cannot furnish you with extracts from them. Notwithstanding the opposition of the gallongs, the demand for the gospel has been so great, that not a copy of those we sent remains undisposed of! and we are now printing a new and much larger edition. The news from other hordes is equally interesting, and the demand for the gospel is very urgent. The tract drawn up by Mr. Schmidt has been received and read with avidity. We have heard of several instances of individuals who have repeated it from beginning to end by heart. A letter, lately received, informs us, that one of the leading men, in a horde near Sarepta, died professing his faith in Christ alone for salvation. Brother Loos, who was present at the time of his death, had his body decently interred, instead of leaving it to be devoured by the wild beasts, as is usual among them. Surely, my friend, all these things are encouraging.'

MISSION TO IRKUTSK.

The Rev. Mr. Stallybrass has been joined at St. Petersburgh by the Rev. Mr. Rahmn, from Gottenburgh; and both, together with their wives, intend to proceed, in the beginning of January next, on their long journey in sledges over the snow, 3000 miles or more, to the place of their destination. Does not an enterprise of so arduous a nature claim the fervent prayers of every member of the Missionary Society on their behalf!

EDINBURGH MISSIONARY SOCIETY.

The Annual Report of this Institution, for 1817, has been published, with an Appendix, containing a geographical and historical account of the Society's Missionary stations in Asiatic Russia, &c.; illustrated by a map.

The Report commences with an account of Kanass, where Mr. Paterson and Mr. Galloway remained for some time together to superintend the affairs of the settlement; arranging matters for the separation of the German colonists from their secular connexion with the Mission; attending to the education of their own children, and of the ransomed and other youth in the colony; and visiting the adjacent villages, to converse with the natives on the subject of religion. Several of the native children have made some progress in religious knowledge.

Three or four hundred Tartar families have come to settle in the vicinity, and are thus brought within the sound of the gospel.

Mr. Galloway visited in the month of October a pastoral tribe of Tartars, called Turkomans, and he was greatly delighted with the readiness they showed to receive copies of the New Testament and Tracts, and to learn the way of salvation.

The Missionaries at *Astracan*, about the same time, delivered to the Bible Committee of that city 50 copies of the New Testament, 50 of Luke's

Gospel, and 50 of the Psalms, in Tartar, to be sent to others of these people in the neighbourhood of *Kitzliar*, some of whom had remitted money to that society for the purpose of procuring books.

ASTRACAN.

THE labours of Mr. Mitchell, and his coadjutor James Peddie, at the Missionary press, and of Mr. Dickson, in correcting and translating, merit the highest commendation. They have distributed in the course of one year 5000 of Luke's Gospel, of the Karass translation, and many thousands of Arabic and Tartar Tracts. They have also circulated gratis, sent to *Karass*, *Orenburgh*, to the government of *Cherson*, to *Theodosia*, and *Sympheropol*, in the Crimea, or given to the Bible Committee in Astrachan, no fewer than 2566 copies of the New Testament, in whole or in part, or parts out of the Old Testament, with 6548 Catechisms or Tracts; in all 9114 copies. Thus a door is set open for the circulation of the Scriptures throughout the widely-extended region of which Astracan is the centre.

The Directors express great satisfaction in Mr. Glen, a respectable minister of Scotland, who has devoted himself to this mission.

ORENBURGH.

AMONG those ignorant and degraded rovers, the *Kirghisians*, Mr. Macalpine, with his zealous attendant, Walter Buchanan, (the converted *Cabardian*) have unremittingly continued their labours; and the progress which several of them, notwithstanding all their disadvantages, have made, is gratifying. For the permanent instruction of the Tartars in this country, a translation of the New Testament is in preparation, with Tracts, &c. Sclavonic and other Testaments have been sent as far as *Troitska*.

THE CRIMEA.

The intelligence from hence is peculiarly interesting; but we must reserve it for a future number.

BRISTOL MISSIONARY SOCIETY.

THE Fifth Anniversary of the Bristol Auxiliary Missionary Society was held on the 30th of Sept. last, and the two following days. The services were in the following order.—

On Tuesday, Sept. 30th, the Rev. Dr. Nicol, of London, preached at Castle Green Meeting; and in the evening, the Rev. J. Leifchild, of Kensington, at Bridge Street chapel, and the Rev. S. Hackett, of London, at Hope Chapel, Clifton. On Wednesday morning, the Public Meeting was held at the Great Room, in Princes Street, an esteemed clergyman, the Rev. W. Day, M.A. in the chair; and in the evening, the Rev. Alexander Fletcher, of London, preached at the Tabernacle; and the Rev. Mr. Phillips at St. Mary-le-port Church. On Thursday morning, the Rev. J. Julian, M.A. of Trimley, preached at St. Mary, Redcliff Church. In the evening, the sacrament was administered at the Tabernacle, at which the Rev. J. Lewis, of Newport, presided; and the Rev. Mr. Leach, of Shepton-Mallet, preached at Lady Huntingdon's chapel.

The various services were interesting and impressive: and attended with a renewal of that sacred delight which has ever been felt at the Anniversaries of this Society. Between 5 and 600*l.* were collected on this occasion.

CHURCH MISSIONARY SOCIETY.

OCT. 28. A Sermon was preached at St. Brides church, by the Rev. J.W. Cunningham, on occasion of the departure of several Missionaries to different stations in the Mediterranean, West Africa, Madras, and Ceylon. A special meeting was afterwards held at Freemasons' Hall, when the instructions were delivered to the Missionaries; and the Rev. C. Simeon addressed them on the duties and encouragements of the missionary office. The service was exceedingly solemn and impressive. The only drawback on the pleasures of the assembly was occasioned by the statement of the much-lamented death of Mr. Butscher, a useful Missionary in Africa.

A MEETING of this Society, called by public advertisement, and sanctioned by the Mayor, was held in the Town Hall of Bath, on Monday, Dec. 1. The Bishop of Gloucester

(who is also Dean of Wells, in the diocese of Bath and Wells) in the chair.

The business of the day having been opened in an appropriate speech from the chair, the Rev. Mr. Pratt was proceeding to give an account of the state and prospects of the Society, when an unexpected interruption took place by the Rev. Mr. Thomas, archdeacon of Bath, who addressed the meeting in a *written* speech, declaring his opinion that the Church Society was unnecessary; that many of its rules were unworthy of its name; that it tended to the subversion of ecclesiastical order, and the encouragement of a new sect calling themselves *Serious Christians* and *Evangelical ministers*; and that the formation of a Branch Society in Bath would be pernicious, by promoting spiritual feuds. The speech was replete with abuse, in which the Chairman himself was not spared, for he was accused of invading the province of the Bishop of the diocese, and thrusting his sickle into another man's harvest, although he was, as Dean, amenable to the Bishop of Bath as much as any other clergyman, &c.

The meeting bore with more temper than could have been expected this torrent of abuse, but could not patiently endure this personal insult to their revered Chairman; the speaker, or rather reader, was then greeted with hissings and groanings, yet permitted, by the earnest request of the Chairman, to finish his harangue. The archdeacon however so resented the opposition he met with, that he threatened to call in the civil power to dissolve the meeting; in which it is obvious he had no authority, nor even right to be present, as it was advertised to be a meeting of *friends* of the Church Society. The agitated disturber withdrew, after making—'As archdeacon of Bath, in the name of the Lord Bishop of the diocese—in his own name—in the name of the Rectors of Bath, and in the name of nineteen twentieths of the Clergy in his jurisdiction, his protest against the formation of the proposed society.'

This curious Protest is published, price 6*d*. and we understand will soon be answered by an able writer, and we hope the archdeacon will be chastised in the manner he deserves. We shall be happy to present to our readers an account of the publication in our next number.

SUDDEN DEATH OF A GENTLEMAN

AT A BIBLE MEETING.

The Greasley and Eastwood Branch Bible Society held their Fourth Anniversary in Greasley Church, Sept. 23, 1817. The same spirit of harmony that had characterized the preceding meetings was again manifested. Persons of various religious denominations took a lively interest in conducting the proceedings of the meeting. All seemed anxious to express their Christian affection towards each other, and discovered their readiness to unite and co-operate in the glorious work of giving universal circulation to the Divine volume.

But a very affecting event took place, just before the meeting commenced; which, while it occasioned a solemn gloom, and was very distressing to many friends, rendered the meeting particularly interesting. It was the sudden and unexpected death of Richard Leaver, Esq. of Mansfield (one of the Society of Friends), who came, accompanied by several persons of his own connexion, to witness the transactions of the day: one of the party was expected to address the meeting. This interesting company came to the place with high expectations of enjoying a mental repast. But Mr. Leaver had no sooner entered the church, and taken a seat, than he became extremely ill, so that he appeared to be dying. Though many friends, and a medical gentleman, readily tendered their assistance, in less than a quarter of an hour he was a corpse. How soon was the anticipated joy turned into mourning and lamentation! How thin is the partition between life and death!

The deceased was a warm advocate for the Bible Society, and we trust he enjoyed the consolations of that blessed Book he was so anxious to circulate. He was a generous friend to the poor, and distinguished for his Christian candour towards the lovers of Jesus, of all religious communities. His house was always open to admit them, and there they met with a kind and Christian reception. This event is a loud call to serious reflection, and a striking illustration of several appropriate passages of scripture. 'What is your life? It is even a vapour that appeareth for a little time, and then vanishes away! Boast not thyself of to-morrow, for thou knowest not what a day may bring forth! Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh!'

Ilkeston. J. S.

RECENT DEATH.

THE Rev. Dr. Simpson, Theological Tutor of the Academy at Hoxton, departed this life on Lord's Day, Dec. 21, about 12 o'clock, in his 72d year.

He sustained a long and painful illness, with Christian fortitude. He frequently and strongly expressed his ardent attachment to the distinguishing doctrines of evangelical truth, and derived from them in the immediate prospect of death, not only peace, but joy unspeakable and full of glory.

A few hours before his departure, he said, 'Death! what art thou? A phantom—a conquered enemy. I do not fear thee! I shall conquer thee through the blood of the Lamb.' Immediately before his death, he exclaimed—'All is well!'

We have also just received information of the death of the Rev. Orlando Jeary, on the 13th of Dec. at Tilehurst, near Reading.—Further particulars have reached us, but too late for insertion in the present Number.

MISSIONARY CONTRIBUTIONS.

SOUTH WALES AUXILIARY MISSIONARY SOCIETY, 1817:

Milford.	Rev. Mr. Warlow: Collection		9	2	8		
	Subscriptions, &c.		5	4	0		
						14	6	8
Haverford-West.	Rev. Mr. Bulmer: Collection		5	14	9		
	Auxiliary Contributions		9	5	3		
						15	0	0
Do.	Subscriptions					2	2	0
Tenrse-cross and Rose-market, by Rev. Mr. Thomas						6	0	0
St. Florence.	By Rev. Mr. Evans					5	0	0
St. David's.	By — J. Griffiths					18	18	6
Trefgarn.	By — B Griffiths		8	12	0			
	Subscriptions, &c		3	1	0			
						11	13	0
Fisgard.	By Rev. Mr. Davies		1	7	0			
Keytson			2	13	0			
Rhosycairan			2	0	0			
Subscriptions			2	10	6			
						8	10	6
Brinberian	By Rev. Mr. George					5	16	0
Hebron, &c.	— — — Evans					7	3	6
Glandwr.	— — — Griffiths					20	0	0
Henllan.	— — — Lloyd					27	12	0
Treleeh.	— — — Jones					9	2	3½
Bethlehem.	— — — Phillips					4	5	0
Lanybre.	— — — Rowlands					5	0	0
Carmarthen	— — — Peter: Collection		11	13	4½			
	Auxiliary Contributions		12	11	0			
	Subscriptions, &c.		15	4	6			
	Profits of a Strawberry-bed, by a Lady		1	12	0			
						41	0	10½
Panteg.	By Rev. Mr. Davies					4	1	0
Bwlch-Newydd.	By Rev. Mr. Bowen		3	0	0			
Hermon.	Ditto		1	5	0			
						4	5	0
Peneader.	By Rev. J. Evans					6	6	6
Collected by	Rev. Mr. Jones, at Crigbar		1	2	0			
	at Tabor		1	9	8			
	at Hermon		1	9	6			
	Benefit Club at Llanwrda		1	15	0			
						5	16	2
Landovery.	By the Rev. Mr. Jeremy					1	12	6
Capel Rerw.	——— Mr. Sylvanus					1	0	0
Talybont.	——— Mr. Shadrach		1	7	2			
Lanbadarn.	——— Ditto		0	14	9			
						2	1	11
	Carried forward,					226	13	5

	£.	s.	d.	£.	s.	d.
Brought forward,	226	13	5			
Newaddlwyd Sunday School. By Rev. Mr. Phillips..	8	0	0			
Penrhywgaled. Ditto	4	5	7			
	12	5	7			
Horeb. By Rev. Mr. Jones	5	0	0			
Sunday School. By ditto	2	2	0			
	7	2	0			
Saron. By Rev. Mr. Jones	4	2	3			
Sunday School. By ditto	2	3	6			
	6	5	9			
Bethel. By Rev. Mr. Phillips	2	2	0			
Cardigan. By Rev. Mr. Davies	6	11	1½			
Collections by Rev. Messrs. Evans and Griffiths, at Trewen, Glyn, Hawen, and Wig	9	19	3			
Sunday Schools	8	8	9			
Subscriptions	1	1	0			
	19	9	0			
Newcastle Emlyn. Collection at the Annual Meeting.	23	7	8½			
Subscriptions	12	13	6			
	36	1	2½			
				316	10	1

[*Collections and Anonymous Contributions, received by the Treasurer, from 16 Nov. to 16 Dec. 1817, inclusive.*]

	£.	s.	d.
Barking, United Friends and Female Charity Children, at a Penny-a-week, Michaelmas Quarter 1817, by Rev. Mr. Parker	2	9	0
Poor Woman's Mite	2	10	0
The Epsom Club	1	0	0
Berwick, Tweedmouth, and Spital Union Fellowship Meetings, by Rev. Mr. Balmer	10	0	0
Dublin. Union Missionary Prayer Meeting, by Rev. Mr. Loader (Irish)	18	7	6
Haverfordwest. Penny-a-week Subscriptions at the Tabernacle, by Mr. W. Mathias, Treasurer	21	14	1
Sloop Active. Missionary Box, and Ditto	0	11	6
Gainsborough Auxiliary Society, by Mr. J. Tidd, Treasurer	24	14	6
Kingsland District, Auxiliary Society, at Rev. John Campbell's Chapel, Male Branch, Two Quarters, by Mr. D. Langton, Treasurer	23	16	4
Northamptonshire Association of Independent Ministers, by Mr. Inkersole, Treasurer	14	4	1
Oakham Missionary Association, by Rev. G. Foster	5	0	0
A few Bookbinders, by Mr. C. Allen	1	11	2
S. M.	15	0	0
J. B. City Road	1	0	0
Bristol Auxiliary Society, Remittance by Mr. W. Skinner, Treasurer	500	0	0
Ditto Juvenile Society, by Mr. J. Talbot, Treasurer	35	0	0
W. T. Dover	1	0	0
Legacy, by Mr. Abraham Spurlock, late of Bristol, by Mr. Randoll	5	0	0
A Friend to Missions, by Mr. J. Lang	10	0	0
Ditto Ditto, for the Mission at Bethelsdorp, Africa	10	0	0
Rev. J. Varder and Congregation, at Cawsand, near Plymouth Dock	5	0	0
Brigg Auxiliary Missionary Society, by Mr. W. Goodwin, Treasurer:			
Collection at the General Meeting	40	10	0
Penny Subscription, collected by Young Ladies	24	14	0
Sunday School Children	3	12	0
	68	16	0

Anglesea, Collections by Rev. John Elias:—

	£.	s.	d.		£.	s.	d.
				Brought forward,	48	8	6
Aberffraw	10	2	6	Bethesda	8	4	6½
Amlwch	20	4	8½	Bodedern	5	3	4½
Beaumaris	4	3	9½	Bryn Sencin	5	8	3
Bethlehem	10	0	0	Caergeiliog	3	2	3½
Bethel	3	17	6	Dwyran	3	3	0
Carried forward,	48	8	6	Carried forward,	73	9	11½

	£.	s.	d.
Brought forward,	73	9	11½
Gaerwen	8	17	6
Glasinfryn	7	6	1
Gorslwyd	4	7	0
Gwalchmai	5	0	6
Holyhead	15	5	9½
Llanerchymedd	13	6	9½
L'anrhyddlad	9	13	0½
Llangristiolus	5	13	3
Llanfair	4	13	0
Llanfwrog	3	15	0
Llangoed	3	7	6
Llanfugail	7	12	1½
Llangefni	10	10	0
Carried forward,	172	17	6½

	£.	s.	d.
Brought forward,	172	17	6½
Llanallgo	5	3	9½
Llangwyllog	4	13	3
Llandegfan	1	7	6
Lledroed	7	13	3
Newbro'	5	0	6
Peniel	3	11	0
Pentre	4	4	6½
Penygarnedd	5	0	0
Penygraigwen	2	1	4
Rhosbolyn	2	6	6¼
Talwrn	4	0	2
Tymawr Chapel	6	4	0
			224 3 4¾

	£.	s.	d.
Buckingham Penny-a-week Society, by Rev. D. W. Aston	13	4	8
A Friend at Hascomb, near Godalming, Surrey	1	0	0
Warwickshire, Staffordshire, and Worcestershire, Auxiliary Society, remitted by Mr. J. Dickenson, Treasurer*	699	0	0
Rev. Mr. Chaplin and Congregation, Bishop-Stortford	30	0	0
M. O.	3	0	0
Calvinistic Methodists at Stone Hall, near Haverfordwest, by Mr. Mathias	3	5	0
S. M. by Rev. G. Burder	15	0	0

* Particulars unavoidably postponed until our next.

POETRY.

ODE ON THE NEW YEAR, 1818.

Thou crownest the year with Thy gooodness.—Ps. lxv. 11.

PRAISE FOR THE PAST.

AGAIN the flight of time demands
The annual grateful song,
While yet in the Eternal hands
Our circling years prolong.

What mighty skill, what gentle grace,
The varying seasons prove!
Embodying in their narrow space
Such magnitude of love.

To form a day, what wonders meet
Above vain man's control;
But in a year—a life complete—
What mind can grasp the whole?

Each morn the light new lustre sheds,
And man to labour goes;
Then night its sable curtain spreads
To sooth our calm repose.

The wintry frost, the flow'ry spring,
And summer's genial blaze,
The fruits of mellow autumn bring,
And speak their Author's praise.

The teeming earth, the fost'ring skies,
The tide that ebbs and flows,
The rain that falls, the dews that rise,
Thy bounteous hand disclose.

Existence breathes in countless forms
Through earth, and sea, and air;
And angels, mortals, brutes, and worms,
Depend on heav'nly care.

But not for earth alone design'd,
Nor limited to time,
Man feels within immortal mind,
And glows with hope sublime.

The God of life the hour conceals
When man with dust shall blend;
But, lo! the Saviour's love reveals
A world without an end.

Enough this sacred truth to know,
To cheer our last remove,
That those who *live to* God below,
Shall *reign with* God above.

RELYING ON GOD FOR THE FUTURE.—Ps. xc. 15, 16.

CREATOR and Ruler divine,
Thy presence all nature doth fill,
All worlds and all beings are thine,
All ages roll on at thy will.
All nations compared with thee,
Like dust in the balances weigh,
The isles are a speck in the sea,
And thousands of years as a day.

Ere beam'd the first light of the sun,
Or earth's deep foundations were laid,
Ere time had its courses begun,
Or man in thine image was made;
Thy throne from eternity stood,
And Thee thy dominions proclaim,
All wise and all holy and good,
In might and in mercy the same.

Tho' guilty and helpless we are,
And thou art of glory the King;
The poorest, may pour out their pray'r,
The meanest, thy praises may sing;
The highest, must bow at thy feet;
The lowest, may rise to thy throne;
The abject, in thee be complete;
The vilest, thy mercy may own.

As creatures, for succour we fly;
As sinners, we seek a reprieve;
As mortals, who shortly must die;
As souls, that immortal must live;
As humble disciples, we sue
For strength to reach on to the prize,
That the days we are spar'd to renew,
May leave us more meet for the skies.

We pray for the land of our birth,
That peace may with plenty be crown'd,
That truth may spring up on the earth,
And righteousness flourish around.
As men who in brotherhood join,
For nations in darkness we pray;
Arise, Sun of glory, and shine,
And pour down the brightness of day.

Where brutish idolatry reigns,
Where blind superstition depraves,
Break, mighty Redeemer, the chains,
And liberty publish to slaves.
Go forth with thine heralds, who bear
The message of mercy abroad;
This year a rich harvest prepare
Of souls gather'd home to the Lord.

THE YEAR OF MOURNING.

The joy of our heart is ceased, our dance is turned into mourning—
The crown has fallen from our head.—Lam. v. 15, 16.

THOU sov'reign Lord of life and death,
Within thine hand all beings lie;
From Thee we draw our vital breath,
And at thy bidding swift we die.

The hand Omnipotent we own
That sunk a nation's glory low—
That plac'd affliction on the throne,
And fill'd our palaces with woe.

How did the realm with joy prepare
To welcome an illustrious birth,
When, lo! a kingdom's hope, an heir,
Is born a lifeless mass of earth.

A Princess form'd to bless the state,
A people's confidence and pride,
A spotless pattern to the great,
Alas! she liv'd, and lov'd, and died.

So flits our shadowy world away,
And thrones and princes phantoms seem:
So rank is but a bubble gay,
And mortal life, a little dream.

Deep may the due impression prove,
And far the warning voice convey'd,
That rich and poor may seek above,
The life and crown that cannot fade.

Great Lord of lords, and King of kings,
Our prince, our laws, our rights maintain;
Stretch o'er thy church thy guardian wings,
And fix in Britain freedom's reign.

ALIQUIS.

A MISSIONARY HYMN.

HARK! hark! the notes of joy
Roll o'er the heavenly plains,
And Seraphs find employ
For their sublimest strains;
Some new delight in heaven is known,
Loud ring the harps around the throne!

Hark! hark! the sounds draw nigh,
The joyful hosts descend,
Jesus forsakes the sky,
To earth his footsteps bend;
He comes to bless our fallen race—
He comes with messages of grace!

Bear, bear, the tidings round,
Let every mortal know
What love in God is found,
What pity he can show;
Ye winds that blow, ye waves that roll!
Bear the glad news from pole to pole.

Strike, strike, the harps again
To great Emanuel's name;
Arise, ye sons of men,
And all his grace proclaim;
Angels and men, wake every string,
'Tis God the Saviour's praise we sing!



Bland sc.

Revd. William Roby.
Manchester.

Pub by Williams & Co Stationers Court Feby 1818.

THE

EVANGELICAL MAGAZINE,

AND

Missionary Chronicle.

FEBRUARY 1818.

MEMOIR

OF THE LATE

REV. ANDREW FULLER.

[*Continued from p.* 5.]

WE have stated, that Mr. Fuller settled at Kettering in Oct. 1802, we should have said 1803; and the ministers chiefly engaged were, Mr. Hall, sen. who gave the charge (as it is usually called), and the present Dr. Ryland. After mentioning this fact, the latter, who is his biographer, gives us copious and interesting extracts from Mr. F.'s diary for the years immediately before and after this event; concerning which we may observe that few things are capable of being more useful than such memoranda, or liable to more abuse. We do not mean to censure Dr. Ryland's selection, which we have no doubt was judicious; but we would guard our readers against an improper use of this species of writing, which it has become fashionable to publish, perhaps too frequently and unreservedly. The chief use of a private diary to the writer is its subserviency to self-examination. It is a kind of criticism upon the heart, and we must examine our own frames and feelings to record them. It may also be useful to look back at future periods, and retrace our steps: yet men called into active life, are so frequently driven on by a course of urgent and imperious duty, that they have little time to look at 'the things that are behind.' Many a man has written volumes of diary, which he has never afterwards found opportunity to re-peruse.

But these diaries may be of use to others. As 'face answers to face in a glass,' so does the experience of one Christian to another, in innumerable cases. Young, diffident, and trembling Christians may be encouraged and animated by finding that others, who have subsequently attained to eminence in the church of God, have previously been tried with the same afflictions and temptations; that the experience of a Christian is always a series of conflicts, which must eventually terminate in victory, but frequently the triumph is reserved for a future state: that the Christian soldier must press on under all discouragements and maugre all opposition, because he has no armour to protect him in a retreat: and that he will frequently be called to the hardest fighting on the eve of victory. These and many other use-

ful lessons may be derived from the records of Christian experience; but the reader should be guarded against mistakes. There is danger of inferring from the weaknesses, the failings, and the despondencies of good men, that these things are matters of course, and not to be avoided; and therefore should not be so anxiously guarded against, as the scriptures represent; that if the greatest and best men have been subject to paroxysms of unbelief, languor, or insensibility, it is no great matter if we are subject to the same; or in short, that if the most eminent saints have occasionally fallen into sin, we need not be so extremely anxious to avoid it! Such are some of the abuses to which this species of writing is peculiarly subject; and they are made without any special reference to the diaries of Mr. Fuller, the characteristic of whose feelings seems to be that tenderness of conscience—that holy anxiety—which is 'tremblingly alive' to avoid sin, and pursue the path of duty.

Another objection has been made to the study of Christian experience, that it leads the Christian to look inwardly to self, instead of looking upwards to the Saviour. But this is not just. There is a weapon in the Christian armour called 'All Prayer,' which cannot be compared to any species of carnal armour, but is what the soldier calls 'a sharp look-out:' and implies that while he is marching to the object of his attack, he must make good use of his eyes around him, to guard against being taken by surprise; and at the same time look well to his footsteps, that he fall not, by either snare or stumbling-block in his way. In short, the Christian, and especially the minister, should be as active and as vigilant as if the *whole* of his salvation, and the salvation of others depended on his exertions; while at the same time *all* his confidence should be placed, not in his own strength, or his own skill, but in the Captain of his salvation.

But to return to Mr. Fuller. On his coming to settle at Kettering his sphere of usefulness enlarged, and his mind expanded with it. He did not commit the mistake that many do, who suppose that an enlargement of their sphere must necessarily extend their usefulness; when perhaps the little sphere which they had previously occupied was more than equal to their exertions. In short, an enlargement of a man's sphere should be considered as much with respect to the extension of his duty as of his income or his comforts.

But it was the missionary work in which Mr. F. engaged, as Secretary to the Baptist Mission, which called forth all the powers of his soul; and in the behalf of which his exertions were unremitted and unwearied to the last. The conversion of the Heathen world is indeed a work that would fill the hand of an angel; might we not rather say, which doth fill the hand of our Redeemer? He, while he commissions his angels to fly through the world to carry the gospel in all directions, at the same time unceasingly presents the censer of the great high priest in the celestial temple; or, to speak more literally, intercedes before the throne.

The Baptist Mission appears to have originated with Mr. Carey, now Professor Carey; who not only stirred up his brethren, but offered himself as the first Missionary. At the Nottingham Association he delivered a discourse, of which the two leading parts were comprised in these excellent directions: 'Expect great things *from* God — attempt great things *for* God.' And to show from what

small beginnings great designs originate, we may remark that this society was formed in Mr. B. Wallis's back parlour at Kettering, and upon a subscription of only 13*l.* 2*s.* 6*d.*

During the latter part of Mr. Fuller's life this Mission is calculated to have employed a fourth of his time, at least, in travelling and in correspondence. How much of his time was employed in writing can only be judged of from his works, which we shall presently enumerate; to which if we add his frequent preaching, we shall seem to have no room for private, pastoral, or domestic duties; and yet in all these perhaps he exceeded most of those who confine their exertions to these minor objects—if that epithet may be applied to any of the duties of a Christian. And amidst all these labours he was exercised by a series of afflictions in the loss of a beloved wife, and several children, with other domestic circumstances peculiarly trying. It is not however a life of ease and comfort that is the most favourable to exertions. The greatest works have been accomplished under the rod of affliction, or pressed on by the goad of necessity.

It is true that human life is short; and none find it more so than those who sit down to deplore its shortness. These seldom are able to form an idea of the avocations of an active and vigorous mind, which economises time, by applying every individual hour not necessary to repose, to some valuable purpose. Some men waste more time in trifling and gossipping, or in moaning and lamenting, than was employed in the composition of Poole's Synopsis or Henry's Commentary; and make it their daily complaint that they have no time!

As a preacher Mr. Fuller was always practical; but his practical exhortations were constantly founded on Evangelical principles. His expositions were clear, simple, natural; and his addresses to the conscience close, pungent, and often eminently pathetic.

As an author Mr. Fuller possessed much originality, simplicity, and perspicuity. His reasoning was forcible, his propositions were guarded, and his inferences naturally educed. He called no man master, yet he never affected singularity, but endeavoured to confine himself to the simplicity of scripture.

But we must pay a more particular attention to his writings, which, though chiefly controversial, were of the most valuable cast. It is impossible for us to enter into an examination of them, as is done by Dr. Ryland and Mr. Morris; we can only glance at them under their different classes. The first controversy which particularly excited his attention was that which is called the *modern question*, and produced his 'Gospel worthy of all acceptation,' the object of which is to enforce upon all men their obligation to believe and embrace it; to repel the idle excuse of men who have no will to do so, that they want the power, and to shew that the impediment rests wholly with themselves. Such is exactly the moral of the parable of the marriage feast—'All things are ready, come.' On this occasion he was attacked both by friends and foes. The former were alarmed at his supposed inclination to Arminianism, and the Arminians would gladly have claimed him as their own. But he had founded his system on the rock of the scriptures; and though he was plentifully splashed with the waves of controversy, he was in no degree shaken or alarmed.

His next attack was on Socinianism, in 1792, and that upon grounds

somewhat new. Many had hewn off its limbs—he aimed a dagger at its heart. Others had shewn the system to be antiscriptural; he endeavoured to shew, by the confession of its own writers, its defect in 'moral tendency;' and that it was as contrary to the spirit as to the letter of the gospel. This masterly work attracted the admiration of all the friends of vital and evangelical religion, and was severely felt by the Socinians, or Unitarians, as they now chuse to be denominated. The only reply attempted was, that they followed the doctrine of the Apostles, which was a begging of the question; because Mr. Fuller's work went to shew that Socinianism could not be the doctrine of the Apostles, from its tendency being in an opposite direction. Mr. Fuller therefore closed this controversy by a pamphlet, entitled 'Socinianism indefensible.'

In 1800, our author attacked also the strong-holds of Deism, in a work entitled 'The Gospel its own Witness;' and, without comparing it with the other masterly defences of Revelation, which this country has produced, we may safely say, that it excelled in a close and forcible address to the consciences of its readers, and demonstrated that the grand objection of infidels is to the *purity* of the gospel.

The system of 'Universal Salvation' now engaged his attention. Mr. Winchester, an eccentric philanthropist from America, imported this doctrine, and drew into its vortex Mr. Vidler, a man of respectable talents among the Baptists. Mr. Fuller in 1802 charged the system with leading to Socinianism; and though Mr. Vidler denied this, he justified it shortly after by going over to the Socinians. To say the least of this system, so flattering to those who wish to spare their sins, we cannot but pronounce it dangerous in the extreme. If 'now' be the 'accepted time,' why wish to defer salvation to a precarious futurity? Men do not wish to defer their happiness, and they only defer religion because they expect it will lessen their enjoyments.

Mr. Fuller in his journies to Scotland, though he had been received with much courtesy and even friendship, had seen no small evil resulting from the system of Sandemanianism, the first ruling tendency of which is to contract the heart. He therefore, in 1810, devoted a duodecimo volume to this subject, and is thought to have bestowed more pains on it than perhaps on any of his other works. The family of 'the narrow souls,' however, refused to read; and it is feared this valuable work effected little good, except in cautioning others against this dangerous infection.

Another work of no less importance than either of the preceding was begun, but a fragment only has been left, and that is printed with a valuable preface, by Dr. Ryland, under the title of 'Antinomianism contrasted with the Scriptures,' &c. and if we may judge by the old maxim, *Ex pede Herculem*, it would, at least, have equalled his other controversial writings. The following extract from a letter to the writer of this article, as far back as 1805, will shew in what a serious light he viewed the evil, and how much he dreaded the spreading of this moral pestilence.

'After all, my dear friend, evidence, even that which is drawn from the word of God, will have little or no influence on minds which have drank deeply into these corrupt principles. Where men have found out the secret of happiness without holiness, there is

something so bewitching in it, that you might almost as well encounter insanity, as hope by reasoning to convince them. Indeed, I know of no characters to whom the words of the Prophet, though spoken immediately of idolaters, will more fully apply: 'He feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?' There are, however, degrees in this kind of infatuation; and I doubt not but many sincere minds have been infected with it.'

Mr. F. also, with the assistance of a learned friend, wrote an unanswerable Defence of Missions, under the modest title of an Apology, which was occasioned by the opposition of some of the Directors and servants of the East India Company, who opposed the conversion of the Hindoos, as both impracticable and unnecessary.

But Mr. Fuller's writings were not all of a controversial nature. It was his laudable practice generally on one part of the Lord's day to expound the scriptures. In this way he had gone through great part of the Bible, and his remarks on the first and last books (Genesis and Revelations) have been printed in three vols. 8vo.; the latter but just before his death. In the former we see what may be done by piety and plain good sense in explaining the scriptures, where criticism has laboured long in vain. He is not however sufficiently mystical (or spiritual as they call it) for some religious folk; and his book on the Revelations will never be popular, because it contains no prognostications.

Mr. Fuller published also a number of single sermons, some of a very superior character, and an 8vo. volume has been published from his manuscripts since his decease; and his tract called 'The Backslider,' is truly what Dr. Ryland calls it, 'an invaluable piece of practical divinity.' He wrote also a very interesting volume of Memoirs of Mr. Pearce, of Birmingham, and a great number of pieces, chiefly under the signature of *Gaius*, in various periodical works. Dr. Ryland enumerates them thus:

In Decoetlogon's Theological Miscellany - -	12
Evangelical Magazine -	63
Missionary Do - -	42
Quarterly Do. - -	2
Protestant Dissenters' Do.	5
Biblical and Theological Do.	43
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Beside these he wrote many papers in the Baptist Magazine, of which Dr. R. could not procure a list in time for his Memoirs: Some of these pieces were collected into a duodecimo volume in his lifetime, and others have been published in small price tracts.

The great and active mind of our author had projected still other works, of which his biographer mentions one on Spiritual Pride, another on the Composition of a Sermon, and a third, containing a System of Divinity, in Letters, which were addressed to Dr. Ryland, and of which 9 only were finished before his death. Mr. F. once explained to the writer of this article, what he conceived the best plan for a work of this nature, and if he has taken up this idea we hope Dr. R. will consider himself called upon to proceed with it. 'If I were to write a body of divinity, (said he) I would begin where God begins in forming the human frame—I would begin with the heart. Having placed the atonement as the centre of my system, I would endeavour to wind round it all the doctrines of the gospel.'

Having considered the life and

labours of this excellent man, it is now time to attend him in the closing scene of life, where the reader is expecting perhaps to hear of nothing but peace and triumph. But it was not so. He was one of those Christian heroes who have died fighting, and have conquered only when they fell. As we have given the circumstances of his death at length in our 23d volume, (p. 279, 280), we shall only here remark, that he met the last enemy with fortitude, and stood the shock of his attack with firmness. But the painful paroxysms of his disease did not admit of those tranquil scenes which often grace the dying beds of Christians of very inferior attainments. And here we may be permitted to remark, that our dying hours are much affected by the nature of that disease which is sent to summons us into eternity. Though the end of a good man is always peace, yet his passage is not always easy. When the believer reaches the haven of his rest, it will matter little whether he reaches the heavenly shore, wafted by a gentle wave, or be thrown on it by a tempestuous gale.

Mr. Fuller died May 7, 1815, aged 61. Some of his last expressions were, 'I have been a great sinner, and if I am saved it must be by great and sovereign grace—*by great and sovereign grace.*' And to another friend he said, 'I have no religious joys, but I have a hope, in the strength of which I think I could *plunge* into eternity.'* 'In nothing (says Mr. *Toller*) can I so fully join issue with him as in the manner of his dying. Had he gone off full of rapture and transport, I might have said, 'Oh! let me die the triumphant death of the righteous!' But it would have been far more than I could have realized or expected in my own case; but the state of his mind toward the last appears to have been, if I may so express it 'after my own heart!' He died *as a penitent sinner at the foot of the cross.*"

* Ryland's Memoirs of Fuller, p. 557, to which interesting work this Memoir is principally indebted. *See our Review.*

ON JEHOSHAPHAT'S RELIGION.

No human character can be more amiable than that with which king Jehoshaphat is honoured in Scripture. 'He walked in the first ways of David his father,' and not in the bad ways of some other kings who succeeded David; and 'his heart, like David's, was lifted up in the ways of the Lord.' It is this last part of his description that shall be the subject of this essay. The ways of the Lord in which his heart was lifted up we may conceive to have been the way of salvation, namely, Christ, and the truth as it is in him, and the way of his commandments, including his sacred ordinances. Jehoshaphat, and other Old Testament saints, knew these ways of the Lord: for the knowledge of them is essential to true religion under every dispensation of grace. Such servants of God were not ignorant of the way of salvation, though it was not then so clearly brought to light as it is now. They knew Christ, unto whom all the prophets gave witness, and trusted in him as the Saviour who was to appear in the end of the world to put away sin by the sacrifice of himself.

Jehoshaphat was favoured, not only with the teaching of the divine word, but also with the powerful teaching of the Holy Spirit, and his knowledge was of a spiritual and saving nature. His mind was supernaturally enlightened; a heart was given him to know the ways of the Lord, and his knowledge was productive of conformity of heart unto them. His feet were lifted

up to these blessed ways; he took the word of God for a lamp to his feet, and a light to his paths; by it he regulated his external conduct: but not only were his feet, but his heart also lifted up in the ways of the Lord. These divine ways were put in his inward parts, and written in his heart, according to a new covenant promise. He was blessed with holy dispositions and affections; a new heart was given him, and a new spirit was put within him. Christ was formed in him; his image was instamped on his soul, and he was cast into the mould of divine truth. And such conformity of heart to the ways of the Lord, was conformity to God's own heart. David's exalted character was very applicable to this good man; he was a man after the heart of God.

This character of Jehoshaphat signifies also that his heart loved the ways of the Lord, and took great pleasure in them. It was set upon them, and he loved them exceedingly. To him Jesus Christ was the chief among ten thousand, and the pearl of great price. He loved the doctrine of his grace, and his precious promises. They were sweet to his taste, and sweeter than honey to his mouth. He loved his holy commandments, and his holy ordinances. To him the law of his mouth was better than thousands of gold and silver. His love to all these blessed ways, led him ardently to desire an increasing conformity to them. David's language was the language of this good man's heart, 'O, that my ways were directed to keep thy statutes! then shall I not be ashamed when I have a respect unto all thy commandments.' And such is the vehement desire of all true believers. Though they cannot in their present state attain to perfect conformity to the Lord's ways, they strive to rise as near to perfection as possible; and they never will be satisfied until they appear perfect before the Lord in the heavenly Zion.

Jehoshaphat's good character means also that his heart was much encouraged in the ways of the Lord. It was lifted up in them, i. e. he was greatly animated and strongly encouraged in his endeavour to keep them. He enjoyed precious privileges, and was possessed of precious graces which strengthened his heart, and much encouraged him to walk in the Lord's ways. He had union to Christ, and fellowship with the Father and the Son, which enabled him to abound in the fruits of righteousness to the glory of God. He was blessed with the pardon of sin, and so he was set free from all that guilt, which hinders men from walking in the ways of the Lord. He was filled with the Holy Ghost. He lived in the Spirit, and he walked in the Spirit. God gave him not the spirit of fear, but of power and of love and of a sound mind, which disposed and enabled him to walk in his statutes, to keep his judgments, and do them. He was endued with all spiritual and holy graces, with spiritual and supernatural knowledge, with faith unfeigned, with good hope through grace, and with fervent love to him who first loved his soul; and by these graces his heart was inclined to the divine testimonies, and not to covetousness. His heart was also encouraged by the exquisite pleasure and the heavenly comfort which he experienced in the ways of the Lord. He rejoiced in the way of his testimonies more than in all riches. He made choice of his testimonies to be his heritage for ever, for they were the rejoicing of his heart. He found Wisdom's ways pleasantness, and all her paths peace. And he was encouraged by the recompence of the reward, as Moses was in his

obedience. Jehoshaphat did not regard eternal life as a debt due to him for keeping the divine testimonies and precepts; no, he knew, and all the saints of God know, much better divinity than this. He looked for the heavenly happiness only as the gift of rich and sovereign grace in Christ Jesus; but by his lively hope of it, he was animated exceedingly in his obedience. By all these means the heart of Jehoshaphat was, and the hearts of all true believers are, encouraged in the ways of the Lord, and strengthened for universal obedience.

Such then is the meaning of the high commendation with which this good man is honoured by the Lord himself in his word. It was indeed highly honourable to him to keep the ways of the Lord both in heart and practice. The ways of sin are base and scandalous ways; and it is the shame and disgrace of men to love them in their hearts, and to walk in them. But the ways of God are high and sublime, honourable and glorious ways, and it is a man's true honour to love them, and to walk in them. These ways are indeed very deep, like the divine nature itself, and the depth of them cannot be sounded by any created intellect. They are the wisdom of God in a mystery—the hidden wisdom which the princes and the philosophers of this world know not. And as they are infinitely profound, they are also inconceivably high: they are high above all the ways of men, and above all the thoughts and conceptions of men, as the Lord himself declares. Isa. lv. 8, 9. The Lord Christ, who is God's only way of salvation, is the Lord of glory, and in human nature he is now made higher than the heavens: gospel-truth, as it is in him, is the glorious Gospel of the blessed God; and the divine commandments and ordinances are vastly high above all laws and ordinances of men in dignity, in authority, in holiness, and in importance. They are holy, just, and good. It was then very honourable to Jehoshaphat, and it is the true honour of every real Christian to have his heart lifted up in these high ways of the Lord, and to be undefiled in them. By this means God is honoured and glorified; and them who honour him, he will honour, both in a present and in a coming world: he will set them on high who love his blessed name and his ways: when the wicked are cut off they shall see it. Their horn he will exalt like the horn of an unicorn, and he will anoint them with fresh oil.

Prove your ownselves, ye professors of religion, by this excellent character of Jehoshaphat. Do your hearts bear any resemblance to the heart of this holy man? If not, and if on the contrary, they are set on vanities and lies, and things in which there is no profit, you are strangers to vital religion, and your profession is mere hypocrisy. Alas! the hearts of many professors have a strong aversion to the ways of the Lord; they are earthly, sensual, and devilish, as their conduct proves. Are there not many also who pretend to be Gospel-ministers, but whose character is a perfect contrast to Jehoshaphat's? Their hearts are far from being lifted up to Christ and the precious truths of his Gospel; for in their preachments they treat him and the glorious peculiarities of his Gospel with neglect: they act like men ashamed to mention his worthy name: they seem to prefer the philosophy of Plato and Socrates, to the wisdom of God in a mystery. The untender and unholy conduct also of too many of them is very dishonourable to the Christian profession. This is a lamentation, and shall be for a lamentation.

You, Christian, to whom the character of good Jehoshaphat belongs, have great reason to bless the Lord for it. To him you are indebted for your new heart and your right spirit. He hath given it by putting his own spirit within you. Let your heart cleave to him and his ways, and labour to have it more and more lifted up in these good and holy ways. In order to this, study to live by faith, and by the exercise of it to receive more and more grace from the fulness of Christ. Pray daily and earnestly also for fresh communications of the Spirit. He is the Spirit of wisdom and revelation, the Spirit of faith, of love, and of sanctification; and the more you receive of him, the more will you abound in spiritual knowledge, in faith, in love, and in true holiness, and so your heart will be the more lifted up in the blessed ways of the Lord.

Let sinners, who are out of the way, come by faith to Christ, who is the only way of life and salvation. Let them carefully study his blessed word, which testifies of him, looking up to him at the same time for his Spirit to reveal him in them, that with their whole heart they may believe in him unto life everlasting. Without coming to Christ by faith, the heart will never be lifted up in the ways of the Lord, but will perfectly abhor them; and instead of walking in the narrow way which leadeth unto life, the poor infatuated sinner will continue to walk in the broad road that leadeth to everlasting destruction. Let sinners then answer the Saviour's gracious invitation to them in the Gospel, to come to him that they may have life. Then would your heart take pleasure in him and his ways, and so you would have your fruit unto holiness and the end everlasting life. May He who persuades Japhet to dwell in the tents of Shem effectually persuade many children of wrath now to fly to Him who is the great and the only deliverer from the wrath to come!

J. F.

MATERNAL EFFUSIONS.

(Continued from p. 12.)

LETTER II.

Your letter, my sweet girl, which has been wetted first with mine and then with your dear father's tears, having excited some stronger emotions in our hearts than the common feelings of parental affection, you have been prayed for, rejoiced over, and embraced in the best of bonds. I am pleased with the ingenuous manner in which you describe the anxiety of your mind, and cannot help regretting that you returned to school before I had a little private conversation with you. Why does my Eliza fear to make a personal application for all the proffered benefits of redeeming love? Ah! Why? since any sense of guilt and unworthiness too great to permit us to hope in the Divine mercy, must be ascribed to unbelief—must be called a sin.

Of much importance are correct, not partial but comprehensive, and scriptural views of religious truth; and happy the well-informed mind, that is equally imbued with the spirit of adoption and holy fear; the one inspiring the allowed confidence of faith, and the other placing the guard of virtue and preserving grace around the watchful heart. Your allusion to the immature knowledge and disadvantages attending early years, forms no reasonable objection against the most earnest present solicitude respecting the things which belong to your eternal peace; for is my dear Eliza too young at fourteen to be made happy, or too young to die?

Acquainted as you have long

been with the principal truths of Christianity, a formal definition of its fundamental doctrines from my pen were needless, and I would therefore rather direct your attention to the manner in which they stand connected. In the fall of man from his original innocence, we elicit the course of a universal depravity, but are sad strangers to the disordered state of diseased nature, if we conceive it necessary to go to the garden of Eden, and ask it to recite the story of Adam's fatal fall, in order to learn the existence of the same frail humanity and incurred disobedience to the laws of heaven. There are still 'none righteous, no, not one.' 'By the deeds of the law shall no flesh living be justified,' reaching as it does in its spiritual cognizance to our unrevealed thoughts, and the most secret springs of human motive and conduct; while the justice of the condemning sentence of this holy, righteous, and good law, must be admitted by the approving judgment of an enlightened conscience. 'Whoso confesseth and forsaketh his sins shall find mercy;' the evil of sin in general, and our individual sins, their number, their enormity, and many aggravations. Conviction of sin prepares an awakened mind for the most humbling view of the apostasy of the whole rational creation; and imparts, with increasing discoveries of human impotence, such admiring perceptions of the stupendous love and omnipotent power of God in effecting our return to his favour, as will fill the softened heart of flesh with repentant sorrow, and dispose it to rejoice that so much of the Gospel is written in the language of invitation and promise. Nor will I hear, my dear, of any exception which a weak faith may be ready to plead against yourself, while the persuasive assurances of Christ and his apostles, are addressed without any kind of limitation. 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' 'Him that cometh unto me, I will in no wise cast out.' 'The blood of Jesus Christ his son cleanseth from all sin.' 'If we say that we have no sin, we deceive ourselves, and the truth is not in us; if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness'—faithful to his own promise, and just to the merit of his beloved Son. Delightful, encouraging declarations! how they charm away our groundless fears, revive our hopes, and confirm our faith in the riches of the divine goodness and forbearance! On this immutably sure foundation laid in Zion, soul after soul, having placed its eternal dependence and ventured all its immortal interests, has reposed securely, and comfortably reposed, in the bosom of the God of love, and entered by faith into rest. Yes, thousands believing through grace the testimony of God in his word have trusted in him, and were not confounded.

The morning of renewed life is peculiarly pleasing in the sight of heaven: 'I remember thee, the kindness of thy youth.' Pray then, my dear dear Eliza, for all the blessings of His great salvation. Describe yourself as poor, and guilty, and miserable, and implore forgiveness and reconciliation for Christ's sake. Tell your Father in heaven all your fears, and entreat him to increase your faith—all the sorrows of your broken heart, and beg him to heal it. Ask for these mercies, and you shall receive them; seek an interest in the Saviour's kind regard, and he will 'receive you graciously, and love you freely.' Yes, the good Shepherd, who delights to bring back the wandering sheep to his fold,

will not decline the care of a weak and helpless lamb, but will gently lead my child on in the paths of righteousness and peace.

My heart is too full of gratitude to suffer me to conclude my letter, without expressing what I have said several times to your father during the last few days. How many children have been educated in the fear of God, and instructed as carefully from his word as ours, on whom neither the public nor private means of grace appear to have any efficient influence! Teach us to adore thee, O Father, Lord of heaven and earth, for ever condescending to reveal thyself to babes, and help us to praise thee for taking our dear child while others are left; and that He who will not break the bruised reed, nor quench the smoking flax, may bless her now and for ever, is the prayer of her affectionate mother! A. B.

LETTER OF DR. SIMPSON.

MR. EDITOR,

THE following is a letter which I received, *more than twenty-seven years ago*, from the late venerable Dr. Simpson, Theological Tutor of the Hoxton Academy. A warmth of attachment, arising from the frequent and affectionate intercourse which then subsisted between us as pastors of neighbouring churches, prompts me to offer it for insertion in the Evangelical Magazine, as a tribute to the memory of my revered friend. Though expressed with all the freedom and familiarity of epistolary correspondence, his most intimate acquaintance, in reading it, will recognize that vigorous conception, that soul of fire, which characterized the man; and which, as appears from your notice of his departing moments,* he maintained unabated to the latest period of his long and laborious life. MANCUNIENSIS.

FRATER CHARISSIME,

THIS will convey to you alarming tidings. A whole quaternion of M. Diabolus's generals are going to lay siege to Prince Immanuel's residence in W—;* and they vow, by their father, the Prince of Darkness, that they will rase it to the very foundation.† To be serious: a Mr. J—, from N—, called upon me last week, with a design to collect some money among our people, towards defraying the expenses that attended the building of a chapel somewhere in Wales. I sent him to Mr. —— and his people; Mr. —— supposing him to be one of his fraternity, exclaimed against the heretics, as he called us, the encroachments we made, and the spread of our heresy, especially in and about W—. He told Mr. J—, that he himself and other three were going to preach at W— in rotation; that they would knock Calvinism on the head, &c. &c. There is vaunting for you!!!

I send this that you may prepare for a noble and resolute defence. Συ εν κακοπαθησον, ως καλος στρατιωτης Ιησυ Χριστυ.‡ What are these uncircumcised infidels, that they should think to defy the armies of the living God? Can they, with all the embattled hosts of Hell, stop the progress of Him who rides upon a cherub, and flies upon the wings of the wind? Can they withstand Him whose chariots are twenty thousand, even thousands of angels? Who stands and measures the earth; who beholds and drives asunder the nations; scatters the everlasting mountains; and before whom the perpetual hills bow; whose ways are everlasting? What are all the finite nothings of the universe, before the God of Jeshurun, who rides upon the heaven for the help, for the salvation of his church. Knock Calvinism on the head! stop the spread of heresy, as they call the Gospel!

* See Magazine for last month.

* Ps. cxxxii. 13, 14. † Ps. cxxxvii. 7.
‡ 2 Tim. ii. 3.

Fine story indeed! Let them try first, whether they can arrest the sun in his course, hush the roaring winds, and calm the raging sea. Sooner, and with more ease, shall they do these, than accomplish what they design.

However, my dear friend, although you have nothing to fear from their menaces, yet, in military style, let your heart be full charged with the grace of God; your memory stored with the precious truths of the Gospel; and from a heart glowing with love to God, his Gospel, and sinners, pour into the sides of their floating Babel a whole volley of red-hot forty pounders,* and blow it into millions of atoms, that they may have the mortification to find all their efforts vain, their expectations blasted, and carry the doleful tidings of a complete overthrow to M. Diabolus, their Prince; that, instead of a triumph among the hosts of darkness, the Prince may have reason to order all the apartments of Hell to be hung in mourning, for the shameful defeat.

To conclude, in the language of Luther, 'We have nothing to fear.' If we fall, the Ruler of the world, whose Gospel we preach, must fall with us: and better to fall with Christ, than have a momentary reign with his avowed enemies, the Socinians.

I remain, Frater Charissime,
Your's in the best bonds,
Bolton, ROBERT SIMPSON.
Oct. 1, 1790.

*Jer. xxiii. 29.

HINT TO YOUNG MINISTERS.

MR. EDITOR. SIR,

As a constant reader of your valuable Miscellany, I have often been pleased with the useful hints given to different descriptions of characters. I hope you will pardon the liberty I take in calling your attention to a subject that I do not recollect to have seen noticed; but one which, I think, calls loudly for admonition. I would not obtrude upon your attention my own ideas, but merely suggest a hint, hoping it may lead some more able pen to offer a word of advice upon the subject.

The practice I allude to, is that of young ministers paying particular attention to females, and thus trifling with their feelings, without any serious intention towards them.

I am at this time acquainted with two very interesting young women, who are suffering from the consequences of such conduct. This appears to me very unbecoming their high and holy calling; and I should hope it frequently occurs from want of thought, and a due sense of the impropriety of such a conduct, and the consequences resulting from it. The ministerial character introduces them into the friendly intercourse of society; but surely this ought not to be abused, by insinuating themselves into the affections of any, by those tender and delicate attentions which no man ought to pay, unless he has serious and honourable intentions. The subterfuge sometimes advanced, that they have not made an offer of their hands, and therefore ought not to have been supposed to be serious, is equally false and ungenerous; as every person who knows the world, must know that it is possible to go very far, so as completely to engage the affections, without actually making an offer. By this specious kind of reasoning they deceive themselves and others; and thereby finally destroy the peace and happiness of those who, perhaps, they respect and esteem. A word of advice on this subject from some able and experienced correspondent, might I think be very useful, and would much oblige

Yours respectfully,
ANNA.

RELIGIOUS TRACT SOCIETY.

To the Editor.

REV. SIR,

THE increased exertions of the Religious Tract Society, both at home and abroad, have excited the admiration and gratitude of the lovers of their country, and of the friends of mankind. But, I perceive by the Reports of the Society, that these exertions have exceeded in expense, the means which have been afforded for their support; and that the Committee of the Society have therefore solicited the attention of its stated supporters and of its auxiliary assistants, to this very important branch of the concerns of the institution.

In the Report for the year 1816, it was stated, that the year's expenditure exceeded the receipts in the sum of 245*l.* and that the receipts were less than those of the preceding year by more than 1400*l.*! And in the Report for 1817, it was stated, that the loss sustained by the Society on tracts supplied to hawkers, &c. during the last year, amounted to 424*l.* 9*s.* 2*d.*; exclusive of the gratuitous issues of tracts to various parts of the world, which amounted to 275*l.* 8*s.* 11*d.* making together *seven hundred pounds.* Even this large sum is exclusive of the contributions which have been required and afforded, for promoting the *great object*, by the formation of Religious Tract Societies in *foreign* parts.

It appears, that the Committee have been excited to such liberality at home, and to such beneficence abroad, by the establishment of Religious Tract Societies in various parts of the United Kingdom, most of which became Auxiliaries, and presented part of their funds to the Parent Institution. But, it has been observed, with great concern, that in many instances this just and necessary support has been withdrawn; that many of these once *Auxiliary* Societies have become local and independent; and that some of them, in large and populous places, have even Auxiliaries of their own; and no connexion remains with the Parent Institution (exclusive of the pious and benevolent purposes which are common to all) but the adoption of its popular and useful tracts, and the purchase of them at subscribers' prices, which are very considerably below the cost thereof.

It is evident, that such a state of things must be very detrimental to the Parent Institution, and must especially tend to paralyze, if not even prevent, those exertions which have been directed to *two* most important objects: namely, the supplying tracts to hawkers, at a great annual loss, for the purpose of supplanting the foolish and mischievous publications which have been most extensively disseminated; and promoting, by liberal grants of money, the formation of Religious Tract Societies, in the various nations upon the Continent. If the successive annual reports of the Parent Institution be inspected, it will be found, that very large sums of money have been expended on both these objects, and that the most beneficial and important effects have resulted therefrom, both at home and abroad: and it will also be seen, that these exertions could not have been commenced, and cannot be continued without assistance from *Auxiliary* Societies.

If such a system should be pursued with the British and Foreign Bible Society, and with the Missionary Society, as that which has taken place with relation to the R. T. Society, those noble institutions would be shorn of their beams, and paralyzed in their energies. Surely, every pious and considerate person must seriously deprecate such an event; and I therefore indulge the hope, that the friends and supporters of that

excellent and kindred institution, for which I am now pleading, will by their counsels, their efforts, and their liberality, endeavour to prevent that division of interests, and that alienation of pecuniary support, by which the R. T. Society has already suffered, and may in future be seriously injured.

In addition to what has been observed, I would mention, that many persons, both in town and country, who have been stated subscribers to the R. T. Society, have withdrawn their subscriptions, and have applied them to tract societies, in the vicinity of their respective residences. These losses must be felt by the parent society; and they amount to a total deprivation of support, in every case, where the society to which such subscriptions are given does not act as a real auxiliary to the parent institution; and not only so, but in proportion to the quantity of tracts purchased by such society from its depository, the funds of the original institution are deteriorated, and its energies thereby materially weakened.

I conclude, by seriously and earnestly inviting public attention to the subject of this letter, which I conceive is intimately connected with an institution of high character and eminent usefulness. I will not propose any specific measures to be pursued by any Local Tract Societies, in relation to the appropriation of their respective funds, lest I should seem to indulge a spirit of dictation: but I will take the liberty to observe, that the principles upon which the *Religious Tract Society* was founded; the ingenuous and liberal system which it has adopted towards collateral institutions in the country; the expensive distribution of tracts in every part of the world; and the aids which it has given to the formation of R. T. Societies in foreign countries; all unite to shew the expediency, the equity, and the necessity, of the appropriation of a part of the funds of every Tract Society in the kingdom, to the support and assistance of the Parent Institution.

I am, Rev. Sir, Yours, &c. W. S.

Several instances of the great usefulness of Religious Tracts will appear in our Intelligence for next month, to which we refer in recommendation of this Letter.—EDITOR.

RELIGIOUS EDUCATION.

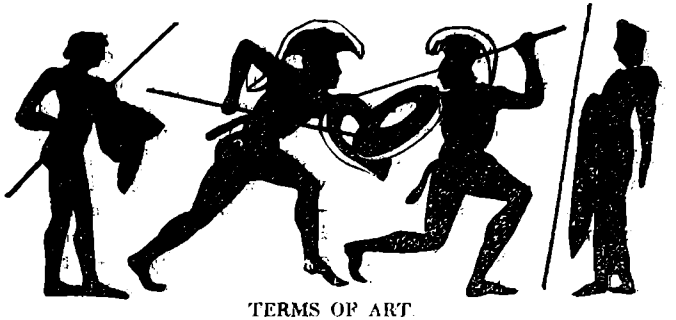
To the Editor.

SIR,

THE spirit of inquiry which the important subject of education is exciting at the present period, will, I am convinced, insure a place in your valuable Miscellany for the following extract from the works of Mr. Richard Baxter. It comprehends, in a few words, which parents would do well to commit to memory, the chief substance of all that has been well written on that interesting topic.

'Lead your children by your examples to prayer, reading, and other religious duties. Inform their understandings; store their memories; rectify their wills; quicken their affections; keep tender their consciences; restrain their tongues, and teach them gracious speech: reform and watch over their outward conversation. To these ends, get them Bibles and pious books, and see that they read them. Examine them often what they learn: especially spend the Lord's day in this work, and suffer them not to spend it in sports or idleness. Shew them the meaning of what they read or learn. Keep them out of evil company, and acquaint them with the godly; and fail not to make them learn their catechism. Especially shew them the necessity, excellency, and pleasure of serving God; and labour to fix all upon their hearts.'

A. Z.



TERMS OF ART

EMPLOYED BY ST. PAUL, ILLUSTRATED FROM SUBJECTS IN THE BRITISH MUSEUM.

[*Continued from p.* 15.]

No. II.

On the terms Image and Shadow.

DIVINE wisdom always proportions the means to the end. It was fit that the Apostle of the Gentiles should be acquainted with the Gentiles, with their manner of life, their modes of thinking, their passions, their prejudices, their arts, sciences, and occupations. This could never have been acquired by fishermen on the lake of Gennesareth. It is, especially, probable, that no insight into the operations of the arts of design could have been obtained in Jerusalem, at the feet of Gamaliel. Though Moses made figures of Cherubim for the Tabernacle, though Solomon's brazen sea was supported by twelve bulls, and his throne was adorned with twelve lions, yet sculpture was not popular as a national art among the Jews. The coins of the Maccabees, indeed, shew that they had artists who could cut dies—could delineate the pot of manna, the sheaf of corn, the vine, &c.; and the frontispiece of the tombs of the kings at Jerusalem, shews that in the days of the Herods they had sculptors who could execute both fruit and flowers: to say nothing of the medals representing the heads of those kings.

But, the graphic arts, generally speaking, were of Gentile practice; and the Apostle Paul has alluded to some, which, though known to the Jews, are rather properly Gentile. Whoever on visiting the British Museum goes up-stairs into the rooms containing the Hamilton Vases, will see on those Vases 500 or a thousand figures of men, horses, dogs, stags, wild-boars, pillars, &c. &c. all *painted in black*. They present an outline only, which gives the attitude; the figure itself is a mere *shadow*. Of necessity every figure, every face, every limb, is in profile; it would not otherwise be intelligible. Some of these subjects have lately been imitated on tea-pots: and they may easily be conceived of from those portraits in shadow, which meet us at every print-shop, &c. They have no eyes, no ears, no musculage of the members, no folds of the drapery—they just afford a bare idea of what they represent; and that is all. This was anciently called *Scia-graphy*, or Shadow-painting. These vases are much anterior to the days of Paul; and from the thousands of them known, the manufacture of them must have employed as many hands as some of our potteries.

Descending from the Hamilton rooms we come to the Townley collection of statues. Fix on one of these exquisite performances; examine it on all sides, it presents beautiful lineaments—in front, in

profile—on this side, on that side: its action is graceful, however viewed; it holds out a hand, or it advances a foot: its drapery shews folds, and marks the different stuffs of which it is made. The distinction between such vases, and such statues, had not escaped the inspired writer.

It is customary to explain the passage, Heb. x. 1, 'the law having the *Shadow* of good things to come, and not the very *Image* of the things;' by saying, the *Shadow*, signifies an outline or sketch of a subject, which is afterwards to be completed into *a finished picture*: but, others (as Parkhurst) say, *Shadow* here is the representation formed by interception of the rays of light; and, *Image* is the *Substance*, or body, causing the Shadow. Whereas, in truth, the Apostle uses another term to signify a *Sketch*; and the term rendered *Image* cannot denote a *picture* on a flat surface; nor can it possibly express the *Substance* of the thing itself.

But the Apostle's real allusion is to the antient practice of *Sciagraphy*, or Shadow-painting, compared with complete Statuary; q.d. 'The law had a general form of a figure; it was evident what it intended; there was the action:—but it wanted features, it wanted the play of the muscles, it wanted expression, it wanted distinctness, it wanted force, it wanted truth: it was a *Shadow* of good things, of future good things, but it was only the *delineation of a Shadow*. Whereas, the gospel is a perfected *Image*; it will bear examination; it is beautiful on all sides; it is graceful; it is in movement, consider it how you will: you may not only behold, but handle it.'

But, an *Image* has no life: is not then the gospel *life*? no: the Christian's *life* is in the upper world—*it is hid with Christ in God*: there is no fault in the gospel; but consider on what obdurate materials the gospel has to work: on stone—on marble; how cold! how dead, by nature! But, *when Christ, who is our life, shall appear*—when *we shall see him as he is*—when *this corruptible shall put on incorruption, and this mortal shall put on immortality*——Let your readers pursue the theme, and finish it, if they can; it is a subject well worthy their profoundest meditation.

IMULUS.

P. S. By way of illustration, the Cut that accompanies this paper is traced off from one of the Hamilton Vases: it represents an exercise of arms between two competitors; the action passes before a statue of Victory, and is witnessed by an umpire; but is scarcely intelligible, because represented *in shadow-painting only*.

ANECDOTE.

CONFIDENCE IN GOD.—A FACT.

A LADY in one of our large cities had been in the habit of attending religious meetings in the evening. When she had no one to accompany her, she would sometimes go alone, although frequently admonished of the danger. On her return one evening, not long since, from the place of worship, in crossing a public walk which ay in her way home, she was met by two ruffians, who stept before her, and, presenting a pistol to her breast, demanded her watch and money. Although alone, as they supposed, there was One present in whom she trusted, whom the wretches did not see, and at whose approach others like them once 'went backward and fell to the ground.' As she had no arm of flesh to protect her, she instantly fell upon her knees before them, and with uplifted hands, cried out, 'Now, Lord Jesus, help!' The affrighted assassins fled.

Religious Intell. (America) June 2, 1817.

OBITUARY.

REV. THOMAS GARRARD.

DIED, at Wissett, near Halesworth, Suffolk, the Rev. Thomas Garrard, in the 23d year of his age. This excellent young man was brought under the gospel at Halesworth, when he was about 12 or 13 years of age. His constant attendance and apparent seriousness excited the notice of his minister, who soon discovered in him marks of genuine piety, and very promising talents. He became a member of the church when he was only 16 years old, and escaped many of those snares into which many young persons are hurried who have not the fear of God before their eyes. He became a constant and useful teacher in the Sunday-school, and from the time he joined the church he felt increasing desires to enter the Christian ministry. Having exercised his gifts a little, and appearing a youth of considerable promise, he was encouraged to pursue the strong bent of his mind towards preaching amongst the Gentiles the unsearchable riches of Christ. After some tossings, trials, and disappointments, which issued, it is believed, in his deep humiliation, and tended to increase his stock of *self-knowledge*, the way was opened for him to enter as a student in the Academy at Hackney, under the care of Rev. G. Collison. In this situation his conduct was praiseworthy, and his attainments in literature very considerable. Having completed his academical studies, he was sent to fill an itinerant station at Retford, and its vicinity, in Nottinghamshire, where it is hoped his labours were not altogether in vain. But his strength not being adequate to the work required, he gave up that situation after more than twelve months' trial; and accepted an invitation, and afterwards a call to the pastoral office, from an Independent church at Leeds, in Yorkshire. A few weeks after he received the above call, his health declined fast, from a violent cold, which first affected the lungs, but afterwards seemed to settle in the liver, and obliged him to decline preaching altogether. In a few weeks he gathered sufficient strength to enable him to accomplish a journey into Suffolk, to his father's house. For some little time hopes were entertained that he might recover; but those hopes have met with a chilling disappointment. He relapsed, and grew gradually weaker, till at length he gently sunk into the arms of death. During his whole affliction he was comfortably resigned to the will of God, but particularly so, as he considered himself nearer to his end. He said at one time, 'He could cheerfully give up all, and he trusted when the Lord called him home, he would take him to glory.' He saw more of the depravity of his heart towards the close of life than he had ever done before, and often said, that he was more than ever convinced, that nothing short of infinite mercy, through the atoning blood of Jesus, could reach his case—nothing short of an infinite satisfaction could suffice; and all his hopes were built on the infinitely precious Redeemer. It was not all sunshine, however, for he several times complained of dulness, and even peevishness, which rendered him for a time very uncomfortable. At the eventide, however, it was light—his fears departed, and the joy of the Lord was his strength. Two days before he died, he spoke sweetly of death, as only a passage into a better world, and as necessary to consummate the happiness of believers. He continued to talk much to the edification and astonishment of those pious friends who attended him, and frequently sung and prayed in a most delightful manner. On the night before he died he took leave of his afflicted parents, &c. in a most affectionate manner, and gave them the most suitable admonition and advice. One time as he laid apparently musing, a few hours before he departed, on some observation being made, he gave proof of the vigor of his mind, and the lively exercise of his faith: he suddenly threw the sheet from his face, which he had previously drawn over it, and exclaimed, 'As this sheet is removed, so my soul, as soon as it leaves the body, will penetrate the clouds, if they were seven times thicker, and dart its way through the immensity of space till it reaches

the greater part of our readers will generally concur with the translator in his observations and corrections. He gives us also the valuable appendages of a copious index for the purpose of reference, and a large list of texts occasionally illustrated.

The Work of Faith, the Labour of Love, and the Patience of Hope, illustrated in the Life and Death of the Rev. Andr. Fuller, &c. chiefly extracted from his own Papers. By John Ryland, D.D. 8*vo.* 12*s.*

We were thinking of an apology for our delay in reviewing this work, when we recollected a maxim of the late Mr. Fuller, that 'they that are good at apologies, are seldom good at any thing else,' and upon that principle we shall not attempt any. Having, however, had occasion to consult Dr. Ryland's work, in preparing this token of respect to our departed friend, we have received so much pleasure and satisfaction in the perusal, that we feel it a duty to recommend it to our readers, and hope the sketch we have given will operate as a strong inducement to all who have the means to purchase and peruse the whole: to which we shall add another argument, namely, that this volume (which contains nearly 600 pages) is published for the benefit of Mr. F.'s widow and family. The task of biographer was assigned by Mr. F. himself to Dr. R. who was furnished with his MS. papers for the purpose, and was qualified for the undertaking, not only by his talents, but by a most intimate and uninterrupted friendship from an early period of life to Mr. Fuller's dying day.

It is but just perhaps to say, that another Memoir of Mr. Fuller has been published by Mr. J. W. Morris, which certainly displays considerable talent, and an intimate knowledge both of the deceased and of his writings; but it discovers also a spirit and temper which we by no means admire.

A Sermon preached at the Cathedral Church of Chester, Nov. 23, 1817, *being the Sunday after the Interment of Her late Royal Highness the Princess Charlotte Augusta.* By George Henry Law, D.D. F.R. and A.S. Lord Bishop of Chester.

We cannot say that there is any merit in this Sermon that would have attracted our notice, had it not been for a most extraordinary passage in the close of it, which is in express contradiction both to the Scriptures, and to the doctrines of that Church of which the author is a distinguished prelate. The passage is literally as follows:

'Sanctify then, O! merciful God, we beseech thee, the sorrows which we this day feel. We submit ourselves with resignation, but with confidence to thy all-wise dispensations. We commend too, as far as we may, and as it becometh us, into thy hands, the soul of her who is departed. We pray, we humbly pray, that she be received into the mansions of the blessed: that she exchange a corruptible crown for one that is incorruptible, and that fadeth not away.'

It is perfectly astonishing that a Protestant bishop should thus countenance the Popish doctrine of Purgatory; for as the lamented Princess had been dead nearly three weeks before this prayer was offered, Dr. Law must have suspected that she had not then been received into heaven, or it would have been ridiculous to pray for her admisssion there. And as we conceive his Lordship could not be so uncharitable as to suspect she had been consigned to the regions of the condemned; where then, but in purgatory, could he have imagined the soul of the Princess to have been detained? It is true that the Bishop prays hesitatingly—qualifying his petitions with 'as far as we may, and, as far as it becometh us.' This then could not be the prayer of faith; for a believer can look up to God only for blessings promised in his word: it would surely therefore have been far better to have suppressed such a dubious petition altogether; and we hope the learned Prelate will omit it, with a proper apology, should the obnoxious nature of the passage carry his Sermon to another edition.

With regard to the doctrine of the Church of England, on this topic, we refer to the Book of Homilies. In the third part of the Homily concerning prayer, our Reformers say, 'Now, to entreat of that question, whether we ought to pray for them that are departed out of this world, or no? Wherein, if we will cleave only unto the word of God, then must we needs grant, that we have no commandment so to do. For the Scripture doth acknowledge only two places

after this life: the one, proper to the elect and blessed of God; the other, to the reprobate and damned souls, as may be well gathered by the parable of Lazarus and the Rich Man; which place St. Augustine expounding, saith in this wise, 'That which Abraham speaketh unto the rich man in Luke's Gospel, namely, that the just cannot go into those places where the wicked are tormented; what other thing doth it signify, but only this, that the just, by reason of God's judgment, which may not be revoked, can shew no deed of mercy in helping them, which after this life are cast into prison, until they pay the uttermost farthing? These words, as they confound the opinion of helping the dead by prayer, so do they clean confute and take away the vain error of purgatory.'—'Let us not deceive ourselves, thinking that either we may help other, or other may help us, by their good and charitable prayers in time to come.'—'Let us not therefore DREAM either of purgatory, or of *prayer for the souls of them that be dead.*'

As to the Articles of the church, though they do not (that we recollect) expressly name praying for the dead, the 22d article pointedly condemns 'The Romish doctrine concerning Purgatory,' on which alone that practice can be supported; and what an introduction this would give to the worst errors and impositions of popery may be seen in Bishop Burnett on that article.*

Praying for the dead is not however confined to the Papists; the modern Jews do the same;† and the prayer offered on the same occasion very much resembles that of his lordship, only it is not attended with the same hesitation: 'Receive, we pray thee, through thy great mercy, the soul of the Princess under the shadow of thy wings.'

We cannot but seriously lament that at a time when, on the one hand, strong efforts are made in England to spread the baneful tenets of Rome; and on the other, consistent Protestants at home and abroad are thankfully commemorating the blessings of the Reformation, this respectable prelate should seem to countenance the former, and discourage the latter, by this very reprehensible passage. The effect of it however, we hope, will be to render the doctrines of the Reformation still more dear to Britons.

* See also Dr. Hey's Lectures on Divinity, vol. iv. art. 22. And Mr. J. Fletcher's Lectures on the Roman Catholic Religion, p. 236, &c.

† Allen's Modern Judaism, p. 422, 3.

The Union of Personal and Family Religion, *a Sermon delivered at Dr. Smith's, Hackney, before the Monthly Association, Oct. 9*, 1817. By Daniel Washbourn. 1s. 6d.

THIS truly serious and practical discourse is founded upon the well-known resolution of Joshua—'But as for me and my house, we will serve the Lord.' The preacher first considers the nature and extent of this determination, as comprehending the union of personal and family religion; and secondly, The powerful motives which should engage us to comply with the full spirit of this obligation.

The subject is unquestionably seasonable; for amidst all the commendable zeal displayed in the present day for the promotion of public objects, there is no doubt a lamentable deficiency in some branches of the Christian character. To supply this, is the author's pious aim in this discourse, the perusal of which will, we trust, be attended with the Divine blessing.

The Sacred Edict, *containing Sixteen Maxims of the Emperor Kang-he, amplified by his Son, the Emperor Yoong-ching: Together with a Paraphrase on the whole*, by a Mandarin. *Translated from the Chinese Original, and illustrated with Notes.* By the Rev. William Milne, *Protestant Missionary at Malacca.* 8vo. pp. 300. 7s. 6d.

MR. MILNE has certainly conferred no slight obligation on his country, by a perspicuous (and undoubtedly a faithful) translation of this memorable work. It consists of three parts entirely distinct, and we would recommend a separate perusal of each. In subsequent editions, it will be a material improvement to place the short *Maxims* together in a conspicuous and connected view; and to make each of them a running title of the pages that are occupied by the respective comments. Of the latter, also, the *Amplification* should be as-

signed to an upper division of every page; and the corresponding *Paraphrase* of it, to the remainder of the page.

The work abounds with useful moral and political admonition; and throws so much light on the manners and government of the Chinese, that we can hardly doubt of its extensive circulation. We suspect, nevertheless, that some of the most important lessons which it suggests, will be pretty commonly overlooked. To point out these, therefore, appears to us our principal duty.

Involved as the early history of the Chinese is (with that of every other heathen nation) in ambiguity and obscurity, their speech, their writing, and their government, bear unequivocal marks of the remotest antiquity. They attained immemorially to the same state of civilization which now distinguishes them; and are well known to have invented the arts of printing, and of making gunpowder, long before these were discovered by Europeans. That the nation remains generally Pagan, has not been for want of opportunities of being acquainted with Christianity. Whether this was imparted to China in its purity, by any of the Apostles, or of their inspired followers, is questionable; but it is certain that *Syriac* churches existed there, at least from the fifth to the fourteenth century. The Mongale dynasty of *Yuen*, which reigned over all China from 1280 to 1369, patronized the Christians; and being, in consequence, zealously supported by them, its subversion by a most sanguinary revolution produced the extirpation of Christianity. Some archives of churches, that had flourished during the eighth and ninth centuries, were its only remaining vestiges, when the admirable Ricci, in 1583, gained access to the empire, and to its metropolis, as a Christian missionary. The science and polite literature of the Jesuits recommended them to the native sovereigns; and the last heir apparent to the throne had actually been baptized, when another murderous revolution, which commenced in 1645, subjected the Chinese empire to the present Man-jur dynasty. Many myriads of Christian converts were slaughtered, in their attempts to support the native dynasty: but the readiness with which their survivors submitted to innovations that were obstinately resisted by the rest of the nation, reinstated them in royal favour. Kang-he, the second Man-jur emperor, granted complete toleration to the Christians; and remained, to the close of his long reign (about 1720) their cordial protector. At that time, 65 missionaries of various nations, mostly Jesuits, partly Franciscan, Dominican, and Augustin Friars, with the assistance of many native teachers, superintended 200 extensive congregations. Their subsequent history is thus abbreviated by Mr. Milne, in a note, p. 151.—

'It is pretty generally known that the Jesuits were in favour with the court of China, in the reign of Kang-he, author of the *Maxims*, which form the groundwork of this book. From the *amplification* of these maxims, it however seems that the Emperor Yoong-Ching, the successor of Kang-he, was not so favourably disposed toward them. The present state of the Catholic missions in China is very low indeed: of late years they have been greatly oppressed, wronged, and persecuted.'

It is strenuously insisted on by many persons who pique themselves on strength of mind and extent of information, that civilization is indispensable, if not to the introduction of Christianity, yet to its stability and progress. We would ask, therefore, what has civilization done for Christianity in China? And we would point to the most civilized nations of Europe, which, till their reception of Christianity, were mostly barbarous. If the wise men of this world would learn from *facts*, they would acknowledge, that the most effectual way to civilize, is first to evangelize; but that mere civilization, instead of introducing or fostering Christianity, may become its most insuperable obstacle. *Selfishness* is the root of human depravity. Civilization only prunes the tree, to strengthen and improve it. The Gospel lays the axe to the root, by inculcating the supreme love of God, which alone can teach mankind to love one another as themselves. Civilization, grounded on Christianity, is efficient, only because it is consistent. On any other foundation, it can but promote hypocrisy. In proportion to the gloss of the manners, the heart commonly proves to be unsound. With all the religious advantages that we enjoy,

how much less are we evangelized than civilized!

Of this subject, the volume now before us affords a clear, if not a striking, illustration. Its morality, though defective and incoherent, approximates in some instances that of the gospel; of which Kang-he could not be wholly ignorant, or likely to leave his son uninformed. But the arguments by which they attempt to enforce the best points of practice, are always weak, often obscure, and sometimes palpably delusive. Yet how could they be otherwise? They are destitute of the slightest reference, not only to the authority of a Supreme Being, (of whom Pagans generally are ignorant) but even to a future state, of which most savage nations entertain some expectation. We do not mean that this ought to be used as an instrument of civil authority. The national law of the Jews was enforced only by temporal promises and threatenings, although sanctioned by Divine authority. But without such support, how vain is it to expect any thing more than an outward conformity with the letter of the law, enforced by temporal penalties on disobedience!

Kang-he's sixteen maxims are proverbs, each of which comprises a precept, and a motive for obedience to it. We extract the first seven, designing to remark only upon the last of them:—

'1. Pay just regard to filial and fraternal duties—in order to give due importance to the relations of life. 2. Respect kindred—in order to display the excellence of harmony. 3. Let concord abound among those who dwell in the same neighbourhood—in order to prevent litigations. 4. Give the chief place to husbandry—in order to procure adequate supplies of food and clothing. 5. Hold economy in estimation—in order to prevent the lavish waste of money. 6. Magnify academical learning—in order to direct the scholar's progress. 7. Degrade strange religions—in order to exalt the orthodox doctrine.'

Every *maxim* originally comprised seven words; and having been neatly written on a slip of wood, was placed in the public offices; where they all remain. The *amplification* of these extended from 600 to nearly 700 Chinese words; and were appointed to be publicly read twice every month. The imperial style being found, however, to be hardly intelligible to the common people, a Mandarin *paraphrased*, enlarged, and familiarised the amplification, in the dialect spoken in the *Northern* districts of China; and the success of this experiment induced another Mandarin to transfer the paraphrase into the *Southern* dialect, from which Mr. Milne has translated it. In these ruder forms it is zealously circulated, and is said to excite general attention.

What is meant by 'orthodox doctrine,' seems still less clear in China than even in England. We suspect it to resemble the *New Religion* of Mr. Owen, of Lanark: but we can only conjecture; for not a hint, wherein Orthodoxy consists, is given in this book. The Emperor and his Man-jur officers, we suppose to be disciples of the Lama of Tibet. The literati, from whom all Chinese officers are selected, are disciples of Confucius. These two religions, we apprehend to be very different; but each may be orthodox in people of the different nations, without being tied to the soil, as to the North or South of the Tweed, in our country. Hardly less difficulty embarrasses the 'strange religions' which were to be 'degraded, in order to exalt orthodox doctrine.' Kang-he, in 1692, forbade, that 'any, for the time to come, should presume to oppose the worship of Teen-Chu, the Lord of Heaven;' meaning Christianity. Within 30 years, however, (nearly as soon as Kang-he was dead) his son and successor (who mentions him with almost idolatrous veneration) decrees, that 'the sect of Teen-Chu ranks among those that are corrupt;' and adds, that 'to walk in those by-roads, and deceive the people, is what the law will not excuse.' p. 129. The Mandarin paraphrast also says, 'the law is very rigorous against all these left-hand road and side-door sects:' (p. 151.) and so it seems the poor Chinese have found it. Such is the consequence of interference by civil government, with the comparative estimate of religious principles, and of 'degrading strange religions, in order to exalt orthodox doctrine!' Every body knows the difference between Edward VI.'s orthodoxy, and that of his sister and successor, Queen Mary: Chinese orthodoxy, however, is of so broad a cast, that most of Yoong-Ching's *amplifications*, with a text of scripture

(or of the Apocrypha) at the beginning, and a doxology at the end, might be used in chapels at the West-end of the town; and the *paraphrases* (which are much plainer, and not more than twice as long) in our country parish-churches. We should not wonder to see them engraved in MS. forms, for these purposes. May they be replaced, in China, by the New Testament; and thus serve to contrast 'the wisdom of this world,' with 'the wisdom of God, and the power of God, unto salvation!'

A Defence of the Church Missionary Society against the objections of the Rev. Josiah Thomas, Archdeacon of Bath. By the Rev. D. Wilson. *5th Edition.* 6*d.*

We mentioned in our last Chronicle the indecent behaviour of Archdeacon Thomas, at Bath, and his violent philippic against the Church Missionary Society; and at the same time expressed our expectation, that the archdeacon would 'be chastised in the manner he deserves.' In this we confess ourselves disappointed; we mean as to the full measure of retribution he has received. Mr. Wilson has very properly chosen to exhibit in his pamphlet the meek and amiable spirit of the Gospel, in opposition to the hasty petulant spirit of a worldly Clergyman. Mr. W., however, is as forcible in argument as he is temperate in language, and this pamphlet, legally described, might be called, 'Piety and Good Sense *versus* Ignorance and Illiberality.' The cause of Missions, and indeed of Christianity, is much indebted to Mr. W., and we doubt not that the opposition of Mr. Thomas will eventually lead to 'the furtherance of the Gospel.'

A Practical Essay on Intellectual Education: *with a Characteristic View of the most approved Elementary Books of Instruction in the various Branches of Literature, and Strictures on the best Methods of Tuition.* By William Jaques. *Small 8vo.* 4*s.* 6*d.*

Mr. Jaques, the translator of Professor Franck's excellent Guide to the Reading of the Holy Scriptures, has here favoured the public with the results of his long experience as a teacher of youth, on the plan of a liberal and pious education. Many excellent advices and cautions are given, which may be of great use, especially to parents. At the same time we have noticed some small oversights, which lead us to think that the volume has been composed and sent to the press without all that revision and close attention which the subject deserves. A large *Catalogue Raisonné* is appended; on which, of course, there cannot but be diversities of opinion. In several instances we have observed obsolete works recommended, while later and superior performances in the same department are omitted. But, in giving a list of recommended books, perfection is less attainable than in almost any other kind of literary labour.

Directions and Encouragements for Travellers to Zion: *being an earnest and affectionate Address to Professing Christians in general, on several important subjects.* By Joseph Freeston, *Author of the Answer to the Question, 'Why are you not a Socinian?'* 8*vo.* 318 *pp.* 5*s.* 6*d.*

Notwithstanding the numerous publications which have issued from the press on similar subjects, yet we can cordially recommend this to the attentive perusal of professing Christians in general, and particularly to those of our youth, who are inquiring 'the way to Zion with their faces thitherward.' The author's mind appears deeply imbued with the spirit of that religion, which in its principle and influence he has clearly explained and powerfully enforced. He writes like a man in earnest, and, as on the brink of an eternal world. The reader will find that liberal use has been made of the excellent Howe; and this is no small commendation. Indeed much of the spirit of Howe pervades this work; and, if the Author has not the strength of Howe's mind, he has all the *fervour* of his piety.

That our readers may judge for themselves, we shall merely state the contents of the volume, and introduce one extract as a specimen of its spirit and style. The work is divided into 18 chapters, which contain the following subjects: 'On the important change effected in the situation [*state*] of real Christians—The invaluable privileges which Christians en-

joy in the present life—The necessity of a close attention to inward personal religion—The importance of domestic and relative duties—On a proper attention to public duties—On the necessity of maintaining a character for uprightness in the world—How to improve afflictions and other adversities—How to recover lost peace of mind—Short directions for walking with God—On heavenly-mindedness, &c.—On seeking the salvation of others—On death, and the heavenly state—Address to unbelievers and backsliders—The true Christian a spiritual person—On progressive holiness—Meditations on the death of a beloved child—On religious declension—On the doubts and fears of Christians. We were particularly pleased with the last chapter, that on doubts and fears; it is an admirable one. For the spirit and style, let the following remarks on church members neglecting the Sacrament, suffice:

'Alas! where this is the case, to how low a state must vital religion be reduced! Shal the Christian be so ungrateful as to profess to be redeemed by the blood of Christ, and to possess a hope of being eternally saved by Him, and not strictly regard an institution, which is appointed to celebrate his dying love? Some deliberately neglect it for months together, because they are offended with some one of their Christian brethren. Thus, because their brother has done wrong, they will do worse; they will disobey, and thus displease Christ by omitting a positive duty, and also injure themselves by neglecting a precious privilege.'

LITERARY NOTICES.

The Rev. C. J. Latrobe will shortly publish a Narrative of his late Tour in South Africa, together with some Account of the State of the Missions of the United Brethren in that interesting Country. The Work will be comprised in a 4to. volume, embellished with coloured Engravings.

Mr. Mackenzie is preparing a new Edition, with Additions, of his Life of Calvin.

Dr. Winter is preparing a 2d edition of his Pastoral Letters.

Shortly will be published, Juvenilia, or Specimens of the early Efforts, as a Preacher, of the late Rev. C. Buck; chiefly interesting to Youth. By J. Styles, D.D.

NEW PUBLICATIONS.

Philanthropy, a Poem, with Notes. By Ingram Cobbin. foolscap 8vo. 9s.

By the London Society for Promoting Christianity among the Jews—The New Testament translated into pure biblical Hebrew. 21s. bds. fine 26s.

The Insane World. 8vo.

Sermons. By the Rev. G. Bugg. 12mo. 5s. 6d.

Evidences of Revealed Religion, on a new Plan. By S. Thompson. 2d edit. 2s.

The Bard's Lament, and other Poems, sacred to the Memory of the Princess Charlotte. By W. Lewis. 8vo. 2s.

The Epicedium, sacred to the Memory o. the Princess Charlotte. By R. Hatt. 12mo.

The Willowed Harps. By a Son of Erin.

Leopold's Loss. —— Rondeau.

Ricordanza; or Memoirs of Miss Windover and Miss Roberts. By J. Styles, D,D. 1s. 6d.

Memorial of the Princess Charlotte, with a fine Portrait. 2s. 6d.

Funeral Sermon for Mr. Fr. Grieve, with the Address at the Grave, by J. Kello. 1s. 6d.

Sermons on Compassion, for Insolvent Debtors, by a Friend to Charity. 1s. 6d.

SERMONS FOR THE PRINCESS CHARLOTTE.

R. Cuthbertson. Leith. Gen. xxxv. 19, 20.
J. Foxell. Penzance. Jer. xv. 9. 1s.
D. M'Nicoll. Leeds. 1 Tim. vi. 15, 16. 1s.
J. Philip. Aberdeen. 1 Peter v. 6. 1s. 6d.
J. Pringle. Newcastle. Micah vi. 9. 1s. 6d.
Thomas Ward. Bristol. 1s.

REFORMATION SERMONS.

By Rev. H. F. Burder, M.A. of Hackney.
——— J. Rees, of Rodborough.
——— Is. Saunders, Blackfriars Ch.
——— Wm. Ward. 1s.

Sermon on the Death of the Rev. Dr. Simpson. By Rev. G. Clayton. 1s. 6d. Published for the benefit of the respectable Relict.

Do. at Pell Street, —— T. Cloutt. 1s. 6d.

Do. — Kensington, —- J. Leifchild, with the Oration at the Grave.

Do. — Wolverhampton. — T. Scales. 1s.

Funeral Sermon for the Rev. Dr. Fawcett. By W. Steadman, D.D. 1s.

Evil and Danger of opposing the Gospel. By the Rev. J. Sievewright, M.A. 1s.

Life and Death of John Bunyan; reprinted from an old and scarce Copy: with an Appendix. By Jos. Ivimey. 12mo. 6d.

A Trip to the Fair, in continuation of More News from the Village.

Authentic and Interesting Intelligence from the Isles of Scilly. Recommended by the Rev. Jas. Upton. 12mo. 4d.

An Address to Socinians; occasioned by Dr. Stock's Conversion. By Thos. Curnick (not Curmek, as advertised by mistake).

Religious Intelligence.

FOREIGN.

CEYLON.

In the district of Jaffna, several Hindoos have shown a desire to possess and read the New Testament; Buddhists, and even Buddhist Priests, apply frequently for Cingalese Scriptures; and Mahometans have begun to manifest an inclination to receive instruction themselves, and to permit their children to partake of the benefit of an improved education.

DEMERARA.

Mr. Davies writes:—'I had no just idea of the number of Negroes that wish for Bibles, till I mentioned to some of them, that I would procure Bibles for those who wished to have them. The next week, applications poured in from every plantation, and every quarter, especially for Bibles with references in the margin. The Negroes say they will get the money ready by the time the Bibles arrive, which I hope will be in four months at furthest.'

QUEBEC.

On the 7th of April 1817, a neat and commodious chapel, 56 feet by 45, was opened at Quebec for the use of the congregation, with whom Mr. George Spratt, from the Missionary Society, has been labouring during the last five years. Mr. Spratt was designed to labour in the East Indies, but his health having severely suffered by the heat in Philadelphia, it was judged by the physician who attended him to be improper for him to proceed to a hot climate. With the consent of the Directors, he went to supply Mr. Dick's congregation for a time at Quebec. The congregation having greatly increased, it became necessary to erect a place of worship. The number of hearers is about 300, sometimes 400. A short discourse on the occasion was delivered by Mr. Spratt, from Exodus xii. 26, '*What mean ye by this service?*'

In consequence of the high price of land, materials, and workmanship, the expense of the building amounted to 2,700*l.* Of this sum 1200*l.* has been raised by the congregation and a few friends, by subscriptions and collections. The sum of 1000*l.* remains a mortgage on the property, and 500*l.* are yet to be obtained; for which it is expected an appeal will be made to the religious public in Great Britain.

The prospects of usefulness are very great; an uncommon degree of attention prevails, and the attendance is truly encouraging. The friends of the Redeemer's cause will doubtless rejoice in hearing, that in the midst of superstition and ignorance with which this city abounds, the Gospel of Christ is preached, and the foundation of the permanent performance of Divine worship through faith in Christ is laid.

COMMUNICATIONS OF A GERMAN NOBLEMAN,

Now residing in England, chiefly relating to the Celebration of the Third Centenary of the Reformation, and the blessed effects produced thereby.

During the first eight months of the present year, the distress in our country, particularly in the provinces bordering on the Rhine, approached almost to a famine. The oldest inhabitants do not recollect so awful a visitation. But God caused again his face to shine, and the land gave its increase: a plentiful harvest yielded an abundant supply.

The Lord also commanded his blessing, by extending his kingdom among our countrymen. We still have, it is true, great reason to lament the consequences of an awful apostasy from Christ and his gospel. It must therefore afford great pleasure to the Christian observer, to behold a remarkable increase in the number of those whose hearts yield to the sanctifying influence of the Spirit of God. Among persons of all the different classes of society, there seems to prevail a serious inquiry after the way of salvation through Christ; a seeking after that which alone can satisfy the soul. It pleases God, even in the darkest corners of our country, here and there to kindle the light of the gospel in the churches, and the light of faith in the hearts of men. I have read a letter from a truly enlightened Catholic clergyman in Bavaria, stating that the work of the Lord in his parts proceeds with astonishing success. The Holy Scriptures are sought after and read with eagerness, and the gospel approves itself as the power of God unto salvation to all that believe.

A season of peculiar refreshment

was the Third Jubilee of the Reformation. Its approach was hailed with a joy and expectation evidently excited by the Divine Spirit. In Saxony, and other Protestant provinces of Germany, three days were set apart for the celebration of this festival. In the Prussian dominions, a royal proclamation was issued respecting the manner in which the solemnities were to be arranged. The king himself attended the services of these days with such devotion as clearly testified his faith in the saving gospel; he partook of the holy communion with his whole family. In Saxony, it so happened that the representatives of the people were at that time assembled at Dresden. They not only in a body attended divine service, but also received the Lord's supper in the Lutheran cathedral. The general interest excited on the occasion, the sacred devotion visible in all present, and the solemn feeling which seemed to pervade the whole assembly, leave no doubt but that this commemoration of the revival of light and truth by the Word of God, was a season of gracious visitation from the Lord, and of a fresh outpouring of his Holy Spirit upon the church.

With fervent gratitude I remember the personal blessings I enjoyed on this occasion. In the place where I had the happiness of attending, divine service began with the beautiful hymn of Doctor Martin Luther: 'Come Holy Spirit, Lord our God!' &c. After this a prayer was offered up, and the whole congregation repeated a confession of faith, according to Luther's catechism.

The texts prescribed by the Saxon Consistory were, on the first day, Psalm cxxvi. 3. 'The Lord has done great things for us, whereof we are glad.' On the second, 2 Timothy iii. 15, 'From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.' On the third, Rev. iii. 11, 'Hold that fast which thou hast, that no man take thy crown.'

I would still observe, that the second day of the celebration was chiefly devoted to the children, for whom the text mentioned above was particularly suitable. They were catechised, and it was really a charming sight to behold the serious appearance of all present, and particularly of the children: many tears were shed, tears of sacred delight and of gratitude. The preacher exhorted the young to hold fast the faith in Christ and his redemption; to surrender their hearts, and consecrate their lives to him; and one day to tell their children how great things the Lord had done for them. After this they gave their right hand to the minister, as a pledge of their promise to follow his admonitions; and then, in a fervent prayer, they were commended to God and to the word of his grace.

Extract of a Letter from
FRANKFORT.

'I CANNOT let this opportunity pass, without giving you some account of what took place at the commemoration of the Third Centenary of the Reformation.

'To add to its solemnity, I had proposed to our Committee, to make, at the principal Lutheran Church, a public distribution of Bibles to young people, and in particular to those whose parents had it not in their power to procure a Bible for them. This proposal was very readily agreed to; and although it was thought that 200 copies, at most, might be sufficient, I took care to have 500 bound; and, though the notification of our intention could be issued only a few days before, such a number of children presented themselves, that they amounted to upwards of 400; in addition to which, the parents of some, in decent circumstances, offered to pay for the copies, that the Bible on that day might be given to their children, as a lasting memorial of the festival of the Reformation.

'The Rev. Mr. Beckerd opened the solemnity, at 4 o'clock, with an address; after which the distribution of 475 bound copies took place. Pious emotions pervaded the whole assembly. The children received the Bibles with tears of joy and gratitude. A pious lady of rank made her way through the crowd to the altar, carrying her little boy in her arms, in order to have the gratification of receiving a Bible. Many parents lamented that they were informed too late of the intended distribution, which prevented their children from participating in the joys of the festivity. A thousand Bibles would not have been sufficient to satisfy the desire of all. Parents and children appear every day, and anxiously inquire after a Bible. I comfort them with an assurance that they shall be gratified, on the arrival of a fresh supply. In short, there is a general longing after the Bible; and on this occasion it has been shown, that the Sacred Volume is more scarce in many families than could have been supposed.'

PROVINCIAL.

WOLVERHAMPTON.

A CASE OF GREAT IMPORTANCE TO ORTHODOX DISSENTERS.

The following Account of the Situation of the Old Meeting House in John Street, Wolverhampton, is respectfully submitted to the Religious Public.

THIS Meeting was built in 1701, and was *endowed* and occupied by Trinitarians about 1781: during that year, the Rev. Mr. Cole, a professed Calvinist, resigned; and the Rev. Mr. Jameson (now of Royston) accepted of an invitation, which was signed by two-thirds of the congregation, four of the trustees voting for him, four against him, and two remaining neuter. Among those who dissented were Mr. Peter Pearson, and others infected with Socinian and Arian principles. Mr. Cole, upon his resignation, gave up the keys into the hands of the Anti-Trinitarian party, and when Mr. Jameson came, he found the chapel and dwelling-house shut against him; he and the people were therefore compelled either to contest the matter at law, or to leave the chapel. The latter mode of proceeding was adopted, in compliance with the wish of Mr. Jameson, who was averse to litigation; and the chapel has remained ever since in the hands of Arians and Socinians. The present Minister, the Rev. Mr. Steward, who was a professed Unitarian, was invited, in 1813, for three years. About August, 1816, Mr. Steward openly renounced Socinianism, and embraced that system of doctrinal sentiments which was held by the original founders. This change, while in operation, alarmed some leading persons of the congregation, at the head of whom was Mr. Joseph Pearson, (son of Mr. Peter Pearson above mentioned); who, in consequence, held a meeting on the 1st of September, at which they avowed themselves Unitarians, and hostile to the doctrines of the Holy Trinity; and resolved, that no minister should officiate there who did not openly avow, and cordially maintain, the same sentiments. They informed Mr Steward of this resolution, and desired him to relinquish the pulpit and dwelling-house at the expiration of three months from that time, agreeing to remunerate him for his prolonged services. But before the expiration of this period, Mr. Joseph Pearson, with others of his party, unexpectedly broke in, and took forcible possession of the chapel; and closed the doors against Mr. Steward, and the congregation assembling for worship, on the next Lord's day.

In this state of things, Mr. Benjamin Mander, (the only surviving Trustee *legally appointed*, and who had been excluded with Mr. Jameson, and others, opened the Chapel, and gave Mr. Steward possession; having no other intention, at the time, than to protect Mr. Steward and his family of six children from the violence of the Unitarians, who had already withheld from him the endowments. Mr. B. Mander having thus stood forward in a cause so truly interesting to the public, took an early opportunity of conferring with the neighbouring Ministers, who encouraged him to bring the matter before the Lord Chancellor. No time was lost for this purpose, and his Lordship (from whose intermediate decree great encouragement is derived) has ordered that the endowments be paid to Mr. Steward, and that he remain in possession of the Chapel, and use it for Trinitarian worship, till the matter be finally determined by him. This is clearly a case of great public interest to Orthodox Dissenters, serving as a valuable precedent, since it is well known that many places, now held by Arians and Socinians, were built and endowed expressly by, and for, Trinitarians only. Mr. B. Mander having been encouraged by us to undertake this suit, in which many hundred pounds have already been expended, and having, as an individual, (with the exception of some small donations,) supported Mr. Steward and family out of his own private purse since the commencement of this contest, we must now beg leave to appeal to the best feelings of our Christian brethren, not doubting but they will see it to be their interest, as well as their duty, to assist in bearing the expense of so great an undertaking.

We therefore recommend to our Brethren in the Ministry to make this Case known as early as possible, and to have a public collection, or subscription, in their respective places of worship, in aid of this good, this great undertaking.

All contributions thus collected are requested to be transmitted, in a Banker's draft, or in any other convenient form, to Mr. JOHN MANDER, Wolverhampton; or to Mr. JAMES PEARSALL, 145, Cheapside, London; by whom the same will be thankfully acknowledged.

The full particulars, with the history of the Chapel, will be published when the case is decided.

October 1, 1817.

J. A. JAMES, Birmingham.
WILLIAM THORP, Bristol.
THOMAS SCALES, Wolverhampton.
JOHN STEWARD, Ditto
JAMES COOPER, Westbromwich.
JOHN HUDSON, Ditto.
J. HAMMOND, Handsworth.
JOHN BERRY, Ditto.
JOHN RICHARDS, Stourbridge.
J. DAWSON, Dudley.

BRISTOL MONTHLY LECTURE.—1818.

Time.	*Place.*	*Subjects.*	*Preachers.*
Jan. 15, *Th.*	King Street.	Eternal Obligations of the Moral Law.	Mr. Thorp.
Feb. 10, *Tu.*	Bridge Street.	Enmity of the Carnal Mind against the Moral Government of God.	Dr. Ryland.
Mar. 11, *W.*	Tabernacle.	God's Fatherly Correction of his Children.	Mr. Holloway.
April 14, *Tu.*	Broadmead.	Doctrine of Regeneration.	Mr. Lowell.
May 13, *W.*	Bath Street.	True Religon the same in every age.	*Tab. Minister.*
June 18, *Th.*	Castle Green.	Divinity and Personality of the Holy Spirit.	Mr. Roberts.
July 15, *W.*	Tabernacle.	Mystical Body of Christ.	Mr. Thorp.
Aug. 11, *Tu.*	Broadmead.	Connexion between the Fear of the Lord and the Comforts of the Holy Spirit.	*Tab. Minister.*
Sept. 16, *W.*	Bath Street.	Essential Difference between Just and Erroneous Statements of Scripture Doctrines.	Dr. Ryland.
Oct. 15, *Th.*	Castle Green.	Scriptural Doctrine of Imputation.	Mr. Holloway.
Nov. 10, *Tu.*	Bridge Street.	Work of the Holy Spirit.	Mr. Roberts.
Dec. 17, *Th.*	King Street.	Progress and Completion of Sanctification.	Mr. Lowell.

Evening, Seven o'Clock.

UNITED MEETING OF PRAYER,

For the Success of the Gospel, at Home and Abroad; to be held in Bristol.

FOR THE YEAR 1818.

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

LONDON.

NOTICE.

THE RELIGIOUS IMPROVEMENT OF SEAMEN.

We are pleased to see that some friends to the best interests of Seamen, have re-printed and circulated the suggestions in our number for December. The remarks which they added were much to the point, and the impression made, has produced notice of a Meeting at the City of London Tavern, on Thursday, the 5th February, at 12 at noon precisely, to form a provisional Committee, to purchase and prepare a Ship for the accommodation of Seamen, to hear the Gospel preached every Lord's-day. We wish success to this plan, and shall be glad to learn, that as many of the friends to British Seamen as may be disposed to assist in the good work, will assemble at the place and time appointed, to carry it speedily into effect.

BIBLE SOCIETY.

Extract from the Report of the Calcutta Society.

It must afford the highest satisfaction, that many of the nations of India, Mahommedans as well as Hindoos, evince a solicitude to read the Scriptures. Of 5000 copies of the late Mr. Martyn's Hindoostance translation of the New Testament, printed in the Persian character in 1814, so few remain, that a new edition is ordered.

Reformation.

On Wednesday, Dec. 31, 1817, a numerous and respectable Meeting of Gentlemen and Ladies was held at the City of London Tavern, to celebrate the third Centenary of the Reformation from Popery.

The Duke of Sussex, who had engaged to take the Chair, not arriving in time, in consequence of a most intense fog which happened that morning, and the breaking down of his carriage, the Rev. Mr. Simeon, of Cambridge, was constrained to become Chairman, *pro tempore*. His Royal Highness, however, soon after arrived.

The following Gentlemen took a part in the business of the day; and, would our limits admit, we should be happy to give our readers an abstract of their speeches, some of which were certainly very eloquent and impressive. But we can only mention their names, referring, by the numbers annexed to them, to the Resolutions which they severally moved or seconded;

1. Rev. Mr. Cox; Mr. Florence Young.—2. Dr. Collyer.—3. Henry Weymouth, Esq; Rev. Mr. O'Donaghue. —4. John Mackenzie, Esq.—5. Dr. Rippon; John Christie, Esq.—6. Rev. Mr. Vowles.—7. John Wilks, Esq.; David Bevan, Esq. —8. Dr. Newman.—9. Dr. Styles; Rev. A. Fletcher.—10. Rev. Mr. Ivimey; Rev. Mr. Freer.—11, 12, 13, 14, 15, James Davies, Esq.; Rev. John Townsend.—16. Rev. Matthew Wilks; W. Frend, Esq. —17, 18.

A collection to defray the expenses of Printing, &c. was made at the doors.

THE RESOLUTIONS.

1. That the right of every man to worship God according to his conscience is a natural, unalienable right, anterior to all civil institutions, which no human authority should ever presume to violate or restrict.

2. That Religion is not intended to aggrandize a peculiar class, nor to become an engine of State; but to inform the judgment, to purify the heart, to mitigate by Heavenly consolation the calamities of life, and to inspire hopes of immortality, blissful and sublime.

3. That such 'pure and undefiled' religion by the Holy Scriptures alone is taught, and that they therefore should be accessible in every language to every individual of every nation on the globe; and that all attempts to limit such diffusion, oppose the beneficent purposes of God, and the best and only perfect happiness of man.

4. That, equally intrusive and unworthy are all efforts authoritatively to impose any expositions of those Holy Scriptures, which every man for himself is entitled to investigate and to expound; and which every man should 'read, mark, learn, and inwardly digest.'

5. That the experience of Europe, from the 3d to the 16th centuries, has demonstrated that these great principles are as important in their practical operation as in theory they are correct; and that to their violation are mainly attributable those multitudinous ills which for that long period afflicted humanity, deformed the Christian faith, and oppressed the world.

6. That this Meeting could not enumerate all those evils which flowed from that abundant source; but that the Scriptures were forbidden: that their sacred truths were displaced by corrupt traditions; and simple, true, and spiritual worship by superstitious forms: that crusades were substituted for the peace-announcing gospel, ignorance for knowledge, and persecution for good-will to men: that priests, operating by their dogmas on the fears and on the hopes of the deluded and untaught, exclusively amassed both wealth and power: that absolutions and indulgences, purchaseable from them, encouraged crimes: that admission even into Heaven was made dependent on their dear-bought masses and their prayers: that the people groaned in wretchedness, and that monarchs trembled on their thrones: and that a domination, interested, arbitrary, and injurious, extended over the fortunes, the intellect, and consciences of men.

7. That, afflicted at the retrospect of evils so much to be deplored, this Meeting delight to trace even those gleams of light which in the fourteenth century partially dissipated a gloom so oppressive and profound: and that the memories of Wickliff, of Jerome, and Huss, and of the Waldenses, are enshrined within their hearts.

8. But that it is the peculiar and important object of this Meeting to celebrate, at this tri-centenial period, that glorious Reformation which in 1517 commenced in Saxony:—which substituted knowledge for ignorance, freedom for oppression, and a purer Christianity for corruptions—anti-christian and absurd.

9. That the Reformation having promoted the recognition of the great principles which this Meeting maintain, has (aided by the art of printing) emancipated many nations from such superstitions and tyranny; has bestowed on the people constitutional freedom, and restored to magistrates lawful authority; has burst asunder the fetters which enchained the human mind; has ameliorated the destiny even of those countries which have not yet yielded to its influence; and has contributed to that improvement in social happiness at which this Meeting can rejoice: although society may not yet have attained that state which piety must desire, and philanthropy approve.

10. That without conferring any excessive praise on Luther, Melancthon, Zuinglius, Calvin, and the band of brethren who originated and promoted this beneficent event, and without applauding all their conduct, or all the doctrines which they taught, this Meeting must regard them as great among the greatest of mankind; must recollect with astonishment and admiration their talents, their industry, their zeal; and must recommend to their children, and their children's children, an imitation of their dauntless courage, their steady perseverance, and that unintimidable obedience to the dictates of their consciences which they nobly displayed.

11. That whilst this Meeting render cordial homage to the memory of illustrious men, who were the ornaments of other countries; they never can forget those men of great and kindred minds, who in their native land, amidst darkness, obloquy, proscription and death, proclaimed the same great truths, and by whom equal triumphs were obtained: and that to the wondrous and intrepid Knox, in Scotland; to Tyndale, Latimer, and the Holy Martyrs and Confessors of the English Church, they would thus rear a monument on which they would record their veneration and esteem.

12. That this Meeting are exhilarated by intelligence, that during this tri-centenial year similar sentiments have been expressed by the Protestants who cultivate those German plains where the Continental Reformation so happily began, and learn with joy, that approximating towards each other with liberal and enlightened minds, they are adding dignity to the common cause of the Reformed, and are preparing its further successes by their augmented union, and well-regulated zeal.

13. That this Meeting, convinced that the principles of the Reformation promote individual happiness and social peace; nurture inquiry, and bless mankind; exhort those great nations who in Europe and America profess a congenial faith, to cherish those principles with an unabated ardour, appropriate to their worth, to transmit them with hallowed reverence to their posterity, and to protect those who also cherish them in other countries from all persecuting powers; and that such attention they now especially invite, when monastic institutions are restored, when dangerous societies are revived, when the circulation of the Holy Scriptures without note or comment is forbidden, and when Inquisitions are continued, or re-established, to perpetuate the empire of delusion, by imprisonment, by torture, and by death.

14. That, amidst their own security and satisfaction, this Meeting feel the deepest interest for those smaller and less protected communities, who, amidst the villages of Piedmont, in the kingdom of France, or throughout the earth, exist in nations generally hostile to their faith; and that to them this Meeting would address assurances of the kindest sympathy, and of fraternal love.

15. That whilst this Meeting thus celebrate that Reformation, whose influence they desire should be co-extensive with the globe, they seek for that extension only by the energy of argument, and through the force of truth; and towards Roman Catholics, they disclaim all sentiments which Christian charity could censure, or religious freedom would condemn.

16. That this Meeting cannot but cordially express pre-eminent delight, that his Royal Highness the Duke of Sussex has condescended to preside upon this great occasion: nor can they but announce their unaffected joy, that he has thus demonstrated, that his Royal House remain firmly attached to the great principles established by the Reformation, and to that Protestant faith which their ancestors strenuously maintained, and upon which they were called to the throne of this country.

17. That these Resolutions be printed, and be advertised in the principal Papers and publications in Great Britain, Ireland, America, and on the Continent of Europe, at the discretion of the Committee. And

18. That the Thanks of this Meeting are due to the Rev. Francis Augustus Cox, A.M. as the original Proposer of this Meeting; and to the Committee, under whose judicious regulations it has been conducted.

The reader who wishes to see or preserve the speeches delivered on this interesting occasion, may find them correctly detailed in the PHILANTHROPIC GAZETTE *for January the 7th, published by Parsons, Fleet-street.*

FUNERAL OF THE LATE REV. R. SIMPSON, D.D.

ON Thursday, December 30th, the mortal remains of this venerable servant of Christ were, with all due respect and solemnity, conveyed from the Academy-house, Hoxton, to Bunhill Fields; the hearse containing the body was followed by a train of 16 mourning coaches, and six private carriages. At the entrance of Bunhill Fields, the corpse was preceded by the officiating ministers, the medical gentlemen, the treasurer, and several of the committee; the pall was supported by six senior ministers; viz. The Rev. Matt. Wilks, J. Kello, J. Clayton, J. Townsend, G. Burder, and G. Collison; the body was followed by the relations; by the Rev. H. F. Burder, one of his colleagues; the Rev. J. P. Smith, D.D.; and the Rev. W. Walford, Tutors of Homerton; Rev. R. Winter, D. D.; J. Humphrys, J. Clayton, jun. and a long train of ministers, most of whom had been pupils of the deceased, and many of the students. Although the weather was very unfavourable, a numerous

concourse of spectators was assembled at the grave. The Rev. J. Leifchild delivered an animated and affecting oration; and the Rev. G. Collison, of Hackney, concluded, by offering up a solemn prayer.

In the evening a large congregation assembled at the chapel adjoining the Academy, when the Rev. G. Burder began with prayer, and the Rev. G. Clayton delivered a very appropriate and excellent discourse, from 2 Cor. v. 1. 'For we know, &c.' in which after dwelling awhile on the prominent truths contained in the text, he presented a detailed account of the life and character of Dr. S.—marked the leadings of Divine Providence, in conducting him from comparative obscurity, to fill the important station which he was destined to occupy—delineated with affectionate fidelity the leading traits in his character, and traced the operations and the triumphs of his mind, as displayed by many affecting, sublime, and exultant utterances, through a long season of painful affliction, and in the immediate prospect of dissolution. This excellent and interesting discourse is before the public, and it is presumed that most of Dr. S.'s friends will avail themselves of the opportunity afforded them of perusing it; especially as they will thereby promote the comfort of his afflicted Relict.

A LIST OF THE MONTHLY LECTURES

Of the Associated Ministers of Pimlico, Chelsea, and Brompton,

FOR THE YEAR 1818.

Time.	*Place.*	*Preachers.*	*Subjects.*	*Ministers to Pray.*
Jan. 15	Buckingham Chapel.	Bunce	The Christian Minister's exclusive Resolve.	Morrison--Shepherd
Feb. 17	Ranelagh Do.	Pinchback	The Excellence of Christian Unity.	Sloper—Dunn
Mar. 17	Cook's Ground Do.	Morison	Christ's Temptations in the Wilderness.	Shepherd-Pinchback
Ap. 16	Trevor Do.	Shepherd	Christian Contentment.	Dunn—Sloper
May 21	Ranelagh Do.	Dunn	The Christian Minister's Claim on the Prayers of his People.	Pinchback—Bunce
June 18	Cook's Ground Do.	Sloper	Reflections at the Tomb of JESUS.	Shepherd—Morison
July 16	Trevor Do.	Dunn	Paul's Thorn in the Flesh.	Sloper—Pinchback
Aug. 20	Buckingham Do.	Morison	The Ministry of John the Baptist.	Shepherd—Bunce
Sep. 17	Ranelagh Do.	Bunce	The Efficacy of the Redeemer's Blood.	Sloper—Dunn
Oct. 15	Trevor Do.	Sloper	The Abuse of Divine Forbearance.	Shepherd-Pinchback
Nov. 19	Buckingham Do.	Shepherd	The Duty and Advantages of Family Worship.	Sloper—Bunce
Dec. 17	Cook's Ground Do.	Pinchback	The Sin and Danger of Lukewarmness in Religion.	Dunn—Morison

These Lectures will be delivered the *Third* Thursday Evening in every Month. Service to commence at half-past Six o'Clock precisely.

RECENT DEATH.

Jan. 12, at Hitchin, Rev. J. Bailey, Classical Tutor at Wymondly Academy.

*** WE have received a sensible and candid letter from the Rev. Mr. Sibthorp, occasioned by some remarks in this Magazine on his speech at a meeting of the City Bible Society, held at the Mansion-House. He objects to our calling it (his speech) an '*Apology*' for his encouraging that Society, 'although a minister of the Church of England;' his design, he assures us, was rather to state that he did so, '*because* he is a minister of that church, and that, as such, he felt it his duty to support a cause so sacred.' We would readily insert the whole of his letter, but have no room for it.

We beg leave however still to retain our opinion, that in meetings composed of various denominations, where one, and only one object, is pursued by all, the very mention of denominations is, at least, unnecessary.

MISSIONARY CHRONICLE
FOR FEBRUARY 1818.

OTAHEITE.

We have long been waiting for official information from our Missionaries in the South Sea Islands. We are at length completely gratified. On Monday, Jan. 19, the following Letter came to hand, which fully confirms all the preceding and imperfect accounts received from individuals in New South Wales. Idolatry is no more in Otaheite or Eimeo, and is fast giving way in other islands. The school flourishes, and many who have learned to read, have dispersed themselves among the islands, and have taught others. Many hundreds can read well; at least 3000 have books among them; and hundreds of the natives can repeat the Catechism, word for word.

In addition to the Letter of the Missionaries, we have the pleasure of presenting to our readers the literal translation of a Letter from the King of Otaheite to the missionaries, accompanied by a present of all his *family gods*, (the *public* ones being previously destroyed) and which he desires the missionaries either to burn, or to send to '*Britane*,' for the Missionary Society, that they may see the likeness of the foolish gods which *Tahiti* worshipped. These, which Mr. Marsden has forwarded to England, will enrich the Museum of the Society, and we shall probably give a print of them in a future number of this work.

The following letters call anew upon the friends of the missionary cause to rejoice and be thankful. God hath done great things for us, whereof we are glad, and to Him, to Him alone, be all the glory of our success!

Eimeo, Aug. 13, 1816.

HONOURED FATHERS AND BRETHREN,

The last letter we received from you was dated July 23d, 1814,* and reached us in May 1815, as we have mentioned before. And our last to you was dated Sept. 5th, 1815, a duplicate of which, as usual, accompanies this. We gladly embrace the present opportunity, of giving you a further account of the state of the Islands and of the Mission. At the time the above mentioned letter was written, the state of affairs in these Islands was full of confusion and uncertainty; the balance, as far as we could perceive, was nearly equipoised; it appeared very doubtful, whether the heathen party, who had taken up arms to avenge the cause of the gods and the ancient customs of their forefathers, might not prevail, and occasion either the extermination or banishment of all who had embraced Christianity, together with ourselves, at least from these Islands of Tahiti and Eimeo. The months of July and August, previous to the date of our letter, had been with us and our poor people a time of trouble and great anxiety. The 14th of July we had set apart as a day of humiliation, fasting, and prayer, and were joined by several hundreds of our people, in seeking mercy and protection from Him who has the hearts of all men in his hand, and to whose control all actions and events are subject. It was 'a day of trouble' with us; and we and our persecuted people did call upon Jehovah; and we think there is no presumption in saying, our supplications were regarded, our prayers were answered, and according to his promise He did send us 'deliverance,' though not in the way we anticipated or expected.

Those people at Tahiti, who had embraced Christianity, having providentially made their escape and joined us at Eimeo, their enemies, as we mentioned before, quarrelled among themselves. The Attehuru party having fought with, and vanquished the Porionuu, Teharoa, &c. they, and the Taiarapu party who had assisted them, quarrelled again among themselves, and fought; when the Taiarapuans were conquered, and driven to the mountains. After this there was a prospect of peace being established; and the people who on account of religion had fled to Eimeo to save their lives, were invited to return to Tahiti, and take repossession of their respective lands: those things made it necessary for the king and his people, and most of those about us, to go over to Tahiti, in company with the different parties of refugees, and, according to an ancient custom of the country, to reinstate them in a formal manner in their old possessions.

On the arrival of the king, and those that followed him, at Tahiti, the idolatrous party appeared on the beach in a hostile manner; seemed determined to oppose the king's landing; and soon fired on his party; but, by the king's strict orders, the fire was not returned, but a message of peace was sent to them, which was productive of the exchange of several messages, and at last apparently issued in peace and reconciliation.

In consequence of this, several of the people returned peaceably to their different lands; but still fears and jealousies existed on both sides, and this state of things continued till Sabbath-day November 12th, 1815, when the heathen party taking advantage of the day, and of the time when

* Several letters have been written since.

the king and all the people were assembled for worship, made a furious, sudden and unexpected assault, thinking they could at such a time easily throw the whole into confusion. They approached with confidence, their Prophet having assured them of an easy victory. In this, however, they were mistaken. It happened that we had warned our people, before they went to Tahiti, of the probability of such a stratagem being practised, in case a war should take place; in consequence of which, they attended worship under arms; and though at first they were thrown into some confusion, they soon formed for repelling the assailants: the engagement became warm and furious, and several fell on both sides.

In the king's party there were many of the refugees from the several parties who had not yet embraced Christianity; but our people, not depending upon them, took the lead in facing the enemy, and as they were not all engaged at once, being among bushes and trees, those that had a few minutes of respite fell on their knees, crying to Jehovah for mercy and protection, and that he would be pleased to support his cause against the idols of the heathen. Soon after the commencement of the engagement, *Upufara*, the Chief of Papara, (the principal man on the side of the idolaters) was killed; this, as soon as it was known, threw the whole of his party into confusion, and Pomare's party quickly gained a complete victory. However, the vanquished were treated with great lenity and moderation; and Pomare gave strict orders that they should not be pursued, and that the women and children should be well treated. This was complied with; not a woman or child was hurt; nor was the property of the vanquished plundered. The bodies also of those who fell in the engagement, contrary to the former barbarous practice, were decently buried; and the body of the Chief of Papara was taken in a respectful manner to his own land, to be buried there.

These things had a happy effect upon the minds of the idolaters. They unanimously declared that they would trust the gods no longer; that they had deceived them, and sought their ruin; that henceforward they would cast them away entirely, and embrace this new religion, which is so distinguished by its mildness, goodness and forbearance.

In the evening after the battle, the professors of Christianity assembled together, to worship and praise Jehovah for the happy turn which their affairs had taken. In this they were joined by many who had, till then, been the zealous worshippers of the idols. After this, Pomare was by universal consent restored to his former government of Tahiti and its dependencies; in which he has constituted Chiefs in the several districts, some of whom had for a long time made a public profession of Christianity, and had been for many months attending the means of instruction with us at Eimeo.

In consequence of these events, idolatry was entirely abolished both at Tahiti and Eimeo; and we have the great, but formerly unexpected satisfaction, of being able to say that Tahiti and Eimeo, together with the small islands of Tapuamanu and Teturoa, are now altogether in profession, *Christian Islands*. The gods are destroyed, the maraes demolished, human sacrifices and infant murder, we hope, for ever abolished; and the people every where calling upon us to come and teach them.

The Sabbath-day is also every where strictly observed, and places for the worship of the true God have been erected, and are now erecting, in every district; and where there is no preaching, the people have prayer-meetings every Sabbath, and every Wednesday evening, all round Tahiti and Eimeo.

But this is not all, we have also good news to communicate about the Leeward Islands. *Tamatoa*, or as he is now called *Tapa*, the principal Chief, has also publicly renounced idolatry, and embraced Christianity. His example has been followed by most of the other Chiefs, and a large majority of the people throughout the four Society Islands: viz. Huahine, Raiatea, Tahaa, and Borabora. Two Chiefs of Borabora, named *Tefaaora* and *Mai*, have distinguished themselves by their zeal in destroying the gods, and erecting a house for the worship of the true God. The Chiefs of these islands have sent letters, and repeated messages to us, earnestly entreating us to send some of our number to them, to teach them also: and *Mai*, a Chief of Borabora, sent us a letter to remind us that Jesus Christ and his apostles did not confine their instructions to one place or country.

A war broke out lately at Raiatea also, one principal cause of which was that *Tapa* and others had cast away, and destroyed the gods. The idolaters were resolved to revenge this, and consequently attacked *Tapa* and his friends, but were themselves, as at Tahiti, entirely defeated, and afterwards treated with much more lenity than they deserved; but though they were then subdued, yet there is still a party at Raiatea talking of war, and the restoration of the gods; but it is to be hoped that they will not be able to effect any thing of consequence, as the great majority of the people appear decidedly in favour of Christianity.

Since the above happy change of affairs at Tahiti, brother Nott, at the request of the brethren, went over on a visit to Tahiti, accompanied by brother Hayward. He preached to the people in every district all around the islands. Large congregations

assembled with readiness every where, and their attention and behaviour was very encouraging.—At the present time brother Bicknell is there, partly for the purpose of preaching to the people in the different districts, and thinking also that the voyage and journey might be conducive to the restoration of his health, which is much impaired, and has been in a very precarious state for many months past.

The School, notwithstanding former discouragements, has prospered exceedingly, and continues to prosper; though at present many hundreds of the scholars are scattered through the neighbouring islands, some of whom are teaching others in the different islands and districts where they reside, and thus, through their means, some knowledge of reading and writing has spread far and wide.—There are at least 3000 people who have some books, and can make use of them. Many hundreds can read well; and there are among them about 400 copies of the Old Testament history; and 400 of the New, which is an abridgment of the four Evangelists, and part of the Acts of the Apostles.—Many chapters of Luke's gospel in manuscript are also in circulation; and 1000 copies of our Tahitian catechism, which several hundreds have learnt, and can perfectly repeat. The Spelling-books which were printed in London, of which we had, we suppose, about 700, having been expended long ago, we had lately 2000 copies of a lesser Spelling-book printed in the colony; these we have received and distributed; and there is an earnest call from all the islands for more books, the desire to learn to read and write being universal. We want a new edition of the abovementioned books, and are now preparing the gospel of Luke for the press. We intended to send the catechism and small spelling-book to the colony by this conveyance, and get 2000 or 3000 printed; but having heard that a printing-press is sent out for us, we thought it best to wait awhile, notwithstanding the urgent call of the natives, as we wish to prevent expense as much as possible.

From a view of our present circumstances, our deficiencies, and the state of the mission, we rejoiced to learn that the Directors thought proper to accede to our request, and to add to our number, and that among those who are intended for these islands, there is a person that understands printing; we hope the others also are such as the present state of the mission particularly requires, and such as we have pointed out in our former letters, viz. 'such as possess a true missionary spirit, suitable abilities to acquire the language, and to engage in the immediate work of the mission, particularly to assist in the translation of the Scriptures.' If this should be the case, and our hope be realized, we and our people will have cause to rejoice for such a timely supply—on the other hand, should the case be reversed, our disappointment and regret will be proportionably great.

In our last, we mentioned brother Crook's intention of coming to our assistance, and we suppose that what he wrote himself on the subject has reached you long before this; we are now happy to say that he and family have, after rather a tedious voyage, arrived here in good health, and joined us the 8th of May last.

As to ourselves, we are at present, through mercy, upon the whole, in a tolerably good state of health; yet one or another often complains: brother Bicknell's ill state of health we mentioned before, but we hope his journey to Tahiti will be beneficial to him. We do not think our present situation on this island (Eimeo) so healthy (particularly in the rainy season) as many other places that might be found in the islands; yet circumstances have in a manner confined us to this spot, so that for a long time past we had no choice.

The little case of medicines, and the other articles, mentioned in your letter of July 1811, reached us in the end of December last, and proved a very seasonable supply. We shall quickly want more medicines, as there is often much illness among our people, and they constantly make application to us in both their mental and bodily distresses. Brother Henry has had an addition to his family, Mrs. Henry being brought to bed of another daughter some months ago. The widow of our late brother Scott has been lately married to Mr. George Bicknell, nephew of brother Bicknell.*

Our vessel is still in hand, not finished; partly through want of materials, and partly through illness, and want of time to attend to it, during many of the past months. Moreover, we have been of late much discouraged as to the prospect of turning it to any good account; for, since we commenced it, things have assumed entirely a different aspect, both as to the mission and the state of mercantile affairs. For now, were we all qualified, and could devote the whole of our time to the immediate work of the mission, there is an urgent call for the whole, and many more. On the other hand, during the past three years, the merchants of N. S. Wales have pursued with eagerness every speculation for profit that they could think of, among these islands, so as to bring things apparently to a close, and they know not what further to attempt; in consequence of which some of their vessels have been already, and others are likely

* Since the above was written, brother Bicknell has returned from Tahiti, much improved in his health.

soon to be, laid up to rot, as the voyages will not cover the expenses. Some time ago the pearl-fishery and pearl-shells promised much advantage; but that trade (which we had partly in view when we began the vessel) was soon brought to a close; and now the sandal-wood business is also nearly terminated; but were it otherwise, we could not in conscience allow our vessel to be any way concerned in it, as it is, we apprehend, most, if not all of it, used in China, or India, for idolatrous purposes. The pork trade likewise is at an end for the present, as most of the hogs have been destroyed in the late wars, and the remainder, that were any way fit for salting, have been purchased by the late vessels that have touched here.

The Active, a vessel belonging to Rev. Mr. Marsden,* and in which brother Crook and family came hither, is now among the islands, seeking for pork, but we are apprehensive she will not be able to procure much of a cargo. These things being so, we really do not know what to do with our vessel if she were fit for sea. Our motives in attempting to build it were good, whatever may be the result; we had no other view than to serve the purposes of the mission, and lessen the expenses of the Missionary Society, in respect of our support here; if it fail of answering those ends, we cannot help it, we have made the attempt in the midst of many difficulties, afflictions,' and ill health; but what grieves and perplexes us most at the present time is, that the vessel in a manner prevents our removing from our present residence, while there is such a loud call from all quarters for us to come and teach the poor islanders, who are now truly desirous of instruction.

The present state of the islands makes us decidedly of opinion that there should be at least two missionary establishments, one for Tahiti and this island, and one for the Leeward islands; but we are anxiously looking for the arrival of those brethren said to be coming to us, and for further information and directions from you, so that we may know better how to act.

We enclose another friendly letter of his Excellency Governor Macquarie; as also a letter from Pomare, concerning his family gods, which have been delivered to us, that we might either destroy them, or, if we think proper, send them to you. We have chosen the latter, and send them by this conveyance, nailed up in a case directed to Mr. Hardcastle. These are the king's family gods, and are a good specimen of the whole. The great national ones, which were of the same kind, only much larger, have been sometime ago entirely destroyed.

* Towards the support of which the Missionary Society contributes annually.

Expecting that we shall soon have another opportunity of writing more fully of our proceedings and future prospects; we shall now conclude, subscribing ourselves as before,

Honoured fathers and brethren,
Your brethren, and unworthy
fellow-labourers,

HENRY BICKNELL,
WILLIAM PASCOE CROOK,
JOHN DAVIES,
JAMES HAYWARD,
WILLIAM HENRY,
HENRY NOTT,
SAMUEL TESSIER,
CHARLES WILSON.

To the Directors of the Missionary Society, London.

TRANSLATION OF A LETTER FROM POMARE, KING OF TAHITI,

(Usually written Otaheite)

To the Missionaries.

FRIENDS,

MAY you be saved by Jehovah and Jesus Christ our Saviour. This is my speech to you, my friends. I wish you to send those Idols to Britane for the Missionary Society, that they may know the likeness of the gods that Tahiti worshipped. Those were my own idols, belonging to our family from the time of *Taaroamanahune** even to *Vairaatoa*†: and when he died he left them with me. And now, having been made acquainted with the *true God*, with Jehovah, *He is my God*, and when this body of mine shall be dissolved in death, may the Three-One save me! And this is my shelter, my close hiding place, even from the anger of Jehovah. When he looks upon me, I will hide me at the feet of Jesus Christ the Saviour, that I may escape. *I feel pleasure and satisfaction in my mind; I rejoice, I praise Jehovah*, that he hath *made known* his word unto me. I should have gone to destruction if Jehovah had not interposed. Many have died and are gone to destruction, kings and common people; they died without knowing anything of the true God; and now when it came to the small remainder of the people, Jehovah hath been pleased to make known his word, and we are made acquainted with his good word, made acquainted with the deception of the false gods, with all that is evil and false. The true God Jehovah, it

* *Taaroamanahune* lived some ages ago, and was one of the ancestors of Pomare's family.

† *Vairaatoa*, one of the names of old Pomare, the king's father, and though a friend to the Missionaries, yet he was a most zealous advocate for the gods, and the old religion.

was he that made us acquainted with these things.—It was you that taught us; but the words, the knowledge, was from Jehovah. *It is because of this* that *I rejoice*, and I pray to Jehovah, that he may increase my abhorrence of every evil way. The Three-One, He it is that can make the love of sin to cease; we cannot effect that; man cannot effect it; it is the work of God to cause evil things to be cast off, and the love of them to cease.

I am going a journey around Tahiti, to acquaint the Ratiras with the word of God, and to cause them to be vigilant about good things. The word of God does grow in Tahiti, and the Raatiras are diligent about setting up houses for worship; they are also diligent in seeking instruction, and now it is well with Tahiti.

That principal idol, that has the red feathers of the Otun is Temeharo,* that is his name, look you, you may know it by the red feathers; that was Vairaatoa's own god, and those feathers were from the ship of Lieutenant Watts;† it was Vairaatoa that set them himself about the idol. If you think proper, you may burn them all in the fire; or, if you like, send them to your country, for the inspection of the people of Europe, that they may satisfy their curiosity, and know Tahiti's foolish gods!

This also is one thing that I want to inquire of you: when I go around Tahiti, it may be that the Ratiras and others will ask me to put down their names; what shall I do then? Will it be proper for me to write down their names? It is with you—you are our teachers, and you are to direct us.—We have had our prayer-meeting the beginning of this month February; it was at Homai-au Vahi; the Ratiras and all the people of the district assembled, leaving their houses without people. They said to me, 'Write down our names.' I answered, 'It is agreed.' Those names are in the enclosed paper, which I have sent for your inspection. Have I done wrong in this? Perhaps I have: let me, my friends, know the whole of your mind in respect of this matter.‡

May you, my friends, be saved by Jehovah the true God. I have written to Mahine for a house for the use of the Missionaries; when they arrive, you will let Mahine know where the house is to be, and he will get the people to remove it there. Let it be at Uaeva, near you.

It is reported here, that there is a ship at Morea and I was thinking it might be the ship with the Missionaries; but it may be that it is only an idle report. However, should the Missionaries arrive at Moorea, write to me quickly, that I may know. Let me know also, what news there may be from Europe, and from Port Jackson. Perhaps King George may be dead, let me know. I shall not go around Tahiti before the month of March.

May you be saved, my friends, by Jehovah, and Jesus Christ the only Saviour by whom we sinners can be saved.

POMARE, King of Tahiti, &c. &c.

Tahiti Motuta, Feb. 19, 1816.

* Temeharo was one of the principal *family* gods of the royal family of Tahite; but *Oro* was the principal *national* god, and to him alone human sacrifices were offered, at least in modern times. Temeharo is said to have a brother called *Tia*: these were famous men, deified after their death.

† Lieutenant Watts visited Tahiti in the Lady Penrhyn, 1788.

‡ This was in imitation of us; for during 1814 and 1815, after our monthly missionary prayer-meetings, we used to take down the names of such as renounced Heathenism and embraced Christianity in a public manner; but since the state of affairs is altered in the islands, and the profession of Christianity is become general, we have thought proper to discontinue the practice, as now not likely to answer the ends intended.

ACCOUNT

OF A REMARKABLE ASSEMBLY OF HINDOOS, NEAR DELHI, WHO MET TO READ THE SCRIPTURES.

Extract of a Letter from the Rev. Mr. F. dated May 6, 1817, *to Rev. Mr. T. Calcutta.*

I AM more and more convinced that the inhabitants of India are nearly inaccessible to us in their present state, (I mean, with a view to their conversion) from the gross ignorance and want of common rudimental instruction which prevails among them; and the great means which India appears to be in want of at present, is a systematic plan of education, universally, patiently, and industriously to be acted upon throughout the whole of our territories. Only let the population have the power to read our Scriptures, and we have done them a kindness, the benefit of which nothing can deprive them of. The Bible may do its own work: that it *can* do so has been repeatedly proved, in spite of the melancholy forebodings and sensitive jealousies of the adversaries to its distribution.

Take an instance, my dear brother, which I think so well calculated to cheer our spirits. You know that Anund Messee is now baptized. I shall send you his history in the next packet. We have every reason to believe in the sincerity of his Christian profession, and we hope for many beneficial results from his real ability and consistent life. The other day he asked my permission to leave his little school at M——, to go over, for a few days, to

Delhi; which was the more readily granted, as he still entertains hopes of bringing his wife over to the acceptance of the salvation of the Gospel, as well as his brother and sisters.

During his stay at Delhi, a report was in circulation that a number of strangers had assembled together (nobody knew why) in a grove near the Imperial city, and were busily employed, apparently in friendly conversation, and in reading some book in their possession, which induced them to renounce their caste, to bind themselves to love and associate with one another, to intermarry only among their own sect, and to lead a strict and holy life.

This account filled Anund with great anxiety to ascertain who and what they were; and he instantly set off for the grove which had been pointed out as the place of rendezvous. He found about 500 people, men, women, and children, seated under the shade of the trees, and employed, as had been related to him, in reading and conversation. He went up to an elderly looking man, and accosted him; and the following conversation passed:—

'Friend, pray who are all these people, and whence come they?' 'We are poor and lowly, and we read and love this book.' *Anund.* 'What is that book?' 'The book of God.' *Anund.* 'Let me look at it, if you please.' Anund, on opening it, perceived it to be the Gospel of our Lord, translated into the Hindoostanee tongue, many copies of which seemed to be in the possession of the party; some printed, others written by themselves from the printed ones.

Anund pointed to the name of JESUS, and asked 'Who is that?' 'That is God; he gave us this book.' *Anund.* 'Where did you obtain it?' 'An angel from heaven gave it me at Hurdwar-Fair.' *Anund.* 'An angel!' 'Yes: to us he was God's angel; but he was a man, a learned Pundit.' (Doubtless, these translated Gospels must have been the books distributed five or six years ago at Hurdwar by the Missionary.) 'The written copies we wrote ourselves, having no other means of obtaining the Blessed Word.' 'These books,' said Anund, 'teach the religion of the European Sahibs. It is their book; and they printed it in our language for our use.' 'Ah, no;' replied the stranger, 'that cannot be, for they eat flesh.' 'Jesus Christ,' said Anund, 'teaches that it does not signify what a man eats or drinks. Eating is nothing before God; and not that which entereth into a man's mouth defileth him; but that which cometh out of the mouth, this defileth a man: for vile things come forth from the heart; and out of the heart proceedeth evil thoughts, murders, adulteries, fornication, thefts, &c.: these are the things that defile.' 'That is true; but how can it be the European book, when we believe that it was God's gift to us at Hurdwar-Fair?' *Anund.* 'God gave it long ago to the Sahibs, and they sent it to us.' I find, from Anund, that these Testaments were circulated at Hurdwar (I believe, by Mr. Chamberlain) and falling into the hands of different people, resident in different but neighbouring villages, they were found to be interesting records, and well worth the attention of the people.

A public reader appears to have been selected by themselves in each of the villages, for the express purpose of reading the miraculous Book; and their evenings have been habitually spent in this blessed employment; crowds gathering together to hear God's Book. The ignorance and simplicity of many was very striking. Never having heard of a printed book before, its very appearance was to them miraculous.

A great stir was created by the gradually increasing information hourly obtained; and all united to acknowledge the superiority of the doctrine of the Holy Book to every thing they had hitherto heard or known. An indifference to the distinction of caste soon manifested itself; and the interference and tyrannical authority of their Brahmins became more offensive and contemptible. At last, it was determined to separate themselves from the rest of their Hindoo brethren, and establish a party of their own, choosing out four or five who could read the best, to be public teachers from this newly acquired Book. The numbers daily and rapidly increased, especially amongst the poor; which at last suggested the idea of convoking a public meeting of all their congenial associates, to ascertain how many accepted their new doctrine. The large grove near Delhi seemed a convenient spot, and this interesting group had now all met for this very purpose when Anund's visit took place.

They seemed to have no particular form of congregational worship; but each individual made daily and diligent use of the Lord's Prayer. Anund asked them why they were all dressed in white. 'The people of God should wear white garments,' was the reply, 'as a sign that they are clean, and rid of their sins.' Anund observed, 'You ought to be baptized in the name of the Father, Son, and Holy Ghost. Come to M.; there is a Christian Padree there, and he will shew you what you ought to do.' They answered, 'Now we must go home to the harvest; but as we mean to meet once a year, perhaps the next year we may come to M.'

In consequence of this, I have deemed it advisable to send Anund to make all possible inquiry respecting these promising blossoms of hope, and trust to be enabled ere long to give you still more gratifying information.

A Letter has been received from Mr. Ellis, one of the Missionaries on his way to Otaheite, dated Paramatta, N. S. Wales, Oct. 31, 1816. After a tedious passage, he landed at Port Jackson July 22. He lodges with Mr. Hassal. Mrs. Ellis was safely delivered of a daughter Oct. 29. Mr. Ellis was longing for the arrival of the Surry, with Messrs. Orsmond and Barff; and for the return of the Active from Otaheite, in which it is hoped they will all proceed (with Mr. Threlkeld) to the islands, where their assistance is so earnestly desired. They rejoice that they have a printing-press with them, which, we trust, will soon be in activity for the supply of the thousands who are longing for the Holy Scriptures.

DEMERARY.

It is with great pleasure the Directors have learned that since Mr. Smith arrived at Le Resouvenir, in Demerary (the place occupied by Mr. Wray, before he removed to Berbice) there has been a great revival of the work. Great numbers of the negroes attend the ministry of the word, and apparently with great advantage. The following extract of a letter from Mr. Smith will afford our readers much satisfaction:

Plantation Le Resouvenir, Demerary.

Since my last letter to the Directors, dated July 10, I have had the pleasure of seeing the work of the Lord prosper in my hands. The following short account of which I consider it my duty to lay before the Directors:—

Since my last, as well as before, I have been constant in preaching to the negroes, and catechizing them. The number of hearers at Plantation Le Resouvenir has been increasing every week, and is still increasing. More attend than can gain admittance. It would be very gratifying and affecting to the friends of the missionary cause, and to the Directors in particular, could they but see the poor Blacks sitting round the outside of the Chapel under the cabbage trees; but it is painful to see them excluded, for want of room, after coming, as many do, 5 or 10 miles, yea, some from Malriaca.

The white people attend much better than they have hitherto done. These gentlemen express themselves much pleased at the very decent behaviour and clean appearance of the negroes, who are generally drest in white, of which they are very fond. These heathens are far more decorous in their conduct than many of our own countrymen who attend public worship in England.

It is a most pleasant sight to behold these people coming to church on the Lord's day morning. We have a practical comment on Psa. lxxxiv. 6, 7. The negroes come from the different plantations in companies; and when they draw near to the house of God, they stop and drink at a pool, which, I understand, Mr. Post had made in order to accommodate people with fresh water.

I believe the religion of these negroes does not consist merely in their outward appearances so much as in the honesty and simplicity of their conduct. Their masters speak well of them in general; nor have I heard (though constantly inquiring) any more than one single complaint made by any master or manager in consequence of religion, and that was, 'That the man was too religious; and he (the master) did not think slaves should be so religious. And the fellow (continued the master) is not satisfied with being religious himself, but stays up at night to preach to others.' I asked whether he had any other fault to find with him: the answer was, 'No; in every other respect he is a good servant; so much so, that I would not sell him for 6000 guilders, which, according to the present exchange, would be about 460*l.* sterling.' This is a good solid argument of the master's, to prove that religion had not spoiled the negro.

I have in my possession many notes from planters, which I have lately received, to certify that the negroes who were the bearers of them, and who wished to be baptized, &c. were worthy characters. I might send you many extracts from them, which would be very gratifying. One is as follows:

Dear Sir,

'The bearer, B.... has made application to me to request you to baptize him. His character and conduct are now such, that I can with confidence and much pleasure recommend him to your notice. And I feel convinced, that after such examination and instruction as you may judge necessary, he will not be found the least deserving of your candidates. As he is a leading man on this plantation, this may probably be one step towards the fulfilment of your wishes with the rest.'

This is great encouragement, when we reflect what this man was before he heard the Gospel: it serves as a spur to quicken us in our course. When I questioned this man previous to his baptism, he confessed that he had been a drunkard, a swearer, a thief, &c.

I did not baptize any of the negroes until Sunday, Sept. 28: more than 50 have applied to me, expressing their determination to give themselves up to the service of God. My method with them is this: When they apply, I ask them whether they have a note from their master; if they answer, No, I tell them they must bring one, then I will talk about baptizing them. If, on the contrary, they have a note from their master, I examine them as to their views of the ordinance, &c. On these occasions I generally begin by asking them (if men) how many wives they have. Then I question them in Dr. Watts's first Catechism. If they give satisfactory answers to these questions, profess to believe in Christ, and to be sorry for their sins, I do not refuse them. I mostly find that, however ignorant they are in other things, they very well understand what is meant by being sinners, and that they are such. Though I sometimes puzzle them with hard and perplexing questions, they will say, 'Massa, me no understand that, but, me too much bad; we all sinner too much.'

The Sunday previous to their baptism, I examined them: some appeared qualified, and some not. I selected thirty, twenty-eight of whom attended at the time appointed, to receive this sacrament. They were placed in the front of the pulpit. After a sermon preached by Mr. Wray (who had unexpectedly come from Berbice) I proceeded to baptize them. I delivered a short address to them on the nature and obligations of baptism. After this, they approached the place of baptism, five at a time: when the first five retired, five more advanced, and so on until the whole were baptized. During the intervals, Mr. Wray gave out several verses from Dr. Watts's Psalms, &c. which were sung with great solemnity and animation. On this occasion we had an immense congregation. The service was, I believe, blessed with the presence of God. While the ceremony was performing, a solemn stillness pervaded the assembly; this was followed by a loud song of praise to God for the gospel, and prayer for its success. May God ratify in heaven what was then done upon earth! We have also admitted eight members into the church, and have sixteen whose names now stand proposed for admission.

Our singing improves much. This I find the most laborious part of my work, as I am obliged to lead the congregation in this part of the worship. After singing twice before sermon, I feel myself so much exhausted, that sometimes I have scarcely strength to name the text so as for every one to hear. I have mentioned before, that the Governor, General Murray, will not allow me to teach any of the slaves to read; but I find quite enough to do in teaching the poor free children and adults: this, gratis.

I may now say in reference to this place, that the drooping cause of Jesus is reviving. The negroes are diligently employed in teaching one another the catechism, as far as their time will admit.

But while we see the sacred cause prosper on the one hand, on the other we are violently opposed by a multitude of enemies. While we are making a bold attack on Satan's empire, and actually invading his dominions, he is rallying his numerous and malicious forces against us; and what fair play cannot accomplish, he is endeavouring to effect by falsehood and fraud. Our character, as a body of missionaries, is represented, in the newspaper printed here, in the blackest colours; yet, amidst it all, it is a great support to my mind to reflect, that we are not treated so ill as Jesus, our master, was. The same things were said of him, who was the brightness of his Father's glory, and the express image of his person. If the men of the world called the Master a devil and a madman, we, as servants, are not to murmur if we meet with the same treatment.

P. S. Yesterday (Lord's-day) presented a pleasing and an affecting scene. Our chapel was filled half an hour before the usual time of commencing public worship. I preached from John xii. 27, 28. 'Now is my soul troubled,' &c. After service I was surrounded by about 20 negroes, old and young, saying, 'Massa, we wish for baptize.' I replied, 'Why do you wish to be

baptized?' They answered, 'Oh! Massa, we too much bad; Jesus suffer all dis for we; and we no been sorry for we sin.' I gave them a word of encouragement, and sent them away, telling them to come to me the following Sunday.—When these inquirers were dismissed, I proceeded to administer the Lord's Supper to about 50 members. This day shall be recorded as a time of peculiar refreshment from the presence of the Lord.

On reviewing this, I find I have omitted to mention, that we have established a Missionary Prayer Meeting on the first Monday in the month. Last Monday was the third meeting of this kind: the attendance is from 300 to 400.

Mrs. Smith finds plenty of missionary work to do; and I think I can say that she, as well as myself, feels perfectly happy in such employment. We both enjoy our health as well here as ever we did in England.

I think I mentioned, in a former letter, a negro named Gingo, as being useful in conducting the singing: he is now no more. He died about six weeks ago. He was but a young man; and what was very remarkable, his wife, a young woman, living on another plantation, died the same hour.

INDIA.

THE Auxiliary Missionary Society of Madras held their meeting on Wednesday evening, the 14th of May 1817, (the time of the Missionary Anniversary in London,) when the Rev. Mr. Rhenius, of the Church Missionary Society, preached an excellent sermon from Isa. lxii. 1. After sermon, the business of the Society was transacted. On Thursday evening Mr. Gordon preached from Isa. xliv. 3, 4. Mr. Loveless prayed on Wednesday evening; and Mr. Lynch, the Methodist Missionary, on Thursday.

'Thus,' says Mr. Knill, 'we all united in one glorious cause. Our congregations were composed of all nations and colours: one Chinese, two Brahmins, several native Christians! O! it was beyond description delightful! The Spirit of the Lord was evidently among us. Never was such a meeting in India.'

'Collections amounted to 125 pagodas, a pair of ear-rings, a gold brooch, sleeve-buttons, balance of accounts, &c. Thus, since the arrival of the Moira, we have remitted 320 pagodas, or 128*l.* sterling.'

Mr. Loveless presided as chairman, Mr. Knill was the secretary.

CALCUTTA SCHOOL-BOOK SOCIETY.

SEVERAL gentlemen engaged in the establishment of Schools for the instruction of native children, having found a great obstacle to their exertions in the want of lessons and books in the native languages, formed a society, on the 6th of May last, for the purpose of supplying this defect. Lieut. Irvine was appointed Provisional Secretary; and E. Mackintosh, Esq. Treasurer. The following gentlemen were elected a provisional committee: Hon. Sir E. H. East; R. Rock, Esq.; J. H. Harrington, Esq.; W. B. Bayley, Esq.; Rev. T. Thomason; Rev. Dr. Carey; Capt. J. W. Taylor; Capt. T. Roebuck; Capt. A. Locke; W. H. Macnagten, Esq.; E. S. Montague, Esq. The following native gentlemen were also chosen members of the Committee:

Muoluvee Muohummud Umeenoollah,
Mrityoonjuyu Bidyalunkaru,
Muoluvee Kurum Hoosuen,
Baboo Tarinee Churun Mitr,
Muoluvee Ubdoolwahid,
Baboo Radhakant Deb.

The Directors of the Missionary Society in London, have subscribed a handsome sum for the encouragement of this useful institution.

CHINA AND MALACCA.

A LETTER from Mr. Morrison, dated Canton, June 8, 1817, states, that Mrs. Milne, of Malacca, had been dangerously ill of a fever. Mr. Milne had commenced a small work, which he calls, *The Indo-Chinese Gleaner.* He carries on his other Chinese publications as usual. Mr. Milne has received a press, with a fount of English and Malay types, and printers from Bengal. He is printing Dr. Bogue's Essay on the New Testament.

Mr. Morrison is making progress in the translation of the Old Testament. He has finished Exodus, Ruth, and the Psalms, and is now employed on the prophecy of Isaiah. Mr. Milne has translated the book of Deuteronomy.

BAPTIST MISSION.

Oct. 23, 1817, Messrs. William Adam and Stephen Sutton were designated to the service of the East India Mission, at the Baptist Meeting House, Shortwood, Gloucestershire.

Mr. Flint read the Scriptures, &c.; Mr. Winterbotham (minister of the place) delivered an introductory address. Mr. Sutton and Mr. Adams answered the usual interrogatives in a satisfactory manner. Dr. Ryland offered the ordination prayer; and Mr. Dyer, of Reading, delivered an impressive charge, from Acts xvi. 16, 17. Mr. White, of Cirencester, concluded.

AFRICA.

Extract of a Letter from a Missionary at Mokoon's Krall, near Latakkoo, dated May 23, 1817, to Rev. J. Campbell.

THE daughter of *Mateebe* (the king) is very attentive, and I sometimes hope he will be the first brought to Christ. *Mahootoo* (Mateebe's wife) is become very friendly, and attends the word now and then, as does *Munamets* (the king's uncle) and their children. *Gedult*, our guide to Malapeetzee, is a constant attendant, as likewise *Shampan*, one who spoke Dutch when we were there; but Mateebe's eldest brother, *Malaba*, and *Teiso*, the third in power, are the most attentive. The Lord has made use of the late expeditions to help us. When we first came they were very noisy and quarrelsome; but now, under the word, not a syllable is spoken, nor does any one attempt to contradict.

In a conversation after sermon, a few nights ago, I was rejoiced to hear *Teiso* address *Makweesie* (a chief who was saying he should never understand the word) thus: 'Makweesie, go behind a bush, bend your knees, and say, Lord Jesus, open my heart to understand and love thy word, and he will do it.' This sentence touched every string of my heart, and brought me, soon after, on my knees, to thank our Lord for this little encouragement.

I have received a most pleasing letter from Mr. Williams, in Caffraria: he seems pleased with his situation. A verbal message was also sent to one of the missionaries from Gika, to this effect: 'The seed you sowed in my country when you was here, is ripe, and you must come to gather it in.'

The printing press sent to Griqua Town is come to hand, and they have begun to print a Hymn Book. One of the missionaries has begun to compose a Dictionary and Catechism in the Booruanna language

GREAT NAMAQUALAND.

WE have just received a letter from Mr. Ebner, Missionary to the Kraal of Africaner, in Great Namaqualand, dated Oct 8, 1817, at Capedown, where he had come on business; in which he states, that he has introduced the sowing of potatoes and various vegetables, which have prospered beyond expectation: he speaks also favourably of their crops of corn, and hopes the natives will soon experience great relief from the introduction of these comforts amongst them. He informs us also, that the converts continue to be attached to the Gospel, and to him as their teacher.

In his examination of some who were applying for baptism, he relates some of their expressions: one said, 'If we will become children of God, we must believe in God's Son, though we cannot see him.' Another said, 'Because Jesus has delivered us, by suffering death in our place, it is our duty to give ourselves to him, soul and body, to live for him, and serve him.' 'We should not deliver (said another) our only son to our enemies to be persecuted and crucified by them—but God did so with his Son for our sake.' Another said, 'My sin that I committed in my youth makes me to weep bitterly, to be sorrowful, and also the sins I daily commit; but I feel joy along with my sorrow. Till now I have only praised with my mouth and lips, but now I pray to Him with all my heart.'

About 400 persons attend worship, so that the place of meeting first erected cannot contain those who are willing to attend. The baptized brethren and sisters, while conversing together, in their private meetings, of the word of God, and their experience, speak with such warmth and liveliness as would surprise you.

Since I came to Africaner's Kraal, (which I have named Jerusalem) I have baptized 40 persons, converts and their children—married about 40 couple—16 have been born—8 died.

100 Bibles and 100 New Testaments have been received from the Bible Society, for those who can read the Dutch language.

The females are fond of learning to knit: Mrs. Ebner instructs them in knitting.

EDINGURGH MISSIONARY SOCIETY.

(Continued from p. 43.)

THE CRIMEA.

Mr. PATERSON, leaving Karass, May 10, with Andrew Skirviue Hay, and carrying along with them 300 copies of the Tartar New Testament, and a great number of Tracts, proceeded through the Steppe, visited Rostof and Mariupol on the Sea of Asoph, entered the Crimea at Perecop, traversed it in various directions, and returned homeward by the Kuban, reaching Karass in safety July 18: though Mr. P's health was considerably injured by the fatigue of travelling, and the state of the weather. His spirits, however, were continually revived, and his thanksgivings to God called forth, by the reception which he met with.

Wherever he halted, he was almost instantly surrounded by multitudes of various orders and religions, pressing with eagerness to receive copies of the N. T. and Tracts. Sometimes, from the top of the cart in which he rode, in the market places of the towns, or in the midst of the open plains, he would stand for hours together talking to the wondering and listening people, on the great truths contained in that sacred volume which he was about to put into their hands. At other times, he would sit in the midst of a group at the foot of a tree, and read to them passages from these lively oracles of truth, explain their meaning as he went along, address them with earnest exhortations to believe what they heard, or reply to the questions and objections which they brought forward in consequence of his statements.

The interest excited by his conversation was almost universal, and by no means confined to the professors of any one religion in particular. Mollas, and Effendis, and Imams, in every district, welcomed the precious gift; several natives of Turkey carried it with them to the places of their residence; and not only Greeks, but Jews, and Mohammedans, and Pagans, seem prepared to receive the Gospel.

'Here truly,' says Mr. P. 'is a field for Bible and Missionary Societies; the first, in putting the Holy Scriptures into the hands of the people; and the last, for explaining them, and preaching the Gospel of Christ in simplicity and truth. These ought always to go hand in hand. In Christian countries, where the Gospel is purely preached, and many of the people can read, this is not so necessary; but in countries where the majority of the inhabitants cannot read, and are bigoted and superstitious to an amazing degree, the labour of missionaries is of the greatest consequence. Nay, it is indispensable; and when I at any time hear a call for Bibles among such a people, I consider it likewise a call for living Interpreters to accompany them.*

The Tartar New Testament, accordingly, is already circulated among them, and is not only generally but well understood by all who speak that language. Means also will no doubt be employed, for giving them the whole Scriptures in such a form as is likely to be most universally intelligible to those who do not read the Turkish character. And should not this preparation be followed up by the oral instructions of Missionaries, who shall not cease to declare to them the whole counsel of God, till, through his grace, one and another, and multitudes, being led to inquire for themselves what they must do to be saved, shall be brought from the bondage of corruption into the glorious liberty of the sons of God?

The call which was made at the last Anniversary, and the appeals which were then addressed to the Christians of Scotland, have not been in vain. The confidence which the Directors then expressed, of the support they would receive when the operations and necessities of the Society were sufficiently known, have not been disappointed. Missionary candidates and funds have been obtained, if not to the full extent of what is requisite, (for this must be the work of time, and could not reasonably be expected at once), yet certainly to a degree peculiarly encouraging, and in a manner that is justly calculated to inspire them with equal confidence, that in the future their wants shall, under the direction of infinite wisdom and beneficence, continue to be no less readily, and still more abundantly, supplied.

HOLLAND.

JOURNEY OF THE REV. MESSRS. WAY, COX, SOLOMON, &c.

THE intelligence received from these gentlemen is of an encouraging nature. In passing through the principal towns of Holland, they visited the synagogues, and had personal interviews with the chief Rabbis. The reception they met with from them was kind and civil, beyond their expectation; and, in many cases, the

* Several copies of the Gospel by Matthew have been given by the Missionaries at Astrachàn to the Calmucks, among one of whose hordes in the Steppe, at no great distance from that city, two Missionaries of the United Brethren (supported chiefly by the (London) Missionary Society) are now labouring. This people are in general worshippers of the Dalai Lama, the *human* god of Thibet.

Hebrew New Testament was left with them for their perusal.

The wife of the above Mr. Solomon, (a converted Jew) positively refused to live with him, if he persisted in being a Christian; in consequence of which, and at the request of her friends, he consented to a divorce, which took place at Altona.

Interesting letters have been received by the London Society for the Jews, from the Rev. Professor L. Van Ess, of Germany, soliciting aid towards the education of Jewish youths, in whose spiritual welfare he expresses a lively interest. But the Committee were under the necessity of declining the aid desired, for want of sufficient funds. The Rev. Mr. Simeon, however, and his friends, have generously undertaken to supply the Professor with the sum which may be necessary to meet the present exigency.

ACADEMICAL HONOURS.

THE SENATUS ACADEMICUS of the University of Glasgow has conferred upon the Rev. *Robert Morrison* of Canton, the degree of Doctor in Divinity, in consequence of his literary merit, in the translation of the Sacred Scriptures into the Chinese language, and his other arduous engagements in philology. The grant of this diploma, we are informed, was made *unanimously* and *gratuitously*. We have been informed, that a learned Professor in the University of Glasgow, writing to one of the Directors of the Missionary Society in London, expressed himself to the following effect:—'Never was the degree of D.D. conferred upon any person with more pleasure and satisfaction than on Dr. Morrison; and I hope it will encourage him in his great and arduous labours.'

As a tribute of gratitude for the services rendered by the Rev. *Ebenezer Henderson*, to Denmark, Holstein, and Iceland, in promoting the circulation of the Scriptures, and establishing Bible Societies and Associations, the University of KEIL have gratuitously conferred upon him the degree of Doctor in Philosophy.

On the establishment of a University at ABO in Finland, which took place on the recent Commemoration of the Reformation, the Rev. *John Paterson* was, upon the special recommendation of the Emperor of Russia, appointed a Doctor in Divinity, in consideration of his valuable exertions in Russia and Finland, in the service of the Bible Society.

The Fourth Anniversary of the Dorsetshire Missionary Society will be holden at the Rev. Dr. Cracknell's chapel, Weymouth, on Wednesday, March 25. The Rev. John Wills, of Wareham, is expected to preach in the morning; and the Rev. R. Keynes, of Blandford, in the evening. The Rev. J. Weston, of Sherborne, to preach the evening preceding.

MISSIONARY CONTRIBUTIONS.

Particulars of the Collections by the Auxiliary Society for the Counties of Warwick, Stafford, and Worcester, by Mr. J. Dickinson, Treasurer.

(SEE PAGE 47.)

Warwick. Rev. J. W. Percy and Congregation						16	1	0
Coventry. —— J. Jerrard and Congregation						20	0	0
Friends near Coventry, by Mr. Jerrard						3	13	0
Birmingham. Late Rev. J. Brewer, Livery Street:								
Collection	94	3	6					
Boys' Sunday School	7	18	4					
Girls' ditto ditto	5	0	11					
Ladies at Miss Cope's ditto	5	5	0					
				112	7	9		
Rev. J. A. James, Carr's Lane:								
Collection	53	9	6					
Subscriptions	41	9	1					
Boys' Sunday School	8	3	1					
Girls' ditto ditto	3	15	9					
				106	17	5		
Rev. T. Bennett, King Street:								
Collection	21	14	8					
Boys' Sunday School	8	1	9					
Girls' ditto ditto	2	3	6					
Branch Society	8	18	10					
				40	18	9		
							260	3 11

Carried forward, 299 17 11

		£.	s.	d.
	Brought forward,	299	17	11
Atherstone.	Rev. C. Miller and Congregation	14	0	0
Foleshill.	Rev. N. Rowton and ditto	13	13	0
Nuneaton.	Zion Chapel	7	0	0
Chapel End.	Rev. J. Dagley and Congregation	5	10	0
Leamington.	—— Mr. Bermiley and do	4	0	0
Bulkington.	—— Mr. Sheffield and do 3 0 0			
	Kenilworth, a few Friends 2 3 0			
		5	3	0
Bedworth.	Rev. J. Dix and Congregation	8	8	0
Walsall.	(Late) Rev. T. Grove and do	52	4	0
Tutbury.	Branch Society, per Rev. B. Brook	36	5	6
West Bromwich.	Rev. J. Hudson and Congregation 22 7 4			
	—— Jas. Cooper and do. 17 7 4			
		39	14	8
Wolverhampton.	Branch Society, per Rev. T. Scales	21	3	4
Uttoxeter.	Ditto per Mr. Jas. Bell	37	2	9
Stafford.	Rev. J. Chalmers and Congregation	10	10	0
Lichfield.	—— W. Salt and do.	15	1	0
Stone.	—— Mr. Williams and do	12	13	0
Alton.	—— J. Tallis and Friends	2	8	0
Cannock.	—— J. Butteux and do	4	6	8
Rugeley.	—— A. Shanzen and do	1	3	0
Shelton, Hope Cha.	—— W. Farmer and do	4	0	0
Cheadle.	Sunday School	2	12	0
Gornall.	Rev. T. Heathcote and Friends	4	4	0
Breewood and Alston.	—— Mr. Fernie	6	2	0
Handsworth.	Collection at Rev. J. Hammond's 6 6 6			
	Rev. J. Hammond's School. 3 13 6			
		10	0	0
Worcester.	Collection at Angel Street	50	0	0
Kidderminster.	Rev. J. Helmore and Congregation	30	0	0
Stourbridge.	—— J. Richards and do.	21	1	4
Dudley.	—— J. Dawson and do	12	16	0
Lye Waste.	Auxiliary Missionary Society	3	0	0
Meriden School.	By Young Ladies there	1	1	0
		735	0	2
	Sundry expenses for Printing, &c. deducted	36	0	2
	Amount of Cash received by the Missionary Society	699	0	0

Lancashire Auxiliary Missionary Society, by Mr. J. H. Heron, Treasurer, including 160l. inserted in Chronicle for Dec. by mistake.

Liverpool, by Mr. John Job:							
	Sundry Donations			10	2	0	
	Do. Subscriptions			4	2	0	
	Collection at Bethesda Chapel, Rev. P. S. Charrier			9	19	9	
	Weekly Subscriptions, by Miss Dutton			3	1	8	
	Young Ladies at Mrs. Ford's			0	7	0	
	A few Boys, Great George Street Sunday School, by Mr. T. Bourne			2	13	0	
Collections at the Annual Meeting at Liverpool: viz.							
	At Pall Mall and Bedford St. Chapel	17	6	6			
	Gloucester Street Chapel	25	0	0			
	Newington do.	40	1	0			
	Bethesda do.	40	17	0			
	Great George's Street, do.	100	1	2			
					223	5	8
					253	11	1
St. Helen's.	Rev. J. Sharp and Friends				20	0	0
Rochdale.	—— J. Ely and do.			10	19	0	
	Sunday School Children			1	8	2	
					12	7	2
	Carried forward,				285	18	3

		£.	s.	d.	£. s. d.
	Brought forward,	285	18	3	
North Meols.	Branch Society, by Mr. Linaker	6	5	6	
Rainford.	Sunday School and Friends, by Rev. J. Toothall	5	0	0	
Darwin.	Rev. J. Townsend and Friends 2 10 0				
	—— R. Blake and do. 15 10 0				
		18	0	0	
Brig Albion, of Lywinlyn, from a Missionary Box, by Mr. J. Davies.		2	12	6	
	Donation by a Welsh Seaman, by do.	1	0	0	
	A Friend, by Mr. Charrier.	1	0	0	
Wigan.	By the Rev. A. Steil: viz.				
	Penny-a-week Society 7 7 1				
	Collection at Annual Sermon. 13 2 3				
		20	9	4	
Haslingden.	Rev. P Ramsay and Friends	2	5	0	
Park Chapel.	—— G. Partington and do.	2	0	0	
Patrycroft.	—— J. Adamson and do. a thank-offering for an abundant harvest.	4	3	0	
Clifton.	From Friends there. 2 6 0				
Elswick.	A Friend there, by Rev. D. Edwards 1 1 0				
		3	7	0	
					352 0 7

COLLECTIONS AND ANONYMOUS CONTRIBUTIONS RECEIVED FROM DEC. 16, TO JAN. 16, INCLUSIVE.

Collections by the Calvinistic Methodists in the County of Caernarvon, by Rev. Evan Richardson:

	£.	s.	d.		£.	s.	d.	
Abereirch	1	7	9	Brought forward	49	9	11	
Bangor (Graig 17s. 6½d.)	3	19	2½	Llan Engan	2	5	1½	
Bryn'rodyn	3	15	8	Llanystyndwy	1	4	2½	
Bryn Engan	4	17	6	Llithfaen	0	12	1	
Bryn Melyn	0	16	5½	Nant	2	6	8	
Bwlch Derwyn	0	10	0	Nevin	2	7	6	
Caernarvon	10	16	0	Pen y caeran	2	9	3	
Clynog	3	8	7½	Pen-y-Graig	1	2	0	
Cwm Coryn	0	6	11	Pentre Uchaf	1	7	0½	
Dinas	1	6	5½	Pwllheli	7	3	3	
Edeyrn	2	6	6	Rhyd-lios	0	17	8½	
Erw Suran	0	6	5	Rhyd-bach	1	3	0	
Four Crosses	1	9	0	Rhyd-clafdy	1	9	0	
Gate House	1	9	0	Terfyn	0	6	5½	
Garn	0	16	1	Tydweiliog	3	0	0	
Llanllechid	3	14	0	Tymawr	2	6	2	
Llandeiniolen	3	15	0	Tre-madoc	1	7	11	
Llanberis	1	12	4	Uwch-Mynydd	1	8	7	
Llanrug	0	14	2½	Waen-fawr	2	0	8	
Llanllyfni	2	12	9½	Ysgoldy	1	10	3½	
								86 6 10
Carried forward	49	19	11					

DENBIGHSHIRE.

Congregational Collections by the Calvinistic Methodists, from Mr. Peter Roberts, by favour of Mr. Gabriel Davies:

	£.	s.	d.		£.	s.	d.
Denbigh Auxiliary	10	10	5	Brought forward,	26	16	11½
Ditto Collection at the Chapel	4	10	3	Cefn coch Sunday School.	1	16	0
Llanrhaidr	5	7	8½	Llangerniw	1	0	0
Henllan	3	6	0	Llanufydd	3	8	9
Nant glyn and Groes	1	2	0	Cefn Meiriadoc	0	18	7½
Tan y fron	0	15	0	Abergele	3	4	0
Llansenau	1	3	7	Mochdre	5	2	11
				Llanddulno	0	16	6
Carried forward,	26	16	11½	Carried forward,	43	3	9

	£.	s.	d.
Brought forward,	43	3	9
Llansaintffraed	0	18	11
Rhyddlan	2	9	6
Twl terfyn	0	12	1
Roe	2	16	3
Talybont	0	8	11
Carried forward..	50	9	5

	£.	s.	d.
Brought forward.	50	9	5
Llanrwst Sunday School	6 0 0		
Do. Collection at the Chapel.	3 9 10		
	9	9	10
Llanlidan	0	10	0
Clawddnewydd	0	9	0
	60	18	3
Overplus, some places omitted, or a mistake in some of the above items	2	17	11½
	63	16	2½

MERIONETHSHIRE.

Congregational Collections and Subscriptions by the Calvinistic Methodists, transmitted by Mr. Gabriel Davies, of Bala:

	£.	s.	d.
Bala Chapel Collection	10 13 7½		
Do. do. Sunday School	5 18 5		
	16	12	0½
Trerhiwaedog	3	0	0
Mrs. Davies's (of Vronheulog) Card of Monthly Subscribers	1	10	1
Llandderfel Chapel Collection on a day appointed for Thanksgiving after Harvest	3	2	0
Sarneu	0	12	6
Llangowu	0	11	8
Talybont	0	11	6
Park	1	4	3
Trebenmaen Sunday Sch.	0	11	9½
Tommen Gastell, do.	0	10	0
Penbryn and Llidiardeu	1	1	9
Ysbytty	1	10	5
Cwmpenan	0	15	5
Cerig y dridlion	2	3	2½
Carried forward..	33	16	7½

	£.	s.	d.
Brought forward..	33	16	7½
Llangwin	2	12	0
Penmachno	0	9	4
Bettws y Coed	0	8	5
Dolydd elen	0	18	0
Trawsfynydd	3	0	0
Festiniog	0	5	2½
Maentwrog	0	17	0½
Penrhyn, 2 Collections	2	5	1
Harddlech	0	14	6
Gwynfryn	1	14	3
Talsarneu	0	14	4½
Dyffryn	1	15	9½
Towyn and Aberdyfi	0	17	11
Dolgelley	7	18	0
Barmouth	2	12	9
Sion	0	7	3
Bryncryg	0	7	6
Bwlch	1	0	9
Llanfihangel	0	6	0
Carus and Lluyngwiel	0	9	2½
Llanerchgoediog	0	5	6
Llanarmon	0	14	9½
Subscriptions	3	3	0
	67	13	3½

C. H.	2	0	0
Totnes Penny Society, by Rev. T. W. Windeatt	5	0	0
Invergordon (N. Britain) Association, by Mr. Hector Holm	20	0	0
Kingsland Auxiliary Society, Female Branch, 2 qrs. by Miss Rutt, Treasurer	17	17	0
Worcester Auxiliary Society, ½ year, by Rev. Mr. Lake	15	0	0
A Friend by ditto	5	0	0
Essex Auxiliary Missionary Society, by Rev. T. Craig	200	0	0
Cork Missionary Society, by Mr. W. C. Logan, Secretary	20	0	0
Perthshire Missionary Society, by Rev. J. Willison	30	0	0
Penny Society at Mrs. Burt and Miss Mason's School, Ryegate, Surry	2	12	0
Preston Auxiliary Missionary Society, by Mr. John Hamer, Treasurer:			
Half Year's Contribution	31 17 1		
Sunday School Children, at Grimshaw Street Chapel	0 12 9		
Missionary Prayer Meeting	1 6 3		
Missionary Box at Rev. E. Chadwick's, for one quarter	0 14 6		
Garstang Branch Society, by Mr. Henry Kilshaw	10 7 0		
	44	17	7

	£.	s.	d.
M. R.	5	0	0
Sheffield and Attercliffe Missionary Union (a Branch of the West Riding Auxiliary Missionary Society) by Mr. G. Bennet, Treasurer:			
Male Juvenile Missionary Society, one quarter. 12 12 0			
Queen Street Female ditto ditto 5 1 10			
Howard Street ditto ditto 5 10 3			
Nether Chapel ditto ditto 5 1 0			
Garden Street ditto ditto 3 5 8			
Attercliffe ditto ditto 5 5 0			
	36	15	9
Rev. Mr. Press and Congregation, Heathfield, Sussex	11	10	6
Wigton Auxiliary Missionary Society: Collected by Ladies, Mr. W. Baxter, Treasurer	10	0	0
Addition to Collections in Anglesea (see page 46.) Calvinistic Methodists at Bryndu, by Rev. J. Elias	4	0	0
Amount of 3rd year's Collections at the Pimlico, Chelsea, and Brompton, United Prayer Meetings; including Buckingham, Ranelagh, Cook's Ground, and Trevor Chapels, by Rev. E. A. Dunn, Treasurer	20	16	6
Kincardine (N. Britain) Auxiliary Society	10	0	0
Rev. Mr. Start and Congregation, East Grinstead	5	15	1
Glasgow Youths' Society, by Mr. M. Duncan, Treasurer	25	0	0
A Lady, by Mr E. Smith, jun.	1	1	0
Sunday School, Beaver Place, Chesterfield, by Mr. Cook	4	1	6

The thanks of the Directors are presented to the Rev. James Bidlake, of South Petherton, for Michaelis's Introduction to the New Testament, 6 volumes; and to the Clerkenwell Auxiliary Society, for a volume of Rev. R. Erskines's Sermons.

POETRY.

AN ELEGY ON THE DEATH OF THE REV. R. SIMPSON, D. D.

LATE TUTOR OF HOXTON ACADEMY.

Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season.— Job v. 26.

As ripen'd shocks of golden ears
The garner's precious hoards supply,
So, rich in fruit, and full of years,
Behold the faithful Simpson die.

His was the unassuming worth
That humbly fill'd an honour'd place;
Nor courted mean applause on earth,
With flippant tongue or blushless face.

The grace he felt, the truth he knew,
His varied gifts exemplified;
A tutor skill'd, a pastor true,
A friend sincere, a Christian tried.

Not by a vain ambition led,
With trifling arts the crowd to win;
His themes were from the fountain head,
His endless treasures dwelt within.

How many a youth his patient care
Conducted through the mazy road,
To reach the porch of science fair,
The hallow'd Muses' bright abode.

How many a mind his wisdom train'd
To study that immortal page,
Whence sacred knowledge may be gain'd,
And heavenly love the heart engage.

How many a minister of God
Stand firm for truth, as Simpson stood;
And treading as their leader trod,
Are meekly wise and boldly good.

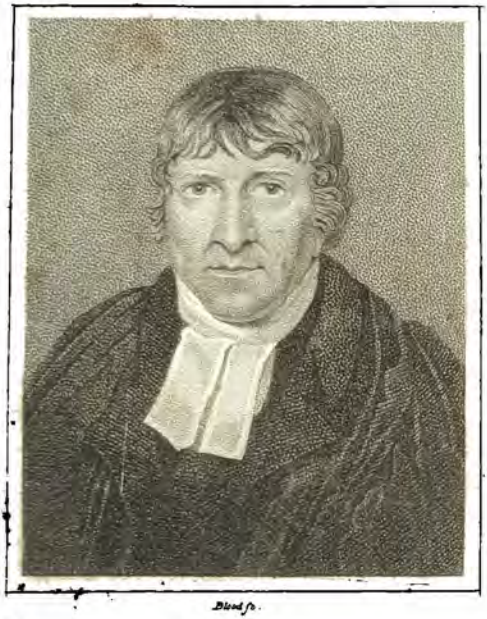
Such were the fruits he living bore,
Still mellowing with each year's increase;
Then gave in death one lesson more,
And show'd how Christians die in peace.

'What art thou Death,' he fearless cried,
'A phantom faith divine can quell,—
My Saviour conquer'd when he died,
And I thro' him,—all, all is well.'*

Ye mourning friends, the tears forego,
That wail a suffering saint's remove;
His life was noble while below,
His death is endless gain above.

ALIQUIS.

* These were his last words.



Bland sc.

Revd. Isaac Stockton Keith D.D.
Charlestown.

Pub by Williams & Co Stationers Court March 1st 1819.

THE

EVANGELICAL MAGAZINE,

AND

Missionary Chronicle.

MARCH 1818.

MEMOIR

OF THE

REV. ISAAC STOCKTON KEITH, D. D.

LATE ONE OF THE PASTORS OF THE CONGREGATIONAL CHURCH IN CHARLESTON, SOUTH CAROLINA.

THE Rev. Dr. Keith was born in Bucks county, Pennsylvania, January 20, 1755, and was educated in the grammar school and college of Princeton, New Jersey, when the Rev. Dr. Witherspoon was president. His diligence and progress in his studies were so great, that at every examination of the school he was honoured with a premium. In 1775 he was admitted to the degree of A. B. His pious parents from early youth dedicated him to the ministry, and his own inclination concurred with their fond anticipations. Soon after he left the college he commenced the study of divinity, under the direction of the Rev. Dr. Robert Smith, of Pequea, in Pennsylvania, and in 1778 was licensed by the presbytery of Philadelphia to preach the Gospel. After itinerating for a short time, he settled in Alexandria, in Virginia, and continued there in the exercise of his ministerial functions till the year 1788, when he accepted an invitation from the Congregational Church, in Charleston, to be co-pastor thereof, in connexion with the Rev. Dr. Hollinshead. He there served the Church with ability and fidelity for 25 years. In 1791 he was constituted D. D. by the University of Pennsylvania. He was thrice married; first, to Miss Hannah Sproat, daughter of the Rev. Dr. Sproat, of Philadelphia; second, to Miss Catherine Legare, daughter of Thomas Legare, Esq. of Charleston; third, to Miss Jane Huxham, a native of Exeter, in England, and daughter to Mr. William Huxham, who had resided many years in South Carolina.

As a man, as a Christian, and as a preacher of the Gospel, Dr. Keith was respected and beloved. On all the relations of life in which he was placed, he reflected honour—given to hospitality, and abounding in charity, his heart and his house were open to the stranger, and his purse to the indigent: the spirit of the Gospel marked his intercourse with men; it influenced the whole of his deportment, and impressed a distinctive character on all his transactions. 'He rejoiced with those that did rejoice, and wept with those who wept.' In pastoral visits to the sick and afflicted he was indefatigable: to their impressible minds he presented divine truths with such sympathy, affection, and discretion, as with the blessing of God often terminated in the happiest result. He was fond of assembling children round

him, and of conversing with them in a pleasant cheerful manner, mingled with instruction. Though not a parent he had deeply imbibed the spirit of a judicious affectionate Christian parent. Many were the books which he gave in presents to adults, but more to children, under such circumstances of love and affection as could scarcely fail of insuring an attentive perusal of their important contents. His heart overflowing with love to God and man, disposed him to spend and be spent in promoting the glory of the one and the happiness of the other. In the work of the ministry he was diligent, laborious, and successful; and he was well furnished with gifts and graces for its faithful discharge. Sensible that souls were committed to his care, he shaped his instructions, admonitions, and warnings, according to this dread responsibility. Jesus Christ was the center and the sum of his sermons. These were distinguished for their manly sense, evangelical piety, and searching truth. The divinity of Christ, and atonement through his blood, were with him essential doctrines. He deemed that sermon of little value which had not in it something of Christ. The doctrines of grace were his usual topics, and he stated and defended them with zeal and ability. The entire depravity of the human heart—the absolute necessity of being born from above—the necessity of divine influences to change the heart and to sanctify the soul, were with him articles of primary importance, and urged on the consciences of his hearers as indispensably necessary to a correct view of the Gospel. In his preaching he was particularly attentive to the dispensations of Providence. Epidemic diseases, destructive fires, earthquakes, hurricanes, tornadoes, and unusual convulsions of the elements, were never suffered to escape his public notice. They were also the subjects of appropriate prayers and sermons, and made tributary to the instruction of his hearers. He was among the first in the United States in aiding with pecuniary support the interest of evangelical missions and translations of the Holy Scriptures in the east. Of the Charleston Bible Society he may in some respects be called the father. On Monday, the 13th of December 1813, he zealously and successfully advocated a motion, the object of which was to send the Scriptures in their native language to the French inhabitants of Louisiana; and in the course of the next 38 hours he was called to the bosom of his Father and his God, after he had served his generation 58 years and 11 months. He died childless, with a considerable estate at his disposal. Of this he bequeathed a considerable part for the most important and beneficent uses.*

We subjoin his character from the funeral discourse delivered in the Circular Church, in Charleston, by the Rev. And. Flinn, D.D. somewhat abridged:

As a man, as a Christian, and as a minister of the Lord Jesus, he has been known to us all; and we also know, that in each of these characters, he was deservedly re-

* Besides a large legacy left to the Church, of which he was pastor, Dr. Keith bequeathed about five thousand dollars to the general assembly of the Presbyterian Church in the United States of America. To each child named after himself or either of his three wives (about twenty in number) he bequeathed a copy of Woodward's edition of Dr. Scott's Commentary on the Bible. He had a motive for every thing he did: they who knew him intimately, think themselves warranted in believing, that in selecting this work as a donation to his young namesakes, he meant to inculcate on them a high veneration for the Bible as the best of books, and to inform them, that his own construction of its important contents was in unison with that which is given by Mr. Scott in his invaluable commentary.

vered, respected, and beloved—that he reflected honour upon his generation, adorned the doctrines of Christianity, and was an ornament to the Gospel Ministry.

As a man, formed for society, Dr. Keith was calculated both to receive and impart happiness in the social circle. In him shone that bright assemblage of dispositions and virtues, which never fail to constitute the agreeable and useful companion. Venerable and grave in his aspect, his presence forbade the rude approach of impertinence. To a stranger, his first appearance seemed rather distant and austere; but, upon a nearer approach, that stranger soon discovered his mistake—he soon found that, though in the presence of dignity, it was dignity, softened and embellished with every benign and generous affection. Affable, but not assuming; cheerful, but not trifling; never descending from the dignity of the man, while his innocent anecdote lighted up a smile on every countenance round him—his company was sought and loved by his friends. He was an affectionate husband, a humane master, an obliging neighbour, and a distinguished philanthropist. His heart and his house were open to the stranger, and his purse to the indigent. He was a sincere lover of his country, and took a deep interest in her civil and political welfare; an interest, however, the expression of which was always chastened by a scrupulous regard to the sanctity of his office.

As a disciple of Jesus Christ, this amiable man was humble, watchful, and devout. On his private conversation and retiring walk, was found the unction of the Holy One. The spirit of the Gospel marked his intercourse with men, and to the fervour of his devotions his family and his closet bore daily testimony.

But it was from the walls of Zion that he shed the brightest glory of the Gospel. Endowed with a mind which was strong and discriminating—a judgment solid and judicious—the whole illuminated and sanctified by Divine grace, he was eminently qualified for being useful in the church. Thus fitted by his Lord for the task assigned him, he was early commissioned as a herald of the Cross. He commenced his ministerial career in the city of Alexandria, where he laboured with reputation and success, till he received a call to this congregation, to be a co-pastor with him who yet lives, and whose praise is in the churches. For one quarter of a century have this congregation and this city been blessed with his example, his prayers, and his labours. With tenderness he cherished the lambs, and with faithfulness fed the flock committed to his care. In the work of the ministry he was diligent and laborious. Of his sermons, Jesus was the *center* and the *sum*. They were distinguished for their manly sense, simplicity of style, evangelical piety, and searching truth. Knowing that the great design of the gospel ministry is to bring sinners home to God, he was more solicitous to reach the conscience and to mend the heart, than to please the fancy, or to tickle the ear. He deemed that sermon worth nothing, which had not in it something of Christ. His theological opinions were, in the strictest sense of the word, orthodox. He stated and defended the doctrines of grace—the doctrines of the reformation.

In his public ministry, Dr. Keith was distinguished, not only for the purity of his doctrines, but for the fervor of his prayers, and his marked attention to the dispensations of Providence. In these he has, perhaps, been seldom surpassed in any age of the Church.

How often has he wrestled, like Jacob, on this *very spot!* The pestilence, the fire, the earthquake, or the storm, were never suffered to escape his public notice.

But in this assembly I see a group of mourners, whose tears tell me that *they* too are filled with sorrow; ask them why they weep, and they point me to the seat which the Man of God filled among them, now left vacant. To these my disconsolate Brethren I must be permitted to turn for a moment.

Mr. President, and Gentlemen of the Charleston Bible Society—Ah, why have you already disarmed me!—I see you weep!—I know full well the cause of those tears!—Your ranks are thinned!—Your number is diminished!—One of your much-loved leaders has fallen, and therefore it is that you lift up your voice in this temple, and cry, 'Help, Lord, for the godly man ceaseth.' But let us not be filled with over-much sorrow. Let us wipe away our tears, and gather round the ashes of our departed brother, and prove how much we loved him by 'gathering up his maxims,' and following his bright example. His greatest eulogy, as a member of this body, is found in the excellence of the Institution itself. Perhaps it is not going too far to say, that no institution ever originated in human invention, that has been so extensively useful to the eternal interests of men, as the institution of Bible Societies. Never have the streams of salvation rolled on with such rapidity, and with such growing swell, as since the institution of the British and Foreign Bible Society. Never have the Missionary armies gone out with such triumphant banners, as since the commencement of that society. All Christendom seems to have been put in motion. Many are running 'to and fro,' and the knowledge of the Lord is rapidly increasing. The light of Zion is streaming in its glory, and the darkness of Paganism is flying before it.

Those amazing operations, which are fixing the attention of Europe and the world; and, in their results, are pouring blessings immortal upon the dark regions of the earth, soon caught the attentive ear of our departed brother. Having himself tasted that 'the Lord is gracious,' he hailed with rapture the introduction of the time, when 'all flesh shall see the salvation of God.' He longed to be engaged in so good a cause; and before the time had arrived which gave birth to this Institution among us, he was engaged, with others, in counsel and pecuniary support, to aid in furthering the interest of missions, and translations in the east.

When the time drew on which presented a favourable aspect towards the good work in this city, he was among the foremost to embrace it. His arms and his house were opened. He gathered round him the ministers of the altar, who, in union with himself, drew up the Constitution and Rules which bind us together. Of this Society, thus organized, he was chosen one of the Vice-Presidents. This office he filled with dignity, activity and zeal, until the evening of Tuesday the 14th ult., when he fell asleep in Jesus! On Monday the 13th, at the last monthly meeting of the Board of Managers, he zealously advocated, and successfully supported the measure proposed; the object of which was, to send the Scriptures, in their native language, to the destitute French, in the State of Louisiana--and in a few hours he was called to sit down with Abraham on the mount of God! In the silent mansion of the tomb his 'flesh rests in hope.' And now—farewell, thou man of God!—We will

dry up our tears, and return to our work,—waiting with patience till our Lord shall come!

ON EXERTIONS TO DO GOOD IN OUR NEIGHBOURHOOD.

The age in which we live has very properly been called 'the age of exertion.' *Days of suffering* are, we trust, passed away, never to return. We go to the sanctuary with the voice of joy and praise—we sit unmolested under the preaching of the Gospel, and return to our habitations, having by our peculiar modes of worship, or public avowal of evangelical principles, incurred nothing which deserves the name of persecution. For this, what thanks are due to the 'Shepherd of Israel,' who 'maketh us to lie down in green pastures, and leadeth us beside the rivers of still waters!' *Days of indifference* appear to be passed away. This is a peculiarity which ought not to be overlooked. Sunshine is not always favourable to exertion; it sometimes produces listlessness. This has been too often verified in the church; and in order to rouse to that activity which becomes the Christian name, he who superintends the Christian cause, has found it necessary to exchange the calm for the storm, to overspread the heaven with blackness, thus to scatter those abroad who had otherwise been congregated together, had spent their days in listlessness, and consequently inutility. Perhaps we cannot have a more striking proof that the Spirit is poured out from on high, than the union which we witness between the *rest* of the church and the *zeal* of the church. This renders our sunshine like that of 'the morning, when the sun rises; even a morning without clouds;' and we trust it is the morning of a glorious day, in which 'truth shall spring out of the earth, righteousness look down from heaven, and God, even our own God, shall bless us.' *Days of party-strife* are, we trust, also passing rapidly away. The professors of a common faith are themselves learning, and making it evident to others, that it is possible to be decided on minor points of doctrine and discipline, and yet to unite on topics, compared with which those minor points dwindle into insignificance; and yet to exercise that love which is 'the bond of perfectness' on earth, and the prelude of eternal harmony in a world

> Where joy like morning dew distils,
> And all the air is love.

To a mind fraught with holy zeal, what can be more pleasing than to contemplate the number, the character, the operations, and the success of societies which are formed to make known in every place the savour of the Redeemer's name?

But there is one object which does not appear to have sufficiently occupied the minds of the truly zealous: viz. Doing good in our own immediate vicinity. The Gospel, by means both of Bibles and Missionaries, is sent to the heathen world. Few, very few, are the towns in this kingdom, in which its sacred truths are not statedly preached. In a very large proportion of them they are delivered in places of worship occupied by different denominations of Christians. It has also been sent to many villages which but a few years since sat in darkness and in the region and shadow of death. Yet is it not a fact, and if so deeply to be lamented, that the larger proportion of the inhabitants of those very places do not attend any place of worship?

> And though salvation seems so nigh,
> Because they know not God, they die.

It may be said, and justly said, 'The fault is their own. Their blood must be upon their own

heads.' This is true, and the admission of it causes to press upon our minds one of the most awful contemplations by which the feelings of the human heart can be brought into exercise. It is true; and the inhabitants of a country, dealt with as God has not dealt with any nation, are exposing themselves to a doom more intolerable than that of Sodom and Gomorrah, or even Capernaum itself. It is true; and those whose labour contributes to our comfort, whose vicinity procures us many conveniences, whom we call our neighbours, whose houses we would rescue from flames, and whose persons from danger, are the children of perdition, and doomed to destruction. It is true; and when the passing bell announces the departure of a neighbour out of time into eternity, in the majority of instances, it announces the citation, before the bar of God, of a man who has, during the time of his probation on earth, neglected 'the only name given under heaven among men by which he can be saved.' The question is, whether in our vicinity we even now adopt all those measures which are necessary to do good?

This subject is of individual reference. No new society is proposed. No subscription need be entered into. But let every individual professor of religion inquire, whether he has endeavoured, to the utmost of his ability, to discharge the duty which he owes, not merely to his children, not merely to his servants, not merely to his relations, but to his neighbours? While there are some who neglect duties at home, are there not others who consider their houses as the *only* sphere of their legitimate exertions; or, when their endeavours are extended beyond their family, unite with others only in the business of a church or congregation; or, as the last effort, subscribe to a public society? It is to be feared there are not a few who have contributed towards the support of a Tract Society, and yet never put into circulation its important papers; and that many who statedly countenance the preaching of the Gospel by their presence, and support it by their pecuniary donations; who profess to have derived from it benefit of infinite and eternal value; who also contribute, perhaps largely, towards defraying the expenses connected with sending it to the heathen, and yet do not exert the influence which Providence has given them over their dependants and neighbours, to bring them under the sound of 'redemption through the blood of Christ.' Let the professors of religion examine their conduct on this subject, and how many will be constrained to say, 'I remember my faults this day before God!' To how few will the testimony which our Lord bore to the pious woman, who anointed his head, be applicable, 'she hath done what she could!'

Should any be disposed to ask, 'what could I have done to this vineyard, which I have not done unto it?' the following queries are proposed to them: Have you carefully inspected the moral condition of the neighbourhood in which Providence has cast your lot? Have you been deeply affected by the view which it has presented? Have you availed yourselves of all the facilities afforded for ameliorating its condition? Are there not many currents into which you might have directed those minor streams of the river of life, which flow through the medium of the Tract Society? Are there not some in your employment, whose religious condition you have not attempted to improve? Are there not some who, though they are not servants *in* your house, are by the assistance

which they render, perhaps in menial occupations, connected *with* your house, to whom one hint has never been dropped, for whom one exertion has never been made? Are pious mistresses quite clear of the blood of those dependants?

We may pass from those in inferior stations, to persons whose station in society may be similar to our own. Have you rendered all your influence, from whatever source derived, tributary to the cause of religion? By adorning the Gospel, by merely recommending the Gospel, have you been habitually endeavouring to save some souls from death? Were every Christian to use his utmost endeavours, tempered with all suitable prudence, yet regulated by scriptural zeal, to bring his neighbours to hear the Gospel, the number of attendants would be considerably increased, and the neglect of the sabbath and of the sanctuary would be an evil of which we should have less reason to complain.

Has every minister to the utmost extent availed himself of his peculiar advantages? Have none slept at their post? And among the active are there none chargeable, rather with the restlessness of party-spirit, than adorned with the holy earnestness and glowing zeal of an ambassador for Christ? In some large cities and populous towns, where religion has languished, and a few remaining professors are overlooked among the mass, might not some extraordinary, I would add, some *Whitfieldian*, exertions be made? And if persecution were excited, might not that very fact rather give publicity than do injury to the neglected, but all-important, cause?

If these remarks will apply to any towns and cities in the British empire, they will with peculiar force to the metropolis and its crouded vicinity. How delusive is the appearance presented by a large assembly convened for public worship in London! Numbers crowd to hear a popular preacher. Multitudes press in at a Missionary Meeting: accommodation can be obtained only by the sacrifice of hours before the service commences; numbers press on numbers, until the most spacious building is unable to contain them; and when the voice of praise begins, it is as the sound of many waters, softened and sweetened into harmony by devotion. Such a scene is animating, and we are ready to imagine that the whole city is given, not to superstition but religion. But, in fact, what are these, or ten or twenty times the numbers, compared with the almost countless throng which swarm in our metropolis? If on the sabbath large assemblies are collected together by the voice of popularity, how few are they, compared with those who are attracted by the voice of pleasure! What place of pleasurable resort in the vicinity of London is not more frequented on the sabbath, especially during the evenings of summer, than on any other day? And how loud are the calls made on every Christian, to exert himself in his appropriate sphere, to the utmost of his ability, to oppose at least some little barrier to the mighty current of vice.

If this paper should produce on the minds of any conviction of past negligence, and should lead to future exertion, the design of it will be answered.

ON FLATTERY.

SIR, *To the Editor.*

THE *Ukase* of the *Emperor Alexander to the Legislative Synod*, forbidding the flattery of his person, which you inserted in a late Number, is a most important document, and must tend to raise him still higher than he was be-

fore in the estimation of all sober-minded persons. Flattery is a despicable vice, used only by the ignorant, or mean-spirited, or selfish. It is offensive to God, and condemned in the Holy Scriptures. 'He that flattereth his neighbour,' saith Solomon, 'spreadeth a net for his feet.' I hope the publication of the article, worthy indeed of a virtuous and enlightened sovereign, will prove a check to so prevalent an evil. But, surely, flattery is the most odious when our *prayers* are the vehicle of conveying it. The heart of many a modest Christian has often been pained, by hearing even ministers thanking God that his dear and highly-favoured servant has been so eminently useful in the church and in the world, and entreating that his invaluable life may be very long continued. Some time ago, at an ordination, a minister concluded the service in nearly the following words, while the reverend gentlemen who had previously been engaged were present. 'Oh Lord! we have been highly gratified in hearing a most excellent, judicious, and scriptural discourse on the nature of a gospel-church—a most solemn, animated, and eloquent charge—and a most wise, pertinent, and striking sermon to the people, &c. &c.' A few years since, the same person adopted the same fulsome, eulogizing strain, in concluding an ordination-service in another neighbourhood. If we wish Almighty God to hear our prayers, and pious souls to be aided in their devotion, we must totally banish such ridiculous modes of address. I am, Sir, Yours, &c.

Z. A.

FALLACIOUS REASONINGS OF INSIDIOUS SOPHISTS REFUTED.

Some professors of religion, and even Christian ministers, have affirmed, that sinners ought not to be exhorted to repent and believe the Gospel. Surely this is a palpable contradiction of the word of God. This whole controversy seems to lie in a confusion of ideas, or misconstruction of terms, and a violent attachment to single phrases, and unconnected sentences of Scripture. Some have scrupled to pray for the conversion of infidels, and even of their own parents or children, lest they should pray for the non-elect; and others have ventured to assert, that all the Scriptures are addressed to good men, and not a single word directed to the unregenerate. These last seem incorrigible; but to the former, four questions may be proposed, and some Scriptures subjoined, which they should carefully and candidly examine.

1. Can an unknown decree be a rule of action to us? Deut. xxix. 29. Prov. ii. 13.

2. Is not the Christian minister's commission to preach the Gospel to every creature? Mark xvi. 15.

3. Did not inspired writers persuade men? 2 Cor. v. 11. Acts xxviii. 23, and xxvi. 28.

4. Has not a general address to men's consciences been greatly successful in the conversion of sinners? Acts ii. 23—41.

Some object to a general address to the consciences of men, because of a mistaken notion of its incongruity with the doctrine of God's decrees. I will not venture to say it is consistent with *their notions* of the decrees, but I must beg leave to observe, and hope I may do it without offence, it is perfectly consistent with the Scripture decrees, for this plain reason, the same Bible which teaches the one, exemplifies the other; and He who, from all eternity, foresaw, and fore ordained, (which, when we speak of God, is the same thing) what would be the end of all things, 'commands all men every

where to repent,' (i. e. wherever the Gospel comes) 'and to believe the Gospel.' And, in order to gather in his people who are scattered abroad, he orders his ministers to bid 'to the marriage as many as they find,' and even to 'compel them to come in, that his house may be filled.' Surely it becomes all the ministers of Christ to obey all his commands without murmuring and disputing, and to leave to God the harmonizing of his own word, as well as of his works and his moral government. Should a bold objector demand consistency, it is enough for me if I am as consistent as the Bible; and if I could not otherwise satisfy such objector, I would say, 'I know that Messias cometh who is called Christ, and when he comes, he will tell us all things. The day shall declare it,—and what we know not now, we shall know hereafter.' J. D.

EDUCATION OF THE CHILDREN OF MINISTERS.

To the Editor.

SIR,

WHILST every commendation is due to the liberality of the age in which we live, and as Christians we rejoice to see the efficient and still increasing support rendered to the Bible and Missionary Societies; yet we must not forget the duties we owe to objects of a less, and of a more local complexion.

The Religious connexions in which we individually move, present claims which ought to be carefully and promptly attended to. The propriety of this remark rests upon this ground: too many who give most liberally to great and general objects, do not afford their proportion in that circle with which they are more immediately connected. They give tens and hundreds while they live, and thousands when they die, to grand and flourishing societies; but pass by, with almost total indifference, those nearer and smaller objects which imperiously demand their immediate and permanent assistance.

I will explain myself without further preface. The cause of religion, and the personal comfort of the poorer ministers of all denominations, are much affected by the state of the times; and there is a loud and distinct call for a more marked attention. The writer of this article has a full conviction at least of the distressed state of the families of the poor ministers of the congregational churches; and when any of this class depart this life, their families are left in a most impoverished and embarrassed state: several of these instances are now before the public, and the writer has been earnestly entreated to use his influence to procure the admission of several orphans into the Congregational School; and gladly would he comply with this requisition, if the school were in such a state as to admit of an enlargement of its expenditure. So far from being able to extend its admissions, it has not enough in hand to pay the *last quarter's bills*, and not one single farthing in the funds; and some money borrowed to purchase the house and furniture still unpaid. This Institution appears every day more important and useful; and yet it is in a languishing and dying state. It has existed now six years; and yet it has obtained very few donations of any consequence: only one legacy of 50*l.*, very few public collections, and some of those by Baptist and Methodist Congregations; and it must have shut its doors before this, if a few of its friends had not travelled into the country on these occasions; and

it must after all die, if the ministers and the laity of that denomination do not come forward to its help.

Among the most distressing cases which now present themselves, the writer begs to mention the orphan family of the late Mr. Gronow of Weedon. Poor children! how could we better dispose of such of you as are eligible, than place you in the School appropriated for the denomination of which your revered father was so honourable, and so useful a member. But this cannot be done, unless the British Christians of that denomination will promptly and liberally replenish its exhausted funds. To them this appeal is made by the founder of that Institution, and he hopes it will not be made in vain; and that many subscriptions, donations, and legacies will be the result of this plain, but necessary representation.

Jamaica Row, Bermondsey, J. T.
Jan. 19, 1818.

BURIAL OF ROMAN CATHOLICS IN CLERICAL HABITS.

To the Editor.

SIR,

THE more intelligent part of your readers are doubtless well aware of the custom which prevailed formerly in Popish countries, of clothing persons whose death seemed at hand, in the apparel, or uniform, of the various religious orders: to which that thorough protestant Milton refers, in the third book of his Paradise Lost; where, describing the limbo of Vanity, he says;

> 'Here Pilgrims roam, who stray'd so far to seek
> 'In Golgotha, Him dead, who lives in Heav'n;
> 'And they, who to be sure of Paradise,
> '*Dying, put on the weeds of Dominic,*
> '*Or in Franciscan think to pass disguis'd.*'

But perhaps it may not be generally known, that a practice somewhat similar to this still obtains, I believe universally, in Spain; nor is the ceremony very likely to be discontinued, from the circumstance of its being a source of immense profit to the church, for the following reason: — Every catholic in that infatuated land is consigned to his long home, not clad in a shroud, as here; or in his former garments, as in some countries, but clothed in the discarded vestments of a monk, these being the perquisite of the generals of the several orders; who, ludicrous as it may sound in our ears, are literally extensive dealers in old clothes. The general of the Franciscans, by far the most numerous order in Spain, is said to drive so lucrative a trade in this commodity, that his income it is asserted by some, exceeds that of the Archbishop of Toledo, whose revenues are said to be 50,000*l.* per annum.

The intrinsic value of the worn-out garments of friars cannot be great, but the price paid for a suit of grave-clothes, is in proportion to the wealth or pious liberality of the friends of the deceased

In Cadiz the dead body is placed in a coffin without a lid, and carried uncovered to the place of burial, and, during its passage thither, is at intervals lowered by the bearers, so that it may be viewed by those who are passing at the time: hence a stranger, ignorant of this custom of sepulture, has been led to conclude, that an extensive mortality has befallen the ecclesiastics, from seeing every corpse thus arrayed.

I fear we are more disposed to treat the superstitious absurdities of the Roman Catholic church with ridicule and contempt, than with pity and sorrow; but surely men whose minds are so gross as to consider the covering of a lifeless corpse as a matter of religious

importance, are fit objects of commiseration.

Is not the enlightened Christian ready to exclaim, when reflecting upon the above, O my heavenly Father, I am indifferent as to the clothing of my mortal body after my decease, may but my immortal spirit appear in thy dread presence, decked in the pure and glorious robes of a Saviour's righteousness!

London, Jan. 13, 1818. B.

TERMS OF ART

EMPLOYED BY ST. PAUL, ILLUSTRATED FROM SUBJECTS IN THE BRITISH MUSEUM.

[*Continued from p.* 64.]

No. III.

On the Term used by St. Paul to signify a Sketch.

I HAVE said in a former Letter, that the Apostle uses a specific term, to signify what we call a 'sketch;' and the importance of rightly understanding his intention, will appear, on considering the passages in which it occurs. We read in our public version, Heb. viii. 5, that 'the priests under the law served to the *example* (and *shadow*) of heavenly things.' Now, this is plainly impossible. Heavenly things might be *examples* to earthly things; but earthly things never could be *examples* to heavenly things. As the Apostle proceeds in his argument, our learned and pious translators found it necessary to represent the same Greek word by another English term: this they have done, without realizing the Apostle's thought, chap. ix. 23, 'It was necessary that the *patterns* of things in the heavens should be purified' with the blood of beasts. Here they felt the difficulty; but the term *pattern* has nothing to recommend it, in preference to the term *example*. The fact is, the Apostle uses the original word in a sense directly opposite to its general meaning, but with perfect accuracy and truth; and this has puzzled the critics.

The term *hypodigmata* signifies, an appearance *under* something above it. It is the custom of certain writing-masters, at this day, when teaching the rudiments of their art, to furnish their scholars with an example of writing, and *over* that example to lay a piece of transparent paper, through which the letters appear, and the lines of these letters, thus seen by the learner, are traced by him, till he has acquired a facility of forming them. The same process was practised anciently. Now, it is evident, that the original *example*, or *pattern*, is strictly speaking, in such cases, *hypo*—UNDER the copy made; and this explains the ordinary idea of the term in Scripture; as John xiii. 15. James v. 10. 1 Pet. ii. 21. But the vases formerly considered being of clay, which is not a transparent body, did not allow of this proceeding; and we must discover some other means of tracing on them the sketch they were to receive. It was accomplished thus: supposing the ground of the vase to be, as usual, *red*, the intended figure was delineated on parchment or vellum; the back of this vellum was rubbed over with a black dust, (black-lead dust, in modern use) then, the vellum being laid close on the vase, the figure was traced through it, with a bodkin, or style; and this outline, tracing, or *sketch* obtained on the red ground, is truly, and in fact, the *hypo*, or UNDER representation of the original figure. In this sense the Apostle uses the term: 'the priests in the law serve to the—*hypo*—the *under*-outline of heavenly things; to that imperfect tracing, or *sketch*, which, when filled up black, becomes a *shadowy*

resemblance of the heavenly original:'—they serve 'to the *outline* and *shadow*.'

This allusion was thought so expressive by the sacred writer, that he repeats it: and in so doing, he gives us a series of terms, applicable to the whole process of this art, chap. ix. 23;—x. 1. 'It was necessary that the *hypodigmata*, the outline-sketch of heavenly things, should be purified with blood of beasts—for Christ is not entered into the holy places made with hands, which are the *anti-types*, the outlines brought to a closer resemblance, of the true holy places; for the law having a shadow—*a shadowy delineation* of good things to come, and not the very *image*, or complete likeness of those things—could never make those worshippers *perfect*, who attended on its annual sacrifices, seeing it was itself so extremely imperfect; so unsubstantial. It could not give *substance* and *life*; for it was but a *shadow* itself.'

If the Scriptures are worth having, they are worth understanding; but we may as well pretend to understand St. Paul's military language, without any knowledge of antient military affairs, as to understand his allusions to the graphic arts of antiquity, without some knowledge of those processes which he had observed, and very probably had studied. IMULUS.

OBITUARY.

MR. JOHN CREED.

MR. C. was born in 1755, and had he been spared to the day on which he was interred would have completed his 62d year. His pious mother was left a widow with him and another infant, and ceased not daily and ardently to implore the blessing of God upon her children. She was an honourable member of Mr. Hitchin's church more than 40 years, and having dedicated her children to God in infancy, they were brought up under his valuable ministry; and Mr. J. C. constantly attended at the same place many years after Mr. H.'s death. Upon his removal to Plymouth, where he resided four years, he attended the ministry of Mr. Kinsman and Mr. Gibbs, and when he returned to Mile-end, London, he as constantly attended the preaching of Mr. Brewer, and of his successor, Mr. Ford.

After a few years he retired into Oxfordshire, where he joined the church of Mr. Walker, at Peppard, near Henley, whence, after a few years, he removed for the benefit of the sea air to Charmouth, Devon, where his mortal pilgrimage was terminated. Having received a religious education, as already mentioned, his experience does not exhibit any sudden or extraordinary change; nor was his religion that of great talk, or high pretensions. He was subject to many temptations, and his character was not wholly without spots, (for what man is there that liveth and sinneth not?) but his attachment to the scriptures and to public worship, on which he was always among the first and most regular attendants; his conscientious attention to family worship, morning and evening; and especially his delight in secret prayer and meditation, at times when he was not conscious that any human eye saw him; encourage the hope and confidence, that he had experienced a real change of heart; the fruit of which appeared, not only in religious exercises, but in numerous acts of charity and benevolence, which will be long remembered.

In his last illness, the Lord dealt very mercifully with him, in respect of bodily sufferings, not a groan being heard even in the article of death.—

> 'Like a shadow, thrown
> 'Softly and gently from a passing cloud,
> 'Death fell upon him while he lay
> 'Upon his bed.' WORDSWORTH.

At the same time it must be observed, that the nature of his disorder, which was *lethargic*, while it made his

dismissal easy, prevented his friends from receiving that testimony which they hoped and expected from his dying lips.

On Sunday, Nov. 16, 1817, a funeral discourse for the deceased was preached by the Rev. B. Jeans, from Job vii. 7—10, to a crowded and weeping auditory, who gave an affecting proof of their attachment and esteem: and indeed his natural cheerfulness, urbanity, and benevolence of heart endeared him to all who knew him. B. J.

REV. PHILIP GURDON,

Of Assington-Hall, Suffolk, died on the 7th of May last, after only a week's serious illness. He was of an ancient and respectable family; received his classical education at St. Paul's school; and was afterwards Fellow of Magdalen College, Oxford. About the year 1767 he was brought to discover the truth as it is in Jesus, partly by the blessing of God on his conversation and correspondence with religious young men of the university, but chiefly by the serious study of the scriptures. He had a mind well-stored with classical literature, and had a competent knowledge of history, philosophy, and general science; and was blessed with such powers of address and expression as qualified him to shine in the first circles of society; but he valued none of these accomplishments further than they might contribute to his usefulness as a minister of Christ. Possessed of an ample fortune, and above the necessity of exercising his profession for any pecuniary advantages, he generously and gratuitously volunteered in the ministry, and for nearly 40 years preached the gospel in the church of the parish of which he was the pastor, and where he lived and died.

It is not surprising, that the life of such a man should be followed by a peaceful end. He had long been weaned from the world, and the bitterness of death was past when he was called to submit to its power. The nature of his disorder, in his last illness, was such as to induce a partial stupor, so as to preclude his saying much about his state and feelings in the prospect of his departure. But enough was said to demonstrate his enjoyment of complete victory over the last enemy. He said to his afflicted wife, 'I know my condition: we must part. I shall die; but I am content—I am willing to go.' On being asked if he had any thing particularly to say about his worldly affairs, he replied, 'I have no earthly care—every thing is settled.' On the morning of the day on which he died, he repeated the Lord's Prayer very audibly and distinctly, especially these petitions, 'Thy kingdom come, thy will be done.' 'The Lord's will be done.' 'The Lord doth all things well.—He is good, and doth good, and only good. All is good from him. Whether I live, I hope to live to the Lord; and if I die, I am *sure* I shall die unto the Lord.—I am in the hands of an all-sufficient God.'—*Abridged from the Christian Observer.*

REV. MR. MORRIS.

Died at Amersham, July 28, 1817, the Rev. Richard Morris, aged 72, having been 42 years a minister of the gospel in or near that place. In 1776, he was ordained pastor of the Baptist church at Woodrow, two miles from Amersham. In 1783, a church was formed at the latter place, of which he continued pastor till the time of his death. He was greatly beloved by his people, and highly respected by the town. His funeral sermon was preached by Mr. Sexton, from 1 John iii. 21, &c. Mr. Godwin delivered the oration at the grave, to a large and respectable auditory.

REV. JOSEPH GRONOW.

On Tuesday, Dec. 9, 1817, died the Rev. Joseph Gronow, of Weedon Beck, in the county of Northampton. During four months severe illness, probably brought on by the loss of his wife, and the removal of a most highly esteemed friend, he manifested a truly Christian spirit. He had been pastor of the church more than twenty-one years, and the instrument of greatly improving the state of the society. Few ministers have been more generally beloved by those who knew him, or lived more in the affections of their people. Preparations were making for his going to Bath, with the hope that the waters might, under the blessing of God, restore his health: but when all the ar-

rangements were nearly completed, and the funds necessary for such a journey provided, through the liberality of benevolent individuals, it pleased God to remove him. The affliction which he suffered during the last fortnight of his life was most painful, but the closing scene was remarkably peaceful. His remains were interred on the following Monday, with every token of respect, under the pulpit where he had so often published the Gospel of Christ. Many of his brethren attended his funeral, six of whom supported the pall. The Rev. John Horsey began with prayer; the Rev. B. L. Edwards delivered a most appropriate address; and the Rev. D. Griffiths concluded the solemn service. On Lord's-day, Dec. 21, his death was improved by the Rev. H. Knight, of Yelvertoft, from Acts xx. 38, to a most numerous and deeply affected congregation.

By this most affecting and mysterious providence, five small children, the eldest of whom is not twelve, and the youngest not five years of age, have been deprived of their only parent, and thrown on the world. Their destitute state forms by far the most painful part of this distressing event; but while we most affectionately commit them to that God, in whom the fatherless find mercy, we trust that British Christians, to whom we appeal on their behalf, will not suffer them to want, nor will our hope be disappointed. He has left them to the care of four of his brethren in the ministry, and four of his people. Should any benevolent person consider this to be a case that appeals to the best feelings of the human heart, and be disposed to assist these dear children, their contributions will be most thankfully received, and faithfully applied to their maintenance and education, by the Rev. B. L. Edwards, of Northampton; the Rev. W. Morgan, of Kilsby; the Rev. H. Knight, of Yelvertoft, in the county of Northampton; and the Rev. J. Robertson, of Stretton under Foss, in the county of Warwick.

Donations will also be received at the Banking-houses of — Percival, Esq. Northampton; and Thomas Inkersole, Esq. Market Harbro', in the county of Leicester; and by the Rev. G. Burder, London.

Yelvertoft. H. K.

REV. JOHN BAILEY.

On the 12th of Jan. 1818, died suddenly, at his house in Hitchin, Herts, the Rev. John Bailey, Classical Tutor in the Academy, at Wymondly. His remains were interred in the burying ground adjoining the Rev. John Geard's meeting-house, Hitchin. The Rev. James Dobson, of Chishill, addressed a large concourse of people at the grave; and the Rev. W. Chaplin, of Bishops Stortford, preached a funeral sermon immediately afterwards, from Psa. xxxvii. 37.

A——R——

Was the daughter of parents who lived without God, and without hope in the world: she naturally chose that course which parental example recommended, and which appeared most likely to gratify 'the carnal mind.' It does not seem that she ever entertained a serious thought of religion, until about two years previous to her death. He who promises 'I will bring the blind by a way that they know not,' was graciously pleased to introduce Ann, as a servant, to the family of the Rev. S. B.; and here the changes commenced which led their subject to unfading glory.

She could not read with any degree of accuracy: after receiving necessary instructions, she was required to read occasionally at family worship, and a Bible was given her as an inducement to improve. For some months she evinced a disregard of the family regulations, and would advance the most frivolous excuses for absence from social worship—but eventually a change appeared in her conduct, which indicated a greater change in the heart. Even in a state of nature she was industrious and honest; but she became a better, not a worse servant, from her acquaintance with religion. Naturally modest and reserved, she did not verbally declare the great things the Lord had done for her, but her conduct proclaimed them; she discovered an inquiring mind, and manifested great concern for the salvation of her relatives, whose situation appeared to her truly awful. She expressed herself very grateful to her master for frequently visiting a brother who was indisposed without a prospect of recovery; and the state of his soul, rather than the sufferings he endured, or the prospect of his family, engaged her

attention. She asked permission to give her Bible to her father, who had not one that he could read; observing, that there were Bibles enough in the kitchen she might use, and that it grieved her to think that her poor father had not one; but, it was not until sickness had much reduced her, that she fully disclosed her state of mind. She had remained in the family considerably more than a year, as an invalid, and it was only at her own request that she exchanged her master's for her father's house. Being visited by Mr. and Mrs. B., after some time spent in suitable conversation, she thus expressed herself, whilst the tears flowed copiously: 'God has been very merciful to me in bringing me to live with you: when Mrs. W. recommended your service to me, I said to her, Do not tease me; I will not live with any of your methodists; and when, I cannot tell how, I was led to think of coming, I was resolved not to come until after May-fair, for I would not give up my pleasures: but, oh! my poor soul knew nothing of real pleasure then. When I came to serve you, I thought I would have nothing to do with your religion; but I hope God has shewn me its importance, led me to pray to him for mercy, and will forgive my sin for Christ's sake.' This interview was closed with prayer, in which she appeared to join with great fervour. When visited afterwards, she appeared in great distress from an unpleasant dream, which she considered as indicating that she was not prepared to die; but she appeared much more tranquil, having been anew directed to Jesus as able and willing to save to the uttermost all them that come unto God by him, and having heard a throne of grace supplicated in her behalf. On the visit being repeated, and the inquiry made, 'Well, Ann, what appears to be the state of your mind to-day?' she replied, 'I thank God, it is much more comfortable, through our sweet Lord Jesus.' After this time she was mercifully kept from distressing fears, and enabled to place all her dependance upon the merits of Christ. Being asked, 'Do you not expect that your comparative morality, or your sufferings, will do something towards procuring your acceptance with God?' She answered, 'Oh no, Sir, I rely wholly on Christ.'

The young Christian was eminently resigned to the Divine will: when asked, if she did not long for the time of her departure, she answered she was willing to go, whenever God should call her; and she hoped, whatever she might suffer, she was desirous of continuing as long as he pleased. Her gratitude equalled her resignation: she never was heard complaining of poverty, and its hardships, when attended with sickness, but often dwelling on the kindness of God in amply supplying her wants, through the medium of friends, whose attentions were unremitting. She was particularly grateful for spiritual favours:—after Mr. B. had been conversing and praying with her, 'See,' said she, 'how good the Lord is to me, in sending his servant to converse and pray with me.'—In a season of extreme suffering, to a friend present pitying her, she smiled, and observed, 'It will soon be over, and I shall be better; yes, I shall be much better.'

She continued 'looking for the mercy of our Lord Jesus Christ unto eternal life,' until April 23, 1817, when she entered that rest which remains for the people of God.

This outline furnishes a new proof of the important advantages likely to result from family worship,—it encourages the pious benevolence of those who would promote the spiritual welfare of their servants, and it shews that grace will materially improve the character of a servant, who, previous to its influence, was on many accounts considered excellent. S. B.

MISS ANN JUSTICE,

Of Mallow, near Cork, in Ireland, died Jan. 22, 1818. Through a long and lingering illness, which terminated in several days of peculiarly severe bodily sufferings, the firm assurance of God's favour, through Christ, enduced her with a steady and uniform calmness, and peace of soul, which not all the rude storms of death could ruffle. In the bloom of youth, and with no common share of personal charms and mental acquirements, she was enabled to count all things but loss for the excellency of the knowledge of the Lord Jesus Christ—it was this that shed a ray of brightness on the dark shadow of death, and cheered her last moments in the assurance of endless bliss.

Review of Religious Publications.

Self-Cultivation recommended; *or Hints to a Youth leaving School.* By the Rev. Isaac Taylor, Ongar. Price 5s. 6d.

THIS ingenious and sensible volume is by no means designed, as its title may *seem* to intimate, to depreciate the value of school-instruction, and to substitute self-tuition in its place; but to recommend that self-cultivation which will render the labours of the master complete.

It is a mistake of a dangerous nature to suppose, that *when a child leaves school, his education is complete*—this is a bar to all future improvement. The fact is that, in most cases, especially when boys leave school at an early period, their education is only begun; and all the hope of excellence must depend on their own exertions. To rouse the mind to such exertions—to excite the noble determination of acting well—of putting forth mental energies on principle, is the single object of the author.

With this hope, the author places self-cultivation in a variety of lights, of which, the table of contents will afford a tolerable idea.

Chap. 1. On the purport of education, to fit us for our station in life. 2. On the different sources of instruction. 3. On the period of leaving school as best suited to real education. 4. On the importance of self-cultivation. 5. On the various objects of self-cultivation. 6. On using our talents. 7. Self-cultivation may hope for Divine blessing.

Our scanty limits will not allow us to follow the author through all these divisions: a few hints must suffice.

'Young people are not aware of the future use of education. A person arriving at a certain age must appear in the world. He must act; and then he will be just what his actual education proposed. Principles of action, which well-informed intelligence alone can discern and retain, give regularity, steadiness, and certainty, to the mind in all its feelings and operations. Habits of right action are of great use in after life. The very habits of regularity, which necessarily obtains in careful tuition, are of great importance. The passions are trained and curbed, and the youth is prepared to assume manhood with great advantage.

'Various are the sources of instruction. Where did you learn this? is a question sometimes not easy to be answered. Much may be attributed to a good master, especially if he have skill, patience, and fatherly affection enough to engage him to add personal explanation and examination. The instruction given at schools is sometimes premature; if the lesson be given before the mind can comprehend its meaning—it will be lost; and sometimes the boy acquires an aversion to knowledge which cleaves to him through life. But generally some shreds of knowledge are brought away from school, which, if self-cultivation, however late, begin her operations, will prove of use. Imperious circumstances, however, often teach more than masters do. Some irresistible circumstance arises, to say—Here is a path, walk in it; caprice must be given up, and the reluctant powers assume the shape appointed. Example teaches powerfully, and could we trace our sentiments to their source, we should find that many of them have taken their rise from direct or unconscious imitation of those among whom we move. The actual character may receive its form from a few accidental words. A kiss of approbation given by a fond mother, at sight of a juvenile drawing, to West when a child, fixed his inclination unto the arts. 'That kiss made me a painter,' has he often said. But powerful as these various modes of instruction may prove, self-cultivation is more powerful than them all. The mind itself must judge, must examine, determine, and act accordingly. One problem worked out by one's self, will afford more real knowledge than twenty demonstrated by others, though done more adroitly.'

The author next proceeds to shew, that the period of leaving school is particularly suited to real education. The young do not generally begin to

think seriously till then. Play is often the only business they follow with delight; but the very act of leaving school forces upon the giddiest some sort of consideration. They are obliged to think for themselves, and the world appears in a new light. The value of knowledge neglected presses upon them. This then is the season wherein something may with care be effected. 'As labours the husbandman in the few weeks of spring, to eradicate weeds, to break the soil, and to get in the good seed; aware that it is the best season, transient, important, on which all the hopes of harvest depend; —so let the youth, in his teens, cultivate the more prolific mind.'

[*To be concluded in our next.*]

A Grammar of the Chinese Language. By the Rev. Robert Morrison. 4to. 280 *pp.* 1*l.* 11*s.* 6*d.*

A Dictionary of the Chinese Language. By the same Author. Vol. I. Part 2. 10*s.* 6*d.*

In the preface to the Grammar, Dr. Morrison states, that 'the object of the work is to afford practical assistance to the student of Chinese. All theoretical disquisition respecting the nature of the language has been purposely omitted. On this subject much has already been said; but, as yet, in our language, little practical assistance has been afforded to the student. It is hoped, that this grammar will, in some degree, supply the defect.'

'The acquisition of the Chinese language,' says Dr. Morrison, 'has often been represented as almost impracticable; and sometimes, on the other hand, it has been said to be very easy. It is of importance, that the student should take the middle path, where indeed the truth lies.'

This grammar was composed, and we believe published, before the commencement of the Dictionary; it is indeed dated Macao 1811, but having been long detained at Calcutta before it was sent to press, it has only very lately reached us. We have no doubt it will be found by competent judges worthy of the author's excellent talents, and well attested proficiency in the attainment of the Chinese language. We hope, that the high estimation in which our readers are accustomed to hold Dr. Morrison's character as an indefatigable and invaluable missionary, will induce many to patronize these Chinese publications independently of any intention of acquiring the language. Some individuals have already become purchasers with this view, and it is hoped others will follow their example. The extent of the Dictionary cannot yet be fully ascertained, but we are authorized to say, that the price of the whole will not exceed ten guineas.

The Eleventh Annual Report of the Hibernian Society, for establishing Schools, and circulating the Holy Scriptures in Ireland; *with interesting Extracts of Correspondence.* 1*s.* 6*d.*

This Report, like most others, is increasingly interesting every year. It states, that the number of children and adults taught in the Society's Schools has increased from 19,000 to 27,000; that requisitions for additional schools are far more numerous than can be complied with; that the annual subscription does not amount to 500*l.*, whilst its annual expenditure is upwards of 4000*l.*; and that, though the deficiency has in part been supplied by donations and collections, the arrears due to the Treasurer amount to 1,605*l.*, which must be prejudicial to the interest of the Society. We sincerely hope that this Institution, which is accomplishing such extensive designs among the degraded population of the sister kingdom, will obtain increasing support. Let the serious clergy, and the wealthy laymen of the Establishment, and the leading ministers and their respective congregations among the Dissenters, come forward, and concur in this great and good work.

Report of the Proceedings of a Meeting, held July 10, 1817, for the purpose of establishing Free Schools for the Children of Irish Parents, residing in the neighbourhood of Saffron Hill.

Another Institution for arresting the progress of pauperism and vice, is here added to the number, on account of which London is deservedly celebrated. The plan has been in operation during the last twelve months; the committee have witnessed the good effects of it, and which will be consi-

derably increased, should the benevolence of the public supply sufficient funds. The school rooms are in Red Lion Court, and there are now in attendance 167 boys and 131 girls. The boys are taught reading, writing, and arithmetic; and the girls needle-work in addition. The only books used in the schools are the Holy Scriptures and a spelling-book. No creed, confession of faith, catechism, or tract, shall be introduced. Suitable and impressive speeches were made on the occasion. Observing, that the Treasurer, Mr. Ald. Goodbehere, is in advance of nearly 50*l.* we trust this goodly infant institution will meet with due encouragement. The Secretary and active agent is Mr. Hickson, 20, Smithfield.

A Brief Account of the Reasons which induced the Rev. T. C. Cowan to secede from the Established Church, *addressed to the Parishoners of St. Thomas, Bristol.* 2*s.*

THIS pamphlet states, that Mr. C. once almost idolized the establishment, conceiving the term Dissenter synonymous with heretic—that recently in an early Sunday morning lecture he contracted, or varied from the public service—that he was suspended by the bishop for his irregularity—that he then came to the resolution of quitting the establishment, having long before had his doubts about the baptismal and other services—that he means to be immersed by his friend, Mr. Baring, but does not intend uniting with the Baptists, or any other denomination. While we pay a willing tribute of respect to Mr. Cowan, on account of his past usefulness, we deprecate the erection of a *nameless* secession, and a *nondescript* minister. Still we cannot approve of the hostility that expelled him from the establishment

A Sermon preached at the Opening of the Roman Catholic Chapel, at Cobridge, in the Staffordshire Potteries, on Sunday April 20, 1817. By the Rev. Robert Richmond, of Caverswall Castle.

FROM Gen. xxviii. 17, Mr. Richmond advocates the doctrine of transubstantiation, and the nature of the sacrifice of the Mass, with much apparent zeal and piety, but with as much blind attachment to the authority of the church as any man in the dark ages. 'The principal proof that Jesus Christ is present in the eucharist is, because such is the doctrine of the Catholic church!! The church cannot teach us error!! The truth of her doctrines and of Christ's words must stand or fall together!!' And what then does the word of Christ, *which liveth and abideth for ever*, say to men of this character? Let the advocates of popery hear it and tremble—'*Full well ye* REJECT THE COMMANDMENT, *that ye may keep your own tradition.*

Sunday Evening Conversations: *for the Use of Children.* By a Mother. 18*mo.* 1*s.* 6*d.*

A PLEASING and useful little book, inculcating just sentiments of religion, domestic life, and amiable usefulness, and interspersed with many interesting Hymns and Poems. But it is with regret that we make one exception to our commendation: this refers to the 'Hymn to Adeline's Guardian Angel.' It is of very dangerous tendency to introduce addresses, in a religious way, to any invisible powers, save to the Triune Jehovah. From rhetorical apostrophes of this kind, the worship of saints and angels derived, in a great measure, its origin. We think, also, that the authoress has been injudicious in attempting a fine style, studded with hard words, which to most children will be difficult to be understood. The most cultivated taste is most pleased with 'great plainness of speech,' especially in books *for the use of children.*

The Village Observer: or, an attempt to prove that *Poor* People may be *Happy*; *containing Anecdotes and Remarks on Passing Scenes, from Personal Observation.* By the Author of the Retrospect, &c. 18*mo.* 1*s.* 6*d.*

A PIOUS clergyman has brought together, in a series of papers, the fruits of many of his visits and labours among the peasantry of his parish. We are assured that 'the little circumstances here related, are the positive and unexaggerated events of real life.' The titles of these interesting essays are: 1. The Christian Cottager. 2. The Trials and Consolations of Sanctified Poverty. 3. The Sanctified Meal. 4.

The Two Labourers. 5. The Village Prayer Meeting. 6. The Contrast. 7. Some Account of Mary Camps, with the Sermon at her Funeral. The characters of this little work are simplicity, fervour, and evangelical unction. We think it a valuable accession to the class of small books, calculated to do good to the great mass of our fellow-sinners, in the inferior stations of society. May it be the means of leading many of them to be 'rich in faith, and heirs of the kingdom!'

A Sunday-School Catechism. Part I. By the Rev. J. Wheaton, of Lyme, Dorsetshire. 18mo. Part I. 1*s*.

It is sincerely hoped that the Catechism here announced will be extensively useful. The answers, which are for the most part short, not only develope the general meaning, but they also comprehend an explanation of the types, in this part of the Old Testament, illustrated by the parallel passages in the New. They also contain an explanation of the names both of persons and places, pointing out the situations of the latter. Attention is paid to the chronology of Scripture in the regular series of the histories and events. Instructive and practical inferences are interspersed through the whole, with a view to concentrate the advantages which might be gathered from the historical as well as other parts of the word of God.

Such a catechism, it is presumed, will be a valuable assistant to those pious persons who are laudably employed in the gratuitous instruction of the rising generation.

Christian Contentment: *a Sermon preached at the Tabernacle, Bristol, Feb.* 2, 1817. By the Rev. S. Barber, of Bridgnorth, Salop. 1*s*.

This is a subject always useful, but particularly seasonable when distress pervades almost all classes of society; this consideration, with the excellence of the discourse in the estimation of the congregation, induced the author to comply with their request in printing it. From the text, Phil. iv. 11, 12. 'I have learned,' &c. the preacher observes, that the condition of man is liable to fluctuate—that contentment in every situation appointed by Providence is highly desirable; and, that it is very possible we should learn the exercise of this grace.

Sermons addressed to Young People: *to which are added, Two Meditations on important subjects. Second Edit. with 2 additional Sermons.* 2*s*.

A Sermon addressed to a congregation of Children, at Axminster, on Christmas-day. 3*d*. *6th Edition*. Both by the Rev. James Small.

Having formerly commended these publications, it is sufficient merely to announce the new editions of them, which prove the favourable opinion and deserved approbation of the religious public. Ministers who take pains to represent the things of God in an affectionate and familiar manner adapted to the capacities of youth, and even of little children, deserve well of the church of God. We wish success to Mr. Small in his pious labours.

Select Remains of the Rev. J. M. Clack, late of Hastings, Sussex. *Also, a brief Memoir, with a Funeral Oration and Sermon.* By J. Hooper, A.M. *pp.* 296. 7*s*.

Mr. Clack was educated for the ministry at Hoxton Academy, where he acquired, in no small degree, the esteem of his tutors and fellow students, by his diligence, his amiableness, and his piety. Having honourably terminated his academic course, he visited Hastings, and preached to the congregation which had been rendered destitute by the sudden removal of the excellent and disinterested Mr. Simmonds, who had continued his labours in the ministry under circumstances of great discouragement. In the month of August last, Mr. Clack was ordained at Hastings; and after this solemn service, ascended but once the pulpit which it was fondly hoped he might long and usefully occupy. The discourse which he delivered (founded on Eph. vi. 19,) forms one of the selection now presented to the public. In this sermon Mr. Clack exhibited—the great business of the Christian ministry—its dependance on divine influence—and the means by which divine influence is to be secured. He was commencing his preparation for the following Sabbath, when he was attacked by a violent pain in the head,

which was the precursor of his speedy removal. It is affecting to read the fragment of the sermon which death permitted him not to finish. It consists of an introduction and plan of a discourse on those emphatic words, (Hos. xiv. 8.) 'What have I to do any more with idols?' He proposed to consider the expression in the text, as an indication of a radical change of mind—as a discovery of the Author of all genuine conversion—as an ingenuous confession—as an expression of heartfelt regret—as a solemn and wise determination.

The volume before us contains twelve sermons by Mr. Clack, and an appendix, in which are given some addresses prepared for particular occasions. We perceive in these early productions very obvious indications of powers of mind decidedly above mediocrity of talent, allied with sentiments and feelings of that fervent piety which promised to be eminently useful in the church of Christ. But He who does all things well, has taken to himself his young and faithful servant, and again rendered destitute the pulpit, which death had so recently entered before.

Mr. Hooper, as one of his tutors, had taken part in his ordination, and acceded to the earnest request of the bereaved church to address them at the grave of their lamented Pastor, and from the pulpit on the following Sabbath. Both these painful and affecting services Mr. Hooper performed in a manner honourable both to his feelings as a Christian, and his talents as a minister. The funeral Sermon is from those appropriate and striking words, (Mark xiii. 35, 36,) 'Watch ye therefore, for ye know not when the Master of the house cometh,' &c. Both the sermon and oration make an interesting and acceptable addition to the volume, for which we think many readers, especially among the young, will feel themselves greatly indebted to Mr. Hooper. May the divine blessing render it extensively useful!

Antibiblion, *or the Papal Tocsin.* No. VIII. 4*d.*

In this Number the late proceedings of the Irish Catholic Board respecting the Rhemish New Testament are considered; and the writer proves, that nearly all the assertions of the Irish orator on this subject are incorrect and fallacious: they are even condemned in a Popish Magazine for Dec. 1817. 'The weak and evasive disclaimer of Archbishop Troy,' he observes, 'will now do no service; and nothing short of a formal act of an Episcopal Synod can wipe away the odium' of those detestable *notes* which accompany the Rhemish Testament.

This Number contains also 'Another Papal Rescript,' translated from a Rhemish Newspaper, occasioned by the election of Baron de Wessenberg, as Vicar, of the chapter of Constance—and 'A recent declaration against Bible Societies by the Bishops of Hungary,' in which the same spirit of hostility against the Bible prevails as was apparent in the Imperial Edict of Dec. 23, 1816.

But what is the most remarkable in the said declaration is, that letters, by the authority of the Pope, have been sent to the vicars and missionaries in Persia, Armenia, &c. warning them against (Mr. Martyn's excellent) 'Version of the New Testament into the Persian tongue, and *dispersed widely, by means of the English Society, even among the infidels*;' and the clergy are warned against '*all connexion with these Bible Societies, speciously pretending to promote Christianity.*

Thus his Holiness, as he is preposterously called, even by some protestants, is opposing the spread of the truth among the heathen by that admirable translation of the New Testament, which was highly approved by the King of Persia himself, and by all good judges. The Pope seems to think, that the 'infidels' had better remain attached to their Koran, than read the Gospel translated by a protestant heretic.

We hope, however, that the Jesuits will not be able to repress that eagerness with which, as Dr. Paterson informs us, the Persians receive that blessed book: he mentions sending off 1000 copies from St. Petersburgh to Astrachan.

We wish the clerical gentlemen in England, who oppose the Bible Society, would duly consider how much their conduct resembles that of the Pope and the Jesuits; and let them ponder well the prudent advice of Gamaliel—'Refrain from these men, and

let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.'

A Popular Inquiry into the Scriptural Doctrine concerning the Person of Christ, *with Notes and Illustrations.* By the Rev. John Wilson, A.M. Hexham. 5*s.* 6*d.* bds.

THE Socinian controversy, affecting as it does the vital interests of Christianity, should never be treated with levity or unconcern. Inferior writers cannot, and indeed ought not, to appear in the field against a subtle or powerful assailant. Those, therefore, who will fearlessly venture forth to repel or attack the enemy—those who, to sound learning, the force of argument, and the power of persuasion, add the meekness and gentleness of Christ, are the men we shall ever be happy to see thus employed: they are employed, we need scarcely remind them, on an arena of honourable and meritorious conflict, where the crafty and insidious, the masculine and valiant, the hardy and veteran have fallen before the victorious arms of truth. Such a combatant, speaking in general terms, we have in Mr. Wilson.

After a suitable chapter on the criterion of sacred truth, Mr. W. maintains the following propositions: 'By stating the direct assertions of our Lord and his Apostles—by pointing him out as the angel of the covenant, who appeared to the saints, and led the Israelites through the wilderness—and by ascribing to him the creation of all things,—the inspired writings teach the *pre-existence* of Christ. They establish his *divinity*, by representing him as being, in a *peculiar sense*, the Son of God, and by ascribing to him the essential and incommunicable attributes of Deity. They attach vast importance to a cordial reception of these representations concerning his original and divine preeminence.' Mr. W. appears to be deeply read in this controversy, and happily condenses the principal arguments of many a large volume into his own. Those who may wish, therefore, to see what Socinian criticism, sophistry, and conjecture can advance against our Lord's divinity, and what the Scriptures, when fairly translated and ably illustrated, assert in favour of this great doctrine, will find much interesting matter in this work.

While, however, Mr. M. whose work on toleration we have not seen, is entitled to our tribute of thanks for this volume, we beg to hint at an improvement of the last chapter. A less body of Scripture quotation, and a more ample analysis and illustration, with a powerful appeal to the conscience of the oppugners of the faith, would have brought the work to a more efficient and useful termination.

The Genealogy of Christ, elucidated by Sacred History, &c.: *with a new System of Sacred Chronology, &c. by which the Truth of Scripture is demonstrated by its Chronology, serving as an Antidote to the venomous Pen of Volney.* By John Overton. 2 vols. 8vo. 1*l.* 1*s.* bds.

THE contents of these volumes are so multifarious and ill-digested, that it is difficult to form a tolerable analysis: and moreover the worthy gentleman and his journeyman printer have performed their respective and combined services so very indifferently, that we cannot compliment them on their success. A private press may do for trifling performances, but not for works of this magnitude.

Mr. O. passes a censure on Rabkasheb, in Evan. Mag. July 1812, who supposes that Cainan's name was interpolated, and that several generations are wanting between Boaz and Jesse: but in opposition to this opinion, he undertakes 'to prove the existence of Cainan, son of Arphaxad, now generally rejected; also to show that no persons are wanting between Boaz and Jesse; that so far from the 21 persons from David by Nathan to Neri being struck out, that through the loins of the secret and hidden ones Jesus proceeded; and what is given by St. Luke is a perfect and unbroken genealogy. Mr. O. likewise contends for the superiority of the Hebrew over the Septuagint Greek Chronology.

In the progress of the work, which exhibits the character of a history, rather than that of chronology, the

author treats of the union of the human and divine nature—of present time and time before the fall—the origin of evil in our nature, and the provision made for our recovery—the history and wonderful preservation of the persons through whom the likeness and image of Christ proceeded—the perpetual conspiracy to ruin by corruption, or destroy by violence, the various persons in our genealogy,—and the way it was guarded. Interesting history connected with the subject is introduced: and in all cases the chronology is minutely examined.

Believing Mr. O. to have been most laborious, as well as most conscientious in this undertaking, and professing our own incompetence to give any tolerably satisfactory critique upon it, we will admit him to speak for himself:—'What may appear from a want of a *clear* understanding, or from a deficiency of education, he presumes need not be apologized for. But if barbarisms and repetition *has* been charged even upon St. Austin, what may not be said by such who read this work for the sake of finding fault?' Criticism, thus disarmed, modestly retires.

Sermons by the Rev. John Martin, more than 40 Years Pastor of the Baptist Church, Keppel Street, Bedford Square; *with a Portrait. Taken in Short-Hand*, by Thomas Palmer. 2 vols. 8vo. 24*s.* bds.

None can have a more reverential regard for the pastoral character than ourselves; and we have no doubt that the labours of Mr. Martin during the space of nearly half a century must have been attended with extensive benefit to his congregation. It is natural and becoming also in many of his hearers to wish to have such a memorial of pastoral worth preserved among them. Yet we must dissent from Mr. P. or any other short-hand writer, as to the propriety and general utility of publishing any sermons from the lips of the preacher, without his approval and revision. Was such a design ever submitted to Mr. M.? We suspect it was not; and this we censure. The character of a preacher and an author is vastly different. The faults that may be tolerated, perhaps admired as excellencies by the injudicious, in the pulpit, the author would certainly soften down or suppress, before he could suffer his work to meet the public eye.

Mr. Palmer, then, is clearly responsible for all the *peculiarities* of Mr. M.'s style; the abruptness, the pauses, the omissions, the filling up of sentences, &c. which are too apparent, and which must subtract from the merit and utility of the work. That there are many emanations of genius, of candour, of discrimination, of humility, and of fidelity, we freely acknowledge: but still the *design*, if not the selection of discourses, should have been made known to the venerable pastor, before his mental infirmities had deprived him of the power of passing a judgment on the subject. This circumstance will therefore confine the circulation of the work within a narrow sphere.

The Reformation commemorated; *a Sermon preached at Hackney.* By H. F. Burder, M.A. 1*s.* 6*d.*

A Sermon on the Reformation. By Isaac Saunders, A.M. Rector of St. Ann's, Blackfriars, &c. 1*s.* 6*d.*

Of all the memorable and important epochs recorded in the pages of history, sacred or profane, whilst doubtless this is preeminently distinguished, which marks the rising beams of the Sun of righteousness to enlighten a benighted world, perhaps it will be generally conceded, that the second in importance is that, in which, after a night of horrid darkness, occasioned by the universal domination of the man of sin, the light of truth again shone forth at the ever-memorable period of the Reformation. If as Christians we assume the former event as a circumstance from whence we borrow a date, in the various occurrences of life, surely as Protestants, we should never lose sight of the latter; the year 1517 should be deeply impressed on all our minds, and its centenary revolution should not be permitted to pass by without special notice, and suitable improvement. We are happy to find that its third cen-

tenary has not passed by unobserved, but that it has given birth to much friendly and important discussion, and to several instructive addresses from the pulpit, and from the press.

Mr. B. with his usual neatness and perspicuity of style, has sketched an outline of the important subject, (the limits of a single discourse not allowing more) in which he has pointed out the necessity of a Reformation, arising from the unscriptural constitution, and daring pretensions of the Romish Church—its subversion of the authority of Scripture—its absurd and pernicious errors—and the spirit and tendency of the whole system. He then gives a rapid sketch of the rise and progress of the Reformation, tracing it from the very first glimmering of light in the ninth century, down to the memorable year in which Luther drew up his 95 propositions: from the continent Mr. B. traces the light into our highly-favoured country; when he has taken occasion to mark the opposition it experienced, and the sufferings of those who, actuated by the noble spirit of the first reformers, wished to act on its principles, and to carry forward the work to its completion.

In the third part, Mr. B. points out, and recommends a suitable mode of improving such an event—that we should cherish the most lively gratitude to God for raising up suitable instruments—be thankful for the high privileges we enjoy—strenuously maintain the grand principles of the Reformation,—individually embrace the leading truths of the Gospel—and endeavour to diffuse its light throughout the world.

Such is the outline of a discourse which has strong claims to a general perusal, and which we hope will find its way into the domestic circles of Protestant Dissenters, who profess to value those noble principles for which our forefathers struggled and bled.

Mr. Saunders treats on the same subject, from Ps. cxi. 9. 'He sent redemption unto his people,' &c.; and shows, What we are redeemed from, What we are redeemed to, and 3. Why we ought to keep this Redemption in remembrance—he includes, of course, the blessings of civil and religious liberty, secured to us by the Reformation.

The Triumph of Faith, in the Prospect and Crisis of Death; *a Funeral Sermon occasioned by the Death of the Rev. Robert Simpson, D.D. preached at the Academy Chapel, Hoxton, on the Evening after his Interment.* By the Rev. G. Clayton. 1*s.* 6*d.*

Heaven anticipated by the Righteous *(occasioned by the same Event)*. By T. Scales, of Wolverhampton. 1*s.*

A Sermon on the same occasion. By the Rev. Thomas Cloutt. 1*s.* 6*d.*

THESE discourses preached by ministers who received their education under the deceased, prove in what high estimation he was held by them, and who have only expressed what all his numerous students feel, in common with all who were acquainted with his character.

Mr. G. Clayton's discourse was delivered to a very numerous and affected audience, many of whom had a few hours before witnessed his interment. Mr. C. was well qualified to bear this handsome testimony to his character, from a close and continued observation of it for many years, several of which were passed in his family. The Sermon is founded on 2 Cor. v. 1, 'For we know,' &c. After a suitable, but brief discussion of the text, Mr. C. enters upon an exhibition of his life and character, which occupies more than 30 pages, and contains many very remarkable passages; but we forbear to transcribe them, and rather refer to the Sermon, wishing to promote, not to diminish its circulation.

Mr. Scales, of Wolverhampton, a son-in-law of the deceased, was also well qualified to draw a faithful portrait of the deceased. His appropriate text is, Psalm xvii. 15, 'As for me, I will behold thy face.' Mr. S. has taken pains to render the narrative instructing and interesting. It will be read with pleasure.

Mr. Cloutt's text is also well chosen. Job v. 26. 'Thou shalt come to thy grave in a full age,' &c. After a full explanation of the text, practical and critical, he gives us many interesting anecdotes of Dr. Simpson, some of which are not to be found in the preceding Sermons. Some of the notes are new and interesting.

We design, hereafter, to combine

these and other accounts in a Memoir of the deceased.

A Memorial of the Virtues, Talents, and Sufferings of Her Late Royal Highness the Princess Charlotte, &c. By Thomas Williams. *With her Portrait.* 2*s.* 6*d.*

The author has comprised in this neat little volume, the most authentic and interesting articles of information, which have been scattered in a variety of ephemeral publications, and in some of the excellent sermons occasioned by the death of this august Princess; so that the reader will be enabled to retain a pleasing memorial of her character. Mr. W. has added some very pertinent and serious reflection on national sins, and national punishments. The volume concludes with several pieces of poetry suited to the occasion, by Montgomery and others, and embellished with a beautiful engraving.

The Pleasures of Religion, *in Letters from Jos. Felton to his Son Charles. Third Edition, with Additions.* 12mo. 3*s.* 6*d.*

The former Editions of this work seem to have escaped our notice: the title, however, is most inviting, and the execution not unworthy of the subject. It is indeed a suitable present for young people in general, but as the hero of the tale is a young gardener in a nobleman's family, it is particularly adapted to instruct, fortify, and encourage young persons of religious education, who, by being placed in the families of the rich and great, are exposed thereby to peculiar dangers and temptations. The preface informs us, that we are indebted for this pleasing and useful tract to a female pen, and one, if we mistake not, that has repeatedly appeared before the world with good acceptance and much credit.

A Sinner Saved: *being an authentic Narrative of the Dealings of God with Mr. G. Fowell.* Revised by J. Upton. 2*d Edit.* 18mo. 2*s.* 6*d.*

We remember the pleasure with which we looked over the first edition of this book, (see Evan. Mag. vol. xvi. p. 395;) and have only to add, as it has been some years out of print, that this little edition is printed by Messrs. Bensley in their best manner, and makes a very neat, as well as instructive pocket volume. Mr. F. served under the Marquis of Granby in the German War.

NEW PUBLICATIONS.

The Insane World. 8vo. 7s. 6d.

Tous les hommes sont foux, et malgrè leur soins,
Ne different entr'eux, que du plus ou du moins. Boileau.

The Invisible Hand. By W. Clayton. 2d Edition. 5s.

Strype's Memorial of the Reformation under the reigns of Henry VIII., Edward VI., and Mary; retaining the original records, side notes and paging of the folio Edition; with a General Index, now first added. 7 vols. 8vo. 5l. 5s.

A Visit to Oxford. By the Author of the Legend of Stutchbury, &c. 12mo. (with 2 plates.)

Memoir of a British Officer who fell in the Battle of Algiers; with his Letters. By the Rev. J. Griffin. 1s. 6d.

Second Edition, enlarged, of the Journal of Miss Fanny Woodbury. 12mo. 6s.

The Northern Excursion, or Highland Village. Part I.

Life of Cornelius Cayley. 12mo. 1s. 6d.

The Domestic Altar; a course of Family Prayers. By the Rev. W. Smith, M.A. 8s.

Facts and Evidences on Baptism. By the Editor of Calmet. 2d Edition (much enlarged.)

A Funeral Sermon for the late Rev. Dr. Simpson; with a Sketch of his Life. By Rev. G. Redford. 1s. 6d.

Ditto, with the Address at his Interment. By the Rev. J. Leifchild.

Ditto. By Rev. G. Betts, of Alfreston. 1s.

The Fall of Babylon: a Sermon designed to commemorate the 3d Centenary of the Reformation, delivered at Greenwich-road Chapel. By W. Chapman. 2s.

The Reformation from Popery. By T. Gilbert. 1s.

A Monthly Meeting Sermon on Nonconformity. By the Rev. Mark Wilks.

The Curate's Appeal and Farewell. By S. Maddocks. 1s. 6d.

Necessity and Principles of Itinerancy: a Sermon. By an Occasional Labourer. 8vo. 1s.

Sermon before the Hibernian Society at London Wall, by Dr. Chalmers. 2s. 6d.

A Father's Gift—on the Evidences of Christianity. 2s.

Amusements of a Mission: Poems Religious, Moral, and Descriptive. By J. M. 2d Edit. with Plates. 12mo. 1818.

Two Letters to a Young Clergyman, illustrative of his Clerical Duties in these times of Innovation and Schism.. By R. Lloyd, M.A. 2s. 6d.

FUNERAL SERMONS FOR THE PRINCESS CHARLOTTE.

Rev. S. Woolmer, Salisbury. Lam. v. 15, 16.

Rev. M. R. Whish, M. A. Bristol, Micah vi. 9. 6d.

Rev. C. E. De Coetlegon, M. A. Gen. iii. 19.

LITERARY NOTICES.

Rev. Dr. Bogue has in the Press a volume of Discourses on the Millennium.

Mr. S. Neale, of Ossett, is reprinting Two Discourses on the moral inability of the Sinner, and his inexcusable guilt. By J. Smalley, M. A. of America; with an Appendix. Price 3s. to Subscribers.

A Third Volume of Sermons. By the Rev. Mr. Venn, is nearly ready for publication.

Mr. E. Browne has in the Press a New Edition of 'Obsolete Ideas.'

Mrs. Sherwood is printing the History of the Fair-Child Family; being Stories on the Advantages of Religious Education.

In the Press: An Essay on the best means of spreading Divine Truth in unenlightened Villages.

Also, The Government of the Temper; or the History of Mary Clarke. By a Lady.

Religious Intelligence.

FOREIGN.

THE 1st Number of the New French Protestant Magazine, entitled the 'Archives du Christianisme,' contains an interesting account of the celebration of the Reformation in Paris. It is mentioned, that just before the commencement of the service, several presents of pious books were received, and particularly from the Duchess of Courland, a manuscript sermon, in the hand-writing of Luther—and a Latin letter, in the hand-writing of Melancthon.

GENEVA.

PROTESTANT PERSECUTION.

THE spirit of opposition to those who have embraced Evangelical sentiments in Geneva, which has been long manifested by the ministers of that Canton, and which has publicly calumniated the orthodox ministers, and their hearers, in the journals of the continent, has now assumed a more shameful and violent form.—The following letter is written by a French minister, who was invited by the pious people in Geneva, to preach and administer to them the ordinances of Christ, as a Christian church.

Geneva, Jan. 22, 1818.

On the 16th, at 5 o'clock, P.M. the Lieutenant de Police sent to summon me to an interview.—He told me that La Chambre des E'trangers had ordered me to leave Geneva. I inquired the reasons of their determination. 'You shall not know the reasons (said he;) we are masters here.' I replied, 'Unless I see that some just law, human or Divine, requires my departure, I cannot go.' What, Sir, (said he) will you refuse to comply with the order?' 'My conscience obliges me so to do.'—'Then we shall find means to enforce obedience.'

Having left his house, I went into two places and preached, and on returning home at 9 o'clock, I found the following note:—

'I would have wished, Sir, as I informed you, to allow you time to settle your affairs, before your departure. But the positive manner in which you have refused to go till you had motives assigned to you, which might have your own approbation, does not permit me to follow my first design. I now, Sir, give you positive orders to leave this Canton within 24 hours.'—

I have all along intended to resist any tyrannical attempts to prevent me from preaching the Gospel in this city. When the occasion arrived, I was much agitated. I spent till 2 o'clock in the morning in reading the word of God, and in prayer.—After many reflections and supplications, I resolved to write to the Lieutenant. The next morning some of my friends would have dissuaded me, but I thought it my duty to send the following letter:

To M. Le Conseiller d'Etat Lieut. de Police of the Republic and Canton of Geneva.

'SIR,

'THE persons with whom I am connected, and my own conscience, bear me testimony that all I have done, since

I came to Geneva, has been to preach the word of God; to exhort children to obedience, men to temperance, the aged to patience, the dying to hope for the bliss of heaven, and all to faith in Christ. Then, it is only for this conduct that you wish to banish me; and it is for this reason that you are determined to conceal from me the motives for my expulsion. Your order, Sir, is expressed in the 4th chapter of the Acts, 18th verse—my answer is in the 19th—It is this, 'Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye.'—

'Now, Sir, with that calmness which God may give me, I am disposed to wait the dispensations of his providence.—If by force I am compelled to leave, without the gates of the city, I shall shake off the dust of my feet, as a testimony against the persecutors. I shall do this, not in any feeling of hatred or vengeance, but in obedience to the divine command, Matt. x. 14, 15; and as it is said, 'It shall be more tolerable for Sodom in the day of judgment, than for such a city,' I shall pray for it, and especially, I shall pray for the principals and the agents in the persecution. May God give them salvation!

'I have the honour to be, &c. &c.'

'On the 18th, Sunday morning, at 5 o'clock, the gendarmes entered my dwelling, but I had not slept there.—I preached on Acts xx. 26. 'The zeal of many is increased.'—Daily in the prayer-room, and from house to house, we cease not to teach and preach Jesus. Many respectable persons of the town, who do not belong to our church, take part with us.—Some persons imagine I am very unhappy, but God be praised that I have the power to rejoice in tribulation. Pray for us, and for the cause of our Lord.' Yours, &c. &c.

We are glad to hear of the formation of a Protestant Evangelical Church at Geneva, on the plan of the Congregational Churches in England. This measure seems to have been occasioned by the violent hostility which most of the pastors of Geneva have manifested towards Evangelical religion. Mr. Haldane, of Scotland, was some time ago in that city, and had much conversation with some of the students. The Socinian clergy were so offended, as to forbid this intercourse; some of the students, however, persevered, and were disgraced. These young men were glad on the arrival of Mr. Drummond to avail themselves of his protection. The clergy, more and more enraged, published on May 3, 1817, a resolution to exact from all candidates for the ministry promises to refrain from asserting any opinions on the divinity of Christ, original sin, predestination, &c.—in short, they resolved, in effect, to suppress by authority the preaching of the cross. In spite, however, of all opposition, a Church has been formed on the basis of the Gospel, 'and the acknowledgment of Christ only as the head of the church, having no other laws than his word, and having recourse to no other power to enforce those laws, than the power of the Holy Spirit.'

The reader may see much more on this subject in 'The Eclectic Review for Jan. 1817,' under the article of 'The Geneva Catechism.'

AMERICA.

PEACE SOCIETIES.

We rejoice in the establishment of Societies in England and America, for the prevention of war, and the promotion of peace and good-will among men; and it is peculiarly gratifying to perceive that the great and good Alexander, Emperor of Russia, has given his public sanction to such institutions, as will appear from the following answer to a Letter from the Secretary of the Massachusetts Peace Society:

THE EMPEROR'S ANSWER.

'SIR,

Your letter in behalf of the Massachusetts Peace Society, with the books accompanying it, were received. The object which this philanthropic institution has in view, the dissemination of the principles of peace and amity among men, meets my cordial approbation. My endeavours to procure peace and good-will among nations are already known; and the power and influence which Almighty God has committed to me shall ever be employed, I trust, in striving to secure to the nations the blessings of that peace which they now enjoy.

'Considering the object of your Society, the promotion of peace among mankind, as one so eminently con-

genial to the spirit of the Gospel of Jesus Christ, I have judged it proper to express these my sentiments respecting your labours, in answer to your communication to me on this subject. ALEXANDER.

'To Rev. Noah Worcester, Sec.
of Mass. Peace Society.
'*St. Petersburgh, July* 4, 1817.'

A BENEVOLENT scheme has been proposed by a Society lately instituted in America, for the purpose of settling people of colour, particularly slaves who have been emancipated, in some part of Africa, as free cultivators of the ground. For the execution of this purpose, two gentlemen from Boston, Messrs. Mills and Burgess, have been sent by the Society to explore a part of Africa, in the neighbourhood of Sierra Leone, and to ascertain the practicability of the plan. These gentlemen were wrecked on the coast of France; the captain and his sons, with one seaman, left the ship, expecting her to sink, and were immediately drowned; but by a favourable wind the vessel got clear of the rocks, and was carried into St. Maloes, from whence they safely arrived in England, and have since sailed for the African coast.

We hope their lives are spared to be rendered useful in the execution of this benevolent plan, which may be productive of the most extensive benefit, as many hundreds of the people intended for Africa are enlightened and converted men, members of Christian churches in the United States, and such as may prove blessings to the country in which they may settle.

WE are glad to hear that an Asylum for the Deaf and Dumb has been instituted in the United States. The Rev. Mr. Gallaudet visited this country in 1815, in order to qualify himself to be an instructor of the deaf and dumb, of whom it is supposed there are 2000 in the states. He did not obtain in London, or in Edinburgh, the assistance he requested; but in Paris he was more successful. After spending some time under the instruction of the Abbé Sicard, he took with him to America, Mr. Laurent Clerc, himself deaf and dumb, one of the teachers in Paris. Contributions were soon raised in the States to the amount of nearly 18,000 dollars, and the establishment was opened at Hartford, in Connecticut, April 15, 1817, incorporated by a legislative charter, and 20 pupils were shortly admitted.

CRUELTY TO SLAVES.

(From the Newspapers.)

AN ordinance has been passed in the city of Savannah (Georgia,) by which any one who teaches a person of colour, either a slave or free, to read or write, or causes such person to be so taught, is subjected to a fine of 30 dollars for each offence; and every person of colour who shall keep a school to teach reading or writing, is subject to a fine of 30 dollars, or be imprisoned ten days, and whipped 39 lashes. Although it maybe for the interest of slaveholders to keep the unfortunate wretches in as much ignorance as possible generally, yet we consider the adoption of such a law as the above, as revolting to the best feelings of the heart, and a stigma to the city which has enacted it.—*Baltimore Paper.*

There are occasionally in the American papers advertisements, offering rewards for the apprehension of runaway slaves, marked with letters *imprinted by a red-hot iron* on the shoulders, breasts, or *cheeks.* But of all the instances of abominable cruelty and injustice, perpetrated '*as the law directs,*' the following is, perhaps, the most striking:—A poor fellow who declares that he is a free man, is seized and cast into prison by nobody knows who; the owner, if any, is desired to release him; but if he has no owner, that is, if he be what he declares himself, a free man, he will be sold to defray the expense of his imprisonment.

'Notice.—Was committed to the gaol of Frederick county, Maryland, the 29th of September last, as a runaway, a mulatto man, who calls himself William, five feet ten inches high; had on when committed, an old blue cloth coat, striped linsey vest, tow-linen pantaloons and shirt, fur hat about half worn; he is about 39 years old, says he is free, that he was manumitted by Philip Love, in Reister-town, Baltimore county. The owner *(if any)* is desired to release him, *otherwise he will be sold for his imprisonment fees, as the law directs.*'—(Signed, &c.)

We are assured that in a certain co-

lony in the West Indies, a planter put some of his negroes in the stocks on a Sunday morning, because they discovered an inclination to go and hear the Gospel.

A REAL FACT.

[*Taken from an American Paper.*]

Mr. S. said to Mr. N. (both were infidels) 'There is one thing which mars all the pleasures of my life.' 'Ah!' says the other, 'What is that?' 'Why, I am afraid that the Bible is true! If I could know for certain that death is an eternal sleep, I should be happy —my joy would be complete! But here is the thorn that stings me! This is the sword that pierces my very soul. If the Bible is true, I am lost for ever. Every prospect is gone! and I am lost for ever.'

Mr. S. was just entering on a voyage—sailed not long after—was shipwrecked, and lost:—probably with all the horrors of an awakened conscience.

WONDERFUL DELIVERANCE.

Captain Andrew Haraden, with the mate and 7 seamen, sailed from Salem, North America, Nov. 29, 1817, in the brig Superb, 144 tons, bound for Martinico. On the 9th of December, being then in lat. 37. 40, and long. 51. 00, about 8 in the morning, the vessel, without any sensible cause, went over on her side, keel out of the water; the crew, who were chiefly below going to breakfast, got upon the deck (except one man who was drowned in the forecastle.) Having cut away the starboard lanyards, the fore-mast went just above the deck, and the main-mast just above the eyes of the rigging, when she righted full of water; they then succeeded in getting out the boats and a few raw provisions. They kept near the wreck of the vessel until the 17th, when she went down head first. For many days their situation was perilous in the extreme, having many heavy squalls, thunder and lightning, &c. and the boat they retained very leaky. Their subsistence for 19 days was as follows: each man had 3 gills of brackish water per day (their cask had taken in some salt water as they were getting it out of the ship,) one ounce of salt beef or pork (undressed,) one ounce of cheese, and a small handful of pease; at night, one ounce of pork or beef, one ounce of dolphin (for they happily caught two,) and one small potatoe. This last was of immense use to them, as it served to allay their extreme thirst. They had not one mouthful of bread, and were continually wet.

In this awful condition, and expecting every hour to go to the bottom, on Sunday morning Dec. 28, at day-light, they descried a sail at the distance of about 6 miles. They exerted all their remaining powers to get to her. Happily the wind proved baffling and light, and when they got within a mile of the vessel, she hoisted English colours. It is impossible to describe the joy they then felt, as they perceived, by the signal, that they were seen. At 10 o'clock they got alongside the brig *Cambrian*, Capt. Watson Sheriff, of Liverpool, 22 days from Berbice. They were most kindly received, and every possible assistance and comfort administered to them. They had also the happiness to find on board the Rev. John Wray, missionary from Berbice, who was on his way to England on important business, who, after they had received suitable refreshments, read and commented on part of the 107th Psalm, and then offered up with them thanksgiving to God for their wonderful deliverance.

Thus were 8 persons preserved, for 19 days, in the middle of the Western Ocean, in the most inclement season of the year, in a badly constructed boat, 16 feet long, 6 wide, and 2 feet 3 inches deep, after enduring inexpressible sufferings. Their hands and feet were swollen, the captain's particularly; so that for 9 days before they were taken up, he could not so much as feed himself. They were obliged to be hauled on board by a rope, and not a man was able to stand on his feet.

A full and very circumstantial account of this deliverance was inserted in the Sun newspaper of Jan. 27, 1818, from which, as well as from conversation with Captain Haradin and Mr. Wray, this is taken. The Captain appears to be deeply affected by the goodness of God to him and his crew; and has just sailed for Salem to meet his family, and to rejoin the congregation of the Rev. Dr. Worcester, whose ministry he attended.

REPRESENTATION OF THE INDIAN IDOL GANESA.*



GANESA is represented as a short fat man with an elephant's head. He has four hands; in one a shell, in another a chukru, in another a club, and in the fourth a water lily. He sits upon a rat.

He is said to be the son of DOORGA.† As soon as he was born it is also said, that all the gods went to see him. But SHUNEE‡ knowing that if he should look on the child it would be reduced to ashes, turned his head from it. The mother was offended at this incivility, and reproved him for it. For a while he disregarded her reproofs, but at length becoming angry, he looked upon the infant, and its head was instantly consumed.

The goddess seeing her child without a head, was overwhelmed with grief, and would have destroyed Shunee; but *Brahma* interposed, and directed Shunee to bring the head of the first animal he could find lying with its head towards the north, (which is reckoned a very unlucky position to sleep in.)§ He found an elephant in this situation, cut off its head, and fixed it upon Ganesa, who then assumed the shape he at present wears.

Doorga (the mother) was but little soothed when she saw her son with an elephant's head; but to pacify her, Brahma promised, that in the worship of all the gods that of Ganesa should always have the preference. Accordingly, in the beginning of every act of public worship, certain ceremonies are performed to his honour (as to Janus among the Romans;) and in almost all *civil concerns* he is particularly regarded.

When a person is leaving his house to go a journey, he says, 'O, Ganesa, give me success in my journey. Ganesa! Ganesa! Ganesa!' At the head of every letter a salutation is made to Ganesa, for he is deemed famous for writing; so that when any

* Mr. Ward, in his valuable work, The Hindoo Mythology, spells the name Gunéshu. He observes, that Sir William Jones calls Guneshu the god of wisdom, and refers, as a proof of it, to his having an elephant's head. I cannot find, however, that this god is considered by any of the Hindoos as properly the god of wisdom; for though he is said to give knowledge to those who worship him to obtain it, that is what is ascribed also to other gods. The Hindoos in general, I believe, consider the elephant as a stupid animal, and it is a biting reproof to be called as stupid as an elephant.

The rat may perhaps denote cunning or diligence.

† *Doorga* is considered by Sir W. Jones as bearing a strong resemblance to the *Juno* and *Minerva* of the classics. A great festival is kept to her honour annually, which, in Calcutta only, is said to cost *half a million* sterling. All business is laid aside for several days, and universal festivity and licentiousness prevail. A late prince of India offered more than 65,000 animals to her in sacrifice. The honours paid of old to Bacchus and Cybele were accompanied, like those to Doorga, with abominable indecencies.

‡ *Shunee* resembles the *Saturn* of the ancients, who is said to have devoured all his children.

§ One cause of this misfortune is said to be this: Doorga had laid her child to sleep with its head to the north, which is forbidden by the Shastras; for they hold, that if a person sleep with his head to the east, he will be rich; if to the south, he will have long life; if to the west, he will have misfortunes; but if to the north, he will die. Wretched superstition!!

person is commended for a fine hand-writing, it is said, 'Ah, he writes like Ganesa!' When a person begins to read a book he salutes Ganesa. He is particularly worshipped at all weddings. Stone images of him are daily worshipped in the temples by the sides of the Ganges, at Benares.

Many persons keep a small metal image of him in their houses, of which the above is a copy, and worship it daily; and shopkeepers and others paint his name or image over their doors, expecting from him favour, protection, and success.

The superstitious regard paid by these blind idolaters to a senseless image, may put to shame many who are better informed, and who call themselves Christians, but who live practically 'without God in the world;' who never acknowledge the Creator and Preserver; and who daily go out and return home, amidst a thousand dangers, without seeking his guidance or protection.

SPANISH SLAVE TRADE.

A TREATY has lately been made between Britain and Spain, to put an end to the traffic in slaves, by the latter, in May 1820, on condition of their being paid by the British Government *four hundred thousand pounds*, as a compensation for the losses already sustained by the capture of their slave ships, and the loss which Spanish subjects will hereafter sustain by the abolition of the trade.

THE King of Prussia, in honour of the great Reformer, Martin Luther, has written a letter to M. Luther, inspector of taxes, at Schoenbeck, a descendant from *Jacob*, the brother of *Martin*, the Reformer, making an addition to his salary, and offering a provision for his eldest son, as a student in the establishment at Halle.

PROVINCIAL.

CAMBRIDGE.

THE Hulsean prize for 1817 is adjudged to Mr. J. Weller, B. A. of Emanuel College, for his Dissertation on 'The probable causes of the apparent neglect with which some celebrated writers of antiquity treated the Christian religion.'

The following is the subject for the present year: 'The probable influence of Revelation on the writings of the heathen philosophers, and the morals of the heathen world.'

EXTRACT

FROM THE REPORT OF THE STATE OF THE CHARITY SCHOOLS IN NORTH WALES, 1817.

'It is now twenty-four years since Charity Schools were established in the principality of North Wales; they are supported by voluntary contributions; are under the direction of a Committee and a Superintendent; and circulated from place to place, to render them more extensively useful. Many thousands have cause to bless the founders and supporters of these institutions, for the knowledge obtained in them. But for want of more ample resources, the Committee are painfully compelled to disregard fresh applications for schools in various parts. This is doubly distressing, as day-labourers, mechanics, and small farmers are totally unable to pay for the education of their children. Surely this affecting statement will not be made in vain. It is respectfully suggested that each of the present subscribers would try to procure an additional one; and in so doing, they will lend their aid to what may with the strictest truth be named 'a good work.'

From the Report we learn that the number of scholars is about 500. The expenditure of the last year was £106. 10, which was almost exactly the sum received.

Committee:—Rev. J. Whitridge, Oswestry; Rev. J. Griffith, Caernarvon; Rev. B. Jones, Pwllheli; Rev. J. Roberts, Llanbrynmair; Rev. G. Lewis, Llanfyllin; Mr. T. Clubbe, Chester.—*Treasurer*: Mr. T. Clubbe, Chester.—*Superintendent*: Rev. G. Lewis, D.D. Llanfyllin.

Subscriptions and Donations received by Mr. G. Hodson, No. 8. Old Jewry, London; Mr. R. Roberts, Manchester; Mr. Dickenson, Snow-hill, Birmingham; and Mr. Thomas Clubbe, Chester.

LONDON.

NOTICE TO MINISTERS.

SEVERAL ministers from the country, who have lately come up to London to collect for building places of worship, in expectation of procuring the recommendatory signature of the Independent ministers, having been disappointed, in consequence of not knowing the Regulations established by the Board, it becomes necessary again to state them.*

CONGREGATIONAL BOARD.—NEW CHAPELS.

'To prevent disappointment, it may be proper to remind those ministers in the country who intend to visit the metropolis, for the purpose of collecting for new chapels, &c.; that no case can receive the sanction of the Board, until it be pre-

* They were printed in this Magazine, Jan. 1815.

sented at two successive monthly meetings of that body, which are held on the Tuesday next after the first Lord's Day of every month; at the first of which meetings, the trust-deeds of the chapel must be produced, to satisfy the ministers that the place for which public contributions are made, is legally secured for the use of the public.'

Applications may be made through any of the ministers connected with the Board.

BRITISH SEAMEN.

In consequence of the notices which had been circulated, there was a very respectable number of gentlemen and ladies at the City of London Tavern, on Thursday, the 5th February, to consider of the best means for affording religious instruction to British Seamen while in the port of London.

R. H. Marten, Esq. was called to the Chair, who in a brief manner solicited the attention of the meeting to the vast importance of the subject—being no less than an attempt to supersede ignorance, immorality, insubordination, and dreadful dissoluteness of manners amongst our seamen, by implanting through the means of the preached word, the holy principles of the blessed Gospel. He suggested the plan of fitting up a large ship as a chapel, to be moored in the river Thames; and drawings were exhibited, to show the appearance of a vessel so fitted, and how commodious it might be rendered.—It appeared that an accommodation for the seamen in harbour was peculiarly expedient and desirable at this time, as a spirit of piety had manifested itself among the merchant seamen; and that they were obliged to remove from ship to ship, as they could get permission, to hold their frequent prayer meetings, and at which more sailors attended than could be sometimes accommodated. He stated, that suggestions had been conveyed to some of the members of Government, that a frigate fitted as a church ship, could not but be beneficial to those sailors who would prefer the worship according to the ritual of the Church of England, and would certainly be consistent with the recent recommendation from the Throne, to provide more churches, to meet the wants of a greatly increased population; and that he had been assured that the subject should be considered. The Rev. Dr. Rippon; Rev. H. Lacey; Chas. Hyatt; Geo. Evans; Mr. Shenstone; and the Rev. Mr. Fleming, going out as a missionary to Malacca, with Geo. Green, Esq; Messrs. Napier, Munn, Thompson, Tanner, Anthony Brown, and other gentlemen, took part in a lively and interesting conversation. It was then moved by the Rev. G. Evans, and seconded by Mr. A. Brown; and

Resolved, That the religious concern lately manifested by British seamen in the port of London is highly encouraging;—demands serious thankfulness, and ought to be cherished by all who really desire that the kingdom of God should come among men.

On motion by the Rev. Mr. Fleming, seconded by the Rev. Dr. Rippon, it was

Resolved, That to afford to British seamen in the port of London, greater means for attending public worship, it is desirable that a committee be now appointed to consider of the best means for bringing to their knowledge the everlasting Gospel of our Lord Jesus Christ.

The following are some of the gentlemen appointed as a provisional committee, to mature a plan to be laid before a future public meeting, and with power to add to their number.

Rev. W. B. Collyer, D.D. F.A.S.
—— W. Chapman, A.M.
—— George Evans.
—— C. Hyatt.
—— Henry Lacey.
—— W. Newman, D.D.
—— John Rippon, D.D.
—— W. Shenstone.
—— Thomas Thomas.
Messrs. Wm. Anderson.
——— A. Browne.
——— G. Green.
——— Michael Gibbs.
——— P. T. Maitland.
——— D. R. Munn.
——— — Stone.

That the Rev. N. E. Sloper, and Thos. Thompson, Esq. be requested to act as provisional honorary secretaries.

That R. H. Marten, Esq. be requested to act as treasurer until the public meeting.

A subscription was then opened as a commencement of this novel and important undertaking.

The Public are respectfully informed, that a General Meeting of this Society, will be held at the City of London Tavern, Bishopsgate Street, on Wednesday, the 18th of March, 1818.

The Chair to be taken at one o'clock precisely; when all persons desirous of promoting this important object, by providing for Seamen, while in the Port of London, a Floating Chapel, are respectfully invited to attend.

Suitable accommodations will be provided for those Ladies who may favour the Meeting with their attendance.

By order of the Committee.

N. E. Sloper, } Provisional
Thos. Thompson, } Secretaries.

HOMERTON ACADEMY SOCIETY.

THE Annual General Meeting of this venerable and important Institution was held on Tesday, Feb. 10th, at the King's Head in the Poultry. This being the first General Meeting since the distinction between members and subscribers has been done away, it was numerously and respectably attended. The treasurer, Jos. Stonard, Esq. was called to the chair. A very interesting Report of the Managing Committee was read by the Secretary: the Report of the Auditors having been also read, Rev. Dr. Winter, in moving that the Reports be received, congratulated the Society on the obstacles being removed which had prevented many friends of the Institution from coming forward in its support,—a measure which had been accomplished without the slightest deviation from the important principles on which the Society was first established. The motion was seconded by Rev. H. Lacey, who bore an honorable testimony to the conduct of many Ministers who had received their education at Homerton; particularly for their firm and decided opposition to those Antinomian errors which, in some parts of the Kingdom, had proved the bane of the churches. Rev. John Humphrys, after an appropriate speech, moved the following Resolutions, which were seconded by Rev. Thos. Cloutt, and unanimously adopted:—

RESOLVED,

1. That in the judgment of this Meeting, it is one of the first duties incumbent on Churches and Individual Christians, to make the best provision in their power to perpetuate a succession of able and faithful Ministers.

2. That a careful selection of young men of real piety and talents, and affording them the means of pursuing those studies which are best adapted to the formation of intelligent and useful Ministers, are the most effectual methods of promoting this important object.

3. That, as the munificent endowments, and the high advantages of the English Universities, are withheld from Protestant Dissenters, it becomes their imperative duty, to the utmost of their ability, to liberate themselves from the disadvantages to which they are subjected by this exclusion.

4. That the Academical Institutions which Dissenters have thus been compelled to establish, since the passing of the Act of Uniformity, inferior, as in some respects they confessedly are, to the splendid provision which the Established Church enjoys, yet afford facilities for the selection and appropriate discipline of Theological Students, which experience has demonstrated to be eminently superior to any in the possession of the Universities of England.

5. That the Academy at Homerton, which has been supported by this Society for nearly 90 years, has invariably aimed to combine with the improvement of genuine piety in the breasts of its Students, the pursuit of solid and useful learning; and has been eminently successful in supplying the churches with a succession of intelligent, faithful, and zealous Ministers.

6. That this Meeting contemplates the present state of the Academy with great pleasure, and with rising hopes of long-continued and extended usefulness; and that we will employ our most vigorous exertions to secure, from the friends of Evangelical Religion, that increased support and patronage which it merits, for an Institution which has rendered services so invaluable to the great cause of truth and holiness.

Rev. Geo. Ford moved that thanks be given to the Treasurer for his long and acceptable services; which was seconded by the Rev. Thos. Mitchell.

A motion of thanks to the Committees was made by Rev. John Innes, and seconded by Rev. Isaac Tozer. Reference having been made to a part of the Report respecting Mr. Stallybrass, late a student at Homerton, but now gone as a Missionary to Siberia, Rev. Geo. Burder rose to express the obligations which the Missionary Society feel to the Academy at Homerton, from which they received so excellent a young man: who, while at Petersburgh, had conducted himself so as to gain the esteem of all with whom he had any intercourse, and was now on his way to Irkutzk; where there is great reason to hope that he will, through the Divine blessing, be eminently useful in diffusing the light of divine truth through those extensive regions of darkness and idolatry.

Wm. Hale, Esq. then moved that thanks be given to the Ministers who are engaged in carrying on the Monthly Lectures, which are coeval with the Society; and being supplied by ministers in connexion with it, may be considered as exhibiting a constant public avowal of its sentiments, both in doctrine and practice. Rev. Thos. Harper seconded the motion.

Wm. Hale, Esq. also moved that thanks be given to the Tutors for their assiduous attention to the improvement of their pupils, which was seconded by John Addington, Esq.

All the above-mentioned gentlemen addressed the Meeting in a very suitable and impressive manner; but our limits will not admit of our epitomizing their different addresses.

The greatest unanimity prevailed in the Meeting, and all present seemed to be animated with an ardent desire of supporting, and extending the usefulness of an Institution which, for so many years, has been

productive of incalculable benefits to the Church of Christ.

Thanks having been voted to the Chairman—the Meeting was adjourned.

We are concerned to hear that three Evangelical clergymen have lately been removed from their curacies, in consequence of their faithful adherence to the doctrines of the Church of England. We shall bring some of the particulars of their cases before our readers in a future Number. On the other hand, we learn, that a certain opposer of the Bible Society has received (but, perhaps, not in consequence of his opposition) a valuable living of more than a thousand per annum.

The Rev. Mr. Lloyd, Vicar of St. Dunstan's, Fleet-street, and of Medhurst, Sussex, has published 'Two Letters to a Young Clergyman,' full of bitter invectives against the Bible Society. We shall notice them in our next Number.

To the Editor.

REV. AND DEAR SIR,

As it is an established maxim, that 'example strikes where precept fails,' you may probably 'stir up' some of the churches of our blessed Redeemer, by stating, through the medium of your valuable and widely extended Miscellany, that the debt of Trinity Chapel, Leather Lane, which, in the month of January 1813, amounted to upwards of £1200, has, within the last week, been *completely extinguished*, by the united exertions of a *small part* of the congregation, whose zeal for the honour of God, and whose attachment to the Minister of their choice, is almost, if not altogether, without a parallel.

At the last Anniversary it was announced from the pulpit, that the debt was reduced to £400; and at the commencement of the present year it was only £350. It was therefore suggested, that this sum might be liquidated, were an appeal to be made to the people. Accordingly, a special Meeting was held, after service, on Wednesday evening, the 14th of January; when *fifty persons* subscribed £252. 15. 0; and at an adjourned Meeting held on the 28th of the same month, the remaining balance was cheerfully made up: so that, by the kindness of a *few* zealous and affectionate friends, the whole burden has been removed, without laying any *case* before the religious public, and without soliciting a *single guinea* beyond the walls of the chapel.

It gives me peculiar pleasure to add, that in the event of my life and health being preserved, I shall now be able to redeem my pledge given to the Directors of the Missionary Society, that *one day in each year* shall be devoted, at Trinity Chapel, to a *collection* for that great and truly interesting cause. I am, &c.

Spa Fields. T. S.

MR. EDITOR,

It is now a considerable time since the serious attention of Christians in Britain, has been turned to Ireland. Societies have since been multiplying there, and the Gospel of our Lord and Saviour has found its way to many a dark, and benighted corner of that country; but notwithstanding all that have sprung up, there is ample scope for the most active exertions of each, nay, for many more besides.

Fully satisfied of this fact, and encouraged by the readiness which many benevolent individuals in England, have manifested to assist in supporting such Institutions in the sister Island, as had for their object the dissemination of the pure word of God, unincumbered by the peculiar opinions of any sect or party; I am anxious to submit to your readers the plan and progress of the *Religious Book Society*, established in Dublin, on 26th December, 1813.

A subscription of 5*s.* per annum constitutes a member, and a donation of 2*l.* 10*s.* a member for life.

Subscriptions and donations thus received, are applied to the dissemination of the Sacred Scriptures, Religious Tracts, and such other useful and instructive books as may appear to the committee suitable for distribution.

Members are entitled to purchase Tracts at reduced prices.

Since its commencement, this Society has been the means of circulating in Ireland upwards of 2000 *Bibles and Testaments, and about* 102,000 *Religious Tracts and Books.*

The contributions in support of the Society, have last year fallen short nearly one half, and the Society is now about 70*l.* in debt, which is considerably more than one year's income; of course its exertions are materially cramped by this burthen—its usefulness decreased—and its activity retarded.

If this simple statement should have publicity given it through the medium of your widely circulated Magazine, I anticipate the happiest result. HIBERNICUS.

Contributions will be thankfully received, by Messrs. Williams and Son; Mr. Kent, 116, High Holborn; Mr. W. H. Cooper, Hoxton Academy; Mr. Collins, 60, Paternoster-row, London; Mr. Wm. M'Gavin, Glasgow; or by any of the Committee in Dublin.

NEW CHURCHES.

In the Speech of the Lords Commissioners, by command of His Royal High-

ness the Prince Regent, to the House of Parliament, on the 27th January, 1818, we find the following recommendation:—

'The Prince Regent has commanded us to direct your particular attention to the deficiency which has so long existed in the number of places of public worship belonging to the Established Church, when compared with the increased, and increasing population of the country.

'His Royal Highness most earnestly recommends this important subject to your early consideration, deeply impressed, as he has no doubt you are, with a just sense of the many blessings which this country, by the favour of Divine Providence, has enjoyed; and with the conviction, that the religious and moral habits of the people are the most sure and firm foundation of national prosperity.'

We are glad to see the attention of Government paid to the religious instruction of the great population of the Metropolis, and are decidedly of opinion that the present number of episcopal places of worship is by no means equal to the immense population of London. In the city indeed, many of the churches are for obvious reasons very ill attended; but in the west end of the town, and in the suburbs, the places of worship are too few. The utility, however, of an increased number of churches, will depend chiefly on the appointment of suitable ministers; if they are not evangelical, the buildings will be of little use. We shall rejoice to find such regulations adopted by Parliament, as shall secure to the people some right to choose their pastors; for in that case, we believe evangelical ministers would usually be preferred; but if the appointment should be in the hands of the vicars, &c. we shall fear in too many cases the exclusion of good preachers. We pray that the Legislature may be directed to the wisest and best measures, in providing 'able ministers of the New Testament,' for the new churches.

Our readers will not be displeased with the following extract from a letter written 18 years ago by the late Bishop of Landaff to W. Wilberforce, Esq.

'*April* 1, 1800.

'MY DEAR SIR,

'Your great and unceasing endeavours to promote the cause of virtue and religion deserve, and have obtained, the applause and good will of all serious men; and I know not any person to whom I can communicate my notions on two points respecting the improvement of the morals of the people, with greater probability of having them well considered, and, if thought useful and practicable, brought into effect.

'The parish-churches of this metropolis are greatly too few to afford an opportunity of attending Divine service to the increasing number of its inhabitants, and this inconvenience is much augmented by the pews which have been erected in them. What I would propose is—the building an additional number of new churches, each on a large scale, in proper situations, which should have no appropriated seats, but, being furnished merely with benches, should be open alike to the poor and rich of all parishes and of all counties.

'The structure of these edifices should be as simple and of as comprehensive a figure as possible, that no public money might be unnecessarily expended, and a clergyman of great character and ability should be appointed to officiate twice every Sunday in each of them, and to explain the Catechism on Wednesdays and Fridays in Lent, without interfering with the emoluments or the duties of the parochial ministers, within whose parishes the new churches should we built.

'The salary of each clergyman should be, I think, about £400. a year, but no curates should be allowed, except in cases of extreme necessity.

'Twenty churches might be erected for £100,000, and the salaries of all the clergymen, &c. would not amount to £10,000. a year. These sums, or sums larger than these, appear to me to be trifles, when expended for so beneficial a purpose.

'R. LANDAFF.'

NORTH EAST BRITISH AND FOREIGN SCHOOL SOCIETY.

A NUMEROUS meeting was held at the City of London Tavern, Jan. 22, 1818, for the purpose of forming an Auxiliary Society for the North East district of the metropolis, including Hackney.

His Royal Highness the Duke of Sussex, who took the chair, opened the business. Mr. W. Allen, the Treasurer of the Parent Institution, gave a clear and striking account of the progress and success of the Society. T. F. Buxton, Esq.; the Rev. H. F. Burder; the Bishop of Norwich; G. Byng, Esq. M.P.; the Rev. Rowland Hill; J. Pugh, Esq.; D. Bevan, Esq.; the Rev. F. A. Cox, and other gentlemen, addressed the Meeting in appropriate and impressive speeches. The proposed Society was formed, the Resolutions unanimously passed, and more than 160*l.* were collected. The Rev. F. A. Cox, and Mr. J. King, of Hackney, were appointed Secretaries.

BETHLEM HOSPITAL.

IN the Report of a special Committee at Bethlem Hospital, we were surprised and pleased to observe a long paragraph on the effect of religious instruction upon insane persons, and on the consequent propriety of affording it to them, even while patients in that receptacle.

It is a vulgar notion, that insanity is generally produced by religion, which ought therefore to be rather shunned than followed. We are glad, therefore, to find that the Managers of this extensive Institution have brought forward, in their report, a number of cases, from which they deduce this conclusion—'that from the whole of the facts now before them, and after a trial of some considerable time, it has not been satisfactorily established, that religious instruction has in any single case produced injurious consequences; and, that, it has, on the contrary, been proved in many instances to have led to beneficial and salutary effects:'—they therefore recommend to the governors, that a complete and permanent provision of religious instruction be made for the patients.

In confirmation of the above opinion, they refer to similar Institutions at Glasgow; at Salisbury; Dr. Fox's, near Bristol; the Quakers' Hospital, near York; Southampton, Taunton, Exeter, &c.

The admirable effects of the system pursued at the Friends' Hospital, near York, ought to be universally known; and if known, we hope would be imitated, as far as possible, in other establishments for insane persons. Whatever can alleviate or remove the sufferings of our fellow-creatures in such unhappy circumstances, ought to be carefully studied, and humanely adopted.

CAPITAL PUNISHMENT.

THE case of *Vartie*, a youth of only 19, who was lately executed for forgery, made a deep impression on the public mind, and revived those sentiments which, we believe, are very general, on the subject of capital punishments. Our laws are extremely sanguinary; and we long for the time when they will be rendered less so. We are, therefore, glad to find that a Society exists 'for diffusing information on the subject of capital punishment,' and wish that more publicity were given to their tracts.

A LIST OF THE COMMITTEE OF DEPUTIES

APPOINTED TO PROTECT THE CIVIL RIGHTS OF THE THREE DENOMINATIONS OF PROTESTANT DISSENTERS, FOR THE YEAR 1818.

W. SMITH, Esq. M.P. Chairman; J. Gutteridge, Esq. Dep. Chairman; J. Collins, Esq. Treasurer; E. Maitland, Esq.; J. Stonard, Esq.; W. Freme, Esq.; J. Gurney, Esq.; B. Shaw, Esq. M.P.; J. Towle, Esq.; H. Waymouth, Esq.; W. Shrubsole, Esq.; J. Black, Esq.; W. Clarke, Esq; G. Hammond, Esq; B. P. Witts, Esq.; J. Benwell, Esq.; W. Titford, Esq.; T. Stiff, Esq.; T. Wilson, Esq.; J. Addington, Esq.; W. Burls, Esq.; S. Favell, Esq.; W. Hale, Esq.; J. Rutt, Esq.

MERCHANT SEAMEN'S AUXILIARY BIBLE SOCIETY.

A MEETING was held on Tuesday, Feb. 3, at the Mansion House, for the formation of this Society, the Lord Mayor in the chair. After the meeting was opened by the chairman, Lord Gambier; J. Thornton, Esq. M. P.; Rev. W. Dealtry; W. Wilberforce, Esq. M. P.; W. T. Money, Esq. M. P.; Capt. Pakenham, Secretary to the Naval Bible Society; J. Dyer, Esq.; C. Grant, Esq. M. P.; Rev. Geo. Clayton; Rev. Mr. Marks, formerly a lieutenant in the navy; and the Rev. D. Wilson, severally addressed the very respectable assembly in interesting speeches on the benevolent plan, which obtained universal approbation.

SUNDAY SCHOOL AND VILLAGE TEACHING SOCIETY,

FOR PART OF THE WEST OF MIDDLESEX.

ON Wednesday, Nov. 26, 1817, was held the First Annual Meeting of this Society, at the Rev. D. Washbourn's Meeting House, Hammersmith; when a sermon was preached in the morning by Rev. J. Clayton, Jun. to a numerous and respectable congregation.

The friends of the Society dined together, and during the afternoon, several pleasing instances of success attending the labours of the Society were related by gentlemen of the Committee.

The General Meeting for transacting the business of the Society was held at six o'clock in the evening, John Bacon, Esq. F.A.S. in the chair, who, though he is well known to be by education and principle a member of the Established Church, most cheerfully consented to preside at the Meeting of a Society, which, whilst it certainly by no means aims to disseminate sectarian peculiarities, and is only anxious to diffuse the glorious gospel, is yet carried on principally by Dissenters. May such instances of liberality still more frequently occur to cheer our hearts with the prospect of the speedy approach of that delightful day, when Ephraim shall no longer envy Judah, and Judah shall not vex Ephraim!

The Report, which gave universal satisfaction, was read by the Rev. D. Washbourn; and the usual Resolutions were moved and seconded by the Rev. Messrs. Uppadine, G. Skeen, John Leifchild, John Day, R. H. Shepherd, N. E. Sloper, Dan. Washbourn, and J. Ashton; and by Messrs. Budden, Broughton, Thompson, and Chas. Riggs, Secretary to the Society.

The collection made after the morning and evening services, amounted to upwards of £20.

A GENERAL BILL

OF ALL THE CHRISTENINGS AND BURIALS FROM DEC. 10, 1816, TO DEC. 16, 1817:

Christened in the 97 parishes within the walls, 1,044—Buried, 10,85.

——— in the 17 parishes without the walls 5,429—Buried 3,939.

——— in the 23 out-parishes in Middlesex and Surrey, 12,716—Buried, 10,108.

——— in the 10 parishes in the City and Liberties of Westminster, 4,940—Buried, 4,836.

Christened.

Males .....12,624 } In all 24,129
Females .....11,505 }

Buried.

Males .....10,039 } In all 19,968
Females ..... 9,935 }

In the List of Diseases and Casualties to which the deaths of these persons are ascribed, but which we are aware are very incorrectly stated, we select the following:

Abortive and still born	700
Aged	1,875
Apoplexy and suddenly	462
Consumption	4,200
Convulsions	3,242
Fevers	1,299
Inflammation	1,002
SMALL POX	1,051
Of whom have died.	
Under two years of age ..	5,698
Between two and five	2,019
Five and ten	929
Ten and twenty	706
Twenty and thirty	1,364
Thirty and forty	1,795
Forty and fifty	1,983
Fifty and sixty.....	1,788
Sixty and seventy	1,614
Seventy and eighty	1,224
Eighty and ninety	683
Ninety and a hundred....	156
A hundred.....	7
A hundred and five	2

According to the above account, there have been born in London, during the year, 4,161 more than have died in it.

We cannot but deeply lament that article in the above list of diseases, which informs us that more than *one thousand persons*, out of less than *twenty thousand* who have been buried in London, during the last year, died of the *small pox*. Vaccination has nearly banished that fatal disease from some of the great cities of Europe, but the prejudices against that expedient in England, and the continuance of inoculation, keep up the mortal contagion among us.

NEW BUNHILL FIELDS.

MR. EDITOR,

AN inquiry was made a few months since, through the medium of your valuable Miscellany, whether there was any place of secure sepulture, on the same principle as Bunhill fields, within five miles of London:

I am therefore induced to inform your readers, that a large piece of ground has been purchased for that purpose near Islington Green. The sexton's house is on the premises, and the whole is not only securely inclosed on every side, but completely commanded by respectable adjacent houses. The intrusion of improper persons will be rendered impossible, as it is to be lighted in winter, and will at all times be guarded in the night. The entrance gate is in Church-street, Islington. It is named 'New Bunhill Fields,' and is highly approved of by all who have seen it. Ministers of all denominations are of course at liberty to officiate at funerals, and every pecuniary arrangement has been made with the counsel of several eminent undertakers.

Islington, Feb. 12, 1818. A. B.

To the Editor.

DEAR SIR,

I AM directed by the Board of Congregational Ministers residing in and about London and Westminster, to request you to insert the subjoined Extract from the minutes of its proceedings, in the next Number of the Evangelical Magazine.

I remain, Dear Sir,
Yours, &c. &c.
MARK WILKS.

'THE Committee appointed by the Board, to examine the Case and Trust Deeds of ———Meeting House, reported that they had examined the Case and Trust Deeds, and had found that the following Clause was inserted in the deed of Trust:

'And upon further trust, to permit and suffer the members of the said Chapel, or Meeting House, both men and women, or the major part of them, to elect, nominate, and appoint, the minister for the time being, who shall statedly officiate and administer the ordinances of religion in the said house, and make any contract with such minister, as to the duration of his connexion with the said congregation, as such minister and such members, or the major part of them, shall in their discretion think fit. And in case no such contract shall be made, then such minister to be considered as holding his office and situation as minister of the said congregation, subject to be determined at any time by six months notice in writing, under the hands of a majority of the said members, at a meeting duly assembled for that purpose, given to him, or left at his usual place of abode. Such minister to be of the Independent

persuasion respecting Church Government, and to hold, profess, and embrace, ex animo, the truths contained in the Westminster Confession of Faith, in the plain, literal, and grammatical sense thereof; and no such minister shall be nominated, elected, or appointed, unless immediately before such election, nomination, and appointment, he shall solemnly declare in the presence of the members of the said meeting house, or the major part of them, his sincere approbation of the Westminster Confession of Faith. And in case any minister so to be nominated, elected, and appointed as aforesaid, shall teach, preach, or propagate any doctrine in or out of the said meeting house, contrary to the doctrines contained in the said Westminster Confession of Faith, or shall prove immoral in his life or conversation, or be negligent of, or inattentive to his duty as a minister of the said meeting house — that then, and in such case, and so often, it shall and may be lawful to and for the said members of the said meeting house, or the major part of them, to deprive, remove, and expel such minister from his office or function, and in his place and stead, to elect, nominate, and appoint another person to be minister thereof, in manner aforesaid, any thing herein before contained to the contrary notwithstanding.'

Resolved, That considering the clause now read to be highly objectionable, and having already refused to sign cases when clauses of the same nature have been found in the deeds of trust, the Board cannot hesitate to refuse its sanction to the case of ———meeting house, or to declare, that it will in future withhold its sanction from any case connected with similar provisions.

Resolved, That the Secretary transmit copies of this resolution, and of the preceding minute, to the Editors of the Evangelical and Congregational Magazines, with a request that they may be published in the next Number of their respective Miscellanies.

ICELAND.

At a meeting of the Lincoln's Inn Bible Association, lately held at Queen Street Chapel, Dr. Henderson, who had spent some time in Iceland, observed that the state of education in that country was remarkable. There was only one school, to which persons intended for the Church, or officers in the Government, were sent: there was no school whatever for the peasantry; and yet there was not one boy or girl to be found in that class who could not read and write. In the hut of the peasant, a method was adopted for the improvement of the whole family, which deserved to be mentioned: during the winter evenings, the time from 3 to 10 o'clock is occupied by one person reading the Bible, or some historical work, while the other members of the family are carding, spinning, and following their different occupations. When the reader has concluded any remarkable passage, a pause takes place, and the head of the family examines his children and servants respecting the merits and demerits of the transaction or sentiment to which they had been listening.

If this good example were followed among our English peasantry, in their long winter evenings, it would tend greatly to their improvement; and it may be in the power of the teachers of Sunday Schools to promote such a practice, by recommending it to the parents of the children under their care.

POPISH INTOLERANCE.

(Semper eadem.)

The tenet that the Protestant faith was a *damnable heresy*—and *heresy* the blackest crime in the sight of Heaven—was the leading principle that guided the sanguinary Government of Queen Mary. How often has this tenet stained Ireland with Protestant blood! and how melancholy are its consequences at the present day!

'At the Spring Assizes of the county of Tyrone, held at Omagh, in 1811, two persons *were convicted* of having administered the following oath to 500 of the lower class of Roman Catholics in that county, and in the towns of Armagh, Dundalk, Castle Blaney, and New Town Hamilton:—

"I do swear, in the presence of the blessed Lady Mary, that I will maintain our holy religion, by *destroying Heretics*, as far as my power and property will go (not one excepted); and also that I will assist my brethren in every undertaking against *Heretics*, as commanded by our holy fathers. I do further swear, that I am now become a true defender; and I do further swear, that I will be ready, in 12 hours' warning, to put our glorious designs in execution against *Heretics* of every sort, so help me God, in this oath. Sanct. X. R. P. Then shall the eyes of the blind be opened, and the ears of the deaf unstopped. S. F. C. Isa. xxxv. 5." Sir, I quote this instance, as one amongst the innumerable proofs that may be produced, of the influence which this exclusive tenet may have upon the minds of a Popish multitude.—*From a Letter in the Times, Jan.* 2, 1817.

ASSOCIATIONS.

At the half-yearly Meeting of the Northamptonshire Association of Independent Ministers, held at Creaton, Sept. 25, 1817. Mr. Aston, pastor of the church at Creaton, in the chair, the Annual Collections for the support of Missions were received, and the following sums voted:—to the Moravian Missions, £30; to the Baptist Mission, for the translation of the Scriptures, £20; to the Missionary Society, (London) £144. 4. 1.

The Association for the Isle of Ely and its vicinity was held at Soham, in Mr. Norman's Chapel, Wed. Oct. 22, 1817; when, in the morning, Mr. Brisco preached on Christian Tenderness, Eph. iv. 32; in the afternoon, Mr. Howlett, from Acts xi. 23; in the evening, Mr. Poppewell, from Rom. i. 16. Messrs. M'Kenzie, Compton, and Watts, engaged in the devotional exercises. The next half-yearly Meeting will be held at Mr. Poppewell's Chapel, Green-street, Cambridge, on Wednesday, March 25—the subject, Christian Confidence.

The East Kent Association held their last half-yearly Meeting at Mr. Martell's, Deal, Oct. 22. Mr. Townsend preached in the morning, from Hebrews xi. 9, 10.—Mr. Cramp in the evening, from Isa. xlv. 24—Mr. Giles the preceding evening, from Ps. cvi. 4. The next Meeting, with divine permission, will be held at Mr. Broady's, Ashford, April 22, 1818.—Preachers appointed:—Messrs. Noyse, Clark, and Prankard.

The next half-yearly Meeting of the Wilts Association will be holden at Mr. Sibree's Meeting-House, Frome, on the Tuesday in Easter week. Morning preacher, Mr. Berry, of Warminster: subject—the Fulfilment of Prophecy.

The business of the Association will be attended to at a Public Meeting in the afternoon, instead of a sermon, as heretofore; when the Ministers, Members of Churches, and others, are respectfully requested to favour the Meeting with their attendance and co-operation.

The first General Meeting of The North Devon Independent Association was held at Appledore, on Wednesday, Nov. 5.

Mr. Rooker of Bideford commenced the service with reading and prayer. G. Moase of North Taunton preached from Luke xv. 10. Mr. R. Meek of South Molton concluded.

In the afternoon the business of the Association was publicly transacted in the chapel. Messrs. Gardiner, Rooker, Smith, Moase, Meek, J. Evans and Mr. R. Gribble addressed the Meeting.

In the evening the services were commenced with prayer by Mr. Johns of Hartland. Mr. R. Meek preached from Is. lx. 18—22, on the subject 'The latter day's glory.' Mr. C. Smith of Appledore concluded.

The object of this Association is to establish an Itinerancy, with the view of sending the Gospel into the numerous dark villages in the north of Devon. It is calculated that there are 40,000 villagers in N. Devon alone in a state of moral darkness truly affecting. Two pious and zealous Itinerants have been already engaged, and the assistance of the Friends of the Redeemer is most earnestly requested by this Association, to enable them to engage a third. One of their number intends visiting London soon, and will solicit the contributions of the religious public towards the support of the infant cause—in the mean time donations and subscriptions may be addressed to Messrs. Rooker and J. Meek.

ORDINATIONS.

Sept. 25. The Rev. T. Aston, late student at Hackney, was ordained pastor over the Independent Church at Creaton, Northamptonshire. Mr. B. Hobson, of Welford, commenced the service with reading, &c. Mr. G. Gill, of Market Harborough, stated the nature of a Gospel church, &c. Mr. H. Knight, of Yelverloft, offered up the ordination prayer. Mr. D. W. Aston, of Buckingham, (brother of the ordained minister) delivered the charge, from Col. iv. 17; Mr. Toller, of Kettering, preached from Luke x. 11; Mr. D. Griffiths, of Long Buckby, concluded.

October 17, 1817, was ordained over the Independent church of Dewsbury, Rev. G. Waterhouse, late student at Rotherham College. Mr. Bennett, the theological tutor, preached on the preceding evening, and gave Mr. Waterhouse the charge; Mr. Smith, the classical tutor, delivered the introductory discourse, and asked the questions; Mr. Hudswell, of Morley, offered up the ordination prayer; and Mr Boden, of Sheffield, preached to the church and congregation. Mr. Hamilton, of Leeds, preached in the evening. There is a good congregation, in a spacious place of worship, which only requires the aid of a liberal public to remove a burden of debt.

Oct. 22. Rev. Owen Clarke was ordained over the newly formed Particular Baptist church at Paradise chapel, Chelsea. Mr. Elvey commenced the service, by reading and prayer. Mr. Pritchard described the nature of a Gospel church. Mr. Penny, (late of Portsea) offered the ordination of prayer. Dr. Newman gave a solemn and

affectionate charge, from 1 Pet. v. 1, 5. Mr. Hoby preached to the people, from 1 Cor. iii. 9. Mr. Dunn concluded. Messrs. Morison, Bruce, Pinchback, and Sloper, assisted in the devotional services.

Oct. 22. Rev. S. King, from Hoxton Academy, was ordained over the church at Ford, near Kingsbridge, Devon, formerly under the care of the Rev. Mr. Evans. The service commenced with prayer, and reading the Scriptures, by Mr. Hodge, of Modbury. Mr. Gleed, of Teignmouth, delivered the introductory discourse; Mr. Allen asked the questions, &c. and gave the charge, from 2 Tim. i. 15; Mr. Windeatt, of Totnes, offered the ordination prayer; Mr. Cope, of Launceston, preached to the people, from Exodus xvii. 12; Mr. Nicholson, of Kingsbridge, concluded: in the evening, Mr. Cope, of Launceston, preached from Jeremiah viii. 13.

Oct. 22. Rev. Edm. Jenkings, from Hoxton Academy, was ordained at Maidstone, Kent. Mr. Ralph, late pastor, commenced with reading the scriptures &c. Mr. Slatterie, of Chatham, delivered an introductory discourse. Mr. Kent, of Gravesend, offered the ordination prayer. Mr. Hooper, of Hoxton, gave the charge, 2 Tim. iv. 5. 'Make full proof of the ministry;' Mr. Prankard, of Sheerness, preached to the people in the evening, from Exod. xix. 21.

A new Independent church was formed at Bere Regis, Dorset, Oct. 25; and the Rev. Dr. Cracknell administered the Lord's Supper to them the succeeding sabbath. On Nov. 26, the Rev. John Gay was ordained pastor of this newly raised church. Mr. Sheckel, of Corfe Castle, and Mr. Collins, of Swanage, prayed. Dr. Cracknell, of Weymouth, delivered the introductory discourse. Mr. Hall, of Dorchester, engaged in the ordination prayer. Mr. Durant of Poole, gave the charge, from 2 Cor. ii. 16; and Mr. Troubridge, of Cerne, concluded. In the evening Dr. Cracknell preached to the people, from 2 Cor. iii. 1, 3. Mr. Troubridge and Mr. Waller prayed. Mr. Hall preached the preceding evening. The services were interesting and impressive. We are happy in adding the prospects at Bere are pleasing, and truly encouraging.

Oct. 28. The Rev. G. Cave, late of Hoxton College, was ordained over the Independent church at Nether-Stowey. Mr. Davies, of Glastonbury, introduced the service; Mr. Buck, of Wiveliscombe described the nature of a Christian church; Mr. Gardiner, of Barnstaple, asked the usual questions, and offered the ordination prayer; Mr Tozer, sen. of Taunton, gave the charge from 2 Tim. ii. 1, 3; Mr. Goulding, of Pounsford Park, preached to the people from Coloss. i. 7; and Mr. Gill, of Minehead, concluded. Mr. Corp, of Bridgwater, preached in the evening; and Mr. Goodrich prayed.

Ryde.—A Chapel having been erected in this delightful watering place, it was opened about 12 months ago for public worship, when two sermons were preached on the occasion by Dr. Bogue, of Gosport, and Mr. Hunt, of Chichester. Since that period a respectable congregation having assembled regularly, and several persons having appeared to receive the truth in the love of it, a church was formed; and on the 26th Nov. ult. the Rev. T. S. Guyer was ordained over them.

Mr. J. Bruce commenced the service by prayer, and Mr. Hunt delivered the introductory discourse. Jas. Kirkpatrick, Esq. then read an interesting account of the Rise and Progress of the Church; Rev. D. Tyerman asked the questions, and received the confession of faith; Dr. Bogue offered the ordination prayer; Mr. Griffin gave the charge, from 2 Tim. ii. 15; Mr. Scamp addressed the people; and Mr. Sedcole concluded.

In the evening Dr. Bogue preached to a crowded and attentive auditory.

Dec. 31, 1817, the Rev. S. Watkinson, late student at Rotherham College, was set apart to the pastoral office over the Independent church, Driffield, Yorkshire. Mr. J. Mather, Beverley, commenced the service; Mr. Jackson, Green-Hammerton, delivered the introductory discourse, and offered up the ordination prayer; Mr. Gilbert (Mr. W.'s late classical tutor) gave the charge, from 1 Tim. iv. 16; Mr. Arundel, Whitby, preached to the people, from Phil. ii. 15; who also concluded the interesting services with an excellent discourse in the evening, commemorative of the Glorious Reformation, from Deut. xxxii. 7.

On Wed. Feb. 26, 1818, was ordained Mr. W. Lees, late student at Rotherham College, over the Independent church at Knottingley, Yorkshire. Mr. Moorhouse, of Melton, commenced the service; Mr. Eccles, of Leeds, delivered the introductory discourse; Mr. Boothroyd, of Pontefract, offered up the ordination prayer; Mr. Bennett (Mr. Lees' theological tutor) gave him the charge, founded on these words,—'He shall feed his flock like a shepherd;' Mr. Richards, of Attercliffe, preached to the church and congregation, on the words of Christ, 'Take these things hence.'

The Rev. Mr. East, of Frome, has accepted the call of the church at Birmingham, late under the care of the Rev. J. Brewer, to succeed him as their pastor.

CHAPELS OPENED.

On September 30, a newly erected chapel was opened at Thetford, Norfolk. In the morning, the Rev. W. Simpson, of Eye, prayed; Mr. Craig, of Bocking, preached; and Mr. Garthwaite, of Wattisfield, concluded. In the afternoon, Mr. Dewhirst, of Bury, prayed; Mr. James, of London, preached; and Mr. Francis, of Colchester, concluded. In the evening, Mr. Fairbrother, of Dereham, prayed; Mr. Hull, of Norwich, preached; and Mr. Arrow, of Lynn, concluded. The services of the day were highly interesting; and liberal collections were made.

Since this chapel was opened, a Sunday School has been established, and a Missionary Society formed.

Oct. 26, 1817. A neat and convenient chapel was opened at Nafferton, near Driffield, Yorkshire; on which occasion, a sermon was preached, from Luke xiv. 23, by the Rev. Jos. Gilbert, Hull. The collections were liberal, and prospect of usefulness very pleasing in this populous village.

Nov. 7. A place of worship, recently fitted up, was opened for public worship at Callington, Cornwall. Mr. Whillans, of Beeralstone, preached in the afternoon, from John xvi. 13; and Mr. Cope in the evening, from 1 Kings viii. 29, &c. Mr. Trevor engaged in prayer.

Mr. Jos. Johns, formerly under the instruction of Mr. Cope, is now labouring at Hartland, in the north of Devon, under the most favourable auspices. A chapel is nearly finished; and, it is expected, will be shortly opened. Mr. Johns preaches every night in one of the neighbouring villages.

Dec. 25. A new and neat Independent chapel was opened at Urchfont, Wilts. Mr. Mantell, of Swindon, preached in the morning, from Zech. xiii. 1; and in the evening from Heb. ii. 3. Mr. Handforth, of Devizes, preached in the afternoon, from Isaiah lx. 7. Messrs. Garrett, Dowell, and Tapp, engaged in prayer. The services of the day were attended by overflowing, attentive, and respectable congregations.

This building, estimated at £200, is erected principally at the expense of a worthy individual, who, having by 20 years gratuitous labours collected a congregation in a dwelling house, has now the satisfaction of seeing the fruits of his efforts. £15. was collected at the door, and a few pounds have been given by some generous friends. Should others, who duly appreciate the importance of supporting the gospel in our villages, feel disposed to assist in liquidating the debt on the building, and thus countenance those worthy brethren, who generously are devoting their property and labours in the work of the Lord, they may communicate their favours to Mr. C. Garrett, West Lavington, Wilts; Mr. J. Strang, Banker, Swindon; Mr. G. Garlike, Malmsbury; Rev. George Mantell, Swindon.

DISTRIBUTION OF PROFITS.

At the Half-yearly Meeting of the Editors of this Magazine, Jan. 28, 1818, the following Cases were relieved.

Name.	Recommended by	Denom.	£.	Name.	Recommended by	Denom.	£.
A. B—k.	Rev. G. Burder..	Indep.	6	J. M.	Dr. Waugh.....	Pres.	5
D. S.	....Do	Do.	6	M. C-k	Do.	Do.	5
A. L.	Dr Bogue	Do.	6	M. R.	Do.	Do.	5
A. By	M. Wilks	Do.	6	J. S.	J. Smart.....	Do.	5
M. S.	G. Collison	Do.	6	M. C-l.	Do.	Do.	5
D. B.	R. Hill.....	Do.	5	J. N.	A. Duncanson....	Do.	5
M. Gt.	G. Ewing	Do.	6	M. L.	Do	Do.	5
B—ks	G. Collison	Do.	6	J. W. R.	Dr. Waugh.....	Do.	5
A. W.	M. Wilks.....	Indep.	6	E. S. P.	Do.....	Do.	5
M. G s	W. F. Platt.....	Cal. M.	5	E. J.	A. Duncanson....	Do.	5
R. J.	Dr. Styles.....	Do.	6	D. N.	Dr. Smith	Do.	5
M. E.	Mark Wilks	Indep.	5	H. S.	Do.	Do.	6
A. D.	Donation	Do.	4				
A. P.	R. Hill.....	Cal. M.	5	E. B.	Donation	.....	5
A. W.	Do.	Do.	6	J. G.	Do.....	.....	10
A. G.	Townsend	Indep.	7	— S-h	Do.	.....	3
E. C.	R. Hill.....	Pres.	5	A. A.	Greatheed	Indep.	5
F. B.	Dr. Waugh.....	Do.	8	A. T.	F. Platt	..Do....	6
A. C. N.	G. Ewing.....	Do.	6				

MISSIONARY CHRONICLE
FOR MARCH 1818.

NOTICES.

THE Officers of the Auxiliary Societies, formed in various parts of the country, in aid of the Missionary Society, will be pleased to recollect, that the Treasurer's Accounts for the year will be closed on the 31st day of March; they are therefore requested to transmit their several Contributions on or before that day, addressed to William Alers Hankey, Esq. the Treasurer, No. 8, Old Jewry, London; and their Lists of Subscribers of 10*s.* and upwards, alphabetically arranged for publication, if possible, not later than the 10th of April, addressed to Mr. Langton, Assistant Secretary and Accountant.

The Committees of the Auxiliary Societies in and about London, will meet on Monday evening, March the 30th, at 6 o'clock, at Silver-street Chapel. The Galleries will be devoted to the accommodation of the Female friends of the Society.

Two of the Ministers engaged to preach at the next Anniversary of the Missionary Society, in London, are, the Rev. Ralph Wardlaw, of Glasgow; and the Rev. William Cooper, of Dublin.

NOTICE TO THE SECRETARIES OF AUXILIARY SOCIETIES.

THE Directors, in compliance with the wishes of many of their friends, intend to publish Quarterly, a Print, illustrative of some Missionary subject, for gratuitous distribution among the members of Auxiliary Societies, who subscribe one penny or upwards per week. Those Secretaries, who wish to receive them, will be pleased to inform Mr. Hodson, Assistant Secretary, at the Society's Office, how many will be required. They will then be forwarded with the Quarterly Transactions sent to the Collectors.

Those who choose to *purchase* them, will send their orders to Williams and Co. Stationers' Court. They will be sold at one penny each, or five shillings per 100.

The first Print, with an explanation, and the most recent intelligence, will appear in the Quarterly Transactions to be published March 25.

SOUTH SEA ISLANDS.

WE had the pleasure, in our last Number, of laying before our readers a full account of the proceedings of the missionaries at Otaheite, &c. and of the blessing of God upon their labours; we now present a letter from the Rev. Mr. Marsden, senior Chaplain of the Colony of New South Wales, containing his views of the great importanee of that intelligence.

Extract of a Letter from the Rev. S. Marsden, dated Paramatta, New South Wales, Oct. 31, 1816, *to the Secretary.*

SINCE I wrote last, the Queen Charlotte has arrived from Otaheite. By her I have received from your missionaries many private and public letters, which I have forwarded to you and other friends by the ship Willerby,* under the care of Mr. Hill, Surgeon, who came out with Mr. and Mrs. Ellis.

I have now the unspeakable satisfaction of forwarding to you THE IDOL GODS OF OTAHEITE, as the glorious spoils of Idolatry:—no event could have given me more pleasure. They are now lying prostrate on the table before me; and were we not certain of the fact, we could not believe that any human beings could place their salvation in these wretched images, and offer up human sacrifices to avert their anger.

I need not say any thing relative to the work of the mission, as the missionaries have written so fully on the subject. The wishes and prayers of the Society are now fully answered, and they must rejoice with exceeding joy at the good news which they will receive by this conveyance. I have experienced many anxious hours on account of this mission, when circumstances have occurred which threatened its total ruin: but the Lord hath now crowned the labours of his faithful servants far beyond all expectation, and I see nothing now wanting but some employment for the converts, to prevent the temptations which are at all times connected with an idle

* The ship had not arrived when this sheet went to press.

life: but this must be left to the wisdom of your Society.*

The Active (in which Mr. Crook and his family proceeded from Port Jackson to Otaheite, to join the missionaries) is not yet returned. I intend to keep her in the service of the missions to New Zealand and the other islands, as long as there may be occasion for her.

Mr. and Mrs. Ellis are both at Paramatta, waiting the return of the Active. They are promising young people, and I hope will prove of the greatest benefit to the cause. I am very much satisfied with them.

On Sunday, May 11th, 1817, the five missionaries designed for Otaheite arrived safely at Port Jackson, in the ship Harriet, Capt. Jones. She left England Nov. 17, 1816, remained 17 days at Rio Janeiro, and reached Hobart Town 21st March These missionaries are, Messrs. Darling, Platt, Bourne, Williams, who left England together, and Mr Threlkeld, who had been detained at Rio, on account of the illness of Mrs. T. and child. During the passage they buried a native of Otaheite, who with another of his countrymen was returning from England to his native country. Mrs. Bourne was delivered of a child about a fortnight before their arrival.

These five missionaries will doubtless proceed by the first conveyance to Otaheite, and with Mr. Crook and Mr. Ellis and Messrs. Orsmond and Barff will form a considerable addition to the number of the brethren already there. The society of missionaries there will then consist of *fifteen*. They will, we hope, soon be joined by Mr. Gyles, who is gone to promote the mission, by instructing the natives in the cultivation of the soil, &c. &c.

TRINIDAD.

Mr. Adam, in one of his late excursions among the negroes in this Island, visited several small villages, about forty or fifty miles from Port-au-Spain; the inhabitants of which, about 650, with many children, were formerly slaves in North America, and being taken prisoners in some of the forts, during the late war, were transported to Trinidad, and made free. The Governor has appointed them land to cultivate, and allowed them rations until it be made productive of sufficient support. Some of these blacks had obtained a little knowledge of the Gospel while in America; and are now under the benevolent care of a Mr. Johnson, who was once a hearer of Mr. Adam, and others. They meet for worship every Sabbath, and in each of the villages (about 10 in number) have chosen from among themselves one who was the best qualified to conduct it. Many of them can sing the praises of God, and the woods around them sweetly echo with the name of Jesus. These men had the character among their employers of being quiet, sober, and industrious. Mr. Adam preached among them, and was received 'as an angel of God.'

Mr. A. has promised to visit them again, and is very desirous of establishing schools, and settling a missionary among them. He has been repeatedly and dangerously ill, but much recovered. The arrival of Mr. Mercer, who lately sailed for Trinidad, will be truly seasonable.

BURNING OF A WIDOW IN BENGAL

IN MARCH LAST, UNDER PECULIAR CIRCUMSTANCES.

On the 27th of March, a Satie, or female sacrifice by burning, no less remarkable on account of the firmness displayed by the victims, than from some extrinsic circumstances, took place at Khaligaut.

While we detail the particulars of the melancholy occurrence, it is with no ordinary feelings of regret, that we contemplate in it the influence which this species of fanaticism still maintains over the minds of its deluded votaries, and are constrained to acknowledge, that the moral character of this race must be greatly ameliorated, before we can look for the total dereliction of these horrible practices. The victims of superstition, in the present instance, were the two wives of Nilloo, a physician, and inhabitant of Shova Barzar; the first aged 23, and the second only 17. By a regulation of government, before any sacrifice of this nature can take place, notice must be given to the Police; and we are informed, that the officers attached to the Police establishment of the 24

* Some months ago, an active and intelligent person (with his family) was sent out for this express purpose.

Purgumahs, with a laudable humanity, employed many endeavours to turn the misguided women from their fatal determination. Their persuasions, however, being utterly disregarded, it was suggested, we believe, by Ram Mohun Roy, that in the actual mode in which females are burnt on the funeral pile of their husbands, there had been a wide departure from the method prescribed by the holy books of the Hindoos: and that the correction of this irregularity in the present instance, might not only lead to the saving the immediate victims, but also many others on future occasions. According to the usual method, it seems, previous to the fire being lighted, the females lay themselves down beside the corpses, when such a quantity of wood and other combustible materials is immediately heaped upon them, that if in the agony inflicted by the flames, they should be desirous of retracting, it is utterly beyond their power so to do. This is probably a mere invention of the Bramins to deprive their victims of all free-agency; but if we are rightly instructed, the Shastra explicitly directs that fire shall first be applied to the fuel on which the corpse is laid, and while it is in a state of ignition, the wife shall go, if she pleases, and lay herself down upon it. A gleam of humanity, altogether uncongenial with the ritual itself, is discernible in this regulation, for the Hindoo lawgiver manifestly intended by it, that the female should have, as it were, a prelibation of the horrid fate she was about to undergo, and if intimidated thereby, the full power to recede. Agreeably to this view of the law, we understand, that it was determined, that the wives of Nilloo should have the full benefit of this latter mode of sacrifice. The Bramins were prevailed on to give their consent. It is with pain, however, that we are obliged to add, that the hopes entertained from the experiment, in respect to a change of determination on the part of the victims, were altogether disappointed. The flames had no sooner begun to rise, than the older female deliberately walked into the midst of them; and quickly afterwards the younger followed her example; but previously, with great animation, addressed herself to the by-standers, in words to this effect: 'You have just seen my husband's first wife perform the duty incumbent on her, and you will now see me follow her example. Henceforward, I pray, do not attempt to prevent Hindoo women from burning, otherwise our curse will be upon you.' We are informed, that this young woman then flung herself into the flames, apparently with the same unconcern as she had been accustomed to plunge into the Hoogly, in order to perform her morning ablutions and devotions. We have reason to believe that the Bengalee writings of Ram Mohun Roy have made a deep, though, at present, not very obvious impression, upon the Hindoos of Calcutta and its neighbourhood, which may ultimately lead to the entire extinction of this, as well as many other practices alike abhorrent to reason and humanity. We have heard of several respectable and intelligent natives openly testifying their abhorrence of the cruel ritual of the Satie—and it is probable that a similar sentiment prevails in the breasts of many others, though prudence may induce them to conceal it

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CHURCH MISSIONARY SOCIETY.

A Letter to the Secretary from the Rev. Marmaduke Thompson, dated Madras, March 25, 1817, conveys much encouraging information.

STATE OF THE MISSION IN MADRAS.

My Dear Sir,

We have much to communicate—much that will afford, we trust, great satisfaction and encouragement to the Committee, and all the friends of the Society. Every where, at every Station, we seem to be prospering. In Madras, Mr. Rhenius is going on with unabated zeal, and I think with great judgment. His attention seems ever awake to observe the progress and effect of the systems of education which we adopt, and of his Wednesday evening lecture and public preaching; to hear and improve on the remarks of the natives round him, respecting the mission in its several parts; and to watch openings of Providence for the extension of it, especially by readers and schools. The consequence is, that our sphere is enlarging very widely; so that we are obliged to cry out loudly for 'Money! Money!—Missionaries! Missionaries!'

Mr. Rhenius, remember, is quite alone; and the business that he has to do in the course of the day of super-

intending and giving his portion of teaching in the schools, receiving visitors who call on him for religious instruction, studying languages, translating and preaching, together with a general care of the whole Mission Establishment, now including four schools in as many different places, is so great, that it is surprising how he gets through so much as he does, and, in justice to him it must be added, so well. Pray, my dear Sir, endeavour to send him help. Here is a very fine field for any one who would be doing much for the Lord, in propagating the saving knowledge of His grace to the Heathen—a fine field, both in extent and in encouraging prospects. I trust that Mr. Corrie will bring some missionaries with him; if not actually directed to Madras, yet, at least, disposable generally at discretion, according to circumstances. Then shall I have no fear of our proportion.

NEW NATIVE TEACHERS.

You will hear, with great pleasure, of the raising up of three other valuable native instruments for us, beside our reader Christian—of three native christians, who have been giving themselves to the service of the Lord among their countrymen, in labouring to communicate christian knowledge, and to introduce christian education, for the gospel's own sake, and for the souls of their kindred and nation, with great zeal, in the most disinterested manner, without patrons, but not without an evident divine blessing:—Sandappen, to the north of Madras, about twenty or thirty miles distant; Appavoo, to the westward, through a considerable circuit; and a third, Jacob Joseph, at Cannanore, on the western coast.

The history of Mr. Rhenius's acquaintance with Sandappen and Appavoo, I send you in his own words, in two letters to me; together with our reader Christian's Report of his visit to the schools formed, at the Society's charge, by Sandappen, and to the villages around. You will receive also a letter from Sandappen to Mr. Rhenius, and three petitions for schools, which you will read with delight. To these succeed three most interesting letters from Appavoo to Mr. Rhenius. For further particulars of the Jain sect, of which he writes, see Colonel Wilks's History of Mysore, and Appendix, No. V.; in which you will find, also, much of the gentleman by whom Appavoo is at present employed.

I scarcely need to be particular in directing your attention to these communications. You will see in a moment, and feel with us, their great importance. Look to these two men, as they are before you, in their own letters. See what they are doing—opening a way into deserts, and setting up lights and landmarks for many, as we trust, to come after them! and see how favourably they are received, with the gospel in their hands! Consider, then, that neither of these, nor of him at Cannamore (of whom more by and bye), can it be said, that they have been bribed or flattered into what they are, or profess to be; and say, may we not hail them as gifts from the Lord; and the opportunities given to us, through them, for extending our missionary labours, as calls in providence to be improved with diligence? So we regard them, and trust that you will do the same; and that every friend who contributes to the funds of the Society, will see in them some recompence of their bounty, and an encouragement to persevere in it, from the assurance which they warrant, that he is not spending his money in vain, but that it is accepted, and shall be blessed of God.

In the communication from the Rev. F. Spring, chaplain at Tellicherry, you have all that we yet know of the native christian preacher at Cannanore. Baptiste, whom also he particularly mentions, is a somewhat interesting character. He was originally a Protestant; and was drawn into the Roman church, by marrying a young woman of that persuasion, but soon repented it; and, after much remorse, and some vain attempts to get himself restored formally to the Protestant church, succeeded at length, on Mr. Spring's appointment to the chaplaincy at Tellicherry; who, on grounds which subsequent close observation of him have abundantly justified, received him into his congregation, and is become his friend and protector. We have now engaged him as one of the Society's schoolmasters; recommending, however, to Mr. Spring, to consider well, if he may not perhaps be more profitably employed at Allepie.

MISSIONARY SOCIETY.

INDIA.

Mr. Loveless and the other brethren at Madras mention the following pleasing instance of the good effects of instruction among the natives:

'A young man, a member of the church, was called on duty 3 or 400 miles up the country, and feeling the love of Christ shed abroad in his heart, and being able to converse in four languages, he began to unfold the riches of Jehovah's mercy, and tell the people of the way of salvation. Many books were distributed by him, and a great number of brother Hand's Tracts in the Canara language. In every town or village where he stops, he collects the people, who quickly come to hear the white man—when assembled, he tells them of the true God, &c. &c. The people in general are delighted with him, and some of them ask him to give them a prayer, that they may know how to pray in the name of a Mediator. Brother Hands speaks highly of him as an active man of God, and says, he is completely preparing the way for missionaries.'

CALL FOR BOOKS AT MADRAS.

Extract of a Letter from the Missionaries.

'At times, there are well-disposed people in your circle, who manifest concern for the souls of men, by distributing books; such as Baxter's Call, Allein's Alarm, Doddridge's Rise and Progress, Assembly's Catechism, Bunyan's Pilgrim, Come and Welcome, &c. &c. Now there is not a place in the world where they are likely to be more useful than in Madras, nor no where they would be more gratefully received. We would gladly be their almoners. Previous to brother Knill's leaving London, a young lady of Tottenham chapel, gave him a number of Tracts; and not a week passes, but he becomes her almoner to persons whom she never saw. This is the way in which many pious men and women might do good. Dear Sir, do send us, if you possibly can, some copies of the above. I am sure there are many good people about London who would with pleasure do it, if they knew the urgency of the case.'

The above, or any other good books and tracts, which pious persons may be disposed to present, shall be forwarded to Mr. Knill, if sent to the Missionary Rooms, Old Jewry.

MISSION TO IRKUTSK,

IN SIBERIA.

Letters lately received from Russia afford great encouragement with regard to the commencement of this arduous mission. Messrs. Stallybrass and Rahmn have been greatly assisted by the counsel and influence of Drs. Pinkerton and Paterson, by whom they have been introduced to his Excellency Mr. Papoff, and have obtained the patronage of the Emperor, through the good offices of Prince Galitzin, the zealous promoter of every good work.

A respectful letter from our missionaries to the Prince, was translated by Mr. Papoff into Russ, and forwarded to Moscow, where the Court then was. Soon after which, Mr. Papoff, who had proceeded to Moscow, wrote to the following effect to Dr. Paterson:—

'I have only time to tell you, that the Emperor has graciously agreed to every thing which concerns our friends Mr. Rahmn and Mr. Stallybrass. Letters of recommendation will be sent every where: a courier will accompany them to Irkutsk, for which purpose the Prince (Galitzin) writes to the Minister of the Interior: you must present them to him, and inform him when they will commence their journey, and what more is necessary for them. I mentioned also in my letter to his Excellency, that when they arrive at Moscow, they must wait on the Prince immediately, who will present them to the Emperor, who is willing to make their acquaintance. God, the Almighty, to whose honour they devote their lives and services, shews openly his protection for their undertaking. Make to them both, as also to their dear partners, my best compliments. I greatly wish to see them once more in their passage through Moscow.'

In another letter, he says, 'His Imperial Majesty, as well as Prince Galitzin, takes a deep interest in our friends, and in the mission which they are about to undertake.'

A letter has been sent to Dr. Paterson for us to present to the Governor General of Siberia, who resides here, requesting to write letters to the Governors of Tobolsk, Tersk, and Ir-

kutsk, desiring them to render us every facility in travelling through the provinces, and to render our undertaking as easy as possible.

We believe that these missionaries left St. Petersburgh on the 3d of January. They earnestly desire the prayers of their friends. The journey from St. Petersburgh to Irkutsk is said to be more than *three thousand miles*, which they expected to travel over the frozen snow.

DEPARTURE OF MISSIONARIES.

On Friday, Feb. 6, Mr. and Mrs. Mercer sailed in the Britannia, Capt. Irwin, for Trinidad. Mr. M. is intended for a station, which Mr. Adam, the missionary there, at Port-au-Spain, has often visited, where some of the planters have expressed a desire that their slaves may obtain Christian instruction.

On Monday, Feb. 9, Mr. Thomas Bevan and Mr. David Jones, formerly students under the Rev. Mr. Phillips, of Neuaddlwyd, and Dr. Lewis, of Llanfyllin (and since under Dr. Bogue, of Gosport,) sailed in the Swallow, Capt. Oliver, for the Isle of France, from whence they are to proceed to *Madagascar*—a station which the Directors have long had in contemplation, and which they have been much encouraged to occupy, by communications from his Excellency Governor Farquhar, of the Mauritius. Two brothers of a principal chief of Madagascar who resided for some time at the Mauritius, under the patronage of Governor Farquhar, and received instructions from our Missionary there, have returned home, and will, it is hoped, as well as their Brother, the Chief himself, prove friendly to the undertaking.

On Feb. 17, Messrs. Samuel Milton, Thomas Beighton, Robert Fleming, and John Ince, all of whom studied at Gosport, sailed in the General Graham, Capt. Wetherhead, for Madras; from whence they will proceed to the Missionary establishment at Malacca, there to continue for a time, and then proceed to suitable stations in the East. Mr. Milton is to assist Mr. Milne in the Chinese mission.

Thus, in the course of a few days, SEVEN additional missionaries, *five* of whom are accompanied by their wives, have been sent forth East and West and South, 'to preach among the heathen the unsearchable riches of Christ.'

Among the measures to which the enemies of Negro-instruction have resorted in the West Indies, we find that of defamation in the public newspapers. We have a paper before us, printed at George Town, Demerara, Sep. 10, 1817; in which, under a fictitious name, the moral character of one of the missionaries is shamefully attacked; and we are glad to hear he has commenced an action at law against the printer of the paper.

On the 25th Sept. 1817, an Auxiliary Missionary Society was formed at Gainsborough, Lincolnshire. The Independent place of worship being found too small, application was made for the use of the Methodist chapel, which was very liberally, and readily granted.

At the request of the meeting, the chair was taken by Mr. John Tidd, who opened the business by an appropriate speech, comprising a brief statement of the plan, design, operations, and success of the parent society.

Animated and suitable addresses were delivered by the Rev. Messrs. Chapman, Campbell, Gilbert, Gladstone, Innes, Jefferson, King, Miles, and Traveller.

The Rev. J. Innes, of Camberwell, preached in the evening; and the Rev. W. Chapman, on the evening preceding. Mr. John Tidd was appointed treasurer, and Mr. H. King secretary to the society. Collections to the amount of 24*l.* 14*s.* 6*d.* were made on the occasion.

Mr. Gyles, who with his family is on his voyage to Otaheite, has sent the Directors a short letter, dated at sea, Nov. 24, 1817, Latitude 37. Longitude 20, when they were all well, and hoped to reach New South Wales in about six weeks.

MISSIONARY ORDINATIONS.

On Thursday evening, Jan. 22, 1818, three missionaries were ordained at Union Chapel, Islington; viz. Messrs. Fleming, Ince and Mercer; the two former for Malacca, the latter for Trinidad.

The Rev. Mr. Scott, of Cleck Heaton, Yorkshire, prayed. Mr. Lewis, minister of the chapel, gave a short account of the missionaries, and their destination. The Rev. Mr. Arundel, of Whitby, delivered

an introductory discourse. The Rev. Mr. Jackson, of Green Hammerton, near York, proposed the usual questions. Dr. Nicol engaged in the ordination prayer. The Rev. Mr. Burder gave the charge; and the Rev. Mr. Jones, of Islington, concluded.

The service was peculiarly solemn and impressive. Many went away, unable to obtain admission.

On Thursday, Jan. 1st, 1818, Mr. Samuel Milton, lately a member of the Independent Church, under the pastoral care of the Rev. R. P. Allen, was ordained to the office of a missionary to the Heathen, under the patronage of the Missionary Society, Castle-street meeting, in the city of Exeter. Rev. J. Kelly, of Ashburton, began the solemn service with prayer and reading the Scriptures. Rev. W. Rooker, of Tavistock, delivered the introductory discourse. Rev. R. Meek, of South Molton, proposed several suitable questions to Mr. Milton, and received from him a very clear and judicious declaration of the doctrines which he intended to make the foundation of his ministry, together with a satisfactory account of his conversion, and his call to the office of an 'Ambassador to the Gentiles.' Rev. J. Barlow, of the Tabernacle, in Exeter, engaged in the ordination prayer. Rev R. P. Allen addressed the missionary, from Gal. i. 15, 16. Rev. S. Kilpin, Anti-pædobaptist minister of Exeter, concluded with prayer. Rev. Messrs. Stokes, Ward, Baker, Jeanes and Gray, engaged in the devotional exercises of the day. Rev. J. Gleed, of Teignmouth, preached on Wednesday evening; and Rev. W. Rooker on Thursday.

Rev. S. Bevan and D. Jones, missionaries appointed for Madagascar, were ordained at Neuaddlwyd, Cardiganshire, South Wales, August 21, 1817. The service of the preceding evening was commenced by reading a portion of the word of God and prayer, by the Rev. W. Griffiths, Glandwr. C. Jones, Dolgelle, preached from Acts viii. 31; J. Phillips, of Bethlehem, from Is. lii. 10; and concluded with prayer.

The solemnities of the 21st were opened by reading and prayer, by the Rev. E. Richards, Tregaron. Mr. Jones, Trelech, delivered an excellent discourse, from Jos. xiii. 1. describing the nature and importance of missions. The usual questions were proposed by T. Phillips, their pastor. The ordination prayer was offered by P. Maurice, Ebenezer; after which, T. Phillips resumed the work, and delivered a very suitable and impressive charge, from Gal. i. 15, 16; and J. Roberts, Llanbrynmair, concluded with prayer.

In the afternoon, the service commenced, by reading and prayer, by T. Griffiths, Hawen. J. Davies, Aberhafhesp, preached from Luke xvii. 32; J. Roberts, Llanbrynmair, (in English) from Rev. xiv. 6, 7. J. Rowlands, Lanybri, from Mal. xxiv. 14; and concluded with prayer. On this very important and delightful occasion, it was supposed that no less than 5000 persons were present; and the general interest excited by the confessions of the young men, and the pathetic addresses delivered by the different ministers who were engaged, was no less gratifying.—The sweet remembrance of this meeting will long continue in the minds of the inhabitants of the principality, and it is to be hoped will create a lasting zeal for the cause of missions among them.

MISSIONARY CONTRIBUTIONS.

[*Collections and anonymous donations from the* 16 *Jan. to* 16 *Feb. inclusive.*]

	£.	s.	d.
Camberwell Auxiliary Missionary Society, by Mr. Josiah Roberts, Treasurer..	93	11	5
Stewarton (N. Britain) Auxiliary Society, by Mr. D. M'Farlane, Secretary...	13	0	0
Somerset Auxiliary Missionary Society, by Mr. W. Cayme, Treasurer*.....	132	8	9
G. A. S.....	5	0	0
A Friend, by Rev. M. Hacket.....	1	0	0
Chalfont Penny Society, by Mrs. Chandler.....	1	8	8
United Friends, with a few female Charity Children and Teacher, one quarter to Christmas, by the Rev. J. K. Parker, Barking, Essex.....	2	8	6
Saffron Walden Auxiliary Society, by Rev. W. Clayton.....	14	10	9
J. B.....	1	0	0
Legacy of Mr. G. Thring, late of John-street, Tottenham-court Road: Messrs. Alice Skingle Thring, Executrix..... 30 0 0			
Less by duty..... 3 0 0			
	27	0	0
Legacy of Mrs. Jane Gibbs, late of Messrs. Coward and Barrow, Executors...	10	0	0
Rothsay (N. Britain) Rev. Samuel M'Nab, and Congregation.....	12	0	0
Lymington Ladies' Penny Missionary Society, by Rev. J. Cobbin.....	6	11	9
A Donation from the Northern Missionary Society, Tain, per Rev. Angus M'Intosh, Secretary.....	50	0	0
Bristol Juvenile Missionary Society, by Mr. Jos. Talbot, Secretary.....	30	0	0

* Particulars in our next.

R. Z. per Mr. Beighton				5	0 0
B. W. by the late Mr. Flint, of Camberwell				1	0 0
A Friend at Birmingham				21	0 0
Legacy of Mr. W. Dodds, late of Holloway Down, by Mr. T. W. Dodds, Executor	50	0	0		
Duty deducted	5	0	0		
				45	0 0
The late Miss L. Green, by Rev. Dr. Ryland				10	0 0
The Seaman's Thank Offering, by Rev. W. Moore, Truro				2	0 0

*** The Thanks of the Directers are respectfully presented to a Friend for the two last Volumes of Howe's Works (having before presented the former five Volumes) and a Box containing models of useful utensils—to a friend at Bristol, for Barfield's Edition of Dr. Watts's Works, 6 vols. 4to—and to Mr. Thomas Keyworth, for a copy of Principia Hebraica, by T. K. and D. J.

POETRY.

LINES

SUGGESTED BY THE ADDRESS OF THE REV. JOHN LEIFCHILD AT THE GRAVE OF THE LATE DR. SIMPSON.

REST, precious relics, dust of one so dear,
Rest for awhile, frail tenement of clay,
Pillow'd on earth's cold lap, rest peaceful here,
Till the bright morn of resurrection day.

Thou art the broken casket which enshrined
A gem now sparkling near the Saviour's throne;
All glorious, pure, from earthly dross refin'd,
Meet to adorn the Mediatorial crown.

Thou art a heap of ruins, dust and clay,
The prey of rottenness, and food for worms;
The blissful spirit far has soared away,
Companion fit for bright angelic forms.

Methinks, while thus we sorrowfully bend
Around the grave, and shed the silent tear,
A voice thus whispers, 'Your dear tutor, friend
Dwells not in dust; his *spirit* is not here.

'Then cease, ye weeping train, forbear to mourn,
'Tis but the *mortal* lies beneath the clod;
The *immortal* on an angel's wings was borne
Triumphant to behold his Saviour God.

'Arise from earth, and track the shining path,
'Twill lead you to the realms of light and love;
There follow him who follow'd Christ through faith,
And now for ever reigns with him above.'

SONNET

ON THE DEATH OF DR. SIMPSON.

Where are the fathers? They have past away.
Where are the children? Left awhile to mourn.
Lived they not joyous in the holy ray
Which wisdom shed—till thou didst seek that bourn
From whence no weary pilgrim can return.
Oh! who could wish prolong'd thy closing day,
Which Christian fortitude made brighter burn,
Till angels led thee on the shining way;
And this thy witness, 'Death, I fear thee not,
Thou conquer'd enemy, thou mortal foe;
I too shall conquer through that blood, which spot
Of sin did never defile while here below.'
Then ere he rose, his holy joys to tell,
The mourners heard the saint exclaiming, 'All is well.' W. L.



Rev.d A. D. Beattie,
Kincardine, Scotland.

THE

EVANGELICAL MAGAZINE,

AND

Missionary Chronicle.

APRIL 1818.

MEMOIR

OF THE

REV. JOHN FLETCHER

Of Bradfield, Norfolk;

WITH AN HISTORICAL ACCOUNT OF THE DISSENTING CHURCH AT THAT PLACE.

To the Editor.

DEAR SIR, *Bradfield, Oct.* 9, 1817.

WHEN I have been reading Mr. Wilson's History of Dissenting Churches in London, I have frequently wished to see similar memorials of many of the venerable churches in the different counties of England. Of this, however, I despair; as the expense would be very great, and the interest excited too local, to engage the support necessary for carrying on such an undertaking to a respectable conclusion. Perhaps time, talents, and property are better employed in the superior business of diffusing the Gospel, and extending the word of inspiration to those who sit in darkness and the shadow of death.

I have, however, a partial alleviation of the pain occasioned by the improbability that a general history ever will appear, which is, that you sometimes indulge us with a morsel of antiquity, connected with the biography of some good man, who, after serving the Lord with fidelity here, has been removed to his Master's house in heaven.

As I am much pleased with such communications, perhaps I may be indulged so far as to have the following account of *one* of the oldest Dissenting Churches in the kingdom preserved in your useful Magazine; and especially as I shall connect with it a very brief memoir of the Rev. Mr. John Fletcher, who was pastor of the Church of Christ at Bradfield in Norfolk upwards of 45 years.

Our church book carries back its history as far as the time of the Commonwealth. In the year 1659 the Rev. John Greene was set apart to the pastoral office, in conjunction with Mr. William Bidbanck. This latter minister was dismissed to Denton in this county in 1676, leaving the whole duty of the congregation to Mr. Greene. Twenty-five years afterwards Mr. (afterwards Dr.) Jeremiah Hunt was assistant minister, till his removal to Pinners' Hall, in London (See Wilson's History, 2d Vol. p. 264). There is not, however, any account of him in our church book, owing to his not having been elected to the co-pastorship. When he removed, Mr. Greene was assisted by Mr. John Wells, who was ordained September 24, 1707. He remained but a short time, and was

dismissed 1708-9 to Kettering, in Northamptonshire. Mr. Greene's death took place the 17th February, 1709, after having sustained the labours of his ministry, with credit to himself, and to the honour of the Gospel amongst that people for more than 50 years. He was ejected from *Tunstead* in 1662, but continued preaching to his people, and at Bradfield, till he was silenced by death—(See Palmer's Non-Con. Mem. Vol. 3d, p. 15. 2d edit. 1803, Art. Tunstead). He was buried in the chancel of North Walsham church; and as he lived, so he died, rejoicing in the hope of eternal life.

On the death of the good old pastor, the congregations mutually agreed to settle under distinct pastors, as they had to travel eight or nine miles from one meeting-house to the other. 'The separation accordingly took place January 24, 1710, in the presence of Rev. Mr. Scott of Norwich, and Rev. Mr. Mills of Guestwick, determining, however, to walk together as sister churches; and it was desired that one or more of the elders of other churches would draw up something in the form of a dismission, which each might subscribe, and mutually deliver.' Mr. Mills succeeded to Tunstead, but the interest has been extinct for many years.

Mr. Greene was succeeded at Bradfield by the Rev. Thos. Jollie, who came from Sheffield in Yorkshire, and was ordained June 13, 1711; but whether he removed to any other part of his Master's vineyard, or departed this life about 14 years after, I cannot determine.

I have thus brought down the account of our society to the time when its concerns devolved upon that good man Mr. Fletcher, whose memory is yet blessed.

The Rev. John Fletcher was born May 17, 1705, at Hull in Yorkshire, where his father (Thomas Fletcher) was pastor of one of the Dissenting Churches. The only particulars I can learn of his father, are from the charge he delivered to his son, when he was ordained at Bradfield, and from some of his manuscript sermons. By these it is plain he was a man of serious religion, of good talents, and that he had a great concern for the glory of God. Perhaps some of your correspondents in Hull may be able to give you a more particular account of him.

There is a difficulty in determining at what seminary he pursued his studies. His daughter tells me he was a student in Yorkshire, and that she once had the house in which her father studied pointed out to her, when on a journey from Rotherham to Sheffield; by which I am inclined to conclude he was a student at Attercliff. Mr. Wilson, however, in his recently published history of the Dissenting Churches in London, says he pursued his studies under the celebrated Dr. Thos. Ridgley in London.—Perhaps they are both right; and I ground this opinion upon the probability that Mr. F. availed himself of those advantages his temporary residence in London afforded him—for he was assistant minister to Mr. Bond at York Buildings, before he came to Bradfield; at which time he could not have been much more than 21 years of age.

The character I shall subjoin, will strengthen the opinion, that after having left Yorkshire, he embraced the favourable opportunity afforded for laying in a larger stock of useful knowledge, by attending the lectures of Dr. Ridgley. After he had been some time in London, he removed to the situation in which he continued during the remainder of his life. He was ordained at Bradfield, August 6, 1729, and received an impressive charge

from his father, which I have in my possession. In this sphere he continued to move, till he was admitted to join the holy prophets and apostles in heaven:—his dismission was granted him June 3, 1773, after having filled the pastoral office with much credit to himself, and much honour to the Gospel, 45 years, and in the 68th year of his age.

The following entry was made in the registry of burials belonging to the parish church of North Walsham in Norfolk, where he was buried:—

'June 6, 1773, the Rev. Mr. John Fletcher, aged 68. He was upwards of 45 years minister of a small congregation of Protestant Dissenters at Bradfield. In which humble sphere were circumscribed such talents and virtues, as would have acquired dignity and respect in a far more exalted station: he was a good classical scholar, and was *versed* in several other branches of polite literature: he had a sound judgment, a refined taste, a lively and persuasive manner of delivery, and possessed the most engaging and instructive powers of conversation: but his *ambition* was confined to the acquisition of useful knowledge, and an unremitting exertion to render himself serviceable. In the small circle in which he moved, as a minister, a neighbour, and a friend, very few men lived under a more constant and devout sense of the Divine Omnipresence, and perhaps no man expressed a more habitual cheerfulness, and polite complacency to mankind in general: he was sincerely candid in his sentiments to those who differed from him; it being as much his endeavour to make religion appear amiable, by expressing his good-will towards men, as it was upon all occasions that offered, to give glory to God.

'In grateful remembrance of the firm friendship between us, I have inserted the above faithful character of the great good man.'

(Signed) H. HEADLEY, Vicar.'

There is likewise an excellent character of him inscribed on his tomb-stone, which is built into the south wall of the parish church.

But his most imperishable record is on high. In the book of remembrance is written, how holily and faithfully he discharged the duties of his station whilst he was able to attend to his work, which was till within a very short time of his death. His funeral sermon was preached by the late Rev. Mr. Howe, of Yarmouth, from Rom. xvi. 10, 'Apelles, approved in Christ.' During his ministry at Bradfield many were added to the church, who have now joined him in the assembly of the redeemed in heaven.

In his doctrinal sentiments he was sound in the faith of the Gospel, and the happy influence of those doctrines was manifest in his temper and behaviour; in both which he was peculiarly an example worthy of imitation. Careful to display the sanctifying influence of the grace of our Lord Jesus Christ, as well as to preach the Gospel of the ever-blessed God.

The family circle was trodden by him with a mild and regular pace—shewing how admirably the grace of God fits the Christian for every good work, and influences its partaker in the closet and the parlour, as well as in the public exercises of the sanctuary.

The neighbourhood revered and honoured him—the vicious hid themselves from his view; and a sight of Mr. Fletcher at his door, has been known to drive the disorderly to a distance. His end was like his life, peaceful and serene, and his memory is still held in reverence by those who knew him best.

It would give the writer great pleasure, could he add—that his only surviving child, now a widow far advanced in years, was in circumstances of comfortable provision. *But this pleasure is denied.*

Mr. Fletcher was twice married—first to Mrs. Robins, a widow lady of Itteringham; and the second time, to Mrs. Deborah, the relict of Mr. Lightfoot, of Hanworth, both in Norfolk. By this last union he was the father of three children. At his death the congregation sustained a loss more severe than they might at first suppose—for as he was not an every-day man, it could not easily be supplied.

Mr. Fletcher was succeeded in his charge by the Rev. Charles Crowe, who studied under the Rev. Mr. Scott, of Heckmondwicke, in Yorkshire. He filled the pastoral office from 1773 till his death, 11 years afterwards; and during his ministry much people were added to the Lord. When 'he died,' the Rev. John Reynolds, from Homerton Academy, succeeded. He is a son of the late Rev. Mr. Reynolds, of Camomile Street, London. His ordination took place in May, 1786, and he exercised his ministry at Bradfield till October, 1807, when he resigned his charge, and the present minister was brought amongst the members of this comparatively venerable church; which from 1659 to 1807, a period of 148 years, had had but five pastors.

J. B.

THE CHURCH OF GOD ONE AND INDIVISIBLE.

In a Letter to a Friend.

MY DEAR FRIEND,

In a state of things where infirmities and weakness characterize human nature, while temptations assail it on the right hand and the left, the spiritual warfare of the Christian must of necessity be arduous, in a degree unknown to all other descriptions of character; inasmuch as the path he pursues is in direct opposition to the course of this world.—He has therefore need of better supports and directions than mere reason, however cultivated, is able to afford. On this account, the wisdom and goodness of our heavenly Father have provided ample resources for the spiritual necessities of his children in the holy Scriptures, that the meanest and most feeble might be enabled to draw out whatever they need for support and comfort on their way through this world to a better. It is then very desirable, and of the last importance, that every thing be removed which either obscures the glorious treasure thus provided, or enervates the hand of faith, by which alone it can be possessed; but unhappily there are many things that tend to those consequences, and perhaps the most pernicious of them all is prejudice. An association of ideas produced by education, habits, and customs, or even the physical constitution of the body, may be inimical to truth. —Sentiments and opinions imbibed without sufficient ground, are often pertinaciously retained without candid examination; but as he who would attain to sound philosophy, must weed his mind of many preconceived ideas, so the Christian has generally much business of this sort before he can attain to the glorious liberty of the children of God.

From many prejudices which have a power to obstruct the energies of true religion, I shall select one which most of us have imbibed before we were qualified to appreciate its nature.—On our first acquaintance with the Old Testament, we found one favoured family sustaining so important and august a character in the scheme of divine Providence, that we con-

ected with the being of that people, the primary import of miracles, prophecies, and the whole tenor of events through a long series of ages; and this notion, so natural to the puerile student, received strength from the modes of speech we were afterwards accustomed to hear—as the *Jewish church*, the *Christian church*. However necessary this discriminating language undoubtedly is upon certain topics and disquisitions, yet we were long unable to admit the essential unity of an object, which first appeared under two distinct ideas; and perhaps there are but few, comparatively speaking, that ever attain to clearer perceptions on the subject. This prejudice then I conceive to have an unfriendly operation on the mind; for, not to mention that contraction of heart towards the Jews, which it is likely to produce upon certain known principles and properties of human nature, the notion has an immediate tendency to obscure the lustre of the divine perfections, as if the Deity were capable of partial and local attachments like ourselves.—'Is he the God of the Jews only? is he not the God of the Gentiles?—yes of the Gentiles also.'—We depreciate his wisdom no less than his goodness, in supposing the wonderful dispensations of Providence recorded in the books of Moses, had no grander scope than the interests of one small nation, while the millions of mankind besides were comparatively disregarded. This it is well known is a principal objection of infidels to the divine authority of those sacred books, because they do not see that the selection of the posterity of Abraham by the Almighty Ruler of the world was intended to embrace the best interests of the human species at large; and it may be questioned whether some Christians have any worthier views of the case. However, it is certain that such limited apprehensions do not tend to perfect the love of God in the soul: for the love of an intelligent mind must always be proportioned to its esteem of an object: improper views, therefore, of the divine character cannot but be injurious to this vital principle of genuine piety.—Were we accustomed to consider the two dispensations of Judaism and Christianity as parts only of one grand system, comprehending all human kind, we should discover much more of the wisdom and goodness of God as the common Father of all men; the mind would be ennobled by contemplation of the great eternal scheme, and its best powers called into affectionate and generous exercise.

A further injury which such a prejudice is calculated to inflict on its possessors, is the depriving them of a very considerable portion of spiritual benefit which as Christians they have a right to. The Old Testament abounds with exceeding rich and precious promises; but the person who refers them to the Jewish dispensation, can of course have nothing to do with them. I once knew a pious person who sensibly felt this embarrassment, nor was emancipated from the hurtful snare without much prayer and painful exercises of mind; and it is possible there may be others conscious of similar perplexity. However, it is certain that faith will be more lively and intelligent when we clearly appreciate the ground on which it rests; and better deserve the name of a reasonable service when we consciously possess its divine warrant. I conceive then it would be rendering some service to religion clearly to establish the following proposition, viz.

The church of God, from the beginning to the end of time, is one and indivisible.

This might be more advantageously done by an abler pen than

mine; however, let us pursue the obvious reflections which present themselves on the subject, observing, in the first place, that by the term *Church*, we are to understand a body of people enjoying the true knowledge of God, and worshipping him according to the revelation he has made of his will. If this be the proper definition of the word (as I think will be granted) then we shall find that the Church bears date from the fall of man, at which awful era the Creator himself established it upon the plan of human redemption by Jesus Christ, when revealing his purposed grace to our first parents in that grand promise; 'The seed of the woman shall bruise the serpent's head,' interpreted by the apostle John—'The Son of God manifested to destroy the works of the Devil.'—Upon this primary article of divine revelation, believers were incorporated in sacred fellowship, and received, as a sign and pledge of spiritual grace and privilege, the rite of sacrifice, the constituted medium of divine communion, and an emblem or type of the principle on which the Church was erected. And here it is of much importance to notice, that this primitive institution knew nothing of local distinctions; it was truly and properly the catholic or universal Church; for the persons with whom the sacred compact was originally made, were none other than the heads and representatives of the human race. It is plain, therefore, that the Creator instituted a common religion for all his human creation, and appointed church privileges to be the great charter of man. Let us now see how constantly the divine perfections have been engaged for its preservation.

From Adam to Noah, no particular details are given of the state of the church; only we know, from circumstantial evidence occasionally suggested, that it existed through the antediluvian ages, and though much diminished by the general corruption of manners, was not extinct at the deluge. Noah and his family were members of the Church, and perhaps many others, who yet, in consequence of various circumstances, were prevented from sharing in his preservation; but however this might be, the first transaction upon record, after the restoration of the world, is the re-establishment of the primeval church upon its original basis. Read the 8th and part of the 9th chapter of Genesis, wherein we find that the Lord renewed a covenant with Noah in behalf of the future race, which covenant was virtually the charter of redemption, as is manifest by the rite of sacrifice which Noah performed, with the usual tokens of divine acceptance: this is only saying in other words, that the constituent principles of the ancient church were at this time recognised on the part both of God and man; and as Noah sustained the same character as Adam had done, of common father and representative of mankind, it is plain that at the restitution of nature, the church was established in its primitive universal character; and it will be pleasing to notice the divine care during succeeding ages. When in a course of time superstition and error began to prevail amongst the descendants of Noah, Abraham was chosen, and called to become the guardian of revealed religion; that is to say, of the primeval promise of redemption; and to this patriarch was added the rite of circumcision as the discriminating badge of church-membership. About four hundred years afterwards, when the posterity of this distinguished personage had increased to a considerable multitude, they were embodied as a nation by a special mi-

ratuitous dispensation of Providence, for the purpose of exhibiting the Church in all the publicity of a national establishment, and in that capacity to throw the rays of divine truth upon the world around. For about two thousand years, the children of Abraham were wonderfully preserved as the signal repository of the true religion; during which period every moral means was employed which Infinite Wisdom saw expedient for the end proposed; encouragements, warnings, and corrections being dispensed to the people according as they approved themselves faithful or unfaithful to the great trust reposed in them. Their wonderful history, therefore, is neither more or less than a history of the methods employed by the Almighty for transmitting the principles of the Church planted by himself, to the remotest branch of his human family. At length, about the four thousandth year of the world, the special commission of the Jews expired; the charter of redemption granted to our first parents, was substantiated by the birth of our Lord Jesus Christ, and the peculiar guardianship of the ancient promise was of course no longer necessary.

At this memorable epoch the external circumstances of the Church sustained a striking alteration. From being chiefly composed of Israelites during many ages, its gates were now expanded to the whole world, and vast multitudes of all nations entered into it, and assumed the general name of Christians, after their divine Master. The rite of sacrifice was also changed for that of the Lord's Supper, intended to remain as a perpetual memorial of the actual offering of the body of Christ; the real propitiatory sacrifice of which the former institution was a proper type. Circumcision also was now superseded by baptism, an ordinance more expressive of the effusion of the Holy Spirit, which was the glorious promise immediately connected with the sacrifice of Christ. But no change whatever took place in essential principles; the pardoning love of God, through the medium of vicarious sacrifice, was the object of the believer's faith in every age previous to the birth of our blessed Lord; and the object is virtually the same now, with this advantage, that the Christian realizes, where the faith of an Israelite could but anticipate. Thus Abraham believed, that from him should descend One in whom all the families of the earth should be blessed; but Simeon could say, 'Now lettest thou thy servant depart in peace, for mine eyes *have seen* thy salvation.' Here then we behold the Church one and indivisible; the same to all essential ends and purposes at this day as when first established in Eden, only a stupendous accession of glory and strength is attained.

Now the end which I purposed to make of this summary view, was to educe the right of Gentile Christians, all over the earth, to every promise contained in the Jewish Scriptures, the benefits of which might be suitable to their circumstances, even though such promise should have been primarily given to a particular person on some special occasion. Such free extensive use is warranted by the Epistle to the Hebrews, where the holy writer animates the faith of his friends by applying the promise, 'I will never leave thee nor forsake thee,' which words were originally spoken to Joshua for his encouragement to enter upon the conquest of Canaan. It will, however, appear perfectly reconcileable with the reason of things, if we consider the Church as a grand extensive whole, in which partialities are lost, and contin-

gency has no place: the aggregate body of believers must be present to an infinite Prescience in every given period; and in that view sustaining the character of unity, a promise given to one member of the body becomes the common property of all; but whether this idea be approved or not, it is certain that the Holy Spirit has dictated this use of Scripture promises, which every Christian will find it profitable to adopt; as by this means the treasury of faith will be considerably augmented, and the sphere of experimental piety greatly enlarged: for though the New Testament amply furnishes the code of eternal life, there are abundant promises adapted to the life of faith interspersed through the Psalms, Prophecies, and other parts of the Old Testament, which must be null and void as to us, without a personal appropriation. I am sure in this wilderness we have need of all the helps which our heavenly Father has provided for the support and nourishment of the divine life in the soul.—Can we have too intimate an acquaintance with his infinite perfections? or can the proofs of his providential regard to those that fear his name, and that hope in his mercy, be too strongly or too frequently repeated to us? Why should we leave one promise unapplied when our faith requires so much to sustain it? Christian, thou art passing through the valley of Baca, and thou art often weary and faint by the way; but the pools are filled with water, and unnumbered streams wind around thy path for refreshment and delight; drink of them as thou needest, nor ever doubt thy welcome.

Another use to be made of these reflections is an incitement to mutual love. Is the Church of God really one and indivisible? whence then those unhappy divisions which distinguish its professed members? wherefore doth one say, I am of Paul; another, I am of Apollos; and another, I am of Cephas? It is true that in the present circumstances of the world, local distinctions will necessarily attach to sacred, as well as civil institutions; it is also true that by reason of the imperfections which connect with our nature, even divine truth may be perceived through different mediums, and intellectual perceptions will not have the stamp of uniformity; still, those who are built on the foundation of Prophets and Apostles, Jesus Christ being the chief corner stone, do truly form that one Catholic Church which we have seen erected in Eden, preserved through succeeding ages, and which shall stand through the remainder of time; nay, shall have an existence coeval with eternity itself.—'Divide and reign,' is a maxim well understood by the tyrants of the earth; the source of which is from beneath; and the enemy of God and man hath too often employed it in the Church with dreadful success. It is, however, a triumphant consideration in religion, that the Almighty Architect hath engaged finally to adorn his spiritual building with unity, peace, and concord. The happy time approaches, when the moral powers of human nature shall sweetly coalesce, and the most heterogeneous tempers blend in amity. 'The wolf shall lie down with the lamb, and the lion eat straw with the ox;' for 'the knowledge of the Lord shall cover the earth as the waters do the channels of the sea.'

May the good Lord hasten the glorious period!

Yours, &c.

P.

REMARKS ON EXTERNAL CHRISTIAN INSTITUTIONS.

OCCASIONED BY THE REV. T. GREATHEED'S LETTER ON THAT SUBJECT, IN THE EVANGELICAL MAGAZINE FOR DEC. 1818.*

Dear Sir,

On a careful perusal of your valuable communication, in the last volume of this Magazine, on the subject of External Christian Institutions, (p. 470) I see nothing in the former part of your remarks, describing the true nature and proper application of *Baptism*, with which I do not cordially agree. It may be safely left to the ingenuity of our Anti-pœdobaptist brethren to meet you on *that* ground; and the justice, if not the originality of your argument, will afford them no little labour. Our Missionaries, also, may, in my opinion, derive some very useful practical hints from what you have said on the *delay* which too often takes place in imparting that ordinance to persons disposed to place themselves under a regular course of Christian instruction.

But when from this, you proceed to argue for the general admission to the Lord's table of all who have been baptised in infancy, or who are 'stated attendants on public instruction and devotion,' I must beg leave to demur. Your argument obviously rests on the plea of apostolic or primitive usage. 'Nothing,' say you, 'can be more plain, than that *all* who were baptised by the Apostles, were admissible also to the Lord's Supper.' Now, allowing that the very *brief* and *general* record of facts preserved in the Acts of the Apostles affords no direct contradiction to the assertion, still, ought not the peculiarity of the circumstances under which those primitive conversions took place, to be considered as precluding them from the rank of universal precedent? And does not the far greater probability of an unsound and hypocritical profession in the present day, suggest the propriety of a proportionably greater degree of caution and delay in the admission of persons to the fellowship of the church? The principle, indeed, for which you plead, would go far to annihilate all genuine church-fellowship and order; and, as is now actually the case in those national religious establishments, and in other societies where it prevails, to absorb the spirit of Christianity in the form. It is true, you propose to exclude those whose '*conduct is manifestly inconsistent with Scripture*,' or '*notoriously improper*.' But really, *on your own principle*, I cannot see how even *such* an exception can be allowed, if indeed the Lord's Supper demands no other requisites in those who are candidates for admission to it, than 'all *other* devotional exercises.' Would you, then, debar even a man whose '*conduct was manifestly inconsistent*' from public worship, or the hearing of the Gospel?

You object to the 'requisition from candidates for the Lord's Supper, of an account of their spiritual experience.' But what substantial evidence can you have of their being, in a just sense, fit for 'the communion of the Lord's body and blood,' who are either unable or unwilling to give to those who ask it, '*a reason* of the hope that is in them?' You are perfectly aware, that a multitude of persons, orthodox in their opi-

* We have received several letters on the same subject, the two principal of which we now present to our readers; and the latter, though *anonymous*, as it is the production of a lady. We have not much room for controversy; but the importance of the subject of Mr. G.'s letter induced us to insert it. We shall have no objection to give another paper or two, in answer to Mr. G.; after which, we shall probably be favoured with his reply, with which, we hope the controversy will close.

nions, as well as blameless in their external department, may nevertheless be utterly destitute of personal, experimental piety. Those, however, who constituted the *primitive* churches, were, judging from the description given of them by Paul, men 'sanctified in Christ Jesus, called to be saints; calling upon the name of the Lord Jesus; beloved of God;' who, though 'once foolish, disobedient, and deceived,' were afterwards 'washed, sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God.' Such were they whom 'the Lord daily added' to the first Christian Church; and such alone can compose the materials, 'fitly joined and framed together,' of 'an holy temple, a habitation of God through the Spirit.'

I would, indeed, be far from advocating the practice of those churches, if such there be, which require from their candidates, in every case, not only a regular and exact narration of the origin and progress of religion in their souls, descending to the minutest particulars of time, and place, and order; but even that these accounts should be delivered in writing, and read in public: besides all which, the trembling aspirant has, perhaps, to stand a long, inquisitorial, and harassing examination by the minister, the deacons, and their suite. I defend no such rigorous proceedings. But some adequate criterion there must be; and, perhaps, there cannot be a rule wiser in itself, or of more extensive application to the case in hand, than that laid down by the prince of modern divines, the late Dr. Edw. Williams, in his observations on the controversy which some years since agitated the American churches, and finally occasioned the separation of that great man, President Edwards, from his beloved people; viz. 'That, provided a person be desirous of Christian fellowship, and possessed of so much *knowledge*, so much *experience* of the efficacy of truth, and so much *good conduct, as is calculated to answer, in a prevailing degree, the design of a church being at all formed*, let him not be rejected.'—Now, as the *design* or *object* of Christian communion is sufficiently obvious; viz. the promotion of religion, its public exhibition, mutual edification, &c.; and as the qualifications of candidates must be measured by their actual conformity to those specific ends, it is plain that every religious society has a right to judge, and indeed must judge accordingly, *who* is, and *who* is *not*, qualified to promote its welfare, and consequently to enjoy its communion.

'There is not,' said an eminent writer of the last century, 'there is not the same reason for excluding wicked men from hearing the word, or joining in prayer with the Church, as there is for refusing to admit them to partake of the Lord's Supper. For prayer and preaching the word are God's appointed means for the working the grace of faith, instructing the ignorant, awakening the stupid and secure sinner, and putting him on complying with that method of salvation which God has prescribed in the Gospel, and embracing Christ as offered therein: whereas, on the other hand, the Lord's Supper is an ordinance which supposes the soul to have, before this, received Christ by faith; and therefore he is therein to feed upon Him, and to take comfort from what He has done and suffered for him, as conducive to the further mortification of indwelling sin; which supposes that he has had, before this, some *experience* of the grace of God in truth.'

I shall only add, that the *advantages* which appear to you likely to

arise from the adoption of your plan, with reference to the wavering and the young, may all be substantially secured by a due fulfilment of that pastoral care, and that holy counsel from the minister, and from their Christian friends, to which, as being by baptism initiated into the visible church, they have an unquestionable right,—*without* incurring a prostitution of a sacred ordinance of Christ.

In the same spirit of concern, I trust, for 'the advancement of truth and godliness,' which has, no doubt, dictated your own observations, I now commit these to your judgment, and that of the public; and remain, Dear Sir,

Most respectfully Yours,

ALFRED BISHOP.

Ringwood.

REMARKS ON MR. GREATHEED'S ESSAY ON EXTERNAL INSTITUTIONS, &c.

SIR, *To the Editor.*

AGREEING substantially with Mr. Greetheed in regard to External Christian Institutions, I may perhaps be permitted to offer with deference an opinion as to the source of information which, next to the Scriptures, seems best calculated to elucidate the practice of the Church in the Apostolic age, without subscribing my name; to which, as a female of retired habits, (which, in this period of religious exertion, I feel it right to maintain,) I have an aversion, that I doubt not both he and you will readily excuse.

Mr. G. has justly observed, that 'the authority for external Institutions usually and naturally rests more on precedents than on precepts;' it follows, of course, that authentic historic evidence respecting early institutes, is entitled to dispassionate research and consideration. Several early writers, and not a few of our brethren of the Established Church, have maintained, that the Aaronic priesthood and Levites afford the proper, and of course divinely instituted, exemplars of the rights and gradations of the Christian ministry: but this assertion is so clearly at variance with the decision of Revelation, that 'the priesthood being changed, there is made of necessity a change also of the law,' that unless contemplated through the distorting medium of party spirit, it can scarcely be thought worthy of serious investigation. Much more plausible appears the opinion that would constitute the earliest remains of Christian antiquity judges in all matters of primitive rites and discipline not clearly revealed in Scripture; but against this appeal there lies also an objection on divine authority. St. Paul informs us, that in his time the mystery of iniquity did already work. Now as priestly domination, and the confounding of the thing signified with the sign in the sacraments, were evidently prior to any other deviation of magnitude, by the Church of Rome, from the truth and simplicity of the Gospel, it follows that primitive writers, who lean to these deviations, should be read with all the holy caution that such an intimation, from such an authority, requires. There remains, however, another source of information, which though nearly overlooked in discussions of this nature, promises to repay a dispassionate investigation with a simple regard to truth, by a satisfactory result. It seems scarcely possible to draw a more legitimate deduction from the known operations of the human mind, than that the Apostles, being Jews, would establish the order of the synagogue in the Christian Church, except so far as divine instruction and miraculous gifts might inter-

fere; a deduction certainly not weakened by the consideration, that with the single exception of the vanishing rites of the temple, no other public worship was then offered to the true God. There seems, therefore, a probability of the very highest degree, that the bishops, or overseers, and presbyters of the New Testament, symbolize with the rulers, and the deacons, and young men, Acts v. 6, 10, with the inferior officers of the synagogue. That the sacraments would be administered with much the same latitude as the Rabbinical baptism of proselytes, circumcision and the passover; and that in the order of worship, and causes and manner of excommunication, there would be also a general assimilation between the old and new institution. On these several particulars I shall not presume to obtrude my modicum of information, but beg respectfully to solicit, from such of your correspondents as are conversant in Jewish literature, an answer to the following queries:

I. By whom, and in what manner, were the rulers and the subordinate officers of synagogues chosen?

II. What was the order of worship established in them?

III. At what age, and under what qualifications, were the Jewish youth admitted to partake of the passover?

IV. For what causes, and in what manner, was expulsion from the synagogue inflicted?

V. What were the penalties of expulsion?

It will be evident to every well-informed reader, that a satisfactory answer to these queries will elucidate many passages of the New Testament, and be calculated to convince reflecting minds, that every denomination of Christians hath departed, each in its own way, from primitive order and discipline; a conviction by no means unfavourable to mutual candour and good-will; and though it may not appear that it would be wise, because not calculated to promote godly edification, altogether to retrace our steps; yet, should the conviction be accompanied by the spirit of prayer and supplication, who can say but it might prove a basis for such an intercommunion between the respective churches which agree as to the foundation and effects of the Christian hope, as might ultimately bring them all to adopt, without partiality, and without hypocrisy, the Apostolic aspiration to the Church of God, 'sanctified in Christ Jesus, called saints, with all that in every place call upon the name of Jesus Christ, our Lord, both theirs and ours, grace and peace from God our Father, and from the Lord Jesus Christ?' 1 Cor. i. 2, 3.

In such a spirit, how gladly should we all gather up the stones that human frailty hath strewed in the highway of the Gospel dispensation; and, according to our ability and place in the church, unite hand and heart in lifting up the standard, and preparing the way for the people. Isa. vi. 10. May I be permitted to observe, in conclusion, that, could we agree in two things, this desirable communication of Christian charity may be much nearer than the most sanguine dare anticipate; viz. 1. To pray, both in the closet and in social and public worship, for other denominations, even as for our own. 2. Practically to remember, that the proper province of each denomination is to cast out the beam in its own eye, and not rudely interfere with the mote in its brother's eye?

I am, Sir, with great respect,
Yours, &c.
AN ANTI-SECTARIST.

TERMS OF ART
EMPLOYED BY ST. PAUL, ILLUSTRATED FROM SUBJECTS IN THE BRITISH MUSEUM.

[*Continued from p.* 108.]

No. IV.
On the Form of Doctrine.

EVERY reader of his Bible knows, that the same doctrine may be delivered in different forms of words, and illustrated or enforced by different metaphors. When seeking the means of correctly understanding the metaphors of Holy Writ, we do not in the least dissent from the *doctrines* usually built on certain passages; we merely endeavour to understand those passages according to the ideas then present in the mind of the writer, so far as the words he has adopted, correctly understood, express those ideas. For instance,—

Our translators have rendered a passage, Rom. vi. 17.—'Ye have obeyed from the heart that *form* of doctrine which *was delivered you*.'—But unfortunately, all the critics are against them in this rendering. Doddridge translates, 'Ye have obeyed from the heart the *model* of doctrine into which *ye were delivered*,' as into a mould. In his note he observes,—'it may allude to *melted metal* being formed by the mould into which it is poured; and it finely expresses that pliancy of temper with respect to the Gospel, which constitutes so lovely a part of the true Christian's character.' Macknight ventures to complete, as he thinks, the construction of the Greek passage, by a repetition of certain words; and explains it of *melted metals*—'Ye have willingly obeyed the *mould* of doctrine *into which ye were cast* at your baptism.'

The inference is right; but the comparison is wrong. It had not occurred to these learned men that *moulds* were of different kinds.

Observe, 1. The Greek term translated *delivered*, is not that proper to express the *fusion*, or *casting* of metals; nor is it allied to it.

2. The comparison implies, that the subject *delivered* should have a *heart*, or something answering to the nature or purpose of a heart; but, cast metal images have *no heart*. The smaller ones are formed by pouring the metal into the mould, waiting a few moments till the superficies is somewhat cooled, and then so much of the metal as continues liquified is poured back again; leaving a hollow case of metal, a thin image of the mould, as a metal tea-pot, drinking vessels, &c. sufficiently demonstrate.

The larger works, in bronze, as equestrian statues, have indeed a *heart* (or *core*, *cœur*, Fr.) but, *that* is of clay, and consequently does not, cannot comply with, or obey any mould whatever: it never comes into contact with the mould: still less can this clay be melted, and take the form of fusion; not now to inquire, whether the Greeks ever cast such large works; of which there are strong reasons for doubting.

Moreover, the term rendered *delivered*, is different from that implying *delivery* from evil, as—'*delivered* me out of the mouth of the lion,' 2 Tim. iv. 17—'out of them all the Lord *delivered* me,' &c. but, it occasionally implies to suffer force, or *pressure*; as, 'the brother shall *deliver* the brother to death,' Matt. x. 21.—'They shall *lay hands* on you, *delivering* you to the synagogues, and to prisons,' Luke xxi. 12. This 'laying on of hands' implies force, or *pressure*; the word, therefore, is not likely to be applied to melted metals; for melted metals admit of neither force nor pressure

But, whoever visits the British Museum will pass through a vestibule, on the walls of which are

about 900 ancient ornamental subjects, in *terra cotta*; which have evidently been formed in *moulds*, into which moulds they were *delivered* by pressure; that is to say, the clay being properly prepared, was placed in the mould containing the figure to be impressed; and the artist worked it with his hand, at the back of the mould, driving the mass from the *centre* into every line and form of the design. And in this process we find the Apostle's metaphor exactly: 'Ye have *obeyed* freely—sincerely complied with the working of the Artist's hand, from the *heart*, the *core (cœur)* or centre of the mass, that *form*, mould, or design insculpted in the mould, into which ye were *delivered*;' not cast, not poured, not melted; but, rather, *pressed*. The modern method of pressure is by a machine; and if your reader will cast his eye on the (composition) ornaments of his chimney-piece, he will very probably see an instance of the process, without going out of his apartment, they have been so common among us.

There is another thought connected with this operation which does not apply to melted metals. The clay was wrought while in a ductile state; but was intended to be passed through the fire, in order to finish it: now, it is evident, that if there remained in the *core* (heart) of this clay any hard substance, as a stone or pebble, or any vacant space containing air,—when subjected to the heat of fire, the figure would explode, and would burst into shivers, how beautiful soever its form might be. In the days of the Apostles, persecution was this fire: ['the fiery trial that is to try you,' says the Apostle Peter] it tried every Christian's *heart*; and we know from history, that not a few, of beautiful appearance, exploded when exposed to it. Happily we have not that furnace-trial now to sustain; but every *heart* must have some trials; how else shall it be known whether it has willingly, entirely, sincerely *obeyed* the hand of the great Artist, which is the first operator in all works of grace?

'*I thank God*, ye have obeyed from the heart,' says the Apostle: whoever has this hope in him, has reason to thank God for himself: whoever has obeyed from the heart the form of Gospel doctrine, will be happy to thank God on witnessing the sincere obedience of others; and under the inevitable trials and penetrating fires of life, in various forms, whoever is observed to endure them steadily, to *stand* the experiment well, becomes a subject of gratulation to his fellow Christians, to Gospel ministers, to the Church at large; and, shall I be permitted to say it? to the great Head of the Church also, whose grace has proved 'sufficient for him.'

IMULUS.

Our china-ware is another instance of exposure to the furnace; but above all, the artificial stone, which is absolutely subjected to a white heat through the intensity of fire.

RESTITUTION.

SIR,—You will much oblige me by allowing a place in your Magazine to the following acknowledgement of a restitution made to me by a person unknown. It did not occur to me at the time, that such a notice inserted in your valuable Miscellany might possibly meet the eye of this person, or be reported to him by the worthy minister who may have been the happy means, under divine Grace, of convincing him of sin. I am, Sir,

Your very obedient, &c. C——

C—— takes this opportunity of acknowledging, that a letter left at

his door some weeks since, signed 'A Poor Penitent,' and enclosing half-a-guinea to complete the reparation of the articles then restored, came duly to his hand.

The writer of that letter, who has received the comfortable assurance of God's forgiveness for the injury repented of, need not doubt that C—— has long ago forgiven it. C—— further prays, that God, who has thus enlightened the penitent by his grace, will confirm him to the end, that he may be blameless in the day of our Lord Jesus Christ.

SIR, ANECDOTE.

A MOTHER was lately describing to her little boy (who is about seven years of age) the idols which heathen nations worship as gods. 'I suppose, Mamma,' said he, 'that these heathens do not look up to the same sun and moon and stars which we do.'—'Yes,' my dear, 'they do.'—'Why then I wonder,' replied he, 'that they do not think that there must be a *better God* than these idols.'

Does not this little incident throw an interesting light on the following passages of holy writ, as containing a sentiment palpable and obvious, even to the understanding of a child? Rom. i. 20. 'For the invisible things of Him from the creation of the world are clearly seen, being understood by the things which are made, even his eternal power and godhead, *so that they are without excuse.*'

Heb. iii. 4. 'Every house is builded by some man, but he that built *all things* is God.'

K—tt—g. T. N. T.

OBITUARY.

REV. JOHN FOWLER.

DIED on the 3d day of Oct. last, at Walworth, the Rev. John Fowler, minister of St. John's Chapel. His health had been declining for a considerable time; the seeds of his disorder were sown when he last supplied Bristol Tabernacle, in a cold he caught after preaching. Towards the close of his sickness, he enjoyed much of the divine presence, and frequently expressed himself concerned that his continuance here was so long: he breathed his last with the utmost composure whilst he uttered, 'I know that when the earthly house,' &c.—His mortal remains were deposited in a vault behind the chapel on the Friday following; six of the congregation bore the pall—a number of ministers and other friends followed; in the chapel, (which was well filled) Mr. Beuthin prayed, and Dr. Collyer delivered the oration, after which Mr. Emblem closed in prayer at the ground. On the 19th Oct. in the evening, Dr. Collyer improved the event in West Lane, from 'Having a desire to depart,' &c. chosen by the deceased. The following (written for the occasion by Dr. Collyer) is the inscription on the vault—'The mortal remains of the late Rev. John Fowler slumber here until the trumpet of the Archangel shall raise them from this bed of clay. During thirty years he was a faithful, laborious, and successful minister of Jesus Christ, and when he resigned his awful charge, he was supported in his dying moments by those consolations which in his life he had been the honoured instrument of conveying to others. Peace, Love, Joy, and Faith, the handmaids of Immortality, ministered at that couch on which he fell asleep in Jesus on the 3d of October, 1817, in the 57th year of his age.'

B——N.

*** The Funeral Sermon is preparing for the press.

THE REV. JOHN BAYLEY,

Whose death was announced in our last Number, was a native of Derbyshire. Of the early part of his life

little is known; but he received his academical education for the ministry at Homerton, under the Rev. Dr. Conder, Dr. Gibbons, and Dr. Fisher. He afterwards settled as pastor of the Independent Church at Clavering, Essex, where he passed 29 years in the diligent and successful discharge of the ministerial duties; and during part of that time kept a private seminary for the education of youth. In this situation he was highly respected by his flock; and among them he was willing to spend the remainder of his days. But about eight years ago, Mr. Coward's Trustees directed their views to him as a fit person to fill the office, then vacant, of classical tutor in their truly respectable academy at Wymondly, Herts. His conduct upon this occasion evinced the true spirit of a Christian minister, willing to be employed in whatever way his Lord shall require. Merging all selfish considerations in the desire to be useful, he laid the whole affair before the people of his charge, wishing to give all due weight to the opinion which their feelings and judgments might lead them to express, under circumstances in which they, as well as himself, were deeply and personally concerned. Severe was the conflict in his own mind, and in theirs. But, much to the honour of both parties, the public good was in their minds paramount to all private claims. Although the people were not unanimous in their judgment, yet after much prayer to God, and much holy conference with friends, it appeared to him his duty to withdraw from them; many of his most intimate and valued associates being among those who were willing, on pure public grounds, to resign their beloved pastor for the sake of an important station which he was peculiarly qualified to occupy. He was therefore soon joined with his old and highly esteemed friend, the Rev. Wm. Parry, in the work of tuition, and continued to the time of his death, in the assiduous and indefatigable discharge of its duties, much to the satisfaction of the trustees, to the comfort of his respected colleague, and to the profit of the pupils under their care. On Lord's day, Jan. 11, he preached at the College Chapel, with much fervour and affection; and before the next morning he was a corpse! Having been subject to spasmodic attacks, similar to that which proved fatal, he did not apprehend his immediate danger till within a few minutes of his death. But during those minutes 'his soul dwelt at ease.' Long had the doctrines of grace been dear to his heart, and firmly was his entire hope fixed on 'Jesus Christ and him crucified.' He felt, on the verge of eternity, the strength of that foundation on which he had built, and with holy serenity and joy, bade adieu to the world, and entered into rest. He died in the 66th year of his age. He was buried at Hitchin, January 19, when the Rev. James Dobson, of Chissill, delivered an oration at the grave, and the solemn event was immediately afterwards improved in a funeral discourse by the Rev. Wm. Chaplin of Bishop's Stortford from Psalm xxxvii. 37.

On the 11th of Dec. last, died the Rev. H. W. Coulthurst, D. D. Vicar of Halifax, in the 64th year of his age. On the sabbath before his death he preached two sermons, the first on 1 Pet. iv. 18. 'And if the righteous,' &c. the second on Psalm xvii. 15. 'As for me, I will behold thy face,' &c. On the 10th of December he rode several miles, intending on the following day to attend a meeting of his brother magistrates at Wakefield, but he became unwell, and expired next morning, having been seized, as it is supposed, with an apoplectic fit. His remains were committed to the grave with tokens of peculiar respect.

Feb. 1. In London, Miss Jane Offty, aged 55: she maintained for nearly 40 years the character of a serious Christian; and after her long and painful affliction, was enabled by faith in Jesus to triumph over death and the grave.

Feb. 13. At Carnarvon, aged 65, the Rev. John Griffith, pastor of the Independent Church in that town. He had preached the gospel faithfully for about 40 years, and exemplified the influence of the doctrines he taught by holy devotedness to God. His illness, which was painful, and continued for several months, was occasioned by his lying in a damp bed. He has left a widow and four children, unprovided for, to lament his loss.

Feb. 16. At his house in Denmark Row, Camberwell, after a very few days illness, Mr. Flint, well known to many ministers as the active promoter of the cause of religion at Camden Chapel, and the generous friend of the sick and poor in the neighbourhood. His funeral sermon was preached by the Rev. R. Hill, at the chapel, on Lord's day evening, March 1.

Feb. 18. Aged 74, at Caversham, near Reading, the Rev. William Kingsbury, formerly pastor of the Congregational Church at Southampton. He had retired from the labours of the ministry several years on account of the infirmities of age.

Feb. 25. At Walworth, aged 72, Mr. Joseph Towle, formerly of the Borough, Southwark, Treasurer of the Merchants' Lecture, Broad Street. He was a worthy and useful man, and is deeply regretted by his numerous friends.

Feb. 28. At Youghall, in Ireland, where he had been very useful, the Rev. Thomas Gordon. He was carried off, after eleven days illness, by the fatal fever which prevailed in the neighbourhood.

Review of Religious Publications.

Two Letters addressed to a young Clergyman, illustrative of his Clerical Duties in these Times of Innovation and Schism. *With an Appendix, containing an Account of a recent Attempt to institute an Auxiliary to the British and Foreign Bible Society, in the Parish of Midhurst.* By Richard Lloyd, A. M. Vicar of St. Dunstan's in the West, &c. 2s. 6d.

If ever an Institution existed, which might have been expected to escape censure, and excite universal approbation, the British and Foreign Bible Society bid the fairest for that honour; but alas! there was 'a fly in the pot of ointment,' which, in the opinion of some, has spoiled the whole—*Christian Charity*—that sweet brotherly candour, which, overlooking minor differences of sects and parties, human establishments and human dissents, cordially coalesced in a plan for diffusing, wider than ever before, those holy Scriptures which all allow are able to make men wise to salvation. So blameless, so harmless, so simple, so laudable, did this association appear to candid Christians in England, and almost all over the world, that its benign influences were rapidly extending from shore to shore, and from pole to pole. Who could have supposed it possible that opposition to such a benevolent scheme should have shown itself in this land of light and liberty, and in the writings of clergymen of the Established Church? Who, especially, could have imagined that a clergyman himself, deemed *evangelical*, should have appeared among that number, and have become the calumniator of those with whom he once associated? The fact is, that the haughty spirit of *High Churchmen*, is deeply wounded; and Dissenters, always secretly despised by *them*, appear, they imagine, somewhat more respectable than before; those clergymen, therefore, whose candour is equal to their piety, have rendered themselves obnoxious; and the Society, which admits both these classes of men, is accused as hostile to the church, and dangerous to the state.

Mr. Lloyd is, or pretends to be, *alarmed*. He revives the Sacheverell cry of *Schism! Schism!* and Schism, he says, '*however disguised*, is no other in the Church, than what *rebellion* is in the State, and they generally make a common cause.' He inquires 'whether all popular organizations, independent of the laws of the country, are not attended with the highest political danger?' p. 116; and, alluding to a popular tract, recommending Bible Associations, he says, 'Are not the common people reminded of their numerical strength and ascendancy? Is not their physical force arrayed against the wisdom and authority of church and state? Are they not expressly told in these days of pressure and sedition, that they can do more than the rich; that their union is strength; that their penny subscriptions would exceed *half a million annually*?' p. 109. He then says, in order to excite alarm, 'It is for the laity to remember that, when the system of organization is complete, it is applicable to any purpose or design,

and that which is a religious association to-day, may become a political confederacy to-morrow, and, that with the *enthusiasm* which endangers the church, will ever be connected the *rebellion* which threatens the state:' p. 110. And again, p. 112, 'I use the word *dangerous*—for these penny societies lead to such a mass of physical strength and influence, as may be easily turned to bad and mischievous purposes. The lax, *disorderly piety* of these perilous days throws up a great abundance and variety of material, highly favourable to the dark and revolutionary purposes of faction and rebellion.' To prevent this dreaded mischief, Mr. Lloyd evidently wishes to rouse the attention of government. 'Our ecclesiastical establishment,' says he, 'ought to be held in veneration, being founded in the truth and importance of the Christian religion; and its union with the state is, consequently, a subject not merely of *political expediency*, but of *moral obligation*. Our civil governors are not at liberty to be neutral upon this great and momentous subject. They are not, at the peril of their souls, to withdraw from Christianity their countenance and support,' p. 39. And as he seems to wish for the interference of the civil power, he looks with a wistful eye to the revival of ecclesiastical tyranny, as in the blessed days of yore. "I cannot but regret that our prelates, &c. do not assemble as formerly—in *convocation*—as the collective wisdom of the superior clergy in council might digest and propound, with greater effect, such public measures as are best calculated to repel danger, and to promote union and peace,' p. 119.

In answer to all this we say, so pure, so simple, so useful, are the efforts of the Bible Society, whose sole object is 'to encourage a wider circulation of the Holy Scriptures,' that several princes of the illustrious house of Brunswick, the steady friends of religious as well as civil liberty, many of our most distinguished statesmen, and several of the bishops, have repeatedly honoured the public meetings of the Society with their presence and assistance. Is it possible to suppose that all these honourable and venerable persons are deceived, and that only Messrs. Lloyd, Norris, Thomas, and a few more bigoted churchmen, have been able to perceive the danger, and endeavour to avert the storm?

Mr. Lloyd *affects*, for so we must express it, to respect the Dissenters. He exhorts his pupil to 'exercise the *greatest candour* towards the *conscientious* dissenter;' (some Dissenters therefore, we presume, are not conscientiously such.) But let us see a specimen of this 'greatest candour'—'they are blinded to the strong and preponderating evidence of Scripture in favour of episcopacy.' But does not Mr. L. know that the greater part of protestant churches through the world are equally blind? And is their difference of opinion on the proper form of church government the effect of 'education and prejudice?' Is it not possible to be a presbyterian, or a congregationalist upon principle, and apparently on Scripture evidence? Where is the *candour* of this? But the Dissenters are still *schismatics*, though their worship is not merely *tolerated*, but *established* by the constitution of their country. 'The Dissenters anticipate, with *secret* complacency [if *secret*, how does he know it?] a vast accession to the dissenting interest upon the decease of such [that is of evangelical] pastors.' He asks, 'do the dissenters, whilst they co-operate upon many subjects of a secular nature, for the welfare of the nation, do they, in any degree, lose sight of what is called the *dissenting interest?*—an interest not only distinct from, but *hostile* to, the ecclesiastical part of the constitution. Where religion is concerned, do they present a more benign and catholic aspect, a more social spirit?' We answer, yes, assuredly; as appears by their social intercourse with their conformist brethren on many occasions, and by their frequent attendance on the evangelical clergy in their churches. Mr. L. asks, 'Do they not view with jealousy our excellent church, and exercise an acrimonious spirit towards her?' We answer, that the evangelical Dissenters highly appreciate the faithful and zealous labours of the (despised) evangelical clergy, and speak of them with the greatest respect; but Mr. L. must not expect that *his acrimony* will cure that of any Dissenters, where it may happen to exist; Mr. Lloyd's pen will never heal the breaches of the church. Mr. L. asks,

'Have they lost their *bigotry*? Have their *virulent humours* at once subsided? Have they obtained more *correct impressions* of the *luminous evidence* upon which the *episcopal government* of the church is founded?' To this last question we answer, if they had, they would no longer be *conscientious* Dissenters. He inquires again, 'Do they no longer see in her countenance the deformity of Popery?' We cannot tell what they may fancy in the countenance of the church, but we will venture to say that they see a great deal of the *deformity of popery* in the Vicar of Midhurst: so much, that they might almost suppose he was a priest of the intolerant church of Rome, rather than a minister of the mild and benign church of England. He asks again, in the language of another *acute* writer, 'whether the aspersions of disputation have been softened, the pruriency of separation mitigated, or the thirst of sectarian proselytism allayed by this Society?' 'Do their *puerile prejudices* begin to subside under the warmth and sunshine of a Christian charity?' p. 47. And, to crown the whole of Mr. Lloyd's superlative candour towards the Dissenters, he says—'As A COLLECTIVE BODY, THEY CANNOT BE VIEWED AS GOOD MEMBERS OF THE COMMUNITY,' p. 50. Ergo—the state ought not to allow them.

[*To be concluded in our next.*]

Facts and Evidences on the Subject of Baptism, *in Letters to a Deacon of a Baptist Church, &c.* By the Editor of Calmet's Dictionary of the Bible. *Second edition.*

WE are glad to see a new and improved edition of this work, which, from its first appearance, we thought distinguished by the novelty of its arguments, the originality of its manner, and the independence and vigor of mind which it displayed. We thought, however, that there was a considerable want of *order*, which we are glad to see is remedied in this edition. In consequence of a better arrangement, the arguments appear to greater advantage, and several instances of haste and inadvertence are also corrected.

The author assures us in his Preface, that this work "has been eminently useful in fixing the judgment of wavering minds, in preventing various persons who had been seduced by error from following the seduction; and the writer has received several letters of thanks for what his correspondents are pleased to call his services. It is known also they have reduced to silence a greater number of Baptist ministers than any pamphlet has done for many years past." We have no reason to doubt the truth of these assertions, and we think the religious world is much indebted to the writer for his steadiness of sentiment, and accuracy of research.

The author vindicates his view of a passage of Justin Martyr, in which that ancient Christian apologist derives the *sprinklings* practised in the Heathen worship, from the prophetical predictions of Christian baptism, by quoting at length the authority which he had been charged with mutilating.

A severe stroke is levelled at Dr. Gill's Dissertation on Jewish Proselyte Baptism, which the admirers of the Doctor will find it difficult to parry: it completely cuts up that writer's assertion, that the mode of receiving proselytes by baptism, was not known among the Jews for the first three or four hundred years after Christ. The witness is Epictetus, (A. D. 104) whose words leave no doubt as to the custom, and even allude to a distinction in performing the rite.

Our readers, we believe, are aware that much of the argument adduced in these Letters rests on the proper import of the term οικος, *house*, in the sense of a *family*, including infants, as it must have been used by the sacred writers, and understood by those to whom those writings were first addressed. That assertion is, in this edition, confirmed, by additional proofs of its correctness, as well from the Old Testament as the New. The author goes so far as to introduce a Hebrew believer, who reasons on the term in the Old Testament import of it; and a Gentile believer who cannot think of accepting it in any other sense than what it bore in daily occurrence, and ordinary conversation; he says—

'The same would be the reasoning of the apostolic men, who derived their practice from the Apostles; and the same would be the reasoning of the churches, where those apostolic men presided. They would

appeal to Scripture for their authority, relying on the natural and general import of words in daily use throughout their country, and on the sense in which they had been constantly understood by those who preceded them in their sacred ministrations. In the course of two or three generations—of the Apostles—the apostolic men—and their successors, they could not possibly have lost all sense of distinction between right and wrong;—they could not have forgot the treatment proper to new converts, when new converts were presenting themselves every day;—nor that proper to the families of believers already professed, when these believers were the body and strength of the churches. In short, the sense in which they understood the Sacred Records, and the practice they grounded on them, may satisfy all thinking minds, and must persuade all, but the perversely wilful and obstinate.'

These are the chief *additions* which have struck us in the perusal of the present edition; and they appear to us valuable and decisive. We see no reason to retract the favourable opinion we formerly gave of the work, and of the difficulty (not to use a stronger term) of meeting its argument—a difficulty much increased in consequence of the careful revision bestowed on the new edition.

Additions have also been made to the *plates*. This branch of evidence we had almost thought peculiar to the writer; and we are quite at a loss to understand his hint that '*much additional evidence* remains to be adduced by an able pen, in proper time.' Has any other person taken up the same train of evidence with intent to pursue it?

Juvenile Anecdotes; or, *Authentic and Interesting Facts of Children and Youth. Compiled and arranged, with useful Observations.* By John Bruce. *Second edition.* 4*s.* 6*d.*

The first edition of this pleasing performance was noticed with commendation in the last volume of this Magazine. The Author, encouraged by the rapid sale of that edition, has published a second, with the addition of fifty anecdotes, and has enlivened each article by an appropriate motto; the concluding observations also are considerably enlarged.

Mr. Bruce has also published Juvenile Anecdotes, abridged for the use of Sunday Schools. 2*s.* 6*d.*

The Country Pastor; *or, Fifteen Sermons, doctrinal, practical, and experimental, designed for parochial and domestic Use. To which is annexed a funeral Discourse on the Death of the Rev. Earl Gilbee, D.D.* By the Rev. George Bugg, B.A. Author of 'Spiritual Regeneration not necessarily connected with Baptism.' 12*mo.* 5*s.*

It cannot be supposed, when we commend an author ever so highly, that we make ourselves responsible for every word and sentiment which his book contains. Eulogium, absolutely unqualified, we do not choose to pronounce on any work of human composition. We are, however, much more gratified by awarding praise than blame; and when, as in the present instance, there is much to commend, we feel no inclination to make an effort to find out a few exceptionable phrases for the mere purpose of convincing our readers of what they already know, that the author is a fallible man.

The first point on which such of our readers as may not be familiar with the character of the author, will desire information is, the nature of his religious creed. It is not enough to tell them that he has, in a solemn act, professed cordial attachment to the articles of the Church of England, since it is well known that among those who have made such a profession are found the advocates of systems directly opposite and totally irreconcileable. Many of our readers however have learned to what class of churchmen the author belongs, from the distinguished part which he took in the recent controversy respecting Regeneration and Baptism. Indeed, on the very threshold of the work before us, we meet with strong presumptive evidence relative to the religious views of its author; for there we learn that in the volume are to be found *doctrine, practice,* and *experience.* A numerous body of teachers look with suspicion on the first of these, and absolutely ridicule the last; a second class are warmly attached to doctrines, but speak slightingly of experience; while others are the advocates both of doctrine and experience, but almost start with horror at the very mention of practice or duty. For our own parts, as we are sure that the three

branches of instruction were blended in the preaching of Christ and his Apostles, we love to see them meet in the ministrations of the servants of Christ; and such, we are happy to say, is the character of Mr. Bugg's discourses; which we consider to be, in no common degree, adapted for usefulness. The sentiments are Calvinistic, and, in our view, Scriptural; the arrangement of thought is simple and natural, and the style clear and energetic. The author makes frequent appeals to the conscience, and his sermons have not only light but warmth. In a word, they appear to be the production of 'a workman that needeth not to be ashamed, rightly dividing the word of truth;' 'a faithful and wise steward,' who gives to every one of the household his portion of meat in due season.

The Curate's Appeal and Farewell. A Sermon, *preached in the Parish Church of Sutton St. Mary, in the County of Lincoln*, 28 *Dec.* 1817. By the Rev. S. Maddock, late Curate of the Parish. 1*s.* 6*d.*

In this discourse Mr. Maddock takes an affectionate leave of his parishioners, being dismissed by his superior for charges—which see in our Intelligence for this month. Irrespective of the merits of the sermon, we wish for the author's sake, that it may have an extensive circulation.

The Scriptural Unity of the Churches of Christ illustrated and recommended: *a Sermon on Occasion of the Fifth Annual Meeting of the Congregational Union for Scotland.* By Ralph Wardlaw, 8*vo.*

The text of this valuable discourse is Gal. iii. 28. 'Ye are all one in Christ Jesus.' The preacher, with his characteristic perspicuity, exhibits the unity of the apostolic churches, by a reference to their mutual salutations—the messengers they occasionally sent one to another—their communion in the way of pecuniary giving and receiving—and the free admission to fellowship of the members of other churches duly recommended. We have read this sermon with very great pleasure, and regard it as placing in a scriptural light the nature of that Christian communion which sister churches should affectionately maintain. We rejoice to learn from the valuable notes appended, the success which has already accompanied the plans and operations of the congregational union for Scotland, and without pronouncing on the points of difference between its members and those of Presbyterian churches, we most cordially say, Grace be with all them that love our Lord Jesus Christ in sincerity.

An Essay on Benevolent Associations for the Relief of the Poor; *of which the Substance was read to the Literary and Commercial Society of Glasgow.* By Ralph Wardlaw. 8*vo.*

In the present state of our country there are two evils to be avoided in forming plans for the relief of the poor; the one is—an indiscriminate bounty which, while it exhausts the giver, does not efficiently aid the receiver, but operates as an inducement to indolence and pauperism: the other is an indiscriminate prejudice against all associations for the relief of the necessitous, arising from an undue jealousy and apprehension with regard to their remote tendency. These evils Mr. Wardlaw ably points out; and on principles at once benevolent, rational, and scriptural, he pleads the cause of the poor, and recommends such modes of affording charitable assistance as appear best calculated to secure the desired benefit, and to guard against the apprehended danger. The Essay does equal honour to the head and to the heart of the writer, and will obtain, we hope, a very extensive circulation. We most strongly recommend it to our philanthropic readers.

NEW PUBLICATIONS.

The Church her own Enemy; Letters to a Friend on a late Attack on the Archdeacon of Bath. By a Member of the Church of England. 2s. 6d.

Address to the Nation and People of the God of Abraham. By the Rev. Melv. Horne. 1s. 6d.

Letters to the Rev. Dr. Chalmers on the distinctive Characters of the Protestant and Roman Catholic Communions.

Unitarianism untenable; and the Believer in the Deity and Atonement of Christ Vindicated. 12mo.

The Works of the Rev. H. Scoughal, A. M. S. T. P. containing the Life of God in the Soul of Man; with Nine other Discourses on important Subjects. To which

is added, a Sermon preached at the Author's Funeral. By George Gairden, D.D. and a Preface by Bishop Burnet.

A Narrative of Five Youths from the Sandwich Islands, viz. Obookiah, Hopoo, Tenooe, Honoree, and Prince Tamoree. 6d.

Letters addressed to the Hebrew Nation. By the Right Hon. the Earl of Crawford and Lindsey.

Truth Vindicated; a series of Remarks occasioned by Dr. Hawker's Appendix to his True Gospel. By James Bidlake. 8vo.

'The Voice of Blood;' a sermon occasioned by the late horrid Murder of Mr. George Bird (aged 84) and Mary Simmons, his servant; delivered at Greenwich, on Lord's day, Feb. 15, 1718. By G. Scott. 1s.

Juvenilia, or Specimens of the early Efforts as a Preacher of the late Rev. C. Buck: to which are subjoined Miscellaneous Remarks, and an Obituary of his Daughter. Edited by J. Styles, D.D. 3s.

LITERARY NOTICES.

Mr. T. Yeates will shortly publish 'INDIAN CHURCH HISTORY, or notices relative to the first planting of the gospel in Syria, Mesopotamia, and India. Compiled chiefly from the Syrian Chronicles, with an accurate relation of the first Christian Missions in China.'

The Rev. Joseph Dear of Chelwood, near Bristol, has in the press a poem (founded on fact) under the title of the Converted Arabs. It is expected to be out in a few days.

The Rev. Jos. Kerby is preparing for publication a poem on the History of Joseph and his Brethren.

The Rev. John Marriott, M. A. of Exeter, will shortly bring out a volume of Sermons in octavo.

Early in April will be published, Memoirs of R. Morris, late pastor of the Baptist church at Amersham, Bucks. Compiled by B. Godwin.

A new edition of the late Mr. Turner's Letters, Religious and Moral, addressed to a Young Gentleman in India.

An Essay on the best Means to promote the Spread of Divine Truth in the unenlightened Villages of Great Britain. By J. Thornton of Billericay.

Shortly will be published, by Mrs. B. Hooper, a Poem occasioned by the cessation of public Mourning for H. R. H. Princess Charlotte; together with Sonnets and other productions.

Religious Intelligence.

BRITISH AND FOREIGN BIBLE SOCIETY.

REDUCTION OF PRICES.

FOR the sake of promoting a wider circulation of the Bible, we are glad to find that the Society is enabled to reduce the prices of English Bibles and Testaments, already very low, still lower. We insert a Resolution of the Committee, dated Jan. 19, 1818:

Resolved, that in order to encourage, as far as possible, the circulation of the Holy Scriptures in this country, Subscribers have the privilege, from the above period, of purchasing Bibles and Testaments at a reduction of 25*l.* per cent. from the cost prices, in lieu of 20*l.* per cent. as heretofore; and that Auxiliary Societies be supplied with such Bibles and Testaments as they may require; *for their respective subscribers*, upon those terms.

We rejoice to learn from the Society's 'Monthly Extracts,' that the Russian Bible Society is proceeding in their labours with great vigour and effect. Their monthly paper of business, of Nov. 13, 1817, states, that new editions of the Sclavonian, Moldavian, and German Scriptures have been printed—that the Georgian New Testament is begun—notice was to be sent to all the parishes in Finland, that the Bible in Finnish may now be had at five rubles each, and New Testaments at one ruble, sixty kopeks.

Zeal in the Bible cause is spreading far and wide through the empire, and accounts of the formation of many branch societies have lately been received.

The four Gospels and the Acts, in Hebrew, sent to Wilna, have been eagerly bought by the Jews there; a further supply is wanted, and inquiries made for copies of the whole Bible.

The Society's correspondent in Taganrog says, that the sale of the Scriptures in various languages is proceeding: Greeks and Turks come in numbers to purchase them.

Many persons in Irkutsk are eagerly inquiring for copies of the Holy Scriptures.

LONDON.

NEW CHURCHES.

On Monday, March 16, the Chancellor of the Exchequer, after stating the necessity now existing for the erection of new churches, proportioned to the great increase of population, especially in London and some of the larger towns, moved a Resolution, authorizing the issue of Exchequer Bills, not exceeding the amount of ONE MILLION, to be applied, under certain regulations, towards the erecting of additional churches and chapels in England, which was agreed to. The particular regulations will be given hereafter.

It now appears that the erection of new churches will be partly at the expense of the individual parishes, partly by the aid of the sum above voted, and partly by the assistance of the Society lately formed for the same purpose.

However desirable it may be that a sufficient number of churches should be provided for the members of the Established Church, it is, we believe, the prevailing opinion, both of Churchmen and Dissenters, that the latter should not be burdened with the expense of their erection. It is universally known that Dissenters bear, equally with their neighbours, their share of public burdens; in addition to which they build their own chapels, maintain their own ministers, and support, in great part, their own poor. It would therefore not be equitable that Dissenters should be obliged to build new churches for Episcopalians; and we trust the Legislature will not attempt to enforce such a measure. The whole should be effected gratuitously.

SOCIETY FOR PROMOTING THE ENLARGEMENT AND BUILDING OF CHURCHES AND CHAPELS.

On Friday Feb. 6, a numerous and respectable meeting of Nobility, Clergy, and Gentry, was held at Free Mason's Hall, for the purpose of forming a Society for the above design. The Archbishop of Canterbury in the chair.

The Society was accordingly formed, and the officers appointed. The Duke of York is Patron. The Archbishop of Canterbury President. Twenty-five Lay Peers and Commoners were elected Vice-Presidents; the Bishops are also Vice-Presidents. Thirty-six Laymen and Ecclesiastics compose the Committee. Charles Hoare, Esq. is Treasurer; George Bramwell, Esq. Honorary Secretary.

The following Address to the public was agreed upon:

The want of church room, especially for the lower classes, in all the populous parishes which surround the city of London, and in many other parts of this kingdom, has been long felt and deplored; and the fearful consequences thence resulting to the best interests of religion and order are universally admitted.

Urged by these considerations, a number of respectable individuals presented a memorial to the noble lord at the head of his Majesty's councils, soliciting the attention of Government to the necessity of providing additional church room; and afterwards resolved to attempt the formation of a society for promoting this good work.

As it was their duty in the first place to obtain the sanction of the heads both of the civil and ecclesiastical establishments, and as this could only be done by framing some fundamental rules, and submitting them to the consideration of the persons whose approbation and patronage they solicited, much time unavoidably passed away, before their plan could be matured, and a society arranged, which might claim the attention of the nation at large.

Such a society is now formed; but it comes forward at a moment when its utility may appear to be superseded by the prospect of more adequate and effectual relief being afforded by the legislature of the country. So far, however, from such relief being likely to render the efforts of the society unnecessary, its promoters have the best reason to believe, that, in subserviency to any Parliamentary enactments, its operation will prove highly beneficial in many cases, and in some, perhaps of the greatest urgency, essentially useful for the speedier attainment of the great object in view.

All, therefore, who feel that this great evil calls for redress, all who are justly alarmed at the dreadful consequences which must ensue, if the lower classes of the community continue to be deprived of the means of joining in the public worship of the established church, are earnestly entreated to give this society their liberal and zealous support.

The following are some of the regulations:

That no money shall be advanced towards the enlarging or building of any church, and in any parish, without the consent of the ordinary, patron, and incumbent.

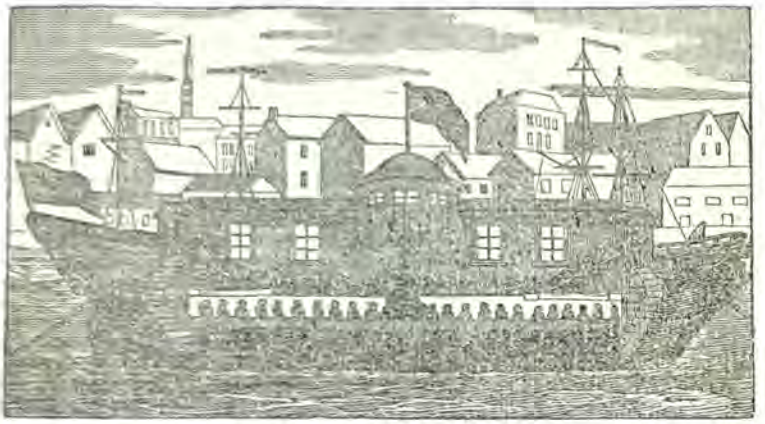
That no sum exceeding 500l. shall be granted unless approved by two-thirds of the Committee, &c.

That assistance shall be given only to those parishes, &c. which shall advance a sum of money adequate to their means.

That the Society shall not advance more than one-fourth of the estimated expense.

That preference shall be given to such parishes, &c. as shall propose to afford the greatest extent of *free sittings*, in proportion to the aid granted—in no case less than half the additional accommodation

PORT OF LONDON SOCIETY.



Pursuant to a notice we published in our last Number, a most numerous and respectable meeting was held at the City of London Tavern, on Wednesday, March 18, to form a new Institution for the benefit of sailors, to be called the Port of London Society, for promoting religion among merchant seamen.

Benj. Shaw, Esq. M. P. was called to the chair.

R. H. Marten, Esq. stated at large the object of the Meeting, and urged it by a variety of suitable and forcible arguments upon the attention of all classes present. The Rev. Drs. Collyer and Rippon; the Rev. Messrs. Vowles, Ivimey, Hoby, Harper, Smith, Hyatt, and Evans: with Mr. Cowell, Mr. Jennings, Mr. Munn, and other gentlemen, severally addressed the assembly upon the important and interesting features of such a society; the advantages likely to accrue from its operations, and the obligations which all, who feel the value of the soul and of a seaman's exertions and services, must feel themselves under to promote it.

A liberal subscription was opened, and a numerous assembly departed, at a late hour of the day, highly gratified with the accounts they had received, and with the new and interesting measure of Christian benevolence which had been proposed to their attention.

From the reports of the Provisional Committee, it appeared that, in full reliance on the public liberality, a ship is already purchased and in a forward state of preparation for the principal object of the society—namely, the preaching of the gospel twice every Sunday to sailors upon their own element. The vessel, which is nearly 400 tons, is capable of accommodating from 7 to 800 hearers; and it is confidently hoped that a large number of sailors will be found willing to avail themselves of the opportunity furnished for their benefit, and promising such important and inestimable results.

TREASURER,

R. H. Marten, Esq. America Sq. Min.

GRATUITOUS SECRETARIES.

Rev. N. E. Sloper, Hemus Terrace, Chelsea.

Mr. T. Thompson, Brixton Hill.

Mr. W. Cooke. 66, Prescott Street. *

* This Society having been informed that individuals unconnected with it have been collecting in its name, thinks it necessary to caution the public against giving to any persons whose characters may not be sufficiently known to recommend the application.

TRACTS FOR FOREIGNERS.

In consequence of a resolution made at the last annual meeting of the Tract Society, a meeting was held May 27, and an auxiliary society formed for the express purpose of distributing Tracts to foreigners in London and its vicinity, in their own languages. We are happy to learn that the success which has attended the attempt in London, and on board several ships in the river, has been very encouraging.

Mr. E. P. B. distributed several on board a French vessel, which were eagerly read. Going on board another vessel from Dunkirk, the mate, on looking at them, said—'Ah, Sir, these are sweet little books! I know these tracts. When I was a prisoner here, several were given me, and I have them all bound in one volume.' The same person went again, and was welcomed. Some of the *Italians* gladly received the New Testament and Tracts. Some Spanish sailors received the Tracts thankfully. We have not room for the insertion of several anecdotes which serve to encourage this new effort of Christian zeal.

It is proper to add, that the Parent 'Religious Tract Society' in London has printed Tracts—not only in English, but in Welsh, Irish, Manks, Gaelic, modern Greek, French, Dutch, Spanish, Portuguese, Italian, German, Danish, and Swedish: beside which, they have contributed large sums to the printing of Chinese Tracts, under the direction of the Rev. Messrs. Morrison and Milne, Missionaries at Canton and Malacca.

The above Tracts may be had at their Depository.

RECENT EXECUTIONS.

The numerous executions of criminals in the metropolis have occasioned in feeling minds the most painful reflections. In cases of murder, which have so awfully abounded of late, there can be no doubt as to the propriety of capital punishment; for the law of God is clear and decisive—'Whoso sheddeth man's blood, by man shall his blood be shed." But it may be seriously doubted whether, for lesser crimes, those human regulations are justifiable which deprive the culprit of life—their inefficacy in preventing crime, which is the legitimate design of punishment, is obvious to all; and we are glad to find that an inquiry has been instituted into the number of persons who have been convicted and executed for forgery during the last twenty years.

Among the persons lately put to death for this offence were two females, whose good behaviour in prison and ready thankful attention to religious instruction afforded hope that if their lives had been prolonged they would have become better members of society.

And here we cannot but advert with pleasure to the official commendation which the Grand Jury at a late session at the Old Bailey, so justly gave to Mrs. Fry and other benevolent females of the Society of Friends for their useful attention to the prisoners.

We cannot but hope that some important improvements will be made in the management of prisoners, and that the humanity of the nation will prevail to prevent hereafter the bloody scenes of punishment which seem to be so far from preventing crimes, that they familiarize the populace to death, and lessen its horrors as a punishment.

The affair of Evans who murdered his wife, apparently in a fit of intoxication and jealousy, is most affecting. He appears to have enjoyed a religious education, but coming to London and getting into the company of drunken men, and by neglecting the Sabbath and the means of grace, he was at length guilty of that horrible crime, murdering his wife; who is said to have been a worthy woman, and with whom he had lived seventeen years.

Of his penitence however we have heard a favourable account. A Welsh minister sat up with him in his cell during the night previous to his execution; he had also been visited by the Rev. D. Wilson; and the labours of these good men, together with those of the Ordinary, appear to have produced in him, by the blessing of God, that godly sorrow and contrition for his sin, and that earnest desire for pardoning mercy through the blood of Christ, which give us reason to hope he was rendered a monument of that rich grace which is able to save even to the uttermost.

Let Evans's sad example prove a warning to young men who remove

from the country to London; let them dread forsaking the house of God, profaning the Sabbath, and spending their evenings in public houses.

RIOT.

At the late Salisbury assizes, a cause of considerable importance was tried. The Rev. William Easton, curate of Anstey, near Tisbury, and nine other persons, were charged with a conspiracy to disturb a dissenting congregation at Anstey, where the Rev. Mr. Hopkins, a dissenting minister, was preaching, and with a *riot*. The clergyman and his associates were found *guilty of the riot*; but the prosecutors did not press their conviction for the conspiracy. They will be brought up to the Court of King's Bench in London to receive judgment.

The Rev. Samuel Knight (son of the late Rev. Titus Knight) succeeds the late Dr. Coulthurst in the vicarage of Halifax, Yorkshire—a vicarage remarkable for its extensive patronage, including about fourteen chapels of ease.

DARTFORD.

On Friday, Jan. 2, 1818, a deputation of the inhabitants of this town waited upon the Rev. James Caporn, their late lecturer, to express their unfeigned regret at his sudden and unmerited dismissal, and to present him with an address, testifying their high sense of his merit during the short time he continued amongst them, and accompanied by a silver cup of the value of twenty guineas. On presenting the address, Mr. David Jones, senior churchwarden, delivered a very excellent speech, which we regret we have not room to copy, suited to the occasion. The address, signed by 160 of the inhabitants, was then read by Mr. John Gurr Chaplin; after which the Rev. Mr. Caporn returned his thanks in an address, of which the following is a part.

'Although I have cause to regret that the pulpit in Dartford church has been shut against me, yet I am encouraged by the belief that this circumstance originated from no other cause but a faithful discharge of my public ministry:—I therefore call upon the Vicar, to come forward and declare to his parishioners, and to the public, what cause I have given, upon which he can justify his late proceeding, and if he can prove that I have delivered in his pulpit, doctrines contrary to the Homilies and Articles of that Church of which I am a minister, or, that my moral conduct during my residence at Dartford, as Lecturer, has been such as to subject me to censure and the treatment I have lately experienced—then I will confess that I have not only deserved such, but worse treatment:—on the contrary, should it be evident, that *jealousy*, *faithful preaching*, and *a crowded audience*, are the only true grounds why the Vicar has thought proper to prevent my officiating any longer in his church, I hope, Gentlemen, that such conduct will meet with its just reward, from a religious and discerning public.'

LONG SUTTON.

In a Sermon just published by the Rev. S. Maddock, late curate of Long Sutton, Lincolnshire, entitled, 'The Curate's Appeal and Farewell,' Mr. M. submits to his hearers how far he is warranted in making to them the same appeal as St. Paul did to the elders of Ephesus (Acts xx. 25—27, which is the text) and replies to the charges which occasioned his removal. As to the *charges*, they are terrible indeed! they are, gentle reader, no less than these four, '1. I am a Calvinist. 2. I preach extempore sermons. 3. I expound in a private house in the parish. 4. I take the Bible into the pulpit.' To all these the culprit pleads *guilty*, and on these accounts, it should seem, he was dismissed by his vicar from his cure: this, however, is not positively affirmed, as Mr. Maddocks modestly refrains from any accusation against his superior. He also candidly admits that it might have been proper to have consulted him upon two measures, which were adopted without asking his advice, the introduction of a third service on Sunday evenings, and the adoption of a collection of Hymns: but he adds that, no sooner did he find that these things were obnoxious, than he made an apology, and discontinued them; but he says, very truly, we conceive, that 'the sin of *excess* in endeavouring to promote the best interest of the congregation, did not call for so severe a chastisement as an expulsion from his post, and exposure to all the hardships which a discarded servant, with a large family and the loss of character, must endure at this inclement season of the year (Dec. 28, 1817.)

The Appendix contains an address to the Bishop of the diocese, bearing a most honourable testimony to the character of Mr. Maddock, and requesting that he might be continued, signed by the churchwardens, overseers, and more than 500 of the parishioners. Also an address to the Rev. Thomas Leigh Bennett, Vicar of Long Sutton, to the same effect.

A note at the close says—The author is still in want of a curacy.

WRINGTON.

THE history of that venerable building, the old Dissenting Meeting-house at Wrington, in Somersetshire, is truly remarkable. It was erected for the pious and learned Richard Allen, brother to Joseph Allen of Taunton. Richard Allen was ejected from the adjoining parish of Butcombe, in 1662, and is well known by his various valuable writings. In process of time, the spiritual ministry of that holy man was succeeded by Socinianism, which is always as 'the blast of an east wind from the wilderness.' The congregation was annihilated, the doors were closed for more than twenty years, and the whole fabric was going fast to decay; but the Rev. Mr. Lowell, of Bristol, having obtained permission of the trustees to make an attempt to re-open it for public worship, realized that object by the pecuniary assistance of his friends; and in the month of Nov. 1815, the walls once more echoed with the sound of salvation by the blood of the Lamb. During 8 or 9 months it was regularly supplied on the Lord's days by neighbouring ministers and occasional preachers; and so encouraging was the attendance, as to induce a desire for a settled ministry. In the summer of 1816, the Rev. Mr. Browning, late of Macclesfield, was prevailed upon to accept an invitation to this long neglected place, and the attention which his ministry has excited in the neighbourhood far exceeds every previous expectation. During the last summer, in consequence of great numbers finding it impossible to gain admission, the building was greatly enlarged, the dimensions being much more than doubled: and the Rev. Rowland Hill, and the Rev. Samuel Lowell, on the completion of the enlargement, on the 21st of October, preached two sermons to overflowing assemblies; and though it is now a spacious place of worship, it seems insufficient to contain the continually increasing congregation.

Thus in that obscure, but lovely spot, where, three years ago, there was no bended knee—no suppliant voice—no stretched-out hand to the God of salvation—even there many hundreds are now every sabbath hanging upon the lips of a faithful and affectionate minister of the New Testament, who is "not ashamed of the Gospel of Christ," knowing it to be 'the power of God unto salvation to every one that believeth.'

WE are desired to tender the most grateful acknowledgments of the Rev. Messrs. Arundel and Jackson, and of the congregation assembling in Lendal Street Chapel, York, whose case they have just presented to the public, to the various ministers and friends in the metropolis and the vicinity, who have with so much kindness and liberality aided them in the liquidation of the debt incurred by the recent erection of a commodious chapel in that city.

TRACTS.

A young man, who confesses that he was formerly extremely profane and wicked, desires to acknowledge, with thankfulness to God, the great advantage he has obtained by reading some religious tracts put into his hand by a serious friend. If his present views and feelings should issue, as he hopes they will, in a real conversion to God, he will ascribe it to his blessing on the efforts of the Tract Society.

ASSOCIATIONS.

AT the 38th meeting of the Lincolnshire Association, in the morning Mr. Plumstead read Heb. i. and prayed, and Mr. Hunter preached from Cant. i. 7, 8. After which the Lord's Supper was administered.

In the afternoon Mr. Haslam prayed, and Mr. Plumstead preached from Ephes. iii. 19. In the evening Mr. Burn prayed, and Mr. Morley preached from 2 Thes. i. 9. After which Mr. Haslam preached from Is. liii.

Mr. Smelle concluded the meeting by an address, and prayer. On the previous evening Mr. Haslam preached from Jer. xxxi. 20.

The next meeting is appointed for Wednesday, April 22, at Huttoft.

CHESHIRE UNION.—The next meeting of this Association will be held at Congleton, on Tuesday and Wednesday, the 7th and 8th of April. The Rev. L. Davies (late of Glastonbury) will preach on the Tuesday evening, and the Rev. Nath. Pusley, of Stockport, on the Wednesday evening.

Sept. 10, 1817. The half-yearly Meeting of the Middlesex and Hertfordshire Union was held at Mr Loyd's, Southgate, when Mr. Eisdell, of Enfield, began with prayer, and reading of the Scriptures. Mr. Phillips, of Mill Hill, preached on 'the practical tendency of the doctrines of grace;' and Mr. Knight, of Ponder's End, concluded. The next meeting of this Association will be held at Mr. Morrison's place of worship, Barnet, on Wednesday, April the 15th, when Mr. Williams, of Edmonton, is appointed to preach on 'The awful evidences of a departure from the spirit and power of vital Godliness.' Service to begin at 11.

The next half-yearly Meeting of the Hants Association will be held at Pool, instead of Christchurch, (by arrangement betwixt the Rev. Messrs. Durant and Gunn) on Wednesday, 22d Inst. Mr. Bogue and Mr. Hunt are expected to preach. The last meeting was held at Salisbury in Sep-

tember, when the Rev. D. Tyerman preached on the ministry of angels, from Heb. i 14. Mr. Bogue preached in the evening, and the preceding evening Mr. Bruce.

ORDINATION.

Feb. 18. Mr. E. Webb, late of the Old College, Homerton, was ordained pastor of the Independent Church, in Bond Street, Leicester. The Rev. J. Gawthorn, of Derby, delivered the introductory discourse. The Rev. G. Gill, of Market Harbro', offered the ordination prayer. The Rev. R. Alliott, of Nottingham, gave the charge; and the Rev. T. N. Toller, of Kettering, preached to the people. The Rev. R. Hall, of Leicester, preached in the evening; and the Rev. Messrs. Hartley, Harrison, Chater, and Notcutt, engaged in the other parts of the services of the day; which were truly interesting and well attended.

CHAPELS OPENED.

Oct. 28. A new chapel was opened at Poliphant, five miles from Launceston, Cornwall. Two sermons were preached on the occasion;—one in the afternoon, by Rev Mr. Trevor, from Psalm cxxii. 6, &c.; and another in the evening, by the Rev. W. Rooker, from Exod. xl. 38. Mr. Cope introduced the afternoon service by prayer, and reading the scriptures.

The above interest arose out of village preaching, and promises to be very prosperous. The place was crowded.

On Tuesday, Feb. 18, 1818, a new Chapel was opened at Hartland, North Devon. Mr. Cope, of Launceston, commenced the service with prayer, and reading of the Scriptures. Mr. Meek, of South Molton, preached from Psalm ii. 12, &c.; and Mr. Gribble, of Tavistock, concluded. The following day the Rev. J. Johns (one of the North Devon Itinerants) was solemnly set apart to the work of an Evangelist. Mr. Meek commenced the service with reading the Scriptures and prayer. S. Rooker, of Bideford, explained the nature of a Christian Church, and afterwards preached to the People, from Deut. iii. 28. Mr. Gardiner, of Barnstable, asked the questions, and offered the ordination prayer. Mr. Cope gave the charge, from Matt. xxi. 28. Mr. Smith, of Appledore, concluded. In the evening Mr. J. Evans, of Braunton, commenced the service with prayer. Mr. Smith preached from Gen. xix. 16.; and Mr. Johns concluded. Mr. Johns has been labouring at Hartland and four neighbouring villages for the last nine months—during which time, the chapel at Hartland has been erected—a large congregation collected, and a church formed. Although the chapel has been erected at the smallest possible expense, a debt is still remaining, towards the liquidation of which, an appeal will necessarily be made to the religious public.

CALUMNIOUS FALSEHOOD REFUTED.

To the Editor of the Evangelical Magazine.

SIR,

From a regard to truth, to the character of a most respectable Minister and Tutor, and to the credit of the Academical Institution over which he has long presided, I request your early insertion of the following communication.

A few weeks ago, in conversation with a neighbouring minister, it was mentioned to me, as a rumour which had for some time been current, '*that the Rev. Mr.* Parry, *the theological Tutor of the Wymondley Academy, had materially changed his views of* the Person of Christ, *and had avowed himself a convert, either to the* Arian, *or* (as it is called) *the* Unitarian *Creed.*'

From the long friendship, therefore, which had subsisted between us, and the high esteem I entertained for Mr. Parry's character and professional engagements, I felt myself in duty bound to apprize him of such rumour, and was immediately favoured with his answer; from which I have requested, and obtained, his permission to publish, through the medium of your Magazine, the following extract: not indeed as at all necessary to satisfy the minds of any who have the pleasure of his acquaintance, but as the readiest mode of obviating the base intentions of those, who have been seeking, by such slander, to injure his usefulness, and discredit the institution over which he presides.

'Be assured, my dear Sir, that the whole of the report, which you have heard, is a groundless calumny, and an absolute falsehood. Through the Divine goodness I have been preserved steadily in those views of the Person of Christ which, you know, I was early led to embrace. There is no change whatever in my theological sentiments, unless it be in my being more deeply convinced, in the approaching and near views of eternity, of the infinite importance of that doctrine which maintains the *true and eternal Divinity of the blessed Saviour*, who is the only ground of my hopes, and *the divinity and distinct personality of that blessed Agent*, by whom, if we belong to God, we are formed for a state of happy immortality and purity. You have, therefore, my full authority to make what use you please of this, for contradicting the report, come from what quarter it may.'

In complying with this request, as early as possible, you will greatly oblige, Sir,

Your sincere friend, and
A lover of truth,

Chapel-en-le-frith, Wm. Bennet.
Feb. 13, 1818.

MISSIONARY CHRONICLE
FOR APRIL 1818.

NOTICES.

THE General Annual Meeting of this Society will be held in London on WEDNESDAY, THURSDAY, and FRIDAY, the 13th, 14th, and 15th days of MAY next. The Rev. Ralph Wardlaw, of Glasgow; the Rev. William Cooper, of Dublin; and the Rev. John Johnstone, of Edinburgh, are engaged to preach. Further particulars in the next Number.

MISSION TO IRKOUTSK.

BY a letter from the Rev. Mr. Stallybrass, dated Moscow, Jan. 17th, 1818, (N.S.) to the Treasurer, we learn that Mr. S. and Mr. Rahmn, with their wives, left St. Petersburgh on the 3d of Jan. last, and arrived at Moscow, the ancient metropolis of Russia, a distance of 727 versts, on the 15th. They expected to have performed the journey in less time, but were impeded by the indisposition of the females.

They rested at a post-station on the Sabbath. Christmas-day was delightfully fine; and the Russians, in every village throughout which they passed, were gay in celebrating of the day. The sun, however, soon after disappeared, and the weather became so unfavourable, that they could not travel with their kabitky open.

On the evening of Saturday, Jan. 17, they were honoured by an interview with His Imperial Majesty, who received them most graciously, without ceremony, conversed with them freely on the object of their journey, which he highly approved; assured them that he had given the most positive orders that every possible facility should be afforded them on their journey. He expressed his pleasure, that God had raised up instruments for such a work, —spoke of the promises made in the word of God, respecting the circulation of divine truth, and of the pleasure which he felt, and which every believer in them must feel, at this singular period, in seeing so many of them fulfilled. He expressed his firm conviction that they will all be fulfilled, because made by a faithful and powerful God, and concluded by assuring us, that his prayers should ascend to God on our behalf, that the important work which we had undertaken, might be accomplished.

His Majesty mentioned with great satisfaction a peculiar coincidence of favourable circumstances. Two persons of learning had lately arrived at St. Petersburgh from Irkoutsk, whose object was to learn the Russe language, and become acquainted with the Bible. They have already transcribed the Gospel of Matthew from the Kalmuck into the Mongolian dialect, which when types are prepared will be printed. Thus, said the Emperor, while the Boriats were thinking of sending to Europe, you (in England) were thinking of sending to them.

Messrs. Stallybrass and Rahmn having taken leave of Prince Galitzin, and his excellency Mr. Papoff, pursued their journey from Moscow towards Irkoutsk, on Monday, Jan. the 19th.

The Emperor of Russia has invited Sanscrit and Persian scholars to Petersburgh, for the purpose of cultivating those languages: his Majesty appears to be directing a large portion of his attention towards the East. M. Demage and M. Charmoy of Paris, oriental scholars, are engaged.

OTAHEITE.

A letter has been received from Messrs. Williams, Platt, Darley and Bourne, dated on board the Harriet, in the harbour of Hobart Town, Van Diemen's Land, May 1, 1817.

They left Rio Janeiro, Jan. 22, 1817, just after a very heavy squall, which did great damage to many vessels. They had favourable weather till Feb.

12, when they encountered a strong gale, and another on the 22d—they caught five beautiful *Albatrosses*, the skin of one of which they intended to send to England, but it was spoiled by accident. About the middle of March they met with some strong equinoctial gales, but on the 21st they anchored in the harbour, after a passage (from Rio) of 8 weeks and 3 days. They found the country very destitute of religious knowledge, but preached where they had opportunity. Here they met with a son of Mr. Hassal, jun. of Paramatta (on his way to England, with a view to education for the Christian ministry) who filled their hearts with joy, by relating the good news from Otaheite, affording the pleasing prospect of their finding full employment in the work of missionaries.

STRICT OBSERVATION OF THE LORD'S DAY.

Mr. Rowland Hassal, of Paramatta, New South Wales, expressing, in a letter to the Rev. Mr. B. in London, his delight in the success of the Missionaries, and his conviction that the work is of God, mentions, as one proof of it, the remarkable attention which the inhabitants of Otaheite, as a body, pay to the Christian Sabbath.

'When my friend, Mr. Crook, with his family, arrived on the coast of Otaheite, in the brig Active, they were much surprised that not a single native could be seen all along the shore as the vessel sailed; nor could they perceive any smoke arising from their dwellings. This excited in the mind of Mr. Crook and others, a painful suspicion that the island had been subdued, and all the inhabitants cut off in the wars.

'In the midst of this agitation of mind, one of the sailors, an Otaheitan, who left Port Jackson in the Active, observed that the natives were keeping the Sabbath-day—that of late they did no kind of work—nor cooked any victuals—nor went out of their houses, except to worship God—and that the whole of the day was employed either in religious worship, or in teaching one another to read.

'At length, the vessel came to anchor in Matavai Bay; but not a native made his appearance until Monday morning; when great numbers repaired to the Brig, bringing with them their usual testimonies of hospitality, of food and fruit of all kinds, with other presents of cloth, &c. &c. &c. being highly pleased and thankful to God, that he had sent another teacher among them; and thus fully satisfying all on board that they had been observing the Sabbath, as before expressed.

'Thus you see, that it is not a few individuals who are turned to the Lord, but, comparatively speaking, the whole nation. When you reflect on this anecdote, and compare the conduct of these Otaheitans with that of numbers even in the churches and congregations in and about London, you will be ready to say, that the poor heathen are taken into fellowship with Christ, whilst the children of the kingdom are cast out.'

MALACCA.

Extract of a Letter from the Rev. W. Milne.
Malacca, June 22, 1817.

DURING part of the spring, when my health and other circumstances would not admit of my going on with the translation, I was engaged in preparing an Exposition of the Ten Commandments in Chinese, but had not opportunity to complete it. If it please God to give me strength, I hope to finish it in the course of the year. Perhaps few subjects are more necessary among the Chinese, as this will strike at the root of their false principles, base practices, and abominable idolatries.

In February last, I resumed the work of translating; and after many interruptions, have nearly finished the book of Joshua.

I have been paying some attention to the *Malay* language, and, with the help of a native assistant, I can read some of the Malay books with tolerable facility. I think it a fine language, and not difficult.

The two small Tracts which accompany this, were lately printed at our press. No. 1. contains the Ten Commandments, translated by Mr. Thomsen, with a short introduction and concluding address by myself. No. 2. contains Dr. Watts's First Catechism:—this is entirely the work of Mr. Thomsen.

Since I last wrote, another range of buildings has been erected on the Mission premises, forming a line of about 90 feet in length; 40 feet by 16

of which are built of brick, and tiled; the other end, 50 by 18, is of the bark of a tree, and covered with *attap* (a kind of reed.) Bark-houses cannot last more than four years at most. In this building we are re-printing the Chinese New Testament.

July 1. Yesterday Mrs. Milne and the children left me to go to China, in hope that the voyage and change of climate may conduce to the re-establishment of her health. In April and May she was brought down to the very verge of the grave; but God graciously disappointed our fears, and in his infinite mercy has raised her up.

For about three months past my own health has been better than for some time before; but I am apprehensive of another attack of the liver: but should Mr. Medhurst arrive before the last ships sail for China, to take charge of the printing, &c. for a few months, I hope to be able, by a voyage, and a little relaxation from severe study, to regain my strength.

The several months past have afforded many very precious opportunities of circulating Chinese Tracts, and especially of sending them to China, Cochin-China, and Siam, by ships and junks. By a late calculation, I find that we have, in China and Malacca together, printed and circulated *thirty-six Thousand Chinese pamphlets and tracts*, beside the Holy Scriptures. Should even the present channels continue open, I calculate that *ten thousand*, or more, will be required annually.

ARRIVAL OF MR. MEDHURST AT MALACCA.

Mr. Milne, in a note, dated July 14, says,

'I have now the high satisfaction of informing you, that our friends, Mr. and Mrs. Medhurst, have arrived in safety, together with a fine youth, a son of Mrs. Medhurst. Their arrival here is very seasonable; and I trust our Lord Jesus will render them useful in a high degree to his cause, on this side of India. They are but just landed, about two hours ago; and I have heard but very little of the news: it will all, however, come out in course.

CHINA.

JEWS IN CHINA.

It has long been the opinion of some learned men, that part of the Ten Tribes (of the captivity) found their way into China, and settled in the province of *Honan*. The following extract from the notes of the Rev. Mr. Morrison's Journey to Peking is submitted to the consideration of the reader.

'Oct. 10. Had a conversation with a Mahometan gentleman, who informed me that at *Kae-fung-Foo*, in the province of *Ho-nan*, there are a few families denominated the *Teaou-kin-keaou*, or the sect that plucks out the sinew from all the meat which they eat. (See Genesis xxxii. 32.) They have *Le-pae-sze*, or house of worship, and observe the eighth day as a sabbath.'

This curious fact deserves further investigation.—(From Mr. Milne's *Indo Chinese Gleaner*, No. I. printed at Malacca, at the Mission Press.)

NUMEROUS EXECUTIONS.

On the 2d of March, 1817, *twenty-four men* were beheaded at the usual place of execution at Canton; and on the 6th *eighteen* more. Such executions are so frequent here as to excite little attention. The government does not give publicity to the causes of these punishments; the daily paper coldly mentions that they were beheaded. There are no confessions, no dying speeches, no account of their dying behaviour, no minister of religion attends, or urges them to repentance.

The posture of execution is singular. They are obliged to kneel with their faces towards the residence of the Emperor, and bending forward, in the attitude of submission and thanksgiving, have the head severed from the body by a skilful blow with a sword.

Some men, from their sufferings in prison, which is generally so loathsome and horrible a place that it is called *Te-yuh*, *Hell*, from excess of fear cannot support themselves in the position required. Others die, threatening vengeance against their prosecutors in the life to come, i. e. when they shall have passed through the *Metempsychosis*, and return again, as they expect, to live as before in this world.

What different feelings would so awful a spectacle have excited in a Christian country! Paganism is not adapted to cherish the nobler feelings of the human heart. Commiseration towards guilty sufferers is the production of Christianity.

It has been generally thought that, considering the vast population of China, (which however is one third less than was formerly supposed) few criminal executions take place. But this is a mistake; for more than *one thousand* criminals suffer death annually in the province of Canton alone! A learned Chinese says that, on an average, *one hundred* are put to death in the province every month.

INDIA.

Extract of a Letter from Messrs. Loveless, Knill, and Mead.

Madras, 5 Sept. 1817.

With gratitude we record the loving-kindness and tender mercies of our God: his hand has been stretched over us for good: your prayers have been answered: we are still alive and well: and very busily engaged—new fields of labour are opening to our view continually; and the desire of our souls is to approve ourselves unto God as his faithful and devoted servants.

As it regards our labours, we hope we have left nothing undone, as far as health and ability would permit. Learning the language has been our every-day work: visiting the schools has been our constant employ—to visit the dying bed, and direct the departing spirit to the Saviour, has been our office: preaching the gospel from four to eight times every week; holding public meetings for prayer and exhortation three evenings in the week regularly, and endeavouring to stir up our friends to assist in the great work by every means which our hands or tongues could frame, or our hearts devise, has been our constant aim.

May 14 and 15. Held our Missionary Meeting. Brothers Rhenius and Gordon preached. This is our grand festival. It is truly Catholic. All unite.

'Then sects, and names, and parties fall.'

It is impossible to describe the feelings which were excited on this memorable occasion. Think, dear Sir, what you and the other good fathers of the Society would have experienced at passing through the streets of Madras to the chapel. We see you proceeding solemnly through a host of people; your ears are filled with the buz of commerce: at your right hand is a devotee standing upon spikes; on your left, is a temple, where the worshippers of idols are adoring the work of their own hands; while before you is a procession with drums, trumpets, torches, and idols: then longing for a place where to vent your sighs, you behold a tabernacle for the Lord of hosts; you enter, and with rapture hear a brother say, 'For Zion's sake, I will not hold my peace; and for Jerusalem's sake, I will not rest,' &c. Isa. lxii. 1. *(Rhenius' text.)* Would you not have exclaimed, 'Bless the Lord, O our souls, and all that is within us, bless his holy name!' and leaving us your mantle, as it dropped from your ascending spirit, we should have heard you say, 'Now we depart in peace, for our eyes have seen thy salvation'

Aug. 21. 'Attended, as usual, to the daily work (language): at 4 P.M. went to Triplicani;—a mussulman's feast;—great bustle;—hastened to the Brahmans' streets, of which there are four;—saw a great many of these holy men. Their tank is amazingly large; situated in the middle of a large square neatly built, with flights of steps on all sides, for the accommodation of the people. In the middle of the water is a sacred place highly decorated, built for the reception of the *God*, when he takes his annual round. In this place he stops for several days, in the month of June, being carried from the temple every morning on a raft, and sent back in the same way at night. The Pagoda attached to this is very large; it is indeed a prodigious pile of sculpture, descriptive of every animal created by God, or which fallen man, in his vain imagination, could conceive. Alas, what is man when God departs! Here indeed they worship the creature instead of the Creator. *Not less than two hundred monkeys are sacred to this Pagoda*; and are fed by the offerings of the people. Great veneration is paid to this animal, as one of their incarnations was a great monkey.

My chief design in visiting this place, was to open a school, and to get familiar with the people. Thus far I succeeded, though the owner of the room would not permit me to enter till he had removed, lest I should defile him. A great many Brahmins came around me, looked strange at first, but when I took leave, they appeared very kind and obliging.

On the first of September this school was opened, which makes the number of our schools not less than nine. Two large English schools of about two hundred boys and girls there are, supported by kind and liberal friends. Two native schools, supported by a friend of missions. The other five are supported by the Society.

Sept. 9. Dear Brother and Sister Mead, with their tender babe, em-

barked on board the Reliance for Travancore. Mr. Mead was not quite recovered from an attack of the liver, or they would have left us under the most auspicious circumstances, followed with a thousand prayers, and highly recommended to the President, Col Monro.

Brother Hands, on his way home to Bellary, writes to Brother Loveless thus:

Bangalore.

'The poor soldiers of the 69th were greatly rejoiced to see me. I have preached to them thrice, and trust the Lord was with us. Great numbers attended. The ordinances of the gospel were refreshing. I hope my visit has been a blessing to many.

'Soon after I ascended the Ghauts, I got among the Canaree people, and in every place I halted, I endeavoured to make known the glad tidings of the gospel. Great numbers in every place attended; and almost always after preaching in the street, I was followed home by numbers, who desired to know more fully what they had heard; in most places I was entreated to stay longer. They are every where exceedingly eager to obtain the Canara Tracts; and I am distressed that I am not able more liberally to supply them.' He also speaks in the highest terms of officers and other gentlemen, who have treated him on his journey with the kindness characteristic of Britons.

At Seringapatam there are a few country-born young men, who from time to time have been encouraged by brother Loveless to seek the Lord. He has supplied them with Burder's and Cennick's sermons, and books of all descriptions suited to their circumstances. They write to him in the most humble and spiritual manner, and appear like plants of the Lord's right hand planting, in the midst of a desert wilderness. Brother Hands has engaged to see these young men, and we anticipate a pleasing account respecting them.

Through the aid of a kind friend, we have lately employed a *Reader* free of expense to the Society. He is a respectable native Christian, one of good Mr. Gerricke's people, a teacher in the College, and has expressed a desire to be employed some way or other with us. He was Mr. Mead's teacher; and since brother Mead's departure, we have engaged him every evening to read the New Testament in his house, or by his house-side. Many have attended.

Sept. 26. Yesterday was to us a very memorable day indeed: a Bible Association was begun at the Missionary Chapel. Brother Knill preached previous to the meeting from John v. 39. After sermon, brother Loveless was called to the chair—Rules adopted—President, Treasurer, Secretary, and Committee appointed, and about 70 pagodas were given as donations. We cannot but hail it as another trophy of redeeming love which shall bring much glory to our matchless Redeemer.

Oct. 2. The returns from our English and native schools were 370 in attendance; this with our Sunday school makes about 400 poor children under our care every week, who are taught the glorious news of salvation as revealed in the bible. The last lesson the native children learned to repeat without book was John iii. from 16 to 26 ver.—the very marrow of the gospel.

VEZAGAPATAM.

Extract of a Letter from Mr. Dawson, July 7, 1817.

It is truly painful to witness their superstitions and abominable practices, and not be able to point out to them a more excellent mode of worship, and a better system. How you would be astonished to see their zeal, ardour, constancy, and regularity, in observing their stated seasons for devotion in honour of their vile deities! I can assure you, that the good people in England do not exceed the natives of India in zeal and punctuality in observing anniversaries.

My teacher is a Brahmin of high caste, and has a good knowledge of the language: we converse daily on the Hindoo religion and customs: by which I acquire the language, and much information respecting their religion. I have lately adopted a plan which I find of great advantage; that is, asking questions, and writing them with his answers, which I afterwards correct, and hope these will be of great use to me when I am able to talk with the people. The subjects are—the Gentoo Books, their authors and subjects—the Hindoo Idols, Temples, and Feasts—the Gentoo account of the

creation of the World, its preservation and final destruction—the Origin of Castes, numbers, and distinction—the life of a Brahmin from his birth to his death; all the ceremonies performed by relations and others, and all that he observes himself—the period when all the natives of this country will become one caste. A Saviour, they say, is to come into the world, who is to write a true book, and teach all the people, and go about to cure the diseased, and pray to God in the behalf of sinners. He is to remain on earth several thousand years. The Brahmins' description of heaven and hell has afforded many inquiries.

DELHI.

In a former Number we related the remarkable effect of reading the Scriptures among the people near DELHI, and intimated that it was probable Mr. Chamberlain, the Baptist Missionary, had been the happy instrument of carrying the written word to that neighbourhood. This appears to have been the case, and our readers will peruse with pleasure the following account of Mr. C's. labours at *Hurdwar Fair*, where the Gospel was read, and from whence it was circulated. This is extracted from 'Sketches of India,' ascribed to the pen of Dr. Ainslie.

'During the greater part of this fair, which lasted nearly three weeks, a Baptist missionary, (Mr. Chamberlain,) attended, and from an Hindostanee translation of the Scriptures, read daily a considerable portion. His knowledge of the language was that of an accomplished native; his delivery impressive, and his whole manner partook much of mildness and benignity. Having finished his allotted portion, on every part of which he commented, he concluded with prayer. At first, his auditors were few; for the first four or five days, he was not surrounded by more than as many hundred Hindoos; in ten days his congregation had increased to as many thousands. From this time, until the conclusion of the fair, they varied; but never, I should fancy, fell below 8,000. They sat around, and listened with an attention which would have reflected credit on a Christian audience. On the missionary retiring, they every evening cheered him home, with 'May the Padre (or priest) live for ever!'

'Such was the reception of a missionary at Hurdwar, the Loretto of the Hindoos, at a time when five lacks of people were computed to have been assembled, and whither Brahmins, from far and near, considered it their duty to repair.—What was not the least singular, many of these Brahmins formed part of his congregation. They paid the greatest deference to all that fell from him; and when in doubt, requested an explanation. Thus, instead of exciting a tumult, as was at first apprehended, by attempting conversion at one of the chief sources of idolatry, Mr. C., by his prudence and moderation, commanded attention.'

What a vast encouragement does this afford to the work of translating, printing, circulating, and publicly reading the Word of God!

MISCELLANEOUS INFORMATION.

DEATH OF SABAT.

In our Magazine for September last, we inserted a letter from the Rev. Mr. Milne, giving a large account of Sabat, who then professed to repent of his apostasy from the truth; and Mr. M. relates that soon after, he had fallen into the hands of an enemy, and was made a prisoner: we have now to communicate an account of the death of this unhappy man, which we copy from the Asiatic Register for February, 1818, said in that publication to have been derived from a respectable merchant.

'A short time ago, the son of Synd Hossyn, a merchant, proceeded from Penang to Acheen, and succeeded in wresting from a Rajah the possession of his provinces; and the dethroned Rajah was obliged to seek shelter at Penang; but no person feeling interested in his fate, he continued on board the vessel which had conveyed him from his native country. Sabat and Hamaan-ibni-Salem, another Arab, having opened a communication with the exiled Rajah, engaged to return with him to Acheen, but the followers of the Rajah, for some unspecified reason, turned the two Arabs on shore on a neighbouring island. When the son of Synd Hossyn heard that the Rajah was returning, and had landed two Arabs, he dispatched his people to apprehend them, and, probably conceiving them to be associated with his enemy to expel him from the throne, placed them in close confinement. This is the substance of the news that had reached Penang when the merchant who communicates these particulars was there; but on his voyage back to this port, he was informed that the usurper above noticed, after having kept the wretched sufferers in prison six months, had ordered them to be tied up in a sack filled with heavy stones, and thrown into the sea!'

Other accounts, which concur generally with the foregoing, state that Sabat joined the usurper, and having been discovered in carrying on a scheme to overthrow the new authority in favour of himself, he was punished with the horrible death already described. The story of the revolution in

Achoen, may be erroneously stated, but all the reports agree respecting the fate of the unhappy apostate.

Calcutta. In May last died in confinement, at Fort William, the VIZIER ALLY: he was the adopted son of *Asuf-ud-Dowlah*, the late Nabob of Oude, who was immensely rich. He expended every year about £200,000 in English manufactures. He had 100 gardens, 20 palaces, 1200 elephants, 3000 horses, &c. &c. He succeeded to the throne, but was afterwards deposed in favour of the late nabob's brother. He was, however, supported by the British government, and allowed a pension of 2 lacks of rupees annually. He soon, however, discovered his treachery. Being invited to breakfast at Benares with Mr. Cherry, the Company's resident, in January 1799, he called in his attendants and murdered Mr. C. and other English gentlemen. Having fled, and taken refuge with the Rajah of Berar, he was at length given up to the British, on condition that his life should be spared. He was then placed in an iron cage, and brought to Calcutta, where he has been confined ever since, upwards of 17 years. The expenses of his marriage in 1794 amounted to £300,000 sterling rupees, while 70 rupees defrayed the expenses of his funeral. Seldom has such a reverse of fortune been witnessed.

TEMPLE OF CRUELTY.

THE Pagoda which stands on the summit of the high hill near the fort of Mysoor, was formerly the abode of a deity, as blood-thirsty in disposition, as in ancient times the Artemis of the Tauric Chersonesus, or the monsters worshipped in Cyprus and Lycaonia. Bhawani, however, is whimsical as well as savage. The Pagan inhabitants of this place, in order to gratify the goddess with a sacrifice agreeable to her appetite, were wont to rush out upon travellers, cut off their noses, and offer them on her adorable shrine. Hyder most rigorously prohibited the continuance of this custom. Hyder, a Musulman, proverbial for the stern rigour of his disposition, appears more clement than the altars and the creed of the placid, but miserable Hindu.—*(From Col. Wilks's Historical Sketches)*

Bencoolen. The Free School at this settlement has been revived under the auspices of Mr. Siddons, the resident, and the Rev. Mr. Winter, the chaplain.

Prince of Wales Island. A public school for the instruction of the native youth is established; and a suitable edifice is to be erected in George Town. The Rev. Mr. Hutchins is indefatigable in promoting this institution.

The erection of a Church is proceeding with the utmost expedition.

A public library, on a large scale, has been determined upon. Beside European books, a collection of Malay and Eastern manuscripts will be procured. This island, till lately a wild uncultivated forest, is already become a flourishing settlement, and may hereafter be not only the centre of extensive commerce, but the seat of eastern science. The Hon. Mr. Petrie presents to the library a set of globes and maps.

Mr. Theodore Forbes, at Bombay, has tendered a manuscript Grammar of the Guzeratte language, written by his late brother, to the patronage of the government.

DEMERARA.

MR. Elliot says, 'I am engaged on the west coast of Demerary River, in general, three Sundays out of four. The Lord has blessed my labours with great success in this part of the colony. Many, I trust, have been called out of Heathen darkness into his marvellous light.

'I go to the Arabian coast frequently. This is an important station for a missionary. The estates are large, and the population great. I am told that I may have access to 16,000 negroes. There are also six or seven Indian settlements in the neighbourhood. I once hoped that the Essequibo River might have been crossed with almost as much ease as the Demerary River; in that case I could have divided my labours, and have preached on them alternately, but this appears to be impracticable.'

In another letter, he says, 'On the west coast of the Demerary River there are nearly 9,000 negroes, and I think more than half of them have, at different times, attended the preaching of the Gospel. The greater part of them have an opportunity of hearing the Scriptures read, of being catechized, and attending the prayer-meetings 3 or 4 times a week. I have appointed among the negroes 15 catechists, by whose means some hundreds of the children, and some thousands of the adults, hear the Scripture read, and learn the catechism. You might travel among the estates for several miles, and instead of hearing the song of the drunkard, you might hear the voice of praise and thanksgiving; and which is still better, a great and happy change has taken place in the morals of many of the negroes.' This, however, is deplored in the public newspaper. 'Formerly,' says the editor, 'when the negroes returned from

their work, they could sing their country song, dance their country dance, and take their rum with cheerfulness; but now they are *poor, dull, miserable psalm-singers.*'

It appears that the public newspaper has lately abounded with the most abominable calumnies against the missionaries, so as to oblige them to enter an action against the printer for defamation. 'It is asserted,' say two of the missionaries, 'that we are spies, traducers, troublesome and ungrateful sojourners, whose doctrines and conduct tend to excite insubordination and rebellion among the slaves. A letter has lately appeared so indecent, that a virtuous person would blush to read it.'

But it is very remarkable, that in the same newspaper the following dangerous and mischievous passage has been published:

'He who chooses to be served by slaves, and by ill-treated slaves, must know that he holds his property and life by tenures far different from those who prefer the service of well-treated freemen; and he who dines to the music of groaning sufferers, must not, in the moment of insurrection, complain that his daughters are ravished, and then destroyed, and that his sons' throats are cut; when such evils happen, they scarcely are more imputable to the tyranny of the master, than to the cruelty of the servant.' Such is the consistency of the enemies of nations among the negroes.

AFRICA.

By a private letter from the Rev. George Thom, Cape Town, Dec. 31, 1817, we learn that he had just returned from a journey he had taken, in an ox waggon, with Mrs. T. of 1,800 miles in three months; during which, he visited the settlements of Mr. Seidenfaden and Mr. Pacalt, and preached to thousands of colonists, Hottentots and slaves. Further particulars will appear hereafter.

AUXILIARY MISSIONARY SOCIETY AT ST. ALBAN'S.

On the evening of March 6 a meeting was held at the Independent Chapel, in order to form an Auxiliary Society; the Rev. J. Raban in the chair. The Rev. C. Browne, the newly-chosen pastor, pleaded the cause of missions with much eloquence and effect, and he was ably supported by Messrs. Rogers and Newsom. A Juvenile Society had been for some time in existence for various purposes; but all the speakers strongly urged the propriety of forming the future society for this *one object exclusively*, the support of the Parent Institution. The resolutions were passed unanimously. The Society being thus formed, the chairman took occasion briefly to advert to the subordinate claims of other institutions, particularly those that relate to the spread of the Gospel in Ireland; and a gentleman even directed the compassion of the company to the affecting case of Mr. Gronow's orphans, and the result was most happy. It was universally felt that the Missionary cause stood *first;* and hence almost every individual came with his subscription or donation to this fund; and having discharged this duty, several respectable persons put down their guineas or smaller sums for Mr. Gronow's children, and also to the Hibernian, Irish Evangelical, and Tract Societies. The evening, thus employed, afforded high gratification to all present.

Our correspondent requests the insertion of this account, because he admires the simplicity of the design; and begs leave to recommend this example to others. Let the Missionary Society, says he, be the sun in the system of congregational benevolence, and then other institutions, like inferior orbs, will receive a portion of its influence, and revolve around it. Another annual meeting might be held, when other societies for spreading the Gospel nearer home might receive the attention they deserve; for none can wish that the sun should extinguish the light of other luminaries. But still, I am of opinion that missionary funds should be kept *distinct*, because, among many other reasons, the exertions of its Missionaries have been, of late, so remarkably sanctioned by the Divine approbation and blessing.

CHURCH MISSIONARY SOCIETY.

It is in the contemplation of this Society that its representatives, now in Malta, shall travel into Egypt, Palestine, Syria, the Lesser Asia, and Greece, to obtain information as to the moral and religious state of those countries, of which little comparatively is at present known, with a view to the extension of Gospel truth among them. Millions of men called Christians are in those countries sunk into the grossest ignorance and superstition, and groaning under the iron yoke of their Mahomedan masters. Who can tell what encouraging prospects may be presented for the propagation of the unadulterated truth of the word!

The Missionaries who sailed in the Vittoria for Ceylon and Madras, Dec. 23, reached Santa Cruz, Jan. 5, after a boisterous passage, in which some of them had

suffered much from sea-sickness. They have had divine service every Sunday, and have undertaken the instruction of the Lascars who are on board.

The Rev. Mr Connor, who left London for Malta, Nov. 12, reached Paris on the 16th, Lyons Dec. 1, Avignon on the 6th, and Marseilles on the 10th. On the 27th he embarked on board a Maltese trader, and anchored at Malta Jan. 4.

By the brig Kangaroo, two young New Zealanders have arrived; their names are *Tooi* and *Teeteree*, sons of chiefs. They have been under the care of the Rev. Mr. Marsden for some time, and are sent to England to learn those useful arts which may, on their return, be useful to their countrymen.

SEMINARY AT PARAMATTA.

The Rev. Mr. Marsden and his friends have commenced a seminary for the instruction of young natives of New Zealand, similar to that established in America for other natives of the South Sea Islands. He has *eleven* now under his care, chiefs, or sons of chiefs, who appear to be very promising.

EDINBURGH MISSIONARY SOCIETY.

LETTERS have been lately received from *Astrachan* and *Orenburg*, stating that in the end of October the Missionaries and their families were in tolerable health. Mr. Glen had commenced the study of the Persic. Messrs. Dickson and Mitchell had been visited by several Jews, who express a strong desire for the Scriptures.

Mr. Buchanan mentions that when he held a meeting of Kirghisians, in the tent of Booldrooskia (a professed convert) they were much affected, and some exclaimed, 'Ye men! do you all hear these words?—If we receive them, it will be good for us; if we neglect them, it will be bad for us.' They all then said, 'We repent, we repent, let these good words fall upon us, we repent!' In another village, after speaking, the people cried, 'Jesus is our sacrifice; whoever believes in him shall be happy. We believe in Jesus; there is no way of being saved but through him.'

EDINBURGH AUXILIARY MISSIONARY SOCIETY.

The fifth Annual Meeting of this Society was held Feb. 5, G. Ross, Esq. in the chair. The Rev. Andrew Thomson opened the meeting by prayer. The annual report having been read by the secretary, it was moved by Patrick Tennant, Esq. and seconded by the Rev. John Aikman, that the report be printed. The information lately received from Otaheite was read by John Campbell, Esq. of Carbrook, when it was moved by Rev. John Lancaster and seconded by Hon. and Rev. G. Noel. 'That the cheering intelligence now communicated to the meeting, is a further assurance to the Christian world, of the ultimate triumph of the Gospel in heathen countries, and calls loudly upon all Christians to increase their exertions in this good and honourable work.' The Rev. William Innes read an extract of a letter from D. Paterson, stating the deep interest which the Emperor of Russia takes in the cause of missions. The speeches made on this occasion were most animating, and the meeting as numerous and respectable as on any similar occasion. In the course of the year various sums have been voted to the (London) Missionary Society, the Moravian, Baptist, Methodist, and Church of England Societies, as tokens of their friendly regard. To the Edinburgh Missionary Society £200 have been voted this year.

AMERICA.

FOREIGN MISSION SCHOOL.

A SCHOOL has lately been established in America for the education of heathen youth, in such a manner, as that with future professional studies, they may be qualified to become missionaries, schoolmasters, interpreters, physicians, or surgeons among heathen nations, and to communicate such information in agriculture and the arts, as shall tend to promote Christianity and civilization.

Twelve youths are already admitted, and a pleasing narrative of five of them, natives of the Sandwich Islands, has been published at New York, and reprinted in London. Their names are *Obookiah*, *Hopoo*, *Tennor*, *Honooree*, and *Prince Tamoree*. Of two of these we gave a large account in a former Number of this work, and shall be glad to present a narrative of the rest when we can find room for it.

AMERICAN MISSIONARIES—*(Baptist)*.

AT Boston, on Lord's Day, Nov. 16, 1817, Messrs. Colman and Wheelock embarked in the ship Independence, Capt. Bangs, for Calcutta, where they will embrace the first opportunity of obtaining a passage for Rangoon, to strengthen the Burman mission.

Mr. Phillips, Baptist Missionary at Java, writes, Sep. 20, 1817. 'I am upon the eve of sailing from Batavia to Samarang, 300 miles distant, where I desire to spend my days in the service of Jesus. I have made a sufficient progress in the Malay language to enable me to travel over the country; and when I arrive at Samarang, I intend to apply closely to the Javanese tongue, in order to translate the sacred Scriptures into that language.'

IMMINENT DANGER

OF THE MISSIONARIES IN THE LATE STORMS.

Messrs. Milton, Fleming, Ince and Beighton, Missionaries to Malacca, &c. with the wives of the two latter, sailed from Gravesend in the ship General Graham, Capt. Wetherhead, on Wednesday morning, Feb. 16, and after a stormy day, anchored in the Downs in the evening; where they remained till the afternoon of Sunday the 22d, and then proceeded. After they had passed *Beachy Head*, the weather became very tempestuous, and so continued until Tuesday the 24th, when they were driven back to Dungeness Roads; where they remained at anchor until that dreadful day—Wednesday, the 4th of March, when towards evening the storm raged with prodigious fury, and about midnight they lost two cables and anchors; and before the crew had time to cast out their third and only remaining anchor, the ship was completely driven from her moorings, and in the most imminent danger of being dashed in pieces, or swallowed up by the foaming billows. About one o'clock, however, they threw out the anchors, 'and earnestly wished for the day;' and about eight the wind ceased. During that awful night, many vessels around them were lost, and many seamen perished.

After this storm, they were detained in the Dungeness roads till Saturday, March 7, when a very violent wind blew from the South-west, accompanied with heavy rains; the sea soon became exceedingly rough, and every thing bore a very gloomy aspect. About noon, it became indispensably necessary to cut the only cable they had. They were now in a most perilous condition—all their cables and anchors lost; and soon after, the fore-top-sail was rent in pieces, the waves rolling over the ship, and threatening immediate destruction. They were then driven before the wind into the North Sea, and on Tuesday the 10th, were in 55° N. Lat. and on Wednesday evening were near the Texel.

'Thus,' says Mr. Milton, who writes the account, 'we were driven hither and thither, (for 24 days) through heavy storms of hail and snow, and the waves running mountains high, until Friday, March 13, when, about midnight, we anchored in the Downs, without the loss of any man's life among us. O for grace to praise the Lord for his goodness, and for this wonderful deliverance from the jaws of death!'

Messrs. Beighton and Ince, and their wives, have been very ill (a few days excepted) ever since they have been on board. Mr. M. asked the females, when they seemed to be almost dying, what they then thought of the Missionary work; when they assured him that they felt no desire whatever to relinquish it. They bore their extreme sickness with great patience.

Mr. Milton was so well in body, and so tranquil in mind, that he was enabled, night and day, to wait on his afflicted friends. 'It behoves us,' says he, 'to sing of mercy, and of judgment. The lines have fallen to us in pleasant places, we have a goodly heritage. We have excellent accommodations on board. Captain W. is exceeding kind. We live in the greatest harmony among ourselves, and unite every morning and evening in prayer. Present our respects to the Directors, and favour us with an interest in your prayers.'

We are informed that the SWALLOW, in which Messrs. Bevan and Jones sailed for the Mauritius, a few days before the General Graham, got safe into Falmouth. Particulars not received when this went to press.

MISSIONARY CONTRIBUTIONS.

[Particulars of Contributions from the Somerset Auxiliary Missionary Society. Mr. Wm. Cayme, Treasurer, noticed in our last Chronicle.]

	£.	s.	d.
Rev. J. Bidlake, Congreg. and Friends, South Petherton 24 1 6			
Children's Subscriptions 1 14 0			
	25	15	6
Rev. J. Buck, Wivelscombe, one year's Subscription of			
a Penny a Week Society 6 7 8½			
Sunday School Children, one year 1 15 9½			
	8	3	6
Rev. Walter Blair and Friends, Milverton	2	0	0
Rev. J. H. Cuff and Congregation, &c. Wellington.....	8	0	0
Rev. J. and R. Tozer's Congregation at Taunton, Penny a Week			
Subscription, one year	23	10	6
Rev. T. Mantford and Congregation, Wincanton.....	3	0	0
Rev. T. Pike and Congregation, Broadway	2	2	0
Rev. T. Giddins and do. Fullwood.....	16	9	7½

	£	s.	d.
Rev. R. Taylor and do. Yeovil	12 15 0		
Rev. W. Reynolds and do. Barton, St. David's	3 10 0		
Rev. S. Pettard and Friends, Somerton	2 10 0		
Mr. J. S. Ward and Congregation 5 0 0			
Collected at the doors 8 12 7½			
	13 12 7½		
Friend at Bishop's Hull	5 0 0		
	132 2 9		
Expenses deducted	8 2 9		
	124 0 0		
Received since:			
Rev. William Page and Congregation, Milbourn Port	3 0 0		
		127	0 0

[*Collections and anonymous Contributions received by the Treasurer, from 16 Feb. to 16 March inclusive.*]

S. L. Weathersfield	1	0	0
Paisley Auxiliary Missionary Society 80 4 0			
Legacy by late Mrs. James Tarbet, of Paisley 5 5 0			
Cumbrae Miss. Association, by Rev. James Thompson 8 5 0			
Largs Aux. Miss. Society, by Mr. John Lyle, Treasurer, 6 6 0			
	100	0	0
Elgin Aux. Miss. Society, by Rev. N. M'Neil and Mr. Jos. Collie, Secretaries	10	10	0
Rev. James Turner and Friends, Knutsford, Cheshire	3	0	0
Orchard St. Chapel Aux. Miss. Soc. Stockport, Cheshire, Miss Mayers, Treas.	51	15	6
C. D. 1*l.*—J. W. Pontypool 5*l.*—J. F. B. 10*s.*—and B. by Rev. R. Fairbrother 1*l.*	7	10	0
Aux. Miss. Society, Signal Hill, St. John's, Newfoundland, by Lieut. Vicars, of the Royal Engineers	15	7	10
Musselburg Auxiliary Missionary Society, by Rev. A. Black, Secretary	10	0	0
Rev. W. Smelle and Friends, Grimsby, Lincolnshire	5	0	0
Rev. W. Kemp and Congreg. at the late Countess of Huntingdon's Ch. Swansea, Subscriptions 5 14 6			
Collected by Cards 36 3 6			
Ditto for Chronicles 2 2 0			
	44	0	0
Anderston (Glasgow) Mission Help Soc. by Mr. John Frazer, Secretary	10	0	0
Rev. Joel Banfield and Friends, Bromyard	4	0	0
Penny a Week Soc. at Weedon Beck, Northamptonsh. Mr. Wm. Wareing, Tr.	5	0	0
Hoxton Female Auxiliary Society, Miss Wilson, Treasurer	133	15	0
A Friend, by Mr. Stephen Seymour, Bagot Street, Dublin, Sterling	5	0	0
Juvenile Missionary Society, Dublin, Mr. John Nevin, Henry Cooper, Sec. 16*l.* 2*s.* 6*d.*—Excha. 7½ Sterling	15	0	0
Ladies' Missionary Society, Braintree 35 9 10			
Collections at Miss. Prayer Meet. do. by Rev John Carter 3 2 4			
	38	12	2
Norwich Auxiliary Missionary Society, by Mr. J. Butcher	14	9	0
Providence Sunday School, by Mr. William Forrester	2	12	0
E. D. Walworth, produce of a Missionary Box	1	1	0
R. G.	3	0	0
Collection at Castle Street Chapel, Reading, after two Sermons preached by the Rev. Mr. Leifchild, on Sunday March 8 100 3 6			
The fruits of a Penny Society, collected by Mrs. Tanner 17 10 0			
	117	13	6
A Lady deceased, who resided near Stourbridge, had left to the Society a Legacy of 20*l.* to be paid out of the residue of her property, but there being no residue, the Executor has himself generously presented the Soc. with	20	0	0

*** The thanks of the Directors are presented to Mr. W. Heudebourck of Taunton, for a parcel of books for distribution at Madras, comprising 52 volumes—to a WELL-WISHER, for a parcel containing 6 volumes—and to an anonymous Friend, for a parcel containing Magazines and Tracts.

POETRY.

LINES

WRITTEN BY A YOUTH AGED SEVENTEEN, IN THE BLANK LEAF OF HIS GREEK TESTAMENT.

THIS is the book where Truth divinely shines,
And flows along the everlasting lines;
And this the Tree, whose healing leaves dispense
A fruit and fragrance to the sacred sense;
For Heaven's immortal pen illumes the page,
And Eden's fruitful bowers thy tastes engage.
Wise art thou, then, while fleeting summer lasts,
To spend thy mornings in such rich repasts;
And wise while eve's pale lamp affords a ray,
Reading thy Bible, to conclude the day.

HYMN

SUNG BY THE ENFIELD SCHOOL OF INDUSTRY.

WHEN bounty and goodness their efforts engage,
Our wants to supply, and our griefs to assuage,
We feel the soft influence descending around,
Like heavenly dew-drops that fall on the ground.

Or, like the fair streamlet that thro' the vale glides,
Reviving the flow'rets that droop on its sides;
Such kindness shall still of our praise be the theme—
For we are the flow'rets that grow by the stream!

Or, like the young dawn of the wide-spreading day,
When shadows and vapours and mists flee away;
Diffusing its light and its joy thro' the glades—
Our friends are the morning—our sorrows the shades!

From God, as the fountain, our blessings all flow,
Our prospects above, and our comforts below;
The dew-drops, and streamlets, and dawning of days—
From HIM we receive them, to Him be the praise!

W. T.

A FRAGMENT.

To tread with haste the consecrated way,
To read the Scriptures once or twice a day;
To have within the church a stated place,
To visit *tho' in turn* the throne of grace;
To scan the New Week's Preparation thro'
Four times a year, as some *good people* do;
To sit as chairman once a year in state,
To hold for Charity the silver plate,
To be a Steward at the public feast,
And *there* to give a fair round sum at least;
Would make us fancy when these things we see
That they were fruits of *Christian* charity.
Sometimes they are, but this extensive range
May soon be pass'd, without an *inward* change;
These may be done, and yet the soul remain
Fast bound in Satan's adamantine chain;
The heart's the scene of fierce, contending strife,
Display'd in all the avenues of life.

C. W. Jun.



Taylor Pinx.t

Bland Sc.

Revd Robert Jack D.D
Manchester.

Pub.d by Williams & Co.y Stationers Court Ludgate May 1813

THE

EVANGELICAL MAGAZINE,

AND

Missionary Chronicle.

MAY 1818.

LISTS OF THE PROTESTANT MISSIONARY STATIONS AND MISSIONARIES THROUGHOUT THE WORLD,

Arranged according to the Periods at which the Missions were established.

I.—*SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.*

This Society was founded in the year 1698. Under its patronage charity schools have been erected, Bibles, Prayer-books, and Religious Tracts dispersed, and foreign Missions, particularly in the East Indies, supported. In 1720 this Society printed the New Testament in Arabic, for the use of the Greek Church; in 1775, the whole Bible in the language of the Isle of Man, and six editions of it in the Welch language, viz. in the years 1718, 1746, 1753, 1770, 1799, and 1809. The Society have recently forwarded to Mr. Barker, British Consul at Aleppo, and Mr. Salte, Consul General in Egypt, copies of the Arabic Bibles originally undertaken by Professor Carlyle, and to which the Society liberally contributed.

H. H. Hoare, Esq. Treasurer to the East India Missions; Rev. G. Gaskin, D. D. Secretary; Rev. W. Parker, Assistant Sec.; Mr. R. Gilbert, Accountant; Mr. J. Bird, Senior Clerk. Society's House, No. 5, Bartlett's Buildings, Holborn.

The Missions at present supported by this Society are as follow.

VEPERY,
Near Madras.
1727.
Charles William Pœzold.

TANJORE,
A City in the Southern Carnatic, in the Indian Peninsula.
1766.
John Caspar Kolhoff.
Country Priests:
Adeykalam, Nanapuragason, and Abraham.
The aged and faithful Sattianaden is dead.

TRICHINOPOLY,
A Town in the Southern Carnatic, in the Indian Peninsula.
1766.
Christian Pohlè.

The Bishop of Calcutta, in the Primary Visitation of his Diocese, has paid very kind attention to the state of this and the other Missions on the coast, under the Society.

The want of Missionaries and Country Priests has induced the Society to agree to the ordination of two or three suitable natives. Mr. Holtzberg, also, who had been suspended from his office of Missionary, will be restored, if the Bishop of Calcutta will deem it proper.

II.—*SOCIETY for the PROPAGATION of the GOSPEL in Foreign Parts.*

This Society was instituted by Royal Charter on the 16th of June, 1701, for the purpose of providing for the maintenance of Ministers and the public worship of God in the Plantations, Colonies, and Factories beyond the Seas, belonging to the Kingdom of England. Missionaries, Catechists, and Schoolmasters are employed by this Society in Newfoundland, Nova Scotia, New Brunswick, Upper and Lower Canada, Cape Breton, the Bahama Islands, the Coast of Africa, New South Wales, and Norfolk Island. The Missionaries are supplied with books for a library, and Bibles, Prayer Books, and small religious Tracts, to distribute among their people.—Chas. Bicknell, Esq. Spring Garden Terrace, Treasurer; Rev. Wm. Morice, D.D. No. 53, Gower Street, Bedford Square, Secretary.

Society's Rooms, No. 42, Castle Street, Leicester Square.

The present Missions to the Heathen belonging to this Society are in Canada.

KINGSTON.
George Okill Stuart,
Missionary to the Mohawks.
John Green,
Schoolmaster to the Mohawks.
John Hill,
Reader and Catechist to the Mohawks.

NIAGARA.—Robert Addison.

III.—*ROYAL DANISH MISSION COLLEGE,*

Founded in 1705, supports a Mission at

TRANQUEBAR,

A Danish Settlement on the east coast of the Indian Peninsula.

Augustus Caemmerer, —— Sohreivogel.

Savarayen, *Country Priest.*

In November 1705, Frederick the 4th, King of Denmark, sent as Missionaries to Tranquebar, Bartholomew Zeigenbalg and Henry Plutscho, from Halle, and three more in 1708. Mr. Z. was able to preach in the Malabar language in eight months. In the year 1711 they began to be countenanced and assisted by the Society in England for Promoting Christian Knowledge. The New Testament in the Malabar language was published in the year 1713.

In the year 1750 the celebrated Swartz, with two other Missionaries, left England for India, where he continued to labour, chiefly at Tanjore and Trichinopoly, with signal credit, for nearly 50 years. About five years after Mr. Swartz, also died Mr. Gericke (1803), a Missionary of distinguished excellence, who laboured in the Settlement about 38 years.

The establishment consists of a large Church, houses for Free and Orphan Schools, Printing Office and Warehouses, and various Dwelling-houses. About a mile from Tranquebar the Mission has an excellent house, surrounded by a large garden: here the venerable Dr. John died. About a mile further, it has another good Church, and several rice or paddy fields.

In the year 1721, the Greenland Mission was commenced by Mr. Hans Egede, who laboured in it about 15 years, with remarkable zeal. In 1723 he was assisted by Mr. Albert Top, and upon Mr. Top's return in 1727, by Messrs. Lange, and Milzong.

IV.—*SOCIETY in SCOTLAND for propagating CHRISTIAN KNOWLEDGE IN THE HIGHLANDS AND ISLANDS.*

This Society was incorporated by Royal Charter in the year 1709, and employs Schoolmasters, Catechists, and Missionaries, and distributes the Holy Scriptures and other religious books. In 1731 a second Patent was obtained for establishing Schools of Industry. The Scriptures have been translated, at the Society's expence, into Gaëlic. The edition of the New Testament in 1796 was 20,000. At present this Society supports no Missionaries in Foreign Countries.—The Parent Board is established at Edinburgh, for conducting general business; but a considerable accession to its funds accrues from a Correspondent Board established in London. The exertions of this Society extend over the Highlands of Scotland, the contiguous Islands, and a part of North America.

The celebrated Missionary BRAINERD was patronised and assisted by this Society, also Mr. John Sergeant, jun. and Mr. Samuel Kirkland, all of whom laboured (the former with great success) among the Indians in North America *.

Scholars in the Schools of the first patent of 1709, about..... 13,000
Do. Do. of 2d Patent. or schools of Industry, patent 1738..... 2,000

Total..... 15,000

Missionaries..9——Catechists..11

As many are instructed by the itinerant Ministers and superannuated Schoolmasters, and as the more advanced scholars teach at home their younger brothers and sisters, it has been computed that 25,000 children, in one way or other, receive instruction at an annual expence of less than *five shillings* each.

Parent Board, Edinburgh: Alex. Duncan, Esq. Treasurer; Rev. John Campbell, D. D. Secretary.—*Correspondent Board*, London: John William Adam and Peter Lowrie, Esqrs. Treasurers; Rev. Wm. Manuel, D. D. No. 7, Duncan Place, City Road; and James Thomson, Esq. Fenchurch Street, Secretaries.

V.—*MISSIONS OF THE UNITED BRETHREN,*

Commenced with that to the Danish Island St. Thomas, in the West Indies, in the year 1732.

Mr. J. L. Wollin, No. 6, St. Andrew's Court, Holborn, Treasurer; Rev. C. Latrobe, No. 10, Nevil's Court, Fetter Lane, Secretary.

WEST INDIES.

DANISH WEST INDIES.

SEVEN STATIONS.

In the Islands of St. Thomas, St. Jan, and St. Croix.

1732.

M. Wied. —— Maehr,
C. Gloekner, N. Neisser,
E. Hobe, J. N. Petersen,
J. Hoyer, J. J. Sparmeyer,
F. D. Huenerbein, J. C. Schaefer,
J. Jessen, J. S. Schaerf,
—— Jung, H. F. Sievers,
J. C. Lehmann,

There are upwards of 14,000 Negroes under the care of the Missionaries.

JAMAICA.

FIVE STATIONS.

1714.

John Lang, James Light,
John Becker, Samuel Gruender,
Thomas Ward.

These Stations contain about 400 Baptized Negroes.

ANTIGUA,

1756.

The Stations are at ST. JOHN'S, GRACEBAY, and GRACEHILL.

* Since the death of Mr. Kirkland in 1808, the Northern Missionary Society has taken the Oneida Indians under their patronage, and have sent the Rev. Mr. Jenkins to settle amongst them.

Ch. Fred. Richter, C. F. Stobwasser,
Joseph Newby, Samuel Hoch,
W. F. Sautter, Jens Olufsen,
J. Ellis Taylor.

A new Settlement has been begun in Nonsuch Division, by the desire of the Legislature of the Island. There are 12,000 members now in the several congregations.

BARBADOES.

SHARON.

1765.

J. Nicholas Ganson, J. A. Kaltofen.

In this Station there are about 200 Baptized Negroes.

ST. CHRISTOPHER'S.

BASSE TERRE.

1774.

J. G. Procop, J. Johansen.

About 2000 Negroes under their care.

GREENLAND.

THREE STATIONS.

New Herrnhut (1733)—Lichtenfels (1758) Lichtenau (1774).

J. G. Gorcke, C. F. Grillich,
J. Albers, J. C. Kleinschmidt,
J. J. Beck, J. F. Kranich,
M. Eberle, J. Lehman,
C. Fleig, J. H. Moehne,
V. Mueller.

The walk and conversation of the Christian Greenlanders afford joy to the Brethren, even under distressing circumstances from unfavourable seasons. Inhabitants of the three Settlements, about 1100.

NORTH AMERICA.

NORTH-AMERICAN INDIANS.

THREE STATIONS.

Goshen, on the Muskingum, 1734—*Fairfield*, in Canada, 1734; renewed in 1816, and called *New Fairfield*, the former settlement having been destroyed by the American army—*Spring Place*, among the Cherokees, 1735.

C. F. Dencke, J. R. Schmidt,
A. Luckenbach, John Gambold.

When the Indians fled from Fairfield, they were followed by the Missionary, C. F. Dencke, who remained with them; and, with his congregation, was chiefly supported by the generosity of the British government.

The New Settlement is higher up the river. The accounts received from them are of the most encouraging nature. A peculiar blessing rests on the Congregation. At Goshen, Brother Luckenbach is particularly attentive to education. They translate portions of the English Scriptures into their own language.

LABRADOR.

THREE STATIONS.

Nain, 1771—Okkak, 1776—Hopedale, 1782,

C. J. L. Sohreiber, J. Lundberg,
J. C. Beck, T. Martin,
J. G. Kmech, J. S. Meisner,
G. F. Knauss, J. L. Morhardt,
J. F. Kocper, F. J. Mueller,
J. Koerner, J. Nissen,
B. G. Kohlmeister, G. Schmidtman,
S. Stuerman.

There about are 700 inhabitants in these Settlements. The Christian Esquimaux, in general, grow in grace; but some have been seduced from the Settlements, to their great danger, by the other Esquimaux. Schools have been diligently attended. An edition, in Esquimaux, of the Acts of the Apostles, has been printed by the British and Foreign Bible Society.

The Missionaries at Okkak write on this subject—"This portion of the New Testament in the Esquimaux language affords us much joy and encouragement; nor do we entertain a doubt but that other Esquimaux also will receive the most beneficial impressions, when, this winter, they shall read the beautiful description of the origin of the Christian Church, and feel their hearts warmed with fresh motives to gratitude."

The aged Mr. Schmitman, at Nain, is proceeding, diligently, in translating the Epistles.

SOUTH AMERICA.

GUIANA.

A Province in South America.

FOUR STATIONS.

Paramaribo (1783)—Sommelsdyk (1735)—Good Intent, on the river Neukeer; and another on the river Copename; these two recently formed by the Brethren Genth and Hafa, who left Hope on the Corentyn.

J. Blitt, C. Graff,
J. G. Buechner, John Hafa,
C. B. Buettner, T. Langhalle,
G. G. Buck, J. D. Lutzke,
W. C. Genth, C. Richter,
C. L. Schwartz.

The Congregation of Christian Negroes at Paramaribo has increased, both in number and in grace. The blessing of the Lord rests on it, and it enjoys peace. At the close of 1816, Congregation, 713; of whom 558 were communicants.

SOUTH AFRICA.

GNADENTHAL.

130 miles east of Cape Town.

1736, renewed 1792.

H. Marsveld. Christian Thomsen,
H. P. Halbeck, John Lemmertz,
T. M. P. Leitner, J. T. Hofman,
C. A. Clemens, —— Hornig.

This flourishing Settlement consists of 1300 persons, dwelling in 252 houses. The number of Communicants is 434.

It is the intention of the Brethren to form a New Settlement in the present year, on land granted to them on the Witte Revier.

GRUENEKLOOF.

1808.

J. G. Bonatz, J. H. Schmitt,
J. Fritsch, J. J. Stein.

By the last returns, there were 290 persons connected with this Settlement; of whom fifty-three were Communicants, and ninety-three baptized.

RUSSIAN TARTARY.

SAREPTA,

Near Czaritzin, on the Wolga.

1765.

J. G. Schill, Christian Huebner.

From Sarepta, a Settlement of the Brethren, these Missionaries proceeded, in 1815, among the Calmucks of the Torgutsk Tribe. Having now learnt their languages, they are beginning to preach to them the Gospel.

VI.—*WESLEYAN MISSIONS.*

The Missions of the Wesleyan Methodists were commenced by the Rev. John Wesley, the Rev. Dr. Coke, and others, and are now carried on under the direction of the Methodist Conference.——Thos. Thompson, Esq. M.P. Hull; and the Rev. James Wood, No. 12, Bow-street, Bloomsbury, Treasurers; Rev. George Marsden and Rev. Richard Watson, Secretaries.——Mission House, No. 77, Hatton Garden, London.

WEST INDIES.

ANTIGUA.

1786.

Sam. P. Woolley, George Bellamy,
Stephen Swinyard, Jos. Chapman, jun.

In this oldest and most successful of the West India Stations, the Mission has had an increase of 400 Members, and enjoys the full confidence and protection of the local Authorities.

Members—*Whites*, 25; *Blacks*, 3552.

ST. CHRISTOPHER'S.

1787.

Wm. Gilgrass, Wm. White,
John Smith, John Colmar.

Members—*Whites*, 33; *Blacks*, 2552.
Great attention has been paid to education, and with the usual success.

ST. EUSTATHIUS.

1787.

William Shrewsbury.

Members—*Whites*, 7; *Blacks*, 313.

ST. VINCENT'S.

1787.

Thomas Morgan, George Jackson,
John Smedley, David Jones, 3d.

Members—*Whites*, 16; *Blacks*, 2760.

BAHAMAS,

A chain of Islands in the West Indies.

1788.

New Providence—William Wilson, sen.
Eluthera—Vacant.
Harbour Island—Mr. — Turtle, Wm. Turton.
Abaco—Roger Moore.

Laws have been passed by the Legislature of these Islands, restrictive of the Mission, against which the British Government has been petitioned by the Society. Among these laws, is one prohibiting all RELIGIOUS Meetings after the setting of the sun; which, of course, subjects the Missionaries to continual inconvenience.

Members—*Whites*, 562; *Blacks*, 584.

ST. BARTHOLOMEW.

1788.

James Whitworth.

Members—*Whites*, 14: *Blacks*, 447.

BERMUDA.

1788.

Wm. Sutcliffe, Wm. Wilson, jun.

Members—*Whites*, 26: *Blacks*, 62.

DOMINICA.

1788.

William Beacock.

Members—*Whites*, 4; *Blacks*, 633.

GRENADA.

1788.

Daniel Hillier.

Members—*Whites*, 2; *Blacks*, 171.

Mr. Lill died on this Station, December 1816; He departed in the true spirit of a Christian.

NEVIS.

1788.

John Dace, William Fowler.

Members—*Whites*, 19; *Blacks*, 1193.

TRINIDAD.

1788.

Abraham Whitehouse.

Members—*Whites*, 9, *Blacks*, 267.

TORTOLA and the VIRGIN ISLANDS.

1788.

John Raby, Jonathan Raynar,
John Maddocks.

Members—*Whites*, 67; *Blacks*, 1664.

Education is much attended to. Upwards of 120 children are taught on Sundays. Considerable numbers of Negroes, liberated from slave ships, have been landed at Tortola, and have received religious instruction. The Societies are in a good state, and the Sunday School on the increase.

JAMAICA.

1789.

Kingston—Geo. Johnston, Wm. Ratcliffe.
Spanish Town—John Hudson.
Morant Bay—John Wiggins, James Underhill.
Grateful Hill—James Horne.
Montego Bay and Falmouth—John Shipman, William Binning.

The work rapidly advances, both where Societies have been long formed, and in new places to which the Missionaries have been invited to extend their labours: the increase of Members at Kingston alone, has, within the last six months, been 300: but, notwithstanding the facts which have, from time to time, been exhibited in proof of the excellent effects resulting from the instruction of the Negroes, and the increased number of friends which the Mission has been acquiring among the respectable White inhabitants of the Colonies, laws have been passed by the Legislature of the Island, against which it has been thought necessary to petition the Government at home.

Members—*Whites*, 25; *Blacks*, 4126.

BARBADOES.

1789.

William Westerman.

Members—*Whites*, 10; *Blacks*, 44.

DEMERARA.

GEORGE TOWN.

1815

John Mortier, Matthew M. Thackrah.

An opposition, which has been excited, appears to subside. The Congregation have greatly increased.

Members—*Whites*, 9; *Blacks*, 256; and are increasing in piety.

ST. DOMINGO.

PORT AU PRINCE.

1817.

John Brown, sen. James Catts.

Messrs. Brown and Catts reached the island Feb. 7, of last year; and were all received by the President Petion, being settled in that part which is under his authority. The President informed them, that all religions were tolerated, and that they might build churches in any part of the Republic. They preach both in the town and in country villages, and distribute Tracts.

CAPE HENRY.

To that part of the Island which is under the authority of King Henry, two Missionaries are to be sent by the Committee.

TOBAGO.

1818.

Moses Rayner.

Members—*Whites*, 10; *Blacks*, 140.

EAST INDIES.

CEYLON.

1814.

Columbo: W. M. Harvard & Benjamin Clough, assisted by A. Armour.—*Jaffnapatam:* James Lynch, Thomas Squance, and Robert Carver.—*Trincomalee:* Samuel Broadbent.—*Batticaloe:* Elisha Jackson. *Galle:* George Erskine and John M'Kenny. *Matura:* John Callaway, assisted by W. A. Lalman.

W. B. Fox, Thomas Osborne, and Robert Newland, arrived at Ceylon on the 25th of April last.

The Missionaries have begun Annual Conferences for the regulations of the concerns of the Mission. It is said of them, in a late Report—"By preaching, catechizing, conducting Native Schools, and printing the Scriptures and useful books, they are laying the foundation of a work which, if zealously supported, promises, under the blessing of God, to re-erect the temples of Christ, now in ruins through the neglect of Christians; to arrest the devastating progress of Paganism and Mahomedanism, now almost triumphant over the feeble remains of Christianity; to re-assert the honour and victories of the Cross, and convey the knowledge of God and salvation thro' an island, the essential principle of whose religion is to deny God, and the almost universal practice to worship the devil."

The Mission Chapel in Columbo was opened on Sunday, Dec. 22, 1816, on which occasion the Governor and his Lady, with the principal Gentlemen of the Civil and Military Establishments, and a number of respectable natives, attended.

BOMBAY.

1816.

John Horner.

Mr. Horner reached Bombay on the 5th Sept. 1816, after a passage of about four months. He was learning Mahratta, which language is spoken by two-thirds of the population. His Teacher was an intelligent Brahman. He had an interview with the Bishop of Calcutta, who spoke highly of the zeal and conduct of the Society's Missionaries in Ceylon, and wished Mr. Horner equal success in Bombay.

MADRAS.

1817.

Mr. Lynch, from Jaffnapatam, preaches from three to five times a week; but he feels that three times fatigue him more than fourteen times used to do in his native country. He regrets the want of a Chapel: but "as yet," he writes, "I have no prospect of a suitable place.

WESTERN AFRICA.

SIERRA LEONE.

FREE TOWN, the chief town of the Colony.

William Davies, Samuel Brown.

Members, 115.

See *Leopold Town*, where Mr. Davies is Superintendant of liberated Negroes. Mr. Brown has a School of between twenty and thirty children, at Portuguese Town; and Mrs. Brown had another of upward of forty girls, at the west end of Free Town, but she was lately removed to her eternal home. Mr. Brown teaches in Portuguese Town, the population of which is about 200; and also in Soldiers' Town, where the black soldiers live.

LEOPOLD TOWN,

A Town of Negroes, liberated from Slave Ships.

William Davies, *Superintendant.*

By the last return, there were 134 persons collected here, of whom twelve men and boys were learning trades.

SOUTH AFRICA.

CAPE TOWN.

Mr. Barnabas Shaw having moved into the interior, another Missionary is to be sent to Cape Town by the Committee.

NAMAQUALAND.

1817.

Barnabas Shaw, Edward Edwards.

Mr. Shaw, the last Missionary sent to Cape Town, led by a strong desire to preach the Gospel to the Heathen in the interior, has, with the consent of the Committee, fixed his residence among the Little Namaquas. He has commenced building a house for himself, and a place for divine worship.

NOVA SCOTIA, NEW BRUNSWICK, AND CANADA.

Halifax, J. Priestley; Wm. Black, J. Knowlan, supernumeraries. *Liverpool*, W. Crosscombe. *Shelbourne*, A. Clarke. *St. Stephen*, D. M'Coll. *St. John's*, S. Bamford. *Fredericton*, W. Burt. *Annapolis*, S. Busby. *Cumberland*, James Dunbar. *Camshay*, T. Payne. *Horton*. Wm. Bennet, R. Alder. *Newport*, G. Miller. *Lunenburgh, Petit Riviere, and Broad Cove*, Geo. Orth, German Missionary. *Charlotte Town, Prince Edward's Island*, J. Strong. *Foyou and Bedeque*, J. Fishpool.

Quebec, J. Hick. *Montreal*, J. Booth, R. Lusher. *Kingston*, T. Catterick. *Cornwall*, H. Pope. *Melburn*, R. Williams, R. Pope. *William Henry*, J. De Putron, French Missionary. *Fort Wellington*, E. Johnson.

Whites and Blacks, &c. in Society, 1705.

NEWFOUNDLAND.

St. John's, G. Cubit. *Carbonear*, J. Walsh. *Harbour Grace*, N. Barr. *Black Head*, J. Pickavant. *Western Bay*, J. Haigh. *Island Cove and Perlican*, J. Bell. *Port-de-Grave*, J. Hickson. *Bonavista*, T. Hickson. *Trinity Harbour*, Wm. Ellis. *Fortune Bay*, R. Knight. *Hant's Harbour*, J. Lewis.

Whites and Blacks, &c. in Society, 614.

VII.—*BAPTIST MISSIONARY SOCIETY.*

This Society was established by the Particular Baptists for propagating the Gospel amongst the Heathen, on the 2d of October, 1792.

Thos. King, Esq. Birmingham, Treasurer—Rev. John Ryland, D.D. Bristol, Secretary —Rev. John Dyer, Reading, Berks, Assistant Secretary.

The Missionaries at Serampore have applied themselves with indefatigable diligence to the Translation, Printing, and dispersion of the Holy Scriptures. The whole Bible has been translated and printed in the *Bengalee* and *Orissa*. The New Testament, and part of the Old, in the *Sungskrit* and in the *Hindee*. The New Testament and Pentateuch, &c. in the *Mahratta*. Great part of the Bible, now printing in the *Chinese*. The New Testament printing in the *Teunga*, and parts of it translating or printing in the *Brooj, Pushtoo, Bulochee, Assamese, Kurnata, Kunkuna, Mooltanee, Sindhee, Kashmeer, Bukaneer, Nepal, Oriuypore, Marawar, Juypore, Khassee, and the Burman languages.*

EAST INDIES.

SERAMPORE AND CALCUTTA.

Serampore, as a Danish Settlement, has lately reverted to that Government.

1799.

Missionaries:

Drs. Carey and Marshman: Messrs. Ward, Lawson, Eustace, Carey, Yeates, Randall, and Penny; with the Natives, Sebukrama, Neelo, Jahans, Petruse, Kanta, and Cait'hano.

Mr. W. H. Pearce, eldest son of the late Rev S. Pearce, of Birmingham, is arrived.—He is a printer, and is gone out to serve the Mission in that capacity.

Messrs. Stephen Sutton and David Adam are on their voyage.

The various, extensive, and beneficial labours in which the Missionaries have 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.*

CUTWA,

A Town in Bengal, 75 miles N. of Calcutta.

1807.

William Carey, jun.

Mut'hoora, Vishnuva, Kanta—*Natives.*

The inhabitants of this populous and extensive district are eager to obtain Gospels and Tracts; and, from various quarters.

DELHI,

A City of India, 976 miles N. W. from Calcutta.

Mr. Kerr was established here, but it is doubtful whether he has not left the Station. It is credibly affirmed, that at this place nearly 500 persons have embraced Christianity, in consequence of the reading of the Scriptures distributed some years ago by Mr. Chamberlain.

JESSORE.

In Bengal, 77 miles E.N.E. from Calcutta.

1807.

William Thomas (Country born).

Natives:

Saphul-rama, Manika sha, Nurottoma.

Mr. Thomas has been ill. Some recent conversions have taken place among the Natives.

GOAMALTY,

In Bengal, 200 miles N. of Calcutta.

1808.

Krishnoo, *a Native.*

Krishnoo pursues his work with assiduity. He distributes a great number of books, and has much discussion with his countrymen.

DIGAH.

In Hindostan, 320 miles N. W. of Calcutta.

1809.

William Moore, Joshua Rowe, Ram-prisada, *Native.*

Mr. Chamberlain visited Digah early in 1817, and was greatly encouraged from observing the influence of the word of God on the minds of inquirers.

BALASORE,

A Town in India, about 120 miles S. W of Calcutta.

1810.

John Peter, an *Armenian.*

AGRA,

A large city in India, 800 miles S. W. of Calcutta.

1811.

—— Peacock.

CEYLON.

1812.

J. Chater, T. Griffith, —— Siers.

Messrs. Chater and Siers preach at Columbo, in Portuguese, Cingalese, and English. Mr. Chater had made progress, with the assistance of the late Mr. Tolfrey, in translating the Psalms into Cingalese. In connection with Messrs. Armour and Clough, Wesleyan Missionaries, he is proceeding with the translation of the Scriptures begun by Mr. Tolfrey.

CHITTAGONG,

A District of Bengal, about 230 miles E. from Calcutta.

1812.

—— De Bruyn, —— Baudry.

Many of the Mugs, an uncivilized people in this quarter, have been brought to the profession of Christianity, and have persevered against opposition. The Missionaries enter the markets almost daily, and proclaim the glad tidings of salvation. They have frequent visits from their neighbours, and in various ways seem to be actively spreading the light of the gospel around.

NAGPORE,

The Capital of the Eastern Mahrattas, 615 miles W. of Calcutta.

1812.

Ram-mohun. *Native.*

Assisted by an Officer in the Army.

This pious Native Itinerant labours with success —Hopeful inquirers present themselves.

SURAT,

A large city on the western side of the Peninsula of India.

1812.

C. Carapeit Aratoon, an *Armenian.*

The Journal of this Missionary contains some striking facts illustrative of the nature of those impediments which in every country oppose the progress of the Gospel of Christ.

SILHET,

In Bengal, 310 miles N. E. of Calcutta.

1813.

John do Silva, *Portuguese,*
Bhagvat, *Native.*

The want of the Scriptures, and the wild manners of the Natives, have retarded the progress of the Mission. As one instance of this savage character, 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 the 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.

ALLAHABAD,

A city of India, about 490 miles W. N. W. from Calcutta.

1814.

—— Macintosh,
Kureem, *Native.*

Mr. Macintosh removed hither from Agra.

DINAGEPORE,

A city in Bengal, about 240 miles N. of Calcutta.

1814.

Inquirers from Purneah, a considerable town to the westward, have heard the word with serious attention, and gladly received several copies of the gospel of St. Luke.

BENARES.

1816.

William Smith.

Benares may be called the Athens of the Hindoos. Mr. Smith has been recently fixed there. He is particularly fluent in the Hindoostanee.

BERHAMPORE,

A town in Bengal, about 120 miles N. W. of Calcutta.

Pran-krishna, } *Natives.*
Nidhee-rama, }

From this Station, which had been recently formed, most of the members had removed to Calcutta. Several families were under instruction. The Station is now principally supplied by Mr. Ricketts, lately fixed at Moorshedabad or its immediate vicinity.

GAYAH,

A large city in India, 55 miles S. of Patna, a place of great idolatrous resort.

1816.

—— Fowles.

MONGHYR,

A very large city in India.

1816.

John Chamberlain; Brindabund, *Native.*

Mr. Chamberlain, who was stationed at Sirdhana, about 920 miles N. W. from Calcutta, and 200 from Agra, was under the necessity of leaving that Station. He is assisted at Monghyr by the aged Native, Brindabund, and is translating the New Testament into the Brij-bhasa. Already some encouraging indications appear at Monghyr, though prejudices have been awakened.

Mr. Chamberlain took a journey, of nearly two months, in the beginning of last year, as far as Mirzapore. He preached many times; and distributed more than 200 copies of the Gospel an 2000 Tracts. "It is wonderful," he says, "to observe how evidently an invisible hand is at work among the people, and preparing them for the Lord. Some evident change is effecting in the spirit of the people."

VANS VARIYA,

A village in India, at no great distance from Serampore.

Tarachund, *Native.*

A small Christian Society sprang up here some time since, solely in consequence of the circulation of the Scriptures. Tarachund, their minister, continues to shew much zeal and earnestness in the cause of Christ. He is said to spend nearly all his income in promoting the Gospel, reserving scarcely any part for himself.

INSULAR INDIA.

JAVA,

2350 miles S. S. E. from Calcutta.

BATAVIA.

1813.

Wm. Robinson, Joseph Phillips.

Mr. Trowt has been brought to an early grave, seemingly by his intense application in a climate adverse to exertion. Mr. Robinson continues to preach, and is translating the New Testament into Malay. Mr. Phillips is removed to Samarang.

SAMARANG.

Gottlobb Brackner.

Mr. B. is applying to the Javanese, as of most importance in Java; but finds it far more difficult than the Malay, various dialects being mixed together in the Native Books; and there is, as yet neither Grammar nor Dictionary of the language.

AMBOYNA.

About 3230 miles S. E. from Calcutta, near the S.E. point of the Island of Ceram.

1814.

Jabez Carey.

The Dutch, since the restoration of the island, have continued Mr. Carey in his station. He has been appointed to a seat in the College of Justice, which enlarges his means of usefulness. He has distributed considerable numbers of the Malay New Testament. The Schools, of which many were established by the Dutch Government, are placed under Mr. Carey's superintendance, and occupy a large share of his attention.

WEST INDIES.

JAMAICA.

James Coultart.

Mr. C. has opened a School. A considerable number of the children of the Members of the Church are under instruction. The Meeting house will not contain half the number who wish to attend.

VIII.—*THE MISSIONARY SOCIETY,*

Composed of Christians of various Denominations, was established in September, 1795, "for the sole purpose of propagating the Gospel in Heathen and other unenlightened Countries." Its Missionaries are employed in preaching, in superintending Schools for the instruction of the Natives, and in translating the Scriptures into the languages of the places where they labour.

William Alers Hankey, Esq. Treasurer; Rev. George Burder, Secretary; Mr. George Hodson, Assistant Secretary; Mr. David Langton, Assistant Secretary and Accountant.——The Society's Rooms, No. 3, Old Jewry, London.

SOUTH SEAS.

OTAHEITE AND EIMEO.

1797.

John Davies,	James Hayward,
William Henry,	Charles Wilson,
Samuel Tessier,	Henry Bicknell,
Henry Nott,	W. P. Crook.

To assist whom have been sent,

William Ellis,	David Darling,
Laun. Edw. Threlkeld,	Robert Bourne,
J. M. Orsmond,	George Platt, and
Charles Barff,	John Williams,

who have all reached Port Jackson; and it is hoped, by this time, have joined the brethren at Otaheite.

To the above must be added Mr. John Gyles, sent out as a cultivator to that island.

A great change has been wrought among the Natives. But a few years since, they were blind and cruel idolaters. After much and patient labour, the Missionaries have been made instruments of inestimable good. Idolatry has passed away—the public signs of it have been destroyed. Pomare has given his household deities to the Missionaries, that they might be sent to England, to shew his friends what "foolish gods" they had worshipped. Under Christian principles, and counselled by their best friends, the Missionaries, they may become a happy people.—Three thousand books are in circulation among them, and hundreds of persons can already read, and are diligent in teaching others. Such is the observance of the Sabbath amongst them, that when the ship Active, in which Mr. Crook returned, visited the shore on a Lord's Day, not a native could be seen, the people being engaged in worship, or in teaching one another to read. The translation of the Scriptures into the Taheitan language is commenced, and the Gospel of St. Luke ready for the press. Perhaps the annals of Christianity do not record so extraordinary and general an attention to Christianity, by a whole people, at any period, in any part of the world.

It is painful, however, to add to all this, but it ought not to be concealed, that though Pomare seems cordially to embrace the profession of Christianity, and lends it all the countenance in his power, yet his spirit and habits do not manifest that he is under its influence. Let him be remembered in the prayers of Christians.

SOUTH AFRICA.

BETHELSDORP,

About 500 miles from Cape Town.

1802.

J. G. Messer, Evan Evans, F. G. Hooper.

The work of conversion among the Hottentots is still going forward. By the blessing of God on the labours of Dr. Vander Kemp, Ullbricht, and other Missionaries, hundreds of Hottentots and other Africans have been converted.—In the year 1816, only 143 adults and 100 children were baptized. This Settlement has had to contend with many local disadvantages, arising from the sterility of the soil, &c. The advance of the people in civilization has been considerable; still much remains to be done. Large tracts of land, at some distance from the village, are cultivated, and many trades carried on. They have now a school-house and a printing office. Many stockings are knit and sold. Hats, shoes, cord, mats, and baskets are also manufactured. Waggon-makers (who are also smiths) and carpenters seldom want employment; but the most lucrative occupations are those of sawyers, wood-cutters, and bark-choppers. The school flourishes. Bibles were much wanted, which want the Bible Society has amply supplied. The Settlement now consists of about 1000 persons.

GRIQUA TOWN,

Formerly called *Klaar Water*, near the Great Orange River, about 700 miles N. of Cape Town.

1802.

William Anderson, Henry Helm.

B. Berend, J. Hendrick, P. David, Piet Sabba, } *Natives.*

Mr. Anderson, with Mr. Janz, (an excellent Missionary, deceased) and others, have laboured with great success at this remote station for many years, and, at times, amidst many difficulties. But the prejudices among the unconverted natives against Mr. Anderson have subsided. Many young people have been turned from darkness to light. More than 50 adults have been lately baptized. The number of communicants is considerable, and the general state of religion is encouraging. Many neighbouring kraals of Bushmen have desired Teachers. Piet Sabba has been sent to one of them. Agriculture has lately been promoted among the natives more than before, and larger quantities of corn produced. An Auxiliary Missionary Society has been commenced, and the people having no money, contributed cattle and elephants' teeth.

STELLENBOSCH,

26 miles from Cape Town.

1802.

J. Bakker.

Mr. Bakker is well attended by slaves and Hottentots, for whose accommodation places have been erected. The Gospel is accompanied with the divine blessing. The people, grateful for their privileges, are generous in their contributions, not only for the support of the Mission, but for the extension of the Gospel in other places.

TULBAGH DROSDY.

BOSJESVELD,

About 40 miles north from Cape Town.

Ariel Vos. Cornelius Kramer.

The School and Congregation at Tulbagh appear to be in a flourishing state, and the fruits of Mr. Vos's labours are visible in the lives of many. Mr. Vos preaches also at places in the vicinity. At Bosjesveld also Mr. Kramer has laboured with success.

BETHESDA,

Formerly called Oorlam's Kraal.

About 700 miles from Cape Town, near the Great River.

1803.

Christopher Sass.

Mr. Sass has baptized sixty adult persons; and many others are convinced of their sinful state. Mr. S. has judged it expedient to remove his residence to the north side of the Great River, where he finds a great number of Bushmen, who are very desirous to have a Christian Teacher

CALEDON.

About 150 miles E. from Cape Town.

1811.

John Soidenfaden.

The preaching of the Gospel is attended by the powerful influence of the Holy Spirit. Many are inquiring, "What shall we do to be saved!" The church consists of about 70 communicants. The house in which they worship is insufficient for their accommodation. The people attached to this settlement are numerous, but poor. Civilization increases in an encouraging degree. Last year they grew seventy quarters of wheat. They have established a fund for charitable purposes.

HOOGE (or High) KRAAL,

About 300 miles E. from Cape Town.

1813.

Charles Pacalt.

This is an excellent station, containing about 300 persons. It is situated in the midst of a large plain, about two miles from the sea, and about three from the Drosdy of George. The Mission has two large and fruitful gardens, beside pasture and corn land. The people also have gardens behind their houses. Much good has been effected in the four years of Mr. Pacalt's residence here. He has built a neat little church, with two small but good houses. The Hottentot singing is remarkably melodious. Many scholars receive daily instruction. The progress of civilization is very encouraging.

THEOPOLIS,

About 600 miles East of Cape Town.

1814.

J. G. Ullbricht, G. Barker.

Mr. Barker, being prevented from going to Lattakoo, as was proposed, continued at Theopolis. The people have greatly improved in their habits of industry, and have sown above fifty sacks of corn in the last year.

More than 70 persons were baptized during the last year, and the word is heard with much affection. An Auxiliary Missionary Society has also been already formed at this Station.

GRACE HILL,

Formerly called Thornberg, and sometimes Vanderwalt's Fountain, in the country of the Wild Bushmen, about 550 miles from Cape Town.

1814.

Erasmus Smit.

The favourable appearance of things at this Station led to the change of the name from *Thornberg* to *Grace Hill*. It has pleased God to grant success to his word, both among the Oorlam's and the Bushmen. A general concern about religion seems to prevail.

BETHANY.

NAMAQUALAND.

H. Schmelen, James Kitchingman, J. Marquard.

Bethany, formerly called Klip Fountain, 55 miles N. of the Great River, is occupied by Mr. Schmelen, to assist whom Mr. Kitchingman has proceeded. He had baptized 65 adults, besides 40 children. He says, "There is a sincere desire among the Namaquas to be instructed in the way of salvation. God has opened a wide door, and prepares the hearts of many to receive the word with gladness." A place of worship is erected and regularly attended, and a praying spirit prevails.

Mr. Marquard also labours among the Namaquas. One of the Missionaries, on coming to a kraal of Namaquas, was forcibly detained: the people would not suffer him to depart, till he had instructed them in the way of salvation: some of them, it is said, laid themselves down in the road before him, to prevent his departure.

PEACE MOUNTAIN,

Formerly known by the Name of Africaner's Kraal, about 550 miles north of the Cape.

1815.

E. Ebner, Robert Moffat.

Mr. Ebner resides here, among about 200 of the Corannas, 50 of whom daily attend the worship of God, and about 30 the School. Africaner, once the terror of the country, has been baptized, and about 16 other adults. Several are now happy in the knowledge of Christ, who, till lately, were without God, and without any comfort in the world. Mr. Moffat has proceeded to this station.

CAFFRARIA,

700 miles N. E. from Cape Town.

1816.

Joseph Williams, Jan Tzatzoo, *a Native.*

A journey was undertaken among the Caffres early in 1816, when many of the Caffres expressed an earnest desire of instruction in consequence of which Mr. Williams and Tzatzoo, the converted son of a Caffre chief, went among them in June, and were well received. The principal chief, or king, Geika, professed to be deeply convinced of his sins, and desirous of receiving the gospel. Mr. Williams's situation is most arduous. Mr. John Brownlee, originally appointed to Theopolis, was preparing to assist in this mission.

HEPHZIBAH,

Formerly called Rhinoster Fountain, in the Bushman's Country, about three days journey from Grace Hill, in the way to Griqua Town.

1816.

W. F. Corner, J. Goeyman.

About 300 Bushmen inhabit this spot. None at first came near, but now they hear the word gladly. A piece of land has been purchased, and agricultural implements procured from Grace Hill. Mr. Corner is at present at Bethelsdorp.

LATTAKOO.

Krooman's River.

1817.

Robert Hamilton.

When Mr. Campbell, &c. visited Lattakoo in the year 1814, Mateebe, the king, promised to receive the Missionaries who might be sent, and "to be father to them." As soon as the Society were able, Missionaries were sent, but the first who visited, in Feb. 1815, met with but a cold reception, and were finally obliged to retrace their steps to Griqua Town.

Afterwards, Mr. Read, accompanied by nearly 30 of the congregation from Bethelsdorp, determined to proceed to Lattakoo, in order to prevail with Mateebe to receive the Missionaries.—They arrived on the 28th of December. After many objections, the Missionaries were allowed to settle at Lattakoo.

Mr. Hamilton, with some others, left Griqua Town on the 16th of April, 1817, and reached Lattakoo on the 25th. Mateebe, contrary to the advice of the Missionaries, went on a predatory excursion against a northern tribe, in which he had suffered great loss, repeated of his disregarding the advice of the Missionaries, who behaved so kindly to him on his return, that he declared

them to be his best friends, and desired they would never leave him. He seemed strongly inclined to abandon Lattakoo, and to remove southward to Krooman's River.

On the 4th of June the Missionaries left Lattakoo, and reached Krooman's River on the 8th, a spot which seems well adapted for a Settlement. They were accompanied by the King and several Chiefs, who went with them in order to determine where the New Town should be built.

The preparations of the Missionaries for building decent habitations, and for erecting a water mill, filled the natives with astonishment at their superiority, a sense of which may induce them to listen to their instructions. From the last accounts received, there were very encouraging appearances among the chief people. Cupido is gone to labour among the Corannas.

CAPE TOWN.

George Thom.

Mr. Thom has resided at Cape Town several years, and has been eminently useful to the British soldiery, the Europeans, Hottentots, and Slaves. He has taken several long journies to distant parts of the colony; preaching in Dutch with much acceptance and usefulness: promoting Auxiliary Societies, and dispensing the Scriptures in many places. He has been also serviceable to the Society by his friendly attention to their Missionaries, who have touched at the Cape in their way to their several stations in the East.—He has lately addressed the Government on the subject of building a chapel at Cape Town, and preaching to the slaves.

MAURITIUS,

Or Isle of France, an Island in the Indian Ocean, inhabited by French Colonists, but belonging to Great Britain.

1814.

John Le Brun.

The Schools under Mr. Le Brun's care have succeeded beyond expectation; much indifference and even opposition having been manifested, by a class of population, among whom the French revolution had destroyed religious principles.—The state of principles and morals is still awfully depraved. Governor Farquhar countenances and supports Mr. Le Brun, and has granted him the use of a spacious building.

MADAGASCAR,

An immense island, lying off the Eastern Coast of Africa, in the Indian Ocean, in a partial state of civilization, and said to contain 4,000,000 inhabitants.

1818.

David Jones, Thomas Bevan.

Messrs. Jones and Bevan, who were educated in Wales, and have since studied at Gosport, have lately sailed for the Isle of France, from whence they are to proceed to Madagascar.

ASIA.

EAST INDIES.

TRAVANCORE.

1805.

Charles Mead.

Mr. Ringeltaube laboured at this Station until 1816, when he left it, partly on account of the decline of his health. He resided successively at Palamcotta, in the Tinevelly country, and at Magilady, and preached at several neighbouring places, and occasionally in remote districts. He distributed numerous religious Tracts in the Portuguese and Tamulian languages, and employed several native Schoolmasters for the instruction of youth. Mr. and Mrs. Mead sailed from Madras for this Station in September last. The Society have it in contemplation soon to strengthen this Mission. Col. Munro, the British Resident at Travancore, shews a laudable zeal to promote the success of Christian Missions in this part of the Peninsula.

VIZAGAPATAM,

In the Northern Circars of the East Coast of the Peninsula of India.

1805.

John Gordon, Edward Pritchett, James Dawson.

Mr. Gordon and Mr. Pritchett (and for several years Mr. Lee, who afterwards removed to Ganjam) have laboured here assiduously for many years, and, though amidst many discouragements, not without success. Mr. Cran and Mr. Desgranges had laboured here with great diligence, and made considerable progress in translating the gospels. The Society sustained a heavy loss by their death. Mr. Gordon and Mr. Pritchett proceed as fast as their occupations allow, in the translation of the Scriptures into the Telinga tongue. Mr. Dawson, who arrived here in Sept. 1815, was diligently applying to the language, and expected, after a time, at least to be able to superintend schools, and speak to the people in their own language. Mr. Gordon writes—"We are out every day among the people, who are evidently more disposed to make inquiries after the truth. The children in the Schools perform wonders, and make an evident 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. 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."—Many of the Heathens begin to be ashamed of their idols.

At Chicacole, about sixty miles to the northward, the folly of idolatry begins to be felt by means of the dispersion of the Scriptures and the occasional labours of the Missionaries.

MADRAS,

The second of the three British Presidencies in India, on the East Coast of the Peninsula.

1805.

W. C. Loveless, Richard Knill.

Mr. Loveless has laboured for many years at Madras, having built a chapel in the Black Town, and superintended schools for natives, &c. He has lately been assisted by Mr. Knill, who is to reside there, and by several other Missionaries, who were waiting for opportunities to repair to their appointed stations. There is regularly preaching at the chapel, and in some other places. There are Free Schools for both Boys and Girls. The returns in October 1817 were, in the English and Native Schools, 370, exclusive of about 30 additional Scholars in the Sunday school; in all, 400 under instruction. The Missionaries print a Quarterly Paper, containing a view of each of the Indian Missions. An Auxiliary Society is established here, which, from Sept. 1814 to Aug. 1817, has contributed to the Parent Society about 210*l.* sterling. Mr. Knill is acquiring the Tamul language.

CEYLON.

1805.

J. D. Palm, W. Reade.

Mr. Palm preaches at the Dutch Church in Columbo; Mr. Ehrhardt, a Missionary of the Society at this Station for many years, has lately been appointed by the Madras Government (on the recommendation of Sir R. Brownrigg) "Missionary to the Dutch Inhabitants of Cochin." Mr. Reade superintends a school.

BELLARY,

A town in the Mysore, in India.

1810.

John Hands, Wm. Reove, Joseph Taylor.

Numbers of the Heathen make inquiry; but fear too frequently keeps them in hesitation.—The Missionaries have seven native Schools under their care, in all of which the Scriptures and Catechism are taught, containing about 300 children, and they intend to establish several more. Great benefits have resulted from this Mission to the Military, who have formed amongst themselves two Auxiliary Societies, the contributions of which have been considerable. The Missionaries earnestly long for a Printing-press.—They are proceeding in the translation of the Scriptures. The four Gospels, the Acts, the Epistles; the Ephesians, and part of Genesis, are translated into the Canáda (or Canara) language, in which the Missionaries have collected 80,000 words, and it is expected that the whole Bible will be completed in two or three years.

GANJAM,

A town on the Orissa Coast, in India.

1813.

William Lee.

Mr. Lee's labours at this place were acceptable, and a church was built for him. He had also schools for the native children, but was obliged to leave his station on account of a fatal fever, by which the schools and congregation were dispersed. He retired to Madras, where both he and Mrs. Lee were seriously ill. He has been advised to take a voyage to the Cape, for the recovery of his health.

CHINSURAH,

In Bengal, formerly a Dutch Settlement.

1813.

Robert May, J. D. Pearson, John Harle.

Mr. May has, under his direction, and that of his Assistants, nearly thirty Schools, containing upward of 2600 children, among whom are 6 or 700 of the Sons of Brahmans. He has introduced many excellent improvements into the Schools, which have been much applauded by the Government, who support and patronise these useful institutions. The number attending the Schools varies considerably at different seasons of the year, particularly in harvest time and winter, at which times it is much reduced. There is a prospect of establishing Free Schools about 16 miles up the River. They have also a Sunday School at this Station, which contains about 30 Scholars, and Mr. May preaches twice every Sabbath at the Settlement Church.

SURAT.

1815.

James Skinner, William Fyvie, John Donaldson.

The Missionaries are applying to the Guzeratte, in which they hope, ere long, to preach to the multitudes of Surat. They are preparing a Catechism and Scripture Tracts, with a Grammar and Dictionary, and hope soon to begin the Translation of the New Testament. They have a School for English and half-caste boys, in which there are about 50 scholars, and a Native School, containing about half that number. Mrs. Fyvie has also a School for English and half-caste females. The Missionaries have their eye upon Baraoch and Cambray, at the upper end of the Gulf.

CALCUTTA.

1816.

Henry Townley. James Keith.

They arrived Sept. 7, 1816, and have made an encouraging progress, both in preaching and in the establishment of Schools. A place of Worship had been fitted up in Calcutta; and the Gospel is also preached at Hourah, across the Hoogly, where the population is large. The Bengalee is the object of their first attention, as indispensable for intercourse with Hindoos; as Hindostanee is for benefiting Mahomedans. They have before them a vast field for Missionary exertion, and earnestly desire more labourers.

EXTRA GANGES.

CHINA.

CANTON,

A Sea-port in the Empire of China, of extensive commerce and vast population.

1807.

Robert Morrison, D. D.

Various and fresh difficulties have arisen in this Mission. Dr. Morrison has, however, commenced new and large editions of the Chinese New Testament, which will probably be executed at Malacca, rather than at Canton. He is now publishing his Dictionary of the Chinese Language, two parts of which are come to hand, and are on sale. This great work is printing at the sole expence of the Hon. East India Company; but the greater part of the impression is given to the Author, as a reward for his indefatigable services. Dr. M. has also published a Grammar of the Chinese Language, which was printed at Serampore. This also is come to hand and on sale. Since his return from Pekin, to which place he accompanied the British Embassy as one of the Interpreters; he has resumed the work of translation, and is proceeding with the Old Testament. The Books of Genesis, Exodus, and the Psalms are finished.

Dr. M. writes, Feb. 24, 1811, "I have here a very anxious time, from the Government being so averse to the least acquaintance with their language. We must look to God, our Father and our Friend, for help. I would study to give no offence in any thing; and at the same time, I wish to avoid an undue fear of man. I often pray that I may be prepared to suffer and to die for the sake of our Lord Jesus; and, though conscious of great unworthiness, I trust the unseen hand of the Almighty sustains me."

JAVA.

BATAVIA.

1814.

The Rev. J. C. Supper, who went out as a Missionary from the Society, officiated in the Dutch Church; and, on the restoration of the Island to the King of the Netherlands, was appointed Malay Minister. He acted as Secretary to the Auxiliary Bible Society, and was most assiduous in circulating the Scriptures and Tracts. He has been called to his reward in the midst of his years. He was an able, disinterested, and devoted Servant of his Master.

AMBOYNA.

1814.

Joseph Kam.

Mr. Kam preaches in the Church, which will contain about 1000 persons, both in Dutch and Malay, and the people are most eager to hear: many of the Masters permit their Slaves to attend. He has visited several of the Moluccа Islands, in some of which the natives destroyed all their idols, and a great number of houses erected for the worship of the devil. The people are so eager to be instructed, that he is obliged to send them manuscript Sermons and Tracts. A printing press and types have been sent. The people, who are very numerous, are anxious for Bibles and Tracts. They have contributed about 1000*l.* to the Bible Society, by whom a large supply of Malay Bibles is preparing. The Directors have already printed and sent to them Extracts from the Scriptures in the Malay, some of which are also sent to other places in the East.

MALACCA,

The chief town in the Peninsula of Malacca.

1815.

W. Milne, C. H. Thomsen,
W. H. Medhurst, John Slater.

Mr. Thomsen set out with his wife, on a voyage to England for the recovery of her health; but she died on the passage. After a short stay in this country, he returned, accompanied by Mr. Slater. Mr. Medhurst, who left England the year before, embarked from Madras for Malacca on the 20th of May last. They are now united in labouring with Mr. Milne.

Mr. Milne continues to prosecute his translation of the Scriptures into the Chinese Language, and to publish his Monthly Chinese Magazine, which contains information combined with entertainment, and seems to promise great usefulness to the Chinese People dispersed among the numerous and populous Islands of the Eastern Sea. It is read with avidity by them. He has many opportunities of dispersing books, by the different vessels which touch at Malacca. Mr. Milne has established two Chinese Schools, in which the Lancasterian plan, as far as it is practicable there, is adopted. He has translated the Books of Deuteronomy and Joshua into the Chinese language, and is proceeding with Judges.

A printing press, workmen, and founts of Malay and English types have arrived from Bengal.

RUSSIA.

IRKOUTSK,

In Siberia, near the Sea of Baikal, upwards of 3000 miles from St. Petersburgh.

1818.

Edward Stallybrass, Cornelius Rahmn.

The Rev. Dr. Paterson and the Rev. Robert Pinkerton earnestly recommended Irkoutsk, as a suitable Station for a Mission to the Mongol Tartars. Mr. Stallybrass (from Hoxton Academy), and Rev. Mr. Rhahmn, of Gottenburgh, after residing for a time at St. Petersburgh, and obtaining, through the friendship of Dr. P. &c. and the Russian Government, every thing necessary for their purpose, left that city Jan. 3, 1818, and arrived at Moscow on the 15th January. On the 17th they had the honour of an interview with his Imperial Majesty, who conversed with them freely on the object of their mission, and assured them that every possible facility should be afforded them, both on their long journey, and after their arrival at Irkoutsk, and expressed the most cordial wishes for their welfare and success, for which he condescended to assure them he should pray.

RUSSIAN TARTARY.

THE STEPPE,

near Astrachan.

J. G. Schill, Christian Huebner.

The Society has, since the year 1815, contributed largely to the support of this mission to the Calmucks of the Torgutsk Tribe. The Missionaries are of the Society of the United Brethren, and preach the Gospel in the language of the Calmucks. *See p.* 187. Several copies of the Gospel of St. Matthew have been sent to them for distribution by the Missionaries of the Edinburgh Society at Astrachan. This mission at present derives the principal part of its support from the Missionary Society.

WEST INDIES.

DEMERARA.

LE RESOUVENIR.

1808.

John Smith.

Mr. John Wray laboured at this station with success, chiefly among the Negroes, for several years. Mr. Smith has been there about a year, and success among the Negroes has crowned his labours also. The Chapel at this place will contain about 600. They are chiefly Slaves who attend. Many come from distant plantations, for an hour or more before the worship begins. The Chapel will not contain all that assemble. It is proposed to enlarge it. Many Slaves attend every evening to say their Catechism. A considerable number, after proper examination, have been baptized, recommended by their owners. The prospect at this place is truly encouraging. Mr. Smith earnestly requests that a Missionary may be sent to Mahaica, a place about 20 miles to the windward.

GEORGE TOWN.

1809.

John Davies, Richard Elliot.

To the building of one of the Mission Chapels here, the poor Negroes subscribed nearly 60l. and the inhabitants about 600l. It will hold 700 or 800 persons. Many free coloured people attend, some of whom have been formed into a church. Several white people also attend regularly, and many hundred Negro Slaves from distant plantations, who make great progress in the catechism, and have learned to read the Bible, and take great pleasure in reading it. An Auxiliary Missionary Society has been established among Mr. Davies's people.—There is an Episcopal Chapel here, which holds about 400, and is well attended. In the afternoon the clergyman has service for the accommodation of free coloured people and slaves. He is desirous of doing good, and is a friend to the instruction of Slaves. There is also a Chapel here belonging to the Wesleyan Mission. A commodious Scotch Church is nearly finished, and a Minister expected from Scotland, who, it is hoped, will also prove a friend to the instruction of Slaves, thousands of whom in this Colony are crying out, "Come over and help us."

BERBICE.

1814.

John Wray.

This Station lies about 70 miles to the windward of the Demerara River. The Mission was commenced under the patronage of the Commissioners of the Crown Estates, who had 1100 Slaves under their care. Schools were established—many Adults and Children learned to read and to say their catechism. The New Testament was put into the hands of many. A great change was wrought on several who were baptised and admitted to the Lord's Supper. They were eager to obtain religious instruction. Means were adopted for the establishment of marriage, which began to have a happy effect. Obiah, or witchcraft, which had been very prevalent among them, began to vanish. At Christmas, Easter, and Whitsuntide, many preferred assembling in the House of God to dancing and revelling. They also began to take particular care of their children. In 1815, on one Estate, 180,000 lbs. of coffee were picked without the use of the whip. The restoration of the Crown Estates to a Company of Dutch Merchants has clouded this bright prospect, and the people are at present deprived of religious instruction. At New Amsterdam 150 people attended Mr. Wray's Ministry.

TRINIDAD,

1809.

Thomas Adam, James Mercer.

Mr. Adam is pretty well attended, especially by People of Colour and Negroes. Several of the Planters in the Country have expressed a desire that their Negroes may be instructed, and have promised to contribute to the support of a Teacher.—Mr. Mercer has lately been sent to Trinidad, where an additional labourer is much wanted. Mr. Adam, in a journey he lately took into the interior, visited a number of Negroes, formerly Slaves in America, but taken prisoners by the British in the last war. They are emancipated, and placed by the Governor of Trinidad as free cultivators of the land. They have formed ten or twelve villages, where they live happily, and having received some knowledge of the Gospel in America, associate for their reli-

glous improvement. The instructions of Mr. Adam were received by them gladly.

GREEK ISLANDS.

Isaac Lowndes.

Mr. Lowndes arrived at Malta, 6th Nov. 1816, where he has been diligently prosecuting the study of the modern Greek and Italian, with the view of proceeding to the Ionian Isles. Since his residence in Malta, he has distributed the English Bible, the New Testament in the Italian, also in the same language, Doddridge's Rise and Progress, Dr. Bogue's Essay and Tracts in Italian and English. The Governor has granted him the use of a house, in which he preaches four times a week—on an average about 50 attend on the morning of the Sabbath, and about 100 in the evening. Mr. L. has reason to believe he has not laboured in vain. There are, he says, many pleasing instances of usefulness.

A Bible Society has been happily established in Malta, of which Mr. Jowett, Mr. Lowndes, and Dr. Nandi are the Secretaries.

IX.—*EDINBURGH MISSIONARY SOCIETY,*

Consisting of the Members of the Established Church of Scotland and of other Denominations of Christians, was instituted in February, 1796. Walter Brown, Esq. Lothian Street, Edinburgh, Treasurer; Rev. David Dickson, jun. Secretary; Mr. W. Arnot, Clerk.

In 1797, this Society sent out Messrs. Brunton and Greig on a Mission to the Foulah Country in the neighbourhood of Sierra Leone, which terminated on the death of Mr. G. in 1800. Mr. Brunton returned to England, but in 1802 was sent by the Society with Mr. A. Paterson to Russian Tartary, where they laid the foundation of the Mission at

KARASS.

1802.

Alexander Paterson, James Galloway.

In May 1817, 3 or 400 Tartar families settled in the vicinity of this station, among whom the Scriptures and Tracts in their own language are circulated, as well as among the Truckmen or Turkoman who inhabit the Great Kitzliar Steppe. The Sultan Kattegerry, who lately visited this country, is one of the fruits of this mission. Mr. Brunton died in March, 1818.

ASTRACHAN.

1814.

John Mitchell, John Dickson, William Glen.

There is a Printing-establishment at this Station. In the course of the year 1816 were printed 5000 copies of St. Luke's Gospel, of the Karass translation, for the Russian Bible Society; and within the same period were distributed 2366 copies of the New Testament, in whole or in part, and 6548 Catechisms and Tracts. The Missionaries are about to print a new edition of the Tartar-Turkish New Testament, translated by Mr. Brunton, and 5000 copies of the Tartar Old Testament.

ORENBURG.

1814.

C. Fraser, G. Macalpine, Walter Buchanan, *a Cabardian.*

Messrs. Macalpine and Buchanan labour with encouragement among the Tartars of the Great Steppe, some of whom listen with eagerness to their instructions, and are anxious that their friends and neighbours should hear the same truths, which they confess to be the truths of God. Mr. Fraser is revising the New Testament for this people, and has advanced to the end of the four Gospels. Catechisms and Tracts, printed at Astrachan, are about to be circulated among them. The Society purpose to send another Missionary to labour among the Kirghisians.

X.—*CHURCH MISSIONARY SOCIETY.*

This Society was founded in the year 1800, under the designation of "Society for Missions to Africa and the East." The number of Stations which it now occupies, including the Schools dependent on the Tranquebar Mission, amounts to fifty. In these Stations are about Ninety Christian Teachers (22 of whom are married), of the various descriptions of Missionaries, Readers of the Scripture, Schoolmasters, and Settlers, of the English and Lutheran Churches. More than 3500 Children are receiving Christian Education according to the principles of the Church of England; and of these at least 400 are wholly supported at the expense of the Society. Beside these Children, there are many adult Scholars. The Gospel is constantly preached to thousands of the Heathen, and has been blessed to the conversion of some who are dead, and many who are now living.

The Society is preparing the Scriptures, the Liturgy, and Tracts, in various Mahomedan and Heathen Languages.

John Thornton, Esq. Treasurer; Rev. Josiah Pratt, B. D. F. A. S. Secretary; Rev. Edward Bickersteth, Assistant Secretary.—Society's House, Salisbury Square, Fleet Street, London.

WESTERN AFRICA.

SIERRA LEONE.

A Colony belonging to Great Britain, on the Western Coast of Africa.

The Society, after supplying by its Missionaries, for many years, the Chaplaincy of the Colony, had the happiness to recommend to Government the Rev. William Garnon as First, and the Rev. John Collier as Second Chaplain, of the Colony. These Clergymen will cordially co-operate in the various plans for benefiting Sierra Leone, and will render the Society every assistance in the conduct of its Missions.

Rev. H. C. Decker lately sailed for the Colony.

In order to place the Education of Youth, throughout the Colony, on a uniform and efficient plan, the Society has made proposals to Government to take on itself the charge of the Colonial as well as the Country Schools; that is, those which are established in Free Town for the Children of the Settlers, as well as those which are formed in the Negro Towns in the Colony.

WILBERFORCE TOWN,

Formed by the union of two Negro Towns, named Congo and Cosso Towns.

John Brereton Cates.

It was intended that Mr. Cates should assist Mr. Nylander at Yongroo Pomoh; but circumstances led to his being settled at this Station.—Mr. Brennand, who went with him to Africa, died soon after his arrival. Mr. Cates labours faithfully, and with discrimination, among his Negroes.

REGENT's TOWN,

A Town of liberated Negroes.

W. A. B. Johnson.

Mr. Johnson having been ordained according to the rites of the Lutheran Church, has been appointed to the charge of this Station. He receives a Salary from the Government. There were under his care, by the last returns, 1283 persons. Of these, 179 Boys and 93 Girls attended School.

It has pleased God to grant his blessing to Mr. Johnson's labours. Many have become religious and have been baptized.

GAMBIER,

A Settlement among the Bagoes, 70 miles N. W. of Sierra Leone.

Jonathan Solomon Klein,
Emanuel Anthony, *Native Usher.*

There are about thirty Children in the Schools. There is a good impression on the minds of the elder children. This Station has many advantages for the circulation of the Scriptures and Tracts in Arabic.

YONGROO POMOH,

Among the Bulloms, opposite to Sierra Leone.

1812.

Gustavus Reinhold Nyländer.
Stephen Caulker, *Native Usher.*

Mr. Nylander has completed the Four Gospels in Bullom, and devotes himself to his labours. Mr. Cates did not enter on this Station, as was first designed. See 'Wilberforce Town.'

GOREE.

1815.

Schoolmaster and Schoolmistress,
Mr. and Mrs. Hughes.

In consequence of the restoration of this island to France, the Schools have so far dwindled, that it is probable the Station must be given up.

GLOUCESTER TOWN,

A town of liberated Negroes.

1816.

Henry Düring and Mrs. Düring.

This town having been newly formed, Mr. and Mrs. During left the Christian Institution on Leicester Mountain about the middle of Dec. 1816, at the request of the Governor and with the approbation of the Society's Representatives, to take charge of this Town. There were then 130 Negroes: but in April they had 263 under their care, of which 13 Boys and 67 Girls attended School. Mr. and Mrs. During are on Government salaries, but were sent out by the Society.

KISSEY TOWN,

A Town of liberated Negroes.

1816.

Charles Frederic Wenzel.

Mr. David Brennand, in company with Mr. Cates, now settled at Wilberforce Town, reached the Colony Feb. 25th of last year. He was designed for Gambier, but was fixed at Kissey Town, where, after a short residence, he died. At the last returns, there were 404 persons at Kissey Town, of which 74 Boys and 77 Girls attended School.

CANOFFEE,

100 miles N. W. of Sierra Leone, among the Susoos.

Melchior Renner, John Godfrey Wilhelm.
Jacob Renner, *Native Interpreter.*
John Ellis, *Native Usher.*

This mission among the Susoos was advancing rapidly towards a fulfilment of the hopes of the Society, when the revival of the Slave Trade had such an evil influence on the Natives, that the Mission must, in all probability, be withdrawn, after many years' labour, and the sacrifice of much money, and even of valuable lives. But God's time for mercy on Africa will still come!

LEICESTER MOUNTAIN,

An elevated spot about three miles from Free Town.

John Horton, *Schoolmaster.*
Mrs. Horton, *Schoolmistress.*
John Rhodes, *Native Usher.*

On this Mountain the "Christian Institution" of the Society is formed. The unexpected death of the Rev. L. Butscher, who had the particular charge of this establishment, has deprived the Society of his able services. He died on the 17th of July last. The Chaplains of the Colony, Messrs. Garnon and Collier, will take charge of the Institution, till a Superintendant, who is now preparing for this service, shall reach Africa.—By the last Returns, there were 286 children at the Institution, of which 227 were Boys, and 59 Girls.

EAST INDIES.

AGRA.

Abdool Messeeh, *Native.*

Under great discouragement from the general indifference, and even bitter opposition of his countrymen, Abdool maintains, by the grace of God, a truly Christian character. He longs for the return of his beloved counsellor, the Rev. Daniel Corrie. Kind and active friends on the spot greatly strengthen his hands.—There are two Schools established at this Station. The sacred leaven is secretly working its way.

MADRAS.

1815.

C. Theoph. Ewald Rhenius,
Bernard Schmid. Deocar Schmid.
Christian, *Native Reader.*
Rayappen, *Native Catechist.*

On their Voyage:
Joseph Fenn, G. T. Bürenbruck,
Henry Baker.

Of the Missionaries mentioned in the last List, Mr. Schnarre is removed to Tranquebar, Mr. Bailey to Aleppie, and Mr. Dawson to South Travancore.

Messrs. Schmid, with Mrs. D. Schmid, left this country with the Rev. Daniel Corrie, and were destined for Calcutta; but, on their arrival at Madras, they entered into the service of that Mission, with the consent of Mr. Corrie, there being pressing calls for labourers in various parts of that field.

Of the Missionaries on their voyage, Mr. Fenn will

probably proceed to Travancore; and Messrs. Barenbruck and Baker take part in the labour nearer Madras, where it has pleased God to awaken a great desire of instruction.—A Church is building in Black Town, and Schools are continually increasing. Mr. Rhenius and Christian are constantly and most usefully occupied, and Messrs. Schmid, with Mrs. D. Schmid, will come into immediate service. Mr. Rhenius is revising the Tamul Version of the Scriptures.

CHUNAR,

A Town near Benares, about 500 miles from Calcutta.

1815.

William Bowley, *Country born.*

Mr. Bowley has three Schools under his care. He is an indefatigable Catechist and Reader, and pursues a simple, steady, and laborious course of duty.

MEERUT,

About 32 miles N. E. from Delhi.

1815.

Anund Messeeh, *Native.*

This name was given to Pernunnd at his baptism. Under the superintendance of the Chaplain, the Rev. Henry Fisher, he has the charge of Schools in Meerut, and in four villages in the neighbourhood.

ALEPPIE,

A large Town on the Malabar Coast, about 40 miles from Cochin, and 120 North of Cape Comorin, the chief place at which the Company's ships call to take in pepper and spices; about 13,000 inhabitants; in the vicinity of the Syrian Christians; a commercial place, inhabited by men of various countries and religions, with scarcely any Brahmans or pagodas, and therefore highly favourable as a Missionary Station.

1816.

Thomas Norton.

Mr. Norton arrived at Cochin, from Columbo, on the 8th of May, and was fixed at Aleppie by the Resident, Colonel Munro, as the most suitable place for the attainment of his objects. A church is building, and a large house and garden have been presented as a free gift in perpetuity, by the Government of Travancore.

BURDWAN,

At this place there is a School, and at Lackoody and Ryawan two others. They contain about 350 Scholars. Lieutenant Stewart takes these Schools under his charge, and reports to the Calcutta Corresponding Committee.

Five new School-houses are erected, and were about to be opened, at Kahal Gong, Konchunagore, Jongpore, Cumaulpore, and Gowtumpore.

CALCUTTA,

The chief of the three British Presidencies.

1816.

William Greenwood,
John Adlington, *Schoolmaster.*

The Society's concerns in Calcutta and the North of India are directed by a Corresponding Committee.—Mr. Greenwood arrived with Mr. Schroeter, on the 20th of May, 1816. Mr. Schroeter is at Titalya, near Nepaul.—*See Titalya.*

The Committee have taken the most active measures for the establishment of Schools; and had under their care, in February last, about 500 Children, which have been since greatly increased.

KIDDERPOOR,

A Village near Calcutta, within a short distance of Garden Reach.

1816.

Two Schools are opened here, under the superintendance of the Rev. William Greenwood, who resides in the House of the Society, at Garden Reach.

TITALYA,

On the Borders, toward Nepaul.

1816.

Fred. Christian Gotthelf Schroeter.

This place seeming to offer a desirable sphere of exertion, Mr. Schroeter has been fixed here, and is particularly countenanced by the Commanding Officer on the Station. He is diligently occupied in the acquisition of the Thibet language, hitherto almost entirely unknown to Europeans.

The present situation of affairs renders a Station in this quarter very important. It will form a medium of communication between the labourers of India and the Russian Bible Society; and will enable them to carry their co-operation into Thibet; and facilitate the circulation of the Scriptures among the Tartar Tribes bordering on China, and through the western part of that Empire.

Captain Barre Latter, the Commanding Officer on the Station, is opening an intercourse with various friendly Lamas, and exchanging books with them, in order to ascertain the languages with which they are acquainted, and be entertains hopes that a very extensive field will soon be opened for the circulation of the Scriptures.

TRANQUEBAR.

1816.

Missionary and Inspector of Schools,
John Christian Schnarrè.

Superintendant of Schools,
John Devasagayan.

Catechist, David.

The Rev. J.C. Schnarrè has left Madras, at the request of the Danish Missionaries, to take a share in the work of the Mission, and the particular oversight of the Society. He arrived Aug. 24, 1816. Mr. Schnarrè's support, as well as the chief maintenance of the Schools, falls on the Society; the Royal Danish College having requested, by the Bishop of Copenhagen, the Society's assistance in the difficulties of the Mission.

In a visit of Inspection made by Mr. Schnarrè, the beginning of last year, he found 825 children in the different Schools.

COTYM.

On the Malabar Coast, about 18 miles from Allepie.

1817.

Benjamin Bailey.

Colonel Munro, the Company's Resident in Travancore, having erected a College at Cotym, for the education of the Syrian Priests, wished to place an English Clergyman on the spot. The Rev. Benjamin Bailey, who had arrived at Madras on Sept. 9, proceeded with Mrs. Bailey overland to Travancore, and was fixed at Cotym about the beginning of last year. The best prospects are opening among the Syrians. The New Testament, published by the Bible Society, has now reached them; and the Old Testament is proceeding under the superintendance of the Rev. S. Lee.

PALAMCOTTA,

In the Southern part of the Carnatic, not far from Cape Comorin.

1817.

Robert Grammar, *English Schoolmaster.*
—— Gahagan, *Malabar Schoolmaster.*

These Teachers are acting under the superintendance of the Rev. James Hough, Chaplain on the Station. There were in the English School 33, and in the Malabar nearly 70 Scholars.

TELLICHERRY,
On the Western Coast of the Peninsula.
1817.
Baptiste, *Native.*

He is employed as a Schoolmaster under the superintendance of the Rev. F. Spring, Chaplain on the Station. Baptiste is much opposed by the Roman Catholic Priest.

TRAVANCORE (South).
A Province at the south-western extremity of the Peninsula.
1817.
Thomas Dawson.

Mr. Dawson arrived at Madras with Mr. Bailey, Sept. 9, 1816. Being appointed by desire of the President, Col. Munro, to Travancore, he went thither, with Mrs. Dawson, by sea; Mrs. Dawson not being well enough to accompany Mr. and Mrs. Bailey when they set out overland.

VADADELLI.
Between 20 and 33 miles N. from Madras.
1817.
Sandappen, *Native.*

A great sphere of usefulness is opening before this Native Christian.

CEYLON.
On their Voyage:
Samuel Lambrick, Robert Mayor,
Benjamin Ward, Joseph Knight.

The Society has long contemplated an establishment in Ceylon, and has had much correspondence with Sir Alexander Johnston on the subject.

The four clergymen above named, with Mrs. Mayor and Mrs. Ward, embarked on the 15th of Dec. on board the Victoria, for Ceylon. It is probable that Mr. Lambrick will be fixed at Columbo, Mr. Mayor at Galle, Mr. Ward at Trincomalee, and Mr. Knight at Jaffnapatam. The Rev. Joseph R. Andrus, an American Episcopal Clergyman, has been invited to join them.

WEST INDIES.

ANTIGUA.
THREE STATIONS.
Hope, Bethesda, and English Harbour.
Superintendant of Schools,
Charles Thwaites.

Mr. Dawes continues his care of the Schools, and has appointed Mr. Thwaites to visit and inspect them. By the last returns, they contained nearly 700 children. Much good is doing.

MALTA.
A British Island in the Mediterranean.
1815.
William Jowett, James Connor,
Dr. Cleardo Naudi.

Mr. Jowett has been diligently availing himself of the advantages afforded by his situation in Malta, to attain the objects of his residence there: for the more ready acquisition of modern Greek. Dr. Naudi is engaged by the Society in the composition and translation of Tracts, and will probably travel, in company with Mr. Jowett and Mr. Connor. A translation of the Scriptures into Maltese is preparing.

AUSTRAL ASIA.

PARRAMATTA,
In New South Wales, about 25 miles W. of Sydney.
1815.

The Seminary established at this place by the Rev. Samuel Marsden, for the instruction of New Zealanders, contained four young men, connected with the principal families near Ranghee-Hoo, the Society's Settlement in New Zealand.

NEW ZEALAND,
Two large Islands in the Great Pacific Ocean, lying East of New South Wales.
RANGHEE-HOO,
1816.
Schoolmaster, Thomas Kendall.
Lay Settlers, Wm. Hall, John King.

The Settlers at Ranghee-Hoo have remained in safety. An attempt to form a second Settlement at Wytanghee, in another part of the Bay of Islands, was given up, the situation being found insecure. The Settlers are gradually advancing in their influence on the Natives.

XI.—*AMERICAN BOARD of COMMISSIONERS for FOREIGN MISSIONS,*

Originated, in 1810, with Messrs. Judson, Nott, Mills, and Newell, Students at the Theological Seminary at Andover, who, anxious for the conversion of the Heathen, stated their views to the General Association of Massachusetts Proper, in consequence of which a Board of Commissioners was appointed. The four Students above-mentioned were appointed Missionaries to Asia, and sailed Feb. 19, 1812. A considerable number of local Missionary Societies in America are connected with the General Board at Boston.

Jeremiah Evarts, Esq. Treasurer; Rev. Samuel Worcester, D.D. Secretary.

BOMBAY,
The third of the British Presidencies in India, and the principal Settlement on the west side of the Peninsula.
1813.
Samuel Newell, Gordon Hall.
Horatio Bardwell, *to proceed from Ceylon.*

The Missionaries preach almost daily to the Natives, in Mahratta, in their own house, at their Temples, or by the way-side. They have begun a translation of the Scriptures, and finished St. Luke.

CEYLON.
Daniel Poor, —— Richards.
Benjamin Meigs, Edward Warren.

Mr. Bardwell, who accompanied these Missionaries, proceeds to Bombay. To the others, the Governor has made a grant of land in the district of Jaffna, and given the use of two Portuguese Churches in stations of the highest importance.

XII.—*AMERICAN BAPTIST BOARD FOR FOREIGN MISSIONS,*
Was established in May, 1814.

RANGOON.
The chief Sea-port of the Burman Empire, about 670 miles S. E. of Calcutta.
1815.
Adoniram Judson, George H. Hough.

The American Baptist Board have appointed to this Station James Colman and Edward W. Wheelock. Mr. and Mrs. Judson had to encounter various difficulties; but these have now subsided. Mr. and Mrs. Hough have safely arrived. The families have united on the principle adopted at Serampore, that of a common fund, and the whole aspect of affairs here seems encouraging.

Mr. Judson has completed in the Burman language, as a Tract, a Summary of the Christian Religion, and also a Grammar of that Tongue; and has made some progress in the translation of the Scriptures.

THOUGHTS,

PREPARATORY TO THE PUBLIC MEETINGS IN THE MONTH OF MAY.

To the Editor.

SIR,

I HAVE often thought that the great metropolis of our far-famed empire in the month of May presents a scene similar to that of Jerusalem in its best days—'whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord,' and to seek the peace and prosperity of Zion. Psalm 122.

At this season, Missionary, Bible, School, Tract, and several other Societies have their festivals or anniversaries; and the delightful spirit of union and brotherly-love that pervades these meetings, seems loudly to proclaim that 'the Lord is in the midst of them of a truth.'

The liberality also of Christians in supporting these respective societies is indeed most honourable to the kingdom and age in which we live, though often inadequate to those pressing wants which tend so much to paralyze their exertions.

But while we rejoice at what has been done, or at that which is now doing, I apprehend, under the blessing of Jehovah, much more might be accomplished were it not for a family or two that are found to exist in our different congregations. I will name them distinctly: they are the family of the HARD-HEARTS, and the family of the COLD-HEARTS. Their ancestor, whose principles they retain, was old CLOSEPOCKET of Covetous Castle. They are numerous among professors, and do incalculable injury in preventing the spread of the gospel, both at home and abroad; for they not only withhold their own assistance, but, by their example, dispose others to do the same. They are generally much better known than they suppose. When a collection is made for any benevolent purpose at a place of public worship, you will often find their seats empty, though they are pretty constant in their attendance at other times; or, should they be present, you will observe them pass the plate with a lowering countenance. If their circumstances are known to be such that they can well afford a shilling or two, they will, perhaps, intimate that the little they have to bestow is not worth giving; if in affluent circumstances, they will probably advance a three-shilling piece, when they ought to give pounds, and, in some cases, when they could afford even hundreds. However unscriptural it may appear, yet it is evidently a maxim with each of these families never to give according to their ability.*

Preach to the family of the HARD-HEARTS—inform them that miracles having ceased, means are now to be used—that money is absolutely necessary to assist in carrying on the great work of spreading the knowledge of Immanuel—solicit their aid—tell them of the ignorance, idolatry, and superstition of the Heathen—paint to them in glowing colours the cruelty of infanticide—the horrid infatuation of widows burning at the funeral pile, and leaving their offspring on the wide world fatherless and motherless—exhibit to them the murderous drowning practised in the Ganges—set before them the ponderous wheels of Juggernaught grinding the flesh and bones of its devoted victim—point them to the darkness that enveloped, and the superstition that degraded our own nation before the gospel reached us—contrast all this with the blessing of gospel light and liberty, which, as a kingdom, we now enjoy—urge upon them the responsibility laid on us to endeavour to impart the invaluable blessing to others, after having received it in such rich abundance ourselves—yea, preach to them of the sufferings of Christ Jesus, and make known the immense price that it cost him to redeem souls—direct them to the crown of thorns that rankled in his sacred temples—the nails that pierced his hands and feet—the clotted gore on his scourged back—display to these Hard-hearts the sword of divine Justice smiting the Shepherd for our sins,

* Ought not persons under the gospel dispensation to give a fair proportionate part of their income for the furtherance and support of the gospel? Perhaps this sentiment is not enough considered. Mr. Matthew Henry has the following remark on Gen. xxviii. 22.—"The *tenth* is a very fit proportion to be devoted to God, and employed for him—though, as circumstances vary, it may be *more* or *less*, *as God prospers us*. 2 Cor. ix. 7."

and bruising him for our iniquities—depict to them the horrors of that storm of divine wrath which he sustained on behalf of transgressors—proclaim that his love prompted him to bear all this, and much more, for the salvation of sinners; and then say,

'Hearts of stone, relent, relent—'

Though others may be bathed in tears at the recital, yet these persons are so callous, their consciences so case-hardened through a covetous disposition, they appear totally unmoved, will lend you no assistance, but remain Heard-hearts still. If you could hear them speak their sentiments on what you have been advancing, it would be something to this purport—'You are always wanting money.—I was determined not to give any thing when I came.—I have no opinion of being talked out of my property.—I don't like to be told when to give.' Thus they accomplish their darling design in the retention of their money, and with it its concomitant—poverty of soul.

The other branch is the family of the COLD-HEARTS. Their cold surmises at the first institution of Missionary Societies, &c. was, that the time was not yet come for the spread of the gospel—that it was a chimerical and visionary scheme to attempt the conversion of the Heathen. Tell them that their former surmises are now at an end; endeavour to open their pockets, and warm their hearts by acquainting them with the glorious success that attends the Bible Society in Russia, and many other parts of the globe; direct their attention to the islands of the South Sea; read to them the letter of King Pomare; inform them of the downfall of idolatry in these islands, and spread the idol gods that have been sent to England before their face; expatiate on the great undertaking of the London, Church, and Baptist, Missionary Societies, and inform them of the blessing that has attended their labours, especially in the eastern and southern hemispheres; manifest to them the good that is doing by means of the Hibernian, Tract, Sunday School, and other societies;—their answer is, 'All this is very well. I shall consider it another time—I have nothing now to spare.' Thus, through the principle instilled into them by their old progenitor, CLOSE-POCKET, they put you off for the *present*, in order to escape the *future*; their hearts still remain a congealed lump of ice; and you might as well expect a pleasing sensation from the touch of a torpedo, as a congratulatory reply or a donation from such persons.

I fear that many of this description have imbibed the baneful sentiment, that if the Heathen are to be converted, they will be converted—if they they are to be lost, they will be lost, and that we need not trouble ourselves about them. This is a principle that just suits an avaricious professor, as it precludes the necessity of exertion on his part. Thus they eventually charge the destruction of man on Jehovah himself, whilst they make the *secret decrees*, and not the *revealed will* of God, the principle on which they act, contrary to the plain decision of Scripture, which affirms, 'that *secret* things belong to God, but things that are *revealed* belong to us, and to our children.'

Such then are the effects of a penurious disposition. It hardens the heart, deadens the affections, and locks up the mind, to the exclusion of every tender feeling of sympathy, benevolence, and zeal for the welfare of others. Indeed, it is impossible to enumerate the evils that arise from such a disposition. To this bar the covetous man brings every object that is proposed; and, however praiseworthy or beneficial it may be, if it require pecuniary aid, he immediately passes sentence of condemnation on it. He considers money spent in the service of Christ as money thrown away; prefers temporal to spiritual riches; and treasure laid up on earth to treasure laid up in heaven.

Were the vile principle which has been mentioned banished from our assemblies before May-day, what a blessing might be expected to follow; the funds of each Society would be increased; consequently, its sphere of usefulness enlarged, and the hearts of its members rejoiced.

Probably, some of the characters described may peruse this paper. May the Lord by his Spirit change their hearts! O that they were wise—that they would but consider, that the love of money is the root of all evil—that the

covetous shall not inherit the kingdom of God—that to him that knoweth to do good, and doeth it not, to him it is sin—that the liberal soul shall be made fat — that the Lord loveth a cheerful giver — and that it is more blessed to give than to receive.

Sussex. C. B.

OBITUARY.

REV. ROBERT WINTON.

At Exmouth, 31st March, died the Rev. Robert Winton, senior, aged 66 years; having faithfully ministered the gospel in that place during 42 years, till within three weeks of his death. He was a native of Scotland; and having, at an early age, been chaplain to the late Viscountess Glenorchy, her ladyship built for him the chapel at Exmouth, which was three times enlarged in the course of his ministry there. His last text was, 'I had fainted, unless I had believed,' &c. Psal. xxvii. 13. Such was the affection of his people, that it became necessary to leave his grave open, from morning to night, while hundreds wept over his coffin. Many gratifying proofs of their attachment to his memory might be recited. The Rev. J. Varder, of Cawsand, committed his remains to the grave, 4th April; and preached, on the occasion, from 1 Peter i. 24, 25.

About a week before Mr. W.'s decease, an affectionate daughter, aged 31 years, was removed from him by death; and the day after his interment, a son, aged 30 years (from whom chiefly his mother hoped for support), was thrown from his horse, and died of a fracture in his skull, after lingering a few days speechless.

Events so solemnly impressive are not only warnings to all, but the most powerful calls to sympathy with the surviving branches of this deeply afflicted family. Mr. Winton had 11 children, eight of whom are left. Some of them remained dependant on him; and the rest (in addition to events so distressing) have to lament their incapacity of rendering to their aged and bereaved mother the comforts that her situation so greatly needs.

REV. JAMES WHEATON.

Died March 1, 1818, of a pulmonary complaint at the age of 44 years, the Rev. James Wheaton, of Lyme, Dorset, the faithful minister there for 20 years of a congregation of Protestant Dissenters of the Independent denomination. His eminent piety, ministerial fidelity, affectionate heart, and unostentatious benevolence, endeared him to his flock, to his neighbours, and to his brethren, by all of whom his death is deeply regretted, and felt as a public loss. How greatly he was beloved in his life, and how universally lamented at his death, was evident from the weeping crowds that followed his remains to the grave, and that listened to his funeral discourse in the afternoon of the day of his interment.

His pall was supported by six of his neighbouring brethren: the Rev. Messrs. Saltren, Small, Scott, Trego, Cope, and Jeanes. A most impressive sermon was delivered on the mournful occasion by the Rev. J. Small, of Axminster, from Hebrews, ch. xi. ver. 4, 'He being dead, yet speaketh.'

SUDDEN DEATH

IN A PLACE OF WORSHIP.

Shortly after the commencement of divine service at Union Chapel, Sloane Street, on Lord's day, 8th February, Mr. Charles Gad, aged 72, suddenly expired, in the presence of the congregation. He had entered the place apparently possessing his usual measure of health, and was uniting with his fellow-worshippers in singing the 34th Hymn in the 2d Book of Watts. At the 4th verse he was observed to be much affected, to pause in singing, and softly to repeat these lines:

> 'Dear Lord! and shall we ever live
> At this poor dying rate?'

His spectacles then fell from his face, he leaned back on his seat, appeared to breathe with difficulty, and in less than five minutes it was evident to those around him that life was extinct.

The effect produced on the congregation was strongly marked as that of

deep and devout solemnity. Mr. Coombs, the officiating minister at the time, offered up suitable petitions, and addressed to the assembly appropriate reflections; and on the evening of the following sabbath, he endeavoured to derive improvement from the afflictive and admonitory event, in a discourse delivered to a crowded and deeply affected auditory.

Mr. Gad had been, during nearly fifty years, a regular and punctual attendant on the public means of grace, and a consistent professor of the religion of Christ. Hence it is hoped, that he has been removed from the services of the sabbath and the sanctuary below, to enter on the blissful engagements of a never-ending sabbath above, while the solemn and unexpected manner of his removal loudly calls to survivors, 'Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.—Now is the accepted time, now is the day of salvation.'

Review of Religious Publications.

Principia Hebraica, *comprising a Grammatical Analysis of* 564 *verses, selected from the Hebrew Psalms: in which are found nearly all the radical words in common use occurring in the Hebrew Scriptures. To which is prefixed a concise Hebrew Grammar, adapted to the Analysis, and so arranged as to illustrate the Principles of the Language, both with and without Points.* 8vo. 15*s*.

When an elementary publication on the Hebrew language is announced, we expect but little original matter. The compiler of such a work in English is, however, expected to present the student with the most important rules and observations, collected from the best sources of information. His industry—his resources—his judgment—ought to be of a superior cast. He should leave nothing unexplored, no common usage without a rule—no difficulty without a solution.

A grammatical analysis of 564 verses, containing every word in the Psalms, with a grammar prefixed, is now before us. We have compared the work with Buxtorf, Bythner, Jas. Robertson, Lyons, and Frey, and deem ourselves fully warranted to state, that it contains every thing of importance to be met with in them, and some things which can be found in none of them. Hebrew elements so comprehensive have never been laid before the public in an English dress.

In the analysis, the constant reference to the rules of the grammar, especially in every case of difficulty, will materially contribute to facilitate the acquisition of a *correct* knowledge of the Hebrew tongue.

One great recommendation of these elements is, that the object of the compiler evidently is not private emolument, but the extensive diffusion of an acquaintance with Hebrew literature among those who are conversant with the English language only. The expense of printing the servile letters in hollow type for the assistance of the learner, and especially the difficulty of arranging the innumerable references and explanatory marks which the peculiar plan of the analysis rendered necessary, influence us to pronounce it a cheap as well as a superior work.

Two Letters addressed to a young Clergyman, illustrative of his Clerical Duties in these Times of Innovation and Schism. *With an Appendix, containing an Account of a recent Attempt to institute an Auxiliary to the British and Foreign Bible Society, in the Parish of Midhurst.* By Richard Lloyd, A. M. Vicar of St. Dunstan's in the West, &c. 2*s*. 6*d*.

[*Concluded from our last, p.* 163.]

But Mr. L. is most of all angry with those 'amphibious Christians'—those good people to whom 'it is of little consequence, *where* or *by whom* the gospel is preached; and who frequent, with equal complacency, the Church and Dissenting places of worship—who sometimes go to church and sometimes to a *conventicle**'—who,

* As the word *conventicle* properly signifies an illegal place of worship, it is con-

not considering that they were baptized into the episcopal church, 'seek, or at least, profess to seek edification, not in the ordinary and [pray observe the phrase] '*the appointed way of salvation*,' [that is, in the church]; 'but in a way which involves the sin of schism.'

But our dissenting readers will feel less inclination to complain of Mr. L's severity against them, when they perceive how hardly he deals with his clerical brethren, who are involved in the guilt of being '*Evangelical preachers*' and abettors of the Bible Society: 'they secretly desire to be released from ecclesiastical forms;' p. 28—'they fancy themselves great, distinguished agents in bringing mighty things to pass'—'their maxim is, to do good by all means'—'their end is so sublime as to sanctify the means—to authorise the greatest latitude of conduct'—'this relaxation opens the door to the wildest fanaticism,' p. 29;—'they become impervious to the sober suggestions of reason,'—'what have the limits of a diocese, or the perambulations of a parish, to do with the magnificence and importance of their plans? Such is the general spirit of their conduct; and their conduct, as far as they dare, is consistent with it,' p. 30. He intimates, that 'these men are the true successors of Diotrephes, the lovers of pre-eminence,' p. 72—that an 'inordinate vanity swells them out beyond their proper dimensions, and leads them to regard themselves, in an exclusive sense, as the *Evangelical clergy* of the kingdom,' p. 7.* By the way, we shall take the liberty here of remarking how frequently it is produced as a heavy charge against these gentlemen, that they *call themselves* the Evangelical clergy. We believe this is not the fact. That they are *so called* by those members of the Establishment, who can distinguish light from darkness, truth from error, and the standard doctrines of the church and its desk, from what is too often obtruded upon them from the pulpit, is very true, and we rejoice in the distinction. St. Paul and Luther would have gloried in it; and here, alas! 'here is the rub'—those *anti-regeneration men*, who know not the gospel of Christ, cannot endure to see the ministers of the truth followed by crowds, while their own churches are empty; and therefore speak evil of them falsely for the truth's sake. The distinction is unavoidable; and if it be a cross to be deemed 'Evangelical,' let the preachers glory in that cross; if this be 'to be vile,' let them be viler still.

The APPENDIX relates to an ATTEMPT—an attempt to do what? Was it to rob a house, or commit a murder? No: it was an attempt, by a very respectable clergyman, the Rev. John Sargent, rector of Grafham, and one of the secretaries of the Western Sussex Bible Society, to establish an auxiliary in Mr. Lloyd's country parish of Midhurst. This was the criminal *attempt*. Mr. Sargent conceived that there was a want of Bibles in the parish, particularly in the poor-house; this was denied by the curate, who with his vicar was not friendly to the Bible Society. Mr. Sargent wrote a civil letter to Mr. L. on the subject. Mr. L. in his *uncivil* and most ungentleman-like answer says, 'I have expressly forbid your admission in this apostolical character, as well as the admission of any of your Bibles—for your Bibles are not as good as ours; they smell of schism; they are given in the spirit of schism, and *intended to produce that effect*.'*

We think we need not say more on this tract. Let the reader peruse the

temptuous to apply it to any place authorised by the laws of our country, and manifests the enmity of the author's mind.'

* 'It is alarming,' says Mr. Lloyd, p. 75, 'to see a considerable number of the clergy holding doctrines with a sectarian, puritanical aspect

* Mr. Lloyd, in a note p. 54, introduces a story of a hair-dresser being introduced into a Bible meeting, and making an oration, where, he believes, one of the royal dukes was in the chair. Now the fact is, that the speaker referred to was a student in a seminary for the education of dissenting ministers, a promising young man, and an acceptable preacher. Had Mr. L. taken care to be better informed, his ill-natured remark on the '*equalizing spirit*' of the society, might have been spared; and if he would *condescend* to be present at these meetings, he would not hear '*nonsense, crudities, coarse and insolent effusions*,' as he calls them; but sober good sense, and frequently a manly and dignified eloquence which charms men of as good a taste as himself.

whole, and we think he will concur with us in lamenting its production. We are inclined to hope, that the author himself will hereafter lament and retract it. We, however, will deeply lament opposition to so good a cause, and *such* opposition! Opposition from the Church of Rome was to be expected; but from a Protestant minister (*et tu, Brute!*), who would have thought it? As to ourselves, we were among the simple* souls who were delighted with the establishment of a society, in which all classes of Christians might meet and unite, on one common neutral ground, concurring in one grand design, and saying 'Here is the Holy Book of God, which we all agree is able to make men wise to salvation. Many in our own country are destitute of it; let us try to put it into their hands, and excite their attention to it. Millions in foreign lands would probably read it, if printed in their own language; let us translate it, and print it, and send it to them. Who can tell what good may be done?' In this we rejoiced, yea, in this we *will* rejoice. While bad men revile us, and good men mistake us, still will we, by God's help, go forward; and as to all our opposers, we say—'Father, forgive them, for they know not what they do.'

Self-Cultivation recommended. By the Rev. Isaac Taylor. 5s. 6d.

[*Concluded from p.* 113.]

In our Number for March we noticed this publication, and gave an analysis of its contents, particularly of the first three chapters. The fourth treats on the *importance* of Self-Cultivation, in which the author successfully combats the too common opinion, that when young people have left school, the business of education is finished. This is illustrated by biographical anecdotes of Newton, Brindley, Franklin, Simpson, and others. There is much close and strong reasoning in this section of the work. In the fifth chapter, the author displays the various *objects* of self-cultivation; in the sixth, he points out the proper *use* of our talents, which are not to be hidden, but brought into action; mediocrity furnishes no excuse for idleness—even the meanest intellect may possess some useful powers. 'I cannot do it,' will never succeed; but 'I will try,' often conquers. 'I shall never want it,' is the reasoning of fools—the very things we now despise may prove to be the very things we may most need. The young, therefore, should seize every opportunity of acquiring knowledge. In the last chapter the author shews that the Divine blessing may be expected to crown our exertions. Little is to be obtained by ignorance or torpitude—much by skill and labour. 'That mis-shapen, dirty, useless lump, throw it away,' says Ignorance: 'No,' says Science, 'it is a mass of ore; by labour we shall obtain the bar of iron, the workman's tool, the polished steel. Our fruit trees must be sown, and planted, and grafted, and pruned, or no delicious fruit will be obtained. Those who grudge the labour deserve crab-apples.'

The author closes, by saying, 'There is room for other Newtons, Howards, Cowpers; other ————: but I must not mention living characters; else a long list might be produced of self-cultivated minds; of the pious, the charitable, the ingenious; men of wisdom, benevolence, energy, perseverance; whose virtues adorn private life; whose talents charm the senate, and whose plans of kindness are giving a new face to society, are aiming to renovate the world! 'Go, and do thou likewise.'

We cheerfully recommend this little volume to our younger readers, especially to those who have a laudable ambition to excel, but who enjoy no other means than those of '*Self*-Cultivation.' Such persons, we are persuaded, will derive assistance and encouragement in their pursuits from the perusal.

Philanthropy, *a Poem: with miscellaneous Pieces.* By Ingram Cobbin, M.A. *With plates. 9s. bds.*

The public mind must, ere this, have been satisfied, if not saturated, with the number of poetical romances and eastern tales that have rapidly succeeded each other from the press. They

* Page 51, Mr. L. says, 'I don't scruple to assert, in direct opposition to their favourite and triumphant argument, that the *simplicity* of this institution is its grand defect. Its perfection is its fault.' Such a writer is incorrigible!

have certainly obtained an ephemeral fame—how extensive or lasting we do not say. The talents of Scott and Southey, of Byron and Moore, have been repeatedly exhibited for the entertainment of those readers who devour poetry more for the sake of its extravagant fictions and romantic heroes, than for its brilliant descriptions and chaste delineations. And what, in sober prose, is the just estimate of these exhibitions but the blandishments of the Muse, the wantonness of taste, or the decorations of the art? They are calculated to amuse, but not to instruct—to gratify a sickly taste, but to impart no good counsel—to display pathos without exciting sympathy—to describe manners, but to inculcate no morality—in fine, to pourtray character without affording a solitary example worthy of imitation.

But the moral and philanthropic poet, if he have not so wide a range as others, takes a higher flight, and has a superior aim: we therefore hailed the first report of a poem on Philanthropy, as conveying to us a rational design of catching the public attention without the aid of fictitious, not to say *immoral* characters.

We applaud Mr. Cobbin's choice of a subject, then, because while it gives ample scope to the genius of a moral muse, it introduces virtuous representations on the canvass, and records interesting events—while it eulogizes real merit, exhibits also many a pattern worthy, either of the admiration and gratitude, or the love and imitation of all.

We think that this poem, though not without its faults, possesses considerable merit; the author displays successfully the objects, the agents, the obstacles, and the triumphs of a philanthropy not founded on the cold speculation of philosophy, but in the pure and benign influence of the gospel. And, as it might be expected from the title, frequent allusions are made to the mighty efforts of the well-known philanthropists of the past and present age. Many beautiful delineations and striking descriptions occur; and we select a passage, almost at random, as a fair proof of Mr. C's poetic talent: it is the concluding part of an apostrophe to *Howard:*

Thine too the love which marks a gen'rous soul;
That but confines itself by either pole;
The world thy country, and each man thy kin;
Not to disturb the world by warrior's din,
And with man's blood make drunk the thirsty ground,
But to shed kindest blessings all around,
From clime to clime thy gen'rous spirit flew,
Blessing the arid lands like early dew:
Lot to be envied by imperial pride—
'Twas in this race of glory HOWARD *died.*
Thus his great heav'nly pattern, sent from God,
A few short years employ'd in doing good;
And whilst he scatter'd blessings from the skies,
Fell in the cause of man—*a sacrifice!*

The Fugitive Pieces are good. The Flight of Mind, To the Country, To my Native Place, The Sketch, &c. are effusions at once so descriptive and tender, as to challenge the admiration of every friend to the Muses. But some of the epigrams that follow, are destitute of that peculiar point which all epigrams require. The Missionary Prayer, and Lines on a Missionary Picture, breathe the purest spirit of devotion in the great cause of universal renovation.

The Notes, though designed to illustrate the poem, and to serve as an interesting record of philanthropy, are too long. The plates are striking and well executed. We sincerely sympathize with the worthy author under his long affliction, while we cannot but express our agreeable surprize at the sight of a work of so much merit, as the production of days of pain and languor. We trust that our brief report will extensively promote the sale and the benefit of this agreeable work.

The Confessions of an Arian Minister; *containing a Narrative of his Conversion, and exhibiting his present Views of the principal Doctrines of the Gospel, in a Letter to his Son.* By William Gellibrand. 1*s.*

THROUGH an oversight, or want of recollection, this very interesting pamphlet has escaped our attention. We are sorry for an apparent, certainly not designed, inattention to a performance that we should most willingly have announced on its very first appearance.

The confessions display a painful

view of the effects of an heterodox faith and a worldly religion. The narrative is simple, ingenuous, and affecting: and this is followed by an exhibition of the leading doctrines of the gospel, which form a striking contrast to what Mr. G. formerly professed. The exposure of Arian and Socinian sentiments is fair, and yet complete. And this is accompanied by many powerful arguments and affecting appeals to Mr. G's son, whom, it appears, he had led astray.

We are truly thankful to Mr. Gellibrand, and we trust to God also, for so suitable an antidote to the evils of heterodoxy. We will not make a quotation, trusting that our numerous readers will both read and recommend a pamphlet so well written, and so admirably adapted for general usefulness.

The Voice of Blood! *a Discourse occasioned by the late horrid Murder of Mr. Bird (aged 84) and his Servant, delivered at Greenwich, Feb.* 15. By G. Scott. 1*s.*

A SERIOUS and seasonable sermon on Gen. iv. 10. displaying the horrid nature of the crime of murder; the certainty that sooner or later it will be discovered; and suitable reflections, viz. the insecurity of mortals, the progressive nature of sin, the blessing of magistracy, the greater blessing of religion, the importance of preparation for death, and the necessity of weaning our affections from the world.

Popish Episcopal Tyranny Exposed: *Dedicated to the Right Rev. Dr. Waldron, R. C. Bishop of Killala.* By the Rev. Charles Bourke, R. C. Priest. 1*s.*

WE call the attention of our readers to this *singular* pamphlet, not merely as it is an appeal to the equity of a discerning public, by an infirm old priest against the arbitrary conduct of his bishop; but as it developes the true spirit, the abominable tyranny of Popery, in its perpetual domination over the consciences, the happiness, and the property of its vassals.

Dr. Waldron suspends Mr. Bourke for the unsubstantiated charge of intoxication; and because he was contumacious, or rather determined in his own vindication, the haughty prelate banishes him from his diocese, and thunders upon him the *major* excommunication: he has thereby, says the pamphlet, 'endeavoured to *starve him to death*; that no means of support or consolation be left him; but to die like a dog in a ditch, if he were weak enough to become the dupe of such ill-timed fulminations!'

Though Mr. Bourke describes his manner of doing *penance*, a little too much in the *epicurean* style, yet we think he has repelled the charges against him with sufficient evidence, and certainly with sufficient spirit and indignation. And countenanced, as he appears to be, by the testimony of his own parishioners, by other priests and their parishioners, he seems determined to write down the Bishop into more moderate measures.

But the exposure of the many gross and oppressive exactions of Dr. Waldron and his clergy, are such as make us pity the hard fate of the poor people under their authority—are such as, we were going to say, ought to excite the vigilance of the magistrates of the vicinity to preserve the scanty pittance of the inhabitants from the mouths of a rapacious priesthood!

The pamphlet, printed and probably edited, in London, is inaccurate in some places; but the facts which it discloses ought to obtain the widest circulation among all who value the Protestant religion and the laws of our country. While we indulge in gratitude to God for our distinguished advantages, let every society that attempts to ameliorate the moral and degraded condition of our sister country have its proper and deserved share of our prayers and our assistance! It ought to be known, by all who value our recommendation, that this pamphlet may be had at W. Whittemore's, 56, Paternoster Row.

A Sketch of my Friend's Family, *intended to suggest some practical Hints on Religious and Domestic Manners.* By Mrs. Marshall, Author of Henwick Tales. 4*s.* 6*d.*

WE should feel disposed to give unqualified praise to this truly ingenious publication, were we not jealous lest the multiplication of works of fiction, or *religious novels*, should so increase upon us, as to prevent the study of

real history, and imperceptibly introduce into serious families, and to our young people, the perusal of *worldly novels* of a dangerous description. While, however, we would guard our friends against that evil, we cannot withhold our commendation from Mrs. Marshall's performance, and, according to the motto on the title—'In every work regard the writer's end;' that end, we are persuaded, is perfectly pure; and we give her full credit when she says, 'Should her feeble efforts be the honoured instrument of persuading *one* of her readers to study, in a meek and teachable spirit, that sacred volume which fills so distinguished a place in the subsequent pages, she will have to rejoice that she has neither lived nor written in vain.'

Mrs. Marshall's hints are well adapted to the middle ranks of society; they are intended to exhibit the scriptural characters of a mother, a wife, and a friend, to shew how a Christian family ought to be governed, and the younger branches of it educated. The tales are told with much nature and simplicity, and the reader is as much entertained as instructed. We have seen no work of this kind which we have more approved; and could we get over our dread of novel reading, we should recommend it to every family of our acquaintance.

An Essay on the best Means of promoting the Spread of Divine Truth in the unenlightened Villages of Great Britain. By J. Thornton, of Billericay. 2*s*.

THIS Essay was occasioned by the solicitation of a friend who was deeply affected with the ignorance and irreligion which overspread many parts of our own country, and obtained the premium of twenty guineas proposed to be given by a benevolent individual for the best essay on the subject. We recommend it to the attentive notice of ministers and Christians who duly appreciate the value of immortal souls.

The British Ark; *being a Narrative of Facts, leading, by Divine Providence, to an Attempt to obtain a Floating Place of Worship on the Thames.* By a Minister of the Gospel, once a Cabin Boy. 2*d*.

THE facts here detailed are very pleasing and encouraging, relating to the Author's visit to some ships, prayer-meetings held on board them, and the outlines of an appropriate address. This little tract must be interesting to all who wish to promote the spiritual good of British seamen.

Demoniacal Possessions; *Reasons for the Credibility of their Reality, not only as recorded, but as exhibited, in the New Testament.* 12*mo*. 3*s*. 6*d*.

THE author has accumulated a mass of evidence, in our view insurmountable, in favour of the position that the demoniacs mentioned in the New Testament were, in reality, what they are plainly said to have been, possessed by evil spirits. He has shewn, we think, very satisfactorily, that they are not to be considered merely as persons affected with mental or bodily disease. Mr. Evans, in his Sketch of Christian Denominations, insinuates that the latter opinion chiefly prevails among the learned. We believe, however, that among such of the learned as are willing to take the facts and doctrines of the Bible exactly as they find them, the number of those who favour that opinion is comparatively small. Nor do we conceive that learning is necessary to qualify a man to come to a just decision on the subject. Whoever can read the New Testament, and can reason fairly on the facts therein stated, possesses all needful endowments for the investigation.

We cannot give an analysis of this little work, partly for want of room, but chiefly because the author has furnished us with no assistance in this matter. This seems to us to be no small defect: an argumentative treatise like the present, short as it is, ought to be divided into several distinct portions, and accompanied with a table of contents. The style is also susceptible of improvement: the sentences are often much longer than they need to be: too many parentheses are introduced; and, occasionally, the meaning is not, at first view, clearly discernible. The work, notwithstanding, contains a great deal of sound argumentation, which well repays the reader for his attention in the perusal

SELECT LIST.

A Ready Reply to an Irish Enquiry; or, a convincing and conclusive Confutation of Calvinism. By a Clergyman. 8vo. 10s. 6d.

Considerations on the Poor Laws. By Charles Jerram, A. M. 8vo. 5s.

The Danger of Disseminating the Scriptures Demonstrated from their Perspicuity. 1s. 6d.

Observations in Defence of Infant Baptism. By a Layman. 1s.

A Practical Dictionary, with Schemes of the most necessary Subjects, Divine, Moral, and Literary. 12mo. 7s.

Ricordanza; or, a Father's Present to his Daughter. By J. Styles, D. D. 1s. 6d.

Token of respect to the Memory of the Princess Charlotte. 1s.

A Blow at the Root; or, a Brief Account of the Rise and Growth of Antinomianism. By late Rev. J. Flavel. A new edition, with Appendix, recommended by Dr. Newman and Mr. Ivimey. 1s.

The Importance of Correct Views in Religion, a Sermon at Rochdale. By J. Ely.

Sketch of my Friend's Family. By Mrs. Marshall. Second edit. 12mo. 4s. 6d.—Also a third edition of Heswick Tales. 2s. 6d. half bound.

May's Letters to the Young. Third ed. 3s.

PREPARING FOR THE PRESS.

A greatly improved edition of the Life of the Rev. Philip Henry. By the Rev. S. Taylor.

Sunday School Original Anecdotes and Catechetical Exercises, in 2 vols, 12mo. to be published by Subscription in July next. By G. Russell, Author of Letters, Essays, and Poems.

In the Press, and speedily will be published—The Journal of a Residence in Iceland; with a Narrative of Journies, undertaken by request of the Committee of the British and Foreign Bible Society. By Ebenezer Henderson, Doctor in Philosophy, &c. 2 vols, 8vo. with a Map and Plates.

A Manual of Prophecy; or, a short Comparative View of Prophecies contained in the Bible, and the Events by which they were fulfilled. By the Rev. P. Roberts, A. M. Rector of Llanarmon, Vicar of Madeley, &c.

A System of Divinity, in a Series of Sermons. By the late Timothy Dwight, D.D. LL.D. and Pres. of Yale College, in Connecticut. The work will make 5 vols. in 8vo. including a Life and Portrait of the Author.

Juvenile Biography; or Early Piety Recommended and Exemplified. By J. Morison, of Brompton; who is also preparing to publish, by Subscription, a vol. of Sermons, in 8vo.

A Treatise on the Covenant of Grace. By Dr. Colquhoun, of Leith.

A New Edition of the Rev. M. Henry's Catechism, adapted for Sunday Schools.

This Month will be published, A Sequel to York House; or Friendship's Memorial, addressed to Young Ladies. By Anna Kent.

Religious Intelligence.

HAMBURGH.

The ministry of Mr. Mudie has been acceptable and useful in this great and wicked city. In consequence of which an application was made to the Senate for a more commodious place of worship. This was opposed by Mr. Mellish, the English Consul, who represented the applicants as mischievous fanatics. A statement of these facts was sent to Lord Castlereagh, who, highly to his honour, directed Mr. M. to withdraw his opposition; and, we presume, the request of Mr. Mudie and his friends will be granted.

SPAIN.

On the 9th of January last, a school on the system of the British and Foreign School Society was opened in the city of Madrid, under the patronage of the Duke del Infantado, and several other nobles of high distinction. The lessons of Scripture used by the Society were translated into Spanish, and progress was made towards translating the lessons in Spelling and Arithmetic.

A gentleman of the military profession having engaged to teach the system, has been duly initiated in its practice, and devotes his ardent endeavours to this important work.

STOCKHOLM.

Feb. 11.—Couriers have been despatched to all the Sovereigns who are relatives or allies of the Court of Sweden, to announce the death of King Charles XIII.

The 4th of February the King received the Lord's Supper, according to the rites of the Lutheran church, with fervent sentiments of piety. With

his feeble hands he uncovered his head during this ceremony.

The 5th inst., a few moments before his death, the Queen entered his apartment, and observing his end approaching, she placed her hands upon the breast of her august spouse, and said, 'May the Lord Jesus receive thy spirit!' the moment his Majesty expired. The Queen, without withdrawing her hands, knelt down, and prayed.

ABOLITION OF THE SLAVE TRADE IN FRANCE.

MARCH 12. The Minister of Marine presented to the Chamber of Deputies the following project of a law, in the name of his Majesty:—

'Every part whatever which shall be taken by French subjects or ships, in whatever places, under what pretext or condition soever, and by foreign individuals, in countries submitted to the dominion of France, in the traffic known under the name of the *Trade of Blacks*, shall be punished by the confiscation of the ship and of the cargo, and by the interdiction of the captain, if he be French.'

GENEVA.

MARCH 4. Two gens-d'armes, with a captain and magistrate of police, again called on Mr. Majanel, of Geneva, and conducted him without the boundary of their territory to Gex, in France—'for reading the scriptures, preaching and praying in private houses.' — *See our Magazine for March, p.* 122.

PROVINCIAL.

AT a numerous and respectable Meeting of Dissenters, of different denominations, residing in Yeovil, and its vicinity, on Tuesday, Jan. 27, 1818, convened for the purpose of considering the propriety of making a Subscription to defray the expenses of a prosecution at the last Quarter Session for the County of Somerset, against Henry Booby and Charles Sandford, in consequence of a violent and disgraceful attempt to disturb a congregation of Protestant Dissenters of the Baptist denomination, assembled for Religious worship at East Coker, of which offence they were found guilty, the following Resolutions were agreed to:—

I. That we regard with lively exultation, ardent gratitude, and the firmest principles of loyalty, the excellence of that constitution, under which we are now permitted to assemble, in the full enjoyment of those inestimable privileges for which our fathers bled. II. That, as Protestant Dissenters, we cannot but regard the outrage committed at East Coker, on Sunday evening, the 26th of October last, as a violation of our natural, civil, and religious privileges. III. That we regard the interference of certain individuals as an uncalled for attempt to infringe the religious privileges we enjoy as Protestant Dissenters of this realm; and as a display of principles which we cannot but view with mingled emotions of pity and disapprobation. IV. That as we consider the liberty of worshipping God according to the dictates of our consciences the inalienable right of every individual of the human species, we are determined, as a body, to unite in maintaining our privileges, guaranteed by law; and do cheerfully contribute towards defraying the expenses that have been incurred by the late prosecution. V. That in consequence of the very liberal and handsome conduct displayed by Mr. John Batten on the recent occasion, together with his indefatigable perseverance, and professional abilities, he is justly entitled to our warmest thanks. VI. That we view with profound veneration, and just esteem, the impartiality, candour, and correctness of judgment, evinced by John Acland, Esq. Chairman of the Court of Quarter Session, in the accurate statement which he gave of the privileges of Protestant Dissenters. VII. That Subscriptions be immediately entered into; and that Mr. William Cayme be requested to act as Treasurer upon the occasion.

ROBERT BARFOOT, Chairman.

GLASGOW SABBATH EVENING SCHOOL YOUTHS UNION.

A SOCIETY under this designation has existed for about a year and a half. Their first object is to keep a watchful and parental eye over those who have left the schools, and are no longer considered as children; and to encourage them to associate with each other for moral and religious improvement.

Blind and aged people are also visited by the members of this society, and some receive a stated allowance for their relief. *Adult schools* form another object of attention. Four schools are already established, consisting of about 80 persons. It is a phenomenon, scarcely to have been expected in Scotland, to see the father of 50, with the daughter of 20, and a mother and daughter of like ages,

coming to school, with spelling books in their hands.

But a peculiar feature of the society is, the giving encouragement and assistance to young men who discover an ardent desire of becoming missionaries to the Heathen, especially such as probably could not have procured for themselves that elementary instruction which would warrant their application to any Missionary Society. These persons are considered merely as *probationers* on trial of their talents and piety, which, if approved, may hereafter recommend them to more public notice. All distinctions of sect and party are kept out of view. The proceedings of this society appear to be marked by much Christian prudence, and have obtained the sanction of many ministers in Glasgow of different denominations. The Rev. Dr. Love preached the first quarterly sermon to them in January last in Dr. Chalmers's church.

IRISH EVANGELICAL SOCIETY.

WHILE the fields are so white, the labourers so few, and the prayers to the Lord of the harvest so fervent, that he would send more labourers into the harvest, it is peculiarly painful to record the loss of one of the most faithful and useful of the few, suddenly and mysteriously falling, in the fulness of his strength, and the midst of his success, a victim to his zeal and his exertions.

We hope, however, that in laying before our readers the following account of the death of the Rev. George Hamilton, of Carrickfergus, we may excite some pious ministers to increase the number of those who have so much need of support and encouragement, and to occupy, as a scene of labour, a country which may be called the land of promise.—

Carrickfergus, Nov. 1817.

MY DEAR FRIEND,

THE melancholy task is mine of reporting the death of one of the Lord's most eminent servants.

The friends of the gospel were indulging in a long train of delightful anticipations: a most extensive field of usefulness presented itself—the ground for our chapel had been fixed on—a considerable sum was subscribed, and Mr. Hamilton was shortly to have visited Dublin to obtain assistance, but he has performed his last earthly journey.

Friday week he had fixed to preach at Loughmorne, about four miles distant, and left Carrickfergus at four o'clock in the afternoon. Before he was half way there, it began to rain heavily—he proceeded, and arrived at the place wet through. A large congregation was assembled—he preached in his wet clothes! The consequence was natural—he complained much the next day; and on the Sabbath he was confined to his bed. Little, little did any one think he was on his death-bed: symptoms of fever early appeared, but unattended with alarm. Tuesday last, as usual, I saw him in the morning. He was weak, but complained not. Conceive the agony of his family and the distress of his friends, when in the afternoon of that day the surgeon disclosed he had the *fever*, which had proved so fatal to numbers—all intercourse was forbid—I never saw him afterwards. He expired this morning, at two o'clock, and was interred at two this afternoon. He died in triumph. Shortly before he expired, he said, 'Heaven is open to me—a host of angels wait to receive me.' He appeared much engaged in speaking; but the only words understood were 'Divine—Salvation—Glory—precious Christ—Hallelujah:' and he fell asleep in the Lord, repeating these words.

'SEVERAL clergymen in Ireland have undertaken to circulate in that kingdom cheap and popular tracts, calculated to expose the errors of Popery. This measure has been resolved upon in consequence of the unceasing efforts of the Priests and their emissaries to pervert the minds of the Protestant peasantry by plausible objections against the Reformed religion, and by popular and specious arguments in favour of their own communion. These tracts are composed with a view to the instruction of the lower orders of Protestants; and they will not only be free from every thing of a political tendency, but will avoid also every subject upon which all orthodox Protestants are not agreed.—Small subscriptions in support of this object will be received by the Publisher, who will also procure copies of the Tracts already published, for such as may be desirous of possessing them.'

SAVINGS BANKS.

IT was stated lately in the House of Commons that, from the 26th of August to the 7th of March, no less a sum than 675,000*l.* had been invested in the Bank of England, from these societies; and that they were likely to contribute, in an eminent degree, to the morality, frugality, and industry of the people. It was however stated, that persons of large fortune had shamefully availed themselves of these banks, intended solely for the benefit of the lower orders, for the purpose of gaining higher interest for their

money than they could obtain elsewhere. This ought to be prevented.

BIBLE SOCIETY.

We are glad to hear that a Ladies' Auxiliary Bible Society has lately been formed in Liverpool, and that no less than 600 ladies are engaged in it. Their influence and exertions in a town containing more than a *hundred thousand* inhabitants, must be eminently beneficial.

BRISTOL ARK.

In imitation of the Friends of Sailors in London, the Wesleyans at Bristol are building a floating chapel, which they have also named the *Ark*.

LONDON.

CONGREGATIONAL BOARD.

We inserted in our last Number the former Rules of the Congregational Board, respecting the admission of Collecting Cases, &c. We are desired to insert the following, as lately revised, 'Rules of the Board of Congregational Ministers, in and about London.'—

I. The Congregational Board is an union of Ministers, of the Congregational Denomination, residing in and about the Cities of London and Westminster; and is formed to take cognizance of every thing affecting the interests of that Denomination, as well as the interests of religion in general.

II. Any Minister who shall be recommended by five members, at a monthly meeting, in person, or by writing, and approved by two-thirds of the members present at the following meeting, shall be a member of this Board.

III. No member can be excluded but by the vote of two-thirds of the members present at a meeting specially convened.

IV. A Committee shall be annually chosen to confer with the Committees of other Denominations in the general body, snd to transact such other business as may be entrusted to their care.

V. The Committee shall consist of six members of the Board, (of whom one shall be the Secretary for the time being;) three of the remaining five shall only be re-eligible the second year; and none shall be re-eligible after the second year.

VI. The ordinary business of the Board shall be transacted at monthly meetings, to be held on the Tuesday after the first Lord's Day in every month, at six o'clock precisely. Five members shall be a quorum.

VII. The Secretary shall convene a special meeting at the requisition of three members.

VIII. An annual meeting of the Board shall be held on the Tuesday after the first Lord's Day in the month of March, when the Report of the proceedings during the year shall be presented—the accounts shall be audited—and the Committee and Secretary be elected.

IX. Every member shall contribute his proportion of the yearly expenditure of the Board.

X. Any member, who shall absent himself from three successive meetings of the Board, shall be subject to the fine of one shilling.

XI. In order to protect the friends of religion from imposition, and at the same time facilitate the application of those persons who are concerned in the erection or enlargement of places of worship, the Board will sign such cases as are presented for that purpose; provided the case and deeds vesting such place of worship in the hands of trustees, for the use of the Church and Congregation to whom it belongs, shall be (by the Board) examined and approved.

XII. It is especially required of every member of the Board, that he refrain from signing any case before it has been approved by the Board.

LIST OF THE MEMBERS OF THE CONGREGATIONAL BOARD.

Reverend	Reverend
John Kello	Joshua Webb
John Clayton	John Humphrys
Joseph Brooksbank	John Barker
James Knight	John Goode
John Knight	William Wall
George Ford	John P. Smith, D.D.
J. Clayton, Jun. A.M.	W. B. Collyer, D.D.
George Burder	Thomas Williams
George Clayton	John Townsend
Robert Winter, D.D.	John Gore
Edward A. Dunn	Samuel Hackett
Thomas Cloutt	Thomas Harper
John Hawksley	H. F. Burder, A.M.
John Hooper, A.M.	John Thomas
John Leifchild	Daniel Washbourn
John Innes	Mark Wilks
Thomas Scott	Thomas Wood
William Chapman	William Thomas
Richard Bowden	Samuel W. Tracy
Isaac Tozer	John Hasloch
John Morison	William Walford
John Yockney	W. T. Strutt
Charles Hyatt	Nathanael Sloper
Henry Lacey	John Harris
— Davies	John Boddington
Jacob Snelgar	Thomas James
George Evans	William Williams
Andrew Reed	John Emblem
Charles Vautin.	

Mark Wilks, *Secretary.*

ANNUAL MEETINGS IN MAY.

Friday, May 1.—METHODIST MISSIONS. Two Sermons. *Morn.* Queen Street Chapel, Dr. A. CLARKE: *Even.* Hinde Str. Chapel, T. ROBERTS, A.M.

Sunday 3rd. Morn. at 11. Anniversary Sermon for THE LONDON FEMALE PENITENTIARY. By the Rev. L. RICHMOND, M.A. at St. Peter's, Cornhill.

Monday 4th. Morn. at 11.—METHODIST MISSIONS ANNUAL MEETING, at the City Road Chapel.

Tues. 5th.—CHURCH MISSIONARY SOCIETY. *Morn.* at 10. Sermon at Blackfriars Church, by the Rev. Professor FARISH. ANNUAL MEETING, same day, at 2, at Freemasons' Hall, Rt. Hon. Lord GAMBIER, President.

Evening, at 6.—The Annual Meeting of THE LONDON AUXILIARY IRISH EVANGELICAL SOCIETY, at Broad Street Meeting.

Wed. 6th. at 12 precisely.—BRITISH AND FOREIGN BIBLE SOCIETY ANNUAL MEETING, Freemasons' Hall. N.B. Ladies cannot be admitted.

Thurs. 7th.—PRAYER-BOOK AND HOMILY SOCIETY. *Morn.* at 11. Anniversary Sermon, by the Rev. E. COOPER, M. A. at Christ Church, Newgate Street. At 2, *Afternoon.*—ANNUAL MEETING at the London Coffee House, Ludgate Street.

Same Evening, at Blackfriars Church, First Anniversary Sermon, for THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS, by the Rev. R. BEACHCROFT, A.M.

Friday 8th. Morn. Half-past 10, Second Anniversary Sermon, (same Society) at St. Paul's, Covent Garden, by the Rev. C. SIMEON, M.A. At 2, *Afternoon.* ANNUAL MEETING, (ditto) at Freemasons' Hall.

Same day, at 11, Annual Sermon for THE ORPHAN WORKING SCHOOL, at the Scots Church, London Wall, by Dr. MANUAL. At 4, *Afternoon*, dinner at the Old London Tavern.

Monday 11th, at 12 precisely, will be held the ANNUAL MEETING OF THE LONDON FEMALE PENITENTIARY, at the Freemasons' Tavern. C. GRANT, Esq. Vice-President, in the Chair.

Tues. 12th. Morn. at 6, to breakfast at the City of London Tavern, THE LONDON ITINERANT SOCIETY.

At 12 precisely, at the King's Concert Room, Haymarket, THE NAVAL AND MILITARY BIBLE SOCIETY.

Even. at 6, at the City of London Tavern, Annual Meeting of THE IRISH EVANGELICAL SOCIETY.

Wed. 13th. Morn. To breakfast at the City of London Tavern, Annual Meeting of THE SUNDAY SCHOOL UNION.

MISSIONARY SOCIETY'S First Sermon. (See opposite page.)

Thurs. 14th. Morn at 6. To breakfast at the City of London Tavern, Annual Meeting of THE RELIGIOUS TRACT SOCIETY.

Frid. 15th Morn. at 6, at the City of London Tavern, to breakfast, Annual Meeting of THE HIBERNIAN SOCIETY.

Sat. 16th.—The EDITORS of this MAGAZINE will meet to breakfast at 8.

Morn. at Half-past 10 precisely, will be held the Annual Meeting of THE PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY, at the Albion Tavern, Aldersgate Street.

Tues. 19th. at 12.—THE LONDON WELSH AUXILIARY BIBLE SOCIETY will meet at the Paul's Head, Cateaton Street.

Even. at Half-past 6, Rev. Dr. WINTER will preach, in New Broad Street, the HOMERTON ANNIVERSARY SERMON.

Wed. 20th. at 9, *Morn.*—The Ministers educated at Homerton, or friendly to the Institution, will breakfast at the King's Head Tavern, in the Poultry. *Even.* at 6, Two Students will deliver DISCOURSES on given Subjects, at New Broad Street Meeting.

Thurs. 21st. at 11.—The Examination of the Students at Homerton.

Frid. 22d. Even. at 6, AGED PILGRIMS' FRIEND SOCIETY Annual Meeting, at Mr. STEVEN'S Chapel, York Street, St. James's.

Tues. 26th. Even. at 6, Sermon at Haberdashers' Hall, for THE AFRICAN AND ASIATIC SOCIETY, by the Rev. A. FLETCHER.

*** The Anniversary of the BRITISH and FOREIGN SCHOOL is deferred till June. Due notice will be given.

MISSIONARY CHRONICLE
FOR MAY 1818.

ANNIVERSARY
OF
The Missionary Society,
THE
TWENTY-FOURTH GENERAL MEETING.

THE ARRANGEMENT OF THE INTENDED SERVICES IS AS FOLLOWS:

Wednesday, May 13.

Morning, Surrey Chapel—The Rev. RALPH WARDLAW, of Glasgow, to preach.
Evening, Tabernacle.—The Rev. WILLIAM COOPER, of Dublin, to preach.

Thursday, May 14.

Morning.—The Annual Meeting of the Society for the despatch of Business will be held at Spa-fields Chapel, when the Report of the Directors will be read, and Officers chosen for the ensuing Year.
Evening, Tottenham Court Chapel.—The Rev JOHN JOHNSTON, A.M. of Edinburgh, to preach.

Friday, May 15.

St. Bride's Church, Fleet Street.—The Rev. JAMES THOS. HOLLOWAY, D.D. of Whitby, late Fellow of Exeter College, Oxford, to preach.

MISSIONARY COMMUNION.

Evening. At SION CHAPEL,
SILVER STREET CHAPEL, and
ORANGE STREET CHAPEL,

The Sacrament of the Lord's Supper will be administered to those Members and Friends of the Society who are seated Communicants with a Christian Church (of whatever denomination), who produce at the Doors Tickets provided for that purpose, and signed by their respective Pastors, or other approved Ministers; which Tickets may be obtained by Ministers at the Missionary Rooms, No. 8, Old Jewry, on Friday or Saturday the 8th or 9th of May, and by Ministers from the Country on their arrival.

The Morning Services will commence at Half-past Ten o'Clock, and the Evening at Six. A Collection in aid of the Institution will be made at each Place.

It is respectfully solicited, that those who take their Seats in the Galleries of the several Chapels, will reserve 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, on Tuesday Afternoon, May the 12th, at Three o'Clock.

Missionary Hymn Books may be had at the Publishers', Stationers' Court, and of the Door-keepers at the Chapels. Price 6d.

INVITATION.

THE arrangements of another *Annual Meeting* of the MISSIONARY SOCIETY invite the attention of British Christians. What cause on earth is comparable with the cause of Missions, in point of moral interest and spiritual grandeur! Admitting the beneficial and necessary agency of other societies for the instruction of the ignorant—the diffusion of knowledge—and the circulation of the Scriptures: Christian Missions render all these subservient to the object which they are *immediately* designed to effect. There is in point of fact no rivalry or competition in the operations of Christian benevolence. To a superficial observer the action and counteraction may seem like the working of opposite forces; but all this moral machinery is under *one* controlling Power, by which that great result is gained, compared with which all other objects shrink into insignificance and nothingness. 'Has this object been gained? Have minds been rescued from the dominion of ignorance and vice; and brought under the purifying influence of Christian principles; and are they presenting, some on earth, and others before the throne of glory, their thanksgivings to God for the *instrumentality of Missions?* Then let every objection and prejudice vanish with the selfishness and ignorance and indifference and avarice in which they originated. Missions are God's *direct* instrument of working; he has commanded them in his word, supported them by his providence, and blessed them by his grace.

'Suppose all the Missionaries employed under the direction of our own and other Societies were to be present at the approaching Anniversary, and to relate the particular instances of success with which their labours have been rewarded, should we not feel the sacred glow of gratitude, and blush at our supineness, and enter on a new career of exertion in this work of heavenly philanthropy? Well! they *will be* present—'present in spirit, joying and beholding our order, and the steadfastness of our faith in Christ.' From the various stations of successful labour, they will present to their ardent imaginations the solemnities of the approaching meeting. Their countenances shine with a brighter illumination, as they thank God and take courage; and while they look towards the temples of our Zion, they exclaim,

> "*There our best friends—our kindred dwell:*
> *There God our Saviour* REIGNS!

Followed by your prayers, supported by your benevolence, and conducted by the God you serve, we left the land of our fathers, that we might plant on Heathen shores the tree of life, and unfurl, where the God of this world has entrenched his dominion for ages, the standard of the Cross. We know what it is to be 'in perils on the sea—in perils in the wilderness—in perils among the Heathen:' but though faint we have kept on pursuing, and the gospel is still the power of God unto salvation. It has produced the same glorious effects on the lofty Brahmin—the inflexible Chinese—the wandering Caffre—the degraded Hottentot—and the sensual Otaheitean, which have been displayed in all the varieties of European character. And now, next to the approbation and influence of our divine Lord, we rely on *your* efforts and on *your* prayers!"

'And you shall have them. Yes, fellow-laborours! go on in your sublime and holy enterprise. Pursue, with unwearied ardour, the objects of your high vocation: and while you are exposed to conflict and toil—to labour and self-denial, we will be ashamed of our indifference; and the cause which excites all your energies shall be dearer than ever to our hearts. Yes, we *will* remember you—and *never, by the grace of God, will we desert the cause on which you have entered; but in our humble spheres of labours, we will endure all things for the elect's sake, that they may obtain the salvation which is in Christ Jesus, with eternal glory.*'*

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* See Missionary Sermons for 1816, p. 47, 49.—Pletcher's 'First Mission to the Gentiles'—with a few verbal alterations.

OTAHEITE.

Extract of a Letter from Mr. Bicknell, Elmio, dated 12th Aug. 1816, to the Rev. Mr. Weston, Sherborne.

DEAR SIR,

BLESS God with us, because he hath done great things for the people among whom we labour. At length superstition and idolatry are done away, and the Areoi society is also at an end. Their gods are burnt in the fire, and their children are saved from death. You know that where the gospel comes with power, it always works a change for the better in man,

> 'Blessings abound where'er He reigns,
> And all the sons of want are blest.'

I have lately been twice round this island, preaching the gospel, and have just returned from a preaching tour round Taheite. There are about 700 people on this island who have embraced the gospel, beside about 500 who are with us. In every district they have built a place of worship, in which they have prayer thrice every Sabbath day, and once every Wednesday. Almost every house has family worship daily, and most of the people retire for private worship (in the bushes) twice, and some three times a-day.

At Taheite there are about 3000 who are turned from idols, and who now call Jehovah their God. They have built about 50 places of worship, in which they pray, as they do here. They teach each other to read and write, and they learn very quickly. Many teach others the Catechism. The king writes better than any of us.

At Huaheine, Raiatea, and Boroboro, we believe there are nearly 4000 people who embrace the Christian religion, although they have no instruction at present, except by the books which we send them. They are frequently sending messages to us, requesting us to come and teach them.

INDIA.

Extract from the Journal of Mr. Knill, Madras, Aug. 21, 1817.

This day a learned and interesting Brahmin called upon me. He converses fluently in four languages. Our conversation was on religion. I followed him, but he took shelter in all the old subterfuges of his forefathers. I found I could not do any thing with him. I felt very much for him. We drew closer together, our discourse was applicatory—we approached the dying bed, and stood on the threshold of eternity. I told him my views of myself as a sinner, and on whom my hopes were built for eternity—the tear started in my eye—he perceived it, his eye rolled, his lip quivered. I kept up the application. He shook: I said, What will become of your precious soul! O Sir, your soul, your precious soul! You have no atonement, you know nothing of a satisfaction suited to the character of Him whom we have offended. Jesus Christ alone can make atonement. He has made it, and obtained eternal redemption for all that believe. O friend! think of this, I beseech you. His countenance was altered. I was astonished and delighted, yet know no further. A gentleman entered, and our conversation ceased. I left him, but pray that God may never leave him. He is a most interesting man. My heart glowed even to rapture, while I told him of Jesus Christ my Lord, and I should not regret coming to India, if it had been only to tell this man of Him whose blood cleanseth from all sin.

Mr. Knill is very desirous of procuring from the friends of the cause in England presents of Baxter's Call, Doddridge's Rise, and other small books and tracts, for dispersion, as multitudes of persons are ready to receive them. Any such books sent to the Missionary Rooms for him, will be carefully forwarded.

SURAT.

Mr. Donaldson, a Missionary intended for Surat, informs us, in a letter dated 19th Sept. 1817, that he has arrived safely at Bombay (with Mrs. D.) after a passage of 18 weeks. He was kindly received by the American missionaries, of whom he speaks highly. With the assistance of a learned Brahmin, they have translated, and are now printing, the Gospel of Matthew, in the Mahratta language.

Mr. D. had received letters from the missionaries at Surat, who are well, and diligently engaged in translating into the Guzeratte language. Mr. D. expected to proceed soon to the place of his destination.

ANTIGUA.

A resolution has passed the Assembly of Antigua, allowing a sum of 1000l. to the Moravian Missionary Society, to enable them to construct a chapel at Nonsuch; and of 300l. per annum, to assist in keeping up the establishment, but enjoining the residence of one of the missionaries. 'His Majesty's Ministers and the *Saints* (remarks the *Jamaica Royal Gazette*) seem to pay great attention to the morals and religion of these distant colonies, and we are so far greatly obliged to them; but we cannot pay them any compliment on the example they show us by their own conduct, when we observe the uniform disrespect they pay to the Lord's day, which it appears from the London papers is regularly devoted to the purposes of fashionable amusements, instead of those devout occupations for which it was intended. A reference to any of Monday's papers will sufficiently prove this, and, as a sample, we copy the following from the *Morning Chronicle* of Monday, August 11, by which it appears that Lord Castlereagh himself is one of the profane! Cannot Wilberforce, or Stephen, or Macaulay, &c. correct these little peccadillos so near their own doors? Such things, we know, would not be tolerated in Jamaica.' (Here follows a list of eight fashionable parties given on a Sunday.)

The *first* Annual Meeting of the *Bath* British and Foreign Missionary Society was held at the late Countess of Huntingdon's chapel, on Wednesday Evening, 8th April, Samuel Yockney, Esq. in the chair.

The Meeting was very numerously and respectably attended, and the unwearied attention which was paid to the statements delivered on this occasion (although the Meeting was unavoidably prolonged to a late hour) as well as the liberal sums contributed, fully evinced the lively interest which this Society has excited in behalf of missionary exertions.

The resolutions were moved or seconded by the following ministers and friends, namely, Rev. Wm. Jay, Rev. Richard Elliot, Rev. Wm. Kemp, Rev. Mr. Fleming, Rev. Mr. Thodey, Rev. Mr. Gummer, Rev. J. Chamberlain, Edw. Phillips, Esq. N. Thorley, Esq. Messrs. Martin, Austin, and Barnard

The Rev. Dr. Haweis, and Rev. Mark Wilks, intended to have taken a part in the business of the evening, but were prevented by indisposition.

A Sermon was preached at Argyle Chapel on the morning of the Anniversary by Rev. R. Elliot, from 4th chap. Hosea, former part of 6th verse, and an introductory Discourse was delivered at Lady Huntingdon's Chapel on the preceding Tuesday evening, by Rev. Wm. Kemp, from Malachi, c. I. v. 11.

MISSIONARY UNION.

At the fifth Anniversary of the Sheffield and Attercliffe Missionary Union, held March 23, 1818, Mr. GEORGE BENNET in the chair,

Resolved,

That Missions to the Heathens are in such a state of progress and victory, on the Continent and Islands of India, and even on the Borders of China, notwithstanding the opposition made there by the ruling powers, as to demand our grateful acknowledgements to HIM who gives success to his own word, which is the sword of the Spirit for subduing the nations to the obedience of faith.

That we trace with delight and gratitude the footsteps of mercy to a fallen world, in the recently authenticated accounts from the South Sea Islands, of a nation having renounced Idolatry, and given up to destruction the objects of its superstition;—the King Pomare, having sent the household Gods of his own family, for British Christians to see, despise and dispose of, at their pleasure, while he himself is engaged personally in spreading the glorious Gospel of the blessed God among his people.

That we hail as a most auspicious sign of the times, the fact of the friends of Missions in America having determined to forward to, and settle in Africa, as many pious and intelligent Africans as they shall be able to redeem from slavery, and who wish to return to that Land of their Fathers from which they were so cruelly torn; trusting that this plan, judiciously pursued, will powerfully co-operate with the efforts which the different Missionary Societies are successfully making in various parts of that much injured continent.

NOTTINGHAM, DERBY, AND LEICESTER AUXILIARY MISSIONARY SOCIETY,

HELD their Annual Meeting on Wednesday morning, March 25, at Nottingham, when the meeting for business was followed by a sermon from Mr. Campbell, of Kingsland. In the

afternoon the Sacrament of the Lord's Supper was administered to a large number of communicants of different denominations; and in the evening, Mr. Leifchild, of Kensington, preached to a very crowded audience. Many neighbouring ministers were present, and assisted in the devotional parts of the services, which were very interesting, and the collection exceeded that of last year considerably. Mr. Gilbert, of Hull, preached on the preceding evening.

On the Thursday morning the friends assembled to breakfast in one of the school-rooms belonging to the chapel, when Mr. Leifchild engaged in prayer, and Mr. Campbell delivered an address A happy spirit of unanimity and devotion prevailed through all the meeting.

NOTICE.

THE Auxiliary Missionary Society for Cambridgeshire, and its vicinity, will hold its fifth Annual Meeting on Thursday, May 28, at the Rev. J. Miles's Meeting-house, Foulmire: when two sermons will be preached in the forenoon; one, by the Rev. John Clayton, jun. of London; the other, by the Rev. Thos. Towne, of Royston. Service to commence at half past 10 o'clock in the morning. After dinner the Society will re-assemble for the transaction of business.

FINAL DEPARTURE OF MISSIONARIES.

Messrs. Beighton, Milton, Fleming, and Ince, (with Mrs. I. and Mrs. B.) missionaries to Malacca, who embarked at Gravesend, Feb. 18, in the General Graham, and who were afterwards in such imminent danger, as mentioned in our last Number, had the pleasure of spending a day or two on shore with their friends at Gosport, and sailed from Spithead in good health and spirits on the of March.

We have also the pleasure to state, that Messrs. Bevan and Jones, missionaries intended for Madagascar, with their wives, who left Gravesend in the ship Swallow, some days before the above mentioned, reached the Lizard on Sunday, 22 Feb. but after beating about in great distress of weather for some time, put back into Falmouth on the 24th, and 28th went on shore, where they remained until Friday, March 20th, when they sailed with a fair wind, followed by the prayers of more than a few.

They were most hospitably entertained between three and four weeks by the friends of the gospel at Falmouth, who were much pleased with their becoming deportment and apparent devotedness to the great work in which they are engaged.

OTAHEITAN IDOLS.

IN order to prevent unnecessary trouble and disappointment, the friends of the Society are respectfully informed, that the ship WILLERBY, on board which the Idols were placed at Port Jackson, having to perform a trading voyage, subsequently to her departure from New South Wales, it is possible that several months may yet elapse before her arrival in England. Should the Idols come safe to hand, we shall give due information thereof.

MISSIONARY CONTRIBUTIONS.

[*Collections and anonymous Contributions received from* 16 *March to* 16 *April*, 1818.]

	£.	s.	d.	£.	s.	d.
Tabernacle Auxiliary Missionary Society, by the Rev. Matthew Wilks, Treasurer:						
Female Branch, by Miss Williams	74	6	11½			
Male Ditto	254	6	6			
Charity School	20	4	0			
Catechetical Ditto	17	14	1½			
A few Friends, since May 1817, in aid of the Tabernacle Auxiliary	27	5	0			
Mrs. Harris and Friends	2	10	0			
				396	6	7
Tottenham Court Chapel:						
Female Branch, by Mrs. Smith, Treasurer	217	16	3			
Male Branch, by Mr. W. Strudwicke, Do.	120	6	0			
				337	10	3
North London and Islington Aux. Miss. Society, Mr. Trueman, Treasurer:						
Collected at Islington Chap. at the Formation of the Society	55	11	6			
Union Chapel Auxiliary Missionary Society	166	10	6			
Carried forward	222	2	0			

	£	s.	d.
Brought forward 222 2 0			
Tonbridge Chapel Auxiliary Missionary Society 114 19 10			
Holloway Do. . . . . Do. 20 0 0			
Lower Street Do. . . . . Do. 20 0 0			
Highgate Do. . . . . Do. 12 0 0			
	389	1	10
Hackney Auxiliary Missionary Society, by Mr. Pearson, Treasurer.			
Well Street Meeting 31 12 0			
Rev. Dr. Smith's Do. 50 4 0			
Rev. H. F. Burder's Do. 79 13 11			
Received by Mr. Pearson, from different Collectors 37 17 11			
Walthamstow, Rev. Mr. Collison's Meeting . 51 19 4			
	251	7	2
Clerkenwell Auxiliary Missionary Society, by Mr. Chas. Dudley, Treasurer,	185	0	0
Stockwell Auxiliary Society, by Mr. Thomas Hayter, Treasurer	100	0	0
Orange Street Auxiliary Society, by Mr. Byfield, Treasurer	66	11	9
Founder's Hall Auxiliary Missionary Society, by Mr. John Moginie, Treasurer 63 12 1			
From the Sunday School 10 15 3			
	74	7	4
Female Auxiliary Missionary Society, at Surrey Chapel, by Mrs. Neale, Treasurer 136 10 2			
Juvenile Missionary Society, Do. Mr. J. R. Upjohn, Secretary 50 0 0			
	186	10	2
Horsleydown Juvenile Missionary Society, by Rev. Mr. Bodington 60 0 0			
Female Auxiliary Do. by Do. 36 0 0			
	96	0	0
Chapel Street, Soho, Auxiliary Missionary Society, by Rev. Mr. Stollery .	65	0	0
Fetter Lane Auxiliary Society, Mr. Muston, Treasurer . . . 35 8 3			
Juvenile Auxiliary, Mrs. Muston, Do. 26 6 0			
Prayer Meeting, at Mrs. Moss's 6 15 0			
	68	9	3
Crown Court Auxiliary Society, Male Branch, by Mr. Young . 29 4 2			
Female Do. by Mrs. Stephenson, Treasurer 42 4 9			
Juvenile Do. (or West London Society) Mr. Alex. Greig, Sec. . 26 0 0			
	97	8	11
A few Friends belonging to Tottenham Court Chapel, collected at a Prayer Meeting, held at No. 9, Grafton Street, East, by Rev. John Hyatt . .	16	0	0
Broad Street Female Auxiliary Society, by Miss Wilkinson, Treasurer . .	46	3	0
Wells Street Auxiliary Society, Female Branch, by Miss Harvey 34 14 0			
Male Do. 17 0 0			
	51	14	0
Kingsland Auxiliary Society, Male Branch, for Half a Year, Mr. D. Langton, Treasurer 32 3 3			
Female Do. Do. Miss Rutt, Treas. 26 0 6			
	58	3	9
Holywell Mount Chapel Auxiliary Society, by Rev. Mr. Platt . 24 17 2			
Sunday School Children 9 0 0			
Poor-Child Sunday School, Bethnal Green 1 13 0			
	35	10	2
Shepherd's Market Auxiliary Society, by Rev. Samuel Hacket . 18 2 11½			
Sunday School Children 2 1 4½			
	20	4	4
Stepney Auxiliary Society, at Rev. Mr. Ford's:			
Male Branch, Mr. Monds, Treasurer . . 23 10 10			
Female Do. Miss Hankey, Do. 56 14 8			
	80	5	6
New Road Juvenile Female Missionary Society, by Rev. Andrew Reed . .	81	18	2
Southwark Auxiliary Missionary Society, by Mr. Robinson, Treasurer . .	31	1	3
Society in aid of Missions in the Rev. G. Evans's Congregation, Church Street, Mile-End New Town, Mr. Evans, jun. and Miss Cock, Secretaries, Two-thirds of amount collected	30	0	0
A few Friends who hold a Meeting for Prayer on a Saturday Evening at the above Chapel	2	5	6
Swallow Street Sabbath School, 30th March, 1818:			
Teachers 11 8 10			
Girls 4 3 11			
Boys 3 6 6			
	18	19	3

	£.	s.	d.
Mint Sunday School, by Mr. Thomas Lewis, Treasurer	14	0	0
Queen Street Chapel, Ratcliff, Young Ladies' Missionary Society, by the Rev. James Vautin	12	9	6
A few Friends, Meeting at No. 409, Oxford Street, by Miss Mary Ann Mott	2	0	0
Rev. Thos. Williams and Friends, Rose Lane, Ratcliffe	20	6	11
Sion Chapel Sunday School, since March 1817, one year	12	19	2
Barbican Sunday School Boys 1 9 2			
Girls 1 19 4			
	3	8	6
A few Friends at Sion Chapel	2	12	0
A Female Missionary Fund, by Miss Kennerley	4	12	0
The Adelphi Sunday School Auxiliary Society, by Mr. W. Hipkin	6	0	0
Sunday School and Friends, in connexion with the Rev. Robert Stodhart's Congregation, Mulberry Gardens 19 11 11			
A few Friends there, by Mr. H. Batger 8 2 6			
	27	14	5
Donations and Subscriptions to Knill's Missionary Temple, at Mr. Nisbet's, 15, Castle Street, Oxford Street, including Family Fines, &c.	8	8	0
Prayer Meeting, at Mr. Kesterton's, in the Borough, a Penny-we	7	0	0
A few Friends in Collier's Rents	5	8	4
Greenwich and Deptford Auxiliary Society, from April 1, 1817, to March 31, 1818, by Mr. John Dyer, Treasurer:			
Greenwich Road Chapel, Rev. Wm. Chapman 25 5 5¼			
East Lane Meeting, Greenwich, Rev. George Scott 17 6 6½			
Children of Mr. Venner's School attending there 4 1 5¼			
21 7 11¼			
Butt Lane Meeting, Deptford, Rev. J. T. Barker 17 8 8			
	64	2	1
Pell Street Meeting (Rev. J. Cloutt) Auxiliary Missionary Society, up to Lady Day, 1818	7	0	6
Chandler Street Collection after a Sermon, by Rev. J. Leifchild	10	2	6
Kensington Juvenile Auxiliary Missionary Society, by Rev. J. Leifchild	23	10	0
Chard (Somersetshire) Auxiliary Missionary Society, by Rev. John Gunn	34	5	6
South East Welch Auxiliary Missionary Society Collections, by Rev. T. Luke:			
Rev. David Williams, Llanwrtyd (2d Collection 3*l.*) 5 0 0			
David Davies, Bethesda, Llangattock, (2d Coll. 4*l.*) 6 6 6			
Mr. Bowen, Neath 6 0 0			
Friends, by him 0 9 0			
6 9 0			
Jenkin Morgan, Pentretygwin	3	3	0
Peter Jenkins, Brychgoed	4	11	0
Ditto, Gwynfe	1	15	0
Mr. Davies, Altwen	2	19	0
Mr. Hughes, Groeswen	3	10	0
Morgan Lewis, Maesmarchog and Hermon	1	14	0
D. Evans, Rhyader	3	6	7
D. Lewis, Aber	2	0	0
Mr. Williams, Builth	2	0	0
Mr. Thomas, Penmain	1	16	0
David Jones, Maesyronnen	1	3	0
Mr. Jones, Bethesda, Merthyr	1	10	6
Do. Talgarth	3	4	0
James Williams, Tynycoed	1	0	0
Ebenezer Meeting, Swansea, by Mr. D. Hughes	8	8	6
Rev. Mr. Lewis, Tredustan	1	4	2
Mr. Edwards, Neath	1	1	0
Mr. Beynon, Llangyrnwd	0	16	0
David Powell, Cacbach	1	0	0
Collection at Brecon	8	2	8½
Do. Pontfaen, by Rev. Mr. Powell	0	18	0
Do. Penny Society, by Do.	1	11	7
Rev. Mr. Jones, Bridgend	2	0	0
Carried forward	76	9	6½

	£.	s.	d.
Brought forward 76 9 6½			
Mr. Davies, Newport 5 0 0			
Mr. Jones, Pontypool 2 3 7½			
E. Davies, Hanover 6 0 0			
R. Howell, Baran 1 3 0			
Subscriptions at Swansea 8 7 6			
	99	3	8
Chester Auxiliary Missionary Society, by Mr. Williamson, Treasurer:			
Amount of Annual Subscriptions 58 6 6			
Ladies Penny-a-week Society, Queen Street Chapel, Two Quarters 24 7 9			
Young Men's Do. Do. Two Quarters 2 5 6			
Do. Do. Welsh Calvinistic Methodist Chapel, Two Quarters 2 0 1			
Ladies' Do. Do. Octagon Chapel, 2 Qrs. . 4 18 9			
Weekly Subscriptions at Minshull, per Miss Palin . . 0 16 4			
	92	14	11
Penny Society at Eltham, Kent, collected by Messrs. Smith and Wright . .	4	10	7
Subscriptions and Donations by E. and G. Fox	1	2	5
Mrs. Jewett's United Friends' Missionary Box, 3 donations	1	7	6
Rev. J. Jefferson's Congregation, Basingstoke, Penny a Week Society and Donations of Friends	13	5	0
Shrewsbury Auxiliary Society, by Rev. Thomas Weaver (including the Sum of 3*l.* 16*s.* 3*d.* from the Children of the Swan Hill Sunday School, and 44*l.* 5*s.* 2*d.* from the Juvenile Missionary Association, by Mr. Francis Evans)	93	13	5
Sunderland Auxiliary Missionary Society, by Rev. John Frazer:			
Spring Garden Street Chapel, Rev. T. Mason . . . 11 2 2			
Park Chapel, Rev. J. Frazer 13 18 4			
Robinson's Lane Chapel, Rev. M. Aitkin 5 8 7			
Maling's Rigg Do. Rev. J. Drysdale 9 5 4½			
Collections made at different Chapels 4 1 8			
Collection made at Rev. J. Matthew's Chapel South Shields 0 17 4			
Workmen employed at Sir H. Williamson's Lime Works 1 7 8½			
	46	1	2
Penny Subscribers, by Miss Anne Owen, Caernarvon	1	10	0
Rev. Mr. Ward and Friends, Sidmouth, Devon.	10	5	0
Children of Sunday School at Rev. Mr. Slatterie's Chapel, Chatham, by Messrs. Higgins and Hopkins, Secretaries	5	15	7
Dorking Missionary Association, by Rev. John Whitehouse	11	0	0
Rev. J. Saltren and Friends, Bridport	16	0	0
Newcastle upon Tyne Auxiliary Mission. Society, by Mr. Tho. Bonner, Treas.	60	0	0
Calton and Bridgeton Asso. for Religious Purposes, by Mr. W. Collins, Sec.	30	0	0
Auxiliary Missionary Society for the West Riding of the County of York, by Mr. Geo. Rawson, Treasurer	500	0	0
Sheffield and Attercliffe Missionary Union (a Branch of the West Riding Auxiliary Missionary Society), by Mr. Geo. Bennet, Treasurer			
Male Juvenile Missionary Society 17 4 0			
Queen Street Female do. 10 11 3			
Nether Chapel do. do. 9 1 10			
Howard Street do. do. 5 18 3			
Do. Sunday Scholars 2 3 0			
Scotland Street Female Missionary Society. 6 17 0			
Garden Street do. do. 3 17 6			
Attercliffe do. do. 3 18 4			
	59	11	1
Glasgow Auxiliary Missionary Society, by Mr. Matt. Urie	25	0	0
Harleston Auxiliary Missionary Society, by Rev. Thomas Fisher			
Annual Subscriptions 7 5 0			
Weekly Do. 11 15 0			
	19	0	
Auxiliary Society of Nottinghamshire, Derbyshire, and Leicestershire, by Mr. Jos. Nunneley, Treasurer:			
Narborough Congregation, by Rev. Mr. Cook . . . 5 0 0			
Kibworth do. E. Cluter . . . 4 18 6			
Carried forward 9 18 6			

	£.	s.	d.
Brought forward	9	13	6
Lutterworth Congregation, by the Rev. R. Hartley	17	0	0
Leicester do. E. Webb	20	0	0
Castle Dennington do. Smith	4	2	4
Sutton do. Roome	10	16	6
Missionary Box do. Miss Cullins	1	10	0
Barrow Congregation Rev. M. Pritchard	3	0	0
Moore Green and Ilkestone Mr. Shaw	8	0	0
Mansfield do. Mr. Weaver	16	10	0
Juvenile Missionary Society, Nottingham.			
Rev. Mr. Alliott 9 12 6			
Castle Gate Congregation, do. do. 29 0 0			
	29	12	6
Sion Chapel do. do. Rev. Mr. Bryan . . 5 0 0			
do. do. Mr. Butcher . . 2 2 0			
	7	2	0
Belper Mr. Gawthorne	17	0	0
Penny a Week Soc. Matlock, Bath, Miss Wilson, &c.	8	19	3
A few Friends, Annesley Wood House	4	3	0
Collections at the Annual Meeting at Castle Gate, Nottingham	155	17	8
			313 11 9
Greenock Female Missionary Association, by Mr. Henry R. Laird			15 0 0
*North Devon Auxiliary Missionary Collections, by Rev. Sam. Rooker:			
Bideford . 28 17 0 Chulmleigh	4	2	0
Ilfracombe . 16 0 0 Puddington	1	0	0
South Molton 10 4 9			
			60 3 9
Secreta Approva			1 0 0
Auxiliary Missionary Society, Teignmouth, by Rev. Mr. Gleed			7 0 0
Sherborne Missionary Penny a Week			
Contributions	16	2	6
Subscriptions	4	19	6
Collection at Chapel, by Mr. Whitty	3	14	6
			24 16 6
Rev. John Bristow and Congregation, Wilton			10 0 0
Subscriptions of a few Friends belonging to Rook Lane Meeting, Frome, Rev. Mr. Sibree			15 0 0
Rev. Tho. Durant and Congregation, Poole			25 15 7
John Roaf and Congregation, Sutton Valence, Kent:			
Penny a Week Subscription	13	9	10
Sunday School Children	2	4	0
Donations by young Friends	2	10	0
			18 3 10
Gloucestershire Auxiliary Missionary Society, by Mr. O. P. Wathen, Treas.			
Gloucester.—Countess of Huntingdon's Chapel,			
Rev. T. Thorn 5 8 0			
Rev. Wm. Bishop's Meeting by Mr. S. Wood 26 6 2			
	31	14	2
Painswick.—Collection at Missionary Prayer Meeting by Mr. Wood 6 9 0			
Subscriptions by ditto 3 2 0			
	9	11	0
Forest Green.—Penny a Week Society, by Rev. T. Edkins	9	0	0
Little Dean.—Penny a Week Subs. by Miss Taylor . 5 0 0			
Donation by do. 3 0 0			
	8	0	0
Stroud.—Sunday School at Rev. John Burder's Chapel, by Mr. Holder	4	11	10
Dursley.—Sunday School Teachers and Scholars at the Tabernacle, by Miss Taylor	20	0	0
Paken Hill.—Collected by Mrs. Offley	9	5	0
Subscriptions and Donations	9	1	0
			101 3 0
Rev. Wm. Priestley and Friends, Fordingbridge, Hants			11 0 0
Ladies' Auxiliary Society, Dr. Styles's Meeting, Brighton, by Miss Penfold, Treasurer			30 0 0

* The Collection at Barnstaple was sent by mistake to the S. Devon Auxil. Society

	£.	s.	d.
Rev. J. Harsant and Congregation, Beaconsfield	7	0	0
Cambridgeshire Auxiliary Missionary Society, by Mr. R. Haylock, Treasurer:			
Barkway, by Rev. T. Lowe	1	13	4
Cambridge Association 19 3 6			
Subscription 10 11 3½			
	29	14	9½
Duxford, Rev. B. Pyne and Friends	11	0	0
Eversden, Rev. Mr. Golding and do.	7	2	7
Foulmire, Rev. J. Miles and do.	12	12	0
Hitchin, by Mr. Wm. Perks, Treasurer	26	2	3
S. C. Linton, by Rev. T. Hopkins	1	1	0
Melbourne, by Mr. Joseph Campkin, Treasurer	28	14	6½
Royston, by Mr. Bunn, do.	16	2	6
Subscriptions	14	14	0
Donations	2	9	2
Collections	27	12	1
Walkern, by Rev. W. Thompson	2	0	0
	180	18	3
Teachers at a Sunday School, Hindon, Wilts, by Mr. T. B. Sims, Secretary	1	15	0
Dublin Female Association, per Mrs. S. Ardill, Treas. 45*l.* 10*s.* Irish. Sterl.	41	15	0
Two Quarters Subscriptions of Epsom and Ewell Penny a Week Society, by Rev. J. Atkinson	2	15	3
Mr. Atkinson's Pupils	0	14	4
	3	9	7
Newbury, by Rev. W. Dryland, Amount of Penny Subscriptions	15	13	4
Donations	0	6	8
Subscriptions	5	0	0
	21	0	0
Missionary Associations in the Congregation of Rev. T. Pavitt, Ware	10	10	0
Do. Do. belonging to the Rev. R. G. North's Congregation, Do.	10	0	0
Rev. T. Gilbart and Congregation, Bushey, Herts	14	10	0
Rev. Joseph Johnson and Friends, Farnham, (including 7*l.* inserted in Chron. for Dec.)	14	0	0
East Lothian (N. Britain) Society for Propagating Christian Knowledge	4	4	0
Rev. J. Hunt and Congregation, Chichester	30	0	0
Dr. Cracknell, Weymouth:			
County Anniversary, 25 March, 1818	11	11	0
Donations	1	11	0
Subscriptions	15	4	6
	28	6	6
Mill Hill. Young Gentlemen at Mr. Thorowgood's Preparatory School	3	0	0
Congregation of Rev. M. Phillips	6	0	0
	9	0	0
Penny a Week Society at Hayes, Middlesex, by Mr. John Hunt	4	6	8
North Middlesex and South Herts Auxiliary Missionary Society, from 31 March 1817, to 31 March 1818, by Mr. Wm. Radley, Treas.			
Enfield, by Rev. W. Thomas, Secretary 32 1 6			
W. Brown 11 16 6			
W. Macdonald 20 11 11			
J. Knight 6 18 5			
Collection at Annual Meeting after a Sermon by the Rev. Dr. Collyer 27 13 10			
Do. after the Meeting for Business 5 0 6			
	104	2	8
Barnet, by Rev. J. Morrison	13	7	1
Southgate W. Lloyd	13	13	0
Cheshunt T. Weybridge	12	15	5
	143	18	2
Abingdon Auxiliary Society, by Rev. Mr. Wilkins	20	0	0
R. J.	10	0	0
Dover Branch Society	17	0	0
A few Girls of the Dover Sunday School	0	4	6
Subscription	1	0	0
	18	4	6
Mortlake Auxiliary Society, by Mr. Frampton	6	0	0
Canterbury ditto, by Rev. M. Gurteen	26	0	0
St. Alban's Juvenile Society, by Rev. J. Raban	15	5	6

	£. s. d.	£. s. d.
Rutlandshire Auxiliary Society, by Rev. T. Morell:		
St. Neot's Penny Society	10 0 0	
Kimbolton do.	2 10 0	
		12 10 0
Boroughbridge Branch Society, by Mr. J. M. Drage, Secretary		8 0 0
H. of A.		1 0 0
Bridgend Penny Society	1 0 0	
Subscription . .	1 0 0	
		2 0 0
Whitby (Yorkshire) Branch of the North Riding Auxiliary Miss. Society by George Young:		
Female Auxiliary Society, Penny Subscriptions and Collections	20 1 0	
Juvenile do. (Cliff Lane) do. and do. . .	13 17 0	
Rev. George Young and Friends	7 7 0	
Cliff Lane Sabbath School	1 11 6	
	41 16 6	
By Rev. J. Arundel:		
Ladies' Missionary Society	20 6 10	
Annual Subscriptions	4 4 0	
Missionary Box in Sunday School . . .	0 9 2	
	25 0 0	
		66 16 6
Rev. Geo. Redford and Congregation, Uxbridge, on Occasion of Annual Sermons, by Rev. J. Leifchild and Rev. J. Harper	26 10 0	
Juvenile Society . .	5 10 0	
		32 0 0
Old Meeting Missionary Fund, Norwich, per Rev. W. Hull		10 0 0
Guildford Weekly Subscriptions, by the Rev. S. Percy		15 0 0
A Friend, by Mr. J. Bailey, Reading		10 0 0
Lewes Tabernacle Juvenile Miss. Society, established 6 Nov. 1817, collected from that date to March 25, 1818, by Rev. John Hyatt:		
Male Branch—Mr. Henry Hilton, Treas., and Mr. James Inskip, Sec.—Weekly Subscriptions . .	5 16 1	
Donations	2 2 6	
	7 18 7	
Female Branch—Elizabeth Penfold, Treasurer, Eliz. Button, Secretary—Weekly Subscriptions	12 5 10	
Donations	1 3 6	
	13 9 4	
Missionary Box in a Drawing-Room	0 16 2	
		22 4 1

Calvinistic Methodists in Glamorganshire, by Mr. E. Basset, Treasurer:

Aberthaw	1 18 6	Brought forward .	17	8	6
Burthin	1 19 6	Oldcastle	1	15	0
Dyffryn	2 9 0	Pyle	1	5	0
Dinas Powis	0 15 0	Pentyrch	1	8	0
Goppa Fach	1 3 0	Swansea	1	0	0
Gyfylchi	0 13 7	Salem	1	1	0
Lang y Felach	1 12 0	St. Fagan's . . .	0	14	6
Lysworney and Lantwit Major	2 16 11	Trehil	2	0	0
Lantrissent	1 0 0	Ton yr Efail . . .	1	0	0
Merthyr Tidfil	1 11 0	Whitchurch . . .	1	5	0
Neath	1 0 0	Ystradmynach . .	1	3	0
Newbridge	0 10 0				30 0 0
Carried forward . .	17 8 6				

	£. s. d.	£. s. d.
Lancashire Auxiliary Missionary Society, Mr. J. H. Heron, Treasurer:		
Rev. Wm. Roby and Congregation, Manchester	101 14 3	
By Mr. John Rylands, of Warrington, viz.		
Amount of Subscriptions, per Rev. Mr. Hay	22 4 7	
Do. do. per Rev. J. Smedley	4 15 0	
	26 19 7	
Youth's Auxil. Soc. Mosley Street Chapel, by Mr. Geo. Hadfield	8 0 0	
Leaf Square Grammar School Association, by Rev. John Clunie	8 7 4	
From Mr. Spear, Edinburgh, for a Balance of 1*l.* 3*s.* 3*d.* due from Mill Bank Missionary Association	5 0 0	
		150 1 2

	£.	s.	d.
S. S. per Mr. Hodson	1	1	0
Whitehaven Auxiliary Missionary Society, by Mr. Geo. Vickers, Secretary	14	0	0
Per Mr. Seaton and Congregation, Andover, Hants	24	11	2
Whitchurch, Salop, by Rev. Mr. Harris, Juvenile Missionary Society:			
(Male) Half Year 5 0 0			
Ladies' Penny a Week Society . . 3 0 0			
	8	0	0
Trevine, Pembrokeshire, Calvinistic Methodists	7	6	6
Rev. J. Windeatt, Totnes, Two Quarters Subscription of a Penny Society	5	0	0
Rev. J. Humphreys and Congregation, Union Street, Borough	20	10	6
Rev. James Angear and Friends, Kingsbridge, Dev.	7	0	0
Barmouth, Sunday School there, part of Collections at	3	12	3
Berwick and Tweedmouth Penny a Week Society for the Diffusion of Christian Knowledge	12	12	0
Rev. Mr. Small and Congregation, Axminster	14	11	6
Hull and East Riding Auxiliary Missionary Society, by Mr. J. S. Bowden, Treas.	90	1	1
Do. Juvenile Auxiliary Do. by Mr. James Bowden, Treasurer	105	0	0
Newport, Isle of Wight, Contributions, by the Rev. John Bruce:			
Weekly Penny Society 7 10 6			
Teachers and Children of Sunday School . . 5 0 0			
	12	10	6
Female Penny Society, at the Rev. A. Douglas's, Reading, by Mr. D. Fenton, Treasurer	7	0	0
Feltham, Collection at School and Chapel, by Mr. T. Poole	2	0	4
Newport, Essex, a Prayer Meeting there, by Rev. J. H. Hopkins	4	2	9
Penny Collections, for nine Months, by Miss Sykes, of Guestwick, Norfolk, by Rev. J. Sykes	9	16	10
Rev. James Angear and Friends, Kingsbridge	7	0	0

[*We are reluctantly obliged to defer the rest of the Contributions until next Month.*]

The Thanks of the Directors are presented to the Rev. Dr. Cracknell, for Dr. Whitby on the New Testament, 2 vols. 4to.; Dr. Witherspoon's Sermons, and Dr. Owen's Discourses on the Sacrament, for the Malacca Library—to J. A. P. for 11 vols.—and to a Friend of Missions, at Hoxton, for a Collection of Tracts, &c. for Distribution at Madras—to Mr. Charles Skinner, of Durand's Wharf, for an American Indian Bow (with Arrows) for the Museum.

POETRY.

MISSIONARY HYMN.

CHRIST'S UNIVERSAL REIGN ON EARTH.

BREAK, sacred morning, thro' the skies,
When Christ the glorious Sun shall rise,
To shed his beams of grace;
Then the dark clouds shall disappear
Of ignorance, and slavish fear,
And superstition cease.

Arise, Immanuel, all divine!
Let thy refulgent glories shine
Round this terrestrial ball!
Gird on thy thigh thy dreadful sword,
And ride, and conquer, Mighty Lord!
Let Satan's empire fall.

May barbarous nations soon rejoice,
To hear the Saviour's gracious voice,
And his salvation see!
May the glad gospel trump be blown,
And Jesus' precious name be known
Beyond the trackless sea!

The idol-gods which they adore,
And pay their homage now before,
Shall from their seats be hurl'd;
And Christ, the glorious God, alone,
Exalted on his rightful throne,
Rule o'er the spacious world!

Then shall eternal peace be spread,
And on the mighty Conqueror's head
Be crowns immortal plac'd!
Then shall His praise like incense rise,
And God accept the sacrifice,
And all the earth be blest!

Thrice hail, thou long-expected day!
Lo! Jesus triumphs all the way,
While kings and empires fall;
Millions of millions now unite,
Fill'd with unspeakable delight,
To crown Him Lord of all!

THO. LEWIS.



Taylor Pinx.t Bleed Sc.

Revd. T. Taylor
Ongar.

Pub.d by Williams & Co. Strand near Exeter Change 1.st June 1818.

THE

EVANGELICAL MAGAZINE,

AND

Missionary Chronicle.

JUNE 1818.

BRIEF MEMOIR

OF THE LATE

REV. EDWARD WILLIAMS, D.D.

THEOLOGICAL TUTOR IN THE DISSENTING COLLEGE AT ROTHERHAM, YORKSHIRE.

WE have long been waiting for the expected publication of a full and extended Memoir of this truly excellent man: till that shall appear, we must content ourselves with such a memorial of Dr. Williams as we can extract from the funeral discourses preached by the Rev. Mr. Lambert, the Rev. Joseph Gilbert, (who was classical tutor in the same institution, but now pastor of the church at Hull, formerly under the care of the Rev. Mr. Lambert,) and by the Rev. John Hawksley, an Independent minister in London, the last two of whom received their education under Dr. Williams, and who were well qualified, as well as the former, to delineate his character.

Dr. Williams was born at Glanclwyd, near Denbigh, Nov. 14th, 1751. It appears that his mind at an early age was impressed with sentiments of religion, though placed in a situation where little else than its form was regarded. His father, designing him for the church, he received a classical education at St. Asaph, and was afterwards placed with a clergyman, preparatory to his being sent to Oxford. About this time, however, he began to reflect seriously on the subject of conformity; and, on the fullest deliberation, resolved to exercise his ministry among the Dissenters. He therefore entered upon academical studies in the year 1771, under the late amiable and pious Dr. Davies, who presided over the seminary at Abergavenny. After spending four years in theological pursuits, he entered on the duties of the pastoral office at Ross, in Herefordshire, in 1776, where he continued until 1781, when he removed to Oswestry, in Shropshire. Here he superintended the education of a few young men designed for the work of the ministry; and being, on the removal of Dr. Davies to Homerton, invited to succeed him as Divinity Tutor at Abergavenny, he accepted the office, but the seminary was transferred to Oswestry. Over this united institution he continued to preside, greatly to the satisfaction of all concerned, till 1791, when from the impaired state of his health, with other afflictive circumstances, he was induced to resign his office and his charge. He then accepted of a call from the church and congregation in Carr's Lane,

Birmingham, which had been under the care of the pious Mr. Punfield, for many years. About this time he was unexpectedly presented with the degree of Doctor in Divinity by the University of Edinburgh, as a testimony of respect for his talents, acquirements, and writings.

After about four years residence at Birmingham, he received an invitation to Rotherham, near Sheffield, in Yorkshire, where he not only became the pastor of the church over which the Rev. Mr. Grove had presided, but the tutor of that useful seminary which had been commenced at Heckmondwike, and for many years superintended by the excellent Mr. Scott —an institution from which the extensive county of York, and other northern counties, derived the most substantial advantages, and from whence had been sent out a large number of pious, able, and evangelical labourers. Here Dr. Williams had an opportunity of employing, to the most valuable purposes, the talent with which his Great Master had entrusted him. To the unswerving faithfulness, and the unwearied diligence with which he acquitted himself, every one who knew him is ready to bear witness. And here he continued to study, to preach, to instruct, and to write, with holy assiduity, until it pleased God to call him to the enjoyment of heavenly rest, on the 9th of March 1818, in the 63d year of his age.

Doctor Williams appears, as we have hinted, to have imbibed the spirit of true piety at an early period, but the particular history of his conversion to God we have not learnt. But on entering upon his 27th year we have the following reflections:

'As I have now entered on a new year, may I enter on a new course of holy living, forgetting those things that are behind, and pressing towards the mark of my high calling! O thou Father of mercies, pardon my past offences, and draw me to thyself! O thou dear Immanuel, my blessed Lord and Master, teach me thy will and pleasure! O thou Spirit of truth, enlighten and lead me into all truth! Inspire me with a zeal which is according to knowledge, and a love which many waters cannot quench, nor floods drown! O thou holy Trinity! once more do I renew the dedication of myself to thee. My soul and body, my studies and talents, my family and flock, do I now consecrate to God my Redeemer. Blest Jesus! let thy grace be sufficient for me, and thy strength be made perfect in my weakness.'

He was unquestionably a diligent and laborious student. Mr. Gilbert observes, that 'he possessed an intellect of the first order, and he led a life of unremitting application. In early life, whole nights were frequently employed in study, and to the very close of it, seldom did he indulge in even an hour's relaxation. His chief aim was, to discover and display the harmony of scripture truth, and how he has succeeded, those who have studied his writings, need not be informed.'

We shall now present our readers with a brief account of his character, abridged from the funeral sermon by Mr. Hawksley:

'In whatever point of view he may be regarded, Doctor Edward Williams was no ordinary individual. His rare mental endowments, his elevated devotion, his singular ardour in the cause of truth, his amiable disposition—contributed to form a combination of excellencies, which it is seldom permitted that earth shall behold.

'As a Christian, the piety of Dr. Williams was of the most ex-

alted description. *Ardent love to God* most evidently inspired his breast. He had attentively studied the *scriptural* delineations of the divine character, and was captivated by its transcendent beauties. The *whole* of that character was regarded as infinitely lovely. The holiness, the perfect rectitude of God, he dwelt upon with devout and affectionate rapture. Attaching to Deity nothing but GOOD, he experienced the most heartfelt complacency in meditating on his nature; and as 'out of the abundance of the heart the mouth speaketh,' whenever he expatiated on the attributes of the great 'I AM,' especially as illustrated by the cross of Christ, his whole soul was alive to the heavenly theme.

'His *benevolence* was great and diffusive. His constant and holy meditation on the character of God had imparted to him somewhat of 'the same image;' as a diligent attention to the most perfect models tends to form the taste of the aspiring artist. As he had opportunity, he was anxious 'to do good unto all men, especially unto them who were of the household of faith.' The immortal interests of mankind occupied his chief attention. Having learned by the grace of God, to estimate, at its proper worth, the salvation of his own soul, he knew how to value the souls of others; and whilst he mourned over the desolations effected by sin, his zealous efforts were directed to the recovery of those, who were 'taken captive by the devil at his will.'

'He was eminently *humble*. A practical sense of the infinite disproportion which exists between GOD—the self-existent, the independent, the immutable—and the most exalted creature, was constantly cherished in his breast. As the sentiment occupies so conspicuous a place in his writings, that 'all GOOD proceeds from GOD, and all EVIL from the CREATURE,' so, if I may thus express myself, it was wrought into the very constitution of his soul. How deeply this idea impressed him, was most evident to all, who witnessed the peculiarly devotional manner, in which he presented his adorations at the footstool of the divine throne.

'He was, in more than an usual degree, *spiritually-minded*. He 'set the Lord always before him.' He acted under an habitual impression of the Divine omniscience, and 'studied to shew himself approved unto God.' Whilst his candid and accurate mind was always ready to make every requisite allowance for the different constitutions and associations of other men, his own 'speech was ever with grace, seasoned with salt.' He had lively impressions of eternity; and viewed all his engagements and labours in connexion with it; referring all his motives and behaviour to 'the great day of the Lord,' when 'whatsoever a man hath sown, that shall he also reap.'

'As a MINISTER, the most estimable qualities attached to the character of Dr. Williams. *His sermons were strictly evangelical*. He never forgot that he was a servant of Jesus Christ. As such, the *grand peculiarities of the gospel* formed the distinguishing topics of his public addresses. He preached CHRIST CRUCIFIED as the only scriptural basis of a sinner's hope, as 'the power of God, and the wisdom of God.' He turned, with holy loathing, from that ministry which veils the superlative glories of the Redeemer in general representations and studied ambiguity. He was *comprehensive*. He had carefully studied the nature of the sacred office, and, like a faithful and wise steward, was anxious to give to all classes 'their portion of

meat in due season.' He felt that it is one important design of the Christian ministry 'to edify the body of Christ.' He was not, therefore, afraid or ashamed to dwell upon the privileges of true believers. He animated to zeal and to good works, by a practical application of the motives of Christianity; and, in brief, adapted his instructions to all the intricacies and variety of Christian experience, and to all the vicissitudes of human feeling.

'Yet, in his attention to the righteous, he forgot not the wicked. He 'shunned not to declare the whole counsel of God.' Whilst, on the one hand, he refrained not from enlarging on the boundless love and mercy of God, through an unwarrantable and timid apprehension, that some might 'turn the grace of God into lasciviousness;' on the other hand, he pitied the ignorance and the petulance of those, who represent a close and animated appeal to the consciences of sinners, as incompatible with the sovereignty of grace, and as inapplicable to the impotent circumstances of man. He had not so learned Christ. Zealous as he was for the doctrines of grace, he was too well versed in the nature and grounds of MORAL OBLIGATION* to neglect the most earnest addresses to the minds of the guilty.

As a TUTOR, the name of WILLIAMS obtained, and deserved an extensive celebrity. For the performance of the high duties of such a station, the deceased was singularly adapted. *His stores of theological knowledge were vast and valuable.* There was no important subject, connected with Divinity, that he had not made his study. He was, in every sense, a deep divine. He had brought his various literary attainments to bear upon the noblest of all sciences, and had consecrated his rich mental stores to the explication and establishment of the truths of God. He was deeply interested *in the religious prosperity of his students.* He was well aware that *the heart* is the seat of character, and that from it proceeded the many mischievous errors, which have infected the church. To the state of their hearts, therefore, he ever directed the devout attention of those who were engaged in theological pursuits. He never forgot that they were designed for the *Christian ministry*—that they were soon to be called forth to preside over the churches of the Redeemer.

'As an AUTHOR, Dr. Williams has long been known to the public; and his various compositions unquestionably rank amongst the richest treasures of the Christian church. In his publications—as indeed in all his other efforts—he aimed at *utility.* He had no private designs to accomplish; he sought the interests of TRUTH. He was never concerned for the reception of any system, because it was *his;* but because he verily believed it to be true and important.

'All his works bear the deep impress of a powerful and sanctified mind; and, collectively, form an admirable illustration of the great and vital truths of the religion of Jesus. The character which he gives of the writings of MACLAURIN, is singularly descriptive of his own. They are 'works of uncommon worth; truth and experience are traced to their genuine principles by a mind equally devout and penetrating. Whoever wishes to find the doctrines of the Bible, and of the reformation, vindicated, with convincing evidence, from the foul aspersions of bigotry and pre-

* A most luminous display of the nature and grounds of MORAL OBLIGATION, may be seen in the Doctor's profound and truly admirable note, on the subject, in EDWARDS's *Works*, vol. I. p. 276—280.

judice;—to receive a satisfactory reply to the numerous objections which ignorance and disingenuousness have urged against the peculiarities of the gospel;—to behold 'the ways of God to man' justified, on scriptural and rational principles;—let him turn, with avidity and devotion, to the notes on DODDRIDGE and EDWARDS, to the 'Defence of Modern Calvinism,' to the 'Essay on the Equity of Divine Government, and the Sovereignty of Divine Grace.'

I close this very imperfect account of his character with the affectionate and just tribute paid to his memory by the Sheffield Iris,—a paper under the superintendence of the pious poet MONTGOMERY: 'The loss of such a man may be justly esteemed a public calamity. He lived only to promote the best interests of religion; and to these sublime objects he devoted a mind of very uncommon powers. To a singular comprehension of thought, depth of penetration, and accuracy of judgment, he added all the ample stores of knowledge, which the best improvement of eminent talents could furnish. Though possessed of general literature and science in a very unusual degree, Theology was his darling pursuit. Hither he bent his chief energies, and with how much success, his numerous important publications will best testify. His memory will live to the latest posterity; but will be peculiarly cherished by all who were intimately acquainted with him, and especially in the hearts of those ministers and students, who have had the benefit of his instructions.

'It is, comparatively, of small moment, under what circumstances such an individual bids adieu to the scenes of this world. 'How did he live?' is an inquiry, respecting any man, far more important than 'How did he die?' Yet, it is gratifying to attend the progress of an eminent saint to the confines of glory, and to witness, where it is allowed, the triumphs of faith over 'the last enemy.'—Respecting the final hours of Dr. WILLIAMS, I have been favoured with some interesting particulars, by his highly-respected colleague, the Rev. Joseph Gilbert, which I give to you in his own words: 'A life so eminently raised above earthly pursuits and motives, and so constantly referring, in all its acts, to eternity, requires no additional testimony from a dying bed. There never appeared a time, when the dear departed might not have most cheerfully hailed the angel of death. But, of late, he certainly has exhibited more than common ardour of mind for the good of the church, the progress of sacred truth, and the welfare of the world. Often has he mentioned the deep and increased interest he took in those important objects, and the additional value which every moment of time allotted him here seemed to acquire. As long as he was able to leave his room, he was constantly engaged in something for his dear Redeemer's glory. And when the pressure of disease bore down his mortal part, the immortal exhibited an inconceivable activity. He himself plainly saw, and expressed, that the uncontrollable rapidity of his thoughts was destroying the frail tabernacle, and that, except they could be restrained, no medical efforts would avail. By an unintermitted habit of exerting the energies of his mind, the spiritual gained so much the ascendency over the corporeal, that the latter could no longer sustain the impetuosity of its movements. After a violent attack of pain on the Wednesday, which continued for fifteen hours, his strength was so exhausted, as scarcely to admit of speaking. He said, however,

that his mind had not abated its vigour, and 'that he was happy in God; but could not talk.' To a friend he exclaimed, 'I am in the hands of a SOVEREIGN GOD, who will perfect that which concerns me and mine, and the church, and all his.' At another time, 'I have been for a short season employed about personal concerns, but now I find my soul all engaged about the interests of the church, and God's *public glory*.' It was remarked, 'Paul could say, for me to live is Christ, and to die is gain.' 'Yes,' rejoined he, 'and for *me as well as* Paul, to live is Christ, and to die is gain.' On the last day he observed, 'I know not how it is, my mind has ceased to work; it is at rest to-day.' 'That,' said his dear partner, 'is what we wanted; now I have some hope.' Alas! it was fallacious. The tide of life was fast retiring, and, by ten o'clock, it ceased to be. The change was so gradual, that it could not be said precisely when he breathed his last, and only a slight movement of the eye declared what had transpired. He spoke within half an hour of the sad event, and was perfectly sensible.

ON THE FOREKNOWLEDGE OF GOD.

To the Editor of the Evangelical Magazine.

SIR,

As you have given repeated proofs of your moderation, candour, and impartiality, through the medium of your Magazine, I shall feel much obliged to you by inserting the following extract from a well-known author on the Foreknowledge of God: although it appears diametrically opposite to the views of your New England divine, inserted in your Number for Dec. last.

I am, Sir,
Respectfully yours,
A CONSTANT READER.

'THE foreknowledge of God is never spoken of in reference *to himself*, but in reference to us; in him properly there is neither *foreknowledge* nor *afterknowledge*; omniscience, or the *power to know all things*, is an attribute of God, and exists in him as *omnipotence*, or *the power to do all things*. He can do whatsoever he will; and he does whatsoever is fit or proper to be done. God cannot have *foreknowledge* strictly speaking, because this would suppose, that there was something *coming*, in what we call *futurity*, which had not yet *arrived* at the *presence of the Deity*. Neither can he have any *afterknowledge* strictly speaking, for this would suppose that something that had taken place, in what we call *pretereity*, or *past time*, had now got *beyond* the *presence of the Deity*. As God exists in all that can be called *eternity*, so he is *equally* every where; nothing can be *future* to him, because he lives in all *futurity*—nothing can be *past* to him, because he equally exists in all *past time*: futurity and pretereity are relative terms to us; but they can have no relation to that God who dwells in every point of eternity, with whom all that is *past*, all that is *present*, and all that is *future* to man, exists in one infinite, indivisible, and eternal now. As God's omnipotence implies his *power to do all things*, so God's omniscience implies his *power to know all things*: but we must take heed that we meddle not with the infinite *free-agency* of this eternal Being. Though God can do all things, he *does* not do all things. Infinite judgment directs the operations of his power, so that, though he can, yet he *does not* do all things, but only such things as are proper to be done. In what is called illimitable space he can make millions of millions of systems; but he does not see proper to do this. He *can* destroy the solar system, but he *does not do it*.—He can fashion and order in endless variety all the different beings which now exist; whether material, animal or intellectual; but he does not do this, because he does not see it *proper* to be done. Therefore it does not follow, that because God *can do all things*, that therefore *he must do all things*. God is omniscient, and *can know* all things: but does it follow from this that he *must know all things*? Is he not as *free* in the *volitions* of his *wisdom* as he is in the *volitions* of *his power*? God has ordained some things as *absolutely certain*—these he knows

as absolutely certain. He has ordained other things as *contingent*—these he knows as *contingent*. It would be absurd to say, that he foreknows a thing as only contingent which he has made absolutely certain. And it would be as absurd to say that he foreknows a thing to be *absolutely certain*, which, in his own eternal council, he has made *contingent*. By *absolutely certain*, I mean a thing which *must* be in that order, time, place, and *form*, in which infinite wisdom has ordained it to be; and that it can be no otherwise than this infinite council has ordained. By *contingent*, I mean such things as the infinite wisdom of God has thought proper to poise on the *possibility of being or not being*, leaving it to the will of his intelligent beings to turn the scale. To deny this would involve the most palpable contradictions, and the most monstrous absurdities. If there be no such things as *contingencies* in the world, then every thing is *fixed* and *determined* by an unalterable decree and purpose of God; and not only *free-agency* is destroyed, but all *agency* of *every kind*, except of the Creator himself; for, on this ground, God is the *only operator*, either in time or eternity. All created beings are only *instruments*, and do nothing but as impelled and acted upon by this Almighty and sole Agent. Consequently every act is *his own*; for if he have purposed them all as *absolutely certain*, having nothing *contingent* in them, then he has *ordained them* to be so: and if no *contingency*, then no *free-agency*, and God alone is the sole actor. Hence the *blasphemous*, though from the premises *fair* conclusion, that God is the author of the evil and sin that are in the world; and hence follows that absurdity, that as God can do nothing that is wrong, *whatever is, is right*. Sin is no more sin; a vicious, heinous action is no crime, if God have *decreed it*; and by his foreknowledge and will impelled the creature to act. On this ground there can be no *punishment* for delinquencies; for if every thing is done as God has *predetermined*, and his determinations must necessarily be all *right*, then neither the *instrument* nor the *agent* has done *wrong*. Thus all vice and virtue, praise and blame, merit and demerit, guilt and innocence, are at once *confounded*, and all distinctions of this kind confounded with them. Now, allowing the doctrine of the contingency of human action (and it must be allowed, in order to shun the above absurdities and blasphemies), then we see every intelligent creature accountable for its own works, and for the use it makes of the power with which God has endued it; and to grant all this consistently, we must also grant that God foresees nothing as *absolutely* and *inevitably certain*, which he has made *contingent*; and because he has designed it to be *contingent*, therefore he cannot know it as *absolutely* and *inevitably certain*. I conclude, that God, although omniscient, is not obliged, in consequence of this, *to know all that he can know*, no more than he is obliged, because he is *omnipotent, to do all that he can do*.' —*Dr. Adam Clarke on God's Foreknowledge, in his Comment on Acts, 2d Chapter.*

OBSERVATIONS ON THE PRECEDING PAPER.

HAVING gratified our 'Constant Reader,' by the insertion of the above, we deem it a duty that we owe to every reader, to follow it up by a discussion of the subject.

We might commence by observing, that it is difficult to conjecture what this commentator means, by asserting that the foreknowledge of God is never spoken of in reference to himself, but always in reference to us: for it is undeniable, that this attribute is in the sacred Scriptures applied to God as expressly as any other of the Divine perfections. But, waving this consideration, we observe, that the whole dissertation is founded upon a mistaken view of God's omnipotence. We believe that so strange a definition of this attribute was never before given by any divine, whether Calvinistic or Arminian. The term omniscience has been hitherto supposed to signify *all knowledge*; but it is now said to be perfectly consistent with all ignorance, provided only that the being who possesses it be *capable* of coming at the knowledge of

whatever he does not know; for the omniscience of God is here asserted to be nothing more than a *power* to know what he pleases.

To prove this, the attribute of power is adduced; and it is said because omnipotence, all-potency, and all-power, signify a power to do all things; therefore omniscience, all science, or all knowledge, signify only a *power to get* knowledge; that is to say, because power signifies power, therefore knowledge signifies power.

The attribute of omnipotence consists, indeed, not in action, but in capacity for action; and if there were any attribute that required acts equivalent to this capacity, it would be called by some such name as omni-operativeness; but we have no such attribute as this on our lists.

But does Dr. Clarke mean to assert, that *all* the attributes of God consist only in *capacity for action?* Does wisdom, the close attendant of divine knowledge, consist merely in a *power* to be wise; so that though God's thoughts and counsels are not actually sage, they would be if he pleased? Does holiness consist in the mere power to love good and hate evil, and not in actual opposition to all evil, and attachment to whatever is holy, just, and good? Is it not manifest to every one, that the actual exercise is essential to the very existence of these attributes? for he that could be wise and was not actually so, would be the greater fool; so that such a definition of wisdom as Dr. Clarke gives of knowledge, would bring the attribute of wisdom to a contradiction; for the more of this mere *power* to be wise, there should be, without the actual exercise of the power, the less of real wisdom. In like manner a power to be holy, without the exercise of that power, would be positive unholiness; for all the power to be holy, only aggravates the moral turpitude of the possessor. Nor is it less true, that knowledge consists in actually knowing, and not in a power to know; and therefore omniscience, (omni-science) or all-knowledge, as the term signifies, consists in actually knowing all things. If, therefore, God does not know all things, he is not omniscient, and all attempts to apply this term to him, while we assert, that there are some things which he does not know, are founded in a perversion of language, and a total departure from the established usage which gives laws to speech. While we admit, then, that God may be omnipotent, and not do all things, (for the opposite of power is, not inaction, but weakness,) we deny that he can be omniscient, if he does not know all things; for the opposite of knowledge is ignorance; and he who says there are some things of which God is ignorant, says he is not omniscient. This strangely novel definition of omniscience, as consisting in a *power* to know all things, which is the main pillar of Dr. C's theory, turns out to be a broken reed.

II. The commentator ascribes to God a *power* to foreknow all things, absolutely and without exception, if he pleases; so that it is only his free will that determines him not to foreknow some things; and he also strenuously contends that there is a class of things that are contingent, because they depend upon the volitions of free agents. Then God can, if he please, foreknow these things; and there must be some ground of certainty by which they may be foreknown, though free; and God's knowledge of this ground, and of their consequent certain futurity, would not interfere with their freedom; for if it would, then God *could not* know this class

of things; and then what becomes of his *power* to know all things, in which his omniscience is supposed to consist? Dr. C. will probably say, that God could know the mere events; but then their freedom, or contingency, would be destroyed. To this we reply, then, he could not know them as free, or contingent events; and therefore he *could not* know all things, even if he pleased; for he could not foreknow future contingent events. This leads us to observe that,

III. The close of Dr. Clarke's dissertation contradicts the commencement. For after contending that God has power to know absolutely all things, even those which he has determined not to foreknow, just as he has *power* to do what he has determined not to do; Dr. C. closes by insisting that 'it would be absurd to say, that he could foreknow a thing as absolutely certain, which in his own eternal counsel he had made contingent; and that therefore he *cannot* know it as absolutely certain.' If, then, God cannot foreknow it as absolutely certain, does he, can he foreknow it at all? For he that only knows a thing as uncertain, only knows that he is uncertain, that is to say, he only knows that he does not know: and this is asserted to be all that God can know! Thus the dissertation that opens with the assertion that God *can* know *all* things if he please, closes by an open declaration that he *cannot* foreknow *some* things, for they cannot by their very nature be foreknown. If the Doctor reply, in the language of the schools, that God can know *omnia scibilia*, in the same manner as he can do *omnia possibilia*; and that it is no disparagement to his attributes, to say that they cannot be exercised on what cannot exist, and cannot be conceived of, we grant this readily, though we deny that foreknown future contingencies are such things; but then we ask why invent a new definition of omniscience, for the sake of appearing to admit that God could foreknow *all* things if he pleased; and then insist that there are some things which God cannot foreknow; for they are not capable of being foreknown? Why not at first assert that God cannot know the future actions of free agents, for they are not knowable?

IV. This mere power to know all things, is introduced to the world for the sake of establishing the doctrine of a power not to know.

Dr. C. warns us against interfering with the infinite free agency of God, and insists that he should be as free in the volitions of his wisdom, as in those of his power, *i. e.* he must be free to know, or not to know, just as he please. Now, to say nothing, at present, of the strange use of language in this passage, or of the contradiction between this and the other part of the argument, in which it is contended that God *cannot* know what he has decreed shall be uncertain; let us examine this doctrine of voluntary ignorance in God. It is asserted, that though God could know all things, he freely determined to leave some things unforeseen.

Now, before a wise being can determine not to exercise his power of foreknowledge, in certain cases, he must have a clear and full view of those cases so as to be sure that ignorance of them would be better than knowledge, and ascertain that they are such in their whole nature and consequences as are fit to be left thus to absolute uncertainty; and that no such things will happen, while he has his eyes shut, as he would determine to prevent, if he kept his eyes open; that is to to say, he must foresee in order

wisely to determine not to foresee; or foreknow that he may decide whether or not he shall foreknow. This new kind of power in God, which is supposed to be so valuable, a power to be ignorant, proves then to be a contradiction.

V. But after all these speculations on the Divine nature, these rash, and, we had almost said, impious assertions, concerning what God cannot know, we are not left to any such means of determining the question; for it is a mere question of fact, abundantly determined by the sacred Scriptures. The Bible is full of the declarations of God's foreknowledge of men's moral conduct. Were there only one instance of a human action foretold, and afterwards judged as worthy of praise or blame, it would be sufficient to prove that the Divine foreknowledge does not interfere with free agency. Let us take the two most striking cases, the one of good actions, the other of evil; that of Christ, and that of his betrayer, Judas. Ages before Christ was born, his character and conduct were foretold with such precision, that it has been justly observed, the prophets write like historians. All things written in the Prophets concerning Jesus were fulfilled, as our Lord himself declared *they must be;* and yet the actions of Jesus were not deprived of their virtuous character, as Dr. Clarke supposes they would be, if foreknown with absolute certainty; but were declared supremely virtuous and meritorious.

The character and crime of Judas were predicted in the book of Psalms, as we are assured by Peter, who declares the predictions 'must needs be fulfilled.'

Our Lord marked out the traitor, and declared 'it had been good for that man if he had never been born.' But, when all things happened exactly as foretold, no intimations are given of the moral character of those actions being affected by this exact and certain foreknowledge; but, on the contrary, Judas felt and owned he had sinned in betraying innocent blood. These, however, are not solitary instances of foreknowledge. The whole history of the world may be drawn from the declaration of the Prophets; and how much sin, as well as how much religion, there will be in the world, in all the different periods of its history, may be shown to have been always foreseen; and as the whole is made up of its parts, he who did not know every individual case, could not with propriety predict the general character and state of the world. While, therefore, we have in the Bible a mass of predictions concerning the future actions of men who are all to be judged at last for every action, how astonishing is it that any one professing to believe the Bible should deny God's foreknowledge of human actions?

(To be continued.)

To the Editor.

MR. EDITOR,

I HAVE lately had frequent opportunities of hearing young men preach who are bringing up for the ministry. In general their preaching, for orthodoxy, for diction, for piety, has appeared to me very far to exceed what might have been expected from persons of their years. But I have with concern noticed a vicious habit, which many of them* have fallen into, of improperly aspirating the letter H —of sinking it altogether where it ought to be sounded, and, not uncommonly, of strongly aspirating words in which that letter is not to be found. A few examples will explain my meaning.

'*Is harm* (speaking of the Deity) is underneath them; *is art*

* And some clerks too.

is *hever* open to *is* people. In *eaven* above, and the *hearth* beneath. Go into the lanes and *edges*. *E* dwells on *igh*, in the *ill* of Zion. *Hour hearthly ouse*. God knoweth the *arts* of his people. The *harm* of the Lord is *is* people's defence. It is in *is art* to do them good. There is an *ell* in the *art* of every wicked man. All men are but *hearth* and *hashes*. The *arts* of God's people are *is* spiritual *haltars*.' But the practice is particularly offensive to the ear, and to the feelings in prayer; where it tends, in a degree, to check a devotional spirit, and to render our solemn appeals to the Deity (as far as the ear is concerned) absurd. The impropriety, I am aware, proceeds altogether from inattention; but is that an excuse? The very respectable persons who are the subjects of these remarks, are unconscious of their error; but upon seeing it pointed out to them in print, they will, I am sure, do all in their power to correct it. It may require some effort at first to conquer the habit; but when they reflect how much the sense of the sacred writings is sometimes perverted by the practice, and that of their own usefulness, as preachers, may be in a measure lessened by a continuance of it, no other stimulus to a reform will be wanting. I need hardly say, that it is not my wish, in the present letter, to give offence to individuals, much less to hold up to ridicule characters for whom I entertain the highest esteem. My sole aim is to remove an evil which has more than once offended my ears, and distressed my feelings; and with this assurance I conclude. ORTHOEPY.

ON ADDRESSES TO SINNERS.

SIR,

IN your Magazine for last March your correspondent J. D. in his fourth particular relative to the propriety of addressing sinners, asks the following question: 'Has not a general address to men's consciences been eminently successful in the conversion of sinners?' In answer to that question, give me leave to relate the following anecdote:

About thirty years ago, I knew a minister who was called to preach probationally to a vacant congregation. After his sermon, a Deacon of the church, an amiable man, said to the preacher, 'Sir, I should have approved your sermon highly, had you closed it without that address to sinners.' The young preacher, in reply, said, 'Sir, I cannot preach a sermon without doing it.' He was, however, chosen pastor of the church; when, some time after, some young persons giving an account of their experience, in order to their admission, one of them, the daughter of the said Deacon, publicly declared that the Lord had been pleased to make *that* address, which her father had so condemned, the means of her conversion. She lived an ornament to her profession, and died happy in the Lord. The good Deacon said he should never more be an enemy to the free call of the gospel.

Henham. T. N.

SUNDAY SCHOOLS IN DANGER.

To the Editor.

DEAR SIR,

I HAVE long observed, that when any efforts are made, either by ministers or private Christians, which are likely to be great blessings to the church of God, that something soon occurs to blast such exertions. Nor am I surprised at this; it will be so while the enemy of Christ and souls has any influence among the children of men. Happy are they who are not ignorant of his devices; and thrice happy will your correspondent be, if these lines should be the

means of preventing any mischief among the lambs—the lovely lambs of the fold of Jesus.

For more than twenty years I have witnessed the pleasing effects of Sunday schools; they have risen to an importance of which I had not the most distant conception when I first took a class of boys under my own care; and the light in which I now view them, if they be managed prudently and religiously, is next in importance to the public ministry of the word of God. No wonder then that I should feel considerable uneasiness, if I see signs of evils by which these merciful institutions are likely to be injured; and this is certainly what I fear. In most Sabbath schools there is an annual sermon preached, and a collection made to defray their necessary expenses: all this is very good, if this were all, but it is not. On these occasions, which should be solemn and serious, *public exhibitions* are now becoming very common; and neighbouring schools vie with each other in a way, to say the least, which is neither likely to obtain the approbation of an enlightened and tender conscience, or of a holy God. These exhibitions of fine clothes, singing, and music, take place in the house of the LORD, and on His holy day; and it is from these innocent things that I apprehend dangerous consequences to these nurseries of the church of God. In many towns and villages in the vicinity of the writer, annual Sunday School services are looked for with as much pleasure as a wake or a fair; and he fears with very little more of real piety: for in some places that he has witnessed, the public houses are quite crowded after the service for the school has closed; and he knows it to be a fact—a fact which he almost shudders to think of—that one publican in a village where there are several other public houses, took upwards of *forty pounds* on one of these annual days! Now it is evident that it is the *exhibition of children, and young women, in white, and the music employed on such occasions*, that brings these crowds together; and he who does not see the probability of the ruin of many of the scholars of these Sunday schools, must know very little of human nature. The very act of exhibiting children, especially girls, before a large congregation, does them an injury at the time, as it so evidently tends to rub off some of that modesty which is essential to their beauty both in the sight of God and man. Take this ornament from them, and nothing can make them fine.

I am willing to think that what I am grieved for, was devised from the best motives; and when first these shows commenced, few of us thought that any harm was likely to result from them; but as they have now been tried for several years, and something very unpleasant begins to make its appearance, I earnestly entreat the managers and friends of Sunday schools in general to take the subject into their most *serious consideration*. Satan is a sworn enemy to the religious instruction of the rising generation; and if he can transform himself into an angel of light to accomplish his horrid designs, let us not be surprized, if he should be concealed under *white frocks, and musical instruments of all sorts*.

It may be difficult to convince some persons that there is any evil in what is complained of; but I would ask them, whether they do not love such things? And would then remind them that love is sometimes blind. If all who read these lines should see the subject as the writer does, some may think it difficult to cure the evil; for this

tree, which is so *pleasant to the eyes*, has been taking root in a willing soil for several years; but if ministers of the gospel will stand forward, and be steadfast, the work will soon be done. The writer knows some ministers who have often been employed on these public occasions, who have resolved to engage no more in them, unless they are conducted with more sobriety, and in the fear of God. Would to God that all the servants of the Most High would make the same determination! these annual solemnities would then be brought to that state which would be likely to bring a blessing upon them, and not a curse: and I need not remind the worthy conductors of these invaluable schools, that it is the blessing of God alone which maketh rich. Praying that a large share of his blessing may be enjoyed by all who seek the good of the rising generation,

I am, &c. &c.

LESS THAN THE LEAST.

Feb. 20, 1818.

LETTER FROM A MINISTER TO HIS BENEFACTOR.

RESPECTED SIR,

A Constant Reader begs to present to you a letter he lately received from a poor Clergyman, who has a very large family, and but a trifling salary. He thinks that the breathings of a grateful heart may be a stimulus to others to 'do likewise.' Should you be of the same opinion, will you favour it with a corner in your Magazine, which will oblige one who has been for more than 20 years a stated subscriber.

AMOR CHRISTI.

MY DEAR SIR, *Oct.* 1817.

WITH gratitude I acknowledge the favour of another excellent suit of clothes, as a testimony of your continued respect, and also as a further mark of the unceasing care of Him, who says to his disciples, 'Why take ye thought for raiment?' He clothes the fishes with scales, the fowls with feathers, the beasts with hair, and the fields with verdure; and encourages his people to believe that they share *much more* in his tender regard. In Jacob's time, food to eat, and raiment to put on, were considered as the principal necessaries for human life (Gen. xxviii. 20); and God was regarded by the patriarch as the author of both. Paul's views are quite in harmony with the views of Jacob; for 'Having food and raiment,' he exhorts us therewith to be 'content.'—1 Tim. vi. 8. God has even wrought miracles to supply his people with clothing—it is recorded three times, to God's honour, that Israel's raiment waxed not old upon them during their 40 years travel in the wilderness. Deut. viii. 4, and xxix. 5; and Neh. ix. 21. The Lord God made coats of skins, and clothed our first parents, (Gen. iii. 21): and his goodness has been displayed ever since in clothing their posterity; but he frequently clothes his children by virtue of his promise, and in answer to prayer. God gives some of his people power to clothe others, and will at last accept their works of faith and labours of love, and say, 'Ye did it unto me.' How infinitely important is necessary clothing for the soul! Joshua, the high priest, was seen clothed with filthy garments. Zech. iii. 3. Alas! such is the deplorable condition of every soul by nature; and when the Spirit of God opens the sinner's eyes to behold himself, he loathes and abhors himself, and then he generally determines to wash and mend his rags, that he may make a decent appearance when he shall stand before the throne of the Great Eternal. He goes to washing and mending, but to his utter astonishment he finds that the stains are indelibly fixed, and the rents are too bad to be mended.

What shame and confusion then overwhelms his mind! To fly—to conceal himself—or to excuse himself, are all equally impossible! 'Ah, me!' he cries, 'I am undone — undone — for ever undone!' Then—then, is the time for the merciful interposition of the angel of the Lord: and, oh! how kind—how sweet—how suitable his language. — 'Behold,' saith he, 'I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' Zech. iii. 4. This 'change of raiment' shall never wear out, nor grow old, nor fade, nor be rent, nor be sold, stolen, or taken away—it is dyed in blood—it will receive no spots—it covers the whole man completely—it will be known and admired in the court of the King of kings to all eternity. — 'Blessed is the man whose transgression is forgiven, whose sin is covered!' Certainly, a man that receives a suit of clothes from another, as a free gift, is thereby laid under considerable obligations to his friend and benefactor. In this case I now stand, and say, 'What shall I render to my friend?' But, oh! how much greater the obligation of that man to God, who is washed, pardoned, justified, and sanctified — who is clothed with the garments of salvation, and covered with the robe of righteousness. May I not indulge the pleasing hope that this is the case with myself, and with my friend? I trust I may—and all we can possibly do to promote the temporal or spiritual advantage of others, should be done from the principle of love and gratitude, and then we are sure God will honour us by accepting our works.

With real gratitude for every instance of your kindness to me, and with best wishes for your temporal, spiritual, and eternal welfare, I remain, my dear Sir, ———

OBITUARY.

CONVERSION AND EXPERIENCE OF A FEMALE SERVANT.

Jane Adamson was in early life dedicated to God in baptism.—She ranked amongst the weekly catechumens, and was regularly brought up to the house of God to hear the gospel of salvation; but, like too many of her age and situation in life, without sharing those happy effects which every faithful minister of Christ ardently prays for. It was not till she was laid aside from those means of grace, and brought under the correcting hand of a gracious Father, that she duly estimated the privileges she had enjoyed; then she mourned, saying, 'How have I hated instruction, and my heart despised reproof, and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!' Not being able to discharge the duties of a servant in the family where she had lived nearly four years, she retired to the house of her mother, who was a widow, and it was there, while secluded from all the public means of grace, that the Divine Spirit gradually opened her eyes to see her need of a Saviour, and her heart to attend to those things which were taught her by the sacred Scriptures, by Christian friends, and by the visits of her minister. The first time I saw her was about six months before her mortal career was closed, when the fatal symptoms of a pulmonary consumption appeared. In answer to a question, Did she think she was a sinner? she burst into tears, and said, with an emphasis still fresh in recollection, 'Yes, Sir, a very great sinner!' She dwelt upon her advantages—her obligations arising from catechizing, the preaching of the word, and family worship, with which she had been favoured while a servant; all of which, said she, 'I have shamefully misim-

proved.—I have lived without prayer, and cast off all fear.' Her conviction of the great evil of sin appeared to be very deep, and her apprehension of danger very alarming. In all respects she thought there never was any so vile as herself. It was suggested, that to save such as were thus sensible of sin, Jesus Christ came into the world: she was directed, guilty and wretched as she was, to rest upon Christ, but it was some time before she durst venture on him; her ingratitude, her neglect of salvation, her misimprovement, and her rebellion against God, pressed her down, and kept her back from Christ. But after repeated exhortations to cast her burden upon the Lord, she replied, 'I do trust in him—I do rest upon him; but I want to feel more assurance of my interest in him—I want to feel that blood which cleanseth from all sin. Darkness sometimes overspreads my mind, and very distressing doubts prevent my settled repose· I want to know in whom I have believed, and to rejoice in him with joy unspeakable, and full of glory.'

In this state of mind, but without any thing of rapturous joy, she continued two or three months, experiencing much satisfaction in Christian communion with the excellent of the earth, in whom was her delight; not as though she had already attained, either were already perfect, for she still reached forth unto those things which are set before us in the gospel. At length, in answer to earnest believing prayer, she found Jesus, and declared she was quite happy; all her fears were removed, her doubts scattered, and her prospects of a joyful immortality unobscured. A precious Christ was her constant theme; to every one that visited her, she talked how much Christ had done for her. 'Oh!' said she, 'that I could love him more, and serve him better; but eternity is too short to utter all I feel, all I owe to his dear name!' Some one said, 'When you arrive in Heaven you will love him as you ought, and serve him as you wish.'—'Yes, yes; oh! what a vile sinner have I been to live so long, and not love — not know Jesus!' Before prayer, she was asked, If there were any particular blessing that she wished for? she said, 'That Jesus will remember me: not that I am impatient—not that I think his conduct severe; no—

> 'His strokes are fewer than my crimes,
> And lighter than my guilt.'

While engaged in prayer, she devoutly joined, breathing the most ardent desires, and offering the most fervent praise to the God of salvation, who had done so much for her; all expressive of close and sweet communion with her dearest Lord. When prayer was over, she said, in reference to her young companions, 'Tell them, Sir, if you should say any thing when I am gone, tell them to remember *now* their Creator in the days of their youth—not to put off another day, for there is such happiness in knowing that Jesus is mine. He can save in affliction, for he has saved me; but it is so ungrateful, and so dangerous to put off the concerns of the never-dying soul to a death-bed.' On another occasion, when she was asked how she was, she replied, with all the vigour of faith, and all the ecstasy of joy, 'Christ is mine; I feel I have fast hold of him, and I will not let him go!' Lifting up her ghastly countenance, with joy sparkling in her eyes, she clasped her hands, and said, 'Oh! he is precious to my soul! While I embrace him in the arms of my faith, how precious he is to me!—How true is that scripture, —Unto you, therefore, which believe he is precious—I know it—I feel it.' She now was hastening fast to her dissolution; but the immortal part was renewed day by day. She was asked if the sting of death were taken away; 'At times, she said, it appears to be quite taken away, at other times it appears awful; but

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

'I hope I shall soon be where he is, and shall be like him; but I would not offend him by impatience—I hope I do not dishonour him.' Some one said, 'You would not grieve Jesus?' 'Grieve him! grieve him!—No· had I three times, three times, three times as much as I have, it would not be enough. If I do rebel, I hope he wil smite me more. Oh! that I could serve him better, and love him more!' It was replied, 'You have in immediate prospect, a boundless, an endless world.' 'Oh!' she exclaimed, 'to be

with that dear Jesus!—to be ever with the Lord.' These were the last words she uttered to me, which seemed to be the language of a happy spirit, already entered into the realms of bliss. I reluctantly retired from the room which appeared to be irradiated with the beams of celestial glory, greatly refreshed in my spirit, and deeply impressed with the sentiment,

> 'The chamber where the Christian meets his fate
> Is privileg'd beyond the common walks
> Of virtuous life, just on the verge of Heaven.'

My spirit lingered around the spot, anxious to witness, with other ministering spirits of a higher order, her departure to a heavenly state. The following day, which was the Sabbath, it was generally expected she would have spent in the enjoyment of that rest which remains for the people of God; but she spent it on earth, and on the following morning, Nov. 22, 1813, her happy spirit burst through the walls of its mortal abode, and entered abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

On the following Sabbath, the writer of this paper addressed a numerous congregation of young people, from Eccles. xii. 1: and to the honour of Divine grace it is here recorded, that several young persons who have since united with the church of Christ in Silver Street Chapel, have mentioned the experience of this young female, who was only 22 years of age, as the means of their conversion to God. Let those children who are privileged to attend catechetical lectures, either from their ministers or from Sunday school teachers, highly prize the means, and pray that God would bless them to their tender minds. Let all female servants whose privilege it is to live with families who have an altar erected, around which they all bow morning and evening, be concerned to improve such distinguished favours, lest they have to mourn on the bed of death for their misimprovement; and may the young of all classes in society hear with deep interest, as from this early tomb, her solemn charge, '*Remember* NOW *your Creator in the days of your youth, while the evil days come not, nor the years draw nigh, when you shall say, We have no pleasure in them*!

Whitby, Yorkshire. J. A.

MISS SARAH RANYARD.

On the 15th April, 1818, died Miss Sarah Ranyard, of Kingston, Surrey; who for sixteen years, in that place, during which period she was a member of the Independent church, maintained an uniform devotedness to God, and love to her fellow-creatures. Her life was useful, and her death peaceful and glorious. She had been much subject to doubts and fears, yet her hopes of salvation rested upon the merits of her Saviour, who is ever faithful to his promises. The day before her death, among other things, she said, 'I hope I love Jesus:' a friend observed, 'I am sure you do:' to which she replied, 'I know that a change has taken place;' alluding, no doubt, to that important change which our Saviour mentions in the 3d chapter of St. John. At another time, seeming to feel the Almighty power of God, she exclaimed, with emphasis,

> 'And baffles Satan's deep designs.'

A few hours before her happy spirit was released, she said, 'I have often thought of those lines—

> 'Our misery reach'd his heavenly mind,
> And Pity brought him down.

'And Pity'—repeated with an emphasis never to be forgotten; observing that a natural state is a state of misery indeed, and that those who feel the sinfulness of their hearts, find it such—adding,

> 'Oh! what boundless love!'—

And then said, in a very distinct and most emphatic manner, 'Oh! to be fixed on that Rock—the storms and the winds and the waves may dash and rage, but all in vain.' Soon after which she seemed to fall into a sweet sleep, and gently breathed her last.

J. N.

Review of Religious Publications.

Narrative of a Voyage to New Zealand, *performed in the Years* 1814 *and* 1815, *in Company with the Rev. Samuel Marsden, principal Chaplain of New South Wales.* By John Liddiard Nicholas, Esq. 2 vols. 8vo. pp. 860. *l.* 4*s.* 1817.

RELIGION is one of those topics on which every man, whether he has thought much, little, or not at all, deems himself competent to pass judgment; and the propagation of Christianity is at once so clearly connected with religion, and of such general publicity, that it naturally becomes a subject of indiscriminate criticism. Hence the Missionary Society, from the commencement of its operations, has been lavishly schooled by the old and the young, the learned and the unlearned, the pious and the profane, the churchman and the sectary. It has been told, that its exertions ought to have been restricted to civilized nations, or to the civilization only of such as were barbarous, without attempting to instruct them in Christianity, except by the very intelligent medium of a spade, or a hand-saw. It has been censured for introducing the gospel to *islands* before all the existing *continents* were civilized. Especially it has been reprobated for endeavouring to convert the South-Sea Islanders; and, above all, those of Taheite and the neighbouring Society Islands. Something like a reflection on the last particular, appears even in the work now before us; which is adapted to represent New Zealand as a far more promising station. To learn that the gospel becomes equally successful there, and at a much earlier date from its introduction, will give us heartfelt pleasure: but we confess, that the facts which the author reports, divested of the gloss which they have derived from his prepossessions, do not appear to us to warrant such an anticipation.

Mr. Marsden, and (at his instance) the Church of England Missionary Society, have grievously transgressed the limits prescribed by those sage advisers to whom we have alluded. They have left the vast continent of New Holland unevangelized, and have directed their labours to an island—an island of the Pacific Ocean—an island, the inhabitants of which are not only uncivilized, but even more so than those of Taheite, or of the Friendly, or of the Sandwich Islands. It is true, they prudently join with religious instruction, the introduction of useful mechanic arts and agriculture; as every missionary institution ought, and must wish to do, so far as there is opportunity, in all similar cases: but the principal missionary, Mr. Kendal, is chiefly occupied with teaching children, and conversing on religion with the adults: and we do not expect the natives to be very desirous of learning to *read* till something can be *written* in their own language for their religious instruction. We are glad to see an experiment likely to be made of the comparative progress and reciprocal influence of civilization and Christian instruction; and it would certainly be premature, at present, to form any positive judgment of the result. The undertaking, whatever may be the issue, appears to us highly laudable; and to have been conducted (abating very few exceptions) with equal wisdom and benevolence. The facts, however, which are developed in these volumes, as well as the more distinct and perspicuous narratives of Mr. Marsden, (in the Missionary Register for March, November, and December, 1816,) together with the latest intelligence that has been received, afford us little encouragement to expect any considerable advancement of civilization among the New Zealanders, till they are weaned from their devotedness to war, and from their grovelling and inveterate superstitions, by means of instruction in Christianity.

Mr Nicholas asserts of Mr. Marsden, that 'contrasting the genius and habits of this people with those of the other islanders in this immense ocean, he found them much more prepared for cultivation than the generality of savage tribes, and less tenacious of

their own laborious institutions.' Vol. I. p. 16. We have earnestly, but in vain, searched throughout these volumes for the ground on which such an opinion could be formed. Comparing the information which it affords of the New Zealanders with that which has been published of other South-Sea Islanders, the reverse appears to us to be the truth. It is solely to the ease with which New Zealand is accessible from Port Jackson, and to the talents, influence, and parental vigilance of Mr. Marsden, that we perceive room to ascribe any advantage of this mission, superior, or even equal, to missions of a similar description, that might be directed either to the *Friendly* or the *Sandwich* islands. The natives of the latter are exempted from frequent wars, by being almost wholly united under the government of a sagacious chief, who is intent on their civilization; and they have already made considerable progress in navigation, commerce, and various useful arts. The Friendly Islanders have, only within a few years past, been deprived of the benefits of a strong, united, and very extensive government, which they had enjoyed through several centuries: but it has left such traces, that in one principal division of their islands, war is actually abolished, and their unparalleled industry has taken altogether a beneficial direction. From Tongatabbu, *New Zealand* appears to have derived its population. The inhabitants are marked by the same industry and acuteness in various degrees: but New Zealand seems always to have been divided into numerous independent and hostile states; and it has sunk into loathsome filthiness, and superstitions still more pernicious; besides retaining cannibalism, which, at Tonga, had immemorially been abandoned, though renewed in a few instances during a recent destructive civil war.

[*To be concluded in our next.*]

A Sermon, *preached before the President, &c. of the City of London National Schools, at Cripplegate Church*, 15 *Feb.* 1818. By the Rev. J. Thomas, M.A. Archdeacon of Bath.

THIS discourse, which is founded on Gen. xviii. 19. 'For I know him, that he will command his children,' &c. is intended to enforce on the members of the 'Apostolical Church' of England the duty of promoting general education in those 'good principles, which are adopted by our government, and embodied with the state, in the established religion:' but Mr. T. speaks candidly of those who dissent; 'let me not,' he says, 'be thought to decry or to disparage the piety or the sincerity of those who have estranged themselves from her communion. The Church of England requires none of the arts of controversy to prove her excellence; nor does she require that her ministers should inflame contention by hard words and thoughts against the convictions of other men.* No.—Her appeal 'is to the law and to the testimony,' while she grounds her appeal on the decisive declaration, that whatsoever is not read in God's word, nor may be proved thereby, is not required of any man that it should be believed as an article of the Christian faith, or be thought requisite or necessary to salvation.' (Article VI.)

Another passage deserves notice.

'It has been said, and with no small degree of triumph, that the zeal of the Established Church has been roused and quickened, by the more ardent and more energetic zeal, in the same cause, of our Dissenting brethren.—Be it so.—Far be it from me to disparage their zealous efforts; or to pronounce an undeserved encomium on our own. Where we have been remiss, let us acknowledge and amend our error.—But the question is now plainly reduced to this alternative; whether our Dissenting brethren shall have the predominance, in a contest for instructing the rising generation in alienation from the Church of England; or we, in retaining the sons and daughters of our people in firm adherence to the apostolical doctrines and discipline of our *own profession*. Here let me observe to you, that this, if we, or they, are really honest and sincere believers in Christ, is *entirely a matter of religious principle*. The religion of the Son of God, and let me say, the spirit of the Church of England, is equally irreconcileable to both hypocrisy and persecution.'

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* But it should seem that one of her dignitaries may be allowed to 'inflame contention,' as at *Bath*, by *protesting* against 'the conscientious convictions' of his own brethren; and, if report says true, be well rewarded for his pious pains.

This is more than could have been expected from the reverend *protester* of Bath.

The Church her own Enemy, *Letters on the late Attack of the Archdeacon of Bath upon the Church Missionary Society; proving that his Protest is identified with the late Episcopal Charges and Clerical Pamphlets against the Bible Society, and demonstrating the Existence of a Confederacy against the Friends of Vital Religion, on the part of certain of its professed Supporters.* By a Member of the Church of England. 8vo. 2*s.* 6*d.*

The true friends of the Established Church will do well to pay a serious regard to the admonitions of this writer, who has sufficiently evinced the propriety of his title, and proved the existence of a party who are unwittingly labouring to destroy the vitals of that church to which they belong. The author makes many just observations on the character of the ministers reproached under the honourable name of 'the Evangelical Clergy,' whom he ably vindicates: he proves that opposition to the Church Missionary Society is inseparably connected with opposition to the Bible Society, and affirms that 'a certain society deliberately blackballs such persons as are members of it—one clergyman affirming that he should vote against any individual who does not believe *baptismal regeneration*. The alliance of religion and politics, the secularity of the clergy, and their assumption of the magisterial office, are justly exposed. He points out the *inconsistency* and *impolicy* of opposition to missions on the part of members of the Church of England; he says it is notorious that episcopal charges and visitation sermons are made the vehicles of censure. Dr. Mant's doctrine of baptismal regeneration is pretty fully considered, and its evil plainly disclosed. In the conclusion he shews the dangerous tendency of branding with opprobrious names the piety and zeal of worthy men, referring to the fatal consequences to the Church of England, by similar means, in the time preceding the civil war; a quotation on this subject from the 'Life and Times' of *Richard Baxter* is peculiarly apposite and important. The real friends of the Established Church ought to read this book with seriousness, and feel great thankfulness to the author for his faithful warnings.

Christian Controversy; or *Disputations, by way of Dialogue, between Two Brothers, on the Sanctification of a Sinner, the Trinity, and the Times.* 8vo.

We read this pamphlet, which is anonymous, with much hesitation, till we came to the few last pages, not knowing in what light to consider the author, whether as a person of extreme ignorance, or labouring under some mental misfortune; but the following, (p. 108.) fully satisfied us that it could be written by no person in the use of his rational faculties. The writer says the seven churches of *Asia* (Rev. i. 11.) are all now in *London*, and lest the reader should be at a loss to find them out in a city where churches abound, he has kindly pointed them out, as follows: 'The church of Ephesus, Mr. Burrell's; Smyrna, Mr. Abbot's; Pergamos, Mr. Wilkinson's; Thyatira, Mr. Hyatt's; Sardis, Mr. Bailey's; Philadelphia, Mr. Pierce's; and Laodicea, Mr. Burgess's.' We confess, we know but little of these gentlemen, or why they should be thus characterized; but the writer thinks he has demonstrated the propriety of the third application, because Mr. Wilkinson preaches in the church of England, 'where Satan's seat is!' Nothing more extravagant, as we apprehend, ever came from the pen of Brothers, or Joanna Southcott; that, however, he may avoid their unhappy fate, we hope some kind friend will procure the author a situation in the 'York Retreat,' or some similar institution, where kind and gentle treatment may soothe the agitations of his mind; and, perhaps, eventually cure his malady.

Reflections on the primary Causes of the Rise and Fall of the Roman Empire. 12mo. 1*s.* 6*d.*

Since Mr. Gibbon has become a British classic, and claims a place on the shelves of every respectable library, on account of the elegance of his language and the general merit of his history, it is very desirable that his readers should be cautioned against the infidel sar-

cisms and antichristian insinuations with which his work abounds. This tract, therefore, may be put into the hands of young persons before they begin his elaborate history. It is not controversial; but endeavours to connect the predictions of the scripture with the facts related by him; and to justify Christianity, and screen it from his illiberal attacks. It is, we understand, the production of a venerable clergyman, and written in a popular and familiar style. Those, who wish to pursue the subject farther, and see how ably Mr. Gibbon has been refuted, and his errors detected, may be referred to the late Rev. Jos. Milner's Strictures upon that writer and Mr. Hume, published in 1781.

Thoughts on Sanctification; *or a Word in Season, affectionately addressed to the Church of God.* By J. Sheppard, of Tor Point. 6*d.*

This is a modest and pious attempt to resist the torrent of Antinomianism, which threatens the ruin of some of the churches in the West of England. The author founds his thoughts on Psalm xlv. 13. 'The king's daughter is all glorious within,' &c.

Truth Vindicated: *or a Series of Remarks on some of the Leading Doctrines of the Gospel; occasioned by Dr. Hawker's Appendix to his True Gospel.* By James Bidlake. 1*s.* 6*d.*

This is a larger pamphlet on the same important subject. Mr. B. has divided his thoughts into distinct sections.—1. Truth liable to injury from certain modes of representation, &c. 2. The sufficiency of the gospel as a mean of salvation. 3. The particular aspects of the gospel on character. 4. Reference to the ministry of Christ and the Apostles, in vindication of addresses to sinners. 5. A disposition to believe and obey the gospel, the result of Divine agency: and 6. Concluding remarks on the spirit and tendency of Antinomianism; in which he asserts, that Antinomianism is 'the hot-bed of discord, and the most effectual promoter of religious feuds—that it is a Diotrephes in the house of God, and a tyrant in the domestic circle—that where it attaches to dispositions naturally amiable, it converts them into bad ones; and it makes those that are naturally bad, intolerable:' all which we believe to be perfectly true. For the honour of God and the peace of the church, this unholy spirit should be resisted; 'for,' as says Mr. B. 'if this spirit prevail, all exertions for the best interests of our fellow-creatures must diminish; Missionary and Bible Societies, and all schemes of public instruction, must be abandoned, as 'AWFUL INFRINGEMENTS ON THE DIVINE SOVEREIGNTY.'

Popery the Religion of Heathenism; *being the Letters of Ignotus, published in 'The Times' Newspaper, in the conclusion of the year* 1817; *with Additions, proving the conformity which subsists between the Romish Religion and the Religion of the Ancient Heathens.* 3*s.*

We were glad to see these able letters inserted in 'The Times' newspaper, by which they obtained a very extensive circulation, and cannot but have made a considerable impression on the public mind. We are pleased to see them again in a more permanent form. There certainly is a remarkable analogy between heathenism and popery, which the author has displayed in the following particulars:—The use of incense and holy water—the lights burnt in pagan and papal temples, with the votive offerings in both—the alliance between the deities of paganism and the saints of popery—between the image worship of both—Refutation of the assertion, that images are not worshipped—The agreement of the artifices of pagan and papal priests in supporting the credit of their idols—Conformity between the prodigies of heathenism and the miracles of popery—The refuges afforded to criminals—Religious processions—Water idolatry—Conformity between purgatory and transmigration—Heathen and Romish pilgrimages—The perpetual sacrifice of the one, and the perpetual mass of the other—Exorcism—Expiating offences by money, &c.—Concluding reflections.

The work appears to be the production of an author well read on the subject, and calculated to discover the evils of a system, of which too favourable an opinion seems lately to have been admitted.

Three Letters to the Hebrew Nation. By the Author of the Christian, a poem. 12*mo. pp.* 120. *5s. calf.*

In the first of these letters the Author quotes the most remarkable prophecies in the Old Testament respecting the Messiah, and proves their accomplishment in the person of Jesus Christ. The object of the second letter is to show, that our Lord and his apostles were true prophets, and, that, consequently, Christianity is a divine revelation. Here the author insists chiefly on those predictions in the New Testament which foretold the destruction of Jerusalem, the rise of the papal apostacy, and the fate of the seven Asiatic churches. In his third letter he notices the prophecies on the apocalypse relative to popery, and after touching on several other topics, concludes with an affectionate expostulation. The work is, throughout, characterized by a spirit of brotherly kindness, as well as by cogency of reasoning, and deserves to be extensively circulated both among Jews and Christians.

On The Principles of Lord Bacon's Philosophy, *applied to the Inquiry how far the Civil Establishment of Christianity is countenanced by the Sacred History.* In a Letter to W—— H——, Esq. *pp.* 36. Edinburgh. 6*d.*

As we feel no inclination to violate those laws of neutrality in reference to the points at issue between Churchmen and Dissenters, by which we trust we have, in the main, been guided in the conduct of our work, we deem it unnecessary to say any thing more of this pamphlet than that it is on the side of Nonconformity, and is ably written.

The Character and Success of Barnabas; *or, the Connexion between eminent Piety and distinguished Usefulness: a Sermon.* By Thomas Durant. Price 1*s.* 6*d.*

The text of this valuable discourse is Acts xi. 24. 'For he was a good man and full of the Holy Ghost,' &c. After a critical elucidation of the text, Mr. Durant proposes, as the principal object of the sermon, 'to illustrate and account for the connexion betwixt eminent piety and distinguished usefulness in the gospel ministry.' This connexion is *first* accounted for on the general principle of the relation between means and ends. Under this head, the preacher observes, that superior piety gives a warmer glow and richer unction to a man's preaching—that it enables him more clearly to perceive, and disposes him more steadily to present, those truths which are of most essential importance—that it induces him to labour more abundantly—that it enables him to present in his life a practical illustration of his doctrine—to state the truth with confidence, and to study adaptation to the circumstances of his hearers.

This connexion is *secondly* accounted for on the principle, that God will honour such a character with a more than ordinary effusion of the Holy Spirit in his ministry: this He will do both as an answer to such a person's more fervent prayer, and as an honour conferred on humble piety and goodness. In conclusion, Mr. Durant remarks, that the subject supplies ministers with a strong subsidiary motive to be eminent in religion; and that it presents to hearers personal reasons for praying and studying that their ministers of themselves may be eminently holy.

We cannot but regard the subject of this discourse as peculiarly interesting and important; and we recommend it especially to our younger brethren in the ministry, as suggesting many thoughts which cannot be too deeply impressed on their minds. Mr. Durant has displayed in this sermon considerable powers of appropriate illustration, of which, did our limits permit, we should be happy to furnish specimens to our readers.

The History of George and Charles: *An Authentic Narrative.* 4*d.*

On reading this little book, we are struck with the thought, which, if trite, is not the less important, that in this and such modest and unpretending publications, is more *true wisdom* than can be extracted from all the laboured volumes of the philosophers, from Plato down to Locke. These humble pages shine with the wisdom which is from God. The history of George

and Charles is brief, and not being constructed by fiction, it has not many events: but it is the voice of truth. It is particularly calculated to correct some fatal errors in the mode of managing what is often called a religious education.

Instructive Selections; *or, The Beauties of Sentiment, being striking Extracts from the best Authors, ancient and modern, in Prose and Verse, on a great Variety of Subjects, Divine, Moral, Literary, and Entertaining, on a new methodical Plan: also, a List of the best Books on the principal Subjects.* By the Rev. G. G. Scraggs, M. A. 2 vols. 8*s*. Second edit.

The title sufficiently explains the nature of the work, which contains, in two duodecimo volumes of 350 pages each, a vast collection of sayings and sentences from the best English writers. The first volume is on religious subjects chiefly, selected from authors both of the Established Church and Dissenters; the second comprises a great variety of moral, literary, and amusing topics. The whole appears to have been selected with judgment and taste, and may be very useful to those who cannot purchase many books, or obtain time to read them. The volumes have also the recommendation of being very cheap.

Female Scripture Biography: *including an Essay on what Christianity hath done for Women.* By Francis Augustus Cox, A.M. 2 vols. 8vo. 1*l*. 4*s*.

Unforeseen occurrences, and the number of books continually pressed upon our attention, and not the least disinclination to neglect these interesting volumes, have produced the delay of our report. *Quid multis?* We will now hasten to the performance of an agreeable duty.

Biography is among the most instructive and most useful pursuits of a competent author. The developement of principle, the investigation of design, the display of temper, and the exhibition of character, present ample scope for genius, wisdom, and piety. Here, as in an extensive field, he may take a wide range; not merely to describe the surface and dimensions of it, but to explore its hidden recesses, its subterraneous wealth. With respect to the competence of Mr. Cox, we do not hesitate for a moment in assuring our readers, that he discovers a peculiar talent for the task he has fulfilled. Many readers of piety and taste have been long accustomed to relish the masterly and impressive Lectures of Hunter; and many others no less to enjoy the sensible and serious delineations of the Scripture Characters of Robinson. And Mr. Cox will, we apprehend, occupy a middle station between his estimable precursors. If he do not reach the aspiring genius, the masculine vigour, the profound wisdom, the genuine pathos, the ardent devotion of Dr. Hunter, he far excels the sedate uniformity, the sober prosing of Mr. Robinson. But then his subjects, with a few exceptions, are vastly different: and we applaud his peculiar address in the management of them. He evidently writes under the impression of consulting the habits and feelings and beneficial influence of the sex. And truly, every effort that aims to catch the attention, to refine the affections, to inspire the devotion, to direct the energies, and to elevate the character of British females, must entitle him to their high consideration and esteem.

The first volume contains the biographies of Eve, Sarah, Hagar, Lot's wife, Rebekah, Miriam, Naomi, Orpah and Ruth, Deborah, Manoah's wife, Hannah, Abigail, the Queen of Sheba, the Shunamite, Esther. Mr. C. endeavours to turn every incident in the lives of these characters to some good account. Nothing of moment escapes his penetration; every thing is made subservient to the promotion of instruction, devotion, faith, and the diversified obligations of domestic and social life. Even many of what may be deemed *pretty* turns of thought that often occur, have obviously so friendly an aspect on female excellence, that a sober critic would find it difficult to prune them away. Among many general good properties of this volume that we could point out, those chapters that relate to Ruth and Hannah particularly engaged our attention. Here, with the inimitably beautiful narratives before him, Mr. C. decorates every scene, exhibits family character, displays individual worth, and educes from every picture, every

person, every occurrence, that sympathy, counsel, or admonition, with which, to a refined taste, the story is so happily enriched. Yet he might have embodied a few of Dr. Hunter's admirable reflections on these two characters with the best effect. For we perceive—and we highly approve both the doing and the avowal of it—he has availed himself of many quotations and valuable thoughts from Bishop Hall, Saurin, and others. Indeed, every help in the performance of a work of such intrinsic value, seems not only allowable but requisite.

Comparing history with domestic life, Mr. C. has these very sensible and appropriate remarks:

'The scene of *general history* is frequently placed in a region which, to the great proportion of mankind, is inaccessible; and however we may admire its principal actors, they seldom furnish examples capable of being exhibited for imitation. The sphere in which they moved is so totally different, so far remote from that in which our duty usually lies, that the knowledge of their achievements can conduce but little to the great purposes of practical improvement. The story of *private life* possesses a very different character; we are at once introduced into our *own* sphere; and although it may relate to a class in society either very much inferior or superior in point of station to ourselves, it necessarily brings into review relations which we all sustain, situations we have all to occupy, and duties we have all to discharge. Whether, therefore, a princess or a peasant be the principal actor, the central point round which every circumstance revolves, and from which it derives distinction and interest, it claims and will repay our serious attention.' P. 198.

We greatly admire the address to parents, p. 340, 1, on dedicating their children to God. The admission of a *little water* into its composition would have given it a perfect finish! What a pity to stop short when approaching so near the mark! We could dwell with pleasure on many more excellencies in this part of our author's labours; but we must direct our readers' attention to the other volume.

The second volume commences, very appropriately, with the Essay on what Christianity has done for women. The introductory remarks are very just and powerful. As the basis of his argument, Mr. C. takes a rapid but sufficiently accurate and affecting view of the state of women, in countries and during periods in which the religion of the Bible was wholly unknown, as in the nations of Pagan antiquity, in Greece and Rome; in savage, superstitious, and Mahometan regions; and their condition previously to the establishment of Christianity, in patriarchal times and places, or during the Jewish theocracy. The mental degradation, the constant oppression, the cruel slavery, the dreadful barbarities, and the nameless vices to which, with but few exceptions, the female sex have been exposed, form a striking contrast to their exalted condition in the nations where Christianity prevails. And the Essay closes in this eloquent and sublime manner: 'Behold Christianity, then, walking forth in her purity and greatness to bless the earth, diffusing her light in every direction, distributing her charities on either hand, quenching the flames of lust and the fires of ambition, silencing discord, spreading peace, and creating all things new! Angels watch her progress, celebrate her influence, and anticipate her final triumphs! The moral creation brightens beneath her smiles, and owns her renovating power: at her approach man loses his fierceness and woman her chains; each becomes blessed in the other, and God glorified in both!'

The characters that, in this volume, pass under Mr. C's notice are, the Virgin Mary—Elizabeth—Anna—The Woman of Samaria—The Woman who was a Sinner—The Syrophenecian—Martha and Mary—The poor Widow—Sapphira—Dorcas—and Lydia. If we do not discover quite so much of that point and vivacity, and those impressive antitheses, and happy turns of thought in this volume: we observe a uniform and pleasing illustration of the narratives, accompanied with a constant effort at a practical improvement of them. The account of the Virgin Mary seems rather too long; and that of the woman who was a sinner might have been omitted with no detriment to the work. The chapters that relate to the poor widow, Dorcas, and Lydia, are of great practical merit.

In our progress through the work, we wondered that the favourite topic of *baptism* did not present itself. At length, however, the author catches sight of a *river*, and then of course

much water makes its appearance. We refer to the baptism of Lydia and her household—all adults—all believers, —and all immersed! But whether, through the gratuitous assumptions, or hacknied phrascology, here employed, we know not—we escaped from the scene with a mere *sprinkling* of the element. Yet we must seriously ask—why must every author—we might almost say every preacher, every friend, in that denomination—be so extremely anxious to obtrude his sentiments on baptism on the public attention, when they are uncalled for, and unexpected? Why infuse the spirit of proselytism into every laudable effort of doing good to mankind? In a word, why should so respectable an author excite offence, and abridge his usefulness by the obtrusion of two or three pages of doubtful disputation and sectarian controversy?

Yet, as the work is inscribed to the ladies of Great Britain, they will have the discernment or candour to excuse, perhaps to pity—the predilections of Mr. C. and pass on to more important topics, that immediately follow this *watery* digression.

Having thus freely expressed our opinion, we now leave the perusal and the patronage of this very valuable work to the ladies, trusting that their welfare and happiness will be extensively promoted by its increasing circulation.

Memoirs of a British Officer, who fell in the Battle of Algiers; *with some extraordinary Letters found among his Papers, which, from a Presentiment that he should fall in the Siege, are dated as from Eternity.* By the Rev. J. Griffin. 12mo. 1s. 6d.

This officer, whose name was Mends, entered into the battle, as we should expect every man would, with a presentiment of death. His description of the battle, which is unquestionably faithful, is also terrible and appalling; but the letters themselves, addressed to friends and fellow officers, are pious and impressive; and the circumstance of their being dated from *Eternity*, where he expected to be when they should be delivered, gives them an impressive solemnity. Mr. Griffin has furnished a very useful little work for the young and thoughtless; but more particularly adapted as a present to young sailors or soldiers of every rank, and which no person, we should hope, could read without some impression of seriousness.

LITERARY NOTICES.

The Rev. B. Brook proposes publishing, by Subscription, The State and Progress of Religious Liberty, with an Account of Persecution, from the first propagation of Christianity in Britain to the present Time. The work will not exceed 2 vols. 8vo. and will be put to the press as soon as a sufficiency of Subscribers is obtained.

The Author of the 'History of Dissenting Churches' having received applications from different quarters to undertake a Fifth Volume of that work, to comprise the remainder of London, takes this method of announcing, that he is willing so to do, provided sufficient Subscribers are obtained to indemnify him from loss. Subscribers' names received by Messrs. Button and Son. The Price not to exceed 14s.; and 8 copies for seven.

A new edition of Dr. Styles's Life of Brainerd is preparing for the press.

IN THE PRESS, AND SPEEDILY WILL BE PUBLISHED,

Twenty Lectures on the Principal Evidences and several Dispensations of Revealed Religion, familiarly addressed to Youth. By W. Roby. In 1 vol. 8vo. 7s.

Lectures on St. Matthew. By the Rev. O. Lodge, A. B. Curate of Barking. 12s.

An Inquiry into Antichrist's Fall, and the Prophetic Numbers. By Archibald Mason.

The Apostacy of the Church of Rome, &c. By W. Cuninghame, Esq.

Scripture Parables in Verse. By Rev. I. Cobbin, M.A.

SELECT LIST.

Journal of a Visit to South Africa, in 1815 and 1816, with some Account of the Missionary Settlements of the United Brethren, near the Cape of Good Hope. By the Rev C. J. Latrobe. 4to. 2*l.* 2*s.*

Iceland; or the Journal of a Residence in that Island, during the years 1814 and 1815, with an Introduction and Appendix. By Eben. Henderson, Doctor of Philosophy, &c. Illustrated with a Map and Engravings. 2 vols. 8vo. 1*l.* 8*s.*

Discourses on the Millennium. By D. Bogue. 8vo. 14s.

Essays on the Wisdom of God. By the Rev. D. Tyreman. 8vo. 10s.

A Sequel to York House. 12mo. 3s. 6d.

A Defence of Truth, in Answer to Mr. Byron's Antinomianism Unmasked. By Rev. J. Rees, of Rodborough. 1s.

A Letter on Free Communion. By F. A. Cox, A.M. 6d.

Religious Intelligence.

ERRATUM.

In our last Number, page 196, col. 1,—Mr. Stallabrass is said, by mistake, to be from *Hoxton* Academy, instead of *Homerton*.

FOREIGN.

MALTA.

We learn from Malta that Mr. Drummond, whose efforts to do good at Geneva and other places our readers are already acquainted with, intends to visit *Athens, Scio, Smyrna, Alexandria, Jerusalem*, &c. in order to promote the establishment of Bible Societies and the distribution of the Holy Scriptures. It is said he will be accompanied by a Mr. Burchardt, a native of Switzerland, who has officiated three years at *Basilea*, as a Moravian minister. We sincerely wish them much prosperity, and greatly rejoice that gentlemen of fortune, like Mr. R. Haldane (who has spent the winter at Montauban) and Mr. Drummond, are engaged in these spiritual travels, from which we hope for results far more valuable than from those of travellers in general.

HANOVER.

'The pulpit drum ecclesiastic.'
HUDIBRAS.

The following intelligence is from Hanover:—'The Consistory in Aurich has enjoined the Superintendents in the provinces of East Friesland to cause the clergy and schoolmasters, whenever an opportunity occurs, to impress upon the minds of youth the necessity, the value, and the honourable nature of the *military profession*.'—(*Times, May* 2.)

Thus, the ministers of that religion which was sent to establish 'peace on earth,' are required to promote the system of human destruction: and this requisition, it seems, is made by a body of the clergy themselves! Surely, they have yet to learn the first principles of that pacific gospel which they profess.

LONDON.

The Trustees of the Evangelical Magazine have in contemplation the appropriation of One Thousand Pounds, to form the basis of a Fund for the relief and assistance of the necessitous Widows and Orphans of Missionaries, who die in the service of the (London) Missionary Society.

INCORPORATED SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.

We are credibly informed that several meetings have lately been held by the Archbishops of Canterbury and York; the Bishops of London, Ely, Exeter, Gloucester, Landaff, Oxford, Norwich, Peterborough, Salisbury, and Nova Scotia; Lord Kenyon; the Deans of Westminster and Chester; Archdeacons Cambridge, J. H. Pott and Watson; the Rev. Drs. Gaskin, Mant, Wordsworth, &c.; the Rev. Messrs. Hamilton, D'Oyley, Norris, Basil Woodd, &c.; Joshua Watson, Esq. and others.

The Archbishop of Canterbury stated the expediency and high importance of extending the operations of the Society to the British territories in the East Indies and the island of Ceylon, for the purpose of propagating the Gospel in those regions, under the jurisdiction of the Bishop of Calcutta.

It was then agreed, that the sum of 5000*l.* should be placed at the disposal of the Bishop of Calcutta, for the purpose of promoting the missionary objects of the Society in India, and that a correspondence should be opened with his Lordship upon this important subject.

It is also said, that the Bishops of London and Gloucester, and Joshua Watson, Esq. were desired to draw up a memorial on the expediency of

establishing missions in the East Indies, to be presented to his Royal Highness the PRINCE REGENT, by the Archbishops of Canterbury and York, soliciting the grant of a royal mandate, or king's letter, to all the clergy of the parochial churches and chapels of the Establishment for the purpose of making a general collection to support the expense of this enlarged missionary undertaking.—We understand also, that the Bishops of London and Gloucester have been requested to draw up an address to the clergy, and the public at large, for the purpose of exciting them to unite in the promotion of this most important object.

NAVAL AND MILITARY BIBLE SOCIETY.

TUESDAY, May 12.—The Annual Meeting of the Naval and Military Bible Society was held at the King's Concert Room in the Haymarket, his Royal Highness the Duke of York in the chair. The Report stated the receipts of last year to be 1510*l.* of which above 500*l.* had been received from the Glasgow and Edinburgh Auxiliary Societies; and that more than 11,000 Bibles and Testaments had been distributed among our soldiers and sailors. The object of the Society was recommended, and the conduct of the Royal Chairman, as the friend and father of the army, highly eulogized in the speeches of the Archbishops of Canterbury and York, the Bishops of London and Gloucester, the Rt. Hon. Lords Harrowby and Gambier, the Chancellor of the Exchequer, Adm. Sir J. Saumarez, Mr. Wilberforce, Capts. Packenham and Gordon, C. Grant, Esq. Benj. Shaw, Esq. and the Rev. Messrs. Hawtrey and Owen; and the Meeting closed with a liberal collection.

LONDON ITINERANT SOCIETY.

THE Twenty-first Annual Meeting of this Institution was held at the City of London Tavern, on Tuesday morning, the 12th of May, Samuel Robinson, Esq. (the Treasurer) in the chair. The business of the morning was opened with prayer by the Rev. C. Hyatt. The Chairman introduced the proceedings by warmly commending the Society to the notice of the assembly. He observed, that as it was the first in the week in order, so it was the first in interest, and appeared to assimilate much to the pattern and command of our Divine Master, whose first care was for Jerusalem. He remarked, that as these meetings succeeded, we got more remote from home. Ireland would next engage our attention; then the foreign missions. The Assistant-Secretary then read the Report, by which it appeared that the spiritual concerns of the Institution were in a prosperous state. The Rev. J. Thornton (of Billericay) moved the printing the Report, and observed, that the Institution was not a volcano issuing for the desolation, but an invaluable storehouse communicating the best of blessings; that it was the standing order of the King of Zion to preach the gospel to every creature. He lamented that the Society had hitherto been in the shade, yet was thankful it had not been asleep. He concluded by expressing his earnest wish that a great accession might be obtained of friends and funds. The Rev. T. James, of the City Chapel, seconded the motion, expressing in strong terms his attachment to the cause, and that, if following the examples of Apostles, of Paul and Whitefield—yea, of Christ himself, was to be irregular, might irregularity be stampt on his brow all his days! The Rev. T. Jackson (of Stockwell) moved thanks to the Preachers and Teachers. He considered the Society in its operations resembling a figure employed once by the venerable minister of Surrey Chapel, who compared the City of London to an immense torch, and those villages removed from its light as being all in darkness. He highly approved of the principle on which the Institution acted, and defended it against the charge of irregularity, strongly recommending young men to be first introduced into its sphere of action, as the best preparative for academical studies and more stated labours. Mr. Coombs, student of Hoxton Seminary, seconded the motion, entering very cordially into the nature, objects, and utility of the Society, and expressing, as the Representative of the Hoxton Students, their willingness to co-operate whenever opportunity offered. The Rev. Mr.

Edwards, of Petworth, moved thanks to those stated ministers who had preached occasionally for the Society. In so doing, he adverted to the antidote which the different servants of Christ take with them into the villages, and charged the itinerant preachers to be careful to take the oil from the two olive trees, and to be sure that the wine was that which supplies the kingdom of Christ; the one was to heal the wounds of his people, and the other to cheer their spirits. The Rev. O. Clarke, of Chelsea, seconded the motion, and in urging steadfastness in the work, remarked, that as we profess to be redeemed by the blood of Christ, so we should show we are animated by his Spirit. T. Thompson, Esq. (one of the Secretaries to the Port of London Society) then addressed the Meeting, observing, that as example goes before precept, those ministers who professed attachment to the Society should shew it by employing all their influence towards increasing its funds, and its active agents. The Rev. J. Irons (supplying at Camden Chapel) moved thanks to the late Committee, and for the nomination of a new Committee. He expressed his sense of obligation to the Society for having nursed him as in their arms, and being the means of bringing him forth to public usefulness. He compared the Society to the advanced guard of Emmanuel's army, and though charged as being irregulars, still he he contended that there existed no difference between the advanced guard and the main army, for both were animated by the same spirit, drilled in the same manner, were under the same command, and bound by the same oath of allegiance; and that as the general always followed in the rear of his advanced guard, so our captain had commanded his soldiers to go into every place where he himself would come. The Rev. Mr. Warr, of Cheshunt, seconded the motion. The Rev. B. Rayson, of Tonbridge Chapel, moved thanks to the Treasurer, Secretary, and Assist.-Sec.; and in a most lively manner entered into the views and operations of the Society, adding, that had it not been for a blessing on itinerant labours, he had not had the honour of being in the ministry. Mr. Gibbs, of Homerton Seminary, very affectionately seconded the motion. The Rev. E. A. Dunn, of Pimlico, most kindly offered his services to preach once a month in some of the villages, and to administer the Lord's Supper once a quarter. The Rev. Messrs. Evans and C. Hyatt moved thanks to the Chairman; and the Rev. Mr. Pine, of Duxford, concluded with prayer.

HIBERNIAN SOCIETY.

THE Annual Meeting of this Society was held, at six o'clock, on Friday morning, May 15, at the City of London Tavern. S. Mills, Esq. the Treasurer, in the chair.

By the Report it appeared that, notwithstanding the deficiency of the Society's funds, there had been an increase of 45 additional schools, and of 4,740 in the number of their Scholars; making the total of 392 schools, containing 32,516 scholars.

The speakers on this occasion were Mr. J. Haldane of Edinburgh, Rev. Legh Richmond, R. Steven, Esq. Rev. R. Wardlaw of Glasgow, Rev. Dr. Thorpe, Counsellor Carr, and G. Carr, Esq. from Ireland, and the Rev. Mr. Slatterie of Chatham.

Mr. Mills, in answer to a vote of thanks, had the pleasure to inform the Meeting, that the debt of the Society, which amounted last year to 1600*l.* was now reduced to about 700*l.*; a fact which would afford them much pleasure and encouragement.

From the various speakers, abovenamed, we have the satisfaction to learn, that the operations of the Society have been eminently successful in the instruction and amelioration of long neglected Ireland; that Popery gives way in proportion as instruction proceeds; and, that the progress of the scriptures is parallel with that of the schools.

On the following Tuesday evening, we understand, the Rev. Mr. Wardlaw preached an excellent Sermon for the Institution, at Surrey Chapel, from Titus iii. 14, on which occasion were collected about 70*l.*

IRISH EVANGELICAL SOCIETY.

THE Anniversary of this Society was held Tuesday evening, May 12, at the City of London Tavern. Thos. Walker, Esq. in the chair.

The Report stated the Progress of the Society in their attempt to Evangelise Ireland, the impediments they

met with, and the loss the Society had sustained in the death of the Rev. Messrs. Gordon of Youghall, and Hamilton of Carrickfergus: but the labours of Dr. Townley and others are continued with persevering fidelity; and some assistance has been had from Ireland. The following gentlemen spoke in favour of the object, and in commendation of the exertions of the Society: Rev. Mr. Harris of Hoxton, Mr. Thornton of Billericay, Mr. Julian, John Wilks, Esq. Rev. Mr. Davis of Dublin, Mr. Roberts, Mr. Cooper of Dublin, Lewis Morgan, Esq. Rev. Matthew Wilks, and Dr. Bogue. Many interesting anecdotes were interspersed, relative to the necessitous and afflicted state of Ireland, and the success attending the ministry of the gospel there, for which we regret that we cannot find room.

LONDON FEMALE PENITENTIARY.

The Anniversary of this Institution was held on Monday, the 11th May, at Freemason's Hall, Great Queen Street, Charles Grant, Esq. M. P. V. P. in the chair. The Meeting was numerous and respectable: there were present W. Wilberforce, Esq. M. P. Benjamin Shaw, Esq. M. P. Richard Spooner, Esq. James Haldane, Esq. Samuel Mills, Esq. Rev. Messrs. Richmond, Gurney, Ruell, Marden, Dr. Winter, Rev. Messrs. Reynolds, Vowles, Morrison, Messrs. W. B. Gurney, Pellatt, West, and others, who severally spoke on the occasion. The Report was very interesting and encouraging: 79 females, it appeared, had been received into the house within the last year, which contains 100 inmates; 35 had been placed out in service, and 18 restored to their friends; 5 had received the reward of one guinea for being in their places one year and upwards; and five certificates of marriages of those formerly in the Asylum had been left at the house in the course of last year; and it also was evident, from the Report, that great and increasing good had been effected. An anonymous donation of 500*l.* from a lady had been presented within that time; and notwithstanding the Society are still in debt about 800*l.* the funds are in a state of improvement. The tone of the Meeting was good. The speeches were fraught with feeling and piety, abounding in incident, and free from flattery and compliment. The Chairman addressed the Meeting in an appropriate manner at its commencement and close, and about 60*l.* were collected at the doors.

NATIONAL SCHOOLS.

A Meeting was held at the Freemason's Hall, on Friday, May 1, for the purpose of raising a fund for the support of this Institution, which was attended by many of the nobility and clergy, the Duke of York in the chair. The Archbishop of Canterbury, Lord Harrowby, Mr. Wilberforce, Lord Brownlow, Sir Thomas Ackland, and Sir Robert Peel, expressed their approbation of the Institution. One observation of this gentleman deserves peculiar notice—'*If this principle were persevered in, all* Luddism *would be exterminated, and all* Methodism *would be driven out of the country*' It is curious to see *Luddism* and *Methodism* thus coupled together. The first, we hope, is already subdued; but the latter is too well established to be 'driven out of the country' very easily. Expressions like this are very reprehensible, as they tend to encourage that riotous spirit which too frequently discovers itself in some parts of the country. Common people may take courage from hence to attempt to drive the Methodists out of the country, not by the education of poor children, but as the Rev. Mr. Easton and his abettors, lately convicted, attempted to do

RELIGIOUS TRACT SOCIETY.

On Thursday, the 14th of May, was held, at the City of London Tavern, the Nineteenth Anniversary of the above Institution; and such is the deep interest which continues to be taken in the proceedings of this Society, that although it was held at the early hour of six in the morning, to avoid interfering with the missionary meetings, upwards of a thousand persons of various denominations were present.

It appeared from the Report, that during the past year the Committee have augmented the list of the Society's publications, in various forms,

by the addition of sixteen Tracts. One of which, 'Reflections on the Death of the late much lamented Princess Charlotte,' has met with an extraordinary sale; that in the short period of four months, nearly *forty thousand copies* have been disposed of. The total number of Tracts issued during the last year exceeds *three millions and a half*. By reducing the price of which to hawkers, who vend them throughout the country, and by gratuitous votes of Tracts for special purposes, the Society has expended nearly *seven hundred pounds*.

In addition to various grants of Religious Tracts for distribution in foreign countries, extending even to India and New South Wales, the Committee have afforded pecuniary aid to a considerable amount, to encourage the formation, and to aid the progress of Religious Tract Societies upon the Continent, which has enabled them to print and circulate a very considerable number of Tracts in various languages; and the Committee have had the happiness to learn, that very beneficial results have, through the blessing of God, been thereby produced in exciting among the readers an increased attention to their most important interests; and several instances are already known wherein satisfactory evidence has been given of real conversion.

Among the Foreign Societies, aided by the funds of this Institution, that recently established for Finland, at the city of Abo, is not the least interesting. It has been formed under the immediate patronage of the Archbishop, and has a very extensive field for its operations among a people who are anxious to procure such books as may improve the mind. Another striking feature in the Report is the facilities afforded through the medium of this Society for bringing the important truths of Christianity under the consideration of the *Chinese*. It appears, that previous to the death of the late Rev. J. C. Supper, of Batavia, he had established among the Chinese colonists in that city, a *Reading Society*, consisting of sixty persons, who were supplied monthly with sixty Religious Tracts in their own language, which had been printed at Malacca, with the aid of the Religious Tract Society, by the Rev. William Milne. These Tracts, when read, were circulated among their respective friends; and from the continued intercourse between the Chinese colonists and their native country, and the opportunities embraced by the Missionaries of distributing the Tracts on board Chinese trading vessels, there is no doubt that many of them would reach the inhabitants of that empire, whose barriers exclude the personal intercourse of Europeans.

In this vast field of the Society's operations they have been much restricted by the limited extent of its funds; notwithstanding which much good has been effected, and we trust that the religious public will, with their accustomed liberality, enable the Committee to prosecute their object with greater vigour, in order to excite throughout the earth a desire to attain scriptural knowledge, whereby alone its inhabitants can be made wise unto salvation.

Several motions expressive of the satisfaction felt by the Society, and of its gratitude to God for its increasing and beneficial operations, were moved and seconded by clergymen and gentlemen of the Established Church and of other denominations of Christians; and the Meeting appeared to be highly gratified in passing a resolution recommending to the Committee to endeavour to procure the formation of Auxiliary Societies in the principal towns throughout the kingdom.

SOCIETY FOR PROPAGATING CHRISTIANITY AMONG THE JEWS.

The Two Anniversary Sermons for this Society were preached on Thursday Evening and Friday Morning, May 7th and 8th; the former by the Rev. R. Beachcroft, M.A. rector of Blunham, at St. Ann's, Blackfriars; and the latter by the Rev. C. Simeon, M.A. of Cambridge, at St. Paul's Covent Garden. Immediately after the latter, was held the Anniversary Meeting at Freemason's Hall, Sir Thomas Baring in the chair, who opened the business, by explaining and enforcing the object of the Society.

Rev. Mr. Hawtrey then read the Report, which stated the progress of the Society in printing and distributing the New Testament in Hebrew, and the great interest excited among the Jews

in foreign countries, partly thereby, and partly by the correspondence of the Society, and by the foreign tour (at his own expense) of the Rev. Lewis Way, letters from whom mentioned his favourable reception of the Emperor Alexander, and the extraordinary zeal he had expressed for the conversion of this interesting people.*

After reading the Report, the Rev. Basil Woodd introduced the Jewish children educated by this Society (36 boys and 33 girls) who excited much sympathy and attention, by singing a short Anthem, in Hebrew, and in English a Song of Hosanna to Jesus Christ. The other speakers, on this occasion, were the Bishop of Gloucester, W. Wilberforce, Esq. Rev. Mr. Coxe, Lord Gambier, Rev. Mr. Owen, C. Grant, Esq. Rev. Edward Cooper, and Thomas Babington, Esq. The Rev. Messrs. Simeon and Beachcroft returned thanks in consequence of the acknowledgments voted to them by the Society, as did also the Chairman in the conclusion of the Meeting.

PRAYER BOOK AND HOMILY SOCIETY.

THURSDAY morning, May 7, the Rev. E. Cooper preached the annual sermon at Christ Church, Newgate Street, from Heb. xiii. 9. 'Be not carried away,' &c.; from which Mr. C. enlarged on the importance and excellency of the Church of England as a preservative against erroneous doctrines.

The same day, at two o'clock, was held the annual meeting at Freemasons Hall, Jos. Wilson, Esq. in the chair, who was afterwards succeeded by the Rt. Hon. Lord Gambier. The Report was read by the Rev. Mr. Morgan, which stated, that the Society had completed a large compendium of the Common Prayer in Hindostanee, and had begun a reprint of the same book in Irish; that the Society had issued above 11,000 Common Prayer Books, and 42,000 Homilies in Tracts, besides 400 volumes; that the income of last year was 2,148*l.* and the expenditure within a few pounds of the same. The speakers were, the Rev. Messrs. Beachcroft, Owen, Cunningham, Maddocks, and Bickersteth, Adm. Sir James Saumarez, &c.

* The income of the Society was stated at 9,284*l.* 17*s.* 6*d.* and it was out of Debt.

PORT OF LONDON SOCIETY FOR PROMOTING RELIGION AMONG SEAMEN.

THE ship fitted by this Society as a place of worship for seamen is moored near to the entrance of the London Docks. She was Newcastle-built; measures about 380 tons; and in the adaptation to the sacred purposes to which she was devoted on the 4th May, there is a display of much ingenuity and propriety. The tribute of gratitude to our venerable Monarch, so long the friend of the civil and religious liberties of his people, by placing a well cut bust of George III. at the head of this novel sanctuary, will be always pleasing to every loyal subject. The chapel has a gallery of three rows of seats on both sides, and four rows round the body, so that upwards of 700 hearers may at the same time be viewers of the officiating minister.

Agreeably to the liberal constitution of the Society, the conducting of the worship on the morning of opening was under the direction of the preacher, the Rev. Rowland Hill, and therefore previously to his sermon the church prayers were read. Dr. Rippon offered extempore prayer. Mr. Hill's text was from Gen. viii. 9. 'But the dove found no rest for the sole of her foot.' In the afternoon the Rev. Tho. Roberts, of Bristol, preached from Titus ii. 11—13. 'For the grace of God which bringeth salvation,' &c. The congregations were large, and in the afternoon to the full extent of the accommodation. Dr. Collyer preached in the evening at the Albion Chapel, Moorfields, for the benefit of the Society.

The public services at the floating chapel will be on the Lord's day at half-past 10 o'clock in the morning, and half-past six in the evening; and on Thursday evenings at 7 o'clock till the end of the month of August; after which the second service on the Sabbath will be in the afternoon.

We understand that the attendance of seamen is very encouraging, and we are persuaded that the success of this important undertaking will be the subject of much prayer. The magistrates of the Thames Police have visited the chapel, and have assured the managers of their zealous protection in whatever may tend to improve the morals of the people more immediately under their

inspection. From the liberal manner in which this ship has been fitted, and what we know of the expenses of whatever regards shipping, we presume the amount of first cost must be considerable; and as the object of the Society in this novel undertaking is truly important, both as to its direct purposes and the example held out for imitation in the out ports, we hope that those who sincerely desire the extension of the kingdom of Christ at home, as well as in remote regions, will give the Society all the support in their power. Donations, and especially annual subscriptions, will be received by the Editor; by Mr. Robert Marten, Treasurer, America-square; by the Secretaries; and by Messrs. Hankeys, Messrs. Barclay, Tritton, and Co. Sir John Lubbock, bart. and Co. Sir Wm. Curtis, bart. Robarts, & Co. bankers.

The Rev. R. Wardlaw, of Glasgow, preached on board on Friday, 22d May, to a large congregation.

ORDINATIONS.

March 25. The Rev. John Hemming, A. M. (Member of the Wernerian Society) was publicly recognised as pastor of the Church at Kimbolton, Huntingdonshire. Mr. Hall, of Kettering, delivered the Introductory Discourse, and asked the usual questions; Mr. Hillyard, of Bedford, offered the Ordination Prayer; Mr. Waters, of Pershore, delivered the Charge; and Mr. Morell, of St. Neot's, addressed the church and congregation. Mr. Hillyard preached in the evening. The devotional parts of the services were conducted by Messrs. Manning, Ragsdell, Simmons, Brown, Anthony, and Whittenbury.

March 26. Rev. Dan. Thomas, from the seminary at Neuaddlwyd, was ordained over the church at Penrhiwgaled, Cardiganshire, its former pastor, the venerable Benj. Evans, being in a superannuated state. As Mr. Thomas is also to officiate at Capel-y-Wig, in an adjoining neighbourhood, a meeting was held there, in the afternoon of the preceding day. The service commenced with singing and reading. Mr. Phillips, of Bethlehem, engaged in prayer, and sermons were delivered by Messrs. Griffiths of Glandwr, and Rowlands of Llanybri, from 2 Tim. iii. 5. and Luke xv. 2. In the evening Mr. Davies, of Pant-teg preached at Penrhiwgaled, from Col. ii. 19.

The ordination service on Thursday was conducted as follows: Mr. Griffiths, of Hawen, introduced the solemn work; Mr. Griffiths, of St. David's, delivered the introductory discourse from Tit. i. 5.; Mr. Phillips, of Nenaddlwyd, asked the questions, &c. and offered the ordination-prayer; Mr. Jones, of Trelech, gave an affectionate charge from 1 Tim. iv. 16.; and Mr. Shadrach, of Talybont, preached to the people from 1 Tim. v. 17.

April 8. The Rev. E. Parsons jun. from Homerton Academy, was ordained to the pastoral charge of the church and congregation lately collected in Sion Chapel, Halifax. A prayer-meeting preparatory to the solemnity was held the preceding evening. The services, which for the sake of greater convenience were performed in the Rev. Joseph Cockin's chapel, were commenced by Mr. Hamilton, of Leeds, with reading and prayer. Mr. Reynolds, of Chester, delivered the introductory discourse, and received answers to those questions which on these occasions are generally proposed to the candidate for the ministry. Mr. Vint, of Idle, offered the ordination prayer; Mr. Parsons, of Leeds, gave the charge; and Mr. Roby, from Manchester, addressed the church and congregation. The recollection of these interesting engagements will long be preserved by all who were present on the occasion; and it is sincerely hoped, that the settlement of another minister in Halifax will prove a lasting blessing to that populous and rapidly increasing town.

ASSOCIATIONS.

On Whit-Monday, May 11, was held the annual association of the Welsh Independents, at Little Guildford-street, Borough. The service in the morning was introduced with reading and prayer by the Rev. T. W. Jenkyn, of Old College, Homerton. The Rev. Eben. Jones, of Pont-Pool, preached (in English) from Rev. xx. 12, and Rev. Eben. Richards from Rom. i. 16. In the afternoon Mr. Lewis prayed. Mr. Jones (a Missionary from Wales) preached from John xix. 30. and Mr. Griffiths, of Horeb, from Tit. iii. 8. In the evening, service commenced with prayer by Mr. Davies (Minister of the place). Mr. Griffiths preached from John xvii. 24, and Mr. Jones, of Pontpool, from Acts xvi. 14.

On Thursday, Feb. 19, a number of the friends belonging to the Independent interest recently established at Wisbeach met for the purpose of forming themselves into a church, on which occasion the Rev. James Arrow, of Lynn, explained to them the nature and obligations of such a Christian Society; afterwards those individuals who had never before attached themselves to any such community having expressed their entire satisfaction with each others faith and practice, joined the right hand of fellowship, and Mr. A. pronounced them to be

a Church of Christ. The ordinance of the Lord's supper was then administered, and members of other churches present were admitted to participate. It was an occasion of deep solemnity and of singular refreshment from the presence of the Lord. In the evening Mr. Arrow preached to the congregation from Zech. iv. 10. 'Who hath despised the day of small things?'

CHAPELS OPENED.

Oct. 28. A new chapel was opened at Poliphant, five miles from Launceston, Cornwall. Two sermons were preached on the occasion;—one in the afternoon, by Rev. Mr. Trevor, from Psalm cxxii. 6, &c.; and another in the evening, by the Rev. W. Rooker, from Exod. xl. 38. Mr. Cope introduced the afternoon service by prayer, and reading the scriptures.

The above interest arose out of village preaching, and promises to be very prosperous. The place was crowded.

NOTICES.

THE EAST KENT ASSOCIATION

Held their last meeting at Ashford, April the 22d. Mr. Clark preached in the morning from Psalm lxxxiv. 1; Mr. Young in the evening, from Heb. iv. 14, 15; Mr. James, of Folkstone, the preceding evening, from Tim. i. 11.

The next meeting will be holden, with Divine permission, on the 28th of July, at Eythorne, when there will be a double lecture in the forenoon, and one in the evening. Gentlemen expected to preach, Messrs. Todhunter, Martell, and Newman.

The anniversary of the Village Itinerancy, or Evangelical Association for the propagation of the Gospel, will be holden on Thursday, the 4th of June, at the Chapel in Well Street, Hackney, when a sermon will be preached in the morning at eleven, the Report of the Committee read at three in the afternoon, and three of the Society's students deliver short discourses in the evening.

The anniversary of the Countess of Huntingdon's College, at Cheshunt, will be held on Thursday, the 25th of June. The Rev. John Finley, of Tunbridge Wells, is expected to preach.

HOXTON.

The annual meetings of the Ministers of the *Hoxton Association* will be held on Tuesday, the 30th of June, and Wednesday, the 1st of July.

The first meeting of the Association will be on Tuesday morning, the 30th of June, at the King's Head Tavern, in the Poultry. Mr. Redford, of Uxbridge, is engaged to read an Essay on—The State of General Learning among the Orthodox Dissenters of the present day, compared with that of their Puritan and Non-conformist Ancestors. A free discussion will then take place on the subject of the Essay. The chair will be taken precisely at 11 o'clock.

On Wednesday morning, at 11 o'clock, Mr. Leifchild, of Kensington, will preach at Camomile Street Meeting, on the following subject—The Mediatorial Power of Christ in Connexion with the Christian Ministry.

On the evening of Tuesday, the 30th of June, three of the students will deliver orations at the Chapel of the Academy; and on the following evening there will be held the General Meeting of the Subscribers to Hoxton Academy, at the King's Head Tavern, in the Poultry.

BAPTIST MISSION.

It is expected that the Rev. F. A. Cox, of Hackney, will preach for the Baptist Missionary Society, June 24, in the morning, at Queen-street Chapel, Lincoln's-Inn-Fields; and Rev. Mr. Saunders, from Frome, at Spa Fields Chapel, in the evening.

Morning Service to begin at 11 o'clock; Evening Service at 6 o'clock.

The ladies of the Friendly Female Society will hold their annual meeting at Stationers' Hall, Ludgate Hill, June 5.

RECENT DEATHS.

On the 11th of May (on her way towards Melksham, for the benefit of the waters) at the house of her friend, the Rev. J. Bristow, of Wilton, died, generally and deeply regretted, aged 45, Rebecca, the wife of the Rev. Thomas Durant, of Poole, Dorset: endued with talents of the highest order, and eminently blessed with Divine grace, to give them a proper direction, she spent a large portion of her time, influence, and property in devising and executing liberal things.

'Blessed are the dead who die in the Lord; their works do follow them.'

MRS. MEAD.

It is with great concern we have received from Mr. Medhurst, at Malacca, the afflictive intelligence of the death of Mrs. Mead, wife of the Rev. Mr. Mead, who was on his way to Travancore. She expired at Prince of Wales's Island.—She was a truly excellent person; remarkably qualified for the important situation she was appointed to fill. We sincerely sympathize not only with her bereaved husband, but with our highly esteemed brother, the Rev. Mr. Hunt, of Chichester, her father. We hope to be favoured with a Memoir of the deceased.

MISSIONARY CHRONICLE
FOR JUNE 1818.

THE TWENTY-FOURTH GENERAL MEETING OF THE MISSIONARY SOCIETY,

Held in London on the 13th, 14th, and 15th days of May 1818.

We have now the pleasing task of presenting to the friends of missions to the Heathen a summary account of the late Anniversary of the Missionary Society, the first public meeting of which was held as usual at

SURREY CHAPEL.

The prayers of the Established Church were read by the Rev. Rowland Hill, minister of the chapel. The prayer which preceded the sermon was offered up by the Rev. Mr. Morell, of St. Neots.

The Rev. Ralph Wardlaw of Glasgow then preached a truly missionary discourse on Acts xvii. 16. 'Now, while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.'

Having introduced the subject by a brief sketch of the general state of ancient Athens, and particularly noticed the point of light in which the great Apostle of the Gentiles, consistently with his character as a Christian Missionary, chiefly regarded it, Mr. W. proceeded to observe, how much room there still exists for the exercise of the same feelings as those by which *his* spirit was stirred; so very large a proportion of the population of the world being at this day, after the lapse of eighteen centuries, 'given to idolatry.' To keep alive, and stimulate the missionary spirit, (the great design of these Anniversaries) he proposed to consider the sentiments, feelings, and desires, which the contemplation of the idolatries of the Heathen is calculated to awaken and to cherish. He illustrated the four following particulars. Such contemplation ought to inspire—1st, Indignant grief for the dishonour done to God;—2dly, Amazement at human weakness and folly;—3dly, Abhorrence of human impiety;—and 4thly, Compassion for human wretchedness.

Having endeavoured, by the illustration of these interesting topics, to rouse the spirit of missionary zeal,

Mr. W. in concluding, pressed upon the attention of his audience the following observations in the way of further practical improvement:—1. That all the sentiments and feelings described ought to be principles of active and zealous exertion—founding this remark on the example of Paul, as recorded in the immediate context:—2. The necessity and value of Divine revelation:—3. That the feelings expressed in the text imply the opposite emotions of delight in witnessing the contrary scene:—and 4. That the guilt of idolatry, it is to be feared, attaches to many who little imagine that they are at all chargeable with any thing of the kind.

Our present bounds admit of no more than a mere outline; for the filling up of which we must refer our readers to the Sermon itself, which with the other sermons will, we hope, speedily be printed.

The Rev. W. Roby, of Manchester, concluded by prayer.

TABERNACLE.

This place being filled at an early hour, notices were distributed at the doors, informing those who could not gain admittance, that a sermon would forthwith be preached at *Albion Chapel*, in the neighbourhood, which had readily been granted on the occasion, by the Rev. Alexander Fletcher, minister of that place.

At the Tabernacle the Rev. Mr. Maslen, of Hertford, prayed before the sermon, and the Rev. Mr. Johnson, of Farnham, after it. The Rev. William Cooper, of Dublin, preached on Isaiah lxii. 6 and 7.

After viewing the text and its connexion as the words of Jehovah-Jesus to his people, and as referring with a peculiar emphasis and force of application to gospel times, he divided its contents into a promise and an exhortation.

I. The Promise. He remarked,

that the form of expression '*I have set*,' was a Hebraism frequently used in the prophetic parts of Scripture, probably to denote the absolute certainty of the future event thus predicted:—That the Church was here designated Jerusalem, because it is really, as Jerusalem nominally was, a city of peace; because it is a place of safety, the residence of God, and the scene of his worship—that her ministers were called Watchmen, to indicate the vigilance, fidelity, and boldness, which ought to characterise preachers of the gospel—that God gave such ministers, and in his infinite wisdom appointed the stations of each, often contrary to their own wishes, and the general anticipations of those around them, yet always in a manner calculated to show that he did all things well—and, lastly, that ministers, whom God had appointed and qualified for their office, were laborious and indefatigable in the discharge of their duties—'Never held their peace day nor night;' but, by their fervent zeal and devoted conduct, exhibited the brightest image which mortals could exhibit of their Lord.

II. THE EXHORTATION. He observed, that it was addressed to Christians, who *alone* are men of prayer, and therefore described, in the text, as those that make mention of the Lord; and that it was here enforced upon them as a solemn obligation, that they should pray *earnestly* and *constantly* for the universal spread of the Redeemer's kingdom.

He then noticed, that from the text the following doctrines might be deduced:—

1. That God would provide a succession of faithful Ministers and Missionaries for his Church, whoever died, or deserted their stations.

2. That the Church was to become universal, permanent, and glorious—an event suggested by reason, and required by the word of God; for which event, in the words of the text, we are taught to pray.

3. That we must not expect this to be accomplished by miracles, but must use the appointed means; by seeking preachers in our respective churches; affording them a proper education; properly equipping them; helping them at their stations; and remembering them in our prayers.

He concluded, by inquiring whether, while seeking to send *Watchmen* to distant lands, we, as individuals, had listened to the *Watchman's* voice at home.

AT Albion Chapel the Rev. Mr. Gilbert, of Hull, preached on Jerem. xxxi. 34. 'And they shall teach no more every man his neighbour, and every man his brother, saying, Know Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord.'

The Rev. Mr. Bull, of Newport Pagnell, prayed before, and the Rev. Mr. Turnbull, late of Ottery, after the sermon.

TOTTENHAM COURT CHAPEL.

THE Rev. Mr. JOHNSTON, of Edinburgh, preached on Matt. xxiv. 14. 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.' In the introduction, Mr. J. viewed the passage as a prediction of the extensive promulgation of the gospel previous to the destruction of Jerusalem, and pointed out its exact fulfilment. He then proposed to consider the text as pointing to the universal diffusion of Christianity previous to the second coming of our Lord. He, *first*, directed the attention of his hearers to the SUBJECT to be preached, and gave a general view of the doctrines and facts comprehended in the phrase *the gospel of the kingdom*. In the *second* part of his discourse he considered the EXTENT to which the gospel is to be made known *in all the world:* and after adverting to the declarations of our Saviour and the Prophets on this subject, he stated some of the grounds on which we anticipate the ultimate and universal diffusion of the glad tidings of salvation, and shewed that this assurance is the most powerful support of Missionary exertion. In the *third* place, Mr. J. directed our attention to the DESIGN for which the gospel is to be preached in all the world; and pointed out briefly the nature of the testimony which the gospel gives to the character and perfections of God:—here he called upon professing Christians to seek a personal interest in the blessing which they are sending to the Heathen, and while

they send the Bible to others, to study and believe it themselves.

In conclusion, he turned our thoughts to the second coming of the Lord Jesus; after the gospel has been universally promulgated, then shall the end come. Mr. J. closed his discourse with an exhortation to diligent preparation for this great event—to be as those that wait for the coming of the Lord.

The Rev. Mr. Whitridge, of Carlisle, prayed before the sermon; and the Rev. Mr. Harrison, of Woburn, after it.

AT ST. BRIDE'S CHURCH.

The Rev. Dr. Holloway preached at St. Bride's Church, the use of which was liberally granted by the Rev. Vicar and the Churchwardens of the parish. Text—Acts viii. 29, 30, and part of the 31st verse. 'Then the Spirit,' &c.

After an introduction, relative to the conversion of the Ethiopian eunuch, and the honour which God was pleased to put on the ministry of the word in his case, the preacher proceeded to shew, 1. What are the evidences of that knowledge which bringeth salvation; and 2. The means through which this saving knowledge is to be communicated, the principal of which he shewed to be the preaching of the gospel, which is so remarkably adapted to the genius of divine truth, and suited to the natural constitution of man. From hence, 3. He recommended the diligent use of these means as a scriptural and Christian obligation—as an obligation of gratitude—as the claim of Christian philanthropy—and as enforced by the signs of the times.

MISSIONARY COMMUNION.

SION CHAPEL.

Rev. Dr. Bogue presided. The Rev. Mr. Brook prayed. The elements were distributed by the Rev. Messrs. Britain, Bryan, Coulson, Creake, Emblem, Hockley, Hopkins, C. Hyatt, Langford, Lockyer, Lloyd, M'All, Sanderson, Sturtivant, Warr; and by the Rev. Messrs. Brooksbank, Browning, Cadoret, (from France) Evans, Gale, Knight, Macdonald, Mummery, Oates, Pyne, Towne, Vautin, Williams, and T. Williams. Addresses were delivered by the Rev. Messrs. H. Cox, Greenwood, and J. Hyatt. Hymns were given out by the Rev. Messrs. Forsaith, Roberts, Aldridge, Watson, and Platt. The Rev. Matthew Wilks concluded with prayer.

SILVER STREET.

The Rev. Mr. Ray, of Sudbury, presided. The communicants were addressed by the Rev. John Burder and Rev. T. Turnbull; and the spectators by Mr. Wray, Missionary, from Berbice. The hymns were given out by Messrs. Goode, Raban and Thomas. The elements distributed by Messrs. Gore, Davies, Jones, Richards, Purkis, and Brown; and the service concluded by the Rev. S. W. Tracy.

ORANGE STREET.

Dr. Collyer presided. Prayer was offered by the Rev. Jos. Slatterie, J. Townsend, Dr. Winter, and Rowland Hill. Hymns given out by Messrs. G. Townsend, Blackburn, Chapman, Yockney, and Roby. Addresses by Dr. Collyer, Rev. Messrs. Struther, Philip, and Reynolds. Elements distributed by Messrs. Lewis, Roby, Townsend, Winter, Chapman, Dunn, Shepherd, Eccles, Thomas, Griffin, Haslock, Yockney, Day, Pinchback, Turner, Smith, Morison, Sloper, Blackburn, Wood, Rayson, Kiness, Washbourn, Gilbert, Jackson, Cloutt, Johnson, Harrison, &c. &c.

SPA FIELDS CHAPEL

Was much crowded on Thursday morning, when the Annual Meeting of the Society for the despatch of business was held. William Alers Hankey, Esq. the treasurer, was requested to take the chair; a hymn was sung, and the Rev. Mr. Browning prayed for the presence and blessing of God on the Society and its operations. The plan of the Society, agreed upon at its first establishment, was then read by the Rev. Mr. Platt, together with the *fundamental principle* of the Society, disclaiming all party and sectarian views.

Mr. Robert Steven then stated, that several other Missionary Societies having been formed since the institution of this in 1795, some confusion had arisen for want of a title more *distinctive* than that which was then adopted; and that other societies, at home and abroad, having generally given us the appellation of the *London* Missionary Society,

African friend beside me (Mr. Campbell) has often observed: 'as cold waters to a thirsty soul, so is good news from a far country.' We have been hearing good news, which must excite, in every Christian bosom, the feelings of wonder, love, and praise. And were there no other reason why this Report should be printed and circulated, than that we may communicate to our fellow Christians, our own feelings of delight, that would be sufficient. But we have a more important reason than even this, which is, that by the communication of such intelligence as that we have now heard, we are to keep alive, and to stimulate the zeal and the liberality of the Christian community. Addresses may be delivered, and addresses may be printed and circulated; but after all, I apprehend that *facts* are the best arguments, and the most powerful stimulants. And when we exhibit such facts to the public, as have now come before ourselves, we apprehend it will be impossible for those, who feel as Christians, to withhold their zealous efforts, and liberal contributions, for the further aid of this glorious cause.

Thirteen years ago, Sir, I had the pleasure of being present at the Annual Meeting of this Society; and it is now my delight to witness the increasing interest which since that time has been excited. The meeting was then held in a place comparatively small; and I am not sure whether that place was entirely filled. I rejoice that there is now, as this large assembly proves, so much more extensive an interest felt in this metropolis, in the cause of Christian missions. I rejoice in the increased regard paid to the objects of this Society. And I cannot think of this great metropolis without remembering the words of the Christian poet—

'O! thou resort and mart of all the earth,
Chequered with all complexions of mankind,
And spotted with all crimes, in whom I see
Much that I love, and more that I admire,
And all that I abhor'————

And I cannot, in repeating these words, fail to observe, how delighted that Christian poet would have been, had he lived to the present hour, and seen so much more in this metropolis, both of what he loved and what he admired; and with what pleasure he would have swept the lyre of poetry in sounding the praises of the Bible and Missionary Societies, and the success with which the Most High has crowned their efforts.

I have often thought of the stimulus that has been given to the whole surrounding Christian world, by the institutions that have within these few years been formed in this country. When we look around, and see the immense influence of Bible Societies and Missionary Societies, and Tract Societies, throughout the whole earth, what British bosom does not glow, and bound with transport, to recollect that the impulse which has set all this moral machinery in motion was given in Britain? Who does not rejoice, that the trumpet that has called forth this immense army of the living God, whose banner is the cross—whose march is silent and rapid—whose conquests are bloodless, and final triumphs sure—was sounded from the shores of his native island? There was a time, in the ministry of our Saviour, when certain Greeks said to Philip, 'Sir, we would see Jesus.' And when the message was delivered to the blessed Redeemer, he said, 'The hour is come, that the Son of man should be glorified: verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.' The corn of wheat fell into the ground, and died, and it abode not alone, it brought forth much fruit. The little handful that immediately arose from it, was sown on the tops of the mountains of Judea; and it has shaken in the course of time with prosperous fruit; and the whole earth is now filled with its abundant produce. We rejoice in the extension of the Saviour's kingdom; we rejoice that, while engaged in it, we have no reason to doubt with regard to its issue. Who can now call in question the propriety of missionary exertions? or, who will now dispute the propriety of carrying forward those exertions with increasing vigour and enlargement of operation? We rejoice in anticipating a period when all the ends of the earth shall see the salvation of our God: when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. I believe from my heart that, when the Saviour uttered the words which I before alluded to, he had present to his all-comprehensive mind a complete view of the history of the progress of the church to the close of time; that he saw the success of his gospel which was soon to appear on the day of pentecost, and darted forward his omniscient eye, through successive generations, taking in all the labours of this and other Societies, and the effects thence resulting, even to the final consummation of all things, when a multitude which no man can number shall be gathered out of all kingdoms, and people, and nations, and tongues, to celebrate the riches of redeeming grace.

THE CHAIRMAN.

You have, by the vote you have just passed, expressed your feelings on the tendency, nature, and success of the operations of the Society during the past year. But, my friends, it becomes us to ask, Who hath done those things of which we

have heard? We cannot attribute them to the agents which have been employed, for that would be rearing in England that idolatry which we are desirous to suppress through all the world. It has therefore been judged expedient and becoming, by the Directors who prepared and arranged the proceedings of this day, that, at this stage of the business, a solemn and a humble expression be given by us, in our associated capacity, to the great Author of all mercies, for the success with which he has been pleased to favour the operations of this Society during the past year. This is proposed to be done, by calling upon a reverend friend now present, to offer up in a brief manner, suitable expressions of thanksgiving to the God and Father of our Lord Jesus Christ: and by singing a hymn which has been composed for the occasion by a poetical friend of the Society.—*(See the last page of this Number.)*

Prayer by the Rev. JOHN MEAD RAY, of Sudbury.

REV. DR. HENDERSON.

In rising to move the resolution I have in my hand, I cannot but congratulate this Meeting on the present state, and the promising prospects of the London Missionary Society. Whether we reflect on the ability, the zeal, and the diligence of its Missionaries, the doors of entrance among the Heathens which the great Head of the church has opened before them; or the ever growing facility for carrying on this great work from year to year; or whether we consider the increasing zeal which is manifested among the churches, that spirit of prayer which the Holy Spirit of Jehovah has poured out upon his people, the contributions which have flowed during the past year into the treasury of this Society, the important Auxiliary Societies which have been formed in aid of it—I say, in what light soever we view the subject, we see abundant cause of congratulation for the signal blessings that have rested upon this institution. Surely, Sir, we are warranted to apply to ourselves those words of our adorable Redeemer, which he addressed to his disciples when referring to the propagation of his kingdom among men —'Blessed are your eyes, for they see, and your ears, for they hear.' We have been privileged to live in a day in which the zeal and the activity of Christians have been aroused into action; we have been called to stand still and see the salvation of our God. We have seen him making bare his holy arm before the face of all nations. Our more immediate ancestors could scarcely have formed an idea of the possibility of what we now witness! They believed ancient prophecy, and made it the matter of their earnest prayer before God; but they appear not to have been penetrated with a sense of the imperious duty binding upon Christians, at all times to endeavour, by every possible effort, to extend the true knowledge of salvation unto those who are sitting in darkness, and in the region of the shadow of death. This privilege was reserved for us. It is our happy lot to be born in times in which the energies of the Christian world are called into action in behalf of the cause of Jesus, and to the help of the Lord against the mighty. Within a few years, how much has been effected for the extension of the gospel! Into how many countries have the glad tidings of salvation been carried by the Missionaries sent out from this and similar institutions!

Let us look at Otaheite; what has there been effected! these poor idolaters, a few years ago, were sunk into the grossest sensuality, and appeared incapable of elevating their minds above the things of time or sense—now humbled in the dust, before Jehovah. The Hindoo too is forsaking the unsatisfactory doctrines of Bramah, sitting at the feet of Jesus, who was meek and lowly in heart, and receiving the law at his lips. The Chinese also is tearing from the walls of his apartment, his paper gods, throwing them into the fire, acknowledging Jehovah to be the only wise, and the only true God. The poor Hottentot, sunk to the very lowest possible state of human degradation, is elevated by the gospel, and takes his place among the children of God.

It is impossible to turn your attention towards Asia without anticipating the greatest and most glorious results. And particularly, I would advert to the Tartar nations, to whom, as you have heard this day, two valuable Missionaries have been sent. I say two *Missionaries*, for I have the pleasure of being intimately acquainted with both, and with those who are united to them as partners in life. I had the pleasure last year of hearing Mr. Stallibrass, in St. Petersburg, bear testimony to the glory and excellence of Jesus; and never shall I forget the impression that appeared to be made upon the audience there, when he, in the true spirit of a Missionary, took for his first text those words of the Apostle, 'I am not ashamed of the gospel of Christ, —for it is the power of God unto salvation, to every one that believeth.' Mr. Rahmn was a Swedish clergyman in Gottenburgh: I had the pleasure of being acquainted with him nearly five years: Long had his heart been set upon missionary labours—long had he desired the opportunity of coming over to this highly-favoured country, and, if possible, to this more highly-favoured metropolis, that he might aid in the labours of British Christians; and he had actually in prospect an advantageous situation in London; but this he readily relinquished

for the sake of carrying the gospel to the Heathen.

I conclude, Sir, by reading the resolution that has been put into my hands:

II. That the most grateful thanks of this Meeting be given to all who have contributed to the funds of this Society, especially to the ministers and congregations who have made collections—to the Treasurers, Secretaries, Collectors, and Members of the Auxiliary Societies, Ladies' Societies, Juvenile Societies, and other Associations; and that they be earnestly requested to persevere in their active and zealous exertions.

This resolution was seconded by the Rev. Jabez Bunting, of the Wesleyan connexion:—

To Judas the traitor, our blessed Saviour once addressed a very cutting question, when he said, 'Wherefore art *thou* come?' It is very possible that, after the enunciation you have done the honour to make of my particular connexion with another Missionary Society, some persons present may be half disposed to ask *me* a similar question. I can assure you, Sir, and I can assure this respected audience, that I come with no traitorous intent, that I come with no hostile purpose. Hostile to this Society no person can be who is not hostile to the general cause of missions, in the promotion of which, God has honoured this Society, by calling it to take so very prominent and distinguished a part. Hostile to the cause of missions, I think, no man can be, who is not hostile to Christianity; for I consider Christianity itself to be nothing more than one grand comprehensive missionary establishment: whoever, therefore, is hostile to this cause, whatever he may say with his lips, is, I verily believe, more or less an infidel at heart. But, perhaps it becomes me rather to say not so much why I come to attend this Meeting. I came indeed for the same purposes which the audience in general has in view; I came to enjoy Christian pleasure—Christian edification. I came here to-day, because, on similar occasions in time past, I have derived, I trust, much permanent profit from attending your Meetings. The question which it becomes me to answer, is, What apology can I make for my presumption in thus presenting myself before this assembly, when surrounded by such men as those who now surround me: and why I have taken any part at all in the proceedings of the Meeting? It was by the merest accident I was introduced to the platform; and then the Directors of the Society did me the honour to request that I would second the motion which I hold in my hand. My heart would not allow me to refuse such a pleasure. I am glad to have this opportunity of testifying my respect for this Institution; my ardent admiration of the zeal, industry, and patient perseverance, which the Officers of this Society have manifested for now twenty-three years; and my unfeigned sympathy with it, in those successes with which its labours have been crowned, in various parts of the world. Neither could I resist the inclination which I felt, to embrace this opportunity for demonstrating my perfect concurrence in those sentiments which Dr. Bogue addressed to us in his opening speech; particularly those sentiments which relate to a proper and becoming conduct in Missionary Societies towards each other, who are all co-operating in the same field, labouring to accomplish the same great and common object, by what are substantially the same means.

I express with the greatest sincerity my earnest wish, that all Missionary Societies may follow his judicious and parental advice. I trust the time will come when 'Ephraim will not envy Judah, nor Judah vex Ephraim.' It appears to me, Sir, that the success of one Missionary Society is the success of every other that has Christian principles for its foundation. I am sure I have received great advantage from the publications of this Society, from the example of this Society, and from those accounts which it has been my felicity to hear from time to time of its success. Your zeal has provoked very many, encouraged many, and I trust will continue to do so, more and more. With respect to the motion that I am called to second, that it is the bounden duty, &c. I heartily concur in the sentiments expressed; I nevertheless think that the Ministers and Congregations, and Auxiliary Societies, &c. have already received a still higher reward than this resolution, however cordially passed, can confer upon them: They have had their reward in their work.

The gospel is essentially a missionary gospel—a gospel for all nations. And we never enter fully into its spirit, till we are led to view it in this light, and place it in this light before our respective congregation. And I am persuaded that, while the congregations have so liberally assisted your funds, and, as instruments in the hands of God, have been watering others, they have been watered themselves. I trust that those to whom this refers, will consider the acknowledgements which this Society annually pays them, as a sort of additional obligation to be 'stedfast and immoveable, always abounding in the work of the Lord.' It is no small honour to a minister or congregation, or any auxiliary institution, to have the public acknowledgements of a Society such as this. And, as in other cases, where there is honour, there is obligation: it becomes every minister,

every congregation, every auxiliary institution, to *deserve*, by additional exertions, the honour that is thus annually conferred.

Much has been done by Missionary Societies in the cause of missions: much yet remains to be done. Our various denominations have within their own power almost incredible means of enlarging their exertions, by increased contributions at home. Sir, when it is a well-known fact, that of the Drury Lane Theatre, the annual receipts have been 80,000*l.* never falling below 60,000*l.*; when it is known, that the lovers of those amusements in this metropolis have contributed so largely to the funds of one theatre only, in the course of one year; what cannot the friends of Jesus Christ do in all England, if their energies be but properly excited, and if they are but alive, as they ought to be, to the honour of God, and the salvation of their fellow men? Sir, I feel that I ought to apologize—I offer to God my hearty thanksgivings for your past successes, and my fervent petitions that they may be multiplied in time to come, till 'the earth shall be filled with the knowledge of the Lord as the waters cover the sea.'

REV. MR. ECCLES, (of Leeds.)

As to the vote of thanks which this meeting has now passed to the subscribers, and active agents of this Society; I have in the first place to observe, that it will afford me particular pleasure, when, after my return into the West Riding of Yorkshire, at the approaching anniversary of that Auxiliary Society of which I have the honour to be the Secretary, to communicate the thanks that have now been voted. At the same time, Mr. Chairman, allow me to hope that there is no such thing intended by this vote, as may be called an expression of *compliment*. We come together on these occasions not to compliment each other—we have other and higher purposes in view; and I feel a degree of satisfaction that, if ever there was any reason, on former occasions, to complain on this subject, that it is now on the decline; and that the day is fast approaching, when there will not be the least occasion for it.

Perhaps I may be allowed to express another hope, which is, that in the annual meetings of the parent Society, a vote of thanks passed to Auxiliary Societies, and especially to the active agents in those Societies, is not intended to insinuate that those Societies are not in fact *integral parts* of this Society. Surely it is not to be for a moment doubted, that all those who in the various parts of the country stand pledged to the interests of this Society, are as much the members of this Institution as those who happen to reside in the metropolis. Having made these prefatory observations, I shall only add, that what we have done, we have done under a deep impression that it was our imperious duty; that God our Saviour called us to that duty; and that we were bound, as the disciples of Jesus Christ, to do our utmost, in order that his gospel may be preached in all nations. When we consider what our Missionary brethren, who have left the conveniences and comforts of home, are doing and suffering every day, in foreign lands—we can scarcely think that any thanks are due to those who are serving the Society at home. And I would also observe, that we have found the advantage of the institution, in reference to our own immediate and domestic concerns. I know not a congregation in the West-Riding of Yorkshire, that has entered heartily into the feelings, interests, and proceedings, of the Missionary Society, that is not at this day abundantly the better for it. I can testify here, to the glory of God, respecting one congregation, with the interests of which I am best acquainted, that we have abundantly profited by the measures which, in reference to this Society, we have seen it necessary to adopt. And, Sir, we look forward to the great day, when the secrets of all hearts shall be judged, and when every man shall have praise of God. And though we are encouraged by the expression we have received of the grateful and affectionate feeling of our brethren, yet we rejoice particularly in the anticipation of that Divine and gracious plaudit—'Well done, good and faithful servants, enter ye into the joy of your Lord.'

Res. III. That this Meeting, deeply sensible of the importance of voluntary associations among the friends of the Redeemer, in promotion of the cause of missions, not only as affording the most efficient support to the funds of this Society, but as tending to diffuse among British Christians a due sense of their obligations to send the gospel to Heathen nations, do earnestly press upon the attention of the brethren throughout the united kingdom the duty of extending as far as possible such associations. They beg leave also to recommend the formation of Female Associations for this purpose, wherever they can with propriety be introduced, the pious zeal of some female Christians, both in town and country, having already proved highly beneficial.

The Rev. Mr. Berry, of Warminster, moved the above resolutions, but wishing to give place to his elder brethren, he modestly declined enlarging on the subject of it.

Mr. John Wilks, who seconded the motion,

[after dwelling at some length upon the vast and wonderful powers of the human soul, and of its infinite value in reference to eternity, proceeded to say]—It is under

this conviction of the value of the soul of man, that this Society has been organized. And I must be allowed to say, that, if all the energies of the Society—if all the money which it has expended—all the prayers that have been offered—all the labours of all the various institutions which it has contributed to originate, had been instrumental but to the salvation of one soul, that effort would have been worthy of Christian benevolence, and acceptable to our Saviour and our God. And when we connect with that reflection, the multitude of those who now are perishing for lack of knowledge—the many millions of the human race who are perpetually sinking into a state of eternal wretchedness and torment—when we think how perpetually the human race are increasing, and doubling their population; we then feel, that no efforts which can be made, can be too great, too arduous or important, in order to carry the measures of such a Society as this into instantaneous effect. It is therefore, Sir, that I second this motion with peculiar pleasure.

[*We lament that, the time being nearly elapsed, the motion of the audience in withdrawing, in order to attend the succeeding service, prevented the Reporter from distinctly hearing this and the following speeches. The Chairman, aware of this, informed the meeting that only two Resolutions more remained to be proposed.*]

REV. THOMAS STRUTHERS.

The Resolution I have the honour to propose, is—

IV. That the cordial thanks of this Meeting be given to the Treasurer, the Secretary, and the Directors of this Society, and to all who by their personal services have promoted the welfare of the Institution.

I could have wished that this Resolution had fallen into the hands of some gentleman better qualified to do justice to the object of it, than I feel myself able to do. I have not the honour of being personally known to the respectable individuals to whom this motion relates: and I am sure it will be most acceptable to them, if, instead of compliment, I request you to give them your fervent prayers at the throne of grace.

MR. MARTEN

In seconding the Motion said,—I should, if time had permitted, have had much to say in their commendation.—They claim the reward of your thanks for all those anxieties which they have manifested for the best interests of this Society. Having held in other Institutions the offices both of Treasurer and Secretary, I know that the duties of such offices are not performed without much labour and anxiety. One of the greatest anxieties of a Treasurer is, that he may *not* have an empty purse: another is, that he *may* have an empty purse; for he wishes to pay away the money as fast as he receives it.

We have heard from one of our brethren, that it is not this Missionary Society, nor that Missionary Society, but that Christianity itself is one great Missionary Society: and that, in a sense, neither man, woman, nor child, who loves Christianity, can be consistent, without being a Missionary in its cause: in that cause we must live, and in that cause we must die.

It is not necessary to go ten thousand miles, in order to be Missionaries. We may be Missionaries at home—we may be Missionaries to the poor sailors—[alluding to the laudable efforts made in the Port of London for merchant seamen, and the opening a Floating Chapel for their use on the Thames]—all are engaged in the same cause—all put their hands to the same work: and only recollect, that those who labour day and night to promote the great cause, deserve your thanks; and the best thanks you can render will be, to supply them with the means of doing more good.

Mr. Burder, in a few words, acknowledged the honour conferred by this resolution on the persons it respected.

Resolution V. That the Treasurer and Secretary be requested to continue in their appointments, and that the following gentlemen be chosen Directors for the year ensuing, in the room of those who by rotation, or otherwise, have retired. *(The List read.)*

The Rev. J. Philip, of Aberdeen, and the Rev. E. Young, of Whitby, moved and seconded this resolution; but we regret that the audience being impatient to remove, for the purpose of procuring admission to Tottenham Court for the evening service, these gentlemen had not an opportunity fully to express their sentiments, and were scarcely heard.

REV. JOHN PHILIP, (of Aberdeen.)

Mr. Philip began by observing, that when our Lord made his last journey to Jerusalem, the whole city was moved; so, when Christ appears to be approaching to establish his kingdom throughout the world, the church at large is in motion.

Our Fathers (said he) told us the great things which they had seen; but we have seen far greater things than they. The work of God is in progress; it is in operation, and will gradually destroy all opposition—every link in the chain of caste—the influence of every false deity, and will finally change the character of the interesting population of India. I was happy to observe in your Report, that the civilization of Africa is carried on in conjunction with the labours of the Mis-

sionaries. When the Lord created man, he placed him in the garden of Eden; and he was to labour in that garden with his hands: if this was the case with man in a state of innocence, how much more should we think it necessary that the Heathen should be taught to cultivate the earth, and be instructed in those employments, which are connected with civilization in the present state of man! Your Report contained also, an interesting account of Russia.—But I will not detain you longer: I only remark, that I consider it as a high honour to be connected in any measure with this Society. And that, when the Angel of the covenant shall descend to enlighten the earth with his glory—when we shall see how much the labours of this Society have added to the numbers of the redeemed, and promoted the happiness of Heaven: it will be found a higher honour to have been an Officer or Director of this Society, than to have occupied the most elevated station in the world.

Rev. E. Young, (of Whitby.)

In rising to second the Motion, permit me simply *to* state the joy which I feel in common with my brethren in the glad tidings this day communicated: particularly the glad tidings of the distant islands of the South Seas: and in connexion with these tidings, allow me to call upon you, to look back to that period, when these islands were first brought to the knowledge of the civilized world. What were the designs of those who first discovered them? The great design of those who went thither, was to enlarge the field of human knowledge—to discover new sources for commercial enterprise: but behold! how God has overruled the designs of men, for the accomplishment of his own gracious purposes. I might go on to notice not only how the *commendable* designs of men, but the designs of men hostile to truth, have been overruled by God, for the advancement of his own kingdom: but at this late hour I will simply express my humble concurrence with the motion that has now been made.

The Meeting concluded about two o'clock.

ANNIVERSARY COLLECTIONS, MAY 1818.

	£		
Surrey Chapel	422	12	10
Tabernacle	178	9	0
Albion Chapel	28	0	0
Spa Fields Do.	116	17	3
Tottenham Court Do.	146	14	0
St. Bride's Church	131	0	9
Sion Chapel	116	1	0
Silver Street Ditto	37	10	3
Orange Street Do.	85	0	0
Total	1262	5	1

METHODIST MISSIONS.

The Anniversary of this Society commenced on Friday, May 1, by two sermons; the one in the forenoon, at Queen Street Chapel, by Dr. A. Clarke; the other at Hinde Street Chapel, in the evening, by the Rev. T. Roberts, A. M. of Bath. The Annual Meeting for business was held on Monday forenoon, at the City Road Chapel. At 11 o'clock the Rev. Mr. Benson opened the Meeting with singing and prayer, when Thomas Thompson, Esq. M. P. of Hull, took the chair, and after a few words to introduce the business, called upon the Rev. Mr. Watson, one of the Secretaries, to read the Report. This stated, that they had recently received very encouraging letters from some parts of France, from Ceylon, from India, from West and South Africa, from the West Indies, particularly the republican part of St. Domingo, from British America, and from Ireland: and that the income of the Society last year amounted to 17,227*l.* to which the expenses would probably be nearly equal. The usual motions relative to receiving the Report, thanking the Auxiliary Societies, were then moved and seconded by the following Ministers and Gentlemen: Mr. Hawtrey, Dr. Clarke, Rev. Mr. More, of Birmingham, Joseph Brindley, Esq. of Manchester, Rev. Mr. Gualter, Mr. Davies, and Mr. Griffiths. In the course of the morning some very important letters had been received from their Missionaries, which they had not had time to examine; and also a letter stating, that Sir Alexander Johnstone, the Chief Justice of Ceylon, had just arrived in England, and would probably be in town the next day: on these accounts, and because the business

was not more than half gone through, Mr. Bunting proposed an adjournment to Thursday evening, which was the more readily agreed to, as Dr. Clarke stated the hope he entertained, that at that time they might be favoured with the company of Sir Alex. Johnstone. The Meeting was therefore closed as it commenced, about five o'clock; and at seven the same evening, and in the same chapel, the Rev. R. Newton preached a missionary sermon.

On Thursday evening the large chapel in the City Road was again thronged, when the remaining business was gone through. The Meeting was indeed disappointed at not being favoured with the company of Sir Alex. Johnstone, who apologized in a polite and friendly note, stating his being obliged immediately to accompany Lady Johnstone to Cheltenham on account of her alarming state of illness. The chief speakers on this occasion were Mr. Watson, who gave a very interesting account of the deplorable state of the Heathen world; Mr. Bunting, who electrified the Meeting by a most animated and energetic address in favour of Missions; and Mr. R. Newton, who strikingly exhibited the simple and easy manner in which all ranks, and females in particular, might aid the cause by missionary boxes and baskets, and by little presents calculated to excite and reward the attention of children and young persons among the Heathen.

Mr. Benson read very interesting extracts from some of the letters just received from the Missionaries abroad. Dr. Clarke moved, and Mr. Haslope seconded, a vote of grateful acknowledgement to Sir Alexander and Lady Johnstone, for their liberal patronage of the mission to Ceylon, and for their kind attention to the Missionaries, which was passed with unanimity and enthusiasm. Several lay gentlemen supported the interest of the Meeting by their ardent and liberal pledges of support.

In the close of this Meeting Mr. Davies came forward, by request, confirming the melancholy fact which he had mentioned at the former Meeting, that some of the African nations practise cannibalism from the most gross and sensual motives—a circumstance which he strongly urged as an argument for attempting their instruction and conversion.

CHURCH OF ENGLAND SOCIETY
FOR MISSIONS TO AFRICA AND THE EAST.

MAY 5.—This Society commenced its 18th Anniversary with public service at Blackfriars Church, when the Reverend Professor Farish delivered an appropriate discourse in the forenoon; and at two o'clock the same day, the Annual Meeting was held at Freemasons Tavern, the Rt. Hon. Lord GAMBIER, President of the Society, in the chair. Rev. Mr. PRATT, Secretary to the Society, read the Report, which stated the increase and prosperity of the Society, notwithstanding the extraordinary opposition it had received, particularly from Archdeacon Thomas; and John Thornton, Esq. the Treasurer, added, that the receipts of last year amounted to 23,944*l.*

In proposing and seconding the various motions, the Meeting was addressed by the Rt. Rev. the Bishops of Gloucester and Norwich, Mr. Wilberforce, T. Babington, and J. Stephen, Esqs. Adm. Saumarez, the Rev. Dr. Thorpe, and the Rev. Messrs. Cunningham and Beachcroft, &c. and the Meeting was closed very harmoniously by singing the 117th Psalm, (L. M.) Dr. Watts's version.

Though we cannot detail the speeches, we may be permitted to remark, that the address of the Bishop of Gloucester was, as usual, eminent for piety, modesty, and humility; that of the venerable Bishop of Norwich distinguished by a liberal and Christian spirit: the lay Members who spoke on this occasion, vied with their clerical brethren in missionary zeal; and the Rt. Hon. President displayed the same pious ardour and simplicity as on all former occasions.

WEST RIDING OF YORKSHIRE.

THE friends of the London Missionary Society residing in this district are respectfully informed, that the Anniversary of the Auxiliary Missionary Society for the West Riding of Yorkshire will be held at WAKEFIELD, on the 1st and 2d of July next, on which occasion the Rev. G. Parsons is expected to give an address at the intro-

ductory prayer meeting on Tuesday evening; and the Rev. T. Raffles, the Rev. R. Jack, and the Rev. W. Cooper, of Dublin, are expected to preach on the subsequent days of the Meeting.

SOUTH-SEA ISLANDS.

Extract of a Letter from Mr. James Hayward, one of the Missionaries in the Society Isles, to a Friend in London.

Eimeo, 16th August, 1816.

Our situation, during several weeks, had been very serious. We expected, had Pomare been defeated, to have been under the painful necessity of leaving the island, which would have been more distressing than any former removal: but the Lord listened to the voice of our supplications at this time also, and turned our sorrow into joy and thanksgiving—we had now a prospect of proceeding again in our work, and with more comfort and peace. Agreeably to the request of the Oropoas, for some of us to go over to instruct them, Brother Nott and I have taken a journey of 52 days round the island of Taheite for that purpose; and of all the journeys we have had together of the sort, the last, by far, was the most pleasing to us, and I trust will ultimately prove the most beneficial to the inhabitants. We have been twice together round Taheite, twice round Huaheine, twice round Raiatea, once round Eimeo, once round Tahaa, and once we have been down to the island of Borabora, besides many shorter journeys. In every district round the islands we found a house erected, where the natives on the Sabbath meet three times, and on every Wednesday evening for prayer; and here they met with us to hear the words of the true God. Our congregations often exceed 400, and never less than 100—all in general attentive hearers. We commenced our mission at Oparre, and closed it at Mattavia, our old residence. We had not been long in the district before many of our old neighbours came, and requested Brother Nott to preach to them; and also gave us an invitation to stay and spend the Sabbath with them; they likewise informed us, that the ground where our houses and gardens formerly were, and the whole of the district from Taraa to Tapahi, the boundaries of the district, should be ours, if we would return to reside among them again. This happened on the 6th of March, the same day 19 years since the first Missionary landed on Taheite, from the ship Duff. We experienced kindness and hospitality wherever we stopped. Our continuance in each neighbourhood was, according to circumstances, in some places a longer, and in others a shorter period; but our time was fully employed. Brother Nott, besides preaching to them, spent much time, and frequently to a late hour, in hearing and answering the numerous questions put by the natives, relative to their conduct under their new profession, both in civil and religious concerns; and my employment was, to teach them to read, &c. We gave away all the spelling-books we had, and might have given away many hundreds had we possessed them.

[*To be concluded in our next.*]

MISSIONARY CONTRIBUTIONS.

[*Collections and anonymous Contributions only, received from* 16 *April, to* 16 *May* 1818.]

	£.	s.	d.
South Devon Auxiliary Missionary Society, by Mr. John Terrell, Treasurer.			
Ashburton Penny a Week Society 2 18 0			
Female Auxiliary Society, by Miss White 4 4 0			
Subscriptions.. 14 8 6			
	21	10	6
Sidmouth, Penny a Week Society.....	2	13	3
Chudleigh, Friends at.....	9	0	0
Tiverton, Rev. J. Follett.....	5	0	0
Buckfastleigh, Friends at.....	1	7	10½
Barnstaple, Rev. Mr. Gardiner's Congregation.....	25	0	0
Ottery St. Mary, Friends at	4	10	6

	£. s. d.
Exeter, Rev. Mr. Allen's Congregation..... 22 5 4	
Missionary Box..... 2 5 2	
Anonym. by Rev. Mr. Allen, (Axminster Postmark)..... 1 0 0	
25 10 6	
Crediton Penny a Week Society 3 0 0	
Dividend on Legacy by Mrs. Dinah Bickley..... 1 0 0	
Subscription..... 1 1 0	
5 1 0	
A. B..... 0 6 4½	
	100 0 0
Suffolk Society in aid of Missions, by Mr. W. Tozer, Treasurer:	
Beccles..... 11 17 6 Lavenham..... 1 1 0	
Bungay..... 9 0 Needham Market.... 3 3 6	
Anniversary..... 14 12 2 Sudbury..... 75 15 6	
Bury..... 31 11 8 Southwold..... 7 8 6	
Debenham ..... 6 8 0 Stowmarket..... 5 0 0	
Denton ..... 6 2 2½ Thetford..... 7 1 0	
East Bergholt..... 2 0 0 Wallpole..... 1 7 6	
Framlingham and Rendham..... 18 0 9 Wickhambrook..... 10 11 0	
Woodbridge..... 5 0 0	
Hadleigh..... 9 13 6 Wortwell..... 0 10 6	
Halesworth..... 4 6 10 Wrentham 1 10 0	
Ipswich, Rev. C. Atkinson 25 19 6 Yarmouth..... 32 6 2½	
Do. Rev. E. Davies and Friends..... 0 15 0	
	291 10 10
Rev. C. Howell and Friends, Alton, Hants.....	10 6 0
Missionary Prayer Meeting, Broadway, Worcestershire, by Mr. J. Morris ..	2 6 0
Part of the residue of the Estate of the late Mr. Joseph Parry, of Shrewsbury, Rev. Thomas Weaver, Mr. Parry, and Mr. Lee, Executors 1000 0 0	
Deduct Duty..... 100 0 0	
	900 0 0

Particulars of Collections made by the Calvinistic Methodists, in the County of Carmarthen, by the Rev. David Charles:

Pantgwyn Chapel . 1 5 1½	Caid Chapel 3 10 0		
Llanedy do. . . . 0 10 0	Llansadurn 1 0 0		
Nantgaredig do. . . 1 11 0	Bettus 0 9 0		
Cwmdwyfron do. . . 1 15 6	Cross Inn Chapel 1 0 0		
Llanfoidd do. . . 1 14 0	Conwel do. 1 0 0		
Hendre do. 1 6 7	Talley do. 1 11 8½		
Llanelly do. . . . 0 15 4½	New Inn 1 0 0		
Llanddausaint Do. . 2 7 0	Landilo 5 8 6		
Llandovery . . . 1 9 0	Ceombach 1 0 0		
Castell Newidd . . 2 2 0	Langudock 3 5 0		
Bank y felin . . . 1 4 0	Llansawel 3 1 6		
Maudrim 1 8 6	Llanarthney 0 17 1½		
Ceelcum 2 12 6	Llampunlsaint 2 1 9		
Llandyfedog . . . 2 5 0	College 0 16 0		
Llanddarog . . . 1 12 0	Water-st. Chap. Carmarthen 9 8 9		
Bontyr ynes thon . 0 12 6	Do. by Weekly Subscrip.		
Curt & Cadno . . . 0 10 0	Cards 11 2 3½		
Cowelly 0 15 4		72 7 10½	
Collections, at different times, at Lady Barham's Chapels, in Gower:			
Bethesda Chapel, 12 months.... 11 0 0			
Bethel Do. Do. 2 7 0			
Trinity Do. 9 months.... 2 7 0			
		15 14 0	
S. N.....		1 1 0	
Mr. T. E. Appleton and Friends, Islington.....		1 1 0	
Wooler Auxiliary Missionary Society, in aid of the Missionary Society, for sending the Gospel into Foreign Lands.....		15 10 0	
Southwark Auxiliary Missionary Society.—From the Chapel, London Road, by Rev. T. Harper.....		2 14 0	
Lancaster Auxiliary Missionary Society, by Mr. Edward Dawson, Treasurer		18 13 6	

	£	s.	d.
Rev. D. Washbourn and Friends—Collection 21 10 6			
Ladies' Auxiliary 20 0 0			
	41	10	6
First Fruits of a Missionary Prayer Meeting, at the Rev. R. Newman's, Faversham, Kent	4	0	0
Journeymen Hair-Dressers, at Messrs. Ross and Son's, Bishopsgate-street (Fifth Annual Subscription)	3	5	10
Penny Collection, by Miss Cook, of Thornage, Norfolk	2	8	0
Auxiliary Society, at Buntingford, Herts, by Rev. T. B. Browne	14	3	3
Rev. W. Hopkins and Two Friends, Tisbury, Wilts	5	0	0
Rev. John Nelson Goulty and Congregation, Henley-upon-Thames	10	10	0
A Friend at the Old Jewry	0	10	0
Young Ladies at Miss Biden's Boarding School at Kingston	3	2	0
J. C. B.	2	0	0
Rev. C. Hyatt and Friends, Shadwell	20	0	0
R. S. G.	1	1	0
Rev. Mr. Green and Congregation, at Uppingham	23	13	0
A Box of Trinkets, by a Lady at Uppingham, by Mr. Green, (not yet sold.)			
Rev. T. Smelt and Friends, at Wandsworth	20	0	0
Rev. Mr. Berry and Congregation, Warminster	12	0	0
The Albion Chapel Evangelical Society, by Mr. J. Terry, Treas. 1st payment	20	0	0
Bethnal Green Juvenile Society, by Miss Haye.	6	12	0
Rev. Mr. Slatterie and Friends, Chatham.	4	1	6
Windsor Juvenile Auxiliary Society 15 0 0			
Produce of a Missionary Box at a Private Weekly Prayer Meeting, by Rev. A. Redford 1 0 1¾			
	16	0	1¾
Juvenile Society at Reading, by Rev. A. Douglas	1	10	0
The Mite of a few poor Children in the Female Sabbath School connected with the Scots Church, London Wall, by their Teacher	0	8	6
Annual Subscription of Two Girls in King-street Sunday School, at a Halfpenny per Week, from seeing a similar Advertisement	0	4	4
From a Few Friends at Stock Meeting, by Rev. B. Hayter	5	0	0
Donations at Ingatestone	2	0	0
Collection at Titchfield for 1818, by Rev. John Flower	11	0	0
Rev. Mr. Cooper and Congregation, Emsworth	2	7	0
Collected at a Monthly Prayer Meeting, at the Rev. Mr. Vincent's, Deal . .	8	13	6
A few Friends, per Mrs. Statham, Hoxton-square	1	1	0
East and West Cowes Penny Society, one Year's Subscription, collected by Miss Donaldson	7	6	0
Bristol Juvenile Mission Society, third Quarter, by Mr. Jos. Talbot, Treas.	30	0	0
Aliquis	5	0	0
Collections at the Chapel of Rev. T. Stenner, Dartmouth:			
Missionary Boxes in the Chapel 1 8 0½			
Sunday School Children 2 3 1½			
Penny Society, from Oct. to May 7 1 10			
	10	13	0
Rev. Geo. Townsend and Congregation, Ramsgate	31	10	6
Auxiliary Miss. Soc. Farnham, Hants, by Rev. J. Johnson, (making a Total of 28*l.* for last Year)	14	0	0
A Young Lady at Bath, per Rev. G. D. Owen, the Produce of Music sold .	2	2	0
Collection at the New Chapel, Maidenhead, in the Connexion of the late Countess of Huntingdon, by the Rev. G. D. Owen	29	13	0
Rev. John Yockney and Friends, Staines	7	0	0
Rev. E. J. Jones, Islington Chapel Penny Society 21 12 0			
Do. do. Sunday School 17 12 0			
Do. Silver-street Chapel Penny Society 8 13 0			
Subscriptions by Teachers and Scholars of Silver-street Sunday Schools, from May 1817 to 1818:			
Chapel School (Girls) 17 3 0			
Trinity Hall (Boys) 9 19 8			
Farringdon School 2 6 0			
Junior Teachers 17 4			
Various Persons in the Congreg. . 22 5 10			
52 11 10			
	100	2	10

	£.	s.	d.
Particulars of Contributions by the Congregation of Rev. Mr. M'Donald, Enfield, entered in our last:			
Penny a Week Society, by Rev. Mr. M'Donald, seven months' Collections 20 4 5			
Juvenile Society at Burnham, Norfolk, by Miss Brown, Treasurer	2	16	0
Rev. David Philips and Friends, Norwich	7	7	1
Juvenile Missionary Society at Bethel Chapel, Bury, Lancashire:			
Subscription one Penny per Week 15 14 11			
Donation by a Lady 1 0 0			
Collected at the Doors of the Public Meeting 1 15 9½			
	18	10	8½
Rev. Wm. Marsh and Friends, Charlesworth, Derbyshire	8	0	0

The Directors present, on behalf of the Society, their thanks to W. T. for sundry Books and Tracts for distribution at Madras—to a Young Man for 91 Numbers of the Evangelical Magazine—and to Mr. William Barnard, Charmouth, Dorset, for Marolatus in Novum Testamentum, Erasmi Schmidii Concordantiæ Novi Testamenti, Biblia Sacra, Beza 1630, folio; and Longinus de Sublimitate, 4to.

On a review of the various services of this Anniversary, we feel abundant cause for satisfaction and thankfulness. The zeal which inspires the breasts of Christians to diffuse throughout the earth, 'the savour of the knowledge of Christ,' appears to be far from being abated; we think it is upon the increase, and that it becomes more general than ever. It seems to be spreading through the Christian world,—at least in those parts of it where the knowledge, the love, and the power of the truth remains. Experience fully proves, that where missionary zeal prevails, ministers and congregations feel the benefit of it.—'The liberal soul,' according to the promise (Prov. xi. 25.) 'is made fat; and he that watereth, is himself watered.' This, we trust, will operate as a further stimulus to exertion; and we indulge the hope, that ministers and private Christians, returning from this Christian festival to their respective circles, will rouse their pious friends to renewed activity, and that ere another year revolves, the Society will have the honour to enrol in its books, long lists of new annual subscribers, auxiliary, juvenile, and above all, *Ladies' Societies*, by whose united efforts this Institution may be enabled to double the number of its Missionaries, and to send forth to many nations yet unvisited, the heralds of the everlasting Gospel.

POETRY.

HYMN

COMPOSED FOR THE ANNIVERSARY OF THE MISSIONARY SOCIETY.

BY J. MONTGOMERY, ESQ.

And sung at Spa Fields Chapel, May 14th, 1818.

'Let there be light:'—thus spake the Word;
The Word was God;—'and there was light:'
—Still the creative voice is heard;
A day is born from every night.

And every night shall turn to day,
While months, and years, and ages roll;
—But we have seen a brighter ray
Dawn on the chaos of the Soul.

Nor we alone; its 'wakening smiles
Have broke the gloom of Nature's sleep;
The word hath reach'd the Western isles,
The Spirit moves on yonder deep.

Already from the dust of Death,
Man in his Maker's image stands,
Once more inhales immortal breath,
And stretches forth to heaven his hands.

From day to day, before our eyes,
Grows and extends the Work begun;
—When shall the new Creation rise
O'er every land beneath the sun;

When, in the Sabbath of his love,
Shall God from all his labours rest;
And, bending from his throne above,
Again pronounce his creatures blest?

As sang the Morning Stars of old,
Shouted the Sons of God for joy;
His widening reign while we behold,
Let praise and prayer our tongues employ.

Till the Redeem'd, in every clime,
Yea, all that breathe, and move, and live,
To Christ, thro' every age of time,
The Kingdom, Power, and Glory give.



Rev.d John Morison,
Chelsea.

THE

EVANGELICAL MAGAZINE,

AND

Missionary Chronicle.

JULY 1818.

MEMOIR

OF THE LATE

REV. THOMAS TOWLE, B.D.

MR. THOMAS TOWLE was born in London, the 15th Feb. 1724. His father, Mr. Thomas Towle, was a Dissenter, and resided in the Minories, and contracted for small arms with the Board of Ordnance. On the 22d Sept. 1746, he married Miss Sarah Brent, daughter of Mr. Edward Brent, proprietor of the lime works at Pickle-Herring, in Southwark, and Northfleet, in Kent. Mrs. Towle died May 7, 1778, aged 50, extremely regretted by him: by her death he lost an excellent wife, and a pious and exemplary companion.

Mr. Towle being always of a thoughtful and studious turn of mind, determined in very early life, though contrary to the wishes of his nearest relatives, to devote himself to the Christian ministry among the Protestant Dissenters. He was accordingly placed under the tuition of Dr. Abraham Taylor, a gentleman well skilled in mathematical and classical learning, who taught theology at Deptford, to such students as were patronized by the King's-Head Society. Under this gentleman, and on his own foundation, Mr. Towle made considerable proficiency in literature. After the death of Dr. Taylor he studied under Mr. John Hubbard, at Stepney, and attended a course of philosophical lectures by the very learned Mr. John Eames, in Moorfields. But he completed his studies in the Independent academy at Plasterers' Hall, under Dr. Zephaniah Marryat, esteemed the best Greek scholar among the Dissenters. For this gentleman Mr. Towle entertained the utmost veneration, never mentioning his name but in terms of the highest respect; it was therefore with a mixture of satisfaction and regret, that he undertook the last office of friendship, by pronouncing the funeral oration over the Doctor's grave in 1754.

The diploma of Bachelor in Divinity, conferred upon him by the university of Aberdeen in 1764, was unsolicitedly bestowed by that learned body, as an honourable testimonial of the high opinion they entertained of his learning and abilities.

When Mr. Towle first entered on the ministry, he was exceedingly popular, receiving no less than three invitations to fix as pastor, from

churches then vacant in the city; but with difficulty settled (owing to the then bad state of his health, having strong symptoms of the severe malady that brought him to his grave,) with the Independent congregation in Ropemaker's Alley, Moorfields, on the decease of Mr. Peter Goodwin, and was ordained to the pastoral office March 24, 1747-8, Mr. Hall delivering the introductory discourse, Dr. Guise giving the charge, and Dr. Marryat preaching to the people.

During his preaching at this place, he had for his assistant, as morning preacher, the learned Mr. Baxter Cole, the editor of Dr. Lardner's works. The lease of the meeting being nearly expired, and the place requiring considerable repairs, it became a matter of consideration with the society, whether they should subscribe and build a new one, or whether they should apply to the City for the grant of a new lease, which could only be obtained for a short term: they adopted the former resolution. Though the society, and Mr. Towle himself, contributed liberally towards the expense of erecting the present building; yet in doing so a considerable debt was contracted, and it was thought proper to suspend the annual exhibition to the Independent Fund, and apply the same to the liquidation, which Mr. Towle had the satisfaction to see discharged.

In the year 1765, the present place of worship in Aldermanbury-Postern was opened. Mr. Towle's health being much better than when he first entered on the pastoral office, he then took on himself the performance of the whole service, that the expense of a morning preacher might be saved to the society, though he had expressly stipulated, when first chosen, that he was not to preach more than once on every sabbath: this likewise contributed to the discharge of the debt.

In this place he continued regularly to minister, till a proposal was made by the Rev. Mr. Joseph Barber's church, which then met at Founders' Hall, to unite with Mr. Towle's, which took place in the year 1797. Mr. Towle continued afterwards regularly to preach in the morning, till within the last two years of his life. During the greatest part of that time he was unable to officiate, being confined to his bed, languishing with a complication of disorders, the chief of which was the stone in the bladder. For one and twenty months his anguish was without intermission day and night; preferring a recumbent posture, because thereby suffering less pain, than in any other position. During his confinement in a solitary chamber, debarred from reading and his books, disabled from preaching, or from attending public worship, incapable either of business or of salutary exercise, or of enjoying the conversation of friends, time must have been exceedingly irksome to one of his active, cheerful, and sociable disposition; but he was never heard to murmur against the great Sovereign of the universe. He has often been seen, while enduring the severest torture, endeavouring by reviving cheerfulness to mitigate the anxiety his friends experienced on his account. A particular friend once visiting him, when in a paroxysm of tormenting pain, he suddenly clapped his hands, and exclaimed,

'Now let our pains be all forgot,
Our hearts no more repine;
Our suff'rings are not worth a thought
When, Lord, compared with thine.'

Mr. Towle's father had, many years before, died of the same disorder; and the stone taken from him was of a large size: but that

which was extracted from the late Mr. Towle far surpassed it, both in size, weight, and peculiarity of colour. It is nearly as large as an egg, of a very dark-green colour, measuring three inches in length, and five inches in circumference; and the weight three ounces and one drachm. His protracted sufferings he endured with remarkable patience and cheerfulness, till emaciated, and entirely exhausted of strength and spirits, he sunk into the friendly arms of death, on the 2d Dec. 1806, in the 83d year of his age. His remains were interred in Bunhill-Fields, Dec. 10 following, and his funeral attended by the following ministers, as pall-bearers, Dr. Winter, Messrs. Jennings, Goode, Noah Hill, Wall, and Martin.

At the desire of Mr. Towle, the Rev. J. Kello spoke over the grave, and the Rev. William Kingsbury of Southampton (in the absence of his co-pastor, Mr. Barber, whose infirmities prevented him from attending) preceded the corpse, and on the following Sabbath, Dec. 19, preached a funeral discourse, from Phil. i. 20, 21—'*So now, also, Christ shall be magnified in my body, whether it be by life or by death. For to me to live is Christ, and to die is gain.*'

Mr. Towle lived to be the father of the Dissenting ministers in London. He had been pastor of the church and congregation in Ropemaker's Alley, and afterwards at Aldermanbury Postern, nearly fifty-nine years; and during that time discharged his ministry with constancy, fidelity, and diligence. For this important service, he was eminently qualified by his natural endowments, which were improved by diligent research, and sanctified by Divine grace. His application to private study was close, intense, and persevering. For this purpose he redeemed his time by early rising, so that his diligence at home might not interfere with the exercise necessary for his health; and the many duties and avocations of a public and private nature that required his attention abroad.

Mr. Kingsbury, in his funeral sermon, says of him, 'He was one of the most patient, penetrating, and investigating readers of books he ever knew. Few publications, which were new and important, or interesting, especially on theological subjects, escaped his attention. Most of the volumes of his unadorned, but valuable and well-selected library, bear evident marks of his having followed the rule of the ancient poet, *Nocturnâ versate manu, versate diurnâ.* Mr. Towle was indeed an unwearied scholar, and in the knowledge of the classics, and of general literature, he was surpassed perhaps by none of his contemporaries.

As a preacher, his sermons were very methodical and exact, and addressed mostly to the understanding. Indeed, his opinion was, that ministers should chiefly aim to explain and elucidate the scriptures; with this view he had for many years been engaged in an exposition of the Bible; and having gone through the whole of the Old Testament, had proceeded some way through the gospel of St Matthew, in the New Testament. Being an excellent biblical critic, he peculiarly excelled in explaining difficult passages of the scriptures. Though he delivered his discourses, in the latter part of his life, for the most part without the use of notes, yet he was remarkably careful in the arrangement of his thoughts, as well as accurate in the choice of his words. When called to preach on public occasions, he sometimes wrote his sermons at full length, but he left very few behind him, and none corrected for the press. But it

was in prayer he most peculiarly excelled. The sublimity and pathos, humility and reverence, he displayed in his adorations, confessions, petitions, and intercessions, seldom failed to influence the affections and engage the hearts of those who had the happiness of uniting in his addresses to the Throne of Grace. In exercising the duties of a pastor, he watched over his people with affectionate caution and paternal jealousy, lest they should fall into error, or be led away by the blind impulse of the passions: against the latter he was peculiarly attentive. He paid a strict regard to the discipline of his church, and had an accurate knowledge of its state and condition. The religious system which he thought scripturally right, and adhered to with steadiness, after much thought and deliberation, all his life, was consonant with the doctrines of the Assembly's Catechism. Never was he, on any proper occasion, backward to avow, and, if necessary, to defend his principles. Even the least attempt to conceal or disguise what he thought important in religion, he reprobated with disgust; and would never on any occasion whatever sacrifice what he considered to be truth, through fear of offending, or a desire to please any person or party whatsoever. From a personal knowledge of his habits and conduct for more than forty years, the writer of these lines can attest, that in no one single instance did he ever act contrary to what he thought it his duty to do; yet he had some severe trials and difficulties to encounter of a public and private nature. His knowledge of the world led him to behave to every one with all that urbanity and politeness which their respective stations and situations demanded. If ministers or private Christians openly avowed their opinions, though they greatly differed from him in sentiments on religious matters, and he might judge them erroneous, yet they had a share in his respect, and with several ministers who thus widely differed, he cultivated and preserved an affectionate intimacy: with the late venerable and learned Dr. Flexman, whose sentiments on the doctrine of the Trinity, and with the late excellent and pious Mr. Abraham Booth, whose opinion on the subject of Baptism were so different from Mr. Towle's, he maintained an intimacy to their deaths.

While in health, Mr. Towle was a most entertaining and very instructive companion, ever ready to communicate knowledge from out of the abundant stores of his well-furnished mind: fond of friendly and instructive society; esteemed by, and partial to the learned, wise, and good, he enlivened every party and family to which he was invited, by a pleasing civility and the chastest effusions of attic wit.

(To be continued.)

TRUST IN GOD.

The displays of patience and fortitude exhibited by sincere Christians, in the greatest difficulties and trials, have often astonished worldly men, and confounded the speculations and reasonings of grave philosophers. To what cause shall we ascribe effects which rise above the ordinary principles of human nature? All the saints are in themselves weak and unstable as water: drawn aside by temptations, driven into straits and perplexities, and surrounded with dangers, they feel their own inability, and often dread those stormy blasts which sweep over the earth in the dark days of adversity. But their courage and constancy are sustained amidst those afflictive events which completely overwhelm the men of

the world. The reason of this striking difference is to be attributed to the ground of their dependence. The latter lean upon an arm of flesh, but the former with purpose of heart cleave to the Lord. Is it asked, what motives influence a Christian to repose a firm unshaken confidence in Jehovah? It may be replied, he is encouraged to trust a faithful covenant-keeping God by the promise of his special presence and protecting power, by the experience of his sovereign and soul-quickening grace, and by the assurance of his infinite and unchangeable love.

It is pleasing to have kind friends within the hearing of our call, ready with their sympathies and succours to share and alleviate our sorrows. It is a cheering thought, that angels are ministering spirits sent forth to minister to the heirs of salvation. But the promised presence of Jehovah affords a source of encouragement to the believer infinitely more valuable than the friendship of the best men, or even the guardian care of those heavenly legions which hover around him. The Lord of hosts is with us, the God of Jacob is our refuge. The promise addressed to the venerable patriarch remains in full force to all his spiritual seed: 'Fear not, Abram; I am thy shield and exceeding great reward.' Hence the animating exhortation of the prophet, 'Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength.' Hence the triumphant song of Zion, recorded Isa. xii. 3, 4. 'The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.' This passage of the prophet is to the believer a mystic ring; its whole circle sparkling with lustre, and every word a jewel of inestimable value. Those who are feeble are naturally fearful, and eagerly seize any twig which may support their tottering steps; but the people of God, while conscious that an Almighty hand upholds and defends them, are prepared patiently to endure the heaviest afflictions, and firmly to meet the sharpest temptations.

The Christian is encouraged to trust in God by the experience of his sovereign and soul-reviving grace.

Jehovah is the Creator, Benefactor, and Judge of all men. Those who neither love nor fear, serve nor seek him, live on his bounty, and must stand at his awful bar. But such persons are called enemies to God, and he is said to know them afar off. On the other hand, believers are declared to be reconciled and brought nigh to God by the blood of the cross. Quickened and renewed from above, they worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. Divine grace touches and transforms the soul. The word of truth comes home to the heart with power, and every feeling and faculty bows to the sceptre of the Prince of peace. It is impossible for the subject of such a change to be entirely unacquainted with the operative cause by which it is produced. In vain does the philosopher ascribe these effects to wild enthusiasm, for every sincere Christian can boldly affirm with the Apostle, 'By the grace of God I am what I am.'

The Divine power is every where so clearly manifested, that a man must rank with Atheists before he can deny it. Now the gospel once cordially received, stamps upon the mind indelible impressions of sovereign power and superabounding grace. The ideas which the contemplation of these attributes of Deity produce, not only occupy the understanding and the memory,

but also influence the will and sensibly elevate the affections. Thus faith grows, and gains increasing strength from experience. He who has often found seasonable deliverance and assistance by simply relying on God and waiting at his footstool, will cheerfully commit himself to his care, and leave all events to his direction. While pierced with a thorn in the flesh, which occasions groans of anguish and excites humble and earnest prayer, he listens with joy to the voice of his Redeemer, saying, 'My grace is sufficient for thee; for my strength is made perfect in weakness;' and adds, most gladly, 'therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.'

The Christian is also encouraged to trust in God by the assurance that his love is infinite and unchangeable.

The interest which we possess in the friendship and affection of fellow-creatures is always precarious, and if we confide in them we are liable to be grievously disappointed. Sometimes their means fail, and at other times their purposes change; their own affairs engross all their attention, or death snatches them away when we most need their counsel and aid. Hence the Psalmist says, 'Put not your trust in princes, nor in the sons of men, in whom is no help.' All history gives an impressive comment on this passage. But happy is the man who hath the God of Jacob for his help, and whose hope is in the Lord his God!

To increase our confidence in Jehovah, let us habitually meditate on the greatness and immutability of his love. He who spared not his own Son, but freely delivered him up for us all, how shall he not with him also freely give us all things! Herein is love! not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. After such a manifestation of his compassion and kindness as ought to fill the earth with gratitude and praise, and heaven itself with wonder and admiration, can we doubt his readiness to forgive our sins, to supply our wants, to sanctify our sufferings, and to save our immortal souls? Are not all his promises 'yea and amen in Christ Jesus?' Sooner shall heaven and earth pass away, than one word of them fail of accomplishment. The confidence of a Christian rests upon a basis which can never be moved. 'For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.' Let such as have believed through grace, trust in God for protection and deliverance. Entrenched within the arms of Omnipotence, they may boldly defy all the malignant powers both of earth and hell. Interested in the everlasting covenant of mercy, they are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

Let Christians trust in God to fit them for active and arduous duties. True faith never fosters indolence, but always prompts to zealous and increased diligence. When our Father calls us to labour and service in his own cause, his commands are all entwined with great and precious promises. Nothing is too dear to be resigned, or too difficult to be attempted, in compliance with the Divine will. By the work of faith, and the labour of love, we follow the Saviour through evil report and good report, through honour and dishonour.

Let believers trust in God to fortify them for trials. It is impossible to pass through this wilderness of woe without enduring affliction. 'Trust him at all times, ye people; pour out your hearts before him; God is a refuge for us.' Sustained and invigorated by unshaken confidence in God, martyrs have rejoiced in horrid dungeons, and triumphed in consuming flames. 'Blessed is the man that trusteth in the Lord, and whose hope the Lord is: for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green: and shall not be careful in the years of drought, neither shall cease from yielding fruit.' J. T. B.

FURTHER OBSERVATIONS ON MR. GREATHEED'S LETTER ON THE SUBJECT OF EXTERNAL CHRISTIAN INSTITUTIONS.

To the Editor.

DEAR SIR,

Mr. Greatheed's Letter, which appeared in the Evangelical Magazine for December last, presented a view of the ordinance of Christian baptism which many persons think to be highly deserving of the attention of your readers, and might be advantageously exhibited more in detail, as to its bearings upon an important branch of Christian practice. And it is in compliance with urgent requests that I presume to offer a few additional remarks upon those statements which your esteemed correspondent has, with his accustomed modesty, submitted to public inspection.

On the question of adult or believer's baptism, there is one important fact which ought ever to be kept in view, viz. that according to all the information we possess, it never took place in the primitive church except in the case of *proselytes*. Heathens or Jews, when brought to renounce their respective systems, and submit to the instructions of Christianity, were initiated by baptism into the new profession. The precedents are recorded with precision. To these therefore we are obliged to conform whenever such cases occur in any part of the world, and it is obviously a reasonable and profitable service. Mr. Greetheed remarks, that the 'sacred history extends above thirty years later than the institution of Christian baptism, and therefore there was time for thousands of persons, born of Christian parents, to have been baptised when adult.' But not one such instance is to be found. The only adult baptism we read of is proselyte baptism; and this is therefore what we are bound to practise, in imitation of the primitive examples.

But it may be reasonably asked, What is the testimony of subsequent writers? Do they furnish ground for believing that in the age immediately following the Apostles, adult baptism was extended to those who were born of Christians? Is there any evidence of this being the practice during the first century, or the second, or the third? If there is, let it be produced, and it will make a strong case. But here too, as well as in the scriptures, the evidence is on the other side; and affords no countenance to adult baptism, except proselyted adults. It is well known, that the earliest testimonies we have of the continuance of baptism at all among the descendants of Christians, relate to infant baptism. And this fact is of unspeakable importance, since we have testimonies which carry us up to the very verge of the apostolic age. Now it is upon these palpable facts, sustained, if I mistake not, by clear, repeated, and decisive proofs, that

the main question respecting Christian baptism in a great degree depends. And I only ask your readers seriously to consider them, in order to come to a just conclusion on the subject. The argument lies in a small compass, and is bottomed upon what are proverbially called 'stubborn things.'

But the principal design of this letter is to point out the perfect conformity of these facts, with the *nature of the Institution itself*. For I apprehend its very nature is sufficient to shew *why* the primitive practice was such as hath been just described. Or, in other words, the facts themselves arose out of the very purport of the ordinance, which must have been different from what it is, if it *had* been usual to baptise any besides proselytes and infants. Both these appear to me to have been baptised for one and the same reason; and this reason excluded all other persons. In one word, the practice was founded on the important circumstance, that the ordinance itself is INITIATORY.

t is agreed, that the Institution, considered as a *symbolic rite*, is figurative of certain spiritual truths, such as the defilement of human nature by sin, and the need of what St. Paul calls 'the washing of regeneration, and renewing of the Holy Ghost.' But considered as an *initiatory institute*, in which light also it is commonly and justly viewed, it is introductory to the outward benefits of the Christian dispensation. Mr. Greatheed has very accurately described it as 'introductory to, and a pledge of the rest.' And also as 'an initiation to a complete course of Christian instruction.' With this agrees the following comment on Matt. xxviii. 19, 20. by the late excellent Mr. A. Fuller, in his letter on communion. 'We are first to teach them (the Heathen) by imparting the gospel; then on their believing it to baptize them; and *then go on to instruct them in all the ordinances and commands which are left by Christ for our direction.*' This I apprehend is the method adopted by our Missionaries, who are employed in the great work of 'imparting the gospel' to which the commission itself directly relates. Proselytes to Christianity, renouncing their idolatry, and professing to believe and submit to the authority of the gospel, are by baptism initiated into all the advantages of its Divine tuition. Without such profession they are, in the nature of things, incapacitated for initiation, because idolatry and Christianity are incompatible. Now, that such was precisely the view taken of the subject in apostolic times, is, I think, evident from the *promptness* with which the ordinance was administered. It was generally on the spot where first impressions were made, and at the very time. Even Simon Magus was baptised, with all his ignorance and blindness. It is impossible that his faith and profession could be any thing more than is above stated, as common to all proselytes on being initiated to the outward advantages of Christian instruction.

But how shall we account for the other fact before noticed, that the children of Christians, according to the earliest testimonies we have upon the subject, appear to have been universally baptised? When and where did the practice begin of initiating *families* by baptism, on the profession of Christianity by the heads of those families? There is *at least* one instance of this in the Acts, chap. xvi. 15, and I have no doubt that such was the common practice, because on no other principle can we account for the prevalence of it in the age immediately following. This point is capable of satisfactory demon-

stration. But what I have now in view is to shew that this practice is perfectly *analogous to adult baptism itself as performed in those times.* And that the very same principle which gave rise to the baptism of proselytes, does in its own nature lead to the baptism of the offspring of Christians. For who shall be instructed in the knowledge of the Lord if not the very seed of the church? And who shall be initiated to the outward advantages of the gospel if not they who, under the providence of God, are born to them? Are we to send messengers all over the world to 'impart the gospel,' then to baptise, then to instruct, which is the order of Christ's commission; and at home, where we *have* the gospel, are we to *invert* that order, first instruct, and then baptise? Nothing, I confess, is more revolting to my mind than the notion that we are first to mature and then to initiate! A thing like this was never the practice in all Christian antiquity. The *principle* and *ground* of baptism appears to have been one and the same, both as to proselyted adults and the infants of Christians; both being alike brought within the outward pale of Christianity, though by different means; and both being in equal need of 'instruction in those ordinances and commands which Christ has left for our direction.' Both therefore are, on the same ground, the proper subjects of the initiatory ordinance.

Mr. Greatheed has for this reason given it as his opinion, which is certainly somewhat novel, that those who have been educated as Christians, if not baptised in infancy, ought not to be baptised at all. On this point, it is material to observe, we can only reason from analogy. If a scripture precept, or primitive precept, could be found for baptising the offspring of Christians in mature age, the case would be otherwise. But in the total absence of both, what have we to guide us but analogy? It is a case entirely modern. To educate and to instruct without previous initiation by baptism, seems to be as foreign to the practices of antiquity as it is to the nature of the ordinance itself. From what part of the New Testament can we learn that such a thing ever happened? What early writer describes it as the practice in his own time or before it? Baptisms are mentioned in the scriptures and in other writings, but not such as the case supposes. The whole system then of adult baptism among the descendants of Christians rests upon analogy and nothing more. And following this guide, Mr. G. concludes *against* the practice in *any* case, because it comports not with the very nature of the initiatory institute, as well as because no such baptisms are recorded in primitive times. To which I may add, that as not a particle of evidence exists of the offspring of Christians in those times remaining to mature age unbaptised, so no such cases ought to be found among us; it being incumbent in every Christian community to initiate and to instruct the whole of its population.

Sincerely cherishing a cordial friendship for many of our baptist brethren, and desirous of promoting a free and Christian communion with them all, (except when any of them assume a repulsive and hostile attitude) I am nevertheless convinced on the ground of facts and principles above stated, which might be supported by a variety of collateral arguments, that a radical mistake lies at the foundation of their system. I do not allude to the mode of administration, although upon that question very untenable positions are often advanced with amazing confidence.

But if there be any real importance in the question, I cannot discern it. The outward application of water in baptism, and the inward participation of bread and wine at the Lord's Supper, irrespective of quantity or mode, are the precise ideas which, after mature deliberation, I have been led to affix to those institutions, as far as concerns the act of celebration. The New Testament does not appear to countenance the notion that the validity of any one religious act depends upon the mode of it. And the genius of the Christian religion appears to me to prohibit such strong partialities to mere modes as would produce contention. I have therefore no dispute with any one about these, unless they are made essential, and imposed as terms of communion.

There is one other point noticed by Mr. Greatheed, upon which, if I understand him, I must take the liberty of differing from him. I perfectly agree with his sentiment that 'all baptised persons are entitled to partake of every external institution for which they have capacity, unless disqualified by manifest inconsistency of conduct.' But the question is, what is to be deemed manifest inconsistency? In my apprehension it is such as violates the spiritual design of that dispensation to which baptism is initiatory—or, in other words, the want of personal religion, however evinced. This is so manifestly inconsistent with the end to which baptism ought to lead, that it must invalidate, during its continuance, the right to those external privileges which in their very nature imply motive, and choice, and sincerity, in the participator. If Mr. G. will admit this, he must concede, I presume, the propriety of endeavouring, by just and proper means, to ascertain the existence or non-existence of such disqualification, prior to the reception of individuals into the bosom of the church. The gospel is to be preached to every creature, and the act of hearing implies only attention. But it is when ulterior effects are produced that the true Christian motive operates, and persons become qualified spiritually to 'discern the Lord's body,' and to 'shew forth his death until he come.'

I am, dear Sir, very faithfully
Your friend and brother,
WM. CHAPLIN.

Bishops Stortford.

P. S. I beg leave to subjoin two extracts from writers of high and just celebrity, which happen to have caught my eye after I had closed the foregoing letter.—

'A general profession of Christianity, as is shewn by daily experience, may be, and often is, compatible with the want of every Christian influence, and even with hostility to almost every Christian doctrine. To let it serve as an apology for error and vice; and under its broad protection, to admit to communion men who evince neither repentance toward God, nor faith toward our Lord Jesus Christ, would be indeed to confound the holy with the profane; to turn the temple of God into a den of thieves; and to destroy the very end and essence of sacramental fellowship.'—*Dr. Mason's Plea for Catholic Communion*, p. 314.

In reference to the same subject, Mr. Wardlaw, of Glasgow, makes the following impressive observations.—'I confess I feel the more jealous of every thing that may either directly or indirectly tend to the production of such an effect, because I am persuaded, that here lies one of the principal sources of delusion to the souls of men, in countries where Christianity is the general profession of the community. Were I called upon to name the circumstance from which, in such a country, the largest measure of spiritual injury arises, I think I should mention—not the writings of infidelity and profanity—not the progress of luxury, and the deceitfulness of riches—not the infectious corruption of public manufactories—not the theatres, and the gaming tables, and the haunts of dissipation and profligacy—not any one of these, or of other similar fountains of bitterness and pollution—but *the indiscriminate admission of professors to the ordinances of God's house*. By this means thousands and tens of thousands are flattered and deceived by a fair, but false, opinion of their state, and are led on

in peace to the grave, with a lie in their right hand. They are satisfied with their admission to *privileges!*—They seek it and count it a favour; and yet if they are not partakers of the saving grace of God in the heart, it is not within the compass of a fellow-creature's power to do them a greater injury.'—*Sermon on the Scriptural Unity of the Churches of Christ.*

AWFUL DEATH OF AN INFIDEL.

N. M. was a native of C———, and being a surgeon, was for some time Dispenser of the Hospital at P——; he was well known to Mr. T. T. then an Assistant Dispenser at the said hospital, but now a respectable surgeon at P——. Mr. T. had many opportunities of hearing Mr. M. converse with various persons, and on all occasions he boasted of professing infidelity; and was glad when an opportunity presented itself of advocating the awful doctrine of man's right to commit suicide, which he did with great zeal. He possessed a good genius, read much, had a brilliant imagination, and left behind him a poem on a disease prevalent among children, in which he displayed much ingenuity. His conduct was very dissipated, his language usually profane and blasphemous; indeed so much so, that Mr. T. considers it a breach of morality to repeat it: he never honoured the Sabbath day, but entered into all the dissipations of youth, without the least restraint. He held that man was not at the disposal of the great Creator, but his favourite expression was, 'that when man is tired of this life, he had an undoubted right to take a peep behind the curtain.'

One evening, about 21 or 22 years since, Mr. T. well remembers crossing the street near the theatre, to shake hands with Mr. M.; he appeared then in perfect health and good spirits, which Mr. T. afterwards learnt was occasioned by the satisfaction he felt at having that evening discussed his favourite subject, the right of suicide. Mr. T. soon after left him, and Mr. M. went into the theatre to join his companions.

On the following morning Mr. T. went to the hospital at the usual hour, between 9 and 10 o'clock, and on his arrival at the gate was informed by one of the turnkeys, that Mr. M. had destroyed himself. Mr. T. hastened to his apartments and found him in a dying state: strong emetics had been administered previous to his arrival. Mr. T. was requested to support him whilst one of the assistants poured distilled vinegar into his stomach in large quantities, to counteract the effect of opium, which it was supposed, from his avowed principles, he had swallowed; but their efforts were fruitless, the quantity which he had taken having destroyed all hope of recovery, and he expired in Mr. T's arms.

Their suspicions as to his having taken opium were indisputably confirmed by a large bottle, labelled Tinct. Opii, standing uncorked on the shelf of the store-room, and its neck moist, which proved that some of the liquid had been very recently poured through it. The inspection of the body when opened verified the fact.

Mr. A. a friend of the deceased, who had by this time arrived, collected all his property to take charge of it, and among his papers found one, a copy of which is nearly as follows: 'I have this moment swallowed a goblet of Tincture of Opium, consequently my life will be but short: whether there is a heaven or hell, I leave parsons to divine (the part of the manuscript which followed was blotted; he then adds something about CERBERUS guarding hell, which was also effaced, and then concludes,)—My

hand trembles, my eyes grow dim; I can see to write no more, BUT HE THAT WOULD BE HAPPY SHOULD BE RELIGIOUS.'

[The Editor, who was informed of this melancholy event soon after it happened, was never able to procure an accurate account of it until now; but he has every reason to believe that the above may be relied upon. It awfully proves the ruinous tendency of infidel principles, while the concluding sentence gives the dying testimony of a suicide to the excellence of religion.]

OBSERVATIONS
ON DR. A. CLARKE'S VIEWS OF THE FOREKNOWLEDGE OF GOD.

[*Continued from p.* 238.]

VI. ANOTHER contradiction contained in Dr. C.'s hypothesis concerning God's foreknowledge demands notice. He contends, that 'it would be as absurd to say that God foreknows those things as certain which he has made contingent, as it would be to say, that he foreknows those things as contingent which he has made absolutely certain.' Now, what is the drift of this assertion? That God's knowledge being perfectly accurate, he always views things as they are, and never as they are not. This we readily admit; and therefore must reject a large part of what Dr. C. has said in another place. For when he asserts that, strictly speaking, God has neither *fore*-knowledge, nor *after*-knowledge, but views all things, past, present, and to come, as in one eternal now; we ask, is this viewing things as they are? The past and the future are not *now*. Nor can Dr. C. or any other person conceive of an eternal moment. We may arrange *words* into any propositions we please, but by the constitution of the human mind, we are incapable of attaching ideas to many of these propositions; and if there is any determinate meaning in words, we can no more conceive of a moment eternal in duration than we can of a mathematical point extended over infinite space. In support of this eternal now, Dr. C. gives, not an argument, but a figure; for he says, 'To assert that God foreknows would be to say, that there are some things which have not yet arrived in the divine presence.' As is usual in such cases, this figure serves to mislead; for if it be meant that the *knowledge* of some things is supposed not to have arrived in the divine presence, this is manifestly unfounded; for what is foreknowledge but a knowledge of things before their actual existence? By his eternal foreknowledge, then, God eternally has the knowledge of all things in his presence. But if the Doctor means, that foreknowledge implies that the *existence* of some things has not yet arrived in the divine presence, this is very true, and must be so for the best of all possible reasons, that these things have no actual existence at the time that they are objects of *fore*-knowledge. We therefore abide by Dr. C's doctrine in other parts of the discussion—that God must view things as they are; and as he cannot view these things as contingent which he has made certain, so he cannot view those as *now* which he has made past or future.

VII. An additional contradiction of a curious kind demands the attention of Dr. C.'s readers.

If all things are actually present to God in one eternal now, then all the consequences follow which Dr. C. charges upon the Calvinistic doctrine of God's certain foreknowledge. Then all contingency is destroyed; for how can that be contingent which is now actually in the divine presence? Must not every thing according to this hypo-

thesis be inevitable? for that which *now* is, in the view of a Being who cannot be mistaken, has made sure of existence. Is it possible for Calvinists to say any thing beyond this? It surpasses any system of fatalism ever yet devised, inasmuch as the actual existence of a thing NOW is beyond the certainty that it will exist in some distant futurity. In fact, Dr. C. has so far outcalvined Calvin, that we know of no Calvinists that would choose to admit such a necessity as this—that there are no future actions of men, but all have actually existed from eternity in the view of a Being who must ever view things as they are.

VIII. We must now, however, animadvert upon something worse than contradiction in Dr. C's commentary. He says, 'Sin is no more sin, a vicious human action is no crime, if God have decreed it, and *by his foreknowledge and will impelled* the creature to it.' Now we have a right to presume that this author knows that Calvinists deny that God's decree impels men to sin; for, with regard to sin, the utmost that they hold is, a decree to permit, and many of them contend that this is unnecessary; for it is in fact a decree to do nothing. But as to his foreknowledge, they contend, that it has no influence at all on men's future actions, no more than his afterknowledge, or remembrance, can give being to what must have taken place before it could be remembered, or known to be past. But for a man who asserts that God views all things as *now* existing, so that to his mind (and the judgment of God is according to truth) there is no real distinction between past, present, and future, but all are actually now in his presence; for such a writer to charge others with the blasphemous consequence of making God the author of sin, because they maintain that God *foreknows* some things as certainly future, is most marvellous, and such an instance of injustice, aggravated by effrontery, as is scarcely to be matched even by the feats of Antinomianism, that brazen bull. It has added another to the instances, already too numerous, of the fallen state of the human heart deranging the operations of the intellect, so as to prevent man from seeing what is just, where his brother's sentiments and reputation are at stake.

IX. Now let us examine into Dr. C.'s notion, that God's foreknowledge interferes with human liberty; for it is under this persuasion that he employed the strange expression, 'If God by his *foreknowledge impel* men to act, sin is no more sin.' It has hitherto been supposed that foreknowledge *presupposed* its objects; but we are now informed by Dr. C. that it *creates* them. It was formerly a settled principle, that things are known because of their existence; but now it is discovered, that their existence arises from the knowledge of that existence; that we do not see things because they are before us, but our seeing them is the cause of their being there. We still, however, adhere to the old-fashioned doctrine, that present knowledge does not give present existence, nor past knowledge or recollection of events give them their past existence, nor foreknowledge give future existence. The futurition of an event is the ground of foreknowledge, which may be said to be a mere spectator, that looks on and sees things rise into being.

Dr. C. has asserted, that God decreed to leave some things unforeseen, that they might be contingent or free. He therefore supposes that, whenever they happen, they are free—that, from

whatever causes they spring, these causes do not interfere with the liberty of the agent. Now we ask, why God could not foresee these events in their own proper causes, without interfering with the agent? Must the Deity, by his prospective glance, derange the operations of men's powers; so that, even contrary to his design, if he look forward to events, they must become quite different affairs from what they would have been if he had shut his eyes? We ask Dr. C. in his own language (for it shall never be ours) if the Deity should not be as free in the volitions of his wisdom as in those of his power? Must he not then be free, simply to foresee, if he please, without interfering, or altering the character of the actions he foresees from free or contingent to necessary? But with all Dr. C's zeal for the freedom of God in the volitions of his wisdom, as he strangely calls them, it seems that the Doctor himself has bound the Deity to interfere if he ever should look forward to future actions; so that then God must, *mirabile dictu, by his foreknowledge impel men to act!*

Perhaps Dr. C. will recur to the old doctrine of Arminianism, the self-determining power of the human will, and say, that as this is the only cause from which our actions spring, God *cannot* foreknow them; for how the will may determine itself cannot be known, either by God or the creatures, until the event. But if after all Dr. C. fly to this ancient ground of defence, of what use is his apparently new, and really strange, hypothesis of voluntary ignorance? For the shortest way would have been to deny, at once, that God *could* foreknow the actions of free agents. But the Arminian notion of the self-determining power of the will has been so abundantly confuted by the acute and profound reasoner, President Edwards, that to attempt any thing further in the same cause, would seem like a valorous effort to kill the slain. It may, however, be useful to remind our readers, that this doctrine of the will moving itself, utterly uninfluenced by any other cause, is really chargeable with all those consequences which Dr. C. charges upon Calvinism. For, 1. This doctrine renders all arguments and motives useless: it would be vain to reason with a man, to urge the warnings and invitations of the divine word, that he may act like a rational creature, with a due regard to his own welfare; for his will must move itself, without any inteference from his judgment, or, the Arminian doctrine says, the man cannot be free. 2. The doctrine of the self-moving power of the will renders a virtuous disposition and character useless; for if the will moves itself, utterly uninfluenced by any previous circumstances, of what use is it, as to any future volitions, that the man was virtuous? for there would be no more ground to expect kind volitions from the beloved John than from Domitian or Caligula; yet who does not feel that this doctrine must be false? Is not every one, even though he may be an Arminian, persuaded that we *have* more reason to expect virtuous volitions from a virtuous man than from a notorious profligate? We know also, that men are influenced by arguments and motives—that they are not such blocks, or machines, as to render the scriptures, with all their addresses to the understanding, and the preaching of the gospel, with all its appeals to the heart and conscience, of no use.

We are, therefore, assured, that according to the previous character and dispositions of men, they are influenced by arguments and motives; and thus humane actions

may be foreseen, by a knowledge of their own proper causes, leaving these causes to operate, without any interference from the Divine foreknowledge. He, then, who has an infinite acquaintance with the springs of action, the characters of his creatures, and the circumstances in which they will be placed, foresees all their free actions through the whole of their existence. Hence it is, that we have in the Bible a mass of predictions, concerning the good and evil conduct of men, who are afterwards judged for the very things which God has ages before positively foretold.

[*To be concluded in our next.*]

OBITUARY.

MRS. ARGILE,

LATE OF ILKESTON, DERBYSHIRE.

This excellent woman died of a decline, within six months after her marriage. She had for some years been an honourable member of the Church under the care of the Rev. J. Shaw, whose ministry was blessed to her conversion. Mrs. A. manifested great love for the scriptures, was diligent in the means of grace, discovered a warm attachment to the people of God, was anxiously concerned for the enlargement of the Redeemer's kingdom; according to her ability was liberal in supporting benevolent institutions, and zealously employed her talents for the good of the rising generation. For more than seven years she was an active and useful teacher in the Sabbath school. In the enjoyment of health, and in the bloom of life, she was enabled, by Divine grace, to choose that good part that could not be taken from her. She was mercifully preserved from the paths of vice, and had her fruit unto holiness, and the end everlasting life. On her sick-bed she was highly favoured with divine consolation, and rejoiced in hope of the glory of God. To some persons, who visited her, she said,

'Tis religion that can give
Sweetest pleasures while we live—
'Tis religion must supply
Solid comforts when we die.'

Though she was much afflicted, yet she experienced so much of the power of religion, that the close of her life resembled a day without clouds, and her sun set in a clear and serene sky. Those sacred truths and divine songs she committed to memory in health became invaluable sources of comfort under her affliction.

The recital of a few of her expressions in the prospect of death may serve to describe, in some measure, the happy state of her mind. She frequently said, with a smile, 'I know I love Christ, and I know he loves me.—He is the chiefest among ten thousand, and altogether lovely.' One day, after she had been speaking of his glories, till she was quite exhausted, she reclined for some time upon her pillow until her strength was recruited, and then broke out, repeating in the most distinct and energetic manner,

'Now, through the veil of flesh I see,
With eyes of love he looks at me—
Now, in the gospel's clearest glass,
He shows the beauties of his face.'

'Gently he draws my heart along,
Both with his beauties and his tongue.
'Rise,' saith my Lord, 'make haste away,
'No mortal joys are worth thy stay.'

'*No: they are not.*' This she repeated several times. On another occasion, having expressed her entire submission to the will of God, she added,

'Dead be my heart to all below,
And all below be dead to me.'

With a smile of ineffable delight, she said, 'Yes, my heart is dead to all below.' A friend remarked, 'Then you are not afraid to die?' She answered, 'No, no! I have not been afraid to die for some time past.—I know whom I have believed, and that he will never leave me—he will never forsake me.'

For some time before her death, her mind was so completely abstracted from this world, that she could scarcely bear to hear worldly subjects introduced. When she had been exceedingly ill during the night, she would say, 'I am still waiting—I thought I should have been with my heavenly Father before this morning.' I told her she seemed like a ship that had arrived in sight of the long desired port, and was driven out to sea again. 'Yes,' she said, 'it is so.' This led me to exhort her to look to Jesus for fresh supplies of his Holy Spirit, that she might wait patiently a little longer, and then she would reach the desired haven. With these sentiments she most cordially acquiesced, and repeated those expressive words of the poet,

'A few more rolling suns at most
Will land me on fair Canaan's coast.'

One time she said, 'My afflictions are heavy, but I am not sweating great drops of blood. What are my afflictions compared with those of my blessed Jesus?'

As she drew nearer the grave, the attractions of the celestial world became so powerful that she was ready to chide the tardy feet of death. She anticipated much pleasure in meeting all the people of God, and particularly a pious and beloved brother, who had died about two years before her. One time she said to a female friend, 'Here sits my dear mother weeping, because she has nursed a child for heaven.' Her pious mother replied, 'No, my dear, I am not weeping because you are going to heaven, but because I shall soon lose you.' She observed, 'I should be much distressed at the thoughts of leaving my mother in this world, but I please myself in thinking she will not be long after me, and we shall have a happy meeting in the kingdom of heaven.' She spoke of death with as much pleasure apparently as she ever did about going to the house of God. When she thought she should eat no more bread, she observed, with an expressive smile, 'I have now done with bread; but I am feeding on the bread of life.'

A little before her death, she said to a friend, 'I can sing Hallelujah to the Lamb.' Her strength failed, and her friend proceeded to repeat the next line of the verse, 'Who purchas'd our pardon.' Then summoning up all her strength, she, with an elevated voice, added, 'And I'll praise him again when I pass over Jordan.' A day or two before her departure, she said to me, 'I never longed so much for any thing in my life as I do to die, and to be with the Lord.' The affectionate manner in which she took her final leave of her minister, will never be forgotten by him and those who witnessed the affecting scene. A little before she expired, she said to a friend, 'Dying work is hard work.' To which her friend replied, 'But the Lord has promised to be with his people when they pass through the valley of the shadow of death.' She said, '*Yes! and he is with me, and he will never leave me, nor forsake me:*' and soon after fell asleep in Christ, on the 17th of May, 1816, and in the 28th year of her age. By her request her death was improved, from Luke xx. 28. 'Weep not for me, but weep for yourselves.' The audience was numerous, attentive, and deeply affected. J. S.

Ilkeston.

THE POWER OF GRACE

EXEMPLIFIED IN THE DEATH-BED SCENE OF MR. JAMES WARMAN, OF KINGSLAND, NEAR LONDON.

To the Editor.

SIR,

THE subject of this article professed attachment to the gospel for many years. During the early part of his profession he was remarkably zealous in doing good, particularly in visiting the sick poor; and the souls of many were believed to have been truly benefited by his zealous conversation. He also greatly assisted in the first introduction of the gospel into Kingsland, about 25 years ago, and was a trustee of the chapel there.

For several years previous to his last affliction, through undue connexion with the world, his zeal gradually abated, which soon became very evident. From being one of the most regular attendants on week-day meetings for worship, he began to find no leisure for them, and on the Lord's day was very late in making his appearance in his place. These evils were pointed out to him by different friends; but his temper, naturally irritable, was extremely so on such occasions, and this was very unpleasant to his friends, who reasoned with him from affection and a sense of duty. However, when afterwards humbled by grace, he confessed that he well knew he was doing wrong, and strongly condemned his treatment of such friends to his soul, when they offered their counsel.

To state these things is not only necessary for warning to others, but also to exhibit the glory of the grace that succeeded.

In December 1815, he was seized with the rheumatic-gout, followed by a complication of complaints of the most excruciating kind. Like Job, he was covered with boils, from the crown of his head to the soles of his feet; and could neither sit nor lie, in any posture, without suffering extreme pain. From what he thus suffered in his body, but still more from what he suffered in his mind, he sometimes compared his condition to a hell upon earth.

Like the poor prodigal in the parable, in his affliction '*he came to himself.*' Impressively did he see the evil of his late conduct, and cried earnestly to God for mercy, through a precious Redeemer. He said, with tears, to a friend, 'I am guilty before God; I have given way to the solicitations of others, which are now daggers in my heart.' Pointing to his bed, he said, 'I shall lie on that bed a whole night, unable to turn myself, though it were on fire; full of agony both of mind and body—then I shall cry out in my extremity, like Peter, 'Lord, save me, or I perish.' He sometimes hears me, and sends relief—but I justify God! for I deserve it all, and much more.'

To obtain relief to his troubled conscience, he had constant and diligent recourse to his Bible: he searched the book of life with more eager and anxious attention than the greatest miser in seeking for a lost jewel of inestimable value—his soul's salvation was at stake—he was in good earnest. A ray of hope would sometimes beam on his mind, while contemplating the glories of Calvary. He perceived that our Lord's sufferings, in his soul, were the soul of his sufferings. He gradually saw, that our Lord had suffered enough to obtain eternal redemption for the

chief of sinners, who trust in him. This view of the cross drew forth his confidence, to look to God for forgiveness, simply because the Son of God had died for the ungodly, and risen again; and as soon as he could rest his hope there, he seemed to turn over a new leaf—to become a new man. He appeared like one preaching from under the cross, and constantly referring you to it. I began to visit him for instruction to my soul, and it was my own fault if ever I retired without receiving benefit. As a tree of righteousness he yielded fruit to his friends.

He stood now on high ground; and such was his enlightened view of the fulness and glory of the gospel, that he expressed serious doubts if ever he had known the gospel before. 'Often,' said he, 'have I heard you tell us of the gospel being good news to *every creature*, whatever might be their condition—that it was *now* our duty to believe it, and it would give peace—I say, when I heard you speak of the simplicity of the gospel; of its being fitted to give immediate comfort to the sinner believing it, I confess I did not understand you; but *now* GOD has taught it me! Believing what I read of the glory and perfect righteousness of the Lord I rejoice. There, and there *only*, is my hope and trust.

'Before this affliction (said he at another time) I wandered far from God, but by means of it God has brought me back again. Now, my health is gone, my business is gone, yet I can trust my God without carefulness. Before this affliction, the scripture was nearly a scaled book to me, I am sure it was a neglected one; but now! now! it is my treasure, my best friend, my best teacher. O! I find it easy to commend Christ to any man—were the king to come in I should feel no difficulty to commend the Saviour to him; for, my friend, where the Spirit of the Lord is, there is liberty.'

Some of his visiters, sympathizing with him under his extreme agony, would say, '*poor man!*' The saying would rouse him, and make him for a minute forget his pain. He would answer, 'Poor man! I am *not* poor; I am infinitely rich!—I have, Sir, all the treasures of that book!'—(pointing to the Bible, which constantly lay before him.)

I do not know how many times I have heard him bless God for the book of Job—'There,' he would say, 'all my feelings, and all my troubles are expressed.' Once, when in peculiar anguish, as I was leaving him, he said, 'If any of my Christian friends ask after me, tell them, ALL IS WELL!' This was spoken with peculiar energy. At another time, he said, 'O! dear Lord, I may groan, but I shall not grumble, for I deserve everlasting pain; but thanks to my dear Jesus who bore the pain and curse for me.'

A few days before his dismission, when able to say little, a friend mentioned the happiness of heaven, and that the love of the redeemed centered in God; he paused a little, lifted his eyes towards heaven, and clasping his hands together, solemnly said, 'Oh! blessed hope—Oh! glorious immortality: I shall be like him—I shall see him as he is.'

The last day he could speak, which was the day before he died, his common answer to inquiring friends was, 'I have peace!—Christ is precious!'

He died on Tuesday, Feb. 3, 1818, after patiently enduring fiery trials for about two years and two months. During which time when expecting to receive a son home from a long voyage, a letter came, informing him, that he had been drowned under the ice near Cape Horn. Indeed, I hardly know a trial which stands at the head of the list of human afflictions, that was not mingled with his lot, during those two years; yet he was truly happy, and death was a longed-for release.

My object in stating these things is, not to honour the man, but to commend the grace of God that was in him; and that we who remain on the earth may be encouraged to believe that Almighty grace, if trusted in, is capable to support; nay more, to render us happy in the hottest furnace into which any are thrown on earth.

Kingsland. J. C.

REV. JOSEPH GRIFFITHS.

ON the 29th of March, 1818, at the age of 61, the Rev. Joseph Griffiths, of Aston, Berks, retired from the cares and toils of this life in the enjoyment of that Divine peace which none but the Spirit of God can impart. Mr. Griffiths had been 42 years engaged in the Christian Ministry. During a part of that time he preached in the connexion of the late Countess of Huntingdon, in whose college at Trevecca he received his education for the ministry. The last 17 years of his life he resided among an affectionate people at Aston Tirrol, Berks; living with them in a state of the most uninterrupted harmony. His last illness came upon him on Friday, 20th March, and appeared to be general debility, the effect of cold. On Lord's day the 22d, he preached twice, though not without much difficulty; and the following Lord's day he fell asleep in Jesus. Of him it might truly be said, 'Mark the perfect man, and behold the upright, for the end of that man is peace.' To one friend he said, with a holy exultation of soul, 'I know in whom I have *trusted*, and am persuaded he is able to keep that which I have committed unto him.' To another he said, 'It will soon be over, and all will be well.'—To another, who spoke with him the day before he died, he said, 'All is well—my doubts and fears are all gone; and all is well.' W. H.

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The Insane World. 7*s*. 6*d*.

We have not time to adjust the advantages and disadvantages of works of mere imagination, even when their design is obviously good, though we cannot urge the multiplication of them. But as another is put into our hands, the evident production of a man of experience and much observation on the manners of men—of a mind deeply interested in their immortal destiny, it is our business to examine its merits, with that brevity which is best adapted to our journal, and with that fairness which is most congenial to our feelings.

The Author introduces his subject with a reference to a domestic calamity, which brings him to London, where he meets with a small party at an inn. These converse on insanity; when one of them tells a well known story of a lunatic who said that all the world was mad: and a Mr. Grey, a grave old gentleman, undertakes to establish the correctness of the charge, if any of the company will spend a few days with him in the metropolis. The Author consents to this proposal. On the first day they visit the Bank, Stock Exchange, &c.: on the second, Covent Garden at the time of a Westminster election; St. James's on a court-day, the Park, &c.: on the third, Westminster Hall, and other places are visited: on the fourth, they attend a meeting to establish a Lancasterian school, on which occasion the arguments are given *pro* and *con*: on the fifth day they are occupied with the British Museum: on the sixth day (Sunday) they attend at a chapel for frail females, a Socinian meeting, and an episcopal chapel: on the seventh day, in the evening, the party meet to hear Mr. Grey's summary of the preceding adventures, and his farewell address. This is the most brief outline that we could sketch, of a volume that abounds with incident, anecdote, and observation.

The evident object of the work is, to prove that the world—the busy, the gay, the political, the literary, and the professing world, who 'mind earthly things' to the neglect of eternal concerns, are in reality all chargeable with moral madness. And Mr. Grey, who is the *Mentor* of this work, thus explains himself:

'Gentlemen, the first evening I had the pleasure to spend in your company, I excited your surprise, and no doubt incurred your censure, by asserting that 'all mankind are mad'—all, I mean, except those who are recovered by means which I shall hereafter explain. On this subject I might have referred to authority, and quoted philosophers and fathers; but I chose rather to appeal to facts, and have, as you have heard, fully satisfied the gentleman who accepted my challenge, and has accompanied me for this week past, that mankind are really as insane as I had represented them. To prevent mistakes, however, I beg to repeat what I then premised, that I do not mean to say mankind in general are so insane that they cannot conduct the common business of life; nor that they cannot over-reach, defraud, and even destroy one another. Their mania is of a moral nature, and these very instances will be brought in proof of my position. Neither do I consider their madness of such a nature as to furnish an excuse for their conduct: alas! no; this madness is their sin; and their crime is, that, with all their abilities of doing right, they are perpetually doing wrong.'

This quotation discovers the serious aim of the Author. The places of amusement or business that are visited, and the scenes they present, are made subservient to the introduction of various characters who maintain a series of spirited conversations on the follies and vices of the world. A captious reader, who sees not the design of the Author, might except against a few of these characters as gossipping or unclassical, while he overlooks the design of their introduction, the tempers they are made to exhibit, and the argument, the point, or the seriousness of their respondents. The speeches of Dr. Stiff the clergyman, and Mr. Worthy the Quaker, at the Lancasterian Meeting, are happily conceived. The numerous remarks of Dr. Scott and Mr. Grey are generally descriptive of the Author's thorough knowledge of the world, of his deep acquaintance

with the truths of the gospel, and of the most penetrating sense of their importance to the present and future happiness of mankind. In the display of character, and in the detection of error and vice, many of these conversations evince a mind particularly qualified for the work.

The sketch of the sermon, from Acts xxvi. 20, *I am not mad*, &c. which is very pertinently introduced, is original, argumentative, and powerful, in no common degree. The 'summing up' in the farewell address of Mr. Grey is not only a specimen of powerful argument, but of good writing, and good divinity.

The Self-Instructed Philosopher, *or Memoirs of Joseph Whitehead, of Sutton in Ashfield, Notts.* By Tho. Roome.

THIS extraordinary young man was the son of the Rev. Mr. Whitehead, a Baptist minister at Sutton, a pious, modest man, the successor of the excellent Abraham Booth.

Joseph Whitehead was a young man possessed of such genius and endowed with such power of intellect, as would have distinguished him among the learned, had he been favoured with a liberal education. He learned to read and spell before any pains were taken with him, merely by hearing his elder brothers repeat their lessons to their father. He would amuse himself with figures on a slate, when other boys were at play, and would ask his father when at work, to set him questions in arithmetic. He went to school at ten years of age, but he had already learned as much as his master could teach him. When he left school he was put into the stocking-frame, but nothing could check his ardour for learning; he could scarcely sit down to eat without a book at his elbow, or a slate under his arm; and his thoughts would sometimes be so engaged in the solution of a problem, that he forgot his work, and would go on with a stocking till it was nearly as long as himself. In a few years he made considerable proficiency in Geometry, Algebra, Trigonometry, Fluxions, &c. and in Music, History, Astronomy, &c. He became expert in calculating eclipses, and when twenty-one, undertook the construction of an orrery, which occupied him, in his leisure hours, four years. When finished, he knew not where to place it; but Dr. Williams purchased it for Rotherham College, where it will long remain a monument of what even uneducated ingenuity with perseverance can effect. He loved his Bible also, regularly attended the ministry of the gospel, and assisted the singers; but it was not until a few months before his death that he was judged to be truly serious; but during his illness his experience was such as left no doubt of his genuine conversion to God. He died Feb. 16, 1811, in the 27th year of his age.

We recommend the whole narrative, as remarkably interesting and instructive, to our young friends.

Narrative of a Voyage to New Zealand, *performed in the Years* 1814 *and* 1815, *in Company with the Rev. Samuel Marsden, principal Chaplain of New South Wales.* By John Liddiard Nicholas, Esq.

[*Concluded from our last, p.* 246.]

TAHEITE and the neighbouring islands must also have received their population either from the Friendly or from the Caroline Islands; which last probably supplied that of Tonga. The exuberant fertility of Taheite naturally disused the inhabitants to that industry which was indispensable in Tonga and New Zealand; and they became, therefore, comparatively indolent, volatile, sensual, and delicate. Their ferocity, however, diminished nearly in proportion with their industry: and having been brought into subjection to one government, and become more familiar with Europeans than any other islanders were at the same crisis, the Directors of the Missionary Society had the strongest ground to hope that the lives of Missionaries would be safer at Taheite than any where else in the Pacific Ocean. This we cannot but regard as the best of all reasons for *selection*. Let the gospel have *time* to unfold its practical utility, and the most rational expectations may be entertained of its ultimate success, whatever obstacles it has to surmount. Its most fatal impediments are, in civilized nations, whether Heathen or Mahometan, *despotism*; in the uncivilized, *ferocity*; because these are

likely to cut down the tree of knowledge before it has taken root, or therefore can become productive.

From Taheite the population of the *Marquesas* was most probably derived. As it could not be chiefly sustained (like man in Paradise) by the fruit of the trees, industry was needful; but the habit of it had perhaps been already lost at Taheite, and not having been recovered, frequent scarcity has only contributed to the degradation of the inhabitants, who are still greater cannibals than the New Zealanders, and are superior to them in nothing but cleanliness, through the frequency of bathing, to which they are prompted by warmth of climate. In all different respects, the Marquesans and the New Zealanders seem to be nearer upon an equality with each other than with any of the various islanders in this ocean. A single Missionary, after residing thirteen months among the former, withdrew: at Tonga three Missionaries were murdered two years after their arrival: at Taheite no life was ever cut off; and after twenty years, the work of faith, the labour of love, and the patience of hope, have been crowned by the Divine blessing with universal success.

This we conceive to be a fair *comparative* view of the principal divisions of a nation widely dispersed over the Pacific Ocean; and we infer from it, that missions may be undertaken at the Sandwich Islands, and at Vavao or Tonga, with better hope of success than at New Zealand, excepting what depends on more frequent and easy communication between the latter and Port Jackson. The degree of awe with which the New Zealanders naturally view that colony, while it tends to deter them from using violence toward Missionaries, has very reasonably awakened a jealousy of colonization in their own country. Mr. Nicholas's recommendation of such a measure seems to us chimerical. An attempt to form a second missionary station, we understand, has already been frustrated; and while it is obviously desirable to increase that which has been established, we apprehend that this must be done very gradually and cautiously, in order to a probability of its success or of its security.

Nothing is more evident than the violent predilection with which the Author has pourtrayed the New Zealanders. While every one of their chiefs describes every other as a pattern of treachery and cruelty, they are all, in Mr. N—'s opinion, 'honourable men,' except one or two, who seem to us to have been the most honest among them. They are, however, certainly consummate *actors*. They burst into paroxysms of rage at distress, or of joy, with or without a pretext, just as policy or custom dictates; and they work themselves up to whatever pitch or passion is thought requisite; slashing and scarring themselves with almost as little mercy as they mangle, roast, and devour one another. Yet after most flagrant proofs of affectation, the Author ascribes it all to the unsophisticated sensibility of a noble nature! We must, therefore, earnestly recommend to our readers to judge of Mr. Nicholas's subjects by the facts which he relates, not by the opinions which he expresses: and with this precaution, we can promise them useful information, as well as entertaining and interesting description, in the perusal of his volumes. His benevolence and liberality are universally evident; and his prepossessions are very rarely on the uncharitable side. A better acquaintance with the genuine *scriptural* doctrine of human depravity (which, at the same time, is very commonly exaggerated) would have guarded him against his principal mistakes. For his work, however, as it is, the public are certainly indebted to him. It furnishes an authentic account of a laudable and important undertaking; and a lively representation of a people and a country, before almost unknown.

Lectures to the Young on Interesting Subjects. By Robert May, *Missionary from the (London) Missionary Society at Chinsurah, East Indies. Recommended by the Rev. Geo. Burder. Third edition.* 3*s*.

Mr. May, who, while a student at Gosport, discovered a strong inclination to instruct children, was sent to India in 1811, but having occasion to stop a while in Philadelphia, he delivered most of these lectures to the young people, which were well received and rendered useful. Since his arrival in India he has succeeded re

markably in his attention to youth, and has now the honour of superintending about 30 schools, containing nearly 3000 children. These Lectures, the result of considerable experience, were first printed at Calcutta, and have now reached a third edition in England. The subjects are, Improvement of Time, David's Charge to Solomon, Danger of Bad Company, Obedience to Parents, The Good Child's Petition, The Way to be Wise, The Duties of the School, Christ among the Doctors, The Children's Best Friend, The Young Idolaters, The Advantages of Early Religion, a Word in Season, and the Child's Birth-Day, a letter.

These Lectures form a valuable present to young people, and will be very serviceable in boarding schools, Sunday schools, and other seminaries.

The Old World; *or, Remarkable Occurrences during the last* 120 *Years before the Flood: supposed to be taken from Noah's Journal.* By J. Campbell, Kingsland. 2*s*.

Those who are acquainted with Mr. Campbell's former productions designed for young persons, will expect to find entertainment and instruction in this: nor will they be disappointed. Mr. C's talent is evidently adapted to this kind of writing. The subject is well chosen, and furnishes him with ample scope for the exercise of imagination.

After some introductory remarks, he proceeds to represent the preparation for building the ark, and among many other particulars, Occurrences at Orona—Angry mob—Riotous conduct of Zuzun—Visit from a newly-married couple—Abolla's history—Visitors and occurrences at Papeto, at Zillaha—Juballo relates his father's conversation with Adam—Party from Adamic country—Wonder at the Ark—Alarm at Sunset—Proposal to abandon the ark—Population remove from the ark—Death of Methuselah—Provisioning the ark—Last visit to neighbours—Hired builders remove—Command to enter the ark—Deluge begins—Ark floats—Employment in the Ark—Ark again touches ground—Waters decrease—Ground dry—Leave the ark.

The reader, on a perusal of these numerous particulars, will readily perceive that the author has an opportunity of introducing much important instruction, well calculated to interest the youthful mind, and impart, by the blessing of God, much edification.

On the Punishment of Death in the Case of Forgery, its injustice and impolicy maintained. 8vo. 1*s*.

This is a well-written and well-timed pamphlet. It takes up the question on the double ground of justice and policy. As respects the latter, the subject resolves itself into this question, whether it be most advisable to hang criminals out of the way, or to train them up to labour, in order in some degree to repair the injuries which they have done society? But the author enlarges chiefly on the former topic, and contends against the right to take away human life for any crime short of murder. If such power has been given to human governments, let the authority for it be produced.

The Darkness of Popery receding before the Light of Revelation, *an authentic Narrative of the recent Conversion of Twelve Roman Catholics of the Family of Patrick Hart, in the Province of Connaught, through reading the Irish Testament.* By a Clergyman. Second edition. 12*mo*. 6*d*.

Although the Holy Scriptures frequently speak of 'conversion,' including the soul being 'born again,' and 'turning' unto the Lord with 'the whole heart;' and furnishes very interesting and instructive instances in the case of Manasseh, Mary Magdalen, the thief on the cross, and the jailor at Philippi; yet with many speculative professors in our time, and even in our Protestant communions too, conversion to God is counted 'a strange thing,' especially if it be in any degree sudden or remarkable.

Widely as we differ from these persons, we cordially admit that every account of extraordinary conversions should be received with great caution, and with some allowance for the deep impression made on the mind of the narrator, and the warmth of his attachment to the individual. Aware that pretended and spurious conversions may be palmed upon the Christian world, it is desirable that

the most scrupulous examination should take place, especially when the individual does not live to give satisfactory evidence of conversion by its leading to 'the denial of all ungodliness and worldly lusts, and living soberly, righteously, and godly in the world.'

The authentic narrative now before us, recording the conversion of twelve persons, is, in our opinion, very satisfactory, and not less extraordinary, when it is recollected that they were all of one family, all of the Roman Catholic persuasion, and all of them induced, principally by the reading of the holy Scriptures, to renounce the religion of their fathers, and become serious and conscientious professors of the Protestant faith. How true is that statement—'The law of the Lord is perfect, converting the soul. The testimonies of the Lord are sure, making wise the simple.'

The first of these instances is that of Bartley Hart, who was a most zealous devotee to all the superstitions of his church. He no sooner tasted the sweetness and felt the power of the word of God, than he became very earnest in prayer for the conversion of his wife and children, and God was pleased soon to grant him that which he requested, for his wife became sensibly convinced of the truth and excellency of the holy Scriptures.

The husband and wife being now of one heart and of one mind, united their labours in striving to convert other parts of the family. One of their five children, a daughter, had married to a very ignorant man of the name of Bryan Branan, who was also brought to read and love the word. They taught him to read the Irish Testament, and became greatly attached to it. Not content to enjoy his morsel alone, he read it to Patrick Branan, the brother of Bryan. After this, another daughter of Bartley Hart, named Elizabeth, received serious impressions, and joined the little band of persons who were made wise unto salvation through the holy Scriptures: of whom Bartley Hart says, in a letter to a friend, 'The new converts in my family, who are Mary my wife, Elizabeth and Bridget my two daughters, and Bryan Branan, and Patrick Branan, send their respects.'

From the first period of Bartley Hart's conviction of his own errors, he besieged the conscience of his brother Con with Scripture truth, till he also was convinced of his sin, and constrained to separate from his priest and all the false refuges in which he had foolishly and obstinately trusted: but he was so hated, threatened, and persecuted, that he left his own country and came to England, bringing with him his brother John, whose mind was also gradually informed, and, we trust, his heart renewed.

Whilst in London, Con met with many of his own countrymen, to whom he read the Scriptures, with which some were much gratified, whilst others scoffed and treated it with contempt. In addition to these instances of the powerful influence of God's word upon the human mind, this little pamphlet sets forth the conversation of Patrick Hart and his wife, and two females more distantly related. It also details some of the conversations which passed between the new converts and their priests, and also some serious letters which were written to friends: for all these we must refer the reader to the Pamphlet itself.

LITERARY NOTICES.

IN THE PRESS,

Now publishing by Dr. Morrison, a Dictionary of the Chinese Language; to consist of three parts. First, Chinese and English, arranged according to the Radicals; next English and Chinese: and lastly, Chinese and English, arranged Alphabetically. The First Part will contain about 20 Nos., and the other two Parts, taken together, nearly the same, making about 40 Nos. in all. These are to be sold at Half-a-Guinea each Number. Two Numbers are already published. Several years will be required to complete the remainder. Subscriptions are received in London, at the Missionary Rooms, and by Black, Parbury, and Allen, Leadenhall Street.

Persons who wish to do so, may subscribe to the First Part only; it will be a complete Chinese Dictionary in itself, containing about 40,000 characters. It contains many quotations from the Chinese classics, and other original works, which illustrate the opinions and usages of that people.

The Author of the above work, the Rev. Dr. Morrison, has directed his attention to the collection of materials for it during the last ten years. The Honourable the East India Company has generously undertaken the whole expense of printing and paper, for an edition of 750 copies, of which 650 copies are given to the Author, to be dis-

posed of, as a remuneration for the very considerable labour which he has bestowed upon it, and which he must continue to bestow, should Divine Providence grant him life and health, till the whole be completed.

From the misunderstanding on the part of Dr. Morrison's friends, in England, they have promised that the whole should not exceed Ten Guineas. To those who have already subscribed on the faith of this, the promise will be inviolably adhered to. But, at the present price, viz. Half-a-Guinea a Number, which is very moderate for a work that contains so much of the Chinese character; 20 Numbers will amount to Ten Guineas, which is only one half of what the Three Parts are expected to make; the other half then must be given for nothing, or the Author must depart from his original fulness of definition, which would render the work comparatively of little value. He purposes, however, to persevere in the same method which he has hitherto observed, in the hope of facilitating to Englishmen, and to the western world, the acquisition of the Chinese language: which, whether viewed in itself; its peculiar structure; or with respect to its antiquity; its having been for nearly 4000 years the language of so large a portion of the human species; and its still being the written medium, in private and in public life; in literature, in arts and in government, of the most extensive empire on earth;—viewed in any, or in all of these respects, it seems to deserve the attention of every inquisitive and curious mind.

It is therefore to be understood, that the whole work will be faithfully sent to those who have already subscribed, and for the price stated by Dr. Morrison's friends, viz. Ten Guineas; but to those who may subscribe after the publication of this notice, the work will be sold at Half-a-Guinea a Number. If the work should exceed 40 Numbers, no charge will be made for those above that. It shall not cost the subscribers more than Twenty Guineas.

There have been published by the same Author,

1. A Grammar of the Chinese Language, 1*l.* 2. A Collection of Dialogues and detached Sentences, in Chinese and English, with a free and verbal rendering, 10*s.* 3. A View of China for Philological Purposes, containing a Sketch of Chinese Chronology; Geography, Population, Government, Religion, and Customs; with Remarkable Occurrences. The names of Emperors, Places, Officers of the Government, and so on, are given in the Chinese Character. 1*l.* 1*s.*

ALSO IN THE PRESS.

The Book of Common Prayer, in Greek, Latin, Italian, Spanish, French, and German, a Polyglott edition, in 1 vol. 4to.; and as several pocket volumes separately.

The Temple of Truth; a Poem. By Sarah Renon.

Treatise on the Young Convert's First Experience. By J. F. Girton.

The Youth's new Theological Spelling and Pronouncing Dictionary of the N. Testament.

The Deity of our Lord maintained and demonstrated from the Scriptures.

Converted Arabs; a poetical Fragment.

A new edition of Edwards's Life of Brainerd, in 8vo.

Sermons. By the Rev. Charles Moore. 2 vols. 8vo.

Consolation for Mourners; Five Sermons, entitled, Faith's Estimate of Afflictions. By the late Rev. John Hill.

Meditations of a Neophyte. In 1 vol. 8vo.

The First Homily of a former Book of Homilies; to which is added a Defence of the Bible Society, with some Account of its Proceedings; extracted from Statements and Documents published by the Society.

The Mighty Conflict. By the Author of the Shepherd and his Flock.

SELECT LIST.

Discourses, delivered in the Chapel of the Oratoire in Paris, 1816. By T. H. Gallandat, Principal of the Connecticut Asylum for the Deaf and Dumb. 8vo. 7*s.*

Three Sermons. By the Rev. W. Thorpe, A.M. of Ely Chapel.

Greenland: being Extracts from a Journal in that Country, in 1770 to 1778. By Hans Egede Saabye. Now first published, with an Introduction and Chart, by G. Fries. 8vo. 10*s.* 6*d.*

Indian Church History, with the First Christian Missions in China, &c. By Thomas Yeates. 8vo. 6*s.*

Mosaic History of the Creation. By T. Wood. Second edition. 8vo. 12*s.*

Sermons on different Occasions. By the Rev. D. Dickson, Edinburgh. 8vo. 10*s.* 6*d.*

Lectures on the Prophecies of John, in the Revelations. By R. Cuthbertson, Leith. 2 vols. 8vo.

Prize Essay on the Existence of a Supreme Creator. By W. L. Brown, D.D. Second Edition. 2 vols. 8vo. 1*l.* 1*s.*

Sermon, in Defence of Calvinism. By H. Holcombe, of North America.

Letters to Caleb Strong, Esq. late Governor of Massachusetts, shewing War to be inconsistent with the Laws of Christ. 1*s.* 6*d.*

General Objections against Missions considered, in a Sermon for the Church Missionary Society at Bristol. By J. W. Cunningham, M.A.

A Letter to the Right Rev. Bishop of St. David's, Joint Patron of the London Society for Promoting Christianity among the Jews; with an Appendix. By the Rev. Lewis Way, A.M. 2*s.* 6*d.*

A Relique of the Princess Charlotte; being a Selection of the Hymns and Psalms used at Esher Church, copied from H. R.

Highness's own Hymn Book. 8vo. 5s. With Engravings.

Tracts. By the Society for Diffusing Information on the Subject of Capital Punishment and Prison Discipline. 2d. each.

Joseph and his Brethren; a Poem. By a Lady. Abridged and corrected by J. Kirby, Lewes. 2s. 6d.

The Cottage Girl; or Ann Edwards. By the Author of the Retrospect. 6d.

Jesus the Lawgiver of his Church. By Rev. J. Hackett. 6d.

The Wages of Dishonesty. By the Author of Victims of Pleasure.

The Wreckers. By Rev. G. S. Smith. 3d.

The Boatswain's Mate. 4 Parts. 8d.

Religious Intelligence.

FOREIGN.

FURTHER ACCOUNT OF THE PEOPLE NEAR DELHI, IN INDIA.

Our readers doubtless recollect the pleasing account given in our Magazine for Feb. p. 85, of a number of people said to have assembled near Delhi, * for the purpose of reading the Scriptures; a further account has been transmitted by the Rev. Mr. Fisher, of Mierut, dated July, 1817, to the Rev. Mr. Thomason, of Calcutta. This relation differs a little from the former, yet is very encouraging.

It appears that the people alluded to are called *Saadhs*, (a term which signifies *religious*—that they have existed 50 years, and are a separation from the Brahmins on account of their avaricious exactions, such separations are not uncommon in India). They inhabit five villages in the neighbourhood of Furruckabad and Mirzapore, and they seem, before they obtained the Bible, to have been feeling after the true God (Acts xvii. 27). Anund pressed upon them (too early we think) the necessity of the Christian sacraments, but they appeared to be afraid of making that profession, and of adopting European customs. 'We are persecuted enough already,' said they; 'but if we eat beef and pig's blood, what will become of us?'—Anund wrote out for them copies of the Lord's Prayer, and other prayers from the English Liturgy, which they promised to use, as well as to pray in the name of Jesus Christ, which before they had not done.

There is much ignorance among them, but we trust that Mr. Fisher, and his friends, as well as Anund, will visit them, and, if possible, furnish them with an able instructor. It is in contemplation to establish schools among them, and teach them the observation of the Sabbath.

One thing is most obvious, and we have formerly recommended it most warmly, the employment of qualified natives, to go from place to place, publicly to read the scriptures. The curiosity of the Indians is great; they would readily listen to the reading; and who can tell how much good may be done by this plain, easy, and cheap method? We sincerely hope that it will be adopted by every Missionary Society. It is already done, we believe, in a small degree, by them all.

* Rohut, the principal village, is about 50 miles from Delhi. The Nagree character is that which they understand.

CANNIBALISM.

At the last Annual Meeting of the Wesleyan Missionary Society, Mr. Davies, from Sierra Leone, stated that a short time before he left the coast a report had reached the Governor, that a man had been killed and eaten among the Negroes who had been stolen, but recaptured, and settled in two of the negro villages. Some confidential persons were charged to inquire into the business. The allegation was denied; but, a negro being observed to have something in a bag which he wished to secrete, his bag was examined, and was found to contain some part of a human body. On being threatened with death unless he made a full discovery, the man reluctantly produced the head of his murdered companion, which is a part never eaten by them, because, as they say, 'Palaver (talk, or speech) lives there;' and they think it poisonous. The head was found secreted at the foot of a tree. The instrument of murder was a knife, made out of an iron hoop. With this these poor wretches cut off the head, and then feasted three days on the body. Some attempt was made to defend this deed. The question, 'Why did you kill the man?' was answered by another, 'Why do you kill fat fowls?'

This shocking fact cannot fairly be used as an argument for the slave trade; but it supplies one of the most forcible motives possible for the utmost zeal that can be em-

ployed to enlighten dark Africa, and instruct the poor wretched natives in the benign religion of Jesus Christ.

HOLLAND.

The King of the Netherlands has given orders, that one of the churches at the Hague shall be appropriated to the use of the soldiers exclusively, as they were but ill-accommodated in the other churches. A few Sabbaths ago Divine service was performed in that which was assigned to them. The preacher addressed them very seriously from those words, '*Fear God*;' as comprising the amount of the duty of every man; and from which all other duties flow. The soldiers were very attentive, and all the generals and officers attended. A collection will be made every Sabbath (as is customary in Holland) the amount of which will be applied for the benefit of the wives of the soldiers when ill or confined, and for their sick children.

Slave Trade.—A treaty has been concluded between the British government and that of the Netherlands, whereby the latter engages to abolish the African trade carried on by its subjects immediately.

ITINERANT PREACHING IN FRANCE.

Extract of a Letter from a Lady in France to her Correspondent in London.

[The Protestant reader will make due allowance for the partiality which the writer displays for Roman Catholic preachers and ceremonies, which we cannot approve, yet must wish that Protestant ministers may be actuated by similar zeal in the dissemination of a purer faith.]

You take so warm an interest in the cause of Christianity, that I am sure you will rejoice to hear of an establishment likely to contribute to revive it in France, where it has still so many zealous partizans. Soon after Buonaparte allowed of the public exercise of the Catholic religion, a few ecclesiastics united themselves into a society under the appellation of Missionaries in France, and dividing themselves into companies of four, five, or six, as they deemed expedient, went to the different towns to endeavour to call back their countrymen to that God whom they had forsaken, and whose arm had been extended over them in his wrath. Their efforts soon appeared likely to be crowned with more success than would have suited the Emperor's views; they were therefore suppressed. At the return of the King they again assembled, and renewing their laudable endeavours, they continue to dedicate their talents and time to the salvation of their fellow-creatures, and the service of their country; indeed I ought to say they dedicate their lives, since it is considered as impossible that any of them should resist the very great exertion necessary to the fulfilling the task they have imposed on themselves beyond the age of 45. With truly apostolical simplicity they bring with them neither staff nor scrip; but judging the workman to be worthy of his hire, they expect the place of their residence for the time being to furnish them with the necessaries of life: this with the consciousness of doing good, or rather the will of their Master, is their only remuneration, for they will not accept of any thing, however artfully conveyed: their mission lasts from five to seven weeks in a place—they are 15 in number—we had seven of them here in last November and December, all men of abilities, each in a different way, and therefore the more likely to do general good; but there was one Monsieur Guyon, whose talents in the pulpit were so transcendantly superior to any thing I had before met with, that I could not help saying I had till then no idea of the powers of oratory. His object was the conversion of infidels, and such was the force of his reasoning, and the power of his masterly eloquence, that I think, unless with those predetermined to persist in unbelief, conviction must follow his arguments. There were generally, at least 3000 people in the church when he preached, yet you would have heard a pin fall; his sermons were from an hour to five long, yet every one lamented when they closed. Oh! how much did I then wish for you—I do not know that I ever spent a series of evenings in a manner more gratifying, both to my understanding and my heart. We had several most imposing religious ceremonies—the renewal of the vows of baptism—the general communion, and the plantation of the cross were those which made the most impression on me. The religious ex-

exercises began about five in the morning, and employed six hours of the day in general, but sometimes the whole of it. Great good has certainly been done. Many, who had totally neglected every religious duty, even for 30 or 40 years, are now become good Christians. There are two or three instances of the father and mother going to be married, and taking a family of children, some more than 20 years of age, to be baptized. Several other grown persons were also baptized, two of whom in particular had probably never entered a church in their lives, for they had no idea of a God; yet they were, according to the law of the land, man and wife. Will not all true Christians, of whatever communion, bless the instruments of this good? Yet what we are witnesses to here can be but a small portion compared to the whole nation, which they will in time visit! And could the number of this admirable society be multiplied tenfold, it still might re-moralize France, and give happiness to its people.

March 11, 1818.

FAREWELL DISCOURSE DELIVERED AT ROCHELLE, ON THE EVENING OF FEBRUARY 23, 1818, BY MONSIEUR GUYON, PRIEST, AND ONE OF THE MISSIONARIES.

FAREWELL, venerable prelate, you to whom the Lord seems to prolong life, that he may prolong consolation, and make your virtue shine. If we have had some success, it is to your prayers that we are indebted for it. Like Moses, you lifted up your hands upon the mountain, whilst we combated in the plain.

It is not to us, my dear brethren, that you should express your gratitude, but to your prelate. It is to him that you owe the happiness which you now enjoy.—It is he who made the first and the strongest effort that we might enter this town. Be then faithful children and the brightest ornament of his happy old age.

Farewell, respected clergy of the town of Rochelle—farewell, venerable priests!—you, who have taken so large a share in our labours and our troubles—you, who have partaken of our joy, and sometimes mingled your tears with ours. To your care do we commit these faithful: may their perseverance be your consolation and their glory!

Farewell, young Levites! you who came to assist in our affecting ceremonies, and who have so much edified us by the piety and the fervour which you have derived from solitude! continue to *fortify* yourselves in the retreat, that you may easily explode the feeble objections of the impious: you will have formidable enemies to combat, but over them you shall triumph. We serve the same cause—we march in the same career.

Farewell, venerable warriors!—Noble magistrates, it has been our utmost endeavour to give you faithful and submissive citizens. We have not performed all we could have wished, but we have performed all that was in our power. But Jesus Christ himself did not convert all those to whom he preached, he has set bounds to the success of our ministry. Receive, then, our sad parting words. We have endeavoured to inspire peace, union, the love of religion, and of the king, among those who are under your care. If they truly love God and the king, they will also love and respect those who represent them in this town.

Farewell, brave national guards of the town of Rochelle! Nothing shall ever efface from our remembrance those days on which you have appeared in the temples, full of ardour and of love for God and for your king.

Farewell, inhabitants of this ancient city!—Farewell, town of Rochelle! May heaven protect thy commerce—may thy vessels continue to sail over remote seas, without any accident—may thy inhabitants, when they go to seek in distant countries the riches of the earth, never have the misfortune to lose those of heaven! Farewell, sinners, farewell! We shall, perhaps, never see you again. But, what do I say?—we shall see you again on the great day of Retribution; and it may possibly be to depose against you. Farewell then, libertines, impious youth, who have done so much to prevent the fruits of the mission! Often have you exclaimed in your despair, when will these importunate Missionaries depart?—When will they disappear from the midst of us? You shall be soon satisfied; if the day of our departure is to be the day of your triumph—triumph! we depart. But

why should I speak to you again—why should I converse with you any longer? We must separate—we must pronounce these afflicting words, Farewell! Farewell!

BRIT. AND FOR. BIBLE SOCIETY.

On Wednesday, the 6th of May, 1818, was held, at Free Masons' Hall, London, the Fourteenth Anniversary, of the British and Foreign Bible Society. An Abstract of the Report was read by the Rev. W. Dealtry, from which it appeared that the Cash Account stood as follows:

	£.	s.	d.
Total Net Receipts, exclusive of Sales	68,359	10	9
Of which sum, 55,857*l.* 7*s.* 5*d.* was contributed by Auxiliary Societies.			
Received by Sales, the major part purchased by Bible Associations.....	18,620	0	2
	86,979	10	11
Total Net Payments..	71,099	1	7

That the issue of Bibles and Testaments, within the year, has been, 89,795 Bibles, 104,306 Testaments; making the total issued by the British and Foreign Bible Society, in somewhat less than 13 years, more than TWO MILLIONS of Bibles and Testaments.

The Right Hon. N. Vansittart moved, 'That the Report be received and adopted.' And after referring to its important contents, expressed the gratitude due to God, especially for the aid afforded to the Society's operations among foreign nations,—

'I particularly allude,' said he, 'to what we have heard respecting the empire of Russia and the States of America. Can we be too grateful to that Providence which has touched the hearts of kings and of statesmen—which has raised up a zealous protector and propagator of the Gospel, in the great sovereign of the North? Can we be too grateful that those extensive dominions, stretching in a solid mass throughout the longitude of one half of the circumference of the globe, are about, in the numberless languages spoken in that vast empire, to receive the blessings of Christianity? In the other hemisphere, the prospect is equally cheering and delightful. Happy, indeed, is the time when the two greatest maritime nations upon earth are seen uniting their numberless fleets to circulate, universally, the glad tidings of the gospel.'

The Bishop of Cloyne seconded the motion, and congratulated the Society on the progress of their exertions.

'I have, however, (said he) to lament an increasing spirit of hostility against those of us who are Members of the Establishment. At first, our opponents disputed with us; they then pitied us; and now they censure us. One gentleman has ventured to assert, that the whole of our exertions may be resolved into a fondness for popularity, and indifference to the Established Church. A little while after, another person went much further; for he declares us to be an Anti-Christian Association, formed for Anti-Christian purposes. Now it appears to me extraordinary that persons, sending the Bible to different countries, and disseminating it among the poor at home, should be accused of not believing in the Bible. I confess I am shocked at a charge of such a nature, brought against so many respectable persons. Gentlemen, I am a Member of the United Church of England and Ireland. I believe its doctrines, from the bottom of my heart, but I detest the intolerance which, on account of a shade of difference in doctrine or discipline, would consign any one to the uncovenanted mercies of God. What, Gentlemen, because Luther differed from our church in some respects, was he therefore no Christian? The man that first seized the torch which illumined all the west of Europe, and taught us to read and understand the Gospel, was he no Christian himself? What shall we say of the different reformed churches in Germany? What of the Church of Scotland? And, to come nearer home, ought such charges to be hastily thrown out against the Prelates of the Established Church. I say nothing as to those who are present; they want no defender: but I may be allowed to repel the attack with indignation, as far as it applies to some who are absent, and to one who is no more; men who have defended the Christian doctrines by their writings, and adorned it by their lives; to the venerable names of Porteus, and Burgess, and Barrington. Are such men not to be Christians? I fancy the respectable audience I address will be rather startled at hearing, that they are none of them Christians? Half Europe will be astonished at the discovery, that Mr. Wilberforce is not a Christian.

'His Holiness, the Pope, has condescended to publish a Bull against us. He says, that many heresies will appear, but that the most baneful of all heresies, is, the reading and dissemination of the Bible. So, then, to propagate that book in which Christianity is founded, is to propagate heresy. The misfortune of this Bull certainly is, that it comes into the world a thousand years too late. It might have done some harm in the ninth century, but will have very little effect in the nineteenth;

and I am glad to know that we have still the countenance of many respectable men of that communion.

His Excellency Mr. Rush, Minister Plenipotentiary from the United States of America, moved that the thanks of this Meeting be given to the Right Hon. Lord Teignmouth, President of this Society. He expressed his high satisfaction on this occasion, and referring to the deserved compliment to the American Societies contained in the Report, said,

'I felt the force of those kind sentiments, in relation to the kindred Institution of the country to which I belong. I felt grateful at the kind manner in which these sentiments were received. I am sure I shall but anticipate the wishes of the Bible Society of the United States, if I return their most grateful thanks. I felt with equal force and gratification, the sentiments uttered by the Right Honourable and distinguished gentleman who first spoke. May the canvas of the two countries spread more extensively over the world the riches of Christian benevolence, than it does the riches of commerce; and henceforth may that be their only strife!'

The Earl of Harrowby, (President of the Council.)

'It is with peculiar pleasure that I seize this moment of offering myself to your notice, immediately after the speech we have heard from the representative of the United States of America, because I do not know a more striking proof of that feeling which a Society like this is calculated to excite, and to spread, than that it should fall to my lot, in this metropolis, to have the pleasure of seconding a motion made by the Minister of a foreign state. In truth, my Lord, it is a strong proof, that in this cause there is nothing foreign; but from the progress of this Society, and of Societies like this, we may be sanguine enough to hope that the period may be approaching, when, in the true sense of the word, all men shall be one fold, under one Shepherd.

'My Lord, I had another reason for wishing to take an early opportunity of addressing myself to your Lordship, a reason which perhaps reflects some degree of shame upon myself; and it is this, that I have not the happiness of being one of those who were early engaged in the ranks of this Society: that which first directed my attention to this subject was the sounding of the trumpet of alarm. Though I had not sufficiently attended to the progress of the Society, to be myself a competent judge of its proceedings, yet it did strike me, as a most singular circumstance, that it should be a subject of alarm to that Church which I had always conceived to glory, that its foundation was the Bible, and its object to spread that sacred Book more extensively; that that which was a Protestant Church, which rested its own defence of separation from the Church of Rome, upon the right of private judgment, should hold so much at a distance from itself all those who had presumed for themselves to exercise the same right which the Church of England had exercised for itself. To argument upon the subject I paid every possible attention; and the deliberate result of that investigation has been a confirmation of the opinion which first struck me, that, so far from any danger existing to the Establishment, the union of that Church with this Society only adds to its credit, its dignity, and its usefulness, and therefore cannot but add to its strength.'

Lord Teignmouth expressed his gratitude to God for what had been effected, in a pleasing strain of modesty and piety; and then added,

'I shall not expatiate on these topics before the present assembly, as motives to perseverance in our great undertaking; those who have tasted the luxury of beneficence, will want no inducement to continue their repast. But if my voice could reach any who have not associated themselves with us, I would affectionately say to them, borrowing an expression of my Right Honourable Friend the Chancellor of the Exchequer, 'Come, my Christian brethren, enjoy with us this feast of benevolence; unite your endeavours with ours, to give refreshment to the weary and heavy laden pilgrims of the earth, to dispense that light which was graciously revealed to cheer the despondency of a benighted world. Behold, and pity many millions of your fellow-creatures, who are wandering in the mazes of idolatrous superstitions; partake with us the duty and delight of giving them a guide, which will show them 'the way, the truth, and the life.' Look round on countries over which the Sun of Righteousness once diffused his lustre, but which are now enveloped in the mists of spiritual darkness and ignorance. Join your endeavours with ours to restore to them the long intercepted light. Look round also on your numerous brethren, who are suffering affliction. Unite with us in bestowing upon them that which will give them real and abiding consolation. The charity in which we invite your participation, is sanctified in its means and its end. We distribute not the meat that perishes, but that spiritual food which will gladden and invigorate the soul. The effects of your benevolence, thus applied, may extend to generations yet unborn; and the prayers of those who are benefited by it, may draw down blessings on yourselves, your children, and your country.'

Admiral Sir J. Saumarez, Bart. in moving the Thanks to the Vice-Presidents, expressed his warm attachment to the object of the Institution; and declared, that in the whole course of his professional experience, he had always found those seamen who read the scriptures, most attentive to their duties, most obedient to their officers, and most courageous in the hour of danger.

The Rev. R. Wardlaw, Secretary of the Glasgow Bible Society.

'If, my Lord, fifteen years ago, any man had ventured to stake the credit of his prophetic sagacity on the prediction, that, so soon after, a Society should exist, spending at the rate of Fourscore Thousand Pounds a year in the distribution of the Holy Scriptures alone, and surrounded by Auxiliary Societies formed upon the same model, he would have been scouted as an enthusiastic visionary; and while we might have smiled at the good man's sanguine expectations, our smiles would have been followed by a sigh of regret, that anticipations so delightful should only be a dream. Yet, my Lord, the dream has been realized; the vision, converted into a reality; and our minds are become so familiar with that which we should then have regarded as Utopian and visionary, that we have almost ceased to wonder at its astonishing details.

Mr. W. then animadverted on the opposition raised against the Society, and noticed the kind providence of God in over-ruling all the opposition to its advantage. He considered the Society also as remarkably effective in wiping away the reproaches of Infidels, both as to the want of zeal and of union among Christians. He remarked the general aspect of the world as favourable to the cause, and highly animating to their exertions, and concluded his remarks as follows:

'Let me just advert, my Lord, to the grand principle of this Society, to circulate the Bible without note or comment. I rejoice in this principle; but it involves another, a principle which every Protestant should be forward to avow; that the Bible itself is able to make men wise unto salvation, through faith which is in Christ Jesus. I rejoice in this principle too, because it is an article that ties together all the Bible Societies, and Auxiliary Societies, and Branch Societies, and Associations, in Britain, and Europe, and throughout the world. If you trench upon this sacred principle, my Lord, you destroy the blessed charm that binds the whole together. If you trench upon this sacred principle, you overthrow our altars which we have erected to the God of the Bible. You silence our shouts of praise: we must then descend to our respective settlements, with hearts deeply grieved, and inscribe on our Society, 'Ichabod;' the glory is departed; the glory is departed from Britain, for the Bible Society is no more. When I say so, my Lord, I do not use language stronger than expresses the feelings of my mind; for I do consider the British and Foreign Bible Society as one of the principal glories of the age in which we live, and of the nation to which we belong. I consider it as the brightest gem in the diadem of Britain, as the most brilliant ray in the glory that encircles her head. My Lord, if you keep sacredly to the principle just adverted to, I think I may pledge myself for Caledonia. And I hope there is not a North Briton, who will not join his hand in the pledge. I pledge myself, she will utter her voice, and lift up her hands on high, in behalf of the Bible Society. She will do more than this; she will open her treasures, and present her gifts, not of frankincense and myrrh, for these her soil does not yield: yet, my Lord, her sons are distinguished for the faculty which, by a sort of Midas-touch, turns every thing to gold; and of that gold, the British and Foreign Bible Society shall never want its due proportion.'

[*To be concluded in our next.*]

PROTESTANT SOCIETY,

FOR THE PROTECTION OF RELIGIOUS LIBERTY.

SAT. May 16. A numerous and respectable Meeting was held of the members and friends of this Society, his R. H. the Duke of Sussex in the chair.

About 11 o'clock, the Treasurer, R. Steven, Esq accompanied by Aldermen Wood and Goodbehere; R. Haldane, Esq. of Edinburgh; Rev. Mr. Wardlaw, of Glasgow, and above 100 other ministers from different parts of the country; J. Esdaile, Esq.; J. Young, Esq.; and other gentlemen of great respectability, entered the room; and the Treasurer consented to preside until the Royal Chairman should arrive.

Thomas Pellatt, Esq. one of the Secretaries, gratified the Meeting by the perusal of the Minutes of the Committee during the last year, and thereby apprized the Meeting of the numerous and recent objects to which their attention had been required.

His Royal Highness then appeared, and was received with the most cordial acclamations.

John Wilks, Esq. the other Secretary, then began to analyze the proceedings of the Committee, and to invite an approval of their past conduct and future support.

He commenced his detail by the statement of several cases, which had continued to occur, of *the refusal of clergymen of the*

Established Church to read the burial service over the corpses of those who had dissented from that church. The illiberality as well as the illegal nature of that conduct was exposed. Yet at Whitford, in Flintshire, and at Cannock, in the county of Stafford, such refusals had occurred. The acknowledgments by the clergymen of their error prevented their punishment. In Dorsetshire, another clergyman, with as impotent but more cautious malevolence, refused to admit the body into the church, although in the church-yard he did not venture to refuse that homage to the virtues and piety of the deceased, which the service of the church indiscriminately presents. He (Mr. W.) censured, as a relic of superstition, the partiality of Dissenters to church-yards as places of interment, and recommended that they should provide burial-grounds for themselves. Still they might need the aid of the Society, as at Birmingham a demand of fees had been made by the rector of that parish, for the burial of the Rev. Jehoiadah Brewer, in a ground which was appendant to the chapel recently erected by his congregation.

The *assessment of places of religious worship to rates for the relief of the poor*, constituted the next topic. The liability of such edifices to assessment, if they produced a profit to any occupier after all *necessary* expenses were discharged, he would not deny. He regretted the failure of their attempt to procure an act to exempt such places from assessment; but as Parliamentary relief could not be immediately expected, Dissenters must endeavour to repel the attempts by all the prudent means which the law could supply. In cases of assessment he advised an immediate demand of a copy of the rate, investigation of the state of parochial property, and an appeal to the next sessions after the making of the rate. The efforts of the Committee at Northop in Flintshire, at ——— in Kent, at Pailton in Warwickshire, had been attended with complete success. At York, they had succeeded in postponing an assessment; at Worcester a chapel was assessed, but the rate was never demanded; and the prominent case of Surrey Chapel demonstrated the benefits which firm perseverance would produce.

On the case of Pailton, he expatiated with peculiar feeling. The clergyman, being the magistrate, had originated the measure. The people were Baptists, and were pious and poor. Their minister had never received more than 10*s.* for travelling expenses and three sermons on a Sabbath day; and to raise even those small sums, persons whose families were large, and whose incomes did not exceed 70*l.* had contributed annually 6*l.* and 7*l.* to promote, what they conceived to be, the cause of religion, of human happiness, and of God. Yet their meeting house was assessed; and two clergymen, being magistrates, signed the warrant of distress during the pendency of an appeal. Providentially the distress was illegal. The levy was made in the cottage of a mother, and on the coat of a son, who had never been assessed. An action was brought; and at the Warwick Sessions the officers gladly abandoned the assessment, returned the coat, and paid to the Society 15*l.* for the costs they had incurred. To other cases then depending at York, at Petworth, and at Wimbourne, he also referred; and cherished a hope, that he might hereafter report with equal satisfaction a similar result.

The *right* of EXEMPTION from turnpike TOLLS on Sundays, he also considered as a matter of considerable importance. On that subject the applications to the Committee had been numerous. From Uppingham in Rutlandshire, from a Wesleyan Methodist at Peterborough, from Hinckley, Llanfyllin, Gelly in Montgomeryshire, Glamorgan, Pailton, Stroud, and even from Dunbar in Scotland, those applications had been received. Such applications should always be accompanied by the Local Turnpike act, under which the exemption was to be claimed. But the principal case was a case at Devizes, where an action had been brought by the Committee to recover back the sum of tenpence, illegally demanded, in which a verdict had been given at Salisbury for the amount and costs; but as the Court of King's Bench had granted a case to the defendant, no decision had been finally obtained.

To some *miscellaneous matters* he next referred. Indisposed to war, and unable to reconcile offensive hostilities to Christian principles, he could not deny that some gallant *soldiers* had been most pious men. Their rights of conscience ought not to be infringed. Complaints had been made to the Committee, and he was most happy to acknowledge, that from the Right Hon. Secretary at War the Committee received explanations the most prompt, and assurances which gratified their minds.

An attempt lately made at the sessions for the county of Lancaster, to prevent persons from registering more than one part of their premises in distinct certificates, as places to be appropriated to religious worship, and to compel applicants to file such certificates to be made by counsel, was an attempt that the Committee had conceived to be incompatible with both the Toleration Acts, and was an attempt which they should certainly continue to resist. Claims made under the ASSESSED TAX ACTS, on ministers exempt from duties in respect of their horses, had been presented to the Committee; and an effort to compel the tutor of an academy for Dissenting

Ministers, in the West Riding of Yorkshire, to pay the window and house duties on the apartments occupied by the students, had peculiarly interested their minds, as they were convinced of the great importance of those valuable institutions, and could not endure that those public and useful schools of Christian prophets should be precluded from exemptions, which the wealthy and splendid universities, on the banks of the Cam and the Isis, were permitted to enjoy.

That RIOTS, violating the decencies of life, social order, and religious freedom, should continue to disgrace this country, was a subject of unfeigned regret. Yet at Ealing, and at Harlington, and at Isleworth, all in the county of Middlesex, Baptist and village congregations had justly complained of interruptions and ill-treatment, which even Churchmen should condemn. But all such riots yielded in aggravation and importance to a riot which a Clergyman, holding several benefices, and the Peace-officer of the parish, had, at Anstey, in the county of Wilts, thought proper to excite. In the prosecution of that Clergyman and his guilty colleagues, the Society had been compelled to expend more than two *hundred pounds*. But without such expenditure, the Village Congregation must have been overwhelmed; and, unable to defend their rights, they must have been swept away by a torrent of unhallowed power. To prevent the Rev. W. Hopkins, of Tisbury, from preaching in that village, a combination was formed. Aware that the house of prayer must not be entered for the purpose of disturbance, the persecutors resolved by external riots to effect their purpose. A may-pole, long removed, was restored. It was placed before the cottage appropriated to devotion. There 70 or 80 persons assembled on the evenings when the Dissenting Minister attended to officiate, and by the most hideous noises which ingenuity could collect from sheep-bells, cow-horns, whistles, and other instruments of discord, they created sounds horrid and appalling; and which, amidst the stillness of night, could be heard in places three miles remote. To justify such clamours, they pretended to celebrate the rural feast of May on the night of the 31st of December, amidst clouds, and rain. In these scenes, the clergyman had not neglected to appear: although his residence was distant, yet he cheered the mob by his presence, and exhorted them to 'play up, play up, play up.' The worship was discontinued, and the pious minister, who from no motive but the desire of their salvation, had exposed himself to inclement weather, to fatigue and danger, was followed for half a mile by this infuriated rabble, in obvious peril to his life. The clergyman, peace-officer, and several other persons, were convicted of a riot at the last assizes for the county of Wilts, and they had since been subject to the sentence of the Court of King's Bench, and were now under recognizances for their good behaviour for three years.

Another new, but not uninteresting object, had, during the past year, obtruded on the Committee. At Stalbridge, in Dorsetshire, the officers of the parish would only relieve the poor on Sabbath-days. At Woodbridge, in Suffolk, an attempt was made under the act for erecting workhouses, to prevent a Methodist from attending the place of religious worship which he preferred. But there the firmness and zeal of an excellent man, had compelled all who had projected the measure, and had executed the design, to forego their purpose. At Ringwood, in Hants, a similar experiment was made, and thus that fund, which all contribute to provide, and the amount of which had become so appalling to every philosophic patriot and Christian mind, might become a powerful engine indeed to oppression and to wrong.

These topics, he proceeded to suggest, would prepare their minds for some statement as to the *Parliamentary interposition* of the Committee. Previous to their appointment, all local bills and general measures affecting the interests of three millions of the people, Methodists and Dissenters, were left unwatched. Accident might attract attention, but otherwise the most injurious provisions might and did pass entirely unobserved. Exemptions from tolls depended on the words adopted in each turnpike act. During the past year a systematic exertion had been made to restrict those exemptions unfavourably to Dissenters, and even to exclude them from the benefit. The highest prelates had not disdained to meditate the design. Activity and firmness had delayed an evil which unabating vigilance would alone prevent. The *bills for regulating vestries, for amending the laws of the poor, and for building additional churches*, had also attracted the unslumbering attention of the Committee. They found that they formed an whole unavailing, injurious, and appalling. The first gave to property an unprecedented and offensive power, and was to have placed the clergyman always in the vestry chair. The second, among other provisions, sanctioned the establishment of select vestries, and enabled parochial officers to take the children of the poor, who applied for relief, from the paternal roof, and from maternal care, and to impound them in any poor-houses which those officers might provide. Of the dissociating inhumanity and political inexpedience of that measure he did not doubt; and he had learnt with satisfaction that to those objections Malthus had, by his concurrence, given the greatest sanc-

tion they could gain. But the principal objection had arisen from the violations of religious liberty, which that measure might produce, and which were rendered probable by the conduct of officers to the Dissenting poor. The Schism Bill, [illegible] no lover of freedom could forget; that bill by which Dissenters were to be deprived of the education of their children; that bill, justly described by Walpole as more worthy 'of Julian the apostate, than of a Protestant Parliament;' that bill, which passed both Houses of Parliament, and obtained the royal assent; that bill, whose malignant operation was to begin on the very day when Queen Anne sunk into the grave, and the star of the House of Stuart set to rise no more. The evils which that provision might produce, the Committee were anxious to avert; and he congratulated the Meeting that, by the attention and the kindly efforts in Parliament of the member for Norwich, of their worthy representative Mr. Alderman Wood, and of other gentlemen, a provision had been introduced, whereby 'all children are to be permitted to attend without impediment whatever places of religious worship their parents may prefer.' In the New Churches Bill, also, some alterations had been made, which, by preventing churches from being built at the expense of parishes, without the concurrence of the majority of the inhabitants, would mitigate, although not remove, the evils which, on the dissenting population, that measure must inflict.

To the finances of the Society he then briefly referred. All classes, including even clergymen of the Established Church, had invited the aid of the Committee; but all classes had not with equal liberality afforded their supplies. The Resolution of the Wiltshire Association, expressive of their gratitude, and recommending the Society to all their congregations, deserved his commendation. One congregation, under the care of Messrs. Sloper and Elliott at Devizes, who had remitted a collection of 27*l.* he mentioned with peculiar praise; and to the Societies of Tisbury and Pailton he gave but due acknowledgment, when he stated that, in proportion to their circumstances, their exertions had been great.

Mr. Wilks then concluded an elegant and impressive speech, of nearly two hours, by introducing a string of Resolutions, founded on these statements, and approving the conduct of the Committee and Officers of the Society. These resolutions were proposed and seconded by the Rev. Messrs. Bogue, Berry, Eccles, Cockin, G. Townsend, R. Hill, M. Wilks, Brook, Philip, Hasloch, Sloper, Harrison, Innis, M'All, Lacey, Tracy, Cloutt, Roby, and Edwards; and by Ald. Wood, M. P. J. B. Brown, — Carr, T. Walker, and T. Wilson, Esqrs. The last resolution being a vote of thanks to the royal chairman, expressive of gratitude and esteem to his Royal Highness and his illustrious family,

'The Duke of Sussex expressed his gratitude for the vote of thanks to himself, which had been so cordially adopted. He had been invited to attend the Meeting, and, although rather indisposed, came with much pleasure, and the satisfaction he had felt at the noble sentiments delivered surpassed his expectations. His opinions on religious liberty were known. This Society accorded with those opinions. Liberty of conscience was the birthright of man. It originated before society was organized. Laws are not of divine inspiration; they are human, and partake of the infirmities of man. Religious liberty ought not therefore to fluctuate with the laws; and, indeed, the best laws should change with circumstances; and institutions, beneficent in their commencement, often became injurious, and required to be abrogated or improved. Previous to his attendance at that Meeting, he knew that acts of parliament required to be carefully considered and investigated during their progress through parliament; but now he had learnt the necessity and advantage of greater vigilance, in his parliamentary character they should always find him a sincere advocate. By his birth, he, as well as all his family, were necessarily members of the Established Church. But he never forgot that it was not a church established by divine right, but a church ESTABLISHED BY LAW; and that the three branches of the legislature could regulate and reform that church. He not only belonged to the Church, but respected the Church. But if the Church should deviate from right conduct, he would not defend that Church. If it sought to extend its power—if it should endeavour, by extension and violence, to prevent the progress of religion and truth, he would withdraw his support; and he knew that virtue would alone be permanent, and finally prevail. Among Dissenters he knew that great talents, and piety, and beneficence, might be found. Between them and the Church he wished that a generous emulation should exist; and he could never approve of the competitor who sought unfairly to enfeeble the rival whom he had not sufficient industry to surpass. His struggles in the cause of liberty he was ever ready to renew; and any calumnies which might be uttered against him he knew how to despise. Gratified by their attention, and desirous of their welfare, he should retire, assuring them that he should be always most happy to learn that their difficulties

were diminished, and their comforts were complete.

This speech produced enthusiastic plaudits. The Royal Chairman then retired, and the meeting was dissolved.

We are requested by the Committee to add, that £2. is the amount of the Annual Contributions expected from each Congregation in England, and £1. from every Congregation in Wales; that such subscriptions became due at Lady-Day, and that they, and the arrears, may be transmitted by friends, or by the post, to the Treasurer, or to either of the Secretaries; and that country ministers, or their friends, will be always received with pleasure at the meetings of the Committee, which occur at Batson's Coffee-house, Cornhill, on the last Tuesday evening of every month.

PROTESTANT UNION,

FOR THE BENEFIT OF THE WIDOWS AND ORPHANS OF DECEASED MINISTERS OF THE GOSPEL.

THE Annual Meeting of this Society was held May 18, at the Missionary Rooms. The Rev. Dr. Bogue in the chair. In consequence of a circular letter having been sent to all the members, containing the Resolutions, which were referred at the last Annual Meeting, for consideration, to this, (and which were inserted in our Magazine for July last); and also the reasons why an alteration was proposed in the laws respecting the provision for orphans, the meeting was numerously attended. After much deliberation, it was unanimously determined, '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, her survivors cannot be entitled to what may be supposed to be due to her at the time of her decease; she having received her half year's annuity previous to her death, there can be nothing due according to the laws of the Society.' And also,

'That in the event of a member dying, and leaving no widow, the sum due to his children, by the laws of the Society, be distributed according to the will of such member; and if his widow should not survive eight years, then any sum due to the children of the deceased member be applied to them, according to the will of such widow, except the member had previously made the application by some testamentary document; but if no such distribution be made, either by the member or his widow, in that case it shall be made as the law now stands.' This alteration must meet the approbation of every member, as it leaves him, or his widow, at liberty to dispose of what may be due to their children, to such of them as may be the most necessitous. We are happy to learn, that although the number of widows is increasing, yet 80*l.* was added to the capital in the course of the past year, which has raised it to 13,500*l.* in the 5 per cents. exclusive of the balance in the treasurer's hands.

It was an addition to our pleasure to find, that the hint we dropt last July, respecting applications for admission, had some effect, as several had been admitted since the last annual meeting; and we do sincerely hope that a much larger *addition* will be made before the *next*. A society established upon such *principles*, and strengthened by regulations, (if not affected by any alteration in the laws that respect the funds for a few years) must raise a sum that will be adequate to answer all its demands, without any auxiliary aid whatever. For this purpose a member gave notice, that at the next annual meeting he should move, 'That no resolution affecting the funds of the society be discussed or adopted, without such resolution being previously printed, and sent to every member; and without also receiving the concurrence of two-thirds of the members, and the confirmation of two successive annual meetings.' Let not DEACONS of churches be unconcerned about making a provision for the future widows and orphans of their ministers, in their daily ministrations.

SOCIETY

FOR THE PROMOTION OF PERMANENT AND UNIVERSAL PEACE.

THE committee of this society has published their First Report, in which they state that the whole amount received by subscriptions, donations, and the sale of tracts, has not exceeded 212*l.*; but that they have nevertheless been enabled to print 32,000 copies of the tracts, and 14,000 addresses, making a total of 46,000. A correspondence has been entered into with individuals in different parts of the kingdom, and with similar societies abroad,

especially in America, where there are three, Massachusetts, New York, and Ohio: in the former of which 80 ministers of the gospel have enrolled themselves amongst its members.

The four tracts published, are, I. A Solemn Review of the Custom of War, 2d. II. War inconsistent with the Doctrine and Example of Christ, by J. Scott, Esq. III. An Essay on the Doctrines and Practice of the Primitive Christians as relates to War, by T. Clarkson, Esq. M. A. IV. Extracts from Erasmus.

The Society's house is No. 16, Earl Street, Blackfriars.

BRITISH AND FOREIGN SCHOOL SOCIETY.

On Thursday, June 4, a very interesting Meeting of the friends of this Society (H. R. H. the Duke of Sussex in the chair) was held at Highbury Tavern, in honour of His Majesty's Birth-day, who entered on his 81st year. No less than 4,400 of the children, of both sexes, were present; who after being examined as to their progress in reading the scriptures, writing, and arithmetic, with the needlework of the girls, were seated on the lawn, and regaled with cold meat, plum-cake, &c. The ladies (whose attendance was very numerous and respectable) then retired, and the gentlemen sat down to dinner with H. R. Highness in the long room.

JEWS' SOCIETY.

A LETTER from the Rev. N. Solomon, now in Poland, with the Rev. Lewis Way, states that many of the Jews received the Hebrew New Testament with avidity; that when one is given, several form a ring in the street to listen to its contents, one of them reading aloud; that others follow Mr. S. and Mr. W. to their inn, and ask for explanation. At Minsk, more than 200 assembled to hear the word, on a few hours notice. The prejudices of many against the very name of Jesus seems marvellously dispelled, and they speak of the Christian religion with the greatest freedom.

A correspondent of the Bible Society, in a Catholic town of Germany, writes that application was made for 200 copies for the soldiers in the barracks, and others desired copies in order to know what is contained in that *forbidden book*. Thus many are made acquainted with it through their curiosity.

Several copies were given to the Jews. 'A Rabbi, whose attention I directed (says the writer) to the sermon on the Mount, observing to him the greater purity of its precepts in comparison with the letter of the Old Testament, ran joyfully away with it, holding his finger on the chapter, to communicate this discovery to his disciples.'

The Rev Robert Cox, who was with Mr. Way in Moscow, said, that in the streets of that city he had seen a few reading the New Testament to fifteen others, who were earnestly listening to him.

FRIENDLY FEMALE SOCIETY.

Friday, June 5.—The ladies of the Friendly Female Society held their Annual Meeting at Stationers' Hall, Miss Vansittart in the chair. Rev. Is. Saunders, Rector of St. Ann's, Blackfriars, gave a suitable address. Seven poor aged women were elected out of 22 candidates for annual pensions; and 20*l.* were collected for the unsuccessful widows. About 30 poor aged women were present, of whom one was aged 102, who (without spectacles) makes pin-cushions for her livelihood.

HOMERTON ACADEMY.

THE Annual Meetings connected with this valuable and long-established Institution were holden on the 19th, 20th, and 21st of May.

On Tuesday evening, the 19th, the Rev. Dr. Winter delivered a sermon at the meeting-house, in New Broad Street, before the supporters and students of the academy, from 2 Kings, iv. 19. 'I perceive that this is a holy man of God.' In consequence of a request made to him by the students, Dr. Winter has kindly promised to publish the sermon which he delivered, as soon as it can be prepared for publication. Mr. Kidd, of Clapton, and Mr. Sloper, of Beccles, engaged in prayer.

On Wednesday morning a large company of ministers, who were educated at this seminary, and of other ministers, who expressed by their presence the interest which they feel in its welfare, assembled to breakfast at the King's Head Tavern, in the Poultry: and in the evening of the same day, two of the senior students delivered, before a highly respectable and numerous audience, two orations on the following subjects: 'The importance of a compassionate concern for the souls of men to a Christian minister,' by Mr. Bedford—and, 'The practical influence of the doctrine of

the Deity of Christ,' by Mr. Wright. Mr. Creak, of Yarmouth, prayed at the commencement, and Mr. Savill, of Colchester, at the close of the service.

On Thursday, the examination of the students took place at Homerton, in the usual course, when the Rev. Dr. Winter presided.

The examination related to the Latin, Greek, and Hebrew languages; to theology, and the several sciences which are either intimately connected with the honourable discharge of the office of the Christian ministry, or which are of utility and ornament to the persons who engage in this most momentous and interesting employment. The Rev. Mr. Wardlaw, of Glasgow, who favoured the institution with his company, most obligingly complied with a request made to him, by addressing the students, and engaging in prayer at the conclusion of the examination. About 40 ministers and gentlemen then dined together at the academy: after which a succession of speeches, of the most friendly and beneficent character, interested the meeting; which was distinguished not only by fervent affection for the institution, to promote the prosperity of which it was held, but by a warm and expansive sentiment of regard for all similar institutions, and for every association formed to promote the best interests of men, and the honour of God our Saviour.

NEWPORT PAGNELL EVANGELICAL INSTITUTION.

The Sixth Anniversary Meeting of the Patrons of this Institution, residing at Newport Pagnell and its vicinity, was held at that place, on Wednesday, May 27. The Rev. Wm Fleming, of West Calder, North Britain, preached in the morning, from Ps. cxxx. 4; and the Rev. T. Morell, of St. Neots, in the evening, from Ephesians iv. 11, 12, 13.

The business of the institution was transacted in the afternoon; J. H. Handscomb, Esq. in the chair.

A Report was read by the Secretary, and several ministers and others addressed the meeting. The facts stated in the Report were highly satisfactory, as they afforded a proof that the important objects of the institution were in successful operation. The number of students at present on the foundation is six; and the statement of the sub-committee appointed to inquire into their literary improvement, described their progress in the various branches of their academical course, to be alike creditable to their industry and their talents.

In the addresses delivered to the meeting, the excellence and importance of theological seminaries in general, and the advantages afforded by this institution in particular, were clearly exhibited, and ably enforced. The congregations were numerous and respectable, and the encouragements given on former anniversaries, relative to the permanence and usefulness of the institution, were repeated on the present occasion.

SOCIETY

FOR THE RELIEF OF POOR PIOUS CLERGYMEN IN THE ESTABLISHED CHURCH.

The Report of this excellent and well-supported Institution for the last year, contains 24 Extracts from Letters received by the Committee, which afford ample proof of its necessity and utility. Some of the worthy clergymen have seven or eight children, supply several churches, and assist schools, and have only 70, 60, 40, or even 30 pounds per year. We are glad to see that the receipt of the Society for the last year exceeded 2000*l.*—Rev. H. G. Watkins, of London, is Secretary.

THE WEST KENT UNION FOR THE SPREAD OF THE GOSPEL, &c.

On Tuesday, April 21, the above Association held their half yearly meeting at Maidstone. In the morning the ministers assembled for business. In the afternoon a public meeting was held to report the progress of the gospel in this part of the county, where the ministers present gave some very pleasing recitals of the increase of the spirit of hearing, and of the progress of Sunday Schools, both of children and adults.

LONDON.

At the Quarter Sessions, Southwark, John Driscoll was found guilty, with many others, of disturbing the peace and assaulting Dr. Rippon, near his meeting-house, on the 5th of April last. Having been penitent, confined two months, and ill, Dr. R. recommended him to mercy, and begged he might be treated with lenity. He was

therefore sentenced only to one month's further imprisonment; but the court wished the prisoner to convey to his countrymen the lesson, that no religious congregation should be disturbed, on pain of the most rigorous punishment. We believe, however, that the prisoner intended no disturbance of the congregation, but was guilty of riotous fighting and quarrelling, which Dr. R. endeavoured to suppress.

WORTHING.

Pious persons who are in the habit of visiting the coast, for their health, will be glad to learn that the Rev. Mr. Seaton, late of Andover, is about to settle at Worthing; and that a pleasing disposition to hear the gospel appears to have been excited in that place.

ASSOCIATIONS.

Wednesday, March 24, 25, the Staffordshire Association held their Annual Meeting at West Bromwich. Tuesday evening, Mr. Sleigh, of Newcastle, preached from 2 Sam. 12, 13, at Mr. Cooper's Meeting-house. Messrs. Fernie and Salt prayed. A prayer meeting was held at the same place early next morning, in which Messrs. Joule, Brook, Butteaux, and Hammond, were engaged. After the Ministers and Deputies had breakfasted together in the vestry, they formed themselves into a committee, and discussed many important subjects connected with the prosperity of the Association, and especially the necessity of reforming their present itinerant system, for the purpose of rendering it more efficient. In the forenoon, Mr. East of Birmingham preached, at Mr. Hudson's Meeting-house, from John xii. 32, 3. Messrs. Brook and James engaged in prayer. A collection was made at the doors. In the afternoon, the meeting for public business was held in the same place. Mr. Joule, the treasurer, was called to the chair. Mr. Salt prayed. The secretary read a report of the proceedings of the last year, and of the present state of the itineracy. Letters were received and read from several of the churches, and various resolutions adopted after addresses by Messrs. Hammond, Heathcote, Brook, Newland, Scales, Hudson, Chalmers, Whitridge, Dawson, &c. A sermon was delivered in the evening by Mr. Farmer, of Shelton, on 'The importance of village preaching,' from Matt. xix. 35—8. Mr. Scales prayed before the sermon, and after it the Lord's supper was administered. Mr. Hammond presided; Mr. Williams addressed the communicants and spectators; and Mr. Cooper concluded with prayer. The next general meeting was appointed to be held at Hanley, in Easter week, 1819. The preachers, Messrs. Cooper and Scales.

In consequence of the pecuniary embarrassments of the Association, the meeting appointed Mr. Brook of Tutbury, and Mr. Whitridge of Walsall, to make public collections throughout the county; and they have in consequence fixed upon the month of July for this purpose. The report announces various pleasing instances of the beneficial effect of itinerant labours, especially in some villages which have long been in a most deplorable state of ignorance and depravity.

SOMERSET ASSOCIATION.

On Wednesday, May the 27th, the Annual Meeting of this Association was held at the Rev. John Gunn's, Chard. The morning service was begun by Mr. Lewis, of Chelwood. Mr. J. Tows, of Taunton, prayed; Mr. Buck, of Wivelscomb, preached from Acts xi. 43; Mr. Pyke, of Broadway, concluded. In the afternoon, Mr. Small, of Axminster, prayed before the sermon, which was preached by Mr. Jeans, of Charmouth, from Judges v. 11. Mr. Gardner, of Barnstaple, concluded. In the evening, Mr. Buck prayed; Mr. Taylor, of Yeovil, preached from Matt. xiii. 11; Mr. Corp, of Bridgewater, concluded. The ministers of the Association met the preceding day, at 4 o'clock in the afternoon, for business. The public services of the 7th were instructive, impressive, and appropriate. The congregation was numerous and attentive.

NOTICES.

The Kent Independent Association will hold their Annual Meeting at the Rev. J. Drew's Chapel, Strood, on Wednesday, July 8; on which occasion will also be held the General Meeting of the Kent Union Society for the relief of the widows and orphans of ministers, and also of ministers themselves when through age and infirmities incapable of holding the pastoral office.

The Annual Meeting of the Gloucestershire Independent Benevolent Society will be held at Bristol, on Thursday the 6th of August, 1818. There will be an open Committee to audit the accounts on the preceding evening between the hours of 5 and 7 o'clock, in Castle Green Vestry. On the same day, viz. Aug. 6th, the Anniversary of the Bristol Theological Institution will be held. Service is intended to be at Mr. Lovell's Chapel on the preceding evening; the second at Castle Green on Thursday morning; the third at the Tabernacle on Thursday evening.

On Wednesday, July 15, the Rev. John Forsaith, of Hoxton Academy, will be ordained pastor of the church in West Street, Walworth, formerly under the care of the late Rev. John Fowler. The Rev. Messrs. Clayton, Collyer, &c. are expected to engage in the service.

Monckton Anniversary, near Margate, will be held August 5.—*See Advertisement on the Cover.*

MISSIONARY CHRONICLE
FOR JULY 1818.

OTAHEITE.

LETTERS from the Missionaries at Eimeo, with their Journal up to September the 22d, 1817, have just been received; together with Letters from the Rev. Mr. Marsden, and other friends, in New South Wales.

Mr. Marsden, in a letter dated *Paramatta*, May 17, 1817, says, 'The Missionaries in the *Harriet* have all arrived, and shall be forwarded as soon as possible to the islands. The *Active* is gone to New Zealand, but may be expected in six or seven weeks: there is no prospect of any opportunity before that time; they shall not be detained a day longer than necessary.'

A letter from Mr. Eyre, dated *Paramatta*, Dec. 10, 1817, congratulates the Directors on the success which has at length crowned their efforts: he says, 'O, what a glorious recompense for all the expense, as well as all the toil and anxiety, that have been experienced! I have lately received several letters from our dear brethren, which uniformly testify that the Lord is doing a great work among the people: their attention to the means of grace evidently shews that God has, as once at Corinth, 'much people' there. What cannot our God accomplish when he is pleased to work!'

Mr. Eyre has enclosed a letter from King POMARE to him, with a translation. We hope to present this to our readers next month.

A letter from Mr. Barff, dated *Sydney*, N. S. W. August 28, 1817, expresses his regret in being detained so long in New South Wales, and his satisfaction on the arrival of more Missionaries for Otaheite. He then says, 'the ship (the Active) is nearly ready for sea; and we expect to sail on the 30th or 31st for our destined port.' (We may hope therefore that they arrived in Otaheite by the beginning of November last.) In a *Postscript*, he says, 'My brethren and sisters are well. Mr. and Mrs. Threlkeld, from Rio, have joined us.'

Mr. Threlkeld, who writes from the same place, 20 Aug. 1817, mentions that Mrs. T. was delivered of a son July the 9th. 'We expect,' he says, 'to sail in the *Active* next week for Taheite.'

LETTER FROM THE ISLANDS.

Mr. Orsmond, who arrived at Eimeo in May 1817, writes from *Papetoai*, in Eimeo, June 30, 1817. 'Our voyage,' he says, 'from the Colony to Eimeo was long, but safe. The field is large, and white; and all I need now is prudence, perseverance, unquenchable love for souls, the wisdom of the serpent with the harmlessness of the dove, and the gift of the Holy Ghost. The brethren here are very kind, and are anxious to spend the remainder of their lives in the cause of God.'

'I am learning the language from Mr. Nott. I have written three prayers in the Taheitean language, one of which Pomare copied as soon as he saw it. There is nothing I so much desire as to be useful to these poor benighted people. They cry for instruction; they call for our exertions; they demand the vigilant improvement of every minute for their eternal welfare. Soon, I hope, with the blessing of Jesus, to speak to them. Let us still share in your prayers, and we hope, while our pulses continue to beat, to seek the prosperity of Zion. The natives say to me, 'Make haste, and learn our language, that you may be able to teach us.' This has been said by several; indeed from the first it has continued to ring in my ears. I have at this moment a letter before me from Pomare, stating his determination to visit England. My dear wife is at present very ill.

'A little time since there was some uncommon lightning at Taheite; and the natives went to the mountains and caves, and brought forth the gods that had not been consumed in the fire, and prepared to burn them, supposing that God was angry with them for keeping them at all. Conscience is a faithful monitor. Mr. Barff will, I hope, soon be here.'

Mr. Nott writes from Moorea, (Eimeo) July 2, 1817; we extract a

few sentences. 'To us, who have seen what these people formerly were, and witness what they now are, the change appears to be great. A few years back we were obliged to entice them to hear the word; and frequently when endeavouring to collect a few of them together, they would escape from us if they could, by skulking behind a tree, or running into a bush: but now we see them coming many miles to receive instruction; and, of their own accord, building spacious places of worship in every district; in which they meet themselves every Sabbath, and every Wednesday evening for public prayer; and this is common in all the islands. Surely the change is great, even admitting that but few know the grace of God in truth.

'On the 12th of Feb. last, we were favoured with an addition to our number by the arrival of brother Ellis, wife, and infant daughter. Brother Orsmond, who arrived here the latter end of last April, is attending on me daily for instruction in the language; and I have no doubt he will make a great and speedy progress. At present I am translating the Acts of the apostles.'

Extract of a Letter written by Mr. Davies, in the name of the Brethren, Eimeo, Sept. 22, 1817.

'We have printed (for the press is arrived and in operation) a new edition of the *Spelling-Book*, a copy of which accompanies this; and we expect, in a day or two, to finish an edition of 2,000 of our *Taheitean Catechism*; to which a number of interesting *Scripture Lessons* have been added: of these latter, which occupy 16 pages, we have printed 1100 extra copies, for the use of such as are already furnished with Catechisms, there being 1000 Catechisms, formerly printed in the Colony, in circulation.

'We expect to proceed without delay in the printing of LUKE; for which the paper brought from England is reserved. We hope then to print the gospel of MATTHEW; more than two-thirds of which is translated, but this must depend on our receiving an adequate supply of paper.'

From the Journal many interesting passages might be selected, but we are obliged to reserve them for the next Number.

SOUTH-SEA ISLANDS.

Extract of a Letter from Mr. James Hayward, one of the Missionaries in the Society Isles, to a Friend in London.

[*Concluded from p.* 273.]

They have renounced their former system of thinking and acting, and it devolves on us to model a new one for them; and to do this, great circumspection and stability is requisite; for whatever error we now commit is likely to be attended with the most serious consequences.

The Christian religion, as a system, is now the religion of Taheite. And since it has been embraced by the inhabitants, a reformation has taken place among them—they have almost entirely laid aside their vain and obscene amusements. The men, women, and children, now all eat together. and although this may not appear to be of much consequence, yet their former custom led to many evils.

Circumstances, at some of the Leeward islands, have been similar to those which have occurred here—for, there, a war was projected by the idolatrous party, to oppose those of their countrymen who had embraced the gospel; and notwithstanding repeated offers of peace, they obstinately persisted in their design, until they compelled the *Bure Atua*, or Praying People as they are called, to come to an engagement, which terminated there also unfavourably to the projectors of the war. Since then, the greater part of the inhabitants of these islands have renounced paganism, and by their conduct have said, 'What have we to do any more with idols?' This is a revolution, which the most sanguine mind could not have anticipated.

LETTERS of a very encouraging kind have lately been received from India, extracts from which we hasten to lay before our readers.

MADRAS.

Extract of a Letter from Messrs. Loveless and Knill, dated Madras, Jan. 15, 1818.

Our Congregations, both at the chapel and at Vepery, become increasingly interesting, and though the number of conversions is not equal to our wishes, yet one after another is brought out of darkness into marvellous light: some-

times the vulture is turned to a dove, and the sceptic bows before the Redeemer and adores. Our Tamul congregation consists of from 30 to 60, who meet in our house—two chapters are read, two hymns sung, prayer, and a short sermon.

Our schools.—For the *Sunday school* our highest praise is due to our heavenly Father: the number is about 30; some of the girls repeat 50, 60, 70, or 80 verses of the Old and New Testament; the boys can repeat the whole gospel of Matthew. This might be thought a trifle in Britain or America, but in India we hail it as a day never to be forgotten, when the whole gospel of Matthew could be replaced by a few boys at Madras, though every copy of the scriptures were swept away from the face of the habitable globe.

Our girls' school is likely to prove a very great blessing; several ladies of the Presidency take a great interest in it, by which means many of the girls are supplied with clothes, and can now, with decency, attend Divine service on the Lord's day at the chapel.

Mrs. Loveless superintends this school.

Boys' school, English, contains 147; many of them have made considerable progress in reading, writing, and arithmetic.

Native Boys, English.—Since we last wrote we have opened an English school in one part of a house, where we had a Tamul school.—This is for deserving boys, and at present is in a very promising state.

The whole number of children under our care amounts to about 500.

The accounts which we have lately received from Mr. Howell, a member of our church, are of a most interesting nature. He has been preaching Christ to multitudes who before had never heard his precious name, and in places where the gospel had not been preached. This animated us to adopt another plan, in hope to further the great object of our mission. Contemplating the glorious effects which may result from the effects of this pious and devoted man, and beholding in our congregations several promising young men, some of whom are pious, and all of them apparently concerned about their souls, we determined, by the help of God, to devote one evening of the week more immediately to them, in order that they may have a clear, consistent, and enlarged view of the great truths of the gospel, by which means they will better be able to give instruction to others, should God, in the course of his providence, give them a desire and opportunity thus to act.

Hence notice was given on Sunday, Nov. 24, that a course of Lectures on Theology would be delivered on Tuesday evenings at the vestry—about a dozen attend. We pursue the plan adopted by our venerable tutor, Dr. Bogue; each comes with his lecture written and studied, having his Bible with him, in order that nothing be received but what is agreeable to the word of God; we began with the miserable state of man as a fallen creature.—We purpose also to give one lecture a month on Jewish antiquities—Jennings, and Owen on the Hebrews will be our assistants.

One lecture also monthly on the scriptures, containing the essence of Dispin, Gray, &c. &c.

If a Bible Society be a desirable thing in a town or city, this, by the blessing of God, we have effected also. In conjunction with our Church Missionary brethren, and our other friends, the Madras Bible Association was formed on Oct. 1, 1817, at the Missionary chapel: on the arrival of our Methodist Brother Lynch we received a fresh auxiliary.

While we were engaged in establishing a society at the chapel, Brother Rhenius proposed a similar institution to the natives whom he was addressing that evening, and in the space of one month a Tamul Bible Association was formed, of which Brother Rhenius is president.

The news of these things having reached Bellary, our Brother Taylor introduced it in his sermon. The people felt its general influence, and immediately proposed, that a Bible Association be set on foot at Bellary.

Our Missionary Society is not an insignificant auxiliary. We rejoice exceedingly, that last year our returns were about 140*l.*, besides the money raised for the support of the chapel, and the two English schools, which amounted to 150*l.* This year we anticipate great things also; we may be mistaken, but we hope not, as we feel it our duty, interest, and delight, to

aid in every possible way the cause in which we are engaged.

TRANSLATIONS, &c.

Mr. KNILL, in a letter to Dr. Waugh, dated Madras, 23 Jan. 1818, says, 'We expect Mr. Pritchett here every hour, to superintend the printing of the scriptures in *Gentoo*,' (or *Teloogoo*) according to the determination of the Committee of the Bible Society at Calcutta. Two thousand copies are to be struck off.'

Mr. Knill adds, 'At CALCUTTA our dear brethren are well. Ten thousand rupees are subscribed towards the Union Chapel. A clergyman of the Established Church liberally subscribed 100 rupees towards it.

'The brethren at CALCUTTA have begun an Aux. Miss. Soc. there.

'At BELLARY all was well six days ago—all busily engaged in translating, &c.

'Very lately we heard from *Surat*; all the brethren were well.'

VIZAGAPATAM.

Extract of a Letter from Mr. Gordon, Oct. 22, 1817.

MR. GORDON, who is returned from Madras, where he had spent three months, says, respecting that station, 'O! what a great improvement in about two years! The Lord is doing great things indeed! There is much yet to be done; the fields are whitening for the harvest. I had frequent opportunities of observing among the Gentoo population a desire to hear of this new way. I frequently had an opportunity of conversing with hundreds; I say *conversing*, for they are not accustomed to hear any continued or regular discourse; *they* must speak too, especially when any thing is said that seems to reflect on their gods or their religion, however absurd. The people at large are mere babes in knowledge, though some of their priests are learned and acute. But the great proportion of the people being poor, and unable to pay the Brahmins, they remain ignorant.

The Brahmins become more and more shy of us, as we become better acquainted with their system; beside, the lower orders are now better informed of the roguery and debauchery of their gods, so that the influence of the priests is diminished. It is not uncommon for a Soodra to hold (when a Missionary is present) a disputation with a Brahmin, and some become convinced of the absurdity of their religion.

A few Sundays ago, when in my new school, on the day of the festival of *Vighnusvaroodoo*, (the elephant-headed god) when the people were passing by with flowers and leaves to adorn their houses, I took occasion to recite his history, which seemed wonderful to the majority present; and upon my demanding whether such gods as these could do either good or evil, one of the men drew from his bosom the wretched thing which accompanies this, the likeness of nothing in heaven or earth; and when pressing home upon the audience the absurdity of their conduct, some of them cried out, 'It is only a plaything for the children.' It is, however, well known, that these idols are kept in their houses, and worshipped for the purpose of keeping evil from them; for fear seems to be the grand principle of their whole religious system. The man I mentioned appeared to act in a perfectly voluntary manner; while I was speaking, he held up the idol before my face, and presented it to me, the people around smiling approbation; and when I said, 'These cannot do good, nor is it in them to do evil,' there was evidently an universal concurrence. 'Then, why do you worship such vain things?' 'We are but children,' said they, 'and must do as we are bid. Besides, our forefathers were wise and good, and we continue to do as they did; and doing as our *Gooroo* (teacher) directs, we cannot be wrong.' 'But, if he directed you to drink poison, would you do it?' 'No; for then we should die.' They added, 'Is not this the *Callee Yogum?*' (the sinful age) I answered, 'According to your books, it is; but that is not a reason why you should sin against your own minds.' 'What can we do?—it is our fate. Is there not a hell? You have just now told us, that these things make the great God angry, and send people there. You say that he made all things; why did he make hell?' I answered, 'Why did the Company order that jail to be built?—Why did they send the judge to punish people in that jail? Ought you to rob and

murder, in order to fill that jail, and make work for the judge? The Company knew that some of you would do bad things, and therefore prepared the jail; but the Company do not oblige you to steal. No; you do so from your own mind.' 'What can we do? The world now is like a cloud, which covers the sun.' 'But you do not say, that it is dark when the sun is beclouded. No; you have light enough to know what is good and what is bad; it is written on your hearts.'—'But the mind cannot stand: and if we sin, it is not ours.' 'Whose is it?' 'That is uncertain.—There is a very expressive word in the Teloogoo to this effect.' 'You wish to lay sin upon God.' 'Yes; what can we do?' 'But if you have children, and any of them steal or murder, which will the judge punish, your son or you?' 'He who does the fault; but if they are under age, the fault is not theirs.' 'Then why does not the judge send you to jail or hang you?' 'That is not the custom.' 'So it is, according to the true Vædum, He who sins must bear his own punishment; and, to lay the fault of your sins upon God, is a greater sin than all, and makes him more angry with you; and no doubt he will send you, and all who sin against him and the witness which you and I and every one has in his own heart, to everlasting fire in hell.' Such conversations as this open the way for the declaration of the gospel of Christ; but it requires no common share of patience to endure such a world of nonsense and absurdity as their conversation is interlarded with. My faith is often much tried, yet I believe that they will come and cast away their dols.

BELLARY.

Some time ago Mr. Hands and Mr. Reeve took a journey to visit the spot where once stood the famous city of *Bisnagur* (now called Humpee). From the top of a pagoda on a high hill, and with the help of a telescope, they viewed the extensive scene of desolation—the ruins of palaces, pagodas, and other public buildings, the architecture of which appears to have been of a very superior kind. 'When in its glory (says Mr. R.) the city must have covered a vast extent of ground. I think that if all the buildings which still remain, were placed close together, they would occupy a larger extent of ground than that on which London now stands.'

They paid a visit to the aged Rajah at *Anagoody*; he seemed about 90 years of age, and was undergoing a very severe course of penance to propitiate his deity, who he supposed was angry with him. He had already fasted nine days, besides undergoing other mortifications. Mr. Hands endeavoured in vain to convince him of the inefficacy of his ceremonies, and to point out a more excellent way.

At Bisnagur, on the last day of the great annual festival, they beheld a grand religious procession. Nearly a thousand people were drawing one of the (two) ponderous cars of their idols. 'I measured (says Mr. Reeve) one of the wheels, and found it to be about 14 feet diameter. Its height, including trappings and ornaments, was, I suppose, not less than 200 feet; so that it was very fatiguing to the people to move it at all. Indeed, I verily believe, that if the peons and soldiers had not come with their swords and spears, the poor god would have been forsaken and left in the road. O how far is that from deserving the name of religion in which men are thus to be driven! How opposite to the gospel and the language of its Author—'My yoke is easy,' &c. What an affecting scene to a Missionary! O how has my heart been pained with the noise of the multitude, which forcibly reminded me of that cry of old—'*Great is Diana of the Ephesians!*'

The brethren are proceeding with the schools, which are likely to be productive of much good. A gentleman of distinction told Mr. R. that in the *Zillah* of Bellary alone there were 87,000 children, between 7 and 16 years of age, not more than 1000 of whom now receive any kind of instruction.

One evening they took a walk to a place where were two Brahmins, surrounded by an immense number of people seated on the ground. One was reading and the other expounding the celebrated book *Ramayana*, which described the exploits of their gods. They treated us courteously, and gave us some of the flowers which they had spread before them to offer to their gods, as a gift to Jesus Christ, whom

brother Hands, with much affection, had commended to their regard. I pitied them, and lifted up my heart to God in their behalf.

At another place the poor Heathen shewed them no little kindness. They brought out sugar-cane, sweetmeats, &c. in abundance, and obliged them to take betel-root, spices, &c. &c. One of them almost covered the face, cravat, and waistcoat of Mr. R. with the powder used in painting the foreheads, breasts, and shoulders of the Brahmins.

SURAT.

A letter from Mr. Fyvie, dated Nov. 6, 1817, is just come to hand. We rejoice to find, that he and Mr. Skinner with their wives, are in good health, diligently engaged in translating the scriptures, and in speaking to the people of the way of salvation. They are translating the New Testament, and the five books of Moses, into the Guzerattee language, assisted by native Moonshees. They are also preparing a grammar and dictionary of that language. They are likewise translating Dr. Watts's first catechism, and several tracts. We hope they will soon have a printing press; and they have already obtained a printer, who appears to be remarkably qualified to assist them in their missionary work. We are glad to find that not only these brethren, but our sisters also, are making good progress in the language.

It affords us additional pleasure to report, that Mr. and Mrs. Donaldson have safely arrived at Surat. They had a voyage of 18 weeks from England to Bombay, where they continued for a time; and, after a passage of five days from thence, joined the mission at Surat. Mr. Donaldson, in a letter dated Nov. 6, says, that the attainments of his brethren in the language of the country exceeded his highest expectations, and that they are able to speak it fluently.

CHINA.

Two letters have lately been received from Dr. Morrison, at Canton. He begins the former, dated Sept. 4, 1817, by saying, 'TEN YEARS, this day, have elapsed since I first landed on these shores. To carry into effect the objects of the Missionary Society (which were at the same time objects dear to my own heart), I left my native land. God has been gracious to us; he has borne with our infirmities; he has granted us in part the wish of our hearts, and blessed be his holy name!'

Mr. Milne has been some months with Dr. Morrison, revising with him the translation of Joshua and Deuteronomy, which, with the book of Psalms, will soon be put to press at Malacca.

Dr. Morrison says, 'I have translated the morning and evening prayers of the Church of England, just as they stand in the Book of Common Prayer. These I am printing, together with the Psalter, divided for the 30 days of the month.* I intend them as a *help* to social worship, and as affording excellent and suitable expressions for individual devotion. The Church of Scotland supplied us with a catechism;† the congregational churches afforded us a simple form of a Christian assembly; and the Church of England has supplied us with a manual of devotion.'

Dr. Morrison's second letter is dated Jan. 18, 1818. He then expected that Mr. and Mrs. Milne would leave him in a few days for Malacca. We are sorry to find, that Mr. Milne's health was in a very precarious state, and that he was much reduced by illness. He was nevertheless returning to his station, resolved, if possible, to proceed in his important labours. May it please God to prolong his most valuable life!

Dr. Morrison is proceeding in the Herculean labour of composing and printing his Chinese dictionary—a task which, though irksome, is unquestionably important; not only to the interests of literature, but, as Dr. M. observes, 'the more we can bring Christendom and China into contact with each other, the more probable is the diffusion of Divine revelation in that quarter of the world.'

China appears to be still in an agitated state. In the north, particularly, there are frequent convictions on the charge of being concerned in treason-

* A few copies have recently been received in England.

† The 'Assembly's Catechism' is the national catechism of Scotland, but it was composed by the Westminster Assembly of Divines, and at that time intended for England as well as Scotland, 1647.

able associations; and according to the last gazettes, the emperor signed the death-warrant to strangle two of his own kindred for acceding to the rebellion of 1813. He affirms, that this is the first case of the kind since the accession of his family to the throne.

AFRICA.

CONVERSATION WITH A CONVERTED HOTTENTOT, ON HIS FORMER STATE OF IGNORANCE.

Extracted from the Journal of Mr. Evan Evans, July 15, 1817.

July 15.—Experienced much pleasure this morning in conversing with the Driver of our waggon, concerning the state of ignorance in which his nation was plunged previously to the time in which Missionaries came among them. He shewed me a small insect, which the farmers call *the Hottentots' god*; and which, in fact, they used to worship. This man said to me, 'Oh! Sir, it is impossible for me to say how thankful I am to the good men over the great waters, because they have sent you, his servants, to teach poor Hottentots. But it is God, the Almighty God, who put this in the hearts of the good men in England. He said to them, The poor Hottentots in Africa know nothing of me, the true God; they worship a poor insect that even they themselves can tread to death with their naked foot. Yes, here he is!—here he is! This was our god, before God's servants came among us. Yes, the farmers told us before you came, that we were nothing but baboons or monkeys; and if they saw us listening when they were reading the book, (the Bible) they would immediately cry out, What do you want, you baboons? begone, you have no business to look in our houses.'

I asked, Did you ever worship this insect, then? He answered, 'Oh! yes, a thousand times; always before I came to Bethelsdorp: whenever I saw this little creature, I would fall down on my knees before him and pray.' What did you pray to him for? 'I asked him to give me a good master, and plenty of thick milk and flesh.' Did you pray for nothing else? 'No, Sir, I did not then know that I wanted any thing else.' Did not you know then that you had an immortal soul? 'Oh, no; the farmers used always to say that Hottentots had no souls, and that they were made by the Devil, and not by the God of the Christians.* They would never allow us to go to church; I was never in a church till I came to Bethelsdorp, nor ever heard one word out of the book (the Bible.) Before I came there, I was as ignorant as these oxen, and knew nothing. Whenever I used to see this insect,' holding the creature still in his hand, 'I used sometimes to fall down immediately before it; but if it was in the waggon-road, or in a foot-path, I used to take it up as gently as I could, to place it behind a bush, for fear a waggon, or some men or beasts should tread it to death.' If a Hottentot by some accident killed or injured this creature, he was sure to be unlucky all his lifetime, and could never shoot an elephant or a buffalo afterwards.

It is impossible to describe the thankfulness which this poor man manifested, because the Lord had remembered his wretched and despised nation, and had sent his servants to teach them the knowledge of the true God, and the way of salvation through Jesus Christ, instead of worshipping this poor creature, which, as he observed, he could squeeze to death between his fingers, and which could not deliver itself out of his hands. How true are the Apostle's words!—'For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty: and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence.' Who more foolish, who more weak, who more base, and who more despised than poor Hottentots were? Yet I have no doubt that they would be able to confound many wise philosophers, princes, and warriors,

* This, however, is by no means the character of all the farmers; many of them are pious and worthy men, who promote the religious instruction of their servants.

if they were set to converse with them respecting the things of God. Although they are poor, and as 'the offscouring of all things'—yea, though they 'are not', as it were, yet I doubt not there are hundreds of them rich in grace and faith, heirs of everlasting glory, who shall be for ever rich, even when the riches of this world shall be consumed. I never saw the beauty of this passage so much, as since I came to South Africa.

[The Second Number of 'Missionary Sketches," which presents a figure of the Mantis, or Hottentot's god, is published this day.]

AMERICAN MISSIONARY SOCIETY.

THE Anniversary of this Society was held at Northampton, in Massachusetts, on the 17th, 18th, and 19th days of September, 1817. Dr. Appleton preached the Annual Sermon, from 1 Cor. i. 21. '*For, after that, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe.*' The Report states, that the prospects of the Society at Bombay are pleasing. Mr. Bardwell arrived there Nov. 1. Their Missionaries apply with diligence to preaching, translating, printing, and establishing schools.

Their Missionaries, Poor, Richards, Bardwell, Meigs, and Warren, arrived at Columbo, March 22, and had a friendly reception. After mature deliberation, and correspondence with their brethren at Bombay, it was determined that Mr. Bardwell should go thither; that Messrs. Richards and Meigs should attempt an establishment at Batticotta; and Messrs. Warren and Poor, at Tillipally, both in the north of Ceylon.—They have since taken their departure for those places.

The Report states the ordination of Messrs. Graves, Swift, Nichols, Butrick, and Parsons, in Boston, some for India, and others for the tribes of Indians, in the south-west of their own country. Five or six young men, educating for the ministry, intend to offer their services.

Donations had been received in the course of the year from 47 foreign mission societies—116 other societies, under different names; and 136 for the education of youth; in all, about 300 societies—of which, 81 consist of males only, 173 of females only, 20 of persons of both sexes; the remaining 25 not distinguished in their communications to the treasurer. The amount of the whole, 27,000 dollars, or 6,750*l.*

The next annual meeting is to be held at Yale college, Newhaven, in September 1818, Dr. Spring to preach.

IRKOUTSK.

By a letter from the Rev. Mr. Stallybrass, dated Irkoutsk, $\frac{18}{30}$ March, 1818, to Mr. Hankey, we are happy to learn that our brethren and sisters have accomplished their long journey (4105 miles from St. Petersburgh)* in perfect safety, and have arrived at the place of their destination, not only in *good*, but with *improved* health. They were treated with great civility and hospitality on the road; owing no doubt to the condescending recommendations of the Emperor, to whom they owe much, but most of all to the merciful and gracious providence of GOD, whose goodness they devoutly acknowledge, and in the praise of whom they entreat their Christian friends cordially to unite.

CHURCH MISSIONARY SOCIETY.

WE learn that the intended visit of the Rev. Mr. Jowet to Egypt is unavoidably deferred, on account of the indisposition both of himself and of Mr. Connor; the latter, with a view to the recovery of his health, has taken a voyage to Messina: Mr. Jowett's indisposition, we fear, is serious. Their situation claims the sympathy and prayers of Christians at home.

To the Editor.

THE following anecdote respecting a child who is now but about five years old, was communicated to me by a teacher in our Sunday school, in Crossbrak Street, Cheshunt. If such a spirit as that which this dear child manifested were univeral among those that profess to love the Lord Jesus Christ, the Missionary fund would be richly

* The distance is 6189 versts; the Russians reckon 3500 English feet to a verst.

stored: and if at any time it should be poor, the Directors would only have to say 'We are in want,' and that want would soon be removed.

If you think that inserting it in the Missionary Chronicle would in any degree tend to further the great object, it is at your service.

I am, dear Sir, yours, &c.

F. WEYBRIDGE.

'One Sabbath afternoon, last summer, a little before the school commenced, as I (the teacher) was sitting alone in the vestry room, Eliza. C—— came up to me, and, with a smile upon her countenance, said, 'Sir, shall I read a chapter in the New Testament to you?' I answered, 'If you please, and I shall be very glad to hear you.' She read the chapter in such a manner, for one of so tender an age, as greatly surprised me.—I gave her a penny. After which, I observed her to walk about the room, as if in search of something, and presently came again to me, and inquired, 'Sir, have you not got a money-box?' (meaning the Sunday School Missionary Box). I replied 'yes; it is placed by the window:' pointing to it at the same time with my finger. She ran—got upon a chair, and dropped the penny into the box. When she had so done, I said, 'What have you put the money into the box for?' She instantly replied, 'It is to send somebody to tell the poor people about the great God; and I have got sixpence more at home, if my mother will let me have it.'

CAMBRIDGESHIRE AUXILIARY MISSIONARY SOCIETY.

ON May 28th, the Fifth Annual Meeting of the Auxiliary Missionary Society for Cambridgeshire, and its vicinity, was held at the Rev. J. Miles' meeting-house, Foulmire, when two sermons were preached in the forenoon; one by the Rev. John Clayton, Jun. of London; the other by the Rev. Thomas Towne, of Royston: the devotional services were conducted by Messrs. Lee and William Clayton. In the afternoon the society again assembled. A Report was read by the secretary. Several interesting addresses were delivered. A liberal collection was made at the close of the morning service, and in the afternoon the Rev. William Carver presented a donation of 10 guineas, from a gentleman of his congregation; and it was resolved that the next anniversary of the society be held at the Rev. Thos. Hopkins's meeting-house, Linton, the last week in May 1819.

MESSRS. Bevan and Jones, Missionaries to Madagascar, who sailed from Falmouth, March the 20th, arrived at Madeira on the 11th of April. They expected to proceed on the 16th. The General Graham had not, at that date, touched at Madeira.

ORDINATION.

ON Wednesday, 3d June, Mr. William Swan was set apart to the work of a Missionary, at the Rev. Mr. Chapman's Chapel, Greenwich, near London. The following ministers engaged in the service. Mr. Innes, of Camberwell, prayed and read the scriptures. Mr. Wardlaw, of Glasgow, (under whose tuition, in connexion with Mr. Greville Erving, Mr. Swan had been placed) delivered an introductory discourse, founded on Acts xi. 24, (latter clause particularly) 'And much people was added unto the Lord.' The usual questions were proposed by Mr. Burder, and very satisfactorily answered by Mr. Swan. Mr. J. Townsend offered up the ordination prayer. Dr. Waugh delivered a solemn and animated charge from Matt. xxviii. 20, 'Lo, I am with you always,' &c.; and Mr. Turnbull concluded with prayer. The service was thought to be peculiarly interesting; and we hope many prayers will continue to be presented to the throne of grace in behalf of Mr. Swan, who, it is intended, shall soon proceed to St. Petersburgh, to reside for a time, and then probably join the mission now forming at Irkoutsk, in Siberia.

NOTICE.

WE understand that the Annual Report of this Society will be ready for publication on the 1st of July, or very shortly after that day. Also the sermons preached at the late Anniversary by the Rev. R. Wardlaw, the Rev. J. Johnstone, and the Rev. Dr. Holloway; the Rev. W. Cooper declining the publication of his discourse. The Sermons may be purchased separately, at One Shilling each; the three together at Two Shillings and Sixpence; and with the Report Three Shillings.

THE Sixth Annual Meeting of the Clerkenwell Auxiliary Missionary Society will be held on Tuesday Evening, July 7th, at the Gaelic Chapel, Cross Street, Hatton Garden. The Rev. Dr. Collyer will take the chair at a quarter past six precisely.

MISSIONARY CONTRIBUTIONS

[*Collections and anonymous Donations only, from* 16 *May to* 16 *June, inclusive.*]

	£.	s.	d.
Rev. Mr. Walker and Friends, Peppard, Oxon	3	0	0
Rev. A. Brown and Friends, South Ockendon 7 0 0			
Aveley and Purfleet, per Do. 6 0 0			
	13	0	0
Missionary Box, by Mr. Fortune, Clare Market, presented at Spa Fields, containing	1	17	6½
Rev. Mr. Frost and Friends, Dunmow	10	7	2
Rev. Dr. Bogue and Congregation, 1818:			
Collection 10 7 7			
Subscriptions 30 5 6			
Female Missionary Society 13 11 2			
	54	4	3
By Rev. Mr. Morris, Olney:			
Juvenile Society 2 10 0			
Ladies, at Miss Mabley's School 1 0 0			
A Friend 0 10 0			
Subscription 1 0 0			
	5	0	0
Moiety of a Collection for the spread of the Gospel, by the Rev. R. Hill, at the Rev. J. Prankard's, Sheerness	10	0	0
A Friend, by F. S. 1 0 0			
F. S. 1 0 0			
	2	0	0
Penny-a-week Association among the Domestics of Mr. Hardcastle, Hatcham House	1	11	6
Addition to Collection, by Rev. Mr. Cooke, of Maidenhead	10	0	0
Donation, being a tenth of first-fruits offered in faith, by A. B. a friend to the Society	2	1	0
Collected at Minster Church, Isle of Sheppey, on occasion of a Sermon, by Rev. Dr. Holloway	8	0	0
Collections in the Congregation of the Rev. T. Stenner, Dartmouth:			
Missionary Boxes in the Chapel 1 8 0½			
Sunday School Children 2 3 1½			
Penny Society, from Oct. to May 7 1 10			
	10	13	0
Rev. Mr. West and Friends, Chigwell 4 3 1			
Sunday School Children 0 6 2			
	4	9	3
A few Friends of the late Rev. J. M. Clack's Congregation, Hastings	9	11	0
Annual Subscriptions and Collections in the Congregation of Rev. T. Adkins, Southampton 59 13 0			
A Penny-a-week Society 8 14 0			
	68	7	0
W. 10 0 0 S and E. 15 0 0	25	0	0
White Row Juvenile Missionary Society, by Miss Goode	10	0	0
The Aldermanbury Postern Missionary Association, half a year, by Mrs. Richardson, Treasurer	27	3	3

	£.	s.	d.
L. Lambeth, per Rev. H. Burder	1	0	0
Friend at Staines, by Mr. J. Freeman	1	0	0
Dundee Missionary Society, by Rev. G. Donaldson, Secretary	20	0	0
Produce of a Lamb out of a small Flock, S. W.	2	5	0
Cheshunt Street Sunday School Children, per Rev. D. Warr	2	6	6
Dorchester: Contributions after a Monthly Missionary Prayer Meeting, by the Rev. L. Hall 3 9 7			
Penny-a-week Society of Young Females 4 16 0			
Do. Young Men 2 0 0			
Subscription 2 0 0			
	12	5	7
Folkstone Penny-a-week Society	2	0	0
A Friend, by Rev. G. Ewing	5	0	0
Legacy of the late Mrs. Johanna Philips, by Mrs. Eliz. Bowles, Executrix	10	0	0
Do. of the late Mr. Thomas Langford, of Sandford, per Mr. John Langford, Executor 50 0 0			
Duty 5 0 0			
	45	0	0
E. J. Ramsgate	1	1	0
A few Friends at Clapham, by Mrs. Phillips 10 3 6			
A Friend of Missionaries, by Rev. J. Phillips 10 0 0			
	20	3	6
Rev. Mr. Kent and Friends, Gravesend 12 0 0			
A few Children at the Saturday School 4 10 0			
	16	10	0

*** We are desired to state, that the Sum of £9. inserted in our Number for May, under the head of Gloucestershire Auxiliary Society, as Anonymous Subscriptions, includes £8 0 6 from Friends at Tewksbury; and that £10 10 0 inserted in our last Number, as a Contribution from Rev. G. N. Goulty and Congregation, Henley, should have stood as a Donation from the Henley Society in aid of Missions, by Rev. J. Goulty.

The Thanks of the Directors are respectfully presented for the following Books, to

A. L. M. for the Gospel Magazine, 3 vols.; Theolog. Miscellany, 3 vols.; Holden's Paraphrase on Isaiah, 2 vols. 8vo.

J. A. P. Pilgrim's Progress, 3 copies; Doddridge's Rise and Progress, 3 copies; Baxter's Call, 2 copies; Mason's Crumbs; Holy War; and Romaine on the Sacrament—for Madras.

Mr. R. Wilkinson, of Clapham, for a Chest, containing Books for St. Petersburgh, viz. Life of God in the Soul of Man, 100 copies; 33 Doddridge's Rise and Progress; 33 Life of Janeway; 18 Life of Doddridge; 233 Alleine's Alarm, abrigded; 53 Life of Alleine; 20 Life of Philip Henry, &c. &c.

Mr. Corp, of Tower Street, for Copies of Dr. Watts's Psalms and Hymns, Doddridge's Rise and Progress, Baxter's Call, Alleine's Alarm, Bunyan's Pilgrim, &c. &c.

POETRY.

HYMN II.

COMPOSED FOR THE ANNIVERSARY OF THE MISSIONARY SOCIETY.

BY J. MONTGOMERY, ESQ.

Rev. xix. 6. 1 Cor. xv. 24—26.

HARK! the song of Jubilee;
Loud as mighty thunders roar,
Or the fulness of the sea,
When it breaks upon the shore:—
HALLELUJAH! for the Lord,
God Omnipotent, shall reign;
HALLELUJAH! let the word
Echo round the earth and main.

HALLELUJAH! hark! the sound,
From the depths unto the skies,
Wakes above, beneath, around,
All Creation's harmonies:—
See Jehovah's banner furl'd,
Sheath'd his sword: He speaks,—'tis done;
And the kingdoms of this world
Are the kingdoms of his Son.

He shall reign from pole to pole,
With illimitable sway:
He shall reign, when like a scroll
Yonder heavens have pass'd away:—
Then the end:——beneath his rod,
Man's last enemy shall fail;
HALLELUJAH! Christ in God,
God in Christ, is All in All.

LINES

WRITTEN ON HEARING THE LATE INTELLIGENCE FROM OTAHEITE.

YE saints, your grateful tribute bring
To God, the universal king;
That mercy which you long have sought,
His own Almighty arm hath wrought.

Ye saints, rejoice—the work is done!
The battle fought—the vict'ry won!
On Otaheite's hills and plains
The gospel shines—the Saviour reigns!

Long, but not doubtful, was the strife,
Though Hell opposed the light of life—
Though Satan, arm'd with power and pride,
The God of heaven and earth defied.

Let the vain world this work despise—
'Tis great,—'tis glorious in our eyes;
It well fulfils our high design,
While all the glory, Lord, is thine.

O! let celestial mercy smile
On every southern Heathen isle;
And may thy light and truth extend
Till earth be fill'd, and time shall end!

W. S.

PLEASING ANTICIPATION,

OR A PROSPECTIVE GLANCE AT THE RESTORATION OF THE JEWS.

YE friends of Zion hail!
The cheering dawn salutes our eyes,
Soon shall the glorious day arise,
And Satan's empire fail:
Behold yon herald's peaceful band!
How spreads their sound from land to land!
Soon shall the thronging Jews no more delay—
And see—the Northern Prince prepares the destin'd way.

Divine Messiah—hail!
We Gentiles, partners in thy love,
Joint heirs of blood-bought seats above,
Await the fav'ring gale:
And when at last they anchor weigh,
And Salem's banners high display,
Loud songs of praise shall rend the vaulted sky—
'Thy kingdom now is come—Glory to God on high!'

T. P. B.



Rev.d John Thornton.
Billericay. Esex.

THE

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MEMOIR

OF THE LATE

REV. THOMAS TOWLE, B.D.

[*Concluded from p.* 280.]

MR. TOWLE deserves to be held up as a pattern of exactness in apportioning and laying out his time, of punctuality in keeping his engagements, and of accuracy and fidelity in all his temporal affairs. He had much to do in public charities, for the fatherless, the widow, and in promoting the education of the poor on a regular system, in and around the metropolis; and particularly espoused the cause of poor ministers, for whose interests he took a peculiar concern, (the numerous letters addressed to him from every part of the country, left among his private papers, attest this fact:) to all of whom he proved an active, faithful, and benevolent steward and contributor; while he employed and paid others for managing his own. To young students for the ministry, he was a kind and liberal friend and protector, and very judicious counsellor; and to churches and ministers in circumstances of difficulty and distress. By many Dissenters his advice was eagerly sought for in cases of intricacy and perplexity, he being, as it were, a chamber-counsellor; and none more proper for this office, as he was peculiarly cautious in giving his opinion on any subject before sifting it to the bottom.

Several instances of this caution, and of the shrewdness of his answers to various questions, might be given, but the following anecdote may suffice. A person one day applied to him for advice on a case which he affirmed lay on his mind. He was about to marry a young lady of property, who, as a *sine qud non*, insisted on a settlement previous to marriage. 'Sir, (said this person to Mr. Towle) it is not that I have such an objection to grant this request, but there is a text of scripture which oppresses me very much, and militates against the demand; it is 1 John iv. 18. *Perfect love casteth out fear.* Now if this lady perfectly loved me, she would have no fear to marry me, without requiring a settlement.' Mr. Towle, who quickly perceived this artifice, instantly replied, 'Why, Sir, Divines may differ in their interpretation of this text; I myself think, *in this case*, it bears a different meaning. Let us examine the words: *Perfect love casteth out fear;* that is, if you perfectly love this lady, you will not

be afraid to grant her a settlement.' It is needless to add, the person left him much mortified.*

Mr. Towle was a firm and consistent Protestant Dissenter, and attached to his principles from the fullest conviction. He could not endure to hear them spoken of contemptuously, or to know that the whole body of Dissenters were vilified, without animadversion:—when duty called him, he was not backward in testifying his zeal. Two opportunities presented themselves upon the following occasions. In August 1791, soon after the riots at Birmingham, the Rev. Dr. Tatham, Bodleian Librarian at the University of Oxford, addressed a letter to the public, 'the tendency of which was to awaken resentment in the minds of the nation against *the Dissenters at large*, and to bring *the body in general* under popular odium, by holding them up as the causes of those meetings for celebrating the revolution in France, which were holden at London and Birmingham on the preceding 14th of July. Mr. Towle wrote a reply to this letter, completely refuting the assertions of the Doctor as to those meetings being held *in consequence of any deliberate act of the body of Dissenters*—he called on the Doctor to point out '*any one act of the Dissenters as a body*, from which those assemblies might fairly be denominated *theirs?* or the proceedings of those who composed them be justly charged on the Dissenters?' Mr. Towle stated, that many Churchmen as well as Dissenters were at those meetings, and proved satisfactorily '*that the chairman of the meeting in London was a Churchman.*' After mildly and sensibly refuting the Doctor's reasonings, he concludes his address in the following manner: 'To prevent or remove groundless suspicion respecting *others* and *myself*, it appears to me not improper to close with the following hints. I did not approve the meetings for commemorating the revolution in France, suspecting they might be the occasion of animosity and confusion. As I desire more to fear God, it is my wish, also, to honour the King, to be thankful for the good government under which it is my happiness to live, and to improve those civil rights and religious privileges which I enjoy to a degree unknown to many of my valuable ancestors, to the important purposes for which a kind Providence continues them to me. And I am certain, that, while I express these wishes for myself, I express the wishes of the most sedate, intelligent, and pious Protestant Dissenters, both ministers and others, with whom I am conversant. That *Churchmen* and *Dissenters*, whether under public characters or in private life, instead of provoking each other to anger and contention, may unitedly strive to promote the knowledge, love, and obedience of the gospel of peace, is the sincere desire of, Rev. Sir,' &c. &c.

On another occasion, having heard that Mr. Romaine had thrown out some severe reflections upon the Dissenters, Mr. Towle waited on him to converse on the subject. After hearing Mr. Towle's observations and complaints, Mr. Romaine replied, 'I do not want to have any thing to say to you, Sir.' 'If you will hear me, Sir,' rejoined Mr. Towle, 'I will tell you my name and profession;—I am a Protestant Dissenting minister.' 'Sir,' said Mr. Romaine, 'I neither wish to know your name nor profession.' Mr. Towle bowed, and left him. But some little time after, Mr. Romaine returned the

* Mr. Kingsbury's Sermon on the death of Mr. Towle.

visit. 'Well, Mr. Towle,' said he, 'I am not come to renounce my principles; I have not changed my sentiments; I will not give up my preference to the Church of England, &c. but I am come, as a Christian, to make some apology. I think my behaviour to you, Sir, the other day, was not such as it should have been.' They shook hands, and parted friends; both agreeing to maintain their respective sentiments, with a mutual esteem for each other's person.* The above anecdote, while it gives us a high opinion of Mr. Towle's zeal and stedfastness to principle, places in a very conspicuous light the humility of Mr. Romaine.

Although Mr. Towle was a zealous advocate for infant-baptism, he admitted into his church an individual of the Baptist denomination, who retained his peculiar sentiments respecting the practice of that rite on adults only, by immersion.

Mr. Towle was an active member of the King's Head Society, instituted for the purpose of educating young men for the ministry among the Independent Calvinistic Dissenters; when the question was agitated for abolishing the subscription to the doctrinal articles, and exempting the students from that subscription when entering on their course of studies, he took a leading part, and was one that composed the majority who approved of its continuance, viewing it as a *fundamental* principle of the Society; and thinking every Society instituted for so important a purpose, as that of educating students for the Christian ministry, *ought* to know the real sentiments of their students, or they might be educating persons whose religious views on the most essential points connected with the Christian system might be different from those of the Society—to educate Arians and Socinians at a Calvinistic academy seemed to him contradictory.

In the year 1772, he was one of those ministers who signed a protest against the application to Parliament for the removal of subscription to the doctrinal articles required of Protestant Dissenting ministers, and the obtaining relief for tutors and schoolmasters; not on the ground of wishing to restrain or improperly to interfere with the freedom of religious opinion, but because the protestors thought 'that under the specious and lovely name of Liberty, the doctrinal articles of the Church of England were intended to be struck at;' and as Mr. Towle and those ministers who protested, considered them of the highest importance, they could not conscientiously join in that application. The Protest says, 'we are utter enemies to all kinds of intolerance and persecution, and strenuous assertors of rational liberty, both civil and religious: but at the same time as openly declare, we should ever be on our guard, lest we be betrayed into any evil under the specious and lovely name of liberty.' And in another part they charge the Committee who managed the application with an open avowal of a pamphlet, written by Mr. Israel Mauduit, which expressly says, '*The Toleration Act suited our forefathers, because they believed the doctrines of the articles; but does not suit the Dissenting ministers of the present day, because they do not believe them.*'

Mr. Towle's publications consist of five ordination sermons preached as follows; at the ordination of Rev. Thomas Prentice, at Little St. Helen's, 1764; Rev. Joseph Saunders, at Cambridge, 1768; Rev. Nicholas Phene, at Hertford, 1769;

* Cadogan's Life of Romaine, p. 91.

Rev. John Fell, at Thaxted, 1770; Rev. James Knight, London, 1791; and five funeral orations, viz. for the Rev. Mordecai Andrews, 1750; Dr. Zephaniah Marryat, 1754; Rev. Edward Hitchin, 1774; Dr. Samuel Morton Savage, 1791; and the Rev. Nathaniel Trotman, 1793.

NOTE.

The late Rev. Mr. Towle, a few years previous to his death, being in company with Mr. Lowell, of Bristol, observed, that there were some events in providence for which it was utterly impossible to account; and gave the following narrative of the death of his own mother, as a confirmation of his remark.—

Mr. L. says, that Mr. Towle's statement was given in nearly the following words: 'I am, as perhaps you know, Sir, a native of London. My father was a man of property, which consisted very principally in a number of houses, comparatively small, in the neighbourhood of Wapping. He employed a person to collect his rents once a quarter, whom he used to call 'Steward,' and who was thus occupied in his service for about a week, four times a year. At the expiration of a certain quarter, when they were counting the money, and comparing it with the book, my father said, 'Why, Steward, I observe that in such a court there is one of the tenants several quarters in arrear, why do you suffer this?' To which he replied, 'Indeed, Sir, if you had not mentioned it, I had made up my mind to request, that when you go that way, you'd have the goodness to call upon that woman, for she so insults and abuses me—her language is so horrible, and in short she is so much of a fury, that I do not like to go near her.' 'If that be the case,' said my father, 'I will call myself.' Within two or three days my father and I were in the neighbourhood, and he said he must call to speak to this furious woman.

As we entered the court, she was standing on the threshold of her house, the door of which was immediately opposite the entrance from the street. She did not seem to wish that we should enter the house, but remained in the same situation; and, indeed, received us rather ungraciously. On my father informing her, that he had called to speak to her respecting her arrears for rent, she immediately began to abuse him; on which he remonstrated, and asked her if she were poor; to which she answered, that she did not mean to say that she was poor, but that she had no doubt he meant to distrain. Her conduct and language throughout were of the most insulting kind, on which we walked away, my father telling her, that he would not lose his rent, and receive such treatment; but should avail himself of such measures as the law would furnish him with. Before we were got quite out of the court, she called out aloud, '*Mr. Towle!—I say, Mr. Towle! Mr. Towle!*' My father, though he had been so insulted, returned, and asked her what she had to say. Her answer was in these words: '*On this day fortnight, by this hour of the day, you will be a widower.*' On this my father turned round to me, and said, 'Why, Tom, the woman is mad;' and we instantly came away.

On returning homeward, the extravagance of this strange woman was almost the exclusive subject of our conversation; but lest her wild prediction should have any effect on my mother's mind, we entered into a mutual and serious engagement to keep it secret; and we did so. Though but little impression was made on our own minds by the sentence which had been pronounced, we could not forget what we had heard; and on the arrival of the appointed day, it was brought afresh to our recollection.

On that day we sat down to dinner twenty minutes before the given moment; my mother being, as we believed, in as good health as she had been for several previous years: but at the expiration of the twenty minutes, even to the moment, as exactly as we could calculate, my mother was a corpse.'

Such was the testimony of Mr. Towle, a man of unquestionable probity; and if there were any man of his age more free from superstition than another, Mr. T. was that man. On Mr. L. exclaiming, 'What can we say to these things?' Mr. Towle replied, 'I have nothing to say respecting them; I have merely given you the facts; and such was the manner in which my mother died, when I was about 15 or 16 years of age.'

We were favoured with this note by the Rev. Mr. Lowell himself.

ON THE SEAL AND EARNEST OF THE SPIRIT.

The scripture aids us in our endeavours to search into 'the things of the Spirit of God' in two ways. First, by distinguishing his various operations. A being, who can grasp an extensive subject, yea all subjects, without those classifications which are necessary in order to our conception of them—who can comprehend them at once, and by one undivided glance can view the whole, is to us 'past finding out.' Such a Being is God; whose knowledge is omniscience—whose mind never passes from subject to subject—never knows a succession of thoughts, an increase or a diminution of them, but is and from eternity was, and to eternity must be, with reference to knowledge, what the sun is with reference to the light of our system, the depository and the source of the whole. Although the scripture proceeds from *Him*, it is addressed to *us*, and accommodated to the frailty of our nature. In addressing us therefore on the work of the Spirit, it classifies his operations, and leads us to reflect on his converting, his sanctifying, his supporting, his strengthening, and his consoling influences. This indeed is not done systematically, but with a beauty which rises far above all human arrangement, and causes the sacred volume to resemble the face of nature, where there is variety without confusion, and order without formality. Secondly, by familiar representations of them. It is intended for the mass of mankind, and borrows its metaphors from the objects with which they are familiar. Thus, *Conversion* is itself a figurative term, and represents a change of conduct and of state, by an allusion to a change of path. *Sanctification* is a word derived from the legal economy, and represents devotedness of heart to God, by language borrowed from the dedication of persons and animals and vessels to the service of the sanctuary. The improvement of the character by affliction is compared to the purification of gold by the fire; the graces of the Spirit are called 'Fruits of the Spirit;' and, because they distinguish and adorn the possessor, are denominated 'Garments of Salvation.' The Spirit himself is spoken of in language which is metaphorical; and there are two representations of his work, on which it is the design of this paper to offer some remarks, viz. a *Seal*, and an *Earnest*.

In explaining the language of scripture it is of high importance, not only to conform to the system of truth in general, but to ascertain, as far as possible, the precise allusion in any particular phrase or illustration. Now, though consolation is an essential part of *his* work, who is emphatically called 'The Comforter,' yet much more than this appears to be intended when the Spirit is called a Seal, and the Earnest of an inheritance.

By neither of these terms is any peculiar mode of operation intended; but *the Spirit himself, in his whole work on the heart of the believer*. Nor are they to be confounded together, although usually placed in connexion; but the one appears to have a *public*, and the other a *private* reference.

The three passages in which either or both of these metaphors are employed will prove the first assertion, 2 Cor. i. 22, 'Who hath *sealed* us, and given the *earnest* of the Spirit in our hearts.' Eph i. 13, 'In whom after that ye believed ye were sealed *with* that Holy Spirit of promise.' Eph. iv. 30, 'And grieve not the Holy Spirit *whereby* ye are sealed unto the day of redemption.' It is obvious that the reference is to the *Spirit himself*, as the gift of the Father. An

examination of the two metaphors will prove the second assertion, that the allusions are distinct, the reference in the one being to the world, in the other to the believer himself.

The design of a seal among the ancients (and it is similar in modern times) was threefold. First, *It gave validity* to legal engagements, or authoritative decrees. Thus when Jeremiah purchased the field of Hananeel, the son of Shallum, before he weighed the money in the balance, he subscribed the evidence, and sealed it according to the law and custom. Thus 'the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.' Secondly, *It designated*—it marked the property of any individual. Thirdly, *It secured*—for this reason a seal was set on the stone which was rolled to the door of our Lord's sepulchre. 'The next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again; command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people he is risen from the dead; so the last error shall be worse than the first. Pilate said unto them, Ye have a watch, go your way and make it as sure as ye can; so they went and made the sepulchre sure, *rolling the stone* and setting a watch!'

Expositors seem generally to have supposed that the metaphorical application of this custom has reference chiefly to the first use of the seal which has been mentioned; hence the *seal* of the Spirit has been confounded with the *earnest* of the Spirit; whereas it will appear, that though the first is not entirely excluded, the allusion is chiefly to the two purposes last stated.

The seal of God is partly intended to *designate* the individual on whom it is set. Thus it designated the Messiah. 'For him hath God the Father sealed.' How was he sealed? By all the marks of the Messiah, given by the Prophets, meeting in his person, and in his person *alone*—by the miracles which he wrought—by the descent of the Holy Ghost upon him at his baptism, and by an audible voice from heaven on the mount of transfiguration. 'This is my beloved Son, in whom I am well pleased, hear ye him.' Thus the seal of God designated the Apostles, especially Paul, who was born out of due time. 'Ye are,' said he to the Corinthians, 'the seal of my apostleship.' 'My success among you is a sign from heaven—a demonstration to you, and to all observers, that I am an Apostle of Christ. Truly, the signs of an Apostle were wrought among you in all patience, in signs and wonders, and mighty deeds; but my success in opening your eyes, in turning you from darkness to light, and from the power of Satan unto God, was the stamp—the seal of God upon me. Ye are our epistles, *known* and *read* of all men: ye are the seal of my apostleship.' In allusion to this expression, we now speak of 'the seals of a ministry.' It is the success which attends it, by which the truth of God, and the man administering that truth, is thus owned. Thus God designates believers. He seals them *with* that Holy Spirit of promise. The character formed—the image impressed—the graces of the Christian life beaming forth in prosperity and adversity, in joy and in sorrow, in life and in death, distinguish the servants—the sons of God, from the family of the wicked one, and

by these may all men know that they are his disciples. This sealing therefore, in the case of the Ephesians (and this is a specimen of all cases) is said to *follow* believing. '*After that ye believed* ye were sealed;' in consequence of a Divine influence within you, a new character was evinced by you.

This is intimately connected with the last use of the seal, viz. *to secure*. He connects with this sign a prohibition. 'Touch not *mine anointed*, and do my prophets no harm.' He who injures the man who has this sign invades the property of God, and he does it at his peril. In the book of Revelation, ch. vii. when the angel is seen descending out of the east, having the seal of the living God, he is heard crying with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, 'Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.' For a similar purpose the men who sighed for the abomination done in the land, are represented by the prophet Ezekiel, chap. ix. as sealed. 'And the Lord said unto the man who had the writer's ink-horn by his side, Go through the midst of the city, through the midst of Jerusalem; and set a mark upon the foreheads of the men that sigh and that cry for all the abominations done in the midst thereof. And he said to the others in my hearing, Go ye after him through the city, and smite; let not your eye spare, neither have ye pity.'* In both these cases we have the application of the seal in order to protection; and in each it was to be visible, like the blood sprinkled upon the lintels and side-posts of the doors of houses in Egypt inhabited by Israelites—the symbol of preservation. With reference to this use of the seal, believers are said to have it applied 'till the day of redemption.' The property of God may have been invaded—the mark of God may have been despised—the very sign itself may have been the occasion of outrage—they may have been 'killed all the day long, and counted as sheep for the slaughter;' but they were sealed, and they were safe. The separation between soul and body was connected with the translation of the former to glory; while the latter rested in hope, and was waiting 'for the adoption, to wit, the redemption of the body.' Their dust is the charge of angels, and the care of Christ. It is precious in the sight of the Lord, who made it

* The general use of wax applied in a state of fusion occasioned by heat, conveys to us the idea of pain by the act of sealing on the forehead. To remove this the following passage from Harmer's Observations deserves to be considered: 'As they use not wax in sealing up doors, but clay, so they use not wax, but ink, in sealing their writings in the East.' The modern inhabitants of Egypt appear to make use of ink in their sealing, as well as the Arabs of the Desert, who may be supposed not to have such conveniencies as those who live in such a place as Egypt. For Dr. Pococke saith, that they make the impression of their name with their seal, generally of cornelian, which they wear on their finger, and which is blackened when they have occasion to seal with it.

This may serve to shew us that there is a closer communication between the vision of St. John, Rev. vii. 2, and that of Ezek. ix. 2, than commentators appear to have apprehended. They must be joined, I imagine, to have a complete view of either. Thus St. John saw an angel with the seal of the living God, and forthwith multitudes were sealed in their foreheads; but to understand what sort of mark was made there, you must have recourse to the ink-horn of Ezekiel. On the other hand, Ezekiel saw a person equipped with an ink-horn, who was to mark the servants of God on their foreheads with ink; but how the ink was to be applied is not expressed, nor was there any need that it should, if in these countries ink was applied with a seal: a seal being in the one case plainly supposed, as in the Apocalypse the mention of a seal made it needless to take any notice of an ink-horn by his side.

a temple of the Holy Ghost. It shall be raised incorruptible and immortal, in the day when the owner shall come and claim, not only the spirit, which he has glorified, but the body which he has sealed. Both shall be presented before the universe—the mark set upon the property of God shall shine forth with lustre unknown before; the fact of its preservation shall excite general praise, and the sign of it universal admiration.

The design of an *earnest* is to *ensure*. It gives validity to pecuniary transactions, whether verbal or written, and is as capable of being applied to free promise as to fair purchase. In the former case it may be considered as the pledge of a greater gift, and the fulfilment of a kind and extensive purpose. Thus God by the same system of influences seals the character in the view of men and angels, and gives a solemn pledge to the believer himself. He gives the Spirit as a proof of his sincerity, binds himself to the fulfilment of his declaration, furnishes his people with an argument in prayer—yea, with a legal claim, and constitutes what they receive, the earnest of an inheritance—an inheritance which is become their right by relation to 'the first-born among many brethren;' and that right ascertained by receiving the 'first-fruits of the Spirit.'

Thus are we taught to consider all which the Spirit accomplishes 'in our hearts.' What is God shining into the heart, but the dawn of a day which shall have no cloud? What change of character, but the commencement of a work of which perfect holiness shall be the completion? What peace of conscience, but a prelude to eternal tranquility? What communion with the Father of our spirits, but the foretaste of blessedness in a state in which 'God shall be all in all?' What holy desires, but a 'well of water springing up unto everlasting life?' This is the act by which God says, 'I will never leave thee, I will never forsake thee'—by which the believer learns that his name is in the book of life, and that his whole person shall ere long be glorified. Thus, while he carries the seal in his forehead, he possesses the earnest in his heart. Of the one he makes no ostentatious display, but he cannot be hid. He walks about the world, a pilgrim and a stranger, bearing a mark which almost all observers abhor, and is at once the object of hatred as a saint, and of envy as an heir of glory. Of the other he makes no boast. It is a holy secret with the righteous; the possession of it fills him with joy unspeakable and full of glory, and by endeavouring to trace present principles and feelings to their consummation, he has as full an idea on earth can be gained, of what that world must be where they see not 'through a glass darkly,' but face to face.' Singing not transiently, but without intermission—not imperfectly, but in all the completeness of eternal fruition. J. I.

ON PREACHING TO CHILDREN.

One of the most striking features in the exertions of the present age, distinguished for extensive and enlightened benevolence, is the attention given to the religious and moral instruction of youth. Who, that has attended to the importance of early habits, and how powerfully the principles instilled into the young mind influence the conduct of the man, can possibly doubt, that the principal attention of every friend of religion and of mankind should be directed to the instruction of the rising race! When we look at the numerous institutions which have been reared

by the hand of benevolence and charity, they will, in general, be found to attempt, rather the cure of existing evils, than the removing of the disorder from whence these evils proceed: but the education of youth aims at nothing less than to eradicate the poison from the moral constitution; and to diminish, by rendering them unnecessary, the alarming and oppressive multitude of charities.

Nothing is more difficult than to render ourselves intelligible to the young mind. To simplify in such a manner our instructions, as to catch the youthful ear, and procure them admission to the opening understanding, requires a species of talent which is but rarely to be found. The individual who possesses it is endowed by heaven with a gift which may be preeminently useful to mankind; and the public will find its interest in encouraging the cultivation and exercise of this aptitude to teach.

Although seminaries for the religious and moral instruction of the rising generation are every where multiplying; yet the friends of such institutions do not appear to be sufficiently aware of the importance of bringing the objects of their pious solicitude, at certain seasons, into contact with each other. All who are acquainted with the motives by which youth are led to exertion, will perceive the powerful influence which the introduction of one school to another, in the presence of their superiors, and the public exhibition of their proficiency, would have upon the minds of the pupils. Thus the principle of emulation, too apt to become dormant without the application of frequent and powerful stimulants, would be regularly excited in a direction heavenward. No plan seems better adapted for the accomplishment of these objects than the collecting a number of schools into a place of public worship, and delivering to them an address, or sermon, on some interesting topic. This teaches youth, that a degree of importance is attached to their progress in the knowledge of Divine truth; and that the instructions, imparted by their teachers, raise them to importance in the mass of society. A discourse, delivered directly to them, interests their attention, increases their ability for receiving oral instruction, and opens up a new source of pleasure and of profit to their minds. But, in order to attain these desirable objects, it is evident that the preacher must let himself down from the eminence he generally occupies—must endeavour to place himself upon a level with his youthful audience—must speak almost the language of a child—must enter into their feelings, and borrow the imagery he employs from those objects that are most familiar to the young mind.

The advantages of this plan, of assembling the youth of different schools into one place, were lately illustrated in a very striking and pleasing manner to the eye of the writer: upwards of 1500 children * were assembled in Albion Chapel, and a sermon was delivered by the Rev. A. Fletcher. The appearance of this multitude was exceedingly pleasing to the moral eye; and the feelings which the sight produced, most delightful to the pious heart. But deep as was the interest excited by the first appearance of this young crowd of candidates for immortality, it was inconceivably increased by the impressive nature of the services of the morning.

* The following is a list of the Schools assembled on this occasion:

Albion Chapel. Tabernacle. Hoxton. Shoreditch. Little Moorfields. Pell Street. Virginia Row. Whitecross Street. Founder's Hall. Union Street. Saffron Hill. Charles Court. Holywell Mount. Salters' Hall.

Before entering on his discourse, the preacher proposed introducing, to the adult part of his audience, the different schools assembled before him. He announced their names; caused the scholars of each seminary to stand up by turns in their places; which had manifestly the effect of exciting at once their attention; making them sensible that the sermon was chiefly for their benefit. No sooner was the text, 'Attend to my words,' announced, than the most lively interest awakened in every countenance. When every eye was fixed, there was commenced an oration, which, without tending in the least to degrade the majesty and dignity of Divine truth, was calculated to instruct, to impress, and to please the youthful audience. The preacher brought home to their tender minds a vast variety of truths, which combined at once the advantage of being plain, important, and memorable; and these were deepened upon the imaginations of their hearts, by frequent and elegant allusions to those images which are most likely to charm the youthful fancy, and interest the young heart. Again and again did I turn to mark the effect which it had upon these rising hopes of the church of Christ: and as often I was delighted with the unabated earnestness with which they listened to the words of truth: and as often, some new and striking illustration again arrested my own attention, withdrew my eye from the assembly, and rivetted it on the preacher. When the sermon was closed, a variety of questions, founded upon the discourse, and embracing its leading ideas, were proposed by the preacher; and the ease and readiness with which every question was answered, (and many of them were such as children could hardly be expected to answer) rendered it evident to every spectator, that there had been almost one unbroken act of attention on the part of the young assembly.

Those who have never witnessed such a scene may perhaps indulge in the smile of ridicule, at the idea of preaching to children; but sure I am that none present on the occasion experienced such a feeling. Indeed, the individual who could witness it and remain uninterested—he who could be present without feeling himself impressed with the service—he who could leave his place without supplicating the Divine blessing upon these endeavours to improve such an audience, must have a heart in no very enviable state, and can hardly be believed to be a lover of God or man!

No. VI.

TERMS OF ART

EMPLOYED BY ST. PAUL.

(Illustrated from Subjects in the British Museum.)

On the terms 'House of God,' and the Church as the 'Pillar and ground of Truth.'

The Apostle, writing to Timothy, describes particularly, among other things, those qualifications for ecclesiastical offices—Bishop, Deacon, and Deaconness, which he thought necessary to ensure the respectability of the Christian and ministerial character; he adds, 'I had hoped to come to thee shortly, when I might have given directions on the personal and official characters of the faithful, in person; but since I am much delayed, and am likely to be so, I write these things to thee that thou mayest know how thou oughtest to conduct thyself in every department of the house of God; especially with respect to the admission of persons to public stations in the church of the living God, the *pillar* and *ground* of the truth, and beyond controversy,' &c.

We have here three terms of which we desire to know the meaning, and the application: 1. The

House of God; 2. The *Pillar*; 3. The *Ground* of the Truth.—Whoever is acquainted with the history of the Christian Church, is aware that this passage has been the subject of much controversy; that it has been relied on by the advocates of the Church of Rome, in support of the assumed pre-eminence and *infallibility* of that establishment; while on the other hand, good Protestant Divines, through fear of appearing to encourage pretensions which they abhorred, have restrained themselves from doing justice to the import of the Apostle's language. As no correspondent of the Evangelical Magazine will be suspected of any bias towards Popery, these fears will not affect us on the present occasion: nor can it escape the least attentive reader, that the Apostle ascribes this character to the Church of *God*;—certainly, without any particular reference to the Church *of Rome*.

By way of exemplifying the unsparing pains taken by critics—pains which a knowledge of *things* as well as of *words* would have prevented, it may be proper to submit to your readers the difficulties they have felt on this subject. Doddridge reads, 'that thou mayest know how it becomes thee to converse in the *House* of God, which is the Church of the living God. The *pillar* and *ground of truth*, and confessedly great, is the mystery of godliness,' &c. In his note he says, 'No interpretation of this text seems more precarious than that which refers it to the *Church*. That had just before been called a *House*, and therefore cannot naturally be called a *pillar*, a *foundation*.' And this observation is just, if the criticism be correct.

Macknight has a very long note on the passage, in which he protests against that rendering which would make Timothy the *pillar* and *ground* of truth. He observes, 'the two clauses of this sentence wanting something to couple them, the substantive verb with the relative pronoun, either in the masculine or in the feminine gender, must be supplied. If the relative masculine, *God* will be the *pillar* and *support* of the truth; if the relative feminine, the *Church* of the living God will be the *pillar* and *support* of the truth; which I take to be the Apostle's meaning, because, as the logicians speak, the subject of his proposition is, not God, but the church of the living God. This I gather from the omission of the verb and the relative. The church of the living God, as the pillar and ground of the truth, is here contrasted with the *house* or *temple* of the lifeless image of Diana at Ephesus, which was the *pillar* and *support* of *falsehood*, *idolatry and vice*. In the opinion of some, the *church* is termed the *pillar* and *support* of the truth, in allusion to the two *pillars* which Solomon placed in the porch of the temple, and to which, it is said, the prophets affixed their prophecies in writing, that they might be read by the people who came into the temple to worship. Others think the allusion is to the pillars in the Heathen temples, on which tables were hung up, containing laws and other matters of importance, which were designed to be published,' &c.

Now, it is true, not only that tables were hung up on pillars appertaining to temples; but that, on pillars appertaining to other buildings also, inscriptions were written, sculptured into the stone; of which an instance still remains at Athens, on a pillar that forms part of the portico to the ancient *Agora*, or market place: this inscription refers to the sale of oils in that market.

But, this statement leaves unsolved the difficulty how the *house* in the preceding clause should be a *pillar* in the following clause; not to insist that *oikos*, house, is masculine, and *ecclesia*, the church, is feminine; if then the church be this *pillar*, we want a *feminine pillar*: but, where in the New Testament shall we find it? Peter and John, who are called *pillars* (*styloi*) Gal. ii. 9, were men, not women; and when the promise is made to the conqueror, Rev. iii. 12. it is 'to *him* who overcometh, *he* shall be a *pillar* (*stylon*) in the temple of my God.'

Happily, we are not without answers to these, and other difficulties, connected with the subject; but we must obtain this satisfaction through prolonged inquiries.

IMULUS.

To the Editor.

MR. EDITOR,

YOUR cheap and intelligent Magazine has often afforded me a rich repast in perusing its heart-cheering pages; and I have been lately much gratified in hearing of the floating church expressly designed for the use of Britain's thoughtless seamen, whose depraved habits have long called for a something of that nature. I have lately visited Gravesend, where I witnessed the indefatigable exertions of a lieutenant in the royal navy, going from ship to ship, supplying all the outward-bound vessels with the Scriptures, selling to the seamen at half the prime cost, and bestowing gratuitously a proportionable number on all who are destitute of the sacred volume. I find this officer is stationed here as resident agent to 'the Merchant Seamen's Auxiliary Bible Society!'—Where is the discernment of the enemies of all righteousness that they cannot observe 'the signs of the times?' While in Kent, Mr. Editor, I must needs go through a village that is wholly deficient of gospel light, and there I was informed by a poor lame man that all the principal farmers, &c. had agreed to discharge all their labouring poor who should neglect their own church, and who presume to countenance those who disturb the village with their new religion, as they term it, meaning the itinerant preachers of the gospel! These poor people, with their families, are in fear of being turned out of their huts into the road, destitute of every thing, for all these smaller houses belong to their employers, and such are the threatenings of these rich men who have their portion in this life. And may the Lord have mercy upon them, and turn their hearts!

AN OLD TRAVELLER.

A DISCOURSE AGAINST EATING BEEF.

DELIVERED UNDER THE PERSON OF AN OX.

Translated from the Chinese by the Rev. Dr. Morrison.

[In the original, the characters composing this discourse are so arranged as to form the figure of an ox; and its influence on the people is so great, that, perhaps one in twenty, some say one in ten, will not eat beef. We do not expect, however, that it will have any such effect upon Englishmen.]

'I REQUEST, good people, that you will listen to what I have to say. In the whole world there is no distress equal to that of the ox. In spring and summer, in autumn and winter, he diligently exerts his strength: during the four seasons there is no respite to his labours.

'I, an ox, drag the plow, a thousand pounds weight, fastened to my shoulders. Hundreds and thousands of lashes are, by a leathern whip, inflicted upon me. Curses and abuse, in a thousand forms, are poured upon me. I am

driven, with threatenings, rapidly along, and not allowed to stand still. Through the dry ground, or the deep water, I with difficulty drag the plow. With an empty belly, the tears flow from both my eyes. I hope in the morning that I shall early be released; but who does not know that I am detained till the evening? If, with a hungry belly, I eat the grass in the midst of the field, the whole family, great and small, insultingly abuse me. I am left to eat any species of herb amongst the hills; but you, my master, yourself receive the grain that is sown in the field. Of the *Chen Paddy*, you make rice; of the *No Paddy*, you make wine. You have cotton, wheat, and herbs of a thousand different kinds. Your garden is full of vegetables. When you men and women marry, amidst all your felicity, if there be a want of money, you let me out to others. When pressed for the payment of duties, you devise no plans, but take and sell the ox that plows your field. When you see that I am old and weak, you sell me to the butcher to be killed. The butcher conducts me home, and soon strikes me on the forehead with the head of an iron hatchet, after which I am left to die in the utmost distress. My skin is peeled off, and my bones scraped:—but when was I their enemy? When men in life are greatly distressed, I apprehend that it is in consequence of having neglected virtue. My belly is ripped open, and my bowels are taken out; my bones also are taken; the sharp knife scrapes my bones and cuts my throat. Those who sell me, do not grow rich; those who eat me, do not grow fat; those who kill me, are decidedly bad men. They take my skin to cover the drum, by which the country is alarmed, and the gods are grieved. If they continue to kill me, in time there will not be oxen to till the ground, and your children and grand-children must use the spade. I am fully persuaded, after mature consideration, that the wicked persons who kill the oxen, will, in the next life, be transformed, each of them, into an ox like me.

'Believe, and act, according to the above. Engrave and publish it. Hence your merits and your virtue will be boundless.'

IMPORTANT HINTS.

To the Editor of the Evangelical Magazine.

SIR,

EVENING lectures on the Lord's day have been wisely instituted, as a suitable close for the public solemnities of the Sabbath; nor can there be any thing more pleasing to a serious mind, than when they are conducted with propriety, seriousness, and *punctuality*. I lay a stress on the last, it being what I request attention to by the reverend ministers who engage themselves to dispense the word of life at those services. Sorry am I to have reason to complain of those, for whom I entertain the highest respect; but the frequent disappointment met with, by gentlemen not being punctual to their engagements on these occasions, demands, I humbly conceive, their serious attention to remove the charge of not being faithful to their word and engagements. W. M.

HINT TO TRADESMEN.

A LABOURING man wishes to know how professing masters, members of churches, and subscribers to religious institutions, can justify their conduct in employing their workmen until 11 o'clock at night, and especially on a Saturday night; and thus allowing them no time for reading the Scriptures,

family worship, or domestic comfort; and, what is still worse, obliging them to take home goods on Sunday mornings.

Such things are—but surely 'ought not so to be.' There *are* persons who act thus, and yet are communicants at ————. It is no wonder that such men give ear to the delusive doctrines of the Antinomians!

A CONSTANT READER.

OBITUARY.

MRS. ELIZABETH BURDEN,

LATE OF WORCESTER.

To be 'made perfect through sufferings' was the course appointed by Divine wisdom to our common Lord and Saviour; and his disciples are given to expect the same discipline for the same ends. Our deceased friend experienced no ordinary share of bodily sufferings, which were by Divine grace made the occasion of its own display, and the means of her santification. During her last illness her family and friends were much edified by many clear and delightful expressions of her religious feelings. Her situation was particularly affecting: the mother of seven children, and now far advanced in pregnancy; laid on a sick bed by a painful and dangerous constitutional disorder, which had several times before threatened her dissolution; in the prime of life, with every social tie that can make life desirable; in the prospect of leaving the husband of her youth, with the undivided charge of their tender and numerous offspring; and in doubt whether she should be the grave, or the mother, of her unborn infant. Amidst these distresses her soul was supported by the power of true religion.

For several years her life had adorned the doctrine of God our Saviour, and oft had she proved the value of her Christian hope in times of trouble. But her present situation called for extraordinary assistance from above, and in this instance was the faithfulness of God peculiarly verified. When first seized, she expressed an anxious desire to be resigned to the will of God: this was on the 16th Jan. 1818. Her complaint was on the lungs, and while labouring for breath, she would be still employing it in prayer for patience and submission, and in expressions of her longing desire for the consolations of the Holy Spirit. On the Lord's day she broke out suddenly as in a rapture, saying to her husband: 'Oh I *do* love him, for he is *my* Saviour and *my* God: he will not leave me, he will be with me.' It was her frequent and fervent prayer, that if this affliction should be unto death, she might go off 'glorifying God, and triumphing in her dear Lord Jesus.'—'What a mercy,' said she, 'to have such an almighty Saviour, that all this load of guilt and sin can be cast upon him! Oh for more love to him, and to be more resigned to his holy will!'

Her disorder increasing in violence, she appeared to be rapidly hasting to the chambers of death; but her mind was still calm, and she was constantly offering up pious ejaculations. One evening she thus prayed:

'If thou art pleased to restore me, mitigate my sufferings. If thou shalt see fit to take me, shorten the time. Come, Lord Jesus, come quickly! Above all, give me patience to endure all thy holy will!' Frequently experiencing a convulsive sensation, she imagined the moment of her dissolution was approaching; but, every time, the words—'Be still, and know that I am God,' occurred to her with peculiar force: as though God had said to her, Do not be afraid of death: I am here!—Be still!—'And thus, added she, 'I was enabled to lie passive in his hands and submissive to his will, not having any fear or anxiety as to the event.' She had, however, a few more days of suffering appointed unto her; and a further opportunity of proving the excellence of a good hope through grace. To a friend who called one evening she said, 'Jesus is precious, he is very precious to my soul: I know in whom I have believed: the Lord hath led me by a right way. Not one

trial too many, nor one pain too severe. I have had my fears sometimes lest I should not be able to leave any evidence with my friends of a satisfactory nature, and it has been my prayer that I may be permitted to bear some testimony, at the close of my life, of my interest in Christ; but I never expected to be so much supported, comforted, and strengthened, and to enjoy so much of his presence. Oh he is precious to me! He has redeemed my soul! Notwithstanding all my fears and all my trials, he has enabled me to spend 12 happy years with my dear husband, and now he enables me to give up him and my dear children into his hands without a pang, confident that he will provide for them here, and bring them to the enjoyment of his presence above. Having given them all up, I now long to be with my God.'

These sentiments and feelings are above nature, and demonstrate the genuine value of Christianity in the hour of trial. In this affecting instance, as in many others, might be seen the sorrowing husband under the influence of piety giving up his beloved wife into *his* hands from whom he had received her; and the wife, in the power and triumph of faith, affectionately committing her dear partner and their young family to the faithfulness and the mercy of a covenant God. In so doing she thus expressed herself: 'May the Lord bless you and the dear children, as he hath blessed and kept me! *I know he will.* I have not an anxious thought about any of you; and blessed be his name, he is giving me an easy passage through the valley, for he knows I could not bear a stormy one.' The dying saint took frequent opportunities of conversing with all her children and those about her on the best things, and spoke of them, as is natural to a Christian in dying circumstances, with great earnestness, as the best things.

The fluctuations of her disorder raised and depressed alternately the hopes of her husband and friends for several days. Earnestly praying, if consistent with the will of God, that so valuable a life might be spared, and remembering how surprisingly she had been restored under similar attacks, they caught with eagerness at the slightest appearances which indicated the possibility of recovery; and especially when, to the astonishment both of themselves and the medical attendant, the dying woman was safely delivered of a living child. During this affecting crisis she was calm and patient. Her fortitude was surprising to all around her. To a friend coming in she exclaimed,—'Happy! happy! happy!' This premature labour revived the hopes of a fond husband, who had beheld the strengthening hand of God so visibly manifested in the hour of extreme weakness and suffering. Nature was, however, utterly exhausted, and all hope was soon abandoned; about two days longer she lingered on our shores. The weak state to which she was reduced almost deprived her of utterance. Sometimes she spoke only in whispers; but her countenance still expressed serenity and peaceful expectation. In a faint whisper she was heard saying to herself, 'Comfort ye, comfort ye, my people, saith your God.' This consolation prepared her for one more sharp conflict with suffering. Early in the morning of the 31st of January, the day she expired, a violent attack of inflammation came on, which occasioned the most excruciating pains. They were of a new kind to her. She said, 'I never felt this kind of pain before: it is the Lord's will that I should suffer all kinds of pains. I hope I shall bear them patiently.' And such *was* her patience, that she might have been deemed no worse than before: but the time of her departure drew nigh. Her grief-struck husband frequently comforted her with a verse of a hymn, or a gracious promise, as she was able to bear it. Her desire was to be with Jesus. Often fixing her glazy eyes filled with affection on her husband, she would then lift them up towards heaven, whispering 'Happy! happy!' A short time before she breathed her last, on his asking her how she felt, her reply was, 'Happy!' The sting of death, then,' said he, 'is taken away, is it?' 'Oh yes,' she replied, 'death has no sting for me.' He tried to rejoin, but grief choked the utterance; —'thanks be to God, who giveth us the victory through our Lord Jesus Christ.'

Sensible that her hour was come, her eyes would turn round after her husband if he moved, as though she

had said, 'Don't leave me.' The parting pang was almost too strong to admit of an assurance that he would not. To the last moment all was calm and peaceful, and, without a groan or a struggle,

'One gentle sigh her fetters broke;

and she was admitted into a house not made with hands, eternal in the heavens.

In her circle she was universally beloved and respected, for the equanimity of her temper, the correctness of her deportment, her kindness, her piety, and her zeal. Her religion was neither hereditary nor imitative; she became acquainted with Dissenters some little time before she was married, and amongst them the power of truth and grace first apprehended her mind. She was an honourable and consistent member of the Church of Christ assembling in Angel Street, Worcester, who, as well as a bereaved husband and eight children, are left to deplore her loss.

MR. ROBERT MARK.

JANUARY 6, 1818, died Mr. Robert Mark, late Master-ropemaker of His Majesty's yard, Woolwich, aged 61. He was more than forty years a professor of religion, which he adorned by a suitable walk and conversation, so that he was acknowledged a steady, consistent Christian by all who were acquainted with him. He received his first serious impressions under the preaching of Mr. Mather, in the Wesleyan connexion; among which people he continued to worship about two years: in 1776, he united with the independent church at Chatham, now under the pastoral care of the Rev. J. Slatterie, and was chosen a deacon in 1795, which office he filled till removed by Providence to Woolwich in 1809. His uniform regard to the ministers, the ordinances, and the cause of Christ; his affection to his family, and peaceable spirit in society; will long endear his memory to many. The latter part of his life he attended the ministry of the Rev. J. Bickerdyke, under whom he was much edified and comforted, and continued earnestly 'pressing towards the mark for the prize of his high calling of God in Christ Jesus.' The last sermon he heard Mr. B. preach, was from Acts xxi. 14, 'The will of the Lord be done;' of which he remarked to his wife, 'That was my funeral sermon:' and when he observed her grief at the increase of his disorder, he said, 'My dear, remember the text.' During the course of his illness he uttered many weighty and consolatory expressions, such as discovered he possessed a calm and rooted faith in the Lord Jesus. He seemed peculiarly pleased with that passage, Psalm xcvii. 11, which he repeated, 'Light is sown for the righteous, and gladness for the upright in heart.' To a dear relative he said, 'I don't know what I may do when it comes to the last, but at present I can say, 'The will of the Lord be done.' When fast approaching the verge of Jordan, he said, with emphasis, 'What must heaven be?

'This life's a dream, an empty show,
'But the bright world to which I go
'Hath joys substantial and sincere;
'When shall I wake, and find me there?'

At another time, he said, 'Faith and patience, and it will soon be over—this is a fiery trial, but the Lord has promised he will lay no more on his people than he will enable them to bear—I can bear more yet.' He was quite aware his end was near, and said, with much composure, 'Is this dying?—

'Vital spark of heav'nly flame,
Quit, oh! quit this mortal frame!'

When his daughter said to him, 'You have not yet lost your faith and patience?' he replied, 'No, my dear; I hope it is not the Stoic's faith; I have been sifting myself; it is right, you know, so to do.—I hope I am not deceived—I *know* I am not. 'To him that hath loved us, and washed us from our sins in His own blood,' I shall sing that song through eternity—I think I shall—I *know* I shall.' When his relatives were weeping round him, he said, 'It is all well; do not grieve for me, I am in the hands of an all-wise and all-powerful God. Keep on in the right way, and you will be sure to do well.' After a severe attack of his disorder, he exclaimed, 'Heaven will make amends for all.

'Good when he gives, supremely good,
Nor less when he denies!'

To the glory of rich grace it was remarked, that during the whole of his

affliction he never expressed, that he had any conflict with the enemy of souls, nor any fear of death; those who were present felt forcibly that beautiful sentiment of Dr. Young,

'The chamber where the good man meets his fate
Is privileged beyond the common walks of life—
Quite on the verge of heaven.'

The last day of his life he was unable to speak; but it was evident his mind was detached from all sublunary things, and fixed on eternity. Thus he passed the important hour of death, to see, as he had anticipated, 'The king in his beauty, and to behold the land which is very far off.'

The event was improved by the Rev. J. Slatterie, and Rev. J. W. Percy from Psalm xcvii. 11: and Rev. J. Bickerdyke from Hebrews x. 37.

E. R.

SUDDEN DEATHS.

JOHN OGDEN, Esq. of Acre Lane, Brixton, after returning from the Anniversary of Mill Hill School, with his grandson, whom he had been to fetch from thence, was taken ill as soon as he left his carriage and before he could enter his own house, and died within an hour, aged 70.

WE are concerned to report that an amiable and promising youth, of 14 years of age, son of the Rev. Dr. Pye Smith, of Homerton, after being it is supposed overheated, was taken ill on Saturday, July the 4th, and expired on the Wednesday morning following.

AWFUL WARNING.

IN the neighbourhood of a large manufacturing town in Warwickshire, a married gentleman, far advanced in years, but of a respectable family, led away by depraved habits, visited a house of ill-fame, to which he walked in health; but was, a few minutes afterwards, carried out a corpse, having suddenly fallen dead at the feet of the woman who was the object of his visit.

[We are referred for the truth of this fact to the churchwardens of the parish.]

Review of Religious Publications.

Iceland; *or, the Journal of a Residence in that Island during the Years* 1814 and 1815. By Ebenezer Henderson, Doctor of Philosophy, &c. &c. 2 vols. 1*l.* 8*s.*

THE pious and ingenious author of these volumes had occasion to visit this peculiar and interesting island, for the purpose of investigating the wants of its inhabitants with respect to the Holy Scriptures, and to adopt the most eligible measures for the distribution of the copies which had been provided by the Bible Society. On his arrival he found that these objects could not be attained without making a tour of the island, and visiting persons of influence; this obliged him to spend upwards of a year in the country.

Dr. Henderson was not an idle spectator of the wonders of Iceland, particularly of the visible effects of those formidable volcanoes which once abounded in this island, and of the amazing jets of hot water which still astonish the traveller. He describes an eruption of the *Great Geyser*,* part of which we shall transcribe.

'Ascending the rampart we had the spacious basin at our feet, more than half filled with the most beautiful hot crystalline water, which was but just moved by a gentle ebullition, occasioned by the escape of steam from a cylindrical pipe or funnel in the centre. This pipe I ascertained by admeasurement to be seventy-eight feet in perpendicular depth; its diameter is in general from eight to ten feet, but near the mouth it gradually widens, and opens almost imperceptibly into the basin, the inside of which exhibits a whitish surface, consisting of a siliceous incrustation, which has been rendered almost perfectly smooth by the incessant action of the boiling water.

'I heard reports which were both louder and more numerous than the preceding,

* The word *Geyser* is said to be derived from *geysa*, to rage, or burst forth with impetuosity.

and exactly resembled the distant discharge of a park of artillery. Concluding from these circumstances that the long expected wonders were about to commence, I ran to the mound, which shook violently under my feet, and I had scarcely time to look into the basin, when the fountain exploded, and instantly compelled me to retire to a respectful distance on the windward side. The water rushed up out of the pipe with amazing velocity, and was projected by irregular jets into the atmosphere, surrounded by immense volumes of steam, which, in a great measure, hid the column from the view. The first four or five jets were inconsiderable, not exceeding fifteen or twenty feet in height; these were followed by one about fifty feet, which was succeeded by one considerably lower; after which came the last, exceeding all the rest in splendour, which rose at least to the height of seventy feet. The large stones which we had previously thrown into the pipe were ejected to a great height, especially one, which was thrown much higher than the water.' 'The great body of the column (at least ten feet in diameter) rose perpendicularly, but was divided into a number of the most superb curvated ramifications; and several smaller sproutings were severed from it, and projected in oblique directions, to the no small danger of the spectator, who is apt to get scalded, ere he is aware, by the falling jet.'

Dr. H. also describes the eruption of the *New Geyser*, not two hundred yards from the former:

'It is scarcely possible, however, to give any idea of the brilliancy and grandeur of the scene which caught my eye on drawing aside the curtain of my tent. From an orifice nine feet in diameter, which lay directly before me, at the distance of about a hundred yards, a column of water, accompanied with prodigious volumes of steam, was erupted with inconceivable force, and a tremendously roaring noise, to varied heights, of from fifty to eighty feet, and threatened to darken the horizon, though brightly illumined by the morning sun. During the first quarter of an hour I found it impossible to move from my knees on which I had raised myself, but poured out my soul in solemn adoration to the Almighty Author of nature.'

Some months after Dr. H. had an opportunity of beholding a more awful explosion of the Great Geyser, which he thus relates:

'The morning after my arrival I was awakened by its explosion about twenty minutes past four o'clock; and hastening to the crater, stood nearly half an hour contemplating its jet, and the steady and uninterrupted emission of the column of spray which followed, and which was projected at least a hundred feet into the air. After this it gradually sunk into the pipe, as it had done the year before, and I did not expect to see another eruption till the following morning. However, about five o'clock in the afternoon, after a great quantity of the largest stones that could be found about the place had been thrown into the spring, I observed it begin to roar with more violence than usual; and, approaching the brink of the crater, I had scarcely time to look down to the surface of the water, which was greatly agitated, when the eruption commenced, and the boiling water rushed up in a moment, within an inch or two of my face, and continued its course with inconceivable velocity into the atmosphere. Having made a speedy retreat, I now took my station on the windward side, and was astonished to observe the elevation of the jets, some of them rising higher than *two hundred feet*; many of the fragments of stones were thrown much higher, and some of considerable size were raised to an invisible height. For some time every succeeding jet seemed to surpass the preceding, till, the quantity of water in the subterraneous caverns being spent, they gave place to the column of steam, which continued to rush up with a deafening roar for nearly an hour.'

The author paid a visit to the famous Mount Hekla, which is about 4000 feet in height, 23 eruptions of which are recorded from the year 1004 to 1768; a new explosion seems to be expected.

Dr. H. observes that this island, though chiefly celebrated on account of its volcanoes and hot springs, is scarcely less remarkable on account of the *Yokuls*, or enormous *ice mountains*, which cover a great portion of its surface. One of these *icy alps*, the *Oræfa Yokul*, covered with the purest snow, rises to the amazing height of 6240 feet.

In his several journies our pious traveller encountered most imminent dangers, from which he was mercifully preserved, and enabled to maintain, at the worst of times, an humble dependence on the power and goodness of that God, in whose service he felt himself engaged.

But however the intelligent mind of the Doctor was engaged in observing the natural wonders of the island, his heart was frequently gratified by finding a prevailing disposition in the leading men of the church, as well as in the peasantry, to forward the great object of his visit. But these we shall

more particularly notice in the concluding part of this article, in our next Number. We cannot, however, defer our cordial recommendation of these interesting volumes, which, we trust, will find admission into the library of every Christian in circumstances to afford it.

(To be continued.)

Letters on the West Indies. By James Walker. 7s.

THESE Letters, or rather Essays, were composed by a gentleman who resided some years as a principal manager of the crown estates in Berbice, and under whose care, with that of his intelligent assistant, Mr. Scott, those estates prospered greatly; but a sudden change took place in consequence of the treaty with the King of the Netherlands. Mr. Marryat having thought proper to attack the Official Report of the Commissioners for the management of the Crown Estates, it became necessary for Mr. Walker to publish these Letters in defence of those gentlemen, and of himself.

The subjects considered are, the interference of the British public in colonial affairs—their capacity to judge of them—colonial bondage—treatment of slaves—the *proved* effects of Christian instruction on negro slaves (we wish we had room to transcribe this excellent chapter)—the state of the negroes, coloured people and white—on the management of the colonial controversy—on the African character, and on the power of the British mortgagee. *

These topics must appear, to every one who has considered the condition of negro slaves, exceedingly important; they are treated with great ability, and by a gentleman whose veracity is unquestionable. We sincerely wish that this volume may be perused by every West India merchant, by every planter, and by every manager; we should anticipate the most happy results to the cause of humanity and religion.

In a note at the close of the volume an account is given of the extremely cruel usage of a female slave, who received 170 lashes of a cart-whip for the alleged offence of impertinence (when complaining of her little daughter's being whipped) to the manager's wife; the savage manager deliberately smoking his pipe during the punishment. He was however tried for the offence, found guilty, and sentenced to a fine of about 25*l.* and three months imprisonment

* Mr. Wray (assisted by Mrs. Wray) laboured with promising success among the negroes in Berbice, but his efforts meet with much obstruction from the new managers.

Reasons for giving Moral Instruction to the Native Irish, through the Medium of their Vernacular Language; *being the Substance of a Speech.* By J. S. Taylor, Esq. 8vo. 6*d.*

THIS speech was delivered at the annual meeting last year of the Baptist Irish Society; * at which unexpected opposition had been made to the object here recommended. The Committee, therefore, have very properly published Mr. Taylor's speech; which is very creditable to his talents, and still more so to his principles, feelings, and temper. Being not only a native of Ireland, but also well acquainted with those parts of the island which are most interested in the subject, he bears an affectionate testimony to their necessitous and interesting state.

Diversity of language is indisputably a disadvantage; and conquerors have immemorially attempted to impose their own languages on nations which they subdued: but so far as the effects of such oppression can be distinctly traced, they have always been ignorance and depravity. On the contrary, wherever instruction, so far as it can be imparted by a vernacular language, has been diligently circulated, it has not only produced immediate moral benefit, but (by awakening in multitudes the desire of more general knowledge) it has accomplished the highest purposes for which oppressive measures were used in vain.

We regard the Irish as having much greater cause to complain of England for neglect than for tyranny. A principal cause that Ireland has never been civilized, perhaps is, that she never was conquered. She yielded, at first, without resistance; but almost ever since has been in a state of insur-

* This and the following Article have been some time written, but mislaid.

rection. The greatest injury England ever did to Ireland was making the people Papists. If, at the Reformation, the Scriptures had been generally circulated, and public worship performed in the Irish language, that injury would long since have been repaired. Nothing that can mitigate it should *now* be neglected; and we heartily wish to see every denomination of British Protestants (if they cannot *unite* their labours, at least) *vying* with each other for the purpose.

An Elegy on the Death of Richard Reynolds, *and other Poems*. Royal 8vo. 2s. 6d.

Among these poems, seventeen in number, we are gratified to find a suitable tribute paid to the memory of a very pious and amiable man, Colonel De Morgan, the zealous friend of Christianity in India; whence he was returning, with the design of devoting the remainder of his life to the care of his family in England, but died on his voyage. We understand that the author of these pleasing and profitable effusions (a female) belongs to the Society of Friends: and we are confident that our readers will not, on that account, deem them less worthy of their attention. We apprehend that we cannot more effectually recommend this slender publication than by extracting one of the shorter poems.

LINES

Addressed to a little Girl who shed tears at parting.

'Mary, my love! 'tis meet we part;
Then do not shed those pearly tears;
Reserve them, till thy feeling heart
Shall find that sorrows grow with years:
Reserve them, till that heart shall know
That greater griefs than leaving me
Await thee, in this vale of woe,
To guide to realms from sorrow free:
Reserve them, till that heart shall prove
A truth, that every Christian finds,
That evil purposes will move
To mar our peace, disturb our minds.
To good averse, to evil prone,
We strew our paths with numerous ills;
And some by others' hands are strown;
And some, Almighty goodness wills;
Sends them as blessings to the soul,
To lure and lead from earth's delights;
To point where streams of comfort roll,
Where pure perennial peace invites.
Not on the shores of earth are found
The blossoms of perennial peace;
In heaven alone will these abound,
In heaven, where sin and sorrow cease.
Reserve those precious drops, my love,
And check the ardour of thy heart:
If soft and sensitive, 'twill prove
Too sure a mark for Sorrow's dart.'

The Female Labourer in the Gospel. By Alex. Proudfit, Minister of the Gospel, Salem, New York. *Reprinted in Edenburgh*. 1s.

This discourse is on a new but interesting subject, grounded on Philip. iv. 3. 'Help those women who laboured with me in the gospel.' The author first shews in what manner females may consistently unite with ministers in their labour, not, he observes, by assuming the ministerial office, or publicly engaging in preaching, &c. but by frequent prayer for the blessing of God on their ministrations—by conscientiously attending their ministry—by diligent instruction of their families—and by devising liberal plans for diffusing the gospel. He then points out the motives by which they are constrained to this service, viz. Jehovah's goodness displayed in their creation and redemption—compassion to the souls of their fellow creatures—concern for their own future felicity and glory; and concludes with some natural inferences, and a warm exhortation to female believers.

The sentiments are evangelical, the style perspicuous, the division natural, and the illustrations striking; the whole is calculated to encourage Christian females to exert their influence in promoting the Redeemer's cause. It may be a proper tract to be put into the hands of those ladies who have not yet seen the duty or propriety of such engagements. Many, we are fully aware, are already most laudably and usefully employed; but there are many more whose exertions, could they be obtained, would serve to extend the benefits of Missionary, Bible, Tract, and School Societies, far, very far beyond their present bounds: to such, we hope, this exhortation will prove beneficial.

Narrative of a Tour in the West of England, *made for the Purpose of ascertaining the State of the In-*

habitants, and for the Promotion and Encouragement of Sabbath Schools. By the Author of Voyages to Spain, Portugal, &c. &c.

THE design of this journey was truly philanthropic, and the narrative contains many pious and judicious remarks on the want of Sunday Schools in many places; of the need of improvement in others, and especially of the need of 'Sunday School Unions,' such as obtain, with singular advantage, in various parts of England; and of the blessed effects of Sabbath Schools, when conducted by zealous, evangelical, and *converted* teachers. The author's observations on the state of religion in the dark parts of Dorsetshire, Devonshire, Cornwall, and Somersetshire, are such as deserve serious attention, especially of the pious ministers in those districts, many of whom we know are making laudable efforts to improve their neighbours. We wish they may succeed, and abound yet more and more. We think this little pamphlet may be usefully perused by all who wish to promote religion *at home* as well as abroad.

Jesus the Lawgiver of his Church; *or, the Proper Uses of the Moral Law.* By the Rev. S. Hackett. 18mo. 8d.

As this is an age of light reading and of little reading, little books will always be acceptable to a numerous class. Mr. H. has however contrived within a small compass to compress the pith of the argument on the uses and perpetuity of the moral law; and we cheerfully recommend it as an antidote to the ignorant *cant* (we can call it no better) of Christians being delivered from all obligations of obedience to the law of God.

A Blow at the Root; *or, a brief Account of the Rise and Growth of Antinomianism.* By the late Rev. John Flavel. *A new edit. recommended by Rev. Dr. Newman and Jos. Ivimey, with an Appendix, to prove that the Moral Law is a Rule of Life to Believers.* 1s.

ANOTHER antidote to the moral poison of Antinomianism; but the mischief is, that those who love the poison will not take the antidote. To many however the venerable name of Flavel, with those of Gill, Booth, Romaine, and Toplady, in the Appendix, may have more weight than arguments, either from scripture or reason.

The Young Travellers; *or, a Visit to Oxford.* By a Lady, Author of 'Victims of Pleasure,' &c. *With plates.* 12*mo. bds.* 3s. 6d.

THIS lady's pen being sacredly devoted to the instruction and improvement of youth, we observe with much pleasure that it is so productive, and that it is not confined to the service of the lower classes only. The present work contains the narrative of a supposed excursion to Oxford and back again to town by different routes. The travellers to Oxford are Mrs. Bentley and two children, together with a Mr. Rowden, who, though a stranger, takes delight in informing 'the young travellers the names, &c. of the towns, villages, and gentlemen's seats they pass,' all which is interspersed with moral and serious reflections: and at Oxford, the most interesting objects are pointed out to their attention in the same agreeable way. The book is admirably adapted to the instruction of young minds, and forms a very pretty present for either sex, which is made the more acceptable by the frontispiece, containing a view of the city in its approach, and a portrait of Mother Goose, the nosegay merchant, who forms one of its curiosities.

The author intimates a farther design of giving biographical sketches and portraits of other eccentric characters of Oxford at some future time.

LITERARY NOTICES.

The Bp. of St. David's is printing 'The Grand Schism; or the Roman Catholics of Great Britain and Ireland separatists from the Church of England.'

In a few days will be published Family Worship Considered, a Sermon at St. James's, Clerkenwell, with Prayers. By Rev. S. Piggott, Curate.

SELECT LIST.

On Protestant Nonconformity. By Josiah Conder. 2 vols. 8vo. 14s.

Life of Rev. R. Morris, Amersham. Compiled by B. Godwin. 12mo. 2s. 6d.

Sermons. By Rev. G. Nicolson. 8vo. 10s.

The Holy Minister: a Sermon preached at the Annual Meeting of Ministers educated at Homerton. By R. Winter, D. D. 1s. 6d.

History of the English General Baptists. By A. Taylor. 2 vols. 8vo. 1*l.* 1*s.*

The Great Exemplar of Sanctity in the Life and Death of Jesus Christ. By the late Jer. Taylor, D.D. 8vo. 10*s.* 6*d.*

Sermons on the Nature, Offices, and Character of Christ. By Rev. T. Bowdler, M.A. 8vo. 14*s.*

Letters, during a Tour through Parts of France, Savoy, &c. By Rev. T. Raffles. 12mo. 7*s.*

A Manual of Prophecy. By the Rev. P. Roberts, A.M. 8vo. 6*s.* boards.

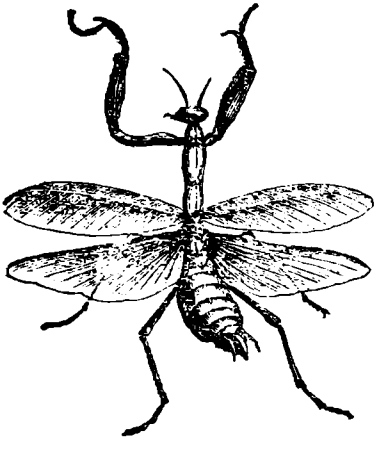
Dissertations on the Prophecies. By Rev. G. S. Faber, B.D. 8vo. 12*s.*

Funeral Sermon for Mrs. Mead, (wife of the Missionary) with the Particulars of her Death. By the Rev. T. Lewis.

The Eighth Edition of the Rev. R. Hill's Sunday School Hymn Book, enlarged and improved. 1*s.* bound.

The Northern Excursion; or, Highland Village. Two Parts. 6*d.*

Memoirs of Mrs. Savage (daughter of P. Henry) with an Appendix, &c. By J. B. Williams. 12mo. 5*s.*



THE MANTIS, OR HOTTENTOTS' GOD.*

In our last Number we inserted an interesting conversation between Mr. Evan Evans, a Missionary in Africa, and the driver of his waggon, a converted Hottentot, in which it appeared that the insect depicted at the head of this article had been the object of his worship; and that the poor Hottentots in general know no other. Some account of this insect will doubtless be acceptable to our readers.—

The Mantis is a genus of insects belonging to the order of *Hemiptera*; of this genus there is a great variety of species, called by different names, of which the *Mantis Fausta*, and the *Orator Mantis*, are chiefly noticed. Their general characters are these:—the head is unsteady, being but slightly attached to the thorax, which is very long. The mouth is armed with jaws, and has its feelers filiform. The wings are four, membranaceous and convolute; the under ones plaited or folded. The fore legs are compressed, armed on the under side with teeth like a saw, and terminated by a single claw.

These insects are found in several of the warmer parts of Europe, in Africa, and in South America; and have obtained much notice (especially the *Mantis siccifolia*) by their general resemblance to the leaves of trees, so as to be mistaken, at a little distance, for them.

But the most extraordinary circumstance, is the general veneration in which the insect is held among uncivilized people, so that it has obtained the name *Mantis*, a Greek word signifying a *Prophet*, for it was imagined that this insect, when resting on its hinder legs, and stretching out its two fore feet, divined, and pointed out to inquirers the way they should take when at a loss; or, when joining together its fore feet, and holding them up, it was engaged in prayer: hence the common people in Languedoc (a province of France) where it is common, call it *Le Prie Dieu*—as if it *prayed to God*; and in allusion to this notion, Linneus gives it the name of *Mantis oratoria*, the *praying Mantis*. Dr. Vanderkemp, in his account of Caffraria, inserted in Missionary Transactions, (vol. i. p. 464.) describing this insect, says, 'the Caffres call it *Oumtoanizoulou*, that is, *The Child of Heaven*. This animal, (the *Mantis*) appears to have been held in some reverence, as its name

* This Account is partly taken from the paper, entitled 'Missionary Sketches, No. II.' lately printed by the Society, for the use of the weekly and monthly contributors, with some additions.

seems to import. The Hottentots offer their prayers to it. Mr. Kicherer, in a Narrative which he drew up when in London, in 1803, says, 'They have no idea whatever of the Supreme Being, consequently they practise no kind of worship: they have, however, a superstitious reverence for a little insect, a sight of which, they conceive, indicates something fortunate; and to kill it, they suppose, will bring a curse upon the perpetrator.' — *Mission. Transac.* vol. ii. p. 6.

Perhaps there may be some connexion, were we able to trace it, between the worship of the *Mantis* by the Hottentots, and that of *Baal-zebub* by the ancient idolaters. Ahaziah, king of Israel, when sick, sent messengers to inquire of *Baal-zebub*, the god of *Ekron*, whether he should recover of his disease.—2 Kings i. 2, &c. This seems to have been one of the forms of *Baal* (the Sun), the 'Lord of the universe; or of *Apollo*, supposed to be the god of medicine. We meet with references to this idolatry in the New Testament; for the Scribes pretended that our Saviour ejected devils by the power of *Beel-zebub*—by the *pythonic*, or *unclean spirit*;' Mark iii. 22, 30. It is remarkable, that some of the images of *Jupiter* are accompanied by the figure of a *fly*, and that one of his names *Apomuios*, or *Muscarius*, signifies the *fly-expeller*. This name, it is said, was given him on occasion of a sacrifice which *Hercules* made to *Jupiter Olympius*, in *Elis*, when being infested with flies, he prayed, successfully, to that god to drive them away. The Jews, by way of contempt, seem to have changed the name of *Beel-zebub* to *Beel-zebul* (ending with an *l*), and which signifies *Lord of dung*—flies being fond of that article—a fit name for this 'unclean spirit.'

The LXX constantly render the Hebrew word בעל-זובוב by ΒΑΑΛ ΜΥΙΑΝ—*Baal the fly*; Josephus calls the idol of *Ekron* by the same name. Kolben, in his State of the Cape of Good Hope, vol. i. 99, speaks largely of the worship of this African *Baal-zebub* by the Hottentots. See Parkhurst, Heb. and Greek Lexicons; and 'Scripture Illustrated,' by the Editor of Calmet.

It seems to be extraordinary enough, that although *Baal the fly* was one of the idols of the heathen, yet that they should be so desirous of expelling this deity from their temples, and their sacred rites. The conduct of Hercules we have already alluded to; but, there were other stories current on the sagacity and behaviour of this insect: as, for instance, that the temple of Hercules Victor in the *Forum Boarium* at Rome, as Pliny informs us, neither a *fly*, nor a dog, ever entered. How they might keep out dogs, it is not very difficult to conjecture; but by what means *flies* were banished, is not so evident. That, however, is nothing, compared to the decorum observed by the flies of which Elian speaks: for, these *pious* insects, it seems, at the time of the Olympic procession, when the women withdrew to the other side of the river, that they might be out of the way; the *flies*, equally actuated by motives of respect, retired to the same, or other places of retreat, and did not appear again, till after the solemnities were concluded. A similar *miracle*, as they reported, took place at Leucadia, where was a very high promontory, on the summit of which was a temple of Apollo, called *Actium*: at this temple it was customary to hold a festival, celebrated by music, singing, and dancing, in honour of Apollo: at which time an ox or bull was sacrificed to the flies; which immediately attached themselves to the blood of the victim, and when satisfied they retired, leaving a clear scene to the dancers and spectators. Perhaps, as these flies belonged to Apollo, the god of flies and physic, they claimed a right of participation with their divinity, by way of fee, before they would depart; in which they were certainly less polite than the flies of Pisa, or those which reverenced the Olympic shews, for they retired from motives of veneration only; unless any should be so rash as to fancy, that the women took cakes and sweetmeats with them, the attraction of which was found irresistible by the said flies, in their said retirement: for the flies themselves were not destitute of the common sense proper to their nature, whatever those votaries might be who reported the miracle.

Religious Intelligence.

FOREIGN.

FRANCE.

It is stated in the public newspapers, that one of the deacons of the Protestant Church at Bourdeaux has been condemned by the tribunal of the Correctional Police to pay a fine for not decorating the front of his house with tapestry, while the *Host* was carried by. If this be true, it appears that the Catholic spirit of persecution is yet alive; but we trust that the government of France will not suffer proceedings so contrary to the *charter* on which the reigning family was restored.

BAVARIA.

It must afford to every friend of religious liberty great pleasure to learn that the new constitution for this country is distinguished by its liberality, and, as stated in the preamble, granting to the people liberty of conscience, with a scrupulous distinction between what belongs to the *state* and what to the *church*; liberty of opinion, (but guarded against abuse) and, what is more remarkable, *an equal right to all native subjects to every rank in the public service*, and to all the distinctions due to merit; equality of laws, and of citizens under the law; impartiality and promptitude in the administration of justice, &c.

That such a constitution should be enjoyed by a country, containing, we suppose, two millions of inhabitants, and in which the Roman Catholic religion has long predominated, must afford gratification to all benevolent minds.

GREENLAND.

Ever since the year 1734, the Moravian Brethren have had missionaries resident in this inhospitable clime, who have laboured, amidst difficulties unimaginable, and with great success, for the conversion of the Heathen to Christianity, and for their civilization, and the amelioration of their temporal circumstances. Nearly the whole population of Greenland is *Christian*. On account of the *disproportioned deaths* among the men, from innumerable dangers on sea and on shore, in seeking food for their families, Greenland is, more than any other country perhaps, a land of widows and fatherless children. These are frequently reduced to the uttermost distress, having none to care for them, and being unable to gain subsistence. The Moravian Missionaries are themselves too scantily, and too precariously furnished with the necessaries of life to afford much relief; indeed it may be said that they afford none without dividing their own bread and raiment with these destitute creatures. The following extracts from letters from Greenland, will furnish our readers with a knowledge of the circumstances of these Missions, in the most compendious and impressive form. Brother *Conrade Kleinschmidt* writes thus to the Rev. *C. F. Ramftler:*

'Having for some days been occupied with various heavy and distressing considerations, on account of the excessive indigence of many of our *widows* and *orphans*, whereby a continually increasing load of anxiety devolves upon us, their teachers, a thought suddenly came into my mind, which immediately cheered and comforted me in some degree, though it referred to a still uncertain futurity. I will communicate it to you, dearest Brother! As this *(Lichtenau)* is the most numerous congregation of believing Greenlanders, it is easily to be conceived, that we have many poor widows and orphans, whose providers have either died a natural death, or *what is very frequent*, have lost their lives at sea, when in pursuit of a livelihood.

'Having no fund for the assistance of the desolate and the fatherless, the burden falls upon us; but where have we the money for it? Certainly it is very hard to see such objects of compassion without relieving them, and to shut up our bowels against their entreaties. The only remedy, therefore, is to sell from time to time *our own*

allowance of coffee to the Danish traders, though this coffee is only meant for the supply of our personal wants, and those of our families. By the produce of this sale, we procure tobacco for the relief of the needy, for this article is as the current coin of the country, with which they may purchase food and skins for raiment. As neither I nor my family make any use of tobacco, from our allowance, within a short time, I have bought tobacco to the amount of seven dollars and a half, which was presently consumed.'

'Now, as my mind has been, especially of late, much oppressed with these circumstances and their future effects, it came into my mind—'The dear English people are charitable to missions, and to the poor in every quarter of the globe, and who can be poorer than the poor Greenlanders? Surely they would not refuse to help them, did they know the truth, and did some one represent it to them in an impressive manner.' Money our Greenlanders do not want; but various European articles they can make use of, of which tobacco (in *rolls*, or *pig-tail* as it is called,) is the chief, for which, the more opulent are willing to part with any thing. Besides, the men stand much in need of *knives*, and *large iron nails*, and the women *needles, not very small*, for which they constantly ask us; which often leads us to think,—how gladly would many European friends serve them with such trifles, did they but know how much they are needed, and what joy they would occasion; whereas *we* poor Missionaries cannot help them for want of means!'

Mr. Montgommery, the editor of the Iris newspaper, Sheffield, published these extracts in April last, and obtained about 200*l.* for these poor people.

The best way, probably, by which any of our readers could benefit the Greenland Missionaries, or the Moravian mission at large, would be by pecuniary contributions sent to '*The London Association*, in aid of the missions of the United Brethren (commonly called Moravians.') This Association has been recently formed, and is under the direction of a President, Treasurer, two Secretaries, and a Committee, consisting of all clergymen, and other ministers who are members, with 21 laymen, chosen out of the Association. One guinea per annum constitutes a member. The present officers are, J. W. Warren, Esq. President; J. G. Lockett, Esq. Treasurer; Rev. J. Bull, and Rev. J. Clayton, jun. Secretaries. Among the Committee we observe the respectable names of the Rev. Messrs. Gurney, Wilson, Leifchild, Dr. Nicoll, Dr. Steinkopff, &c. &c.

PROVINCIAL.

CONGREGATIONAL UNION OF SCOTLAND.

THE friends of this Institution met in Glasgow on Tuesday, April 21, 1818, Mr. Dunn, of Dumfries, in the chair. Prayer having been made by Mr. Knowles, of Linlithgow, the Report was read by the Secretary, Mr. Watson, of Musselburgh; and able and suitable addresses delivered by Mr. Orme of Perth, Mr. Kerr of Cambuslang, Mr. Bradley of Manchester, Mr. Hercus of Greenock, Mr. Ewing of Glasgow, Mr. Smith of Garliston, Mr. Millar of Gatehouse, Mr. R. Wardlaw, Mr. M'Gavin, and Mr. Niel of Glasgow, and Mr. Dunn. Several resolutions were then unanimously passed. On Wednesday evening the annual sermon was preached by Mr. Bradley of Manchester, in Nile Street Chapel. The Report is printed.

COUNTESS OF HUNTINGDON'S COLLEGE.

THE Twenty-sixth Anniversary of the Institution was held at the College, at Cheshunt, on Thursday the 25th of June, and was so numerously attended, that even at the commencement of the solemnities the chapel was completely filled, and a considerable number of persons assembled on the green, within the inclosure; where benches were provided for their accommodation, and where (in consequence of the erection of a temporary pulpit near one of the chapel windows) they could distinctly hear the respective speakers, whilst they enjoyed the coolness of the air.

Divine service having commenced with an appropriate hymn, the Rev. Dr. Waugh offered up an introductory prayer, with his usual solemnity of manner, chasteness of expression, and

fervour of piety. Select portions of the church service were then read by several of the students; and the Rev. John James, resident tutor, introduced successively the three senior students, Messrs. Mottram, Stevenson, and Sherman, to deliver orations on 'The Love of God'—'The Grace of our Lord Jesus Christ,' and 'The Fellowship of the Holy Ghost.' This part of the service was peculiarly gratifying; as the subjects were admirably calculated to awaken attention; and the theological soundness, the genuine eloquence, and the unassuming deportment of the speakers reflected the highest honour on the seminary to which they belonged, and the persons under whose protection and tuition they had so successfully studied.

The Rev. John Finley, of Tunbridge Wells, afterwards preached a faithful, animated, and appropriate sermon, from Mark xvi. 20. 'They went forth and preached every where; the Lord working with them, and confirming the word with signs following, Amen.' And the Rev. James Bridgman, of Chester, formerly a student at Cheshunt, concluded with prayer.

The respectability of the congregation, both within and without the chapel; and the great satisfaction which the whole services of the day manifestly appeared to have given the visitors, together with an augmentation of life and annual subscribers, afforded the most pleasing evidence, that the interest excited by this institution had recently increased; and encouraged the trustees and supporters of the seminary to hope that they should yet 'see greater things than these.'

CHESHUNT COLLEGE.

On Monday the 24th of August next, being the Anniversary of the 50th year of the first opening the Countess of Huntingdon's college in Wales, (now removed to Cheshunt) and also the Anniversary of her Ladyship's birth-day, there will be morning and evening service, in commemoration of the day, at Spa Fields Chapel. The Rev. Dr. Waugh will preach in the morning, and the Rev. Robert Stodhart in the evening. Service to commence at 11 o'clock in the morning, and half-past six in the evening.

PEPPARD ANNIVERSARY.

On Whit-Monday last were held the Annual Services at Peppard, Oxon, to counteract the wicked practice of revelling. The Rev. Mr. Lawrie, of Bath Place, preached in the morning to the children and young people from Eccles. xii. 1; in the afternoon Mr. Brown, of Cheltenham, discoursed from Matt. vii. 13, 14; and in the evening Mr. Griffin, of Hoxton Academy, from Isa. xxvii. 13. The devotional parts the services were conducted by Messrs. Douglas, Harrison, Watkins, and Cannon. The poor children, gratuitously educated by the Rev. Joseph Walker, appeared very neat in their new clothes, to the gratification of every benevolent beholder. A very comfortable dinner was provided for them, for the poor people, the ministers and friends. The weather was fine, the congregation numerous, and the sermons appropriate. The Whit-Monday revellers are now so dispirited that they make but little opposition; and it is hoped the time will arrive when, instead of vice, the holy religion of the Lord Jesus Christ will prevail over the hearts and lives of all the people.

ROTHERHAM INDEPENDENT COLLEGE.

June 23, was held the annual examination of the students of this Institution. The examining Committee sat, from morning till evening, to investigate the improvement of the students in Hebrew, Chaldee, Greek, and Latin; in Theology, Rhetoric, and Mathematics. On the following day, the Annual Meeting of the friends of the Institution was held in the Library of the College, where one Greek and two Latin orations were delivered by senior students. The Committee reported the liquidation of the debts of the Institution by means of the liberality and exertions of its friends. Three students go out this year to labour in the vineyard; but four times that number have applied for admission.

To the congregation assembled in the chapel, in the evening, two students delivered Themes; Mr. Buckham, on *the dispensation of innocence*, and Mr. Gollop, on the *evangelical*

dispensation. Mr. Boothroyd, of Pomfret, then gave the students an excellent address.

BUCKINGHAM ASSOCIATION.

June 9, a General Meeting of Ministers and other representatives of churches of the Independent denomination, in the northern part of the county of Buckingham, and its vicinity, was held at the New Meeting, Buckingham, for the purpose of forming an association to promote the general interests of religion in the neighbourhood. The Rev. Joshua Harrison, of Woburn, Bucks, preached in the forenoon, on 2 Cor. ix. 2, latter clause; and the Rev. T. P. Bull in the evening, on John iv. 36—38. The afternoon was devoted to the express object of the meeting.

About three years since, a Society for sending the gospel into the towns and villages was formed in the congregation belonging to the New Meeting, Buckingham, aided by a few other individuals. This society employed the students of the Newport Pagnel seminary. The town of Winslow was one of the places which excited their attention, where the first congregation collected amounted to no more than nine persons, beside the preacher. Since that time, a building has been purchased and fitted up for a place of worship, which will accommodate about 200 persons. More accommodation for hearers is wanted; but a debt, incurred by the efforts already made, more than 100*l.* of which yet remain to be paid, prevents, for the present, any farther enlargement.

The little Society by which these efforts were made, after supporting the preaching of the gospel in the villages for two years, found itself inadequate to the plans of usefulness which had been concerted: it therefore dissolved, to make way for the newly-formed association, which encourages the hope of more extensive and permanent usefulness. A large field for Christian exertion was presented to the meeting, and liberal subscriptions were entered into, and collections made, for enabling the association to carry its benevolent plans into execution.

LONDON.

HOXTON ACADEMY.

On Thursday, the 25th of June, the annual examination of the students was conducted in the presence of the Rev. Dr. Manuel, the Rev. Alexander Fletcher, the Rev. Thomas Mitchell, the Rev. J. Philip, and several other ministers.

The junior students were examined in Virgil.

The students of the second year read the Carmen Sæculare of Horace, and part of the first book of Homer's Iliad. They were also examined, at considerable length, on a course of lectures they had received on Intellectual and Moral Philosophy. As a specimen of their powers of thought and expression, three of the students read essays on the following subjects: Intellection—Moral Evidence—and Moral Obligation. A report was then made of the progress of the students in Mathematics.

The students of the third year read passages selected from Livy and from Demosthenes; in Hebrew, they read a chapter of the Prophecy of Joel; and they were also examined on a course of lectures they had received on Biblical Criticism.

The students of the fourth year read a part of the Œdipus Tyrannus of Sophocles; and were examined in the Hebrew, on a chapter in the book of Job.

In Theology, the students of the third and fourth year were examined by a series of questions, arising out of the course of lectures they had received.

The Visitors on this occasion are happy to state, that the result of this annual examination of the students, in this important seminary, has been a strong impression on their minds in favour of the Institution itself—of the professional qualifications of the tutors, and of the talents and industry of the young men under their care. They most cordially embrace this opportunity of bearing their testimony to the progress made by the students in classical learning; to the accuracy and extent of their acquaintance with the philosophy of the human mind; to their promising attainments in Biblical

Criticism; and to the perspicuity, good taste, logical arrangement, and powers of thought, displayed in their compositions. Nor can they omit this opportunity of recommending to the continued patronage and support of the friends of Christ an Institution which has already proved an invaluable blessing to the churches; and which, from the augmented number of its students, and the increasing demand made upon it for ministers, is perpetually exhibiting additional claims on the benevolence, the prayers, and the contributions of the Christian public.

On Tuesday evening, June 30, three of the senior students delivered the annual orations in the chapel adjoining the academy, viz. Mr. Wells, Faith; Mr. Barling, Hope; Mr. Coombs, Charity. The congregation was numerous and highly respectable, and the specimens of ministerial talent afforded, gave great and general satisfaction.

On Wednesday morning, a sermon was preached by the Rev. J. Leifchild, of Kensington, at the Rev. J. Clayton's Meeting-house, Camomile Street, before the associated ministers, the subscribers, and friends of Hoxton Academy, from Matt. xxviii. 18, 19, 20: subject, 'The mediatorial power of Christ in connexion with the Christian ministry.'

On Wednesday evening, a meeting was held at the King's Head, in the Poultry, to transact the general business of the Institution. Joseph Wilson, Esq. having been called to the chair, the Rev. J. Atkinson, of Epsom, commenced with prayer. A report of the proceedings of the past year was read by the Rev. T. James, and the following motions were passed unanimously. Moved by the Rev. J. Kello, seconded by the Rev. G. Clayton, that the Report be received, printed, and circulated. Moved by the Rev. J. Atkinson, seconded by the Rev. S. Hackett, that the thanks of this Meeting be given to the Committee. Moved by Samuel Mills, Esq. seconded by Joseph Watson, Esq. that thanks be given to those who have presented donations and made collections in the course of the past year. Moved by the Rev. J. Cluner, seconded by the Rev. J. Philip, of Aberdeen, that thanks be given to the Tutors. Thanks to the Treasurer were moved by the Rev. J. Leifchild, seconded by Mr. J. Carter. Thanks to the Chairman, moved by W. Shrubsole, Esq. seconded by Mr. Bickham. The Meeting was well attended, and much harmony and good will pervaded it. A manifest tribute of affectionate respect was paid by almost all the speakers to the memory of the late Dr. Simpson. Whilst the deep regret occasioned by his removal was somewhat alleviated by the presence of his successor, the Rev. W. Harris. The Treasurer reported the great inadequacy of the annual income to meet the growing expenses of the academy, and made an appeal to the liberality of its friends, which, it is hoped, was not heard in vain.

PORT OF LONDON SOCIETY
FOR PROMOTING RELIGION AMONG SEAMEN.

We are informed that the 'Floating Chapel' has continued to be attended by large congregations—that many masters of merchantmen, their wives and children, attend the services; and that since the opening of the chapel on the 4th of May, it is calculated that upwards of 2000 common seamen have heard the sermons which have been preached gratuitously by ministers anxious that the knowledge of salvation should be affectionately tendered to SEAMEN, as among the '*all men*' to whom the grace of God should be brought. The seamen have, in many instances, expressed their warm gratitude for the advantages afforded by the 'Port of London Society,' and that this circumstance has greatly endeared the Port to them. The Auxiliary Bible Society for Merchant Seamen has presented twenty Bibles for their use: a member of the 'Book Society' has given his nomination of books as a supply of Watts's Psalm and Hymn Books, and a variety of affectionate tokens of co-operation have been received from the well-wishers to this novel undertaking, from which we cannot but augur consequences of eternal importance to the souls of men. The expenses of this vessel (which will last 50 years) have exceeded the original estimate, and will fall little short of 2600*l.* while, from the want of a more diffused knowledge of the Society, little more

than one third of that sum has been subscribed. We cannot however believe that those to whom wealth has been entrusted, and the grace of God has been imparted, will let such an undertaking, so honourable to the nation, and promising to be so beneficial to British seamen, want adequate support. We learn that the services of country ministers coming to town, as well as of those resident in town, would be very acceptable.

R. H. Marten, Esq. of America Square, Treasurer: gratuitous Secretaries, the Rev. N. E. Sloper, of Chelsea; Mr. T. Thompson, of Brixton Hill; and Mr. W. Cooke, of Prescot Street.

EDUCATIONAL CLOTHING SOCIETY.

This Society, which is patronised by the Duke of Sussex, and of which Mr. Charles Dudley is President, includes among its Vice-Presidents, the Bishop of Norwich, Sir T. Bell, Hon. H. G. Bennett, Mr. Wilberforce, Mr. Grant, Mr. Butterworth, and many other well-known benevolent characters. Its object is to furnish with necessary clothing those very poor children, who without this help must remain destitute of all education. This Society clothed, and placed in various schools, in the first year 87 children, in the second 320, and in the third 702, in all 1109 children: in addition to which they had (up to January last) sent 500 to school who did not require clothing. Every subscriber of 12s. per annum has a right to recommend two children. The report of this Society exhibits scenes of most affecting distress. Mr. B. Brownlow, 1, Bishopsgate Street Without, Secretary.

SOCIETY

FOR THE RELIEF OF AGED AND INFIRM *Protestant Dissenting Ministers.*

(Inserted by desire of the Committee.)

It has long been matter of surprise and regret, that while some provision has been made for almost every species of distress, so little attention should have been paid to the case of aged Protestant Dissenting Ministers, who have spent the greater part of of their lives in endeavouring to promote the best interests of their fellow-creatures. It is scarcely possible to conceive any objects of Christian benevolence, possessing stronger claims to our sympathy and aid, than are to be found among persons of this description. Some are wholly incapacitated for public service, and in the decline of life find themselves in a dependent, and even destitute state; and others who do not wholly discontinue their labours, experience from the loss of friends by death, and other causes, a serious diminution of their income, when in consequence of their growing infirmities an increase of it is needed. And in some instances their painful feelings are heightened by the thought, (which will at times force itself upon their minds) that they are supposed by many to retain their station for a mere subsistence, when they are no longer useful. The prospect of such an issue, to a long life devoted to the ministry, must excite anxious fears in the breasts of younger ministers, and tend to damp their zeal.

To alleviate these fears, and, at the same time, to afford some substantial relief to the sufferers themselves, a few individuals directed their attention to a plan for the assistance of aged and infirm Protestant Dissenting Ministers in necessitous circumstances. After several meetings of Dissenters of the Three Denominations, it has been deemed desirable, and found practicable, to unite their efforts, as in the 'Widows' Fund,' to carry this design into effect. A Society, accordingly, has been formed, its officers appointed, and a liberal subscription already commenced. In aid of the funds of this Institution, the contributions of the friends of religion and humanity are respectfully and earnestly solicited.

At a General Meeting, held at the King's Head, in the Poultry, on Tuesday, June 2, 1818, to establish a Society for the Relief of Aged and Infirm Protestant Dissenting Ministers,

JOHN GURNEY, Esq. in the Chair,

The following Resolutions were passed unanimously:

That a Society be formed for the Relief of Aged and Infirm Protestant Dissenting Ministers, of the Three Denominations, Presbyterian, Independent, and Baptist, in necessitous circumstances, and that the title of the Society be, 'A Society for the

Relief of Aged and Infirm Protestant Dissenting Ministers.'

That the Objects of this Institution be Protestant Dissenting Ministers, accepted and approved in their respective Denominations, who are incapacitated by age or other infirmities.

That a Subscriber of One Guinea annually, be a Member of the Society.—That a Subscriber of Ten Guineas in one payment, be a Member for Life.—That a Subscriber of 50 Guineas in one sum, or 5 Guineas annually, be at liberty to attend and vote at all Meetings of the Committee.

That the business of the Society be conducted by a Treasurer and Committee: the Committee to consist of 18 Members, viz. Two Ministers and Four Laymen of each Denomination.—That one third of the Committee shall be renewed annually; the first two years by Lot, as to those who retire; and by Ballot, as to those who are to be introduced; and subsequently by Rotation, as to those who go out.—That the Committee shall meet four times in the Year; and a Special Meeting may be called by a requisition of three Members.—That there be five Auditors, of which two only shall be chosen from the Committee.

That there shall be a General Meeting of the Society held annually, on the last Tuesday in May; at which the Treasurer, Committee, Auditors, and other Officers, shall be chosen, the Audited Accounts of the last year presented, and a Report made of the Proceedings of the Committee.—That a Special General Meeting of the Society may be called by the Committee, or on the requisition of any ten Members of the Society.

That in consideration of the munificent Donation made by the Rev. T. Tayler, the Rev. Dr. Collyer, the Rev. J. Philipps, and J. Gibson, Esq. Trustees under the Will of the late William Coward, Esq. they shall be permanent Members of the Committee.—That in consideration of the munificent Donation made by the Rev. J. Townsend, and the Rev. Dr. Collyer, of Trust Money, at their disposal, the Rev. J. Townsend shall be a permanent Member of the Committee, the Rev. Dr. Collyer being included in the former Resolution.

At a General Meeting, held at the King's Head, in the Poultry, on Tuesday, June 16, 1818, HENRY WAYMOUTH, Esq. in the Chair; and at a Meeting of the Committee, held on the same day, to appoint a Secretary, the following Officers were chosen to conduct the business of the Society for the ensuing year:

Treasurer.—James Gibson, Esq.

Trustees.—J. Gibson, Esq. H. Waymouth, Esq. J. Esdaile, Esq. John Addington, Esq.

Honorary Secretary.—Rev. Tho. Cloutt.

Committee.—John Addington, Esq. Rev. Jos. Barrett. Edw. Busk, Esq. Wm. Esdaile, Esq. Tho. Gillespy, Esq. Wm. Gillman, Esq. John Gurney, Esq. Jos. Gutteridge, Esq. Rich. Holt, Esq. Rev. Joseph Hughes, A.M. Eben. Maitland, Esq. Rev. Wm. Newman, D. D. Sam. Nicholson, Esq. Rev. Ab. Rees, D.D. F.A.S. &c. Jos. Trueman, Esq. Henry Waymouth, Esq. Rev. Rob. Winter, D.D.

BAPTIST MEETINGS.

ON Wednesday, June 24th, the Members of 'The Baptist Itinerant and British Missionary Society' held their Annual Meeting at the City of London Tavern, Js. Pritt, Esq. (Treasurer) in the Chair. The Report stated that this Society is now aiding the labours of upwards of 60 ministers, who preach the gospel in 220 towns and villages in Great Britain and its adjacent isles; and also carry on 50 Sunday Schools for children, and 5 for adults. Rev. Dr. Newman, Messrs. Ivimey, Upton, &c. addressed the Meeting, and the Rev. J. Edwards was chosen Secretary instead of W. Gale, Esq. deceased. Instead of thanks to the Chairman, at his particular request the Meeting concluded with singing 'Praise God, from whom all blessings flow,' &c.

Thursday, June 25, a sermon was preached from 1 Tim. iii. 1, by the Rev. T. Coles, of Bourton, for the benefit of the Baptist Academical Institution at Stepney. Mr. Anderson, of Dunstable, began with Prayer, and Mr. Hughes, of Battersea, concluded.

Friday morn. at 7 o'clock, was held a Meeting of the Baptist Irish Society at the City of London Tavern, W. Burls, Esq. Treasurer, in the Chair. Rev. Mr. Ivimey, the Secretary, read an interesting Report, and the Meeting was addressed by Rev. Messrs. Winterbottom, Ballantine, Vowles, Wilkinson, Saffery, Dr. Newman, Pritchard, Anderson, Finch, Saunders, Ivimey, Edwards, and Cox; Mr. M'Carthy, one of the Itinerants from Ireland, and Mr. Dobury, who had been to visit and inspect the schools.

The several speeches were given at considerable length in the Philanthropic Gazette of July 8. We have only room to observe, that this Society assists or supports 65 schools, containing 3680 children; that it employs four readers

of the Scriptures in the Irish language, and five itinerant preachers. It was suggested to the lay gentlemen present as a desirable object, that a hosiery manufactory should be established in the province of Connaught, for the employment of the children now under instruction. The Meeting closed with singing the 117th Psalm, (Dr. Watts); and 266*l.* were collected for the Society.

WOLVERHAMPTON CASE.

Bank Coffee-House, Cornhill, July 7, 1818.

At a Meeting of the CONGREGATIONAL BOARD, the Rev. Joseph Brooksbank in the chair,

The Committee appointed by the Congregational Board to examine into the merits of the Wolverhampton Case, Report, that having carefully perused the documents on both sides relating thereto, they are fully of opinion, that the Meeting-House, in John's Lane, Wolverhampton, belongs of right to the persons of Trinitarian sentiments, who now claim it: the worship in the said place was originally Trinitarian; the Rev. Mr. Jameson, a Trinitarian minister, was chosen pastor in the year 1781, by a large majority of the church and congregation, and in consequence of that choice, removed with his family to the town soon after his election by such majority, but was prevented from exercising his ministry there by a small minority of Unitarians, whose unjust and violent proceedings left Mr. Jameson and his friends no other alternative than either to commence legal proceedings against them, or quietly to retire. The committee conceive, that from that time the Unitarians have unjustly held the place; and therefore without entering at all into the question of more recent proceedings, it is their opinion, that the Trinitarians have a claim upon the generosity of the Evangelical part of the community, in aid of the expenses they have incurrred in support of their rights.

(Signed)
JOSEPH BROOKSBANK, Chairman.

Resolved—That the foregoing Report be received and approved, and that a copy be sent to Mr. B. Mander.

Signed (for the Rev. Mark Wilks, Sec.)
THOMAS HARPER.

ORDINATIONS.

On Tues. May 12, the Rev. Thos. Heathcote was ordained to the pastoral office over the Independent Church at Gornall, Staffordshire. Mr. Richards, of Stourbridge, commenced the service with reading the Scriptures, &c.; Mr. Scales, of Wolverhampton, delivered the introductory discourse; Mr. Dawson, of Dudley, asked the questions, and offered up the ordination prayer; Mr. East, of Birmingham, gave the charge, from 2 Tim. iv. 5. Mr. Hammond, of Handsworth, preached to the people, from Eph. v. 2; and Mr. Helmore, of Kidderminster, concluded. Mr. Fernie, of Brewood, preached in the evening.

May 14. The Rev. J. Sutcliffe, from the Academy at Idle, was set apart to the pastoral office at Refuge Chapel, Ashton-under-Lyne, Lancashire. Mr. Partington, of Park, commenced the solemnities of the day, by reading and prayer; Mr. Vint, Tutor of the Academy at Idle, delivered the introductory discourse, and received the confession, &c.; Mr. Blackburn, of Delph, offered the ordination prayer; Mr. Scott, of Cleckheaton, gave the charge to the Minister, from Prov. xi. 30. 'He that winneth souls is wise.' Mr. Bradley, of Manchester, preached to the people, from Psalm cxviii. 25. 'O Lord, I beseech thee, send now prosperity.' Mr. Pugsley, of Stockport, preached in the evening, from Isaiah lv. 13. Messrs. Turner, of Bury; Pridie, of Pendleton; La-Trobe (Moravian Minister,) and Adamson, of Patricroft, were engaged in the other parts of the service.

This neat and commodious chapel, capable of seating 500 persons, was opened April 9, 1817, by Messrs. Bradley and Ely. The Church consists of upwards of 50 members, and the congregation is increasing.

May 27. The Rev. G. Browne, (for some years Assistant to the late Mr. Lambert, of Hull, and formerly Student at Rotherham) was ordained over the Independent Church, at St. Albans, Herts. The Rev. M. Phillips, of Mill Hill, delivered the introductory discourse, and asked the questions; the Rev. Mr. Collison, of Hackney, offered up the ordination prayer; Mr. Gilbert, of Hull, gave the charge, from Is. xlix. 2; Dr. Winter, of London, addressed the people, from 2 Cor. iii. 3; and Mr. J. Chaplin, of Bishop's Stortford, preached in the evening, from Acts xxvii. 25. Messrs. Sloper, (of Hitchin,) Liddon, Maslen, and Raban, engaged in the devotional parts of the services. A very respectable and numerous audience assembled; and we hear that the discourses are to be published.

June 16. The Rev. James Hart, of Axminster academy, was ordained over the

Independent church at Falmouth. The solemnities of the day were introduced by prayer and reading the scriptures by the Rev. Mr. Trevor, of Liskeard; Mr. Bounsall, of St. Ives, delivered the introductory discourse, and asked the usual questions, &c.; Mr. Guard, of Mevagissey, offered up the ordination prayer; Mr. Cope, of Launceston, gave the charge from 1 Chron. xxii. 16; Mr. Foxell, of Penzance, preached to the people from Hebrews xiii. 22; and Mr. Price, of Falmouth, concluded.

In the evening, Mr. Cope prayed; Mr. Moore, of Truro, preached from 2 Corinthians vi. 11, 12, 13; and Mr. Bounsall concluded.

June 24. The Rev. Henry Pawling, of Hackney academy, was ordained over the Independent church at East Budleigh, Devon; Mr. Trevor, of Liskeard, began the service with prayer, &c.; Mr. Kelly, of Ashburton, delivered the introductory discourse; Mr. Allen, of Exeter, asked the usual questions, &c.; Mr. Cope, of Launceston, prayed the ordination prayer; Mr. Guard, of Mevagissey, delivered the charge from 1 Tim. iv. 6; Mr. Baker, of Exmouth, concluded.

The service being divided, the congregation reassembled in the evening. Mr. Cope prayed, &c.; Mr. Saltren, of Bridport, preached the sermon to the people from 1 Thess. v. 12, 13; and Mr Guard concluded.

CHAPELS OPENED.

April 22, a small neat chapel, in the Baptist denomination, was opened at Wolston, in the county of Warwick. In the morning, Mr. J. Jones, of Monk's Kirby, commenced the service by reading, &c. Mr. John Burder, of Stroud, Gloucestershire (Independent), preached from Psalm cxxii. 6, 8. Mr. Franklin, of Coventry, from Job viii. 7. And, in the evening, Mr. Jerard, of Coventry, from Acts v. 20. Messrs. Sheffield, Bromiley, and Shakespear (of Southam), were severally engaged in the devotional exercises of the day, of which the services were truly interesting; and, though the weather was unfavourable, well attended. Twenty-five pounds were collected towards the expenses of the building, which leaves a debt of upwards of 160*l.*; for the liquidation of which it will be necessary still further to solicit the aid of the benevolent public, upon whom the peculiar situation of the place, the poverty of the people, and the encouraging prospects of usefulness, make powerful claims.

April 29. A new Meeting-house was opened for public worship at Linton, Cambridgeshire, when three sermons were preached, by Mr. Jay, of Bath; Mr. J. Clayton, Jun. of London; and Mr. Edmonds, of Cambridge: the congregations were large; and the collections amounted to more than 70*l.*: the building cost upwards of 1100*l.* which sum is raised by the stated congregation, except what was collected on the day of opening.

CASES FROM THE COUNTRY.

At a Meeting of the Ministers composing the *Islington Union*, it was unanimously resolved,

'That in consequence of the great number of applications made of late to the people in this village to assist country cases, besides the pressing calls for the support of the different Institutions connected with our respective places of worship, it is deemed necessary to limit our recommendation of such cases to *Six* in the year, which will be selected from those which shall appear to the Committee to possess the strongest claims to encouragement and support.'

The disappointment expressed by some country ministers, at not receiving that sanction which they expected, has led to the publication of this regulation.

All applications must be made (post paid) to the Secretary, the Rev. T. Lewis, Islington.

PREACHING AND DISTRIBUTING TRACTS.

A few weeks ago, a friend to the best interests of his fellow-men, proposing to visit his native place, was desirous of combining usefulness with enjoyment. For this purpose having obtained the promise of one of those whose province it is to 'be instant in season, and out of season' to accompany him, he sent before them 7000 Tracts for distribution in the several towns and villages through which they intended to pass, with a printed paper, signifying that a Sermon would be delivered by Mr. —— at such a place and time. The experiment, which met the approbation of the ministers of the places referred to, was amply rewarded by crowded congregations; and one of them it was supposed was the largest that had been assembled for 40 years. This easy method of doing good, especially to those who take little excursions into the country at this season, is noticed with no other view, than that of stimulating others to 'Go and do likewise.'

PROMOTION.

The Rev. Samuel Maddock has been instituted into the Vicarage of Bishop Sutton, with Ropley, by the Lord Bishop of Winchester, on the presentation of the Hon. F. Howard, and Cecil Frances his wife, and the Most Noble the Marquis of Abercorn.

We have been informed that the revenue of this living is 500*l.* per annum, and that it is presented to Mr. Maddock, as a token of the generous and spontaneous sympathy of his friends, for his treatment at Long Sutton.

MISSIONARY CHRONICLE
FOR AUGUST 1818.

INTREPIDITY OF FAREFAU
IN THE DESTRUCTION OF IDOLS.

Extracted from the Journal of the Missionaries in Otaheite.

WEDNESDAY, July 30.—Brother Davies attended the funeral of a man named Farefau, who died yesterday. He was a native of Borabora, but had spent most of his time at Huaheine, as a principal servant to Tearutaria, now called Pomare Vahine; and when she came up from the Leeward Islands in 1814, Farefau accompanied her. He was at that time an idolater, as almost all his countrymen were: however, the new state of things at Papetoai, in Eimeo, soon attracted his attention. He attended worship on the Sabbath and on the week-days; made application to Brother Davies for a book; and having obtained one, he attended school, and soon made considerable progress in spelling, as also in learning the catechism. In December 1814, he made open profession of renouncing Idolatry for ever, when his name was, by his particular request, added to those who were the professed worshippers of Jehovah.

In 1815, there was a meeting of Chiefs of Eimeo, for the purpose of presenting food, cloth, &c. to Pomare Vahine, and the people of the Leeward Islands, who had lately arrived. At that time almost all the chiefs of Eimeo were professed idolaters; and it was the custom at these *feeding meetings*, as they were called, to make an offering to the gods before any of the food was divided or eaten, by taking to the Morai the ears or head of a pig or fish, and some plantains, &c. The King, Pomare Vahine, &c. had consulted among themselves privately, and thought it would be best to prevent the food being offered to the idols, as in fact the whole of it would be, if the usual offering were taken to the Morai. It was therefore proposed that a prayer over the food should be offered up aloud to the true God before any idolatrous ceremony should take place. But there was some difficulty in getting a person bold enough to do this: it was proposed to Farefau, who, without hesitation, undertook to perform it; consequently when the food, cloth, &c. had been presented, and while the people were expecting some priest to perform the usual ceremonies, Farefau boldly came forward, and in the presence of the chiefs, priests, and people, with an audible voice, addressed a prayer to Jehovah the true God, as the Maker of all things, the Giver of of food, and of every other good thing. Many of the people were astonished; and no one dared after this prayer to offer any part of it to the idols. After this, Farefau distinguished himself in a number of instances, as the determined opponent of the gods, and sometimes his zeal carried him beyond the bounds of prudence.

A short time before the war broke out at Tahiti, when the Queen, her daughter Aimata, Pomare Vahine, &c. had gone over thither, and the Chiefs had brought food, &c. to them, perceiving that they appeared to despise the gods, they (the Chiefs) made use of some threatening and insulting language in their presence, magnifying the power of the gods, and pointing to some bunches of red feathers which they had set up to represent them, according to their old custom. Farefau hearing these speeches, addressed himself to one of the priests, and looking at the bunches of red feathers, said, 'Are these the mighty things whose power you magnify, and with whose anger you threaten us? If so, I will soon settle the business with them.' He then instantly ran and seized them, and as there was a native oven at hand, the stones of which were red hot, he threw them all into the fire, where they were instantly consumed. The people cried out with horror and consternation, at what appeared to them an unparalleled act of impiety. There can be no doubt but that it hastened on the war, which was already in contemplation.

At the close of the war, when the idolaters had given up their cause, and Pomare had given orders for the destruction of the house, altars, &c. of the great god Oro, at Tautira, in Taiarabre, Farefau was one of the

party sent to accomplish the business. Some had supposed there would be a rising of the people at Taiarabre, however they proved quiet enough; and this man, with his companions, utterly destroyed the house, burning it with fire: the altars and Morai, they demolished, and brought away the god on their shoulders, after having stripped him of all his ornaments. The log of wood which constituted his body was taken to Pomare, who was in the district of Pare; where it was set up in, what may be called, the King's kitchen, to hang baskets of food upon — a most despicable use according to the ideas of the Tahitians. This was the end of the great god Oro—the possession or non-possession of which had caused so many wars at Tahiti.*

After this, Farefau employed himself chiefly at Taheite, in teaching the people what he has learned himself; particularly he taught the Catechism to a great number of people in Taiarabre, who reside among the rocks, and in other places, destitute of instruction. There is reason to think he has done good; and, according to the testimony of a number of people, preserved an unblemished character. He was brought here some weeks ago in a deep decline; but it was not supposed he was so near his end. The day he died, he conversed with several of the people around him; told them that his departure was at hand, but that he had no fears in consequence of it; his mind was fixed on Jesus Christ, the Saviour of sinners, which caused peace and joy in his soul.'

* In the journal of the Missionaries in Otaheite, April 20, 1801, the brethren say, 'We hear that the ground of the quarrel between Pomare (father of the present king) and the district of Attahooroo is, that some persons belonging to that district stole some time ago from Opare, the image of their great god ORO, and have secreted it, and if it is not given up at the ensuing meeting, a war will be the certain consequence.

'This image of their god is nothing more than a piece of hard wood, called Eito, about six feet long, without any carving, wrapped up in sundry cloths, and decorated with red feathers, &c. Into this log of wood the natives confidently affirm that ORO enters at certain times.'—*Missionary Transactions*, vol. i. p. 221.

In March 1802, a great meeting was held in Attahooroo, at which Otoo, (now called Pomare) 'after formally demanding, and being refused, forcibly took from the natives a *billet of wood*, which these poor Heathens call their *great god*, and which has been the occasion of a great rebellion and of much bloodshed.'—Vol. ii. p. 110.

In August 1803, at another public meeting, the Missionaries say, 'The Attahoorooans have delivered up to Otoo the shapeless log of wood which they call their great god ORO (which it seems they had retaken.) By this act peace is confirmed.'—Page 289.

November 15, 1803, the brethren Jefferson and Scott, when making a tour round the large peninsula, had an opportunity of seeing this wooden deity. 'At the mouth of the valley, (say they) in a house erected for the purpose, their great god ORO is kept. We went into it, and saw the idol wrapt up in a large mat, and lying in a place made for it about two or three feet from the ground. It was six feet long, including the covering. A large altar was erected in the court before the house, and a small altar, which had food upon it.'—Page 342.

In a few days after, the king departed for Eimeo with this idol. The people, who affected to be unconcerned, were nevertheless grieved at heart. In December following, when the brethren were preaching in Tirarbboo, the people tauntingly said to them—'Has the king, or any of his family, cast away ORO? When *they* hear the word of Jehovah (said they) then will we.'—Page 347. This is now come to pass.

Extract of a Letter from Mr Hayward, Missionary at Eimeo, to Mr. T. Parkinson, London, 5 July, 1817.

THE plan of my proceeding is as follows:

In the morning I take my breakfast as early as possible; then I take a journey to a distant neighbourhood, where I commence my work for the day. On my arrival the people collect, and I proceed with a school first; when they have all read, or those of them who cannot read have been taught once, some of them, if they have work in hand, go to their employment, others remain with me, and frequently hold conversation with me on various subjects, sometimes on domestic affairs—sometimes on subjects of a more public nature. Indeed, there is such a variety in their questions on almost every custom and usage in life, that to attempt to acquaint you with them would be in

vain. I sometimes conceive myself situated, when seated in the midst of them on those occasions, like a father surrounded by a numerous family, who come to him with complaints—some for directions, others for advice, and all for instruction of one sort or another; and to do this satisfactorily, for their present and future good, requires the wisdom of the serpent, and the gentleness and simplicity of the dove. It requires great watchfulness and circumspection, in temper, in conversation, and in every way you have intercourse with them; for they are more ready to transcribe into their new profession from our example, than from what they are taught: but my principal object is, as you suppose, to instruct them in divine things, which I attempt to do, by conversing with them on subjects of that nature—by exhortation, by counsel, and by catechizing. After I have spent some hours with them, according to circumstances, and have gone through them twice in the school, I then return back to the neighbourhood nearest my own home, and go through nearly the same course, as circumstances will allow, with the people there, as above, until the approach of the evening, when I return to my home. By this mode of procedure, I become more accurately acquainted with them in all respects, and have an opportunity to *teach*, if not to preach the Lord Jesus.

Extracts of a Letter from Mr. W. Ellis, Missionary at Eimeo, to the Rev. J. Campbell.

Afareatu, Eimeo, Aug. 23, 1817.

Since our arrival here, God has graciously favoured us with tolerable health. We have been busily employed in endeavouring to meet the urgent calls of these people for books, and have printed 2300 spelling books, which, with the exception of those for the Leeward Islands, are already in circulation among the people, who received them with the liveliest emotions of joy. There is a call for double that number, did our paper allow us to print so many. People are daily coming from Taheite with bundles of letters (written on plantain leaves) for books, but we are obliged to refuse them. Some hundreds have been disappointed. We are now engaged in preparing a catechism, of which we intend to print about 3000 copies; after which we think of beginning the Gospel of Luke.

I beg your acceptance of a Tahitian spelling book, as the first effort of the missionary press among the South Sea Islands. It contains the most general and useful words in the language, and the lessons are principally translations of different parts of scripture. I trust God will abundantly bless Brother Davies and Nott's exertions in teaching these people to read, and rendering so much of the word into their language. As a reward of their labours, they can look around, and see upwards of 5000 people reading in their own tongue the wonderful works of God. I trust the Lord will bless the distribution of books among them to the eternal salvation of many immortal souls.

A great work is going on. There is no longer a partial profession of Christianity, but a general acknowledgment of Jehovah as the true God, and Jesus Christ as the only Saviour. Doubtless, with some it is but profession, but with many it is otherwise; there is every reason to believe they are become new creatures in Christ Jesus. An ardent desire prevails among them, with the use of every means in their power to increase their knowledge. Some of them have paid so much attention to their books (though containing upwards of 100 pages) as to be able to repeat them from memory, from the beginning to the end.

There are about 67 places of worship at Taheite, and 20 at Eimeo, besides those that are building. Their regular attendance on every means of grace would put many congregations in England to the blush, and it would cause the hearts of many ministers to rejoice were their hearers as punctual at their places in the house of God at the stated times of public worship. Very frequently the service commences before the usual time, in consequence of the house being full, and the people waiting.

I desire to rejoice in having entered on the work so soon in life, and trust my youth will afford me a facility that I otherwise should not have had in acquiring the language; the study of which, with the labour of printing,

now occupies my time and engages my attention.

The enclosed tract has been finished printing since I wrote my letter, and I send it, with the spelling-book, on board the vessel which is on the point of sailing. The first 16 pages contain the Catechism, Ten Commandments, &c.; the latter 16 pages, select passages of scripture, extracted from both the Old and New Testaments.

A letter from Mr. Bicknell says, a man is arrived from the King, at Morea, with orders for every district to build a house for a school, separately from the house for prayer, and for the best informed natives to teach the others to read, &c.

Mr. Orsmond's Voyage from New South Wales to Eimeo; extracted from his Journal, Feb. 20, to April 27, 1817.

Mr. and Mrs. Orsmond embarked 20th Feb. 1817, in the ship *King George*, but the wind proved so contrary, and frequently so stormy, that they were within sight of the shore until the 7th of March, and both extremely ill by sea sickness, &c. &c.

On the 16th they saw the western coast of New Zealand, and on the 17th the North Cape. The natives came on board, eager to barter for powder and fire arms. 'The articles which they brought for exchange were fishing lines, potatoes, white shirts, iron bolts, and blocks, which it is supposed they had obtained from a ship wrecked on their coast. If wretchedness was ever before me, certainly I think it was in this instance. However savage these poor degraded creatures were, they were alive to every species of fraud. The captain gave them powder for a basket of potatoes, but it was one-fourth full of earth.' 'The faces of the native chiefs are so completely tatooed, that it would be almost impossible to place a straw between the lines. Their skins are besmeared with oil and red ochre; their clothing is a sort of flaxen rug, or mat, thrown round the shoulders, and tied on the right side.

19. We went to the (Church) Missionary Settlement. Four or more of the natives surrounded us, and gazed as if they had never seen an European before. They rudely examined Mrs. Orsmond's dress.

21. The ship proceeded on her voyage. In the beginning of April, they encountered a most terrific storm. 'I shall never forget (says Mr. O.) the feelings of my mind at that time, while I draw the breath of life. The ship sprung a leak, and I went cheerfully to the pump.'

On the 22d they met two large canoes full of natives, some of whom swam to the ship. On inquiry, they heard of the Missionaries at Eimeo, &c. and were surprised to find a man on board of one of the canoes, named *Ari*, who was sent by Pomare to teach the inhabitants of *Chain Island* to read and write. 'My heart leaped for joy to see a native, totally destitute of what we deem the comforts of life, leaving his country to teach the unlettered tribes what he knows of the word of God. Surely, no longer can 'the South keep back,' when the inhabitants begin to burst their own chains.'

26th. 'Pleasing prospect! Break forth into singing, all the powers of my soul! See, yonder is the spot which you have been in search of these fifteen months! Yes, it is Taheite! Immensely high. The top is far above the clouds. Perhaps this is the spot where many of my days will be spent.'

27. *Lord's Day.* 'Arose at 4. By the light of the moon I gazed on the shores of Eimeo, near which the ship had drifted during the night. I sat in one of the boats, re-tracing the way the Lord had led me, and calling to mind the vows I had made. Scarcely ever did I feel my mind in a more solemn frame: and my anxiety on entering the field, seemed greater than that upon leaving my home.'

'At 12 our ship was fastened to a tree. The natives were all in their places of worship. Not a canoe came to the ship.* After dinner, I visited the shore. One of the Missionaries read a sermon. Bless the Lord, O my soul!'

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* It was thus also when Mr. Crook arrived on the shore, as stated in a former Number.

DEATH OF MR. SUPPER.

The death of the Rev. G. S. Supper, who was sent out as a Missionary to Batavia by the London Missionary Society in the year 1814, was very briefly noticed in a former Number of this Magazine. We regret that as yet no particulars have reached us, and we can now add but little information: that little is obtained from No. II. of 'The Chinese Gleaner,' printed by the Rev. Mr. Milne, at Malacca, at the mission press.

Mr. Milne says, 'The intelligence of this painful event was conveyed to us through the medium of a letter from the Rev. Professor Ross, dated February 1817. 'Perhaps,' says the Professor, 'this letter may be the first to convey to you the tidings of Mr. Supper's death. Alas! my friend, he died between the 24th and 25th of December last (1816.) His death was occasioned by a violent fever, which, from its commencement, affected his senses, and disordered his mental powers. So that neither his old friend, the Rev. Mr. Bylloardt, nor myself, though I frequently visited him, had it in our power to speak with him.

From the commencement of his sickness, he had a presentiment that his departure was near at hand, and ordered that some of his books should be presented to your Mission Library. At my request he had been, a short time before, appointed by Government as pastor of the Native (Malay) Christian Church. Though he did not live to be able to preach in Malay, yet he is much regretted by the good people.'—How mysterious are the ways of Providence! Mr. Supper was a zealous and active labourer in his Master's cause. He was cut down in that period of life, when men in general are most fit for public and active service. When the errors and precipitancies of youth are partly corrected by experience, and its vigorous energies not yet weakened by the infirmities of age. He was just about to enter on a new and extensive sphere of labour, and rejoiced in the hope that it would afford him opportunity of acting more as a Missionary, than he had been before able to do.

'From the time of his arrival on Java, till the re-establishment of the Dutch authorities, he had acted (with the consent of the Directors of the Missionary Society) as assistant to Professor Ross, in the Dutch Reformed Church at Batavia. His attention to the native languages was not so constant, from a variety of causes, as he himself wished; for the duties of his situation in the Dutch Church were numerous, and left but little time and strength for studies of any other nature. He had acquired an imperfect knowledge of the Malay, and rejoiced in the prospect of being able personally to preach in it. Fully sensible that Christians are not the proper objects of a MISSIONARY's labours, he often expressed a strong desire to be more immediately engaged in propagating divine truth among the Heathen. In his last letter to Malacca (dated October, 1816,) he says—'I hear that the Government are about to appoint me pastor of the Malay congregation. To this I shall give my hearty consent, because I shall then be able to attend, almost entirely, to my work as a Missionary; and that without expense to any society whatever.' He acted very usefully in Java, by distributing tracts among the Chinese, a work in which he felt great pleasure. In him we have lost a warm-hearted friend, and a cheerful, active coadjutor in the concerns of the Chinese Mission.

'Mr. Supper married a widow lady at Batavia; but we have not yet heard in what circumstances she has been left. We hope that now, 'being desolate, she will trust in God.'

'May those of us, who yet remain in the vineyard, feel, by this stroke of providence, an additional motive to the daily pursuit of our own personal salvation, and to diligence and fidelity in our proper work as Missionaries, while the day of life continues!'

AFRICA.

LATTAKKOO.

MRS. SMITH, of Cape Town, in a letter dated 15 Feb. 1818, states that she learns from Lattakkoo, that in Oct. last all was well; that a new village had been built at the Krooman River, and that the King and his Uncle resided there; that he is so much attached to the Missionaries, that he will not hear of their leaving him. Full liberty to preach to the natives is enjoyed.

Mrs. S. also reports that Mr. Smit and Mr. Saas are going on well among the Bushmen, and that Mr. Kitchingman and Mr. Moffat are gone to Namaqualand.

EXECUTION OF MURDERES, &c.

In South Africa, not far from Bethelsdorp, six men were condemned by a court martial to be shot, two for murder, and four for desertion into Caffraria. Mr. Barker, of Theopolis, and Mr. Evans, of Bethelsdorp, attended them in prison, and to the place of execution. The prisoners were dressed in white cotton jackets and trowsers, tied with black tape, &c. Six graves were dug, and a coffin placed at each grave, at the foot of which every prisoner kneeled down to pray. The caps of the two murderers being drawn over their eyes, the party appointed for the purpose fired, and they fell. The firing party then received orders, but were immediately faced about, and the four remaining prisoners ordered to follow in the rear. On their approaching the commanding officer, they were called into the front, and received a reprieve. The feelings of the poor men may be better conceived than expressed; the shock to nature was almost insupportable.

MISSIONARY MEETINGS.

We hear that the Annual Meeting of the Lancashire Auxiliary Missionary Society will be held at Manchester, on Wednesday, and Thursday, the 19th and 20th of August.

The Annual Meeting at Chester, on Lord's Day the 23d, and Monday the 24th.

And for North Wales, at Llanfyllin, on Thursday and Friday, the 27th and 28th.

MISSIONARY CONTRIBUTIONS.

[*Collections and anonymous Donations only, from* 15 *June to* 15 *July, inclusive.*]

	£.	s.	d.
Young Gentlemen at Rev. Mr. Atkinson's School, Epsom, Mr. Robt. James, Collector..... 1 3 1			
One Quarter's Collection, from Subscribers at Epsom and Ewell, by Do..... 1 13 9			
	2	16	10
Legacy of the late Mr. Thomas Langford, of Sandford, near Oswestry, by Mr. John Langford, of Sandford, sole Executor 50 0 0			
Duty deducted.... 5 0 0			
	45	0	0
Legacy of the late Mr. Thomas Broyden, of Wittam's Buildings, Old Street, by Mr. G. Throsby, Executor 100 0 0			
Duty deducted.... 10 0 0			
	90	0	0
Legacy of the late Mr. Thos. Wadsworth, of Long Buckby, Northamptonshire, by Messrs. Wills, Marriott, and Robinson, Executors.....	19	0	0
Dundee Missionary Society, by Rev. G. Donaldson, Secretary	20	0	0
Sunday School, Carlisle, by the Rev. John Whitridge.....	2	2	0
Sheffield and Attercliffe Missionary Union (a Branch of the West Riding Auxiliary Society) Mr. Geo. Bennet, Treasurer:			
Male Juvenile Missionary Society, 1 quarter..... 24 17 7			
Queen Street Female Do.....do..... 6 18 11			
Howard Street Do. Do.....do..... 6 4 6½			
Nether Street Do. Do.....do..... 3 15 10½			
Various Donations in the Town..... 11 5 10			
	53	2	9
A Friend at Hertford	1	0	0
Rev. Mr. Scamp and Congregation, Havant 34 8 0			
A few Children of the Sab. School Children, by Mr. T. Loveder 0 10 0			
	34	18	0
The St. Ive's Penny Society, by Rev. T. S. Crisp	5	0	0
A few Friends at Benson, Oxon, by Mr. Howlings.....	1	0	0

	£.	s.	d.
A Trifle for the Missionary Society, from a few Young Ladies at Lorton near Cockermouth, by Rev. James Muscatt	2	3	0
Worcester Penny Subscriptions, from Lady Huntingdon's Chapel, Half-year, by Rev. E. Lake	16	0	0
Soc. in aid of Missions in the Congregation of the Rev. Mr. Sleigh, Salisbury	15	0	0
A Friend, by Mr. J. Davies, Islington	100	0	0
Rev. John Griffin and Friends, Portsea	44 13 6		
Collection and small Subscriptions	24 2 6		
Penny-a-week Society, by Mr. Green	7 12 0		
A Friend, in a Letter to Rev. J. Griffin	2 0 0		
Penny-a-week Society, by Mrs. Oliver	5 3 0		
	83	11	0
Subscriptions from the Congregations under the pastoral Charge of Rev. Theodore Eastman:			
Temple Combe	5 7 6		
Stalbridge	11 1 6		
	16	9	0
Brighton: late Countess of Huntingdon's Chapel, Collections and Subscriptions for Foreign Missions, by Rev. J. Mather	22	2	7½
Petersfield Penny Society, by Mr. E. Muscatt	10	0	0
Cambridgshire Auxiliary Society: Collection at Rev. Watson Perks', on occasion of the Anniversary Meeting there	21	2	0
Stratford Auxiliary Society, Rev. J. Emblem	14	2	10
Hammersmith: Rev. Mr. Skeen and Congregation	7	13	7
A moiety of the Produce of a Missionary Box, in a Poor Man's Cottage at Wilsden, Middlesex	2	1	4
Yorkshire West-Riding Auxiliary Society, remittance by Mr. G. Rawson, Treasurer	500	0	0

The Thanks of the Directors are presented to Mr. Thomas Readhead, Rotherhithe, for several Natural Curiosities, for the Museum; to Mr. Thomas Anderson, late of Kingsland Road, for a parcel of Books, Gospel Magazines, &c.; to an unknown Friend, for a Box of presents (for Children and Young People) for South Africa and the South Seas; to Mr. Ruffy, for Six Years Evangelical Magazines; to Mrs. Rebecca Wilkinson, Clapham, for a small parcel of Books; to a Friend to Missions, for Diodati's Annotations on the Bible; and to Mr. James Dinwiddie, for One Hundred Copies of Baxter's Dying Thoughts.

POETRY.

A TRIBUTE OF AFFECTION

TO THE MEMORY OF DR. SIMPSON,

LATE RESIDENT TUTOR OF HOXTON ACADEMY.*

PEACE to the dust of the revered dead!
Peace to the spot where rests a SIMPSON's head!
For there some kindly guardian angel keeps
Watch, while mortality exhausted sleeps.

But, stretch'd beyond the ken of mortal mind,
Leaving this grov'ling world far, far behind,
The spirit soars to its belov'd abode,
And dwells ecstatic near its Saviour, God.

* This would have been sooner inserted, but has been accidentally mislaid.

Yet, has it left behind those odours rare,
Which flew from the impassion'd breath of prayer;
The dying saint presented to the skies,
To God, the last, the purest sacrifice.

'God of the prophets; ere I hence depart,
Hear me, for those that dwell upon my heart;
Let *Her* I love, and all my Orphan race,
Be wrapt within the mantle of thy grace.

'And those dear Youth, with whom this heart has beat
In unison, to me divinely sweet;
May they, at last, the light of glory share!
O! could these arms enfold and wing them there!'

(Hark! from his lips, the conq'ror's shouts arise,
And mingle with the chorus of the skies;
'Death! I defy thee! Jesus laid thee low,
Thou skeleton! thou shadow of a foe!')

'Tis done! the world enjoys his prayers no more,
Praise is begun, and prayer is ever o'er;
But I will ask one boon from gracious heav'n,
O may that boon in tender love be giv'n!

'O Thou, by whom the venerable sire,
Borne in Elijah's glittering car of fire,
Has glanc'd to heav'n's high bliss his joyful way,
Beyond the regions of terrestrial day:

Look down where erst his prayers their odours shed,
And cast his mantle on Elisha's head;
Long may the prophets' school thy grace adorn,
And prove a blessing to the men unborn.'

Now, Nature, weep!—does Grace forbid the tear
Of pious sorrow o'er the CHRISTIAN's bier?
And may not memory the pencil lend
To sketch the faithful PREACHER—TUTOR—FRIEND?

No more the good man's smiles the youth shall cheer,
No more his harmless wit amuse the ear;
No more shall friendship in his warm eye glow,—
For few the men that love their compeers so:

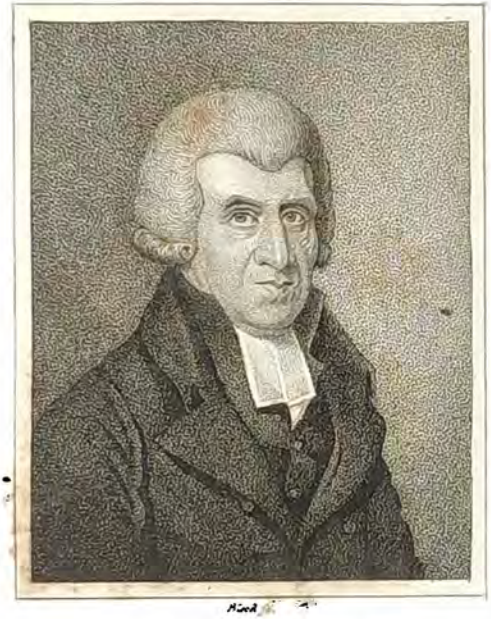
No more his honest lips shall fervent dwell
On heav'n's bright joys and the dread woes of hell,
And ev'ry feature burst into a flame
Of ardour, at the sound of JESUS' name:

No more on gospel truths his tongue enlarge
While uttering the deep, th' impressive *charge;*
Nor rise those prayers at which heav'n seem'd to bend,
And which the mercy-seat of God would rend.

Dear man of God! I could thy virtues trace
Till fresh again appear'd thy form and face;
But ah! 'tis fancy all;—the vision's past,
And thou hast look'd upon the world thy last.

O! 'twill be sweet, 'twill be surpassing sweet,
When all the saints beyond the grave shall meet;
SIMPSON! if I through grace you glory share,
How it will swell my bliss to join *thee* there.

I. COBBIN.



Revd. John Kello, D.D
London.

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THE

EVANGELICAL MAGAZINE,

AND

Missionary Chronicle.

SEPTEMBER 1818.

MEMOIR

OF

THE LATE MRS. LEWIS,

WIFE OF THE REV. J. LEWIS, OF NEWPORT, MONMOUTHSHIRE.

THIS amiable and pious woman was born in April 1754, at Woodend, Yorkshire, at a small distance from Coln, in the county of Lancaster. Her parents were members of a Baptist Church at Barnoldswick, in that neighbourhood. A short and interesting account of her godly mother, Mrs. Mary Greenwood, of Coln, may be seen in the Evan. Mag. for Dec. 1793. The character of her daughter cannot be delineated with greater exactness than in the language there used. 'She feared the Lord from her youth; and a bright evidence of grace appeared and shone in the tenour of her life and conversation. Religion was her chief concern. It had her head, her heart, her hands.' She was from her childhood so much afraid of doing wrong, that she sometimes observed a ridiculous preciseness, unbecoming a child. She often reflected on her seriousness at that time, as having in it much of a pharisaical spirit. While very young, under some temptation, she told a falsehood. This deeply wounded that pride of character which she had indulged, by clearly discovering that she was a sinner. The impression then made lasted through her whole life. It is more than probable that she never forgot one reproof that was ever given her, whether it was, or was not, deserved. Though malice itself could hardly point out any blemish in her outward conduct, she had a very deep sense of the depravity of human nature, and was most firmly persuaded that a sinner's salvation is wholly of the sovereign mercy and efficacious grace of God. She never could fix on any time when she began to see the preciousness, and feel the power of the gospel. However, before she left her native place, hearing the gospel was her chief delight; she had the greatest respect for its ministers, and was particularly pleased with those who affectionately addressed children, and encouraged them to come to the Saviour.

On account of some disputes in the Church at Barnoldswick, the family removed to Delph, in the same county. There Miss Greenwood, who had been in the habit of examining her state and principles, thought she could confidently say that she loved the brethren, and so take some comfort from

1 John iii. 14. She used to say, 'Most of them were woollen manufacturers or labouring men; their outward appearance not very attractive, nor their manners polished; yet I dearly loved them, and know no reason for it, but that I thought them real Christians: Mr. Greenwood and his family attended the ministry of the Rev. Wm. Armitage, at that time pastor of the Independent Church at Delph. Miss G. was baptized by the late venerable Timothy Priestley, admitted into the Communion of the Church abovementioned; and, in the 19th year of her age, became Mrs. Armitage. From this time to the year 1794 nothing can be said that is new to those who are acquainted with her husband's valuable life, which terminated on the 25th of March, and the outlines of which may be found in the Evan. Mag. for July, in that year. For the sake of those who have not that Number at hand, it may not be amiss to mention that Mr. A. removed to Chester in the year 1772. Many were called to the knowledge of the truth under his ministry; and among the converts may be reckoned several Dissenting Ministers.

While he enjoyed health, he was diligent and laborious; but for some years before his death he was frequently and severely afflicted, and yet continued to preach nearly to the end of life. His biographer pronounces his connexion with Miss G. a peculiarly happy one, and adds, 'The Lord gave him, in this amiable woman, a pious, prudent, and affectionate helpmeet, whose undeviating consistency of conduct, and tenderness of attention, greatly conduced to alleviate those complicated afflictions which he was afterwards called to endure.' This just tribute of respect was paid by one who had an opportunity of knowing the parties well. A woman better qualified for a minister's wife could not easily be found. She was a most affectionate partner, and the tender care which she took of her husband's person, in all circumstances, was the effect of the purest regard: yet she often declared her belief that she valued him still higher as her minister than as her husband. She felt all his burdens, and did what she could to bear them. Being of a cooler and more even temper than her companion, she endeavoured to espy his dangers while at a distance, to guard him from injury, and to prevent his manifesting any unbecoming spirit, or letting a word slip that would cause grief to him afterward. To use her own language, she watched every corner, that nothing might be seen or heard in the parlour that was inconsistent with what was delivered from the pulpit. Though she had many children, there are only two now living. Owing to Mr. A's studious habits and frequent afflictions, the care of the children devolved principally on the mother: and with what fidelity and judgment she managed her family is well known to those who were in the habit of visiting it in those days. The writer of this Memoir perfectly recollects her eldest daughter, now deceased, relating how her mother, thinking that she needed correction, took her into her chamber, and, after a moderate use of the rod, kneeled down and prayed for the Divine blessing. The surviving children can testify with what anxiety she endeavoured to keep them from every evil; with what diligence and propriety she communicated useful instruction; and with what constancy and fervour she interceded for them at a throne of grace. Though they lost such an excellent father, they never lost the privilege of having regular family wor-

ship: and when she conducted that solemn service, no real Christian, however eminent in knowledge and gifts, thought that time lost which was spent in joining with her.

The loss of her much valued minister and husband was felt as a very heavy stroke; especially as she was left with three children unprovided for. This was a time, and these were circumstances which called for the exercise of strong faith. She was wonderfully supported; and through the whole time of her widowhood, which was more than nine years, she was enabled to maintain an honourable character. During that period she met with many generous friends; and she met also with severe trials which she was scarcely able to bear, and the effects of which she keenly felt through most of her future life. In one of those years she took cold, which was attended with a violent cough that never entirely left her, but continued gradually to injure her earthly tabernacle till it became, at last, an unfit dwelling for the precious inhabitant. In the beginning of November 1803 she was united in marriage to the man who now survives to lament her loss. This brought her to Wrexham, in Denbighshire, where, by her usual uniformity of conduct, she gained the respect of all who had the pleasure of her acquaintance, and knew the value of a genuine Christian. Most of the students, who were educated there in her time, will always remember her with real affection and esteem. Her husband, fully persuaded that it was become his duty to leave a situation in which he had spent 28 years, accepted an invitation from Manchester. This caused her another removal about the end of the year 1811, and the greatest disappointment she ever met with. The place, where she expected a paradise, proved to be as gloomy and tiresome as any part of the wilderness through which she had to pass. Her path was strewed with prickly thorns, and surrounded with thick darkness. It was a most trying, but instructive dispensation. If her husband had not known before, he must have then, the unspeakable advantage of having for his companion an *Israelite indeed*, a wrestler with God, and one that had been long used to draw water out of the wells of salvation. The benighted pilgrims valued each other more than ever, daily conversed and prayed together, entreating the Lord to shew them their way. Having anxiously waited awhile for an answer, they perceived and hailed the dawning of day in a quarter where they least expected it. They no sooner observed the directing cloud in motion than they arose and cheerfully followed it. Though Mrs. L. was at that time very feeble, she bore her long journey surprisingly well. Having reached Birmingham the first day, she rested a few days, and was much refreshed with the conversation of some affectionate friends. As soon as she came within sight of Newport, she wept. The thoughts which affected her were, that she now saw the place where she was to end her days; that the inhabitants were perfect strangers to her; and that the short remnant of her life would be useless. She spent at Newport the best part of three years, and found among the strangers many kind friends, that were willing to do all in their power to make her comfortable. She would often say, 'I trust that I am not unmindful of my mercies. When I had much to do, I had my health, was strong, and to be doing was a pleasure to

me. In my present weakness, I enjoy all the comforts which this world can afford; and every thing is done that fellow-creatures can do for me.' She had a great desire to live and to have her strength restored, that she might be useful, and see some good done in the new situation; but concluded that what she had to learn was, to suffer the Divine will, and submit quietly to the Lord's good pleasure. Since April 1817, her daughter constantly attended her; and her son could generally visit her every day. Her last years were remarkably free from outward troubles, and her last days from inward fears. In the circumstances of her death all her wishes on that head were granted. She had nothing to do but to die—was not driven out of the world, but drawn—did not leave it in darkness, but with her faculties in full vigour, and could speak almost as long as she could breathe. She had no high joys, but perfect rest—was persuaded that the Lord was faithful, trusted in him, and had no fear whatever. She complained of nothing but the slowness of time, and wanted nothing but to see heaven open and to receive her summons. When she had the wine-glass, for the last time, in her hand, instead of silently asking a blessing, as she always did on every thing she took, she audibly and solemnly said, 'The Lord grant me a safe journey!' And, in a few minutes, gently expired, about 11 o'clock on Wednesday morning, Jan. 21, 1818. *Mark the perfect man and behold the upright; for the end of that man is peace.* She was interred on the Tuesday following. Rev. Eben. Jones, of Pontypool, spoke at the grave, and delivered an impressive funeral sermon in the evening from Rev. xiv. 13. 'Blessed are the dead,' &c.

ON THE FIRST INTRODUCTION OF THE GOSPEL INTO THE BRITISH ISLANDS.

While our nation is happily and honourably employed in spreading the gospel to remote countries, we may naturally feel an increasing interest in the inquiry, *when*, and *how* this blessing was *first* imparted to Britain. So many improbable and inconsistent traditions on the subject were indeed broached during the dark ages of popery, that those of our readers who are best acquainted with English history may perhaps be least inclined to engage in the discussion. We are persuaded, however, that such persons have met with sufficient proof, that Christianity visited our island at a *very early* period; and they have probably been perplexed to account for so favourable an event, considering the remote distance of Britain from any known sphere of apostolic labour, and the comparatively tardy progress of the gospel through the intermediate countries of northern Italy and Gaul. Understanding that some light has been thrown on this obscure but interesting topic, by the publication of very ancient Welsh manuscripts, since the commencement of the present century, we have obtained some information concerning these from a literary native of the principality; and after referring it to the consideration of a person well versed in our national antiquities, we are desirous to furnish our readers with the result.

It appears probable, that Britain was first peopled from Gaul, about 1000 years before the Christian era; and nearly certain, that its earliest inhabitants were the Cymry (pronounced *Cumry*), ancestors of the modern Welsh. They crossed the *Mor tawch*, or Hazy Sea, (by which the German Ocean

is understood) but probably very near to the straits; and they were followed by another numerous colony of the same original nation, whose territory in Gaul was named *Gwas-gwyn*, and the people were called *Lloegr-wys*. From the former name, Gascogne, on the south-west coast of France, was evidently derived; but as the river Loire was then called *Liger*, that district appears to have extended much further north than at present. The *Ligures*, (whom ancient writers sometimes call Gauls, and sometimes Iberians) are well known to have dwelt along the river Rhone; near which the Liger, or Loire, has its rise, and long pursues its course. It appears, therefore, a reasonable conclusion, that the Ligures anciently dwelt also along the Loire, and migrated from its vicinity to Britain. They constituted the original population of England, which the Welsh still call Lloegr; the Cymry having mostly proceeded to Wales and Cumberland. Another colony from the north of Gaul, called *Brython*, who were of near affinity to the Cymry, afterwards likewise came to Britain, and seem to have first occupied the low lands of Scotland. The *Strath Clyde* Britons, who remained till the tenth century, appear to have been a remnant of this colony, as the recent *Cornish* were of the Lloegr-wys. These three principal tribes were divided into numerous clans, independent of, and often hostile to each other: but one of their chiefs, named *Prydain*, having prevailed on them to form an amicable confederacy, they rendered him the due honour of calling the whole island by his name; which, alone, has ever since been assigned to it by the Cymry. From this, the Greeks called it *Bretaniké*, and the Romans *Britannia*.

We wave so intricate a discussion, as that of the original source of this population, further than to remark, that Tacitus demonstrates the *Silures* (a principal division of the Cymry that inhabited South Wales) to have resembled, in form and complexion, the *Iberians*, or original inhabitants of Spain; whose personal appearance wholly differed from that of the *Celts* and the *Belgæ*, (for *these* nearly resembled each other) whom the Romans found in possession of the whole of Gaul, except its south-western angle, which was occupied by the *Aquitani*; a people that, like the Britons, closely resembled the Iberians. It is therefore probable, that the Celts and the Belgæ had supplanted the Cymry and the Lloegr-wys, in the possession of Gaul: but that the Aquitani had maintained their ground against the invaders, while the other two tribes of Iberian Gauls had migrated to Britain, to avoid them. This inference is confirmed by the testimony of Herodotus, that a nation, whom he called *Cynetæ*, dwelt further westward in Iberia than the Celts; connected also with the fact, that the ancient Welsh bards often denominate their countrymen *Cynet*. It explains, moreover, another fact, that would else appear unaccountable; namely, that when the Celts adopted the Druidical religion, they obtained priests and instructors from Britain; whither these would naturally withdraw when Gaul was conquered by the Celts.*

* For the modern habit of calling the *Welsh* and *Irish* CELTS, there is no ancient authority whatever; and it is irreconcileable with the explicit and unexceptionable evidence of Herodotus (*Eut.* 33. *Melp.* 49.) Strabo (*lib.* 4. *inc. et passim*) and of Tacitus (*Agric.* 11.); as well as with the general tenor of every historian and geographer of antiquity. The Celts and the Belgæ were of the *Teutonic* nation; but by mingling with the Iberian Gauls, whom they had conquered, they became diversified

To the Druids, *(Derwydd)* who presided in pacific religious ceremonies; the Bards (Bardd) who taught, composed, and sang; and the Ovates *(Ovydd)* who regulated military proceedings, and practised both medicine and music; the Britons chiefly owed their portion of civilization, till the ambition of Julius Cæsar forced them to intercourse with a nation more polished, but perhaps more polluted, than themselves. A century, however, nearly passed before the Romans undertook to subdue the Britons; who, as usual in times of imminent danger, elected a military sovereign to resist them. This was the celebrated Caractacus, or *Carados*, son of *Bran*, (or Brennus) chief of the Silures. The rude bravery of his countrymen not availing against the warlike skill and discipline of their invaders, the Roman emperor Claudius visited Britain, A. D. 44, to assume the honours of a triumph, which he aimed to secure by conciliatory measures: but the conquest had been too partial to insure its permanence; and although Caractacus, after being defeated, was betrayed into captivity, and conducted, with his father and all his family, to Rome, A. D. 52, the Britons were stimulated, by acts of oppression, to renewed and more desperate hostilities.

Claudius had then lately banished from Rome a great number of Jews that resided there; and these, in the countries where they dispersed, heard the gospel preached by Paul, and by other Apostles of Christ. Many of them were converted; and returning, after the emperor's death, (A. D. 54) to Rome, with other Christians, (whom the Romans regarded as a Jewish sect) they formed a Church of Christ; whether with or without apostolical assistance, is uncertain; but it appears probable, that they were, at least, visited by Simon Zelotes; the resemblance of whose name to that of Simon Peter might give rise to the groundless pretence that Christianity was introduced at Rome by the latter Apostle. The Jewish Christians, whose prejudices against addressing the gospel to Gentiles must have yielded to the instructions and pattern of St. Paul, appear to have used laudable efforts for the conversion of the royal British captives; and it pleased God to render these effectual to most of Caractacus's family; though of him nothing further is known, than the respect with which Claudius had treated him. They were detained seven years at Rome, probably in the hope that their country, in the mean time, might be completely subjugated; and as this expectation was disappointed, their permission to return might be granted with a view to their mediation on behalf of the Roman power. In that case, the design was frustrated by the intolerable exactions and insolence of the military; which provoked the memorable revolt under Boadicea, soon after the arrival of Bran and his family in Britain.

The chief aim of these royal converts, on their return, appears to have been that of making known to their countrymen the only way of salvation. *Cyllin*, a son of Caradog, and one of his daughters named Eigen, are celebrated for the zeal with which they promoted this object. *Claudia*, who (with *Pudens*) is mentioned, 2 Tim. iv. 21, was probably a younger daughter of Caradog, and named in honour of the emperor; as the poet

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from the Germans. The Welsh called them *Celtiaid*, *Galedin*, *Celyddon*, and *Fichti*; whence the Romans formed *Caledones*, and *Picti*: the Fichti (or *Pictones*) being that division of the Celts which expelled the Lloegrwys from *Poicton*.

Martial addressed to Pudens (a man of senatorial rank) two epigrams in praise of his *British* bride Claudia. *Linus*, whose name is inserted by St. Paul, between those of Pudens and Claudia, appears the more likely to have been related to her; as three British saints bore that name, one of whom is recorded as a son of Bran. He is reported to have been subsequently a bishop of the Roman Church. But the zeal of the venerable Bran prompted him to seek for greater assistance than his own family could render to the conversion of his countrymen; and the agreement between the ancient Welsh traditions on this subject, and those of Greek writers, tend to their mutual confirmation. Dorotheus, who, from being an elder of the Church at Antioch, became a bishop of that of Tyre, early in the fourth century, collected the fragments, then extant, of the history of the Apostles and Evangelists subsequent to the inspired records. He was highly commended by Eusebius, (Eccl. Hist. vii. 31) and died a martyr at the advanced age of 107 years. He reports, that both *Simon Zelotes* and *Aristobulus* preached the gospel in Britain; that the former was crucified, and the latter was a bishop in that country. The Greek copies of his work call the country *Bretania*: but later writers (as Petrus de Natalibus, Demochares, and Volateran, who formed similar catalogues) having altered this name to *Betania* and *Bethania*, so remarkable a statement has been disregarded by modern ecclesiastical historians. The Apostle Paul, A.D. 59 or 60, writing to the Roman Christians (ch. xvi. 10) salutes the *family* of Aristobulus, as if he knew the head of it to be absent.

The ancient Welsh records assert, that three Christian teachers accompanied the family of Bran at their return to Britain. One who is distinguished as a Roman, and is called *Arwystli*, may safely be identified with Aristobulus. Another, called *Ilid*, and expressly stated to have been an Israelite, and to have converted many Cymry to the Christian faith, might represent the Apostle Simon Zelotes. The Church of Llan Ilid, in Gwent, (Monmouthshire) was afterwards dedicated to him. *Cyndav*, the name assigned to the third of these Evangelists, implies that he either was a native of Britain, or changed his former name to one that was familiar in the country. The incessant and desolating hostilities that followed the arrival of these messengers of peace must greatly have obstructed their success, and probably occasioned the martyrdom of the Apostle: yet the progress of Agricola's conquests, A. D. 84, bounded only by the Grampian Hills, seems to have afforded opportunity for the gospel to penetrate northward, beyond the stated limits of the Roman dominion in Britain; for this is the only sense in which Tertullian's boast, at the close of the second century, can be vindicated. * *Cornwall* does not appear to have been conquered by the Romans till the middle of that century; nor to have admitted the gospel till long after it: whence the abundance of Druidical monuments in that, beyond other parts of our country, may most easily be explained.

In such circumstances, the application of *Lleirwg*, or Lucius, great grandson of Caradog, to the Church at Rome, about 180 A. D.

* Britannorum inaccessa Romanis loca, Christo vero subdita. Adv. Judæos, c. 7. The Caledonians, or *southern Picts*, were not converted till the former part of the fifth century; and the *northern* (or Irish) Picts, not till the latter part of the sixth. Tertullian, therefore, probably spoke of the Brython, who dwelt north of the Roman walls.

for further aid to the conversion of his countrymen, was highly natural and proper. Four Missionaries, who accepted this invitation, are still much venerated in the principality. One of them, named *Dyvan*, was martyred at Merthyr Dyvan, in Glamorganshire, which has retained his name. *Fagan*, another of them, is commemorated at Llan Sant Fagan; and *Modwy*, a third, at Llan-Vedwy; both in the same county. The fourth, *Elvan*, laboured at Glastonbury, in Somerset; which the Cymry had retained, with the opposite coast of Wales. From a celebrated adage of Fagan, that 'where God is silent, man should not speak,' it may be inferred, that these Missionaries faithfully adhered to revealed truth.

From so early a communication of the gospel, the Britons certainly derived a purer doctrine and worship than other nations of Europe, at later periods, imbibed from the Roman source. An insular and remote situation, combined with the comparative simplicity and poverty of our ancestors, tended to preserve them longer from the infection of superstition. Hence, when Christianity spread from Britain to Ireland, though so late as the commencement of the fifth century, it produced effects unparalleled, at that period, in the history of the Church; and by its reaction, chiefly contributed to the conversion of the barbarous northern nations of Europe.* But religious privileges, if not practically improved, not only aggravate the guilt of a nation, but are perverted to augment its depravity: and that of the highly favoured Britons is but too fully demonstrated by the writings of Gildas. They consequently sustained, from the Heathen Saxons, sufferings hardly inferior to those which were inflicted by the Israelites on the devoted posterity of Canaan. The profession of Christianity, after being nearly extirpated by their ferocious conquerors, was revived, but in a corrupted state, at the commencement of the 7th century, by the benevolent zeal of Gregory, then head of the Roman Church; in the growing superstitions of which, Britain was wholly involved, and was consequently covered with midnight darkness, till the dawn of the Reformation. Ireland was plunged into the same abyss, solely by its subjection to Britain; and, unhappily, it has not yet been extricated from that condition. The abundant mercies we have received from God, by means of other nations, truly render us debtors to all; but especially to such as naturally depend on our exertions for their relief. How early was the gospel imparted to us! How late are we imparting it to others! May these considerations tend to rekindle our zeal, and to redouble our diligence!

* Missionaries from the Seminary established by Columba, at I-colm-kill, were principal instruments in this good work. They were mostly Irish, but partly Picts and Saxons. The Irish were of the same original nation with the Welsh, but seem to have migrated by sea from Spain, without passing (like the others) through Gaul.

THE MORTALITY OF MAN,

A SPUR TO DILIGENCE.

'It is calculated that the earth is inhabited by about *One Thousand Millions* of men, and that 33 years make a generation; it follows then that in that space of time (33 years) a *Thousand Millions* of men die. Therefore, the number of men who die on the earth amounts

Each year to	30,000,000
Each day to	86,400
Each hour to	3,600
Each minute to	60
Each second to	1*

* Might not this little bill of mortality be committed to the memories of our young people with advantage?

'This calculation is very striking! If the mortality be so great each year, and even each day; is it not very probable that *I myself* may soon be one that shall increase the bills of mortality! At least, it is certain, that this consideration should lead me every hour to make the most serious reflections. At this very moment, *one* of my fellow-creatures has departed from this world; and before an hour has elapsed, more than 3000 souls shall have entered into eternity! What a motive to induce us to think often and seriously upon death.'*

And, may we not add, what a motive to religious diligence; not only to promote our own salvation, but that of others! If 30 millions die in a year, and more than 20 millions of them be Heathens and Mahometans, surely it becomes us to rouse ourselves to activity in the use of all proper means, that the words of eternal life may be sent to them all.

Reader! What are YOU doing toward this great object? If nothing, begin to day: if something, double your diligence. Remember, 60 are dying every minute—3000 every hour—86,000 every day. Is there then any time for trifling? Say, CONSCIENCE.

OUTLINES OF A SERMON,

BY THE REV. W. TONG.†

1 Peter i. 17.—'*Pass the time of your sojourning here in fear.*'

IN order to universal holiness, the Apostle here prescribes a constant fear. Observe,

1. A description of the life of man—it is a time of *sojourning*. A sojourner is one who is in a strange place designed for his own country. Sojourning is *short*. Heb. xiii. 14. Like a vapour. Uncertain. *How* short we know not. Sojourners are always ready for a remove. Sojourners are in a *strange* place—not at home. Like a traveller in an inn. We have only the use of what we have, the title is God's. Sojourning is always in order to some further, greater end. A traveller is supposed to have more business at the end of his journey, than on the road. We sojourn here as probationers for eternity.

2. How this time must be passed —'*in fear.*'

Shew I. What this fear is. Fear relates to *persons*. So it is the same with awe, reverence, regard. This is due to those who are great and good. Thus the fear of God is put for all religion. It must be joined with love. Fear keeps love from being petulant; love keeps fear from amazement. This is Wisdom, Job xxviii. 28. It is the fountain of life, that is, of holiness and happiness. Fear relates also to *things*. So it has evil for its object: Contrary to hope. Arising from a sense of danger. Some think this is especially meant here. It is φοβος. It notes a serious concern of mind on account of the dangers that attend us in our sojourning.

Shew II. What reason there is for passing our time in fear.

1. On account of the difficulties and troubles we are likely to meet with. We are to sail over a rough and rugged sea. Sin hath made the world, likely the Prophet's roll, full of mourning, lamentation, and woe. We must pass over a rough channel in a weak and shattered vessel. The comforts of this life

* Reflections on the Works of God in Nature and Providence, by Sturm, Dr. A. Clarke, Editor, vol. ii. page 34.

† The Rev. Matthew Henry's intimate friend and biographer; for some years a minister in Coventry, and afterwards at Salters' Hall, London.

are like lilies among thorns. These hardships we must prudently expect. The world is a vast howling wilderness. Count upon a share in public calamities.

2. Fear lest we should miss our way—turn aside to the right hand or to the left. We are prone to it. There is no way of preserving the soul, but by keeping the way, Prov. i. 6. There are many bye-paths, and these very like the right way. We have a corrupt bias. When we do miss the way, if God loves us, he will whip us into the way again, and that is grievous, Prov. xv. 10. If he do not correct us, we die. A sad dilemma.

3. Fear lest the light should be taken away, and we be left in darkness. Fear lest gospel light be obscured, as we have reason to fear it has been much abused. It would be sad to want this light in our sojourning, Ps. cxix. 19. Fear lest a sense of the Divine favour be withrawn.

4. Fear lest we should be defiled and polluted with the world as we pass through it. The world is defiling—there are filthy lusts and filthy lucre. 'Keep yourselves unspotted,' James i. 27. Sit trembling as a drop of dew on a flower, till a kind ray relieve us, and raise us to a higher region.

5. Fear lest we should be bewitched by this world. Sense prevails, and in any contest it is great odds in favour of sense. Multitudes have split on this rock.

6. There is reason for fear when we view our journey's end. Dying is a serious thing. *Fear*—to think what a great tremendous change death will be. To leave a world of sense—to enter upon a world of souls. *Fear*—to think how sad this change may be, and will be if we are not reconciled to God in Christ. This should exercise our fear. How sad a change will it be to the wicked. *Fear*—lest after all, our soul, which is our darling, should come under the power of the dog—especially, considering that we know not how *near* the change may be, and when it is come it is the *last* change. This awful word—*Eternity*—should make us pass our time in fear.

Use I. Get this true notion of life fixed in your minds. Know what it is to live—it is your *sojourning*. You are not at home. Do not wonder at strange usage.

II. Pass your time in fear.

1. See to it that this fear be duly qualified and limited. It must take its qualification,

(1.) From the object. Fear sin more than suffering.

(2.) From the degree. So much as makes us humble and watchful—not to dispirit us. No more than will consist with holy joy.

2. See that it be constantly exercised.

(1.) In all the remarkable turns and changes of our lives. Do not come into new relations without fear.

(2.) In the times of prosperity, which has been a snare to many. You are in slippery places. Beware lest your good things prove golden fetters.

(3.) In the time of trouble and affliction. Be afraid of charging God foolishly. Fear the snares of every condition. Prov. xxx. 8, 9.

(4.) In the times and seasons of special duties. The greater and more solemn the ordinance is, the greater must our concern be.

(5.) In reference to all the revolutions of states and kingdoms. When God is threatening us we should fear. This is a fit time of day for this duty.

Motives 1. Consider the obligations we are under to it.

(1.) We own God as our Father. Take heed of doing any thing unworthy your relation to him and dependance on him.

(2.) He will judge us.

2. The advantages of it. Those who live in this holy fear.

(1.) Pass their time most safely. Sin is prevented.

(2.) End their time most comfortably. Those who have walked with most fear, and jealously, have had most comfort in a dying hour. 'I trembled in myself that I might rest in the day of trouble.' Hab. iii. 16. Those that have had fear in their life have had hope in their death.

Chester, April 16, 1690.

Shrewsbury.—J. B. W.

No. VI.*

TERMS OF ART

EMPLOYED BY ST. PAUL.

(Illustrated from Subjects in the British Museum.)

On the terms 'House of God,' the 'Pillar and ground of Truth.'

THE term *House* has lately been the subject of much inquiry, and, under some late discussions, certain of its meanings have assumed a much more expressive and determinate import than had formerly been assigned to them; beside which, the public awaits with impatience a *complete* examination of this word, from the pen of a learned and eminent Baptist minister; but there is no reason to expect that it will receive any illustration from these writers in the sense in which it is here employed by the Apostle.

I confess I had doubted, whether *oikos*, 'house,' in the sense of this text, were not rather a Hebraic application of the term, than legitimate Greek; but, beside what observations might be made on certain passages in Aristotle, it seems to be evidently used by Xenophon, in exact coincidence with the following remarks.—*Memor. lib.* iii. *cap.* 6, &c.—*Œconom. cap.* 1, &c. *passim.*

Scripture is usually found to be the best interpreter of Scripture; and we may admit Paul to be the best interpreter of Paul; I would, therefore, call the attention of your readers to a passage which may assist, by comparison, in illustrating this under consideration. Says the writer to the Hebrews, chap. iii. 'the Apostle and High Priest of our profession was faithful to him who appointed him, as Moses was faithful in ALL his *house*.' Unfortunately, the mention of *house* has led translators immediately to think of *buildings*, whereas, the passage contains no reference to building. I shall avail myself of a few modern terms to set the writer's ideas before your readers. He reasons to this effect: 'Now this (Jesus Christ) was deemed worthy of more glory than Moses, inasmuch as he who *organizes** an Institution (or Economy) is more honourable than any part of it, than any officer, or member of it, in after time. For every Institution (or Economy) is *organized* by some one; but he who *organized* all things, at first in creation, and subsequently in providence, is God. And Moses, to be sure, was faithful in ALL his *house*, as a servant, to furnish a testimony of those things which were to be repeated and practised in succeeding ages; but Christ (was faithful) as a son over his Institution (or Economy), whose Institution we are members of, if we hold fast to the end.'

We are so accustomed to refer the *organization* of Institutions among us to Committees, that we scarcely know what it is to have one *organized* by a single person:

* The Essay in our last Number was printed by mistake No. VI. instead of No. V.

* The term used is not οικος in any of its forms, but 'Ο κατασκευασας. So Philo says, 'God was the cause of the world, by which it was made; but the *Logos* was the cause by which it was *put in order*;' in modern language *organized*; to express which, he uses this word.

(it was not so in ancient times) but, I may safely say, that whoever draws up the regulations, one who is popularly called the 'Father' of a Society, such a person occupies a more honourable station than can possibly be occupied by any succeeding Member, however eminent for talents or services: since there can be but *one* first in the order of things. So William Penn, who *organized* the Quaker government of Pennsylvania, has more honour, and ever will have more honour, attached to his name, than any Governor of Pennsylvania after him, however illustrious. Now, what was the *Institution* (or Economy) in which Moses was faithful? It comprised several branches: 1. The Religious. 2. The Political. 3. The Civil. 4. The Domestic, &c. *One* of these branches could never be taken for the whole *house*, the *oikos*: not the religious, for then the political and civil, &c. were omitted: not the political, for then the religious, &c. were omitted. Let us apply this idea to our text.

'I had hoped to come to thee, son Timothy, and give thee instructions in person, but, since (ἐαν) I tarry long, I write unto thee these things'—what things? 1. A general charge in favour of sound doctrine, meaning, the union of faith with good conscience. 2. Directions for public worship, prayers by the men, not by the women, &c. 3. On ecclesiastical officers, Bishops, who should furnish a testimony to after ages of things to be repeated by them. 4. On Civil Officers, Deacons, Deaconnesses, &c. 5. Domestic regulations, marriage, widows, (pensioned widows?) servants, &c. &c. The whole of these, assuredly, are included in the *oikos*—Institution (or Economy) of God; and the Apostle directs Timothy in the proper conduct to be observed by him throughout this Divine Institution.

Inasmuch then, as *one part* of the Old Testament economy was not the whole of that economy; so neither is *one part* of the New Testament economy the whole of this economy. The ecclesiastical or public priestly service under the law was the pillar and support of truth while that economy lasted; and *ecclesia*, the church under the gospel, is now the pillar and support of truth; but it is not the whole *oikos*; *that* includes domestic and personal, relative and civil duties (and obedience) also. On these principles we obtain a clear distinction between the *house*, or complete economy of God, and *ecclesia*, the church. The Apostle did not mean that they should import precisely the same thing; though closely allied, as the whole and its parts.

This distinction is more obvious in the Greek; in which the term *oikos*, house, is masculine, and the term *ecclesia*, church, is feminine. 'If we supply the relative masculine,' says Dr. Macknight, '*God* will be the pillar and support of the truth;' (I beg leave so far to differ from the Doctor as to think the relative masculine would refer to *oikos*)—'if the relative feminine be adopted, the *church* of the living God will be the pillar and support of truth;' which I take to be the Apostle's meaning. In this I agree with the Doctor, but whence did Paul obtain the idea of a *feminine* pillar? for, as already observed, Peter, James, and John, whom he calls *pillars*, Gal. ii. 9, were *masculine*; and the promise of being made a *pillar*, Rev. iii. 12, is to *him* that overcometh; *he* shall be made, &c. This, which will be the conclusion of our subject, must be referred to a following paper.

At present, I close, by asking what *truth* the Church was especially to support as its universally acknowleged office? The Apostle

states this, by referring to the principal events of Christ's life—'Great is the mystery of Godliness; *God was manifested in the flesh*, worshipped at Bethlehem, &c.; *justified in the* ministration of the *Spirit*, at his Baptism, &c.; *seen of angels*, who ascended and descended to wait on the Son of man; *preached to the Gentiles*, to whom now are offered privileges equal to those formerly restricted to the seed of Abraham; *believed on in the world*, not by Jews and Galileans only; and *received up into glory*; from whence he shall come a second time, with his own glory, and the glory of his Father, and of the holy angels, to give to every man according to the deeds done in the body. For that second advent may grace prepare us all! IMULUS.

SIGNS OF THE TIMES.

IN our view of 'The Church her own Enemy,' in our Number for June last, we noticed that, in the conclusion of that nervous publication, the author points out the dangerous tendency of branding with opprobrious names the piety and zeal of the Evangelical Clergy, referring to the fatal consequences to the Church of England, by similar means, in the times immediately preceding the civil war, which he illustrates by a quotation from the very eminent Mr. RICHARD BAXTER, and which we think so important that we here insert it.—

'I cannot perceive but that we undertook our defence upon warrantable grounds; so am I most certain that God hath wonderfully appeared through the whole. And as I am certain by sight and sense, that the extirpation of piety was the then great design, which had so far succeeded, that very many of the most able ministers were silenced, lectures and evening sermons on the Lord's day suppressed, Christians imprisoned, dismembered, and banished; the Lord's day reproached, and devoted to pastimes; that it was as much as a man's estate at least was worth, to hear a sermon abroad, when he had none (or worse) at home; to meet for prayer, or any godly exercise; and that it was a matter of credit, and a way to preferment, to revile at and be enemies against those that were most conscientious; and every where safer to be a drunkard or an adulterer, than a painful Christian; and that multitudes of human ceremonies took place, when the worship of Christ's institution was cast out, (besides the slavery that invaded us in civil respects) so am I most certain, that this was the work which we took up arms to resist; and these were the offenders whom we endeavoured to offend. And many of those that scruple the lawfulness of our war, did never scruple the lawfulness of destroying us, nor of that doleful havock and subversion that was made in the churches of Christ among us; though now, perhaps, they will acknowledge some of our persecutors' miscarriages. The fault was, that we would not die quietly; nor lay down our necks more gently on the block; nor more willingly change the gospel for ignorance, and our religion for a burden of ceremonies; nor betray the hopes of posterity to their wills. As Delilah by Sampson, so do they by us: They accuse us, that we do not love them, because we will not deliver up our strength, that they may put out our eyes. Yet I desire none so far to mistake me, as to think I speak of all that were of the adverse party. I doubt not but many ingenuous and civil gentlemen, and learned and pious divines, went that way, that had no malignant hatred to piety; whom I think no modest man should term malignants. And I know yet more judicious men were against the war on both sides. I would all had been so, but when all would not, there was no remedy; some imposed a necessity on those that would fain have avoided it. Yet (though it be my most earnest daily prayer, that God would convince me, if I have erred in this, and I have used all probable means for information,) it is not my intent to determine which party was in the right: I never knew men go far in a quarrel, but both parties were to blame, more or less. And upon the most serious review of mine own and other men's proceedings, I unfeignedly

repent that we were not more zealous and studious for peace, and for the lenifying of exasperated and exulcerated minds, and had not a deeper detestation of War; (but who then knew what it was?) And it unfeignedly grieves me, that there yet remains such a distance in men's affections, and they still look on each other as enemies, and that there have been no more effectual reconciling endeavours, especially in matters of religion: (where I think, if it were well followed, it might well be accomplished, the difference lying in so narrow a room.) But yet this I am sure of, that whoever were in the right or wrong, there appeared more of Christ's interest on one side than on the other; as in the first occasion, so in the prosecution. Though some that ruled might have better ends: yet we cannot choose but know, that *as it was the most notorious persons for wickedness that made up the multitude; so the very deadly implacable hatred to godliness, was it that then stirred them up, as a nest of wasps; and a man that was more devout and pious than the multitude, could not live by them in most places, but were forced into garrisons and arms to save their lives, who would else have sat still; so that the first rage of the prelates, in silencing as learned able ministers, and incessantly persecuting as godly Christians as the world enjoyed, was now increased a hundred fold. Those that are moderate of that party, do confess this to be true, and that it was the cause of their ruin.*'

OBITUARY.

PHILIP HENRY SMITH.

The Editor of the Evangelical Magazine having so kindly and unexpectedly noticed* the affecting death of one who was the child of many fond, but as to the present world now frustrated, hopes, a distressed father begs indulgence for a few additional lines.

Philip Henry Smith was born April 28, 1804. His name was given, not from the honour of relationship, nor from affectation; but solely with the hope that, under the blessing of Divine grace on the association of ideas, he might be trained up to feel a peculiar interest in the character of that distinguished servant of Christ, and to love, admire, and imitate it. Soon after his birth, his life was almost despaired of; but he was mercifully restored, and grew up in the enjoyment of abundant health. His sorrowing parents look back, with gratitude, to the time when they solemnly dedicated him, in holy baptism, 'to the blessed God and his church, according to the ancient and unrepealed extent of his gracious covenant:' and when it was their earnest prayer, and, as they humbly hope, the prayer of faith, 'that he might be spared only to love and serve the Divine Redeemer, to be washed and justified, and sanctified in the name of the Lord Jesus, and by the Spirit of our God,—to be blessed and made a blessing.'

He was always to his parents and friends a peculiarly endearing child; though more than half of his short life he was a pupil in the Mill-Hill grammar school; where his attainments, in both classical and mathematical learning, were greatly above his age. During the last two years he belonged to the first class, in which all his compeers were considerably older than himself. Yet he was playful and volatile, as was natural to his strength, activity, and high spirits. He had not put away all childish things, nor all childish faults. But he was sincere, plain, and upright; under reproof, candid, submissive, and contrite; and never elated to pride by commendation. His disposition was to hide, rather than to put forwards, his own merits; and he bore, with cheerfulness and pleasure, others to be preferred before him. His pious and faithful preceptor has expressed the hope that the seeds of true religion were sown in his heart, by the Divine blessing on early discipline and instruction. He had now reached the age in which solicitude and

* See our last Number, p. 341.

expectation were tenderly active concerning him. Already he was beginning to be his father's associate and friend in plans of useful study; and the highest of paternal desires and hopes were, that his character and attainments, under the blessing and grace of God, might qualify him for some valuable service as a minister of Christ at home, or as a missionary and translator of the scriptures to perishing nations abroad.—But He who cannot do wrong had decreed otherwise.

On Friday evening, July 3, after having taken too violent exercise, he unhappily drank cold water. The next day he became indisposed; but, alas! the true cause was not suspected. On Sabbath-day the medical gentleman perceived no ground of alarm: but on Monday morning, the danger was discovered. The most active means to arrest the inflammation were employed, and hopes of success were kept up till almost the last. From the violence of his disease, the pain of which it is believed that he not only endured with fortitude but suppressed, and from profuse bleeding, he repeatedly fainted; and in one of those fainting fits he expired in the arms of his agonized mother, at nine on the Wednesday morning.

On the Lord's day, he had chiefly employed himself in reading *Simpson's Plea for Religion*; which, and *Mr. Brook's Lives of the Puritans*, were among his favourite books. Through the last two days of alarm and distress, his mind appeared constantly attentive and composed: and he contemplated his situation, and its apprehended consequence, with a calm and sweet steadiness. On the morning of his death, he said, 'Papa, will you read to me the hymn which begins, '*Death! What a solemn word to all!*'—(Hymn 170, in Williams's and Boden's Collection; taken from an early volume of this Magazine.) At his repeated request, also, during the last two distressing days, portions of scripture and of other hymns were read or recited to him; such as his parents conceived to be at once familiar to his recollection, and most suitable to aid his aspirations to the Fountain of Mercy.

The Rev. George Collison officiated at the grave, on July 14, in a most tender, sympathizing, and affectionate manner. On the following Lord's day, two sermons were preached on this afflictive occasion at the Gravel-pit Meeting-house, Hackney; in the morning, by Mr. Collison, and in the afternoon, by Dr. Waugh. At the chapel of the school at Mill-Hill, suitable discourses were also delivered by the Rev. Maurice Phillips, the principal; and by the Rev. James Bennett, theological tutor in the academy at Rotherham.

O! that this affecting event may be heard as a voice from heaven, and may be the means of awakening to the most serious care of their everlasting interest all the friends and school-fellows of this lovely youth! This very passage the dear Philip Henry had marked in his bible, 'The voice said, 'Cry:' and he said, 'What shall I cry?'—All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it. Surely the people is grass! The grass withereth, the flower fadeth: but the word of our God shall stand for ever.' Let them equally hear and lay to heart the voice of the same eternal truth, 'Seek ye the Lord while he may be found. Behold, NOW is the accepted time!—Behold, NOW is the day of salvation! Come unto ME,' saith the blessed Jesus, 'and ye shall find rest unto your souls.'

MARY TRUER,

OF FRAMLINGHAM;

Written by her Father.

FROM her childhood she discovered an affectionate disposition—she was always fond of reading, but read nothing but what was conducive to her present or future happiness. She early discovered a relish for good things, and was very attentive to serious reading and conversation.

When the symptoms of a decline appeared, I saw it my duty to apprise her of her danger, and this communication appeared to make a most suitable impression on her mind. During some succeeding months she was very reserved as to the state of her mind, but always seemed resigned, and never expressed a desire to be restored to health. The conversation of religious friends, particularly of one lady, was

very profitable to her soul. During her whole affliction she had a grateful sense of her mercies; and, towards the close of it, she began to break through her wonted reserve, lamenting her insensibility, and want of love to God, whom she longed to love supremely. She seemed now to comprehend the plan of salvation. She grieved that, not only in health but in her affliction, she had not been more in earnest in seeking after the one thing needful. 'My dear father,' she once said, 'I want to feel more of the love of God in my heart; I pray that I may feel an assurance of pardon.' And throughout her six months affliction, she had her hopes and fears about her acceptance, and often lamented that she felt so little love to her Saviour. As her end approached, she had some delightful foretastes of the joys of heaven. On one of these occasions she said to me, 'Oh! my dear father, how happy I am, I am going to heaven; I know it; I feel it, and shall meet you there.' She then addressed her brothers, and other relatives and friends; told them all she had found her Saviour, and was going to heaven; and then most earnestly charged them to meet her there. On asking her on what she built her confidence, she said, 'I trust in the merits of my dear Saviour, on what he has done for my salvation.'

At one time she said, 'I am going, but where?' With inexpressible delight she added, 'To see my Saviour. Oh! how I long to be there—to see the blessed angels, and join them in singing the praises of God; and then I shall see my blessed Saviour.' Much more she said to the astonishment of many persons present, who wept for joy at what they heard and witnessed of the manifestations of Divine love to her soul. She bore the pains of dissolving nature with much composure and patience. When her eyes and voice began to fail, I said to her, 'My dear, are you happy?' 'O! yes, very happy.' Shortly after I said to her, 'My dear, you are going to heaven.' She answered, 'Yes—heaven—heaven.' These were her last words. In a few minutes after, her happy spirit took its flight to the mansions of eternal glory. She died June 18, 1814, aged 16 years.

RECENT DEATH.

SUNDAY, Aug. 2, died (aged 71) Mrs. Rupertia Hill of Fore Street, well known for her benevolence to the poor, and for her contributions to the support of several religious and charitable institutions. On Tuesday, the day preceding the funeral, her body lay in state, at her dwelling-house, and a Religious Tract (No. 48) was given to all the visitors. On Wednesday morning (Aug. 12) her corpse was removed in a hearse and six, followed by six coaches with the usual attendants, to the Countess of Huntingdon's College, Cheshunt, where a vault had been previously prepared outside the Chapel. On its arrival at Cheshunt the corpse was preceded by the Tutors and Students, and followed by the Rev. Messrs. Kemp, Vasey, Gore, Macdonald, J. Hyatt, Wood, and Stodhart; by her executors, Messrs. R. Butcher, E. Kemble, T. Hughes, and B. W. Scott, and other friends. The chapel being full, and a considerable number of persons outside, the burial service was read from the rostrum near one of the windows, by the Rev. Mr. Kemp, of Swansea, to the end of the lesson; the Rev. Mr. Stodhart then gave out a hymn, after which the Rev. Mr. Gore delivered a short oration, which was followed by another hymn given out by the Rev. Mr. Wood; after which the body was removed to the vault, over which Mr. Kemp read the remainder of the service.

The following are the principal of Mrs. H.'s legacies:

Cheshunt College	£1000
Lady Huntingdon's Connexion	1000
London Society (Jews Schools)	1000
To 30 poor Ministers, Indep. .	600
To 30 Do. Baptists	600
To 30 Do. Wesleyan	600
Asylum for the Deaf and Dumb	200
Do. for the Blind	200
London Missionary Society .	100
Moravian Do.	100
Baptist Do.	100
Provident Fund, Lady H.'s . .	100
Travelling Do. Do.	100
Homerton Academy	100
Orphan School	50

Besides a number of private legacies to ministers, and to the widows and orphans of ministers deceased.

Review of Religious Publications.

Discourses on the Millennium. By David Bogue. 8*vo*. 14*s*.

This venerable writer has seized upon a subject of the highest interest, by the confession of all our readers; for which some will envy him, though most will acknowledge, that he has a sort of exclusive claim to the theme. For who has more right to bring the Millennium to our view than he who has done so much to bring us to the Millennium? But from the active laborious part which the author has taken in a subject on which others have been contented with idle barren speculation; it may be expected that he will treat it with his pen, as he has done in his life, in a practical manner. Whoever, therefore, is determined to dream, and not to work for the Millennium, may keep his hands off this work: here is nothing for him. But the Christian that, despairing of the delight of living in that era of holiness and bliss, wishes to find a compensation for it, in the honour of contributing to its arrival, should instantly sit down to read; for he will find the most pleasing and profitable effects from attending the author through the following subjects, which were occasionally the themes of his ministry, from the year 1813 till nearly the present time.

'Superior degree of knowledge in the Millennium—Eminent holiness in the Millennium—Constitution and attributes of the Millennial Church—External prosperity of that Church—Universal Peace during the Millennium—Happiness of mankind at that period—Moral means by which the Millennium will be introduced—Judgments of God on the kingdoms of the world introductory to the Millennium—The abundant effusion of the Holy Spirit which will precede and produce the Millennium—Progress of the Protestant Churches to the Millennial glory—The downfall of Anti-Christ—The annihilation of infidelity—Destruction of Mahometanism—Conversion of the Heathen to Christ—Calling of the Jews—Time of the commencement and duration of the Millennium.'

These, with an introductory and concluding discourse, form a book of 654 pages; sufficient to have made two volumes.

On the Universal Peace that shall prevail during the Millennium, the preacher is peculiarly eloquent; and observing, with his usual practical good sense, that this, like all the great moral changes which are pregnant with the happiness of man, must be brought about by the use of suitable means, he thus proceeds to employ his efforts with his audience.

'The influence of the female sex is universally acknowledged and felt. I want that influence to diffuse peace and love over the face of the earth. I scarcely know how to address myself to respectable matrons, who, after nursing their sons with the tenderest affection, send them away to the wreck of desolation, and rejoice at their success. When they make women, like yourselves, widows, and their children fatherless, or overwhelm an aged father and mother with sorrow, because their boy perished in the field by your young hero's sword: then you praise God for what your sons have done. A thousand times rather would I, that God had said, concerning me, 'Write this man childless,' than that a son of mine had ever imbrued his hands in the blood of man, his brother.

'A greater number of celebrated female writers than the present no age has produced. But what grave essay in prose, or what poetic effusion of yours do we find to bring war into disgrace, and to awaken the horror of every feeling heart against its miseries and its crimes? In which of your works have ye come forth as the advocates of humanity and the champions of peace? Tell me, that I may withdraw the censure. You are silent: you blush at this reproach, and well you may: they may justly be the most burning blushes that ever reddened the female cheek. Had you employed your tender eloquence in the cause of humanity and peace, ten thousands of ingenuous youths, whose hearts' blood was poured out on the ground, and whose faces were bloodless and pale in death, as they lay in the open field, had been spared, and now adorning both the domestic circle and society with their presence and their affection. To speak thus grieves me to the heart: but I am compelled to do it—for there are seasons when truth must be spoken, however painful it may be both to the speaker and the auditor. You blush for your neglect: but I must have more than blushes—

I want fruits meet for repentance. My earnest wish is to see you become the determined foes of war, and the most ardent friends of peace: I long to hear you plead with all your souls (and who can plead like you?) for the harmony of the world, and peace among the nations. If every intelligent, and pious, and benevolent female would engage heart and hand in the work, the success would be beyond conception great.'

The preacher then proceeds to project a Society for the extinction of war. This, we suppose, was preached before the formation of such a Society, and is now published exactly as it was delivered, without any allusion to subsequent changes in affairs. But, as we write our critique long after the author penned his sermon, we deem it out duty to call the attention of the Christian public to a Society which has been recently formed for the promotion of universal peace. As we believe that the preacher was not one of the direct authors of that pacific Society, it must be to him a most agreeable coincidence that, just as he was conceiving of such a scheme, as worthy of those who aspire to be called sons of God, and calculated to bring on the day of Millennial glory, the scheme was actually carrying into execution. Several of the Tracts of the Society are peculiarly eloquent and convincing, affording an additional proof of the power which a worthy object possesses to call forth the best energies of good men: their theme is their inspiration. May the success of this Society surpass its most sanguine expectations; and may all the holy and lovely conceptions of this preacher on the Millennium, numerous as they are, be as speedily found to be the realities of actual life!

[*To be continued.*]

Practical Sermons; *or, Select Passages of Scripture.* By Thomas Rutledge, D.D. *Vol. I.* 10*s.* 6d.

THESE sermons are truly estimable for the scriptural sentiment they contain; and for their powerful bearing on the interests of holiness, in all the relations of life, and in all manner of conversation. They comprehend in small compass (nineteen sermons) a rich variety of practical divinity. We are particularly pleased with the author's taste, in conveying his solid instruction, as much as possible, 'not in words which man's wisdom, but which the Holy Ghost teacheth.' How much more dignified, venerable, and impressive, the language of the Spirit of God, than the rounded periods, the sparkling figures, and the soft cadences of an author, who seems almost to be at play with his subject, and to seek more to gratify his readers' taste than to convert his soul. Apposite passages of Scripture are to a sermon what bones are to the human body—its strength and firmness. The words of God are also the ordinary means which the Divine Spirit uses in opening the sinner's eyes, to see himself in the light in which God sees him; in humbling the pride of his heart; and in conducting the troubled mind to the Cross for relief. The wisdom of words may gratify a mind at ease, but the promises of God alone will support us under the pressures and privations of life, and in the hour of death.

In selecting a short specimen, in which, to whatever sermon we turn, we can scarce go wrong, we shall insert a few sentences from the third sermon, in which, speaking of the *fulness* of spiritual blessings in Christ, he says, 'What is it, O Christian, that you most earnestly wish for? Is it grace to quicken your soul 'dead in trespasses and sins, and to gift it with life everlasting? Christ is the Prince of life; 'He quickeneth whom He will,' and giveth life to all who come unto Him. Or, do you wish for a medicine to cure your spiritual diseases, and to bind up the bones which sin has broken? Christ hath the true balm of Gilead, the sovereign medicine that can heal every disease, however desperate. Do you want cleansing and purifying? Christ offers his own blood, that cleanseth from all sin, to wash away your defilements. He invites you to the 'fountain opened to the house of David and the inhabitants of Jerusalem, for sin and for uncleanness,' that you may bathe therein and be made clean.'

Narrative of the Mission at Otaheite, and other Islands in the South Seas; *commenced by the London Missionary Society, in the year* 1797, *with a Map, and a Geographical Descrip-*

tion of the Islands. Published by Order of the Directors. *2s. 6d.*

At the present period, when the hearts of so many British Christians are gladdened by the good news from Otaheite, this publication will be thought peculiarly seasonable. Such persons will be desirous of an opportunity to trace the leadings of Divine Providence, through twenty years of trial and labour, to that happy result which we now contemplate with so much pleasure. In this pamphlet they will be gratified with an account of the commencement of the undertaking; the reception of the Missionaries in Otaheite in March 1797; the second voyage and capture of the Duff in 1799; the reinforcement of the Missionaries by the Royal Admiral in 1800; the discouragements the brethren long laboured under; their visit to New South Wales (Mr. Hayward and Mr. Nott excepted) in 1810; their return to Otaheite in 1811, at the request of the king; the professed conversion of Pomare in 1812; and their increasing success in subsequent years, until, at length, eight islands or more have renounced Idolatry, and are become *Christian*, at least in name and form of worship. The statement of these later events is large and highly interesting.

The geographical description, and a good map engraved by Arrowsmith, enhance the value of the publication. We trust this pamphlet will not only afford pleasure to the friends of missions, but greatly add to their number, by convincing the public of the practicability of converting the Heathen to Christianity.

Iceland; *or, the Journal of a Residence in that Island during the Years* 1814 *and* 1815. By Eben. Henderson, D. P. 2 *vols.* 1*l.* 8*s.*

(Concluded from p. 343.*)*

We briefly noticed, in our last Number, the hazardous but interesting journies of this truly philanthropic traveller, in a country fraught with wonders; particularly his visits to the Geysers, or jets of boiling water. We have not time to follow him through the various districts of the island, or notice the remarkable incidents of his journies, which, however, are such as will richly reward the attention of the reader. We were particularly struck with the novel scene which the author beheld on one of the mountains—the body of the sun at midnight. 'The sun,' says he, 'remained, as if stationary, a little above the horizon for about half an hour, when he again commenced his ascent, and pursued his undeviating course through the northern hemisphere,' p. 135, vol. ii. This peculiar spectacle naturally led his mind to that sublime passage in Isaiah, ch. lx. 20, '*Thy sun shall no more go down*, neither shall thy moon withdraw itself; for Jehovah shall be thy everlasting light, and the days of thy mourning shall be ended.' 'In the spectacle I had just beheld, the prophetic image itself was fully unfolded to my view; and the contemplation of the universality and perpetuity of Divine light, in connexion with the means at present so effectively used for its diffusion throughout the world, animated me to devote myself afresh to the work of the Lord.'

Dr. Henderson, though greatly delighted with the wonders of nature, which abound in Iceland, was ever attentive to the great object of his visit, and generally found in the clergy, whether superior or subordinate, the most perfect readiness to forward his views, in order that the people might be amply supplied with copies of the Holy Scriptures. In one place, the clergyman gladly received the present of a Bible, observing, that 'he had been trying for 17 years past to procure a copy for his own use.' He rejoiced also in the prospect of being able to supply the wants of his flock.

A custom prevails among the people of spending their long evenings in a manner which must powerfully tend to promote their religious welfare. The whole family assemble at dusk, (3 or 4 o'clock) and surround the lamp, every one except the reader having some kind of work to perform. 'The reader is frequently interrupted, either by the head, or some of the more intelligent members of the family, who make remarks on various parts of the story, and propose questions, with a view to exercise the ingenuity of the children and servants.' In this family exercise the Bible is preferred to every other book when it can be procured, and in consequence of the efforts of the Bible Society,

through the agency of Dr. H. this will doubtless be the case. 'At the conclusion of these labours, a prayer is read by the head of the family, and the whole concluded by a psalm. Their morning devotions are conducted in a similar manner at the lamp. When the Icelander awakes, he does not salute any person that may have slept in the room with him, but hastens to the door, and lifting up his eyes to heaven, adores him who made the heavens and the earth, the author and preserver of his being, and the source of every blessing. He then returns into the house, and salutes every one he meets with—'God grant you a good day.' It is very remarkable that this state of moral and mental improvement is not generally owing to the instruction of schoolmasters, but of *parents*, and holds forth to parents, in more cultivated countries, an example which deserves imitation.

On leaving this interesting island, Dr. H. thus expresses himself—'I was leaving an island, distinguished by its natural phenomena from every other spot on the surface of the globe, where I had been furnished with frequent opportunities of contemplating and admiring some of the more sublime displays of the wisdom and power of God in the operations of nature. But what principally attached me to Iceland was the exhibition of moral worth, and the strong features of superior intellectual abilities, which had so often attracted my notice during the period of my intercourse with its inhabitants. My thoughts were also directed to the effects which were likely to result from my visit. I had circulated extensively among them that blessed book, which is able to make them wise unto salvation, through faith in Jesus Christ; and my earnest prayer for them was, that they might have grace from above to enable them suitably to improve the inestimable privilege.'

We repeat our warm approbation of these volumes, which we think will be found to contain a fund of interesting information; and we shall be glad hereafter to record similar journies undertaken for the public good. Unspeakably happy might be the effect of journies like this, taken by pious and intelligent men, for the purpose of enlarging our acquaintance with the moral state of the world, the necessities of the nations wholly destitute of, or partially favoured with, the means of grace, and pointing out the best method of supplying their wants.

Memoirs of the Life and Character of Mrs. Mary Savage, *eldest Daughter of the Rev. Philip Henry*. By J. B. Williams. *With a Preface by the Rev. W. Jay*. 3*s*.

Mr. Jay, in his preface, justly observes, that 'the relationship of this good woman will deservedly bespeak some peculiar attention to the present work; for who, without sentiments of love and veneration, can think of *Philip Henry*, her father, and of *Matthew Henry*, her brother?' To few individuals is the Christian world more indebted than to the latter; and, perhaps, few biographical works have been more useful than the life of the former. Mrs. Savage did not dishonour the family name. 'She possessed much of their piety, and no inconsiderable share of their talent. She had their familiar acquaintance with the Scripture; their prompt remembrance of its significant phrases; she had the same devoutness of remark; the same sprightliness of observation,' &c.

We may see in these pages the nature and value of Christian experience, and a striking proof that evangelical principles do not lead to licentiousness. Her diligence in improving time, her benevolence and moderation, her zeal and public spirit, her humility, her patience in affliction, her piety and devotion, were truly eminent, and the whole adds to the list of female worthies an example highly worthy of the imitation of our readers.

The Appendix contains an account of Mrs. Henry, the excellent wife of the Rev. Philip Henry—A wedding sermon, by Matthew Henry—Mrs. Savage's account of her brother's death, and Memoirs of Mrs. Radford, the eldest daughter of Mr. Philip Henry.

We feel ourselves obliged to Mr. Williams, of Shrewsbury, a descendent, we believe, of this excellent family, for taking the pains to compile, from the numerous papers in his possession, a Memoir so interesting; he will not repent devoting to such a work 'those moments which a labo-

rious profession furnished for relaxation;' the utility of the work will, we doubt not, amply reward his exertions.

The observations which occur in Mr. Jay's preface are remarkably judicious, and are doubtless the result of much knowledge of the human heart, and of the character of modern professors.

Amusements of a Mission; *or Poems, Moral, Religious, and Descriptive, interspersed with Anecdotes. Written during a Residence abroad.* By J. M. late a Missionary. *Second Edition.* 12*mo. with plates.* 3*s.*

In our last volume (p. 521) we had occasion to notice the labours of *Mr Marsden*; we are now presented with his Amusements, and are happy to find both directed to the promotion of the same great end—the glory of God, and the salvation of mankind. Such is the character of every *true* Missionary—of every *faithful* Minister. Devoted to his Master's cause and service, it is his object, 'in season or out of season,' to promote it. To him to 'live is Christ,' that is, Christ is the object of his labours, the subject of his studies, the foundation and the crown of his rejoicing. Even his lightest hours, in which he is capable of thought, will be devoted to the same object; and instead of gathering the weeds of Parnassus, he will delight to walk in that garden, where grow the 'rose of Sharon' and 'the lilies of the vallies.'

Of the poems before us, though it would be unjust to criticise amusements at once so innocent and so commendable; yet the severest critic could not deny that many of these verses breathe the true spirit of poetry, while at the same time they have uniformly an evangelical savour. The subjects are varied, and many of them founded upon pleasing anecdotes; but we were particularly charmed with the beautiful simplicity of those which relate to the poor injured Africans. We give a few verses, and wish we could give more, but the volume is very cheap and very interesting. Our extract is from the close of the Weary Negro, p. 25.—

De poor negro live in blindness,
Hardly knew a God above;
'Twas de missionary' kindness
Shew de African his love.

Dey proclaim a bleeding Jesus,
Who for negro shed his blood;
He no wip, no strike, no teaze us,
Seek de captive black man good.

Sweet de Sabbat, for 'tis bringing
Day of rest and worship too;
Sweet de preaching, sweet de singing,
Sweet de gospel, sweet and true.

Now I feel, vid all my troubles,
Many a drop of sweet delight;
To de world and all its bubbles,
Cato say, yon bad good night.

Dis beguile poor negro sorrow,
Sweetens all his burning toil;
Ven he hoe de cane to-morrow
Den de loving Saviour smile.

Historical Survey of the Customs, Habits, and present State of the Gypsies, &c. By John Hoyland. 8*vo. 7s.*

We had passed by this amusing and instructive work as unsuitable for our Review, and had still passed it, had we not casually observed the two last sections 'on the moral condition of the Gypsies,' and 'Suggestions for ameliorating their condition.' The former of these sections contains a correspondence on this subject, some time since, in the *Christian Observer*, with the offer of pecuniary assistance. The latter puts in a claim on ministers of the gospel for their religious instruction, in the name of Him who hath commanded to 'Go out into the highways and hedges, and compel them to come in,' that 'his house may be filled.' What apology ministers and others can offer for neglecting so long this obvious duty, we cannot tell, except that they had forgotten it.

The Holy Minister: *a Sermon preached at the Annual Meeting of the Ministers educated at Homerton Academy, in New Broad Street, May* 19, 1818. By Robert Winter, D. D. 1s. 6d.

The text is happily chosen, 2 Kings, iv. 9. 'Behold now I perceive that this is a holy man of God, who passeth by us continually.' The division is natural: 1. The ministers of the gospel are by their office *men of God*.

2. It is of the highest importance, that they should be *holy* men of God. 3. Where this is the case, it will be *perceived* by their fellow Christians. These general remarks are amplified in a pleasing and judicious manner, and well calculated to promote the edification of the students, by whose request, as well as that of the ministers, &c. this discourse was printed: they also deserve the serious perusal of ministers already engaged in the work; and are adapted to the recommendation of this Institution, the tutors and supporters of which sincerely desire and endeavour to form ministers of this character.

Truth Triumphant; *illustrated in the Conversion, Experience, and Death of Peter Dunn, many Years a Seaman in the British Navy.* By W. T. Strutt, of Founders' Hall, Lothbury. *Third Edition.* 1*s.* *Hull.*

PETER DUNN was born in Edinburgh, in 1774, and received a liberal and pious education; but, at 13, was determined to go to sea; served an apprenticeship in a merchantman, and afterwards entered on board the *Bellerophon* man of war, where he was 'in death's oft,' and was repeatedly and almost miraculously delivered from destruction. But he was a chosen vessel, and God had mercy upon him, calling him by his grace while on board the ship, and making him as eminent in piety as before he had been in vice and infidelity: he became the happy instrument of converting several of his comrades, and procured among them 18*l.* for the Missionary Society. After leaving the navy he became a member of the church at Founders' Hall, where he adorned his Christian profession for 15 years, and at length departed in the faith and hope of the gospel.

The narrative is very interesting, and unquestionably authentic; interspersed with many pious and judicious remarks by Mr. Strutt. We beg leave to recommend it, both on account of its intrinsic value and its being published for the benefit of the widow and orphan of the deceased, who may be materially assisted by its extensive circulation.

'All for Christ and the Good of Souls,' *a Sermon occasioned by the Death of Mrs. Mead, Wife of the Rev. Charles Mead, Missionary in Travancore, and Daughter of the Rev. J. Hunt; delivered at Chichester, May* 24, 1818. By the Rev. Thomas Lewis, of Islington. 2*s.*

OUR readers have already been apprised of that mournful event which gave occasion for the preaching of this discourse—an event calculated deeply to interest the feelings of the preacher, of Mr. Hunt the father of Mrs. Mead, and of the congregation, of which she had once been a most active, useful, and honourable member. It pleased God to call her by his grace under a sermon preached by Mr. Lewis, at Camden Chapel, to young people. From that memorable evening (Jan. 7, 1810) Miss Hunt became a decided Christian; and her zeal for Christ induced her, a few years after her conversion, to leave her father's house, her friends, and her native land, to assist in spreading among the Hindoos the saving knowledge of Jesus Christ. For this work she had admirable qualifications, and her whole soul was engaged in the glorious object. But her career was short—an abscess on the liver, terminating in mortification, put a period to her pious and disinterested exertions, and deprived the London Missionary Society of a most hopeful agent in promoting the great object of their association.

Mr. Lewis, her spiritual father, has improved this mournful event in a sensible, evangelical, and affectionate discourse, founded on a text given him by Mr. Hunt, Rev. xii. 11. 'And they loved not their lives unto the death.' The preacher 1. recognizes, in this scripture, the *existence* of a Divine principle; 2. the *influence* of it; 3. the *triumphs* of it. These particulars are followed by an account of Mrs. M.'s conversion, experience, and introduction to missionary engagements; with suitable addresses to various classes of hearers. The whole is closed with a brief account of Mrs. Mead's illness and death by her bereaved and deeply afflicted husband.

The discourse, on all accounts, merits the attention of the religious public.

Three Sermons, *preached before the Missionary Society, at their late Anniversary* (*May* 1818). By the Rev. R. Wardlaw, Rev. J. Johnstone, and the Rev. Dr. Holloway. *With the Report, List of Subscribers, &c. 3s. Without the Report, 2s. 6d. Each Sermon separately, 1s.*

These Sermons being printed separately, we shall take the liberty to review them in the same manner. The first by Mr. Wardlaw, of Glasgow, to which our attention must be now confined, is founded on the circumstance of Paul's spirit being 'stirred within him while he was waiting at Athens, and saw the city wholly given to idolatry.' Acts xvii. 16. With great judgment and propriety Mr. W. places us on the spot where Paul stood, collects around us the very objects which he saw, and the scenes he witnessed, and then endeavours to stir up the spirit of his hearers, by exhibiting the guilt and miseries of idolatry; and that not the idolatry of one city or country alone, but of the world!—of islands and of continents, 'peopled by millions on millions of our fellow creatures,' who are still 'given up to idolatry.'

'The object of these annual meetings (says the animated preacher) is to keep alive the missionary spirit, and to rouse it to warmer and still more active energy. It will not be found, I trust, unsuitable to this design, if we endeavour to show, with humble dependance on the Divine blessing, how the survey of these idolatries is calculated to produce *indignant grief for the dishonour done by them to God; amazement at human weakness and folly; abhorrence of human impiety; and compassion for human wretchedness.*' As, however, we analysed these discourses in our account of the Anniversary, we shall not think it necessary to go over the same ground again. Those who heard this sermon will doubtless be glad of the memorial of what gave them so much sacred pleasure; those who saved themselves the trouble and expense of a journey to London on that occasion, will no less be gratified to hear that they may now partake the pleasure on so easy terms. How cheap are the pleasures of the religious world! The whole of the Sermons and Report are in price, we believe, scarcely equal to that of one new play!

Cautions to Continental Travellers. By J. W. Cunningham, M.A. Vicar of Harrow, &c. *12mo. 3s. 6d.*

As all the world is upon the wing, we embrace the first moment to advise our readers to give an ear to these *cautions* before they fly, and if they will fly, to take them with them. Mr. C. is alarmed, and we think justly, at the idea of 90,000 persons within two years (so the Chancellor of the Exchequer calculates) going to France and Italy to take lessons in morals and religion, where, indeed, morals are at the lowest ebb, and religion is full of superstition. We are particularly alarmed at our friends taking their children with them where the youths are under no control of religion, nor the females of modesty. We speak of course of that mixed state of society to which travellers must be introduced, and not of those private circles whose security is seclusion, and to whom strangers will seldom find access.

There is another point to which we may be permitted to advert, the quantity of money (great part of it cash) which is thereby exported. These continental trips, perhaps only for two or three months, cost often more we believe than a year's taxes (so heavily, and perhaps justly complained of,) would do at home: and to make up the deficiency, we fear the too common practice is, to smuggle in quantities of wearing apparel, whereby not only government is defrauded, but our home manufactures are greatly injured.

Studies in History; *containing the History of England to the Death of Queen Elizabeth: in a Series of Essays, accompanied with Reflections, References, &c.* By T. Morell. *12mo. 5s. 6d.*—8vo. 10s. 6d.

We have spoken so fully of the author's former works on the History of *Greece*, (vol. xxi. p. 425) and on the History of *Rome*, (vol. xxiii. p. 233) that we think it quite unnecessary to enlarge here. The plan pursued is the same, and we shall be happy to see the smaller editions (12mo.) introduced into our schools, and the larger (8vo.) into our private libraries. History is certainly a study of high importance, and it is very desirable to have a friend at our elbow to direct us

to a proper estimate and improvement of the facts we meet with. This is to digest history, and derive from it mental nourishment and strength. One more volume will complete the series.

The Convict's Consolation; *or a Picture of the Retribution Hulk, Sheerness.* By John Hart. 4*to.* 1*s.*

We were very agreeably surprised, in the perusal of these verses, to find genius, gratitude, and piety *on board the Hulks!* This little poem (as we scruple not to call it) is dedicated to J. H. Capper, Esq. whom (from a previous knowledge of his character) we are happy to find superintendant of the convict establishment. The author, John Hart, is a reprieved convict, who went on board with the most melancholy apprehensions, but found every thing the reverse of his forebodings—order, peace, education, morality, and religion! Considering the situation in which these lines were composed, it would be inhuman to criticise them; and there are lines which indicate, that in another situation the author would scarcely need it. Some of his imagery is also beautiful; but the following passage is selected, not for its poetic merit, but the pious and grateful disposition it appears to indicate.—

What wrought this wondrous change, and what renew'd
The vile affections, and the will subdu'd?
What turn'd the feet from sin's destructive road?
What brought the wand'rer to the fold of God?
Joyous I trace, for universal good
The various plans by Providence pursued:
To comfort them that mourn with guilt oppress'd,
The Gospel comes, in native splendour dress'd;
Proclaims glad tidings, softens ev'ry part,
Bows the stiff knee, and melts the frozen heart.
Thanks to that gen'rous, that assiduous care,*
Which found us wretched, made us what we are,
Affording means, our former lives deny'd,
To reap instruction—every want supply'd.
A watchful *Shepherd*,† a *Commander*‡ kind,
Attentive to our welfare, and inclin'd
Our comforts to augment, in mercy giv'n;
Shew the compassion, and the love of Heav'n.

The Northern Excursion; *or, the Highland Village. Two Parts. 4d. each.*

This little, pleasing story, though confessedly fictitious, is borrowed from real life, and describes scenes which we trust are not unfrequently witnessed. The Hon. Mr. E. a pious English gentleman, with his family, is supposed to be making a tour through the counties of Argyle, Perth, and Inverness; they rest at the village of Glenfoil, and are charmed with the account of various improvements introduced by the worthy laird of Glenmore, to whom they are introduced, and in whose house they are entertained for some days. Their interview with the venerable minister of the parish, and with a Dissenting minister, both of whom they go to hear; the dying bed of a pious young woman, her funeral, and funeral sermon, are described; and a large account of the *Sabbath School*, and mode of instruction therein, is introduced. Several characters are drawn with much nature and truth, and the whole is calculated at once to please and instruct. They have this further recommendation, that they exhibit to the English reader an entertaining sketch of the manners of the pious poor in Scotland, as well as of the romantic scenery of that country.

A Relique of the Princess Charlotte Augusta; *or a Selection of Psalms and Hymns, with the appropriate Tunes; being an exact Copy of the Hymn Book used jointly by the late Princess Charlotte and Prince Leopold, at Esher Church; with a Sketch*

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* Mr. Capper. † Rev. Thomas Price, chaplain. ‡ Capt. Mears.

of her Life. 8vo. *With a Vignette of Esher Church, and a View of the Interior.* 5s.

MUSICAL works, as such, do not come within the department of our review; much therefore, as we might respect this relic of our amiable Princess, we could not have noticed it with propriety, but for the sketch of her life prefixed; and yet that is too slight either to criticise or recommend. As to the *tunes*, which with the words form 40 pages, while the letter-press makes but 16—the tunes are certainly a judicious selection, though not made expressly for Esher church.—Many of them are the old favourites of our parish churches, with the chords expressed by dotted notes; others are of a more modern character, with some favourite hymns of Mozart, Pleyel, &c. the whole making a very pleasing, sacred companion for the organ or piano-forte.

LITERARY NOTICES.

A New Edition of the Works of the Rev. John Flavel, in 6 vols. 8vo.; one volume to be published every three months till the whole are completed. Price to Subscribers 10s. 6d. each. Ministers and others subscribing for Six Copies will be presented with a seventh Copy gratis.

IN December next will be published by subscription, in 2 vols. 12mo. Sunday School, and other Anecdotes, chiefly original, Catechetical Exercises from Scripture, &c. By Geo. Russell. Dedicated by permission, to H. R. H. the Duke of Sussex, K.G. &c.

The Rev. I. Cobbin, Author of Philanthropy, &c. has in the press another volume of Poems, entitled The Pilgrim's Fate, with Miscellaneous Pieces, which will appear speedily.

SELECT LIST.

Introduction to the Critical Study and Knowledge of the Scriptures. By T. H. Horne, A.M. (with Maps and fac-similes of MSS.) 3 vols. 8vo. 2*l.* 2*s.*

Lectures on the Principal Evidences and several Dispensations of Revealed Religion. By W. Roby, 8vo. 8s.—fine copy, 10s.

Complete Survey of Scripture Geography. By T. Heming, of Mag. Hall, Oxon, with an Atlas, 3*l.* 10*s.* half bound,—without the Atlas, 1*l.* bds.

Essay on the Fall, and the Necessity of a Mediator. By G. Moase, 4s. bds.

Nautical Essays, or a Spiritual View of the Ocean and Maritime Affairs, the Battle of Trafalgar, &c. By the Author of the Retrospect, 12mo. 5s.

More Work for Dr. Hawker. By the Rev. T. Smith, of St. John's College, Cambridge.

Memoirs of J. B. Holman, (aged 11.) By D. Ford. 6d.

Memoirs of Mary Turvey. By W. Chapman. 4d.

Nos. 5, 6, 7, Archives du Christianisme, are received from France.

Religious Intelligence.

FRANCE.

THE Reformed Church at Lourmarin, (department of Vaucluse) on the 17th of May last, celebrated the dedication of a newly erected temple. This solemnity had drawn together a great number of persons, among whom were Count de la Tour-du-Pin, Sub-Prefect of the department, Messieurs the Pastors of Orange and of La Motte, and the elders of the different churches, with a considerable number of Roman Catholics. The dedicatory sermon was preached by M. Lourde de la Place, President of the Consistorial Church, who excited the attention and feelings of his auditory, by the eloquence with which he enlarged on the principal ideas comprehended in Gen. xxviii. 17. 'This is the house of God.' One part of his discourse, which was delivered with an emotion that affected all his numerous auditory, referred to the glorious epoch of the Reformation, of which the third centenary had been celebrated in the preceding year. The preacher naturally adverted to the true principles of toleration, and to that evangelical charity professed by the reformed; and he here traced, in a very affecting manner, the portrait of a true Christian, worthy of that name, in every communion.

M. Joseph Augustus, a literary man and member of the Consistory, who gave us this account, adds, 'that independently of the good which has

been and will be produced by this judicious and affecting discourse, M. Lourde de la Place has already received a very flattering reward of his zeal, in the commendations addressed to him after Divine service by M. the Sub-prefect, who has since spontaneously promised to render to government an account of this religious fête, in order to rejoice the paternal heart of His Majesty, and to procure for us further tokens of his goodness.'

M. Aug. Morgues, pastor at Realville, animated by the pious desire of acquainting himself with the situation of his new flock, their sentiments, and their wants, has visited them in the different parts where they reside, at a considerable distance from each other. This branch of the Consistorial Church of Négrepelisse is composed of 1400 individuals, and appears to have been much neglected, as M. Morgues has baptized children nine and even twelve years old, and has given his benediction to many marriages which were contracted before the civil officers: he has instructed and prepared for receiving the communion about 80 persons of both sexes, from the age of 20 to 75, and he has at present 140 catechumens under instruction. Every where the affectionate zeal and intelligence of this worthy pastor re-animates the devotion of the faithful, and procures him the best recompense to which a minister of Jesus Christ can in this world aspire.

During the exercise of his pastoral functions at Sauveterre, this pastor visited Osse, situated in the defiles of the Pyrenees, seven leagues from Spain, 5 from Oleron, 4 from the plains of Berne, and 11 from Sauveterre, which is the nearest reformed church. There are about 400 Christians of the reformed communion, including 6 families at Oleron. They are nearly all shepherds: their simple and religious life forcibly recalls to our recollection the manners of the Hebrew patriarchs. They spend, for the most part, 6 months of the year with their flocks in the high mountains, like the shepherds of the Alps; during winter they descend by the side of Agen and Bordeaux. The women, children, old men, several of whom carry on a little trade, remain at Osse. It is said that these shepherds generally know all the holy books by heart, that they are conversant in church history, and skilled in controversy. Such is their zeal, that, notwithstanding their poverty, in 1805 they raised at their own expense a new church upon the ruins of that ancient one which was destroyed at the fatal revocation of the Edict of Nantz. Though destitute of a pastor, they celebrate Divine service every Sunday by reading the word of God, which is followed by a sermon, the prayers of the liturgy, and singing their sacred hymns; the elder persons forming the young of both sexes to the knowledge of the Holy Scriptures. Two or three times a year, at the ecclesiastical feasts, the nearest pastors (those of Sauveterre and Orthez) visit them to celebrate baptism, marriages, and the eucharist. The pastor who, actuated by an apostolical zeal, leaves for a short time his own flock to distribute to these good people the bread of life, is received by them as an angel from heaven. The inconveniences they must suffer for the want of a stated minister are easy to be conceived, and having made the request to government, there is no doubt but it will be granted.*

The Consistory of the Church of Uzes (Gard) has been half of it renewed. It has been necessary to replace M. Vincent, deceased; M. d'Azémar, who, on account of his residence being so distant, has resigned; and M. Guiraud, who has resigned on account of his infirmities. In place of these have been elected Mess. J. P. Abauzid, de Lafon, and Baptiste Chastaignier.

The Section of Lussan, having formed a design to build a church, has applied for legal authority, which has not been refused. The faithful at Mountaren, animated by the same desire, are likewise occupied in obtaining means. At Blauzac, a section of the Church of St. Chaptes, near Uzès, have been collecting materials to build

* In a letter, in June last, from Mr. Pyt, one of the ministers lately persecuted at Geneva, and who has removed to Saverdun, is the following extraordinary piece of information—'In the Pyrenean mountains, near the town where I live, there are about 3000 Roman Catholics who have separated themselves from their church, sent away their priests, and do nothing else in their religious services than read the Bible.

a church, for which they have obtained permission.

What is not practicable to a pious and firm confidence in the Divine protection? These churches, not long since a prey to the fury of fanaticism and merciless plunder, are by degrees emerging from the distress in which they have been involved ever since July 1815. We cannot, indeed, restore to the widows, to the orphans, to the bereaved brothers, the objects which they so fondly cherished; nor the happiness which they enjoyed with each other; but we may gradually deliver them from the grievous ruins under which they have been buried since that period. The holy assemblies have never been attended with more devotion than of late: at Easter more than 1000 communicants presented themselves at the sacred table in the church of Uzès. The faithful of this church, as of the other churches of these parts, young and old, rich and poor, are more kind to each other since their common misfortune than they were before. Notwithstanding the losses they have suffered by extortions and pillages, which they were little able to sustain, the more wealthy have come to the succour of the numerous families of artizans, manufacturers, &c. whom these disorders had deprived of all resources.

Archives du Christianisme, No. 7.

GENEVA. (TRANSLATION.)

THE members of the church lately formed at Geneva, to those of their fellow-citizens who have taken any part, either directly or indirectly, in the outrages committed against them.

'Doth our law judge any man before it hear him, and know what he doeth?'—John vii. 51.

Statement of facts which have induced us to publish the following protest.

Having been united into a Christian church about twelve months, we enjoyed, under the protection of God, quietness and tranquillity till Thursday the 2d, and Friday the 3d of July, when we experienced, as we were changing the place of our meeting together, sundry outrages, which continued till Monday, the 7th of that month, and even a few days after. At first, a few children assembled before the meeting, then youths, and afterwards men, who disturbed our religious worship with hootings and insulting cries; amongst which we were grieved to hear these sad words, '*Down with J. C., down with the Moravians; to death with them; à la lanterne!*' (to the gallows.) And on our leaving the meeting we were assailed by the like vociferations. But our silence in the midst of these abuses did not satisfy them; they did not leave us at rest, following us in the streets with threatenings, curses, and throwing of stones; they even violated our dwellings. All this we have undergone and suffered; and without the protection of God, and the care of the police, still more fatal scenes would have taken place. The person at whose house we met thought it most safe to quit his abode during the night, and we have been obliged to break up our meetings.

Surely, peaceable and honest citizens, uniting to worship God, who pray to him for themselves and for all men, and who exhort each other to fulfil all their relative duties, ought to find every where, but above all among their fellow-countrymen, encouragement, or, at least, support and toleration. It even seems clear that difference of religious opinion cannot authorize hostile means against them so long as they respect the rights of others.* However, sad experience proves that if this truth be well established, it is no less certain that there is none sooner forgotten, or that we need more to be reminded of. Of this our present circumstances afford the most striking proof in more than one respect.

Last year several unbecoming caricatures were published. We were exhibited in old-fashioned dresses, and often calumny was added to injuries. But now the aggression is changed, both of form and of agents; it takes a more serious character.

We believe that humble resignation,

* What should we think of Protestants, if, after having loudly called for, and proved with so much argument, the principle of liberty of conscience, in order to establish their right in separating from the Church of Rome, they should forget or refuse to acknowledge it, either in *theory* or in *practice*, when, in their turn, their *brethren* should claim that principle to separate from them?

kindness, and a good conduct towards God and man, should in general be the only defence of a Christian: but the charity we feel for our fellow-citizens, and our earnest desire that henceforth public tranquillity, should not again be disturbed on our account, make it a duty incumbent upon us to prevent, by a faithful exposition of our sentiments and of our intentions, those disorders which, if renewed, would, by the severity of the law, be more fatal to the aggressors than to their victims. We likewise owe this exposition to the cause we have embraced, and to those who, although not agreeing with us in principle, yet are candid enough not to be blinded by unjust prejudices, and are always ready to hear the defence of the innocent and the oppressed.

Amongst the charges which are brought against us, some are very trifling, others are of a more serious nature. We should not even throw away our time in mentioning the former, were we not convinced how much they are accredited by a certain class of people, and how much they have contributed to the late troubles.

We have been accused of *denying or abjuring God, and of believing only in Jesus Christ.*

Overwhelming as this charge would be were it proved, equally childish is it, when it cannot be supported by even the shadow of a proof. Ask those who have condescended to hear us before they judged, read what we shall state below respecting our doctrine, and we are convinced that not a doubt will remain respecting the falsity of this accusation.

It is further brought against us, *that we have formed meetings merely with the hope of gain, and have used means of constraint to force persons to unite with us.*

God is our witness that no such motive has united us in a church, and that we never received any emolument; nor have we ever used any means of constraint, or any thing like it, to entice any one: if there be any poor amongst us, they receive no other support but the very scanty assistance which our own means afford. Let those who bring forward these reproaches with so much confidence produce, if they can, a single fact which proves them, and we shall willingly plead guilty. Our only desire, it is true, is to gain disciples for our great Master; but we know that he will accept of none but those who come freely and sincerely, and that all his people must be a *willing* people.

We are charged *with occupying ourselves with visions, dreams, revelations, and the like things*, and on this ground we are called *visionaries.*

The slightest inquiry will be sufficient to prove that we have been confounded with an assembly of visionaries which meet or have met at Geneva.

Finally, *we are accused of hating men, and of plotting against the public repose, &c.* and on this ground the most ridiculous things have been conjectured.

Our reply to this is found in the first lines of this address.

But we will consider the more serious accusations brought against us. The first is; *Of not conducting our religious worship with sufficient decorum.* And on this head a hundred things are told; but the best answer is, *Come and see*, or at least ask those who have seen it. They will say that 'Singing the praises of God, praying to him, reading and meditating upon his holy word, taking the sacrament every Sabbath day, after the example of the primitive Christians, collecting alms for the poor; this is that worship to which ignorance has given such ridiculous features. Ask our magistrates, who, well informed of what passes in our meetings, have, more than once, declared to us, 'that nothing was done or said there but what was good.'

The next charge is, That we are the cause of the different disturbances which have agitated the whole city, and particularly some families.

That we are the *occasion* and the *pretext* of these troubles is true, but in no wise* are we the cause of them. This charge were better addressed against those, who, wishing to assume over the conscience of their fellow-creatures a right which does not be-

* We feel ourselves obliged here to declare, that we have taken no part, either directly or indirectly, in any of the hostile pamphlets published last year, or in the course of the present, against the *clergy*, and that, *in the most absolute sense*, we have no share in any of them.

long to them, and wishing to constrain them to follow their rules, use to that end the combined means of violence and intrigue. But let them prove to us that either in our doctrine, or in the constitution of our church, there be any thing necessarily contrary to the repose of society, and to the interest of religion and morals, and we shall ourselves shut up our meetings. Surely it is very hard to make us the two-fold victims of the outrages which have taken place; first, by exciting disturbances against us, to which we oppose nothing but patience, and then by accusing us with being the instigators of them.

[*To be concluded in our next.*]

AMERICA.

THE following Resolution was passed by the Episcopal Church in Virginia on the 22d of May last.

'That gaming, attending on theatres, public balls, and horse-racing, should be relinquished by all the communicants of that church, as staining the purity of the Christian character.'

NOVA SCOTIA.

WE are glad to hear that the ACADIAN SCHOOL, in Halifax, continues to flourish. Mr. Bromley, in a letter to a friend, says, he wishes, if a grant of the premises be obtained from Government, which he expects, to raise a subscription for enlarging the building, which at present is only one story, and it is difficult to teach more than 400 children in it, whereas, he says, 'we have upwards of 420.' I rejoice to say that these (the scripture lessons on boards, received from the British and Foreign School Society,) have, under the Divine blessing, been instrumental in the salvation of at least one child who lately died, &c. Indeed you would rejoice exceedingly could you observe, with me, the wonderful change that has been wrought in the minds of the children of this town, since the Acadian School was established.'

Mr. Bromley, referring to the Indians whom he has laboured so commendably to civilize, says, 'The poor creatures have taken the greatest care imaginable of the cows I sent them last winter, and their poultry is also increasing. Upon the whole, I am convinced that the Indians here have, since I undertook to settle them, made equal progress with those in the States under the benevolent superintendence of 'the Friends.'

Mr. B. has communicated a letter on that subject, from his friend Mr. Wistar, of Philadelphia, from which we make the following extract:

Philadelphia, 12 *mo.* 30*th*, 1817.

RESPECTED FRIEND,

It is with peculiar satisfaction that I acknowledge the receipt of thy letter, dated October, with the pamphlets, &c. the contents of which proved interesting, particularly the prospect presented of meliorating the condition of the poor Indians, and of their having secured to them and their children, by Government, a valuable tract of land. Oh! that the Governments of the Earth would believe, that it is righteousness that exalteth nations.

From some of my friends who have lately visited the Indians, I learn that the natives they visited continue improving. At the settlement of Tunesassah, composed of 70 families, all of which, 4 excepted, have horned cattle, amounting to upwards of 400 head, their corn, oats, and buck-wheat, promised to afford them a plentiful supply the approaching winter. Many of their women continue their attention to spinning and manufacturing clothing: on visiting the school, not long since established, they found 18 Indian lads attending who had generally made satisfactory improvement. The cleanliness of their persons, the order observable in the school, and the attention given to their learning, afforded the encouraging prospect that the attempt to instruct them will eventually be crowned with comfortable fruits.

At Cattarogus, the settlements are scattered about 10 miles in length, and it appears that the natives there are gradually improving in agriculture. It is supposed that they had more than 200 acres of corn growing, and 100 under cultivation in spring-wheat, oats, potatoes, and a variety of other vegetables.

Some of their women last year joined in making 70 yards of linen cloth, besides several pieces which were made by individuals, amounting to 100 yards. On the whole, although it certainly will require a continuance of patient, persevering attention on the part of the friends of these poor afflicted branches of the human family; yet, I think, there appears encouragement to continued exertion for their benefit.

The present almost universal prevalence of peace on earth, affording, as I apprehend, a favourable opportunity for the philanthropist to exert himself under the Divine influence in alleviating the miseries of

suffering humanity, and without which influence it will be utterly impossible to dispel the dark cloud of ignorance in which so many thousands of our fellow men are enveloped; I greatly desire that the opportunity may be embraced, and that superstition, bigotry, and war, may be banished from the earth, and that, in their room, humility, charity, and brotherly kindness, may prevail to the very extent of the habitable world.

NEW SOUTH WALES.

THE first trial for libel in New South Wales was decided in Oct. 1817. The information was filed at the instance of the Rev. Samuel Marsden against J. T. Campbell, Esq. secretary to the government, charging the defendant with having written and published, in the *Sydney Gazette* of 4th January 1817, a letter with the signature of *Philo Free*; which letter the reverend prosecutor alleged to contain libellous matter against him in his clerical and magisterial capacities, and as the agent and representative of certain religious societies in England. The trial occupied three entire days. On Thursday, the 23d Oct. the jury pronounced their verdict, finding the defendant guilty of having *permitted* a public letter to be *printed* in the *Sidney Gazette*, which tends to vilify the public character of the prosecutor, as the agent of the Missionary Societies for propagating the gospel in the South Seas. Judgment was deferred till the Tuesday following. The defendant attended the court on the day appointed, and moved by his solicitor for judgment; but the prosecutor's solicitor intercepted the motion, by stating, that he stood instructed by his client to say, that it was not his wish to call for judgment. The defendant's solicitor, however, persevered in his motion, praying for judgment *instanter*. Whereupon the court retired to deliberate; and, resuming, declared that they did not consider themselves warranted by the practice in England to grant the defendant's motion for judgment, seeing that the present suit was abandoned; and therefore dismissed the matter before them, by granting the defendant permission to depart the court, discharging his recognizances.

The Number of the *Sydney Gazette*, which reported the substance of the trial, should have stated that the declaration of the prosecutor's intention not to call for judgment was accompanied by an intimation that the claim for redress would be renewed in a fresh suit.—*(Copied from the Asiatic Journal for August.)*

PROVINCIAL.

SCILLY ISLANDS.

THE inhabitants, particularly of the Off-Islands, lived almost wholly by smuggling, and by bartering with homeward-bound fleets on their return; but Government having very properly put an end to this illicit traffic, though perhaps rather too suddenly, they have been reduced to extreme distress, having been obliged to subsist by gathering limpets on the rocks, without bread or potatoes, even these having failed. When their distress was made known in Cornwall, some benevolent persons sent them supplies of provision, and others were procured from London. A deputation visited the isles, and some very distressing accounts were published in the Philanthropic Gazette and in the Western provincial Papers. Application was also made to Government, and 500*l.* was immediately granted for their relief. The magistrates of Cornwall have since taken up the case, and some of them have been to examine into it. It is hoped their conduct will be liberal, and should it be inadequate, the British public will probably be appealed to; and they who have carried relief to Germany, to Italy, and to all parts of the world, will not suffer their countrymen to perish on the borders of their own coasts. It is conceived however that the only permanent relief must be in establishing a mackarel and pilchard fishery, in which Government have promised their assistance.

IRELAND.

FROM the Report of the *Hibernian Society*, just published, it appears that they have now under their patronage 392 schools, containing 32,516 children. We are sorry to see a balance still due to the Treasurer of 716*l.*

The following extracts from the correspondence appended to the Report will shew the virulent enmity of

some of the priests against the gospel and the new system of education; and a remarkable instance of that victory, which the Bible obtains, notwithstanding, over popish ignorance and superstition.—

'As the different inspectors have been but a short time out, I have not yet learned whether the remote districts have felt the shock, which has made some of our schools in this country totter to their basis. You will perceive by what the Rev. J. B—— communicates, that the Sw—— school, kept by a very deserving master, has almost suffered extinction; and I have already mentioned the violent attack the S—— schools have had from priest B——. Our fine female school withered before his noxious breath; and from our male school there were many desertions: however, I am happy to announce that, even in this early stage of the campaign, when the enemy has had all the advantage of a preconceived, yet to us, unlooked for assault, he has no great cause for triumph. Last week our female school was reduced almost to a skeleton; and you cannot conceive how the ladies, who give their daily attendance, grieved and mourned over the desolation of the school. This week, however, witnessed an almost unhoped for revival; and this day every pupil has returned but two. All the boys, excepting three or four, have also returned to their school.'

After several other instances of priestly hostility, the writer proceeds:

'This renewal of hostilities on the part of the Popish clergy may, no doubt in a degree, be attributed to the late Bull of their sovereign pontiff against the Bible Society; as it gave a pretext to indulge their irreconcilable enmity to the scriptures; which, from the progress of light in this country, would be now very unpopular without some such excuse. Never was the infallibility of a decision *ex-cathedra* better supported by the event than that given in the bull of Pope Pius VII. It is, indeed, 'evident from experience, that the Holy Scriptures, when circulated in the vulgar tongue, have been highly prejudicial to the interests of their cause;' and never was that experience more abundant in this kingdom than of late. We have, however, the testimony of facts to prove, that were the whole hierarchy to unite, their combined efforts could not totally prevent the progress of civilization, and emancipation from Popish delusions, which have been so considerably advanced by the labours of the society.

'The labours of the society have opened a new and hitherto unthought of process for the pacification of this kingdom; which on trial has proved that, if allowed to proceed, it is calculated to do more for the attainment of the object, than any plan hitherto devised.

(From this Report we shall give a further extract in our next.)

WELSH SUNDAY SCHOOL.

THE Sunday School at Berthen Gron, near Holywell, founded by the late Mr. Charles, consists of 140, including scholars and teachers. Out of this number there are 55 scholars capable of reading the Welsh language well, who are diligently employed in learning chapters of the Bible, and repeating them to their respective teachers. These 55 persons have learnt and repeated 1863 chapters within the month of June last. Ann Edwards, of Berthen, a girl of nine years of age, has learnt 197 chapters. Thomas, of Likesome Green, 10 years old, learnt 188 chapters; and Tryphena Cartwright, aged 13, learnt 230 chapters, all in one month. They meet in the chapel one evening every week, beside Sundays, to repeat chapters of the Bible.

MURDERS.

The Summer Assizes have exhibited several awful instances of crime, and particularly murder. Those which have attracted most public notice are the the cases of *Hussey*, and of *Chennell* and *Chalcraft*. The two latter were convicted of murdering old Mr. Chennell, of Godalming, (father to one of the culprits, and master to the other) and his housekeeper; but they behaved in a very hardened manner, and died protesting their innocence, though their guilt appeared unquestionable. The same principle that leads to crime leads to its concealment. "Tush! God does not see;"—or "he does not regard it."

The other criminal, *Hussey*, (for the murder of Mr. Bird, of Greenwich, and his housekeeper,) would not confess till his last moments, when he laid the fact on two men said to be gone to the East Indies, but confessed himself an accessary to the murder, and a principal in the robbery.

On the question of the Rev. Mr. Rudge, in his last moments, he said, "I am guilty, and even more guilty than the others; let them not, there-

fore, be brought into trouble; but let me be considered as alone deserving to be thus punished for my guilty deeds." And, a little after, he added, on the scaffold, "I have told you all about the murders, and I wish now with my dying breath to confirm it. But let not the names of those who were in it be revealed, lest they should come into trouble; but let me be considered as alone guilty, and deserving of what I am to suffer."

These men will, no doubt, be sent after; and yet, after all, circumstances have occurred which throw a doubt upon the truth of this confession.—"Brethren, be ye not hardened through the deceitfulness of sin."

LONDON.

JUBILEE ANNIVERSARY OF LADY HUNTINGDON'S COLLEGE.

Monday, the 24th of August, being the *fiftieth* Anniversary of the opening of the College of the late Countess of Huntingdon, and also the return of her Ladyship's birth-day, the same was commemorated, at Spa Fields Chapel, by two public services, which will, in all probability, be long remembered by those who enjoyed the solemnities of the sanctuary on that highly interesting occasion.

The morning service having been introduced by a hymn of praise, the Rev. E. Lake, of Worcester, offered up a solemn and suitable prayer. The *Jubilate Deo,* and *Te Deum,* with appropriate psalms and lessons, were then read by four of the students; after which Mr. George Mottram (a senior student) delivered an excellent and animated oration on 'the instruments which the Lord employs, or has employed, to accomplish his designs of mercy.' The congregation again joined in singing; and the Rev. A. Waugh, D. D. preached a sermon from Ephes. vi. 24. 'Grace be with all them that love our Lord Jesus Christ in sincerity.' This discourse, while it displayed the sound scholar, the Christian philanthropist, and the orthodox divine, was chiefly calculated to glorify the God-man, whom the King of Heaven delighteth to honour; and to warm, enliven, and expand every heart, with the riches of redeeming love. Dr. Waugh, without any sacrifice of principle as a Presbyterian, paid a respectful tribute to the piety, zeal, and benevolence of the late Countess of Huntingdon, and bore an honourable testimony to the manner in which her College (now at Cheshunt) is carried on. A son of the late Rev. J. Brown of Haddington concluded with an affectionate prayer.

In the evening the service was introduced with a suitable hymn; the Rev. John Meffin, of Odiham, presented the supplications of the assembly at the throne of grace; and selections from the evening service were read by several of the students. A few verses were then sung, and Mr. Tho. Stevenson (another of the senior students) delivered a truly interesting and evangelical oration on 'the insufficiency of all instruments, however mighty and noble, to accomplish Jehovah's great designs, independent of his Holy Spirit.' The Rev. *Rob. Stodhart,* of Pell Street, preached a most faithful, energetic, and impressive sermon, from 1 Corinthians i. 18. 'The preaching of the cross,' &c.; in which he depicted, in glowing colours, the nature, the necessity, and the merit of the Redeemer's sufferings; insisted on the absolute and perpetual obligations of the moral law, as the rule of a believer's life; pointed out the important fact that the gospel of Christ is to be preached to *every creature*; and closed his subject with some important and scriptural cautions. The Rev. T. Smith, of Trinity Chapel, Leather Lane, (formerly a student at Talgarth College, South Wales,) concluded with prayer; and a hymn written by him was sung at the close of both services, of which the following are the concluding verses:

And now for *fifty* circling years
Thy blessing hath been given,
And still the sacred cause appears
A favourite of Heaven.

Long may it flourish, gracious Lord!
(In thee alone we trust,)
And send forth preachers of thy word,
When we are cold in dust.

A handsome collection was made at the doors of the chapel, and very

many were heard to express the pleasure which they enjoyed on so truly gratifying an occasion.

VILLAGE TEACHING AND PREACHING.

'THE Missionary Society' has been honoured to bring into extensive exercise the talents of many; numerous labourers have gone forth, 'bearing precious seed,' and greatly has 'the Lord of the Harvest' prospered his servants: zeal, however, for the salvation of the perishing Heathen abroad has not prevented, but rather promoted, the efforts of Christians, to enlighten civilized Heathens at home. The spiritual necessities of many towns and villages, till of late years strangely overlooked, have been so commiserated, that strenuous efforts have been made, are now making, and, it is hoped, will be more extensively made, that 'the Knowledge of Salvation by Christ Jesus may be increased.'

It is yet a matter for lamentation, that adequate attention has not been paid to the claims of the various villages within eight or ten miles of London. The institution denominated 'The London Itinerant Society,' having for its object the introduction and establishment of Sunday schools, and the preaching of the gospel, in villages destitute of those great blessings, within 10 miles of the Metropolis, has for several years been attempting to effect so good a work; but, during such period, has had to deplore its almost constant want, not merely of sufficient funds, which necessarily has cramped its energies, but of the co-operation of several of the London ministers and churches. The ministers who have from time to time constituted part of the society's committee, and the preachers who are accustomed to labour for the society, can bear testimony to the great need there still is for such an institution: the writer also of this paper, from an intimate acquaintance with the Society, can add, that its sphere of action might be greatly enlarged, and its usefulness considerably promoted, were a more general countenance and support given to it. ADMONITOR.

XXVI.

LONDON ITINERANT SOCIETY.

BY the 21st Report of the London Itinerant Society, it appears that the stations regularly supplied by the Society are 13 in number: viz. in Kent, the town of Bromley, and the villages of Lewisham and Sydenham:—in Surrey, the villages of Dulwich, Garrett, Merton, Norwood, Wandsworth Common, and Wimbledon:—in Middlesex, Acton and Ealing:—and in Essex, Barking Side and Woodford Bridge. Mortlake, in Surrey, is also a village in connexion with the Society; and the villages of Roehampton and Thornton Heath, in Surrey, have both during the year, derived aid from some of the Society's preachers having occasionally ministered there.

It is truly gratifying to your Committee to be able to state, that at Acton a chapel is built, and is vested in trust for the people. At Barking-Side, ground has been purchased, and a contract entered into for building a decent and convenient chapel, which is expected to be opened on Monday, the 6th of July. At Norwood, the purposed erection of a school-room, with a gallery over it, has been since effected. And at Wandsworth Common, a small out-house has been altered and enlarged, and made into a neat place for worship.

The Report of the Committee then states a variety of instances in which the Society has been useful to the best interests of mankind, by the establishment of Evangelical preaching, and of Sunday schools, in the above 13 stations, at the annual expense of little more than 500*l.* per ann. It may be desirable to state, that S. Robinson, Esq. is the present Treasurer, and the Rev. W. F. Platt, Secretary, assisted by Mr. Peachy.

EDUCATION.

THE Report of the Select Committee on the Education of the lower orders, lately made to the House of Commons, states, that the exertions of charitable institutions and public bodies have greatly increased, in all considerable towns, as well as in the metropolis—that a circular letter on the subject to the clergy in England, Scotland, and Wales, has been readily attended to—that a great deficiency

still exists in the means of educating the poor in country districts, and where the population is thin, the efforts of individuals and of societies being chiefly confined to populous places.—

'Another point to which it is material to direct the attention of Parliament, regards the two opposite principles, of founding schools for children of all sorts, and for those only who belong to the Established Church. Where the means exist of erecting two schools, one upon each principle, education is not checked by the exclusive plan being adopted in one of them, because the other may comprehend the children of sectaries. In places where only one school can be supported, it is manifest that any regulations which exclude Dissenters, deprive the poor of that body of all means of education.

'Your Committee, however, have the greatest satisfaction in observing, that in many schools where the national system is adopted, an increasing degree of liberality prevails, and that the church catechism is only taught, and attendance at the established place of public worship only required, of those whose parents belong to the establishment; due assurance being obtained that the children of sectaries shall learn the principles and attend the ordinances of religion, according to the doctrines and forms to which their families are attached.

'It is with equal pleasure that your Committee have found reason to conclude, that the Roman Catholic poor are anxious to avail themselves of those Protestant schools established in their neighbourhood, in which no catechism is taught.'

It is further stated, that the anxiety of the poor to obtain education increases in every part of the country.—It is recommended, that *school-houses* should, where it is necessary, be built at the national expense; while private subscriptions would generally be found sufficient for the support of a schoolmaster, &c.; the salary of whom (allowing him to take scholars paid for by their parents) would be not more, generally, than 24*l.* per year.

The Report also states, that great abuses have prevailed in the management of various public charities, and especially of schools, which require the correction of Parliament.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

By accounts lately published, it appears, that so far from the interests of this Society being injured by the Brit. and For. Bible Society, or any other, that within the last 14 years (from 1804 to 1817 inclusive) their annual receipts have increased from 12,390*l.* to 60,221*l.*—the number of subscribers from 2,000 to 12,000, of which there were 3,000 during the last year; and the issues of books as follows:——Of Bibles, more than three-fold; Testaments and Bibles, more than ten-fold; Prayer Books above six-fold; and Tracts nearly eight-fold, i. e. from 154,609 to 1,219,444.

BIBLES.

It was stated in a Newspaper lately, that, supposing the Brit. and For. Bible Society were to distribute as many copies of the Scriptures *each year*, as they have done during the first 12 *years*, wherein 1,675,994 copies have been circulated, it would still take *four centuries* to supply each individual in the world with a copy; and this is taking it for granted that the inhabitants of the countries called *Christian* are already supplied.

If this calculation be just, we hope that all the promoters of the Bible Society will double their diligence to accomplish the object desired, and in a shorter period.

INHUMAN ADVERTISEMENT.

In a London Newspaper of July 25th, the following disgusting Advertisement appeared:

'At the Auction Mart, on Friday, Aug. 28, (to be sold) Forty-eight Slaves, viz. 20 Men, 16 Women, and 12 Children, with the increase since the 30th September, 1817, upon the Delaford Estate, in the Island of Tobago.'

Query.—Can this be reconciled with the spirit of the British Constitution—or even the letter of the law?

ASSOCIATIONS.

Tuesday, June 9, the Half-yearly Meeting of the Associated Ministers in the county of Essex, was held at Chisshill, in the meeting-house of Mr. Dobson. Public worship commenced by Mr. Jennings, of Thaxted, with prayer and reading the Scriptures; Mr. Pearce, of Clavering, offered the general prayer; Mr. Blackburne, of Finchingfield, preached from Acts xix. 20; Mr. Chaplin, of Bishops-Stortford, concluded the service.

ORDINATIONS.

On Wednesday, July 8th, took place at Bungay, in Suffolk, the Ordination of the Rev. H. March, late of Old College, Homerton, to the pastoral office over the congregational church in that town. The Rev. E. Hickman, of Denton, delivered the introductory discourse, the ordination prayer was offered up by the Rev. R. Shuttlebotham, the late venerable pastor of the church; the Rev. W. Warr, of Stowmarket, gave the charge; and in the evening the sermon to the people was preached by the Rev. W. Walford, classical tutor at Homerton.

The Rev. Messrs. Creak, Dennant, Sloper, Ritchie, Bromiley, Smith, and Webb, engaged in the other parts of the services.

July 8. The Rev. Thomas Searle, late student of Hoxton Academy, was publicly set apart to the pastoral office over the Independent church, Church Lane, Banbury. Mr. Percy, of Warwick, commenced the services by reading and prayer; Mr. Aston, of Buckingham, delivered the introductory discourse, and asked the usual questions. Mr. Grey, of Chipping-Norton, offered the ordination prayer; Mr. Hooper, tutor of Hoxton Academy, gave the charge from 2 Tim. iv. 5. 'Make full proof of thy ministry.' Mr. Jerard, of Coventry, preached to the people, from Deut. i. 38. 'Encourage him.' Mr. Wright, of Stamford, preached in the evening; and Mr. Burling, of Buckingham, prayed.

June 10. The Rev. A. Clarkson, late of Idle Academy, was ordained pastor of the Independent Church at Bingley, Yorkshire. Mr. Pool, of Kippin, commenced the services with reading and prayer. Mr. Vint, of Idle, delivered the introductory discourse, asked the usual questions, &c. Mr. Hudswell, of Morley, offered the ordination prayer. Mr. Scott, of Cleckheaton, gave the charge. Mr. Toothill, of Hopton, preached to the people; and Mr. Crisp, of Brighouse, concluded with prayer.

The congregation at this place were, till of late, in the Presbyterian connexion, but they never, as many others, embraced what is called Unitarianism. The chapel was small and ill-constructed, exhibiting a forlorn appearance; but a very neat chapel has been lately erected in a more eligible situation, and upon a larger scale, which was opened May 6th, when three sermons were preached by Messrs. Parsons, Scott, and Hamilton, and upwards of 60*l.* collected towards defraying the expenses of the building. The congregation has considerably increased, and the aspect of things is promising.

July 15. Mr. John Forsaith, late student of Hoxton Academy, was ordained over the Church in West Street, Walworth, which had previously been formed upon the Independent plan, by the Rev. Geo. Clayton; when Rev. Mr. Cloutt began the service with prayer, &c. Mr. Innes delivered the introductory discourse. Mr. Harper asked the usual questions, and received the confession of faith. Mr. Harris, resident Tutor of Hoxton Academy, prayed the ordination prayer. Mr. Clayton, sen. gave the charge from Romans i. 9. Mr. Humphreys prayed the general prayer. Dr. Collyer preached to the people from 1 Thessalonians iii. 12, 13. Mr. Hunt concluded.

July 22. The Rev. Wm. Lewis, late of Carmarthen Academy, was set apart to the work of the ministry at Newport, Pembrokeshire. The following ministers engaged in the service. Mr. Jones, of Saron, read the scriptures and prayed. Mr. Rowlands, of Llanybri, delivered an introductory discourse, founded on Phil i. 1. The usual questions were proposed by Mr. Griffiths, of St. David's. Mr. George, of Brynberian, offered up the ordination prayer. Mr. Peter, of Carmarthen, gave the charge to the young minister and people from 1 Cor. xvi. 13; and Mr. Davies, of Pant-teg, preached a general sermon, unconnected with the business of the day, from Rev. iii. 15, 16.

July 23. Rev. John Evans, late student at Carmarthen, was ordained to the pastoral office at Penygroes, Pembrokeshire, when Mr. Meyler, of Rhosycaeran, read a portion of holy writ, and addressed the throne of grace. Mr. Davis, of Pant-teg, took for his text Rev. i. 20, and made some appropriate remarks, by way of introduction to the solemn work. Mr. Evans, of Hebron, received the confession of faith, and prayed the ordination prayer. Mr. Peter, of Carmarthen, then delivered an interesting charge from Luke xii. 42, 43. Mr. Jones, of Trelech, preached to the church from 1 Thess. v. 13; and Mr. Lloyd, of Henllan, concluded in prayer.

CHAPELS OPENED.

May 18, was opened Gloucester Chapel, Hoxton, for the use of the church and congregation lately assembling in Dove Row, under the pastoral care of the Rev. Thos. Williams, by whose instrumentality this church was raised in 1813. Three sermons were preached by the Rev. Dr. Collyer, A. Fletcher, and G. Evans, of Mile-End. The devotional parts of the services were conducted by Messrs. Evans, Hyatt, (Shadwell)

Lockyer, Mileham, Noble (of Tiverton,) and Edwards (of Petworth.) Collections were made after the sermons.

The chapel, which was numerously attended through the day, is capable of holding about 700 persons—is situated at a distance from any other place of worship, and between two populous and increasing neighbourhoods. Beneath it are commodious school rooms, for nearly 500 Sunday scholars; and in which many of both sexes are *now* instructed.

The expenses of the building will unavoidably exceed 2000*l.* of which nearly 250*l.* have been collected; and the assistance of the public will be appealed to.—It is vested in the hands of Trustees.

About two years ago, a room was opened in the village of Sutton, Hants, for divine worship, by the Rev. J. Meffen, of Odiham; who has continued to preach there once a week, in conjunction with the Rev. S. Franklin, of Crondal, with a pleasing prospect of success. For the better accommodation of the congregation, a plain, neat chapel has been erected at the sole expense of a pious lady in that neigbbourhood; who has vested it in the hands of the Trustees of the late Countess of Huntingdon's Connexion. The chapel was opened July 16, 1818, by the Rev. Messrs. Finley of Tunbridge Wells, Howes of Goring, and Macdonald of Enfield. Various ministers in the vicinity engaged in the devotional exercises of the day, and the Lord crowned the opportunities with his presence: all the congregations were large; but in the evening from 100 to 200 persons were unable to get within the doors.

July 2. Ranelagh Chap. Sloane Sq. Chelsea, was opened for Divine worship, when three sermons were preached, by the Rev. Dr. Winter, the Rev. John Townsend, and the Rev. Dr. Collyer. The congregations were large and respectable. The history of this church and congregation is peculiarly interesting, having originated from the efforts of a few benevolent individuals in collecting, some few years back, the poor children of the neighbourhood for instruction, and afterwards adding to this an evening lecture; which was kindly undertaken by the ministers in the vicinity. The Rev. R. H. Shepherd, the present minister of Ranelagh Chapel, was ordained over the church in 1814. Since which the old chapel has been greatly enlarged, but still proving too small, the present commodious place has been erected by the united efforts of the congregation.

NOTICES.

THE General Meeting of the SURRY MISSION SOCIETY in union with the ministers in the lower parts of the county, will be held at Dorking, on Wednesday the 16th instant, when a Sermon will be preached by the Rev. George Clayton. After which a consultation will be held as to the practicability of introducing the gospel more extensively into the [redacted] note parts of the county.

The presence of friends who wish well to this important object, is respectfully and earnestly requested on this occasion.—See the *Advertisement* on the front page of our Magazine.

The next half-yearly Meeting of the Wilts Association is appointed to be holden at Mr. Palmer's Meeting House, Westbury, on Wednesday the 9th of September.—Preachers, Mr. Elliott of Devizes, Mr. Honywill of Melksham, and Mr. Tidman of Frome.

On Wednesday, Sept. 9, the Rev. Mr. Pavit, of Ware, is expected to preach before the Middlesex and Hertfordshire Union, at Mr. Brown's Meeting, Baker Street, Enfield. The subject appointed for discussion is, 'The sin and danger of a worldly spirit.' Service to begin at 11 o'clock. The last half-yearly meeting of this Association was held at Barnet, on Wednesday, the 15th of April, when Mr. Brown, of St. Alban's, prayed; and Mr. Williams, of Edmonton, preached on 'The awful evidences of a departure from the spirit and power of vital godliness.'

The next Meeting of the Hants Association will be held at Christchurch, on Wednesday, October the 7th. The annual meeting of the Sunday School Union will take place in the morning at six o'clock; and of the Society for Promoting Religion in the County, in the afternoon at three.—Public worship in the morning at 10.

TEIGNMOUTH. (DEVON.)

We understand that the Rev. James Bidlake, late of South Petherton, has accepted the unanimous invitation of the Independent church and congregation in this town; and that the prospect of increasing usefulness is very encouraging.

It will, we doubt not, be gratifying to our readers to be informed that at WORTHING, possessing, as it does, various other important attractions, the pure and faithful ministry of the gospel is now regularly enjoyed.

MISSIONARY CHRONICLE

FOR SEPTEMBER 1818.

OTAHEITE.

Further Particulars of the Progress of Christianity in the South Sea Islands may be gathered from the following Extracts, made from the public Letter of the Brethren, dated Eimeo, 2 July, 1817.

SINCE the date of our last, Christianity is become the professed religion not only of *Tahiti* and *Eimeo*, but also of all the Society Islands.

At a small island to the north of *Tahiti*, called *Tetaroa*, three places of worship have been lately erected. *Tapua-manu* has been professedly Christian for a good while. *Huaheine*, *Raiatea*, and *Taha*, have renounced Heathenism, and make a general profession of Christianity. The people of *Borabora*, particularly two chiefs, *Mai* and *Tefaaora*, have distinguished themselves by their zeal in destroying the idols, demolishing the morais, and erecting places for the worship of the true God. And it appears by letters which we have lately received from *Raiatea* and *Borabora*, that the Boraborans have made converts of their neighbours of *Mârua*. That island is the furthest to the westward of us in this group, and as no one of us was ever there, it was, as might have been expected, the last in renouncing Idolatry.

Some pleasing things have occurred in respect of the small islands to the eastward of us, called the *Paumotu*; these, viz. the inhabitants of *Ana*, *Awara*, the *Paliseers*, and numerous small islands in their neighbourhood, have been for many years past in the habit of visiting *Tahiti* and the Society Islands, and many of them have been witnesses of the wonderful change which has taken place here. Some have attended school, and learned to read well, and obtain some acquaintance with the principles of Christianity, as contained in our Catechism: but they have all a remarkable attachment to their own islands, miserable as they are, and, in consequence of several of them having come hither and returned, for some years past, many of their countrymen have renounced Heathenism, and this will probably be the case shortly, through all these small islands which have intercourse with us and each other.

The state of things being such, we can say, with more propriety than some perhaps in our native country will be ready to allow, 'the harvest is truly great, but the labourers are few' —very few, and inadequate to so great a field of labour.

[*We are happy to say that the long-expected Idols, relinquished by Pomare, king of Otaheite, are at length arrived in London.*]

CALCUTTA.

BY a letter from Mr. Townley, dated Jan. 1818, we learn that our Missionaries and their families were in health. The subscriptions towards the erection of a place of worship, to be called UNION CHAPEL,* amounted, at the close of last year, to 12,000 rupees. The subscriptions towards the BENGAL AUXILIARY MISSIONARY SOCIETY (of which Mr. Keith is secretary) amounted, at the same period, to about 1,700 rupees.

To promote intercourse with the natives, the brethren took the following method. On Lord's Day, Dec. 21, they placed some Bengallee Scriptures and Tracts on a table, before Mr. Townley's house, and seated by it, conversed, by the aid of an interpreter, with persons who stopped. Mr. T. gives us the following as a specimen:

'I read a few verses from the New Testament; then stopped, and entered into conversation. I inquired of all present in what way they thought the

* The Committee appointed to conduct the building is composed of the following persons: the Rev. Messrs. Townley, Keith, and May; Messrs. Lindeman, Harle, Pearson, Cockburn, Kidd, Dykes, and Thompson. These gentlemen thought it proper to apply to the government for permission to build the chapel, which was readily granted.

pardon of sin could be obtained. One answered, 'By acts of meditation upon God.' I objected, and inquired if a thief in prison should meditate ever so intensely on the virtues of Lord Moira, whether he would thereby obtain liberation? Another said, that pardon might be procured by gifts offered to God. I inquired whether the world and all its contents did not belong to God as the Creator. This was admitted. Then it plainly followed that there could be no such thing as a gift from man to God, inasmuch as every thing was already his. By way of illustration, I asked—If a master should give his servant ten rupees to go to the Bazar with, and that servant, having squandered two of them, should offer two of the remaining eight as a reparation, whether they would be accepted? No one advancing any other mode of obtaining pardon, I endeavoured to illustrate the true method, through the satisfaction of Jesus Christ, by an anecdote which I had heard, of the conduct of a rich and generous Armenian merchant of this city. Some years ago, upon the recovery of his present Majesty, this gentleman inquired what number of persons were then confined in Calcutta jail for debt, and the amount of the several sums they owed; which having learned, he paid the whole amount. The liberated prisoners made their obeisance to the seat of the Governor General, and joyfully repaired to their families, blessing their benefactor. So Jesus Christ, the Son of God, found man deeply in debt by sin; he paid the full amount on the cross, when he redeemed his people, not with corruptible things as silver and gold, but with his own most precious blood; and now, all who apply to this Saviour, obtain complete deliverance from the dreadful bondage and punishment which their sins deserve.'

The Missionaries are desirous of obtaining more labourers; they also wish for a Superintendant of their printing presses.

The Scots' church lately erected in Calcutta, which is reported to be elegant, was expected to be opened for Divine worship on the 1st of January, 1818.

SERINGAPATAM.

Extract of a Letter from the Rev. Mr. Hands, on a Visit to the City of Seringapatam, to the Rev. Mr. Loveless, at Madras, Oct. 1817.

MY DEAR BROTHER,

'I AM sure you will be not be a little surprised to find that I am still at such a distance from home. Since I have arrived in these parts, I have found so many opportunities of improving myself in the Canara language, and labouring as a Missionary, both among professed Christians and the poor Heathen, that I have thought it my duty to stay much longer than I had intended; however, I fully purpose starting again on Tuesday morning next, and hope to see my dear family again by the end of the following week. On my way from Bangalore to Seringapatam, I was much hindered by the heavy rains which fell almost every day, so that I did not arrive at Seringapatam till the morning of the 5th (Sabbath morning.) Immediately after my arrival, I made inquiry for the good lads * who wrote to you for Bibles; and I learned from one of them that their usual service was prevented that morning by a funeral. I then proposed meeting them in the evening, which, after consultation, they accepted. In the evening I went, and was most agreeably surprised to find a congregation of nearly sixty persons assembled, to whom I read

* The good lads alluded to are some young persons who received instruction from Brother Loveless at the Male Asylum, and after learning a trade, were employed in the Engineer's Department. On their quitting Madras, they solicited instruction from Brother L. how to act in future with regard to their precious souls: suitable advice was given, Sermon Books, Prayer Books, and other good books were sent or given them; and though they have neither guide nor leader, yet their letters which they send Brother Loveless manifest such humility and gratitude, and such desire for spiritual blessings, that we cannot but hope the Lord meets with them, and often showers down his blessing on their assembly; for they have instituted a fund, by which they are constantly getting new books for their comfort and edification. Thus these poor young men have established the worship of Jehovah in one of the grand seats of Heathenism. The Missionary Society will have the grateful thanks of these men for ever and ever.

the Church service, which they have been accustomed to. As most of them had that day followed two of their friends to the grave, I preached to them from Ecclesiastes, 9th chapter, 10th verse, and a more serious and attentive congregation I never saw. Since then, I have preached to them four times; baptized two of their children in public, which was a new thing to them, and which, with a sermon preached the same day on the duties of parents, from Ephesians, 6th chap. 4th verse, has, I believe, produced a great effect on the minds of many poor things! Most of them are married, and have many children; but they have no school for them. I am endeavouring to establish a Sunday school among them; and I hope it will not be long before they have a regular day school; but as yet they want books and a teacher. With the former I have promised to supply them, and have requested them to write to you for the latter. I think a good steady lad, especially a pious youth, might be exceedingly useful here. A school of 40 children or more could be easily collected here; for most of whom a rupee a month would be paid; and there are a few officers who have children, and who, I doubt not, would be glad to send theirs; and, should they write to you on the subject, I hope you will be able to send them a suitable person. I have been endeavouring to infuse a Missionary spirit into them; and for this purpose convened them together on Monday evening last, (Missionary prayer-meeting;) when I gave a general account of the state of the various Missions among the Heathen, &c. The place was full, and the Meeting was interesting. I purpose preaching to them again to-morrow morning and evening, when I must take my leave of them. O that there were some faithful brother with them, or near at hand; so that he could occasionally visit them. There are three or four staff serjeants and conductors here who appear promising men: one of them is, I trust, truly and decidedly pious. You will be gratified to hear that he received his first serious impressions in your chapel, and at your ordination. Thus God blessed the proceedings of that day by calling a sinner from darkness to his marvellous light. And many times since then, has he sanctioned and blessed the efforts feebly made for his glory. Many a poor blood-bought sinner from Madras will hail the Missionary Society at the Judgment Day as the grand instrument of their salvation, and join with innumerable hosts in adoring that Saviour who filled the heart of men with love to send the gospel to them. This man lived unknown for many years after his conversion; and the very circumstance gives us encouragement to be instant in season and out of season, not knowing what poor sinner may be benefitted by the gospel. Until that time, he says, he was little better than an atheist. I believe it was our dear Brother Pritchett's sermon that was thus blessed to him. The people call their little place of worship a Meeting-house. It is an upper room, will contain about sixty persons, and is more neatly and conveniently fitted up for the purpose of Divine worship than half the country Meeting-houses in England. Capt. M. gave most of the materials for fitting it up, and has proved a very kind friend to them. With him I put up when at Seringapatam, and have found him a very kind and friendly man. As Mysore is more healthy, I reside principally here, where I am most kindly and hospitably entertained. On my journey from Bangalore, and ever since my arrival here, I have been daily more or less engaged among the poor Hindoos in preaching to them Jesus and salvation by him, and much attention has been excited. I could have distributed a hundred times as many Tracts as I had. During parts of the day, I am occupied in reading over my Translations with a Mysore Moonshee. I find the language is spoken more correctly here than at Bellary. I hope to be able to get a Moonshee to accompany me from this place.'

CEYLON.

The war which has broken out in Kandy (the interior of this island,) is said to wear a threatening aspect, and likely to issue in the expulsion of the British from their newly-acquired possessions. We trust, however, that those parts of the island in which the Missionaries of various societies are labouring, will remain unmolested.

CHINA.

LETTERS have been received from Dr. Morrison, dated Dec. 13, 1817, and March 11, 1818, in which he refers to new impediments thrown in the way of his proceedings. It is, however, a great consolation that he and Mr. Milne possess the means of pursuing their great object *out* of China; and that, by their instrumentality, other Missionaries will, it is hoped, be qualified for carrying on the work they have begun.

Dr. Morrison has sent to England a few proof copies of the *Psalter*. He is now engaged in translating the *Minor prophets: Hosea* and *Joel* are finished.

The latest Gazettes from *Peking* contain the dreadful tale of tortures, imprisonments, and executions, on account of the rebellion in 1813.

An express has been sent from Peking, requiring two native interpreters, one for the Portuguese language, and one for the English, to repair immediately to Court.

Dr. Morrison informs the Directors that an English gentleman at Canton has generously given 100*l*. for the purchase of books for the 'Anglo-Chinese College Library' at Malacca; fifty pounds to be laid out in European books, and fifty to be applied to the Chinese department.

AFRICA.

A LETTER has been received from Mr. Anderson, (who has resided in Africa as a Missionary 18 years) dated *Griqua Town*, March 7, 1818. We are glad to find that a few of the people there appear disposed to build themselves permanent habitations. Mr. A. has endured great trials at *Griqua Town*, but he loves the people, and perseveres in his labours, which, notwithstanding his difficulties and discouragements, have not been in vain.

Mr. Anderson had paid a visit to some of the distant places, where his occasional ministry appears to have been made very useful.

'I was lately (says he) at *Campbell*. My unexpected arrival there made a remarkable impression on the minds of the people, who had long been very negligent in their attendance on the means of grace. I believe the Lord was with me. I was enabled to speak with more than ordinary enlargement, particularly on the miracle of the five loaves and two small fishes. Brother Helm was also lately there, but was taken so ill that he could not speak in public. This however had a good effect; for many of the people afterwards said—'We neglected the word; and therefore when his servants come to us, he will not let them speak.' Since that time, many more have come to church.

'Brother Helm was some time ago at *Hardcastle*, where the people seemed to be more lively, and more frequently attended preaching.'

Mr. A. expresses great concern for the poor *Bushmen*, and thinks that peculiar grace will be requisite for any Missionary who may labour among them.

As to the mission among the *Bootsuannas*, he says, 'I never thought there would be much difficulty in commencing one; and I entertain hope of that which is begun.'

A letter from the same place, and of the same date, has been received from Mr. Helm. We are glad to find that his health has been happily recovered.

'As to the internal state of our mission (he says) nothing particular has occurred since our last. I wish I could inform you of many conversions, but I cannot. We must be satisfied at present in helping to build up those who have made profession; and the Lord is pleased to bless our labours in this respect. We have some who afford us much joy, but have to lament that some who once made a great profession show very little piety. Our church is on Sabbath well attended, and our hearers rather increase than decrease.

The external state seems to become better. There is every year more ground cultivated, and some of our people have lately begun to build houses of stone. I hope they will not do like others, who, some years ago, laid foundations, but never since put a hand to the work. They are too much like children, who all at once take it in their heads to begin a work, but finding that it requires persevering activity, leave it unfinished. Some preparation is also made to build a

small water-mill, for which brother Hamilton, when he was here last, made the wheel. The Lord is pleased to give us in this year more rain than in the last two years.

The printing press is arrived, but several articles are lost or damaged in the carriage. One of the Missionaries is preparing a Spelling Book in the Bootsuanna language.

NEW LATTAKOO.

THE new town is begun at the Krooman river, after considerable opposition to this measure of the king, by some of his chiefs; but he openly espouses the cause of the Missionaries, and says they must not leave him. They have had to contend with many difficulties, and sustained much labour in conducting the water to their fields and habitations. More than three sacks of wheat were sown in about seven days. The attendance of the Bootsuannas on the word is various; sometimes the house is full, and at other times very few attend. Several of the king's family are among the most constant. Their interpreter is a great acquisition. 'On a late occasion (says one of the Missionaries) he was so much affected that he could not proceed, and I was obliged to finish in Dutch. The words that seemed to affect him so much were—'When God begins to work in your hearts, your tears will soon wash away the red paint from your bodies.'

Poor Brother Cupido came hither from Malapeetze for provisions, but I could spare him only one sheep. Things are going on well there. Makoon waits with impatience for a Missionary, and visits Cupido to hear the gospel. Many of the Bushmen are going to Kramer's Fountain for the sake of the word.

'I know that you will rejoice to hear that this day (Feb. 16, 1818,) the foundation of a church was laid. It is to be made of camel-thorn poles, and reeds, 40 feet long, 15 wide. Adjoining will be a room, fifteen feet square, for a store-house for the Society's goods. All hands are now at work, and the Bootsuannas are much pleased that it is begun. It appears a large building compared with any other here at present; but we hope it will soon be too small to contain the numbers we long to see flocking to hear the word of life.

'A little experience-meeting was lately formed for the Bootsuannas, three or four of whom we entertain hopes of. Believe me, Sir, I had not felt such pleasure since I left England as when hearing the simple tale related by these people. One of them said, that since he had heard the word of God he daily saw more of the vanity of dancing, and all the other foolish things in which he used to delight: he now desired to have nothing more to do with them, and wished that all the Bootsuannas would come to hear the word of God, and feel as he did.

'A young boy said he did not know what sort of heart others had, but he was sure that he had a very bad one: he wished, that as a person goes into a dirty house with a broom, and sweeps out all the dirt and filth, so he prayed that God would make his word a broom, to sweep all the filth out of his heart. He said, he was sure God is a gracious God, or he would not have borne with his sins so long, and now send his word to tell him how he might be saved.

'Another said, the Lord had shut his mouth that day, so that he could say nothing; but he desired to lie in the hands of the Lord, and to be led by him as a pack-ox is led by his master.

'Dear Sir, if the lovers of our Lord in England could have seen and heard these poor Bootsuannas, they would have thought they could never praise God enough, or do enough to promote his cause. I think their purses would have been so heavy against the next May meeting, that the plates would be insufficient to contain their thank offerings.'

Mrs. Smith, in a letter dated Cape Town, 15th April, 1818, says, 'I have this moment received two letters, dated in February last, from our dear brethren, Schmeling and Kitchingman, informing me that they are all well. Mrs. K. had been delivered of a son, and was doing well.'

In a Postscript, 14th May, she adds, 'this week I received a letter from Griqua Town, and one from our dear brother Cupido, who is labouring among the Corannas, and not without a blessing. Mr. Anderson tells me that Mateebe (king of Lattakoo) says

he will not suffer the Missionaries to leave him as long as he lives.'

THEOPOLIS.

By a letter from Mr. Barker to Mr. Langton, dated 1st April, 1818, we learn that his health is mercifully restored, after long and dangerous illness. A journey which he took to Bethelsdorp proved very beneficial, and he recovered his appetite, which he had long lost. He has received the supply of goods sent him by the Directors, which arrived safely at Algoa Bay, before he reached Bethelsdorp.

KAT RIVER, CAFFRELAND.

We rejoice to learn from Mr. Williams's letter, dated 14th April, 1818, that he is preserved in safety in his lonely and perilous station. Gika appears to have taken up prejudices against him, although he behaved to Mr. W. in a friendly manner when he paid him a visit some months ago.

'The Caffres (Mr. W. says) do not come in great numbers together, yet there are almost always some strangers to hear the word, and the number of those who reside here is somewhat increased. As to the effect of the word, I must at present be silent; their attention to it is outwardly good. All the people who came with me from Bethelsdorp are on the point of returning. Jan Tzatjoe has been prevailed upon to leave me. This is a great loss, as I have not now an individual to whom I can speak with satisfaction, nor indeed any suitable interpreter. May the Lord afford me grace and strength for the glory of his name and the salvation of souls.'

Mr. Thom has sent a journal of his late tour, which contains many interesting particulars: he has also procured, and sent for the Missionary Museum, one of those beautiful and scarce animals called the *bonte*, or buck.

SPECIMEN OF HOTTENTOT PREACHING.

The Missionaries at Bethelsdorp, in their Journal for the year 1817, give us the following account of a sermon by Kruisman, a native preacher:

'In the evening, at Bethelsdorp, Kruisman, a converted Hottentot, preached from Isaiah, lx. 18—20. After speaking for a short time of the benefit of the natural sun to the earth and its inhabitants, he asked, 'What shall we do then, when the sun shall be no more our light by day, nor the moon by night? Will it be all darkness with us then? Oh, no! the Lord himself, who is the Creator of the natural sun, shall be unto us an everlasting light, and our God shall be our glory. What occasion then shall we have for the natural sun, when the Lord himself shall shine upon us? And not this alone, but it is also said, that all those who are saved to everlasting life, shall themselves shine as the brightness of the firmament, and as the stars for ever and ever. What occasion shall we have then for the natural sun and moon, when we shall even ourselves outshine them in brightness and glory? And not only that, but Jesus Christ also, the Sun of righteousness, shall shine upon us for evermore. God and the Lamb shall be the light of the holy city in which the righteous shall dwell for ever.' Before the conclusion, he asked, 'But who shall go to this heavenly and celestial city? I can assure you, none shall go and live with the Lamb of God for ever, but those who follow him here on earth; but I am afraid there are many at Bethelsdorp who shall never see this city, unless a great alteration takes place in them. This Bethelsdorp is so much spoken of all over the world, and such praise given to it, but let people come here and see you; they would be astonished, and would say, Surely these are not the people of whom we have heard so much, otherwise we have been completely deceived. We see almost nothing here now of the great and wonderful things of which we heard so much before; and that is alone through your idleness, through your unbelief, your stiffness of heart, and neglect of what has been a thousand times told us. Oh, you hard-hearted people! how long will you continue in your sins? The devil, as a roaring lion, goes about seeking whom he can find, and finds in too many of us an easy prey. This lion comes so sly and deceitful about us, so that before we are aware, he comes and throws one sheep out of the krall on this side, and another on the other side, and so brings them to the wide world, and makes them an easy prey to himself. But still, thanks be to God, there are some who are not ignorant of his deceptions.' Kruisman preached about half of his sermon in the Hottentot language.'

DUTCH MISSIONS.

We are much gratified by a letter from Mr. Ledeboer, of Rotterdam, dated 4th Aug. 1818, which informs us that the Netherland Society has lately sent out five young Missionaries, educated in their seminary under the Rev.

Mr. Kam; three of them are gone to Amboyna, to assist Mr. Kam, (brother of the tutor) and two are to remain in Java, under the direction of the Missionary Society there.

There are still *seven* students in their seminary, to whom *five* more will shortly be added—four from the seminary at Basle, under the direction of the Rev. Mr. Burckardt, and one from the Rev. Mr. Jœnicke's, at Berlin.

HULL AND EAST-RIDING MISSIONARY SOCIETY.

On Monday evening, June 22, a Sermon was preached, at HATFIELD, for the benefit of the HULL AND EAST-RIDING MISSIONARY SOCIETY, by the Rev. Mr. HICKS, of Doncaster, preparatory to the formation of a branch Society, in the neighbouring town of Thorne. This branch Society was accordingly formed on the following Friday, June 26, at that place. On the preceding evening a sermon was preached, by the Rev. Jos. Gilbert, of Hull; in the afternoon, on that day, another sermon was preached by the Rev. James Bennett, of Rotherham; and in the evening, a public meeting was held, at which W. Rust, Esq. of Hull, presided. During the meeting an account of the origin and proceedings of the Missionary Society was given by Rev. J. Gilbert, and various animated resolutions were entered into, on the motions of Rev. J. Morley, Rev. J. Bennett, Rev. Mr. Hicks, Rev. Mr. Earl, the minister of Thorne, and others. Collections were made after each service, and a deep interest was evidently felt in the great cause which was warmly advocated by the respective speakers.

In the following week, the friends of Missions at Howden, determined upon extending their exertions in behalf of the Institution, and to enlarge the Juvenile Society which has for some time existed there, into a more general one for adults also, to form another BRANCH of the HULL and EAST-RIDING AUXILIARY MISSIONARY SOCIETY. On this occasion a sermon was preached on Monday evening, June 29, by the Rev. J. Morley, of Hull; and on Tuesday evening, by the Rev. J. Gilbert. In the afternoon of Tuesday a public meeting was held, W. Rust, Esq. of Hull, in the chair: at which a number of Resolutions expressive of zeal for the cause, and good-will towards all of every denomination who embark in it, were unanimously agreed upon, on the motions of the Rev. J. Morley, Rev. S. Curwen of Cottingham, Rev. J. Gilbert, Rev. Mr. Wilkinson, minister at Howden, Rev. Mr. Mayhew of Selby, and Messrs. Coates and Ostler.

The services were well attended; collections made at each of them; and the auditories, which were very respectable, appeared much impressed with the magnitude and excellence of the cause, for the service of which they had been convened.

ANNIVERSARY MISSIONARY MEETING.

FOR THE WEST RIDING OF YORKSHIRE.

THE Fifth Anniversary of the above Society was held at Wakefield on the 1st and 2d of July, 1818. As on former occasions, this Meeting was distinguished by the vast assemblage which it collected from all parts, the brilliancy of talent displayed in its respective services, and the liberality of its friends and benefactors. On the preceding evening a suitable and impressive address was delivered in Mr. Bruce's Chapel, by the Rev. Mr. Smith, Classical Tutor of Rotherham College. In the same chapel, on Wednesday morning, Dr. Jack, of Manchester, preached from Acts xxvi. 29. In the afternoon the business of the Society was publicly transacted in Salem Chapel, when interesting and eloquent addresses were delivered to the Meeting by Messrs. Bennett, Bruce, Hamilton, Hudswell, Boothroyd, Smith, Dr. Jack, Blake, Cockin, Cooper, &c. &c. On Thursday morning, in the same chapel, the Rev. W. Cooper, of Dublin, preached from Phil. ii. 6.—11. The number of worshippers continuing to increase, excited strong suspicions that the place appropriated for the remaining part of the services would be too small: the anxiety occasioned by this circumstance was relieved by the offer of the Methodist Chapel, a large and commodious place of worship, in which, in the afternoon, the Rev. T. Raffles, of Liverpool, preached from Luke x. 2. In the evening the ordinance of the Lord's Supper was dispensed in Salem Chapel: the Rev. W. Cooper presided on the solemn occasion, and affecting addresses were delivered by the President, and by Messrs. Hamilton, Boothroyd, and Scott. The devotional parts of the services were conducted by Messrs. Newton, Boothroyd, Neal, Wilson, Clarkson, Scott, Hicks, Mather, Crisp, Bennett, Hudswell, Pollard, Cockin, Eccles, Bruce, Halton, Morley, Alliott, Crockford, Curwen, Vint, Lees, Clough, Pool. The collections amounted to 200*l*. On no former Anniversary was the joy surpassed which diffused itself from heart to heart. The degree of missionary ardour which has glowed in our Yorkshire Meetings was not abated. The kindness and liberality manifested by the friends at Wakefield indicated the interest they took in the Meeting: ministers received a new zest for their labours, and the people harmoniously exclaimed, 'What hath God wrought?'

At the Fifth Anniversary of the Auxiliary Missionary Society for the West Riding of Yorkshire, held in Wakefield, July 1, 1818, Mr. Rawson, the Treasurer, in the Chair:

It was unanimously resolved, That this Meeting contemplates with pleasure the conduct of the Missionary Society; congratulates them on the eminent success attending their exertions; and begs to assure them that it feels, in an increased degree, the importance of their object, and the necessity of a vigorous co-operation in order to its attainment.'

ELGIN.

We have perused with pleasure the first printed Report of the Elgin Auxiliary Missionary Society, which is yet in its infancy, but which will, we trust, in process of time, commend itself to the minds of the pious and considerate in that district.

The Report not only includes an account of the Society's operations, from its commencement in 1814 to the present time, but a warm and animated address to Christians on the general subject of Missions, particularly on 'the present inadequacy of the means employed, to the dimensions of the field'—'Missionary exertions often do not meet with that countenance from Christians, to which their intrinsic merits and moral importance entitle them'—'The necessity of foreign missions in extending the limits of the Mediator's spiritual empire'—'The aspect of the present times, auspicious in many respects for Missionary labour.' Good counsel is offered to the office-bearers and collectors of the Society; and the whole is concluded with observations on 'the moral effects of the gospel upon the character and condition of Heathen nations.'

The Report is well adapted to promote the laudable designs of this benevolent institution.

BAPTIST MISSION.

(Omitted in our last by accident.)

On Wednesday morning, 24th of June, the friends of the Baptist Missionary Society assembled at the Wesleyan Methodist chapel, recently erected in Great Queen Street, Lincolns-Inn-Fields, the use of which had been most kindly and readily granted for the occasion. After singing the 67th psalm, Mr. Griffin, of Prescott Street, read the 11th and 12th chapters of Isaiah; Dr. Ryland engaged in prayer; and Mr. Cox, of Hackney, addressed the numerous audience from Numbers xxiii. 23. 'Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought?' In this appropriate discourse, the preacher illustrated, in a striking manner, the futility of all projects against the designs and purposes of the Almighty, and the madness of those who would attempt to counteract his operations. Mr. C. selected four prominent periods in the history of the church, as confirming this general truth—the times of the Jewish theocracy—the primary establishment of the gospel—the era of the reformation, and our own times; adverting more particularly, under the last head, to the terrific progress of infidelity connected with the French Revolution, and the subsequent triumphs of divine truth in the establishment of Bible and Missionary Societies. At the close of the sermon, Mr. Dyer, of Reading, read a letter, which had been received the preceding day from Mr. Pearce, at Serampore, and which narrated the progress of the translations of the scriptures into the oriental languages. The service was closed in prayer by Mr. Watson, secretary to the Wesleyan Missionary Society.

At six in the evening a large congregation assembled for worship at Sion chapel, Whitechapel. The scriptures were read by Mr. Thomas Thomas, of Peckham; prayer was offered by Mr. Ivimey; and Mr. Saunders, of Frome, preached from Ps. xliii. 3—'O! send out thy light and thy truth.' After introducing his subject by some just observations on the expansive benevolence which pervades the heart of a true Christian, Mr. Saunders considered this emphatic passage as implying the miserable state of the Heathen world, full of darkness and error, and describing the adaptation of the gospel to heal all its maladies. After descanting on these particulars, with much energy and pathos, he noticed the reasons why Christians offer the prayer of the text, and the glorious and blissful consequences attending the fulfilment of the petition. Mr. Wilkinson, of Saffron Walden, concluded in prayer.

According to the plan adopted, we believe, for the first time, last year, the Report of the Society, instead of being read, as formerly, at the close of the sermons, was reserved for the prayer-meeting on Thursday evening. This meeting was held at Albion chapel, Moorfields; Messrs. Upton, of London, and Winterbotham, of Horsley, engaged in prayer; a Report, comprising a view of all the Stations connected with the Society, was read by Mr. Dyer, the Assistant-Secretary; after which a brief but animated address was delivered by Mr. Saffery, of Salisbury, and the whole terminated in prayer by Mr. Payne, of Ipswich.

We understand that the collections made after the respective services amounted to upwards of £300.

CHURCH MISSIONARY SOCIETY.

The Missionaries from this Society, on their way to India, after a tedious voyage, landed at the Cape on the

14th of April, and were kindly received by the Rev. Mr. Hough, the government chaplain, the Rev. Mr. Thom, and others. They expected to proceed on their voyage on the 28th.

What Mr. Thom has often complained of, and made his best endeavours to remedy—the uninstructed state of the numerous slaves in Cape Town, is thus feelingly expressed by the Church Missionaries:

'We are sorry to observe, that the slave population is almost entirely without Christian instruction of any kind. There is no place of worship where they are admitted; and the Dutch inhabitants, even the ministers, oppose every attempt to alter this state of things. His Excellency the Governor is on the contrary side.

'Mr. Hough, the government chaplain, pressed us repeatedly, and told us that he had his Excellency's sanction for what he proposed, to write to the Society to send out two Missionaries to this colony. Certainly there is a wide field of usefulness here. There are 11,000 slaves, at least, in this town; and they are left a prey to Mahomedan priests, of whom there are a great number, who have several places of worship open.'

Mr. Jowett has greatly interested himself respecting a translation of the Old Testament into the Romaic, or Modern Greek. Mr. Pinkerton also earnestly recommends this object, as well as a complete revisal of the New Testament now in circulation, which, by learned Greeks, is deemed very inelegant. The number of the Greeks in Greece, Asia Minor, Russia, and Germany, has been estimated at *four millions*.

A friend, resident among the Greeks, proposes, among other methods of doing them good, the distribution of suitable Tracts. This method also occurred to Mr. Lowndes, of the London Missionary Society, and he has sent, to be printed in England, two of his own composition for that purpose.

The House of the Inquisition in Malta, suppressed by the French in 1798, has been converted into an hospital by the British government.

ON THE FUNDS OF THE LONDON MISSIONARY SOCIETY.

THE following interesting passage forms part of the last Annual Report:—

The Funds of the Missionary Society form a subject which its Directors must ever regard with peculiar earnestness; and its intelligent friends will fully share in their feelings.

In reference to this important topic, the Directors are sensible that they have reason, and they are conscious that they have the best inclination, to express their obligations to the friends of the Society throughout the kingdom, for the liberality which they have always manifested towards it. The propriety of their making this acknowledgment will not be considered, however, as lessening the expediency of their offering some observations on the present state of their Funds, and on the relative proportion which they bear to the present and future operations of the Society. The importance of such considerations will indeed be obvious after the Directors have stated, that there is a diminution in the income of the Society, so far as it arises from Annual Subscriptions and other Voluntary Contributions for the year just expired, when compared with that of the preceding year; and a still greater defalcation in the same source of supply, when compared with the proceeds of the year, ending April 1, 1816. That such would be one of the results of the serious distresses which have prevailed during the last two years, through the country at large, it was natural to expect; and it leads the Directors as confidently to look for the return of former abounding liberality, in proportion as the pressure which has restrained it is removed; and that the realization of this hope is not of less moment to the progress of the Society's operations, than it is desirable to the feelings of its friends, the following observations will, it is presumed, sufficiently evince.

It was an expectation formed by the founders of the Society, and long cherished by its Directors, and also one which appeared so reasonable that nothing but contradictory experience could have weakened it,—that the expenses of our Missionary settlements, and especially of those formed in countries where a considerable population is found, would be merely temporary; and that a few years would, at least, render the several stations self-supported, if not contributory to the expenses of spreading the Gospel embraced by themselves, among their kindred heathen. Thus, it was presumed, that the Funds, disengaged from the earlier stations, would be applicable to the formation of new ones; and an unlimited progress in the Society's operations be provided for, without any considerable progressive augmentation of income. But this hope has not been realized in the case of any mission yet undertaken by the Society. On the contrary it is found, not only that the Missionaries derive little or no support from the places in which they reside, but that their claims on the Society

augment in proportion as their families enlarge. It may also be observed (as it stands in near relation to the subject) that the families of the Missionaries are occasioning further and very serious demands on the Funds of the Society, which are urged upon the Directors with considerable importunity, not merely by various Missionaries abroad, but by their friends at home; and which, if met, even to a limited extent, will, from the large and increasing number of those to whom they refer, become a heavy and growing charge upon them. These circumstances afford weighty points of consideration to the members of the Society at large; and they impose upon the Directors the necessity of distinguishing, in their estimates of the expenses and income of the Institution, between those charges which, arising from the missions already established, must be considered as *permanent*, and those which, depending on the undertaking of new missions, may be regarded as *conditional*, or *contingent*. The charges of the first class while they are peremptory, as having the force of positive engagements, to which all the resources of the Society are pledged, are already of a very great amount; and they will be augmented every year by each new mission, in which expenses of the latter class are incurred. Indeed, it may be stated, as a point not to be viewed with indifference, that, added to the cost of the education of the Students already engaged, and the charges of management (which must also be considered of the same class) the actual amount of this division in the expenditure of the Society, during the last year, amounts to three-fourths of its revenues from ordinary sources. It follows, therefore, that limitations are approaching, and that not slowly, to the extension of the Society's operations, which will ill comport with the enlarged and benevolent hopes and expectations of its members; or that the reserved Funds, which afford solidity to the system, must be progressively absorbed, unless the growing disproportion be checked by a decrease in the expenditure of the existing missions, or by a renewed and progressive advance in the income of the Society. It will be the duty of the Directors to do every thing in their power consistently to economize, as well as enlarge the Funds; but in the latter of these labours, especially, they must chiefly rely, in due dependence on Divine Providence, on the zeal and energy of their Christian brethren through the United Kingdom, by whom the Institution has been founded, and is supported. And it is in order to shew to their constituents, in every part of the country, more clearly than they would most probably otherwise apprehend it, the need which really exists, not merely for the continuance, but the augmentation of liberality, that this view of the financial prospects of the Society has been given by the Directors; judging that, as their close inspection of its affairs causes them to foresee the advancing evil, it is their duty to give timely notice of it to the members at large, in order that, by their zealous efforts, in supporting the Funds, they may counteract its silent though certain operation.

It is besides proper, on the part of the Directors, not longer to defer placing before the Society at large, a view of its financial prospects, inasmuch as mistaken opinions of an existing superfluity have been formed, and objections founded on them have been avowedly urged for the purpose of restricting the liberality of the religious public.

As to the means of effecting the desired end, the Directors cannot but look with earnestness to the increase of Voluntary Associations throughout the country. Experience has proved such associations to be among the most effective means of replenishing the funds of all institutions of magnitude which have been called into action. Nor is the value of the principle on which they are founded to be estimated by its influence in merely a pecuniary respect, important as that is; it is of still higher utility, as a source of those feelings of interest in the *object* itself, which are best maintained by a visible relation to the instruments and measures by which that object is promoted. It enlarges the sphere of the privileges of the great Christian community; it makes a personal co-operation in the measures by which the gospel of Jesus Christ is to be promoted, the happiness and the honour of the many, which, till of late years, were regarded as the exclusive property of the few; and as it precludes no rank, so it debars no age from that distinction. There is also another ground on which a zealous activity in the formation of Auxiliary Institutions may be pressed on the friends of the Missionary Society;—that it is necessary, in order to preserve the just proportion between the progress of our Society and that of others following in the same career of Christian philanthropy, whose energy and activity in applying the principle to their respective Institutions, ought not only to be admired, but also imitated.

Leaving with their zealous friends these observations, the Directors beg to assure them, that no inference resulting from them shall induce them to relax in their best endeavours to fulfil, to their greatest extent, the hopes and expectations of the Society, in carrying into effect the plans already formed for new and interesting missions, and in embracing those further opportunities which the great Head of the Church may open to them, relying on his continued favour, and the affectionate support of British Christians.

NOTICE.

BRISTOL.

THE Seventh Anniversary of the Bristol Missionary Society, in aid of the Missionary Society established in London in 1795, is fixed for Tuesday the 29th of September next, and the two following days.

ON Wednesday, August 19th, the Rev. Cornelius Traveller, who received his education at the Missionary seminary, at Gosport, accompanied by Mrs. T. embarked in the Ajax, Capt. Clarke, for Madras, to assist Messrs. Loveless and Knill in their Missionary labours.

MISSIONARY CONTRIBUTIONS.

[*Collections and anonymous Donations only, from* 15 *July to* 15 *August, inclusive.*]

	£.	s.	d.
Kendal Auxiliary Society, by Mr. R. Greenhow	10	0	0
Trowbridge, by Rev. B. Kent:			
Juvenile Society 3 18 0			
Donation, late Miss Whitaker 5 0 0			
Collection at the Tabernacle 13 9 6			
Monthly Subscriptions 32 19 6			
	55	7	0
Shoe Lane Auxiliary Society, by Mr. R. Ryley	11	10	1
A Friend, by Rev. J. Jerard, Coventry	1	1	0
Chisshill Auxiliary Society, by Rev. J. Dobson:			
Association 17 0 6			
Annual Subscriptions 2 2 0			
	19	2	6
Thirsk Branch of the North Riding Auxiliary Society, by the Rev. J. Arundel:			
Annual Subscriptions at Sutton, near Thirsk 1 16 9			
Penny-a-week Society at Ditto 7 5 4			
Annual Subscriptions at Thirsk 2 0 0			
	11	2	1
J. W. Peterborough	1	0	0
Rev. J. Clark and Friends, Long Collingham	4	0	0
Prince Risborough Society, in Aid of Foreign Missions, Third Part of the Annual Produce 5 2 2			
Collections in Aid of the above Society, at Bledlow Church, by the Rev. D. Scott and the Rev. W. Stephens, Vicar—Third Part 3 3 10			
	8	6	0
Half a Year's Subscription from the Teachers and Children of the Ebenezer Chapel Sunday School, Shadwell	2	10	0
J. S. and A. K. Queenborough	2	2	0
From the Newton Burgoland Sunday School, by Rev. Wm. Ludford	3	4	0
Juvenile Missionary Society, at the Old Chapel, Cliffe, Lewes, by Rev. Jos. Kerby	6	0	0
Penny-a-week Subscription from the Congregation at Providence Chapel, Barton-upon-Humber	11	1	4
Ford Female Penny-a-week Society, by Miss E. Prettejohn	2	12	1
A few Bookbinders and Friends	1	15	0
Produce of a Missionary Box, in a poor Family, at Chesham, by Rev. John Hall	9	8	6

	£.	s.	d.
Rev. Joshua Harvison and Congregation, Wooburn, Bucks, after Two Sermons, by Rev. J. Griffin	30	2	6½
Cambridgeshire Auxiliary Society, Collection at the Rev. C. Sloper's, Hitchin, on occasion of the Anniversary Meeting there	21	2	0
S. P.	2	0	0
Rev. Alfred Bishop and Congregation, Ringwood	15	0	0

The Thanks of the Directors are presented to Mr. Storck, of Somers Town, for Eight Volumes of the Evangelical Magazine;—to a Friend at Birmingham, for 11 vols. of ditto, and Cruden's Concordance;—to a Wellwisher, for Cennick's Discourses, 2 vols. Erskine's Gospel Sonnets, and Herbert's Poems; and to a Friend, for Dyche's Dictionary, Houx' Ditto, Sherwin's Mathematical Tables, Miller's Gardener's Calendar, Perrin's Exercises, &c. &c.; also to W. B. for 25 Baxter's Reformed Pastor, 25 Do. Saint's Rest, 10 Paley's Evidences, 9 Booth's Reign of Grace, 5 Wemyss' Bib. Gleanings, and 4 Evan's Christian's Temper.

POETRY.

ON THE DEATH OF HIS FRIEND * * * * * * * *

BY MR. ALEX. ANDERSON.

WHEN the cold hand of death on the proud heart is pressing,
And Hope idly raves of indulgence to spare,
The eye, sunk in sadness, roves wildly distressing,
And closes, and closes perhaps in despair;

O! save him, whom sympathy led to his pillow,
The sigh that escapes, and the tear that may flow.
That emblem of sorrow, the woe-speaking willow,
But waves o'er a bosom bewilder'd in woe.

And spare him, O! spare him, ye sycophants sighing,
Whose bold admonitions come friendless and late:
'Tis death that can teach him the secret of dying,
And death but discloses the die of his fate.

Let pity allow the last evening to languish;
Unheeded and calm pass him peaceably by;
Nor open afresh the deep wound of his anguish;
It bleeds—and he starts, and he trembles to die.

But, lo! how transcendantly lovely appearing,
Is Faith on the strong-hold of Mercy to save:
Without ostentation, behold, she is cheering
With smiles whom she leaves on the brink of her grave.

'Nor sigh, for again we may meet
'Perhaps ere the morning again:
'Again we may kneel at his feet,
'And sing to the Lamb who was slain.

'Ere long, and my sorrows shall cease—
'Ere long, and my joys are complete;
'But anon, and, O! happy release,
'For ever to live at his feet—'

Thus sung she in death, as her spirit was soaring
In ecstasy high on the hope of His grace;
Till lost in His glory, and lost in adoring,
She flew, and left only a smile on her face.



Bloxam sc.

Rev.d Wm. Greenwood
Hon.r Hallin. Yorkshire

Pub.d by Wm.s & Johnson Court Gt. Russell 1813.

THE

EVANGELICAL MAGAZINE,

AND

Missionary Chronicle.

OCTOBER 1818.

MEMOIR

OF THE

REV. ROBERT SIMPSON, D.D.

LATE THEOLOGICAL TUTOR OF HOXTON ACADEMY.

THE trumpet of Fame has long been proclaiming the mighty deeds of military and naval heroes. The valiant defenders of their country, and the conquerors of nations, soon find a host of interested admirers to announce their achievements, and even to write their *lives*, long before the termination of their career. Custom seems to sanction the embellishment of every action and victory with the happiest combinations of sentiment and eulogy: this doubtless keeps alive the spirit of military glory, and urges forward a number of imitators, of inferior rank indeed, but who are yet taught to aspire to the same elevation—we record it with pain—to an elevation attained only by marching through a horrible mass of human misery!

The custom of the world, if we had no higher motive, will therefore justify us in bringing forward the Christian hero, that his inferiors, in age or station or character, may be taught 'to aspire to glory too, and tread the same path to heaven.' And when our hero has fought his last battle, we see to advantage his 'whole-length portrait;' while he happily ceases to be affected with all that eulogy, or fidelity, or envy, may report, concerning him. Behold then a contrast! We have now the pleasure to exhibit the *entire* example of Robert Simpson—the tenour of whose life—the greatness of whose ardour—led him, not to gratify a boundless ambition, nor to riot in the destruction of mankind, but to promote one great and combined object, the advancement of human happiness and the Divine glory.

With ample materials, chiefly derived from a number of funeral sermons now before us, we might present to our readers an extended memorial; yet we shall confine our attention principally to one, on account of the sweet simplicity with which it delineates the prominent features of Dr. Simpson's character. We allude to the excellent sermon of his son-in-law, the Rev. Thos. Scales, of Wolverhampton.

Dr. R. Simpson was born at Littlte Tillerye Farm, Orwell, in Kinrosshire, Scotland. On that farm the family had resided for several generations; and one of his progenitors stands enrolled in a list of worthies, whose names have been transmitted to us by

Woodrow, as sufferers for conscience sake, in the reign of James the Second. His father had been designed for the ministry, and received a classical education to prepare him for the university of St. Andrew's; but losing his father at the age of 16, he was retained at home to cultivate the paternal farm. He married early, and Robert was the eldest of his children. He was a gracious and excellent man, esteemed by all who knew him; but he was too much absorbed in literary and religious exercises to attend properly to the business of his farm, and after removing to another, he at length opened a school, in which he found a more congenial employment.

At the age of seven or eight, Robert was taken to reside with his maternal grandmother, a widow much esteemed in the religious circles of that vicinity. After some years spent in rural life, he removed to Dunfermline, where he apprenticed himself to a cloth-dresser and dyer, with whom he remained several years. Anxious to improve himself in the knowledge of his business, he came to England; and, either in his first or second journey, he reached Cotherstone, near Barnard-castle, Durham. With his situation and associates in this place he became so thoroughly satisfied as to be determined to take up his abode there. In Scotland his connexions lay principally amongst the burghers and antiburghers. Having received a religious education, and being in his deportment always grave and consistent, he was readily received into an antiburgher church. When he came into England, his views and habits led him to associate with Dissenters. At Cotherstone, he sat under the ministry of the Rev. Mr. Prattman, who was for many years a valuable minister of Christ in that dark part of the country. Some of his religious associates, on account of their genuine piety, and the many happy seasons they enjoyed together, were dear to him to his dying day. But about this period he was favoured with such a visitation from on high as to induce him to make light of all his former claims to religion. That 'he went far in religious duties without feeling the genuine consolations of the gospel' we can readily believe; but cannot pronounce 'all he knew of it before no better than a delusion.' Sincerity and consolation in the Divine life are not thus to be confounded. How many thousands have sought the Lord earnestly, and perhaps for years, but have not found him. Their diligent attendance on every means, and their earnest inquiries after Christ, have demonstrated their sincerity—have given good evidence to others, if themselves have not been convinced of it, that they were 'led of the Spirit;' but it has been a long time before they were brought to enjoy that 'liberty wherewith Christ makes us free.'

The experience of Mr. Simpson about this period of life was rather singular. A power now attended the preaching of the word to which he before was a stranger: an arrow of conviction, says Mr. Clayton, 'was sent into his heart by the plain and faithful preaching of Mr. Prattman. A single sentence from the pulpit opened his eyes. He saw the exceeding sinfulness of sin after a new manner—it revived, and he died.' His strong convictions,' says Mr. Redford, 'wrought up his feelings to a pitch of extreme agony. His spirit found no peace; and after continuing long in this state of alarm and misery, he found relief in the free and sovereign grace of the gospel. He formed the resolution of casting his whole care and confidence upon Christ Jesus, and al-

most immediately his soul found that peace, which the world can neither give nor take away. He would start from his bed at midnight, unable to sleep for joy.'—'For days together,' said he, 'I was like one transported to the third heavens, so that I could scarcely tell whether I was in the body, or out of the body. Oh! what days of heaven were those! The recollection of them, after a lapse of fifty years, is still fresh and delightful! I seemed to have got within the very GRASP of the INVISIBLE!' So powerful was the effect of this change, that he was for a short time nearly unfitted for his secular engagements, committing, as he said, 'the most egregious blunders,' to the astonishment of his friends. On one day, he remembered going from his apartment to the door of the house, at least twenty times, to see if the meadows looked as they used to do, and if the trees were growing where they did before. He could, with difficulty, persuade himself, that there was not a change in the face of nature, answerable to that which he felt within his own breast. This joy, however, soon subsided; it became more chastened and calm, but never died away—it lost its temporary effervescence, but not its living principle.

Shortly after this period, being called to pray at one of the social meetings of the church, he had such an abundant outpouring of the Spirit of grace, and by his 'strength had such power with God,' that all present were filled with surprise: when they rose from their knees, they gazed on him, and on each other, for some time, in silent admiration; till at length one said 'Oh! Simpson, you have indeed been wonderfully favoured — you have been transported to the very gates of heaven, and carried us along with you: it has been with difficulty that I withheld myself from getting up several times to embrace you, as you proceeded.'

These extraordinary communications of Divine influence very naturally appeared to Mr. Prattman and his friends to mark out Mr. S. for some extraordinary work; and he was induced, by their advice, to direct his attention to the Christian ministry. In the year 1776 he was admitted, on the recommendation of his pastor, into the Independent academy, at Heckmondwicke, Yorkshire, then under the superintendance of that excellent tutor, the Rev. James Scott. There he remained four years, greatly beloved by his tutor, and eagerly bent upon the acquisition of knowledge, in which he profited above many. And his occasional services held out a promise of future eminence.

[*To be concluded in our next.*]

AN INFALLIBLE CURE FOR *ANTINOMIANISM.*

ANTINOMIANISM seems justly dreaded as one of the greatest plagues that ever visited the church, and a cure for it must therefore be considered as an important *desideratum*. Now, having discovered one that I am confident is infallible, and wishing to prove its efficacy as extensively as possible, I am anxious to communicate it to the public, through your widely circulating Magazine, in expectation that I may convey the recipe to 60 or 80,000 readers:—not to say that I am ambitious enough to hope it may be copied into other publications, and thus extend as far as the disease itself.

It is but honest, however, to confess, that I am not the inventor of this recipe; but found it in the following anecdote, which was related in a private circle, by a gentleman to whom the fact was known.

The late Rev. Mr. B——, an Independent minister in Buckinghamshire, was told that a preacher of the Antinomian cast had pitched his tent in the same village, and had informed his auditors, what had never before been suspected—that Mr. B. did not *preach Christ*. Ministers in such cases, I believe, generally attempt to counteract Antinomian tenets by preaching on the nature and perpetuity of the moral law; and thus raise a controversy on the subject, which usually leads to bickerings and divisions: but Mr. B. did not so. When the charge first reached him, that he did not preach Christ, he replied, 'Perhaps I do not preach Christ *enough*—I am in no danger of preaching Christ *too much*: by the help of God, therefore, I will preach him *more*, and none shall outpreach me on the subject.'

No sooner said than done; Christ, and 'none but Christ,' now became the 'Alpha and Omega'—the 'all in all' of his discourses. He preached Christ doctrinally, practically, experimentally, perpetually; and his ministry became so thoroughly evangelical, that the fiend of Antinomianism could not get a cloven foot within his doors.

But what is *preaching Christ?* Permit me to answer this question by another anecdote, borrowed from your own pages, (vol. xxiv. p. 21) 'Mr. Robinson (of Leicester) preached for Mr. Cecil on several successive Sundays during his last illness.' 'What did you preach about yesterday, brother?' said Mr. Cecil. 'Now then we are ambassadors for Christ,' &c. (2 Cor. v. 20.) 'Right, brother, *Christ* your subject! What do you think of preaching about next Sunday?'—'Even the righteousness of God, which is by faith of Jesus Christ,' &c. (Rom. iii. 22—24)—'Right again! *more of Christ*: were I to preach again, I would preach *nothing else*.'*

'*Nothing else!*' But how shall this topic be expanded to fill up the sphere of a preacher's studies? Listen, brethren, and you will find this subject has glories in variety sufficient to exhaust the talents of an angel—to fill up the anthems of eternity!—Permit me to say then,

1. Christ must be preached in all the glories of his person. Not in the dry metaphysical language of the schools; but in the glowing language of the scriptures—'Christ the wisdom and the power of God—the firstborn of creation!—the image of the invisible God!—God manifest in the flesh!—He who was with God, and was God, and thought it no robbery to be equal with God,' or to receive the worship that was due to Deity.

2. Preach him in all the fulness of his merit—the infinite sufficiency of his atonement. 'We preach Christ crucified'—'I know, I am determined to know, nothing among you, but Jesus Christ, and him crucified!'

3. Preach over all the doctrines that he taught—all the precepts that he delivered—all the virtues and graces that he exhibited—'who hath set us an example, that we should follow his steps.' Aim not, however, to be more evangelical than the Saviour himself—Refine not on scripture truths; but exhibit them with simplicity—with ardour—with unction, as he did, who said, 'I am determined to know nothing else.'

4. Preach Christ experimentally—shew how every part of Christian experience depends on Christ. He is the life that animates the soul—the light that irradiates it—the food that nourishes it. 'To

* Quoted from Vaughan's Life of Robinson.—p. 257.

live' is, with the Christian, nothing more than to *experience* Christ, and to *exhibit* Christ: and as to death, it is Christ that makes that to be eternal gain. Hear the expiring martyrs in the flames, rapturously exclaiming, 'None but Christ—None but Christ!'

5. Preach Christ as the glory and happiness of heaven. The Sun of Righteousness is the only luminary there; and never shall be set again in clouds and blood. The rainbow round about the throne is but the reflection of his perfections; and Christ is the only name that floats on the songs of angels through ethereal space; and shall continue to float down the tide of eternal ages!

But this is only one view of our subject—it regards the preaching of Christ directly and explicitly: there is a way in which every fact of Scripture, either principal or incidental—every character—every type—every circumstance of the Bible may be made to exhibit Christ.

It is remarkable that of all the Scriptures quoted from the Old Testament in the New, how few there are which are not, either directly or indirectly, applied to Christ. Not indeed that they all referred primarily to him; but a mind truly spiritual sees Christ in every thing, and is continually reminded of him by every object with which he is surrounded; while at the same time he is guarded against every mean, puerile, or ridiculous image, which might degrade the name 'which he delights to honour.'

Let me attempt to illustrate this: When the classical traveller arrives in Greece or Italy, every station he comes to reminds him of some deed of heroism—exhibits some monument of taste; or brings to his recollection some striking passage from a favourite author. So it is with the Bible Christian. All his travels are on consecrated ground; and every spot, every incident, furnishes him with a classical allusion (if I may so speak) to Christ. Not a foot of the Holy land, on which the Saviour trod, but has left the impression of his power, his wisdom, or his grace.

Again, the Christian preacher may enter the whole kingdom of nature among his common-places.

'The whole creation can afford
'But some faint shadows of his Lord:
'Nature to make His beauties known
'Must mingle colours not her own.'

When therefore he has exhausted all the riches of the earth and seas—all the glory of the sun and stars—still he finds a deficiency of illustration.—

'Nor earth, nor seas, nor sun, nor stars,
'Nor heaven, his full resemblance bears:
'His beauties we can never trace,
'Till we behold him face to face.'

But, I must conclude. I should hope that I have said enough to evince the copious nature of the subject which I have recommended, and I earnestly wish all my clerical readers to make the experiment, being satisfied that the best way to exclude Antinomianism is to fill the pulpit and the heart with Christ—to *preach Christ* there, be it remembered, is the sovereign remedy for Antinomianism. SHEVA.

ON CHRISTIAN ZEAL.

THOSE who are engaged in secular business seldom succeed without spirit and activity. Labour is the destiny of man, and he can reap only according to the measure which he sows, and the diligence with which he cultivates the soil. It is not by loose floating wishes, but by fixed resolutions and strenuous efforts, that difficulties are surmounted, and objects of value and importance are accomplished. Energy is a quality which elevates and expands the mind,

which moulds and stamps the character. Without it there is nothing truly great, though many possess it who have nothing really good to conciliate esteem or complacence. Whenever energy is well directed, and combined with amiable dispositions, it justly claims the tribute of respect. Nor is this generally withheld, for the emulation of the scholar, the ardour of the patriot, and the magnanimity of the hero, usually receive a sufficient measure of commendation. But will any course of secular pursuits bear a comparison with the grand concerns of religion? Does not that which stands intimately connected with the prospect of immortality demand our collected powers, our warmest passions, our best exertions? Many cry out against enthusiasm, but is not the opposite extreme of cold and criminal indifference far more common, and perhaps more injurious? Have we not reason to suspect, that for one who is endangered by religious zeal, ten are ruined by apathy and negligence? How odious this frame of mind is to the exalted and adorable Redeemer may be seen in the sharp and pointed reproofs addressed by him to the Laodiceans, Rev. iii. 15, 16.

It may be asked, what are the elements of Christian zeal? What is the sphere of its exercise? What are the chief means and motives which serve to excite and regulate it? In resolving Christian zeal into its elements, we instantly find lively faith and holy animated affection. Without these, religion is merely a system of barren opinions, or a round of empty, uninteresting forms. The soul owes all its life, health, and activity, to that faith which worketh by love. When through the medium of the Divine testimonies the certainty and importance of eternal things are vividly impressed upon the mind, conscience awakes, and utters the dictates of truth in accents which cannot but alarm. As soon as the Saviour is distinctly presented to view, the weary wounded spirit pants to partake of his healing and pardoning grace. The experience of forgiveness and spiritual freedom touches the finest movements of gratitude and joy. Thus all the powers and feelings of the inner man are actuated by a connected train of means, which derive their efficacy from the hand of God. Christ is the Sun of Righteousness, the centre of attraction to his church, 'whom having not seen we love, in whom, though now we see him not, yet believing, we rejoice with joy unspeakable, and full of glory.' Christian zeal is not the glow of fancy, nor the heat of animal passions, nor the effect of a sanguine temperature of constitution. It is a fire kindled on the altar of the heart, by a live coal from above. It is an earnestness, an importunity, a deep solicitude, a firm decision, a devout seraphic ardour, produced by the agency of the Divine Spirit; 'from whom all holy desires, just counsels, and good works do proceed.' True zeal will always be proportioned to the degrees of our faith and love. And if, while these decline and languish, we are moved with impetuous vehemence; if while the meekness and simplicity of the gospel are forgotten, we are borne onward in eager pursuit of any object, it is but too evident that the strange fire of ambition, resentment, or party-spirit, impels us. That which has a heavenly origin will always have a heavenly tendency. While we are speaking of Christian zeal, it is necessary to point out the sphere of its exercise. Without question, the cause which calls it forth ought to be just and laudable. It is good, says Paul, to be always zealously af-

fected in a good thing. The ancient Pharisees had a zeal for God, but not according to knowledge. They were all anxiety about traditions and ceremonies, careful to pay, even to a scruple, their small tithe of mint, anise, and cummin, while they neglected the weightier matters of judgment, mercy, and faith. The rash infuriated zeal of Papists led them to strip, banish, and burn those who dared to differ from them, without regard to the claims either of justice or clemency; in proof of which, we need only refer to the horrid massacre of Bartholomew's day, one of the blackest deeds in the annals of history. Let the Christian ever remember, that the promotion of God's glory ought to be the great end of all his actions, all his aims, all his desires. This is the main point of duty, the pole-star that directs his course amidst the warring winds of strife, and the tumultuous waves of trouble and adversity. With this supreme end in view, we must first earnestly seek an interest in the salvation of Christ for our own souls, and then, by every means we possess, seek the eternal happiness of our fellow-men.

Enlightened Christian zeal will proportion its solicitude to the worth and interest of its objects. It will not place minor points of doctrine and discipline on a level with essential principles; it will not feel attached to the devices of the porch more than to the devotions of the sanctuary; it will not erect the petty flag of party when called to rally round the standard of the cross.

Enlightened, benevolent, zeal burns with intensity of desire for the salvation of immortal souls. It will pour tears and prayers before God for them. It will turn the main tide of charity into this channel, but not fail to send forth the salutary streams in all directions. Enlightened, benevolent, and active zeal finds ample scope for exertion, and enters the vast field of labour with spirit and alacrity. It stands in readiness to seize every opportunity, to use every talent, to strain every nerve, in doing good. It will teach the ignorant, warn and admonish the vicious, rouse the supine, fortify the fearful, comfort the afflicted, and confirm the wavering unsettled mind. It will visit the widow and the fatherless, lend cheerful aid to poor families, and especially favour and assist those noble societies whose object is to diffuse the knowledge of Christ and promote the cause of God in the world. Oh what a grand and comprehensive sphere, what a boundless range for the exercise of those liberal sentiments and fervid affections which animate the heaven-born soul! Here let the Christian philanthropist expatiate and shew himself willing to spend and be spent, that God may be honoured, and perishing men saved! Here let him imbibe the spirit, and imitate the conduct of Him who went about doing good, and whose meat was to do the will of the Father and finish his work.

Among the means by which Christian zeal is excited and maintained, must be mentioned intimate communion with God. By frequent access to a throne of grace, and sacred intercourse with the Father of spirits, faith and love are both exercised and increased. It is in the Divine presence that we feel the stirring emotion of a spirit which prompts to great and glorious designs. Experience proves the happy influence which prayer has on all the graces of the Christian. It calls forth, and lets in upon the soul, those heavenly gales which fan the dying embers of zeal, till they break into

flame. No other class of stimulants can supply the place of devotion; but this has often kept the heart alive, and the whole man alert and vigorous in the path of duty, or the field of conflict, when every other motive was wanting. After Isaiah had seen the glory of the Lord, and heard his voice saying, Whom shall I send, and who will go for us? at once deeply humbled, and highly animated, by the sublime vision, he cheerfully exclaimed, Here I am, send me.

The steady contemplation of illustrious examples is well calculated to stimulate Christian zeal. One great excellency of the sacred volume is, that we are there presented with piety of the highest order, embodied, alive, and in motion. The brilliant characters of ancient patriarchs and prophets, of apostles, martyrs, and confessors, are held up for our imitation. Can we behold the zeal of Paul and Daniel, Elijah and David, Samuel and Phinehas, without blushing at our own languor and lukewarmness? Or can we mark the bold and vigorous career of many benevolent and public-spirited Christians of our own age, without starting from the pillow of disgraceful slumber, and following their steps? Let us place ourselves in contact with those whose fervency may warm our hearts and excite us to a holy emulation, in the advancement of religion and the happiness of our fallen race.

It cannot indeed be denied, that one of the best means of maintaining and increasing zeal is to be prompt in undertaking, and diligent in prosecuting, some honourable and practicable scheme of benevolence. It is wild enthusiasm which fumes away in grand speculations and idle theories. A man of sound religious principle, and ardent spirit, finds his true element to be active employment. He girds up the loins of his mind as he enters upon the Christian course, and at each successive stage of his progress quickens his motion. He glows as he runs; and hope, springing from experience, doubles his energies and crowns his efforts.

But zeal requires not a little vigilance and care to guide and regulate its movements and operations. The pilot who has to navigate a sea replete with hidden rocks and shelves, which have caused many shipwrecks, must always keep his station at the helm; but when a brisk gale swells his canvass, it is then absolutely necessary that his whole attention should be summoned and engaged to avoid the danger.

The first thing required for the regulation of our zeal is a judgment well informed, and habituated to discriminate—a judgment capable of settling with precision the real value and relative bearings of those institutions which claim support and encouragement. It is not enough that the cause we espouse be good, if the plan adopted be ill digested, or grossly mismanaged. A man of piety and wisdom will be concerned to select the best objects, and then seek to effect them by the best methods. He dares not waste his time and strength about matters of doubtful disputation, while the vital truths and primary duties of Christianity are neglected.

True zeal requires to be constantly tempered with meekness. It reflects no honour on the Christian character, brings no advantage to the Christian cause, to drive on furiously like Jehu, and assume a deportment which clearly speaks this language, 'Come see my zeal for the Lord.'

Where meekness and conciliating manners are wanting, by overacting our part, we are sure to defeat our purpose. The spirit which

the gospel inspires unites qualities seemingly opposite, and makes a man at the same time bold and enterprising, gentle and easy to be entreated. The vehemence of ungoverned passion never operates with such happy effect as the energy of well-regulated principle. It cannot be doubted that many solicit patronage and subscriptions for useful societies, with a boisterous and pushing importunity, and a repulsive harshness of manner, which injure rather than promote their object.

The zeal of the Christian must be allied to discretion, as well as tempered with meekness. A due regard to apparently small circumstances is often of great consequence. He who coldly calculates without acting, and he who rashly acts without concerting his measures, occupy extremes on the right hand and on the left; but the middle point, at which zeal and prudence meet, is the position we should seize and maintain. It is here that we have the firmest ground of confidence and the fairest prospect of usefulness. Let the active and generous Christian throw his influence into the right scale, and take heed also that he do it at the right time. Let the friend of religion listen to the call of duty as to the voice of God, and beware lest he either stumble through precipitation, or faint through despondency. His whole course is difficult, and his whole warfare arduous, but with faith and patience, fortitude and zeal, vigilance and discretion, let him press towards the mark, and valiantly fight under the banner of the cross, and he shall soon reach the prize of his high calling, come off more than conqueror through Him that loved him, and wear a crown of glory that fadeth not away. J. T. B.

Billericay.

THE BLESSINGS OF *AUTUMN.*

As the spring and summer seasons have their distinguishing excellencies, so it is, in an especial manner, with respect to autumn. The reviving freshness of the spring is long past, and the summer is declining; autumn succeeds, and its rich blessings may be considered as pleasing to the sight—gratifying to the palate—and cheering to the spirits.

How pleasing is it for those who reside in the country to behold the quick succession in the productions of nature during the spring, summer, and autumnal seasons! And notwithstanding before the commencement of autumn, some fruits and many flowers are gone, yet we scarcely miss them, so quickly are they succeeded by others, the greater part of which are much more important; for the autumnal fruits are those chiefly which are preserved for future use. When fully ripe and safely gathered, the rural Christian sees the kind providence of God in producing annually such a variety for the use of man; and the spiritual mind will readily ascend from the clustered vine to contemplate the spiritual union of believers to Christ, and their fruitfulness entirely through that vital union, according to the words of the Saviour in John xv. 5. 'Without me ye can do nothing.' Above all, how striking an object is a field of corn, when the tall waving ears bend to invite the sickle, and when the husbandman gathers the golden sheaves, binds them together, and joyfully conveys them home into his garner. The 'joy of harvest,' is proverbial, and is thus described by the ingenious pen of Mr. Melmoth: 'Then comes the harvest when the large wish of the nation is earnest to be satisfied, and the granaries of nature are loaded with the means of

life, sometimes to a luxurious abundance. The powers of language are unable to depict this happy season, especially when the weather is fine at the time of ingathering and harvest-home. It is then the carnival of nature; joy is seen on every countenance, and all things unite to render every part of the rural scene delightful.'

In this season likewise, as the summer vegetables decline, they are succeeded by others no less salubrious and pleasant to the taste; while at the same time our tables are supplied with a variety of animal food, too often abused by the sin of gluttony, but which, in the temperate use of it, is adapted to nourish us, and excite our lively gratitude to him 'who giveth us all things liberally to enjoy.'

The general state of the weather toward the close of autumn has a tendency to revive the natural spirits of those whose constitutions have been debilitated by the preceding heats. A great part of the day during the summer is too sultry for exercise, but as autumn advances the air becomes more temperate, and the evenings particularly, are serene and pleasant. It is said in Gen. xxiv. 63, Isaac went out into the field to meditate at even-tide; and as we are told, that 'he dwelt in the south country,' it is likely it was on some autumnal evening, when the state of the air is generally favourable to thought and reflexion.

Many are the practical uses which a spiritual intelligent mind may make of the season of autumn and its productions, but I shall confine myself to three principal lessons which they teach:

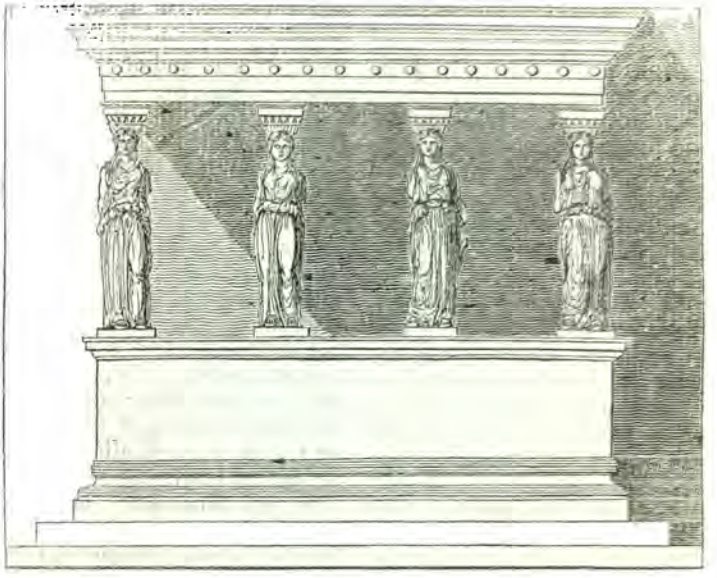
1. *Hope may be hereby encouraged.*—The vernal part of the year is the season of promise; but we must have patience till autumn for the fulfilment of it, as to its most valuable productions of corn and fruit. Thus from spring to autumn, and from one autumn to the next, we are kept in a state of expectation, depending upon providence. To encourage this hope, and to supply our wants, the Lord is pleased to preserve every species of fruits, plants, and vegetables, distinct, by causing its seed or germinating part to be in itself. This has been found out by man, and he, by separating each from its parent, and sowing or planting it, is instrumental in keeping up a succession; and thus the preservation of autumnal seed encourages hope of the same again in a following year. And we are taught to expect it will be so until the end of the world, according to the gracious promise in Gen. viii. 22, 'while the earth remains seed-time and harvest shall not cease.' And may we not here add, that where the seed of grace is in the heart, it affords a well-grounded hope, that by the use of appointed means, there will be the fruits of holiness in such persons from time to time in this life, and the end thereof eternal glory.

2. *Every autumn should stir us up afresh to self-examination.*—As autumn is the time when nature produces the best fruits, both for present use and for keeping, and the most valuable corn, surely it should excite us to examine our state by the word of God. Can we look into an orchard or a garden, and see various fruit-trees, and some perhaps richly laden, and not inquire whether our souls are fruitful or barren? Can we see a field of wheat fit to be reaped, and not most solemnly ask our consciences whether, if cut down by death, we are by grace ripe to be gathered into the heavenly garner?

3. *Autumn loudly calls on us for lively gratitude to God.*—Since we depend on him for all the useful and pleasant natural productions of

this season, when we enjoy them, it is certainly the least we can do to express by our lips and lives, our most grateful acknowledgments to the Lord for his bounty. And the inhabitants of Great Britain have this year very peculiar reasons for gratitude, owing to the bountiful season now afforded us, such as with respect to breadcorn has not been known for many years. Surely the Lord has crowned the year with his goodness.

G. G. S.



No. VII.

TERMS OF ART

EMPLOYED BY ST. PAUL.

(Illustrated from Subjects in the British Museum.)

On the terms 'House of God,' 'Pillar and ground of the Truth.'

THERE is no one of your readers, I presume, who has not heard of John Bunyan, and is not familiar with his famous dream, 'The Pilgrim's Progress;' but it may be new to some among them to be informed, that one of the earliest Christian writers was the John Bunyan of his day; and whether the modern John knew it, or not, he has in many instances done little other than repeat the ancient. Among the brethren at Rome saluted by St. Paul, (Epist. ch. xvi. 14) he mentions 'Phlegon, *Hermas*, Patrobas, and Hermes.' Who this *Hermas* was, whether old or young at the time, we know not; but the prevailing opinion is, that he composed a work, called 'The Shepherd:' and parts of it, at least, may be earlier than Paul's Epistles to Timothy; but certainly the whole dates not much later. However that might be, he is unquestionable authority for such ideas as were current among the faithful of the apostolic age—among the Christian populace. And in this the resemblance is exact: no critic would quote the Pilgrim's Progress for elegant diction, or classical English phraseology; nor would any quote Hermas as an example of Greek style, or studiously polished language. He

wrote for the people: or, as Eusebius says, 'his book is judged to be extremely useful for those who are to be instructed in the first elements of religion.' Not to enlarge further on his character, it is evident, that his style and his notions were familiar and ordinary among his fellow-disciples—level to the lower classes of the Christian school.

Hermas wrote visions, as John Bunyan wrote his dream; and in one of them he represents the church under the similitude of a tower, the building of which was proceeding, but the structure was not finished. It was built of well-squared stones; and he thus explains it: 'Hear now concerning the stones that are in the building. The square and white stones, which agree exactly in the joints, are the apostles and bishops, and teachers and ministers, who, through the mercy of God, have come in, and governed, and taught, and ministered holily and modestly to the elect of God. The stones, which are brought and put into the tower, are the young in faith, and the faithful. . . . This tower is 'supported by seven females—the first is called Faith; by her the elect shall be saved: the second is Abstinence, (from all evil works) she is the daughter of Faith: then follow Simplicity, Innocence, Modesty, Discipline, Charity.'

Now, it is evident, that a new stone tower cannot need the assistance of seven females, by way of buttresses, or props: they must be, no doubt, *ornamental* supports; as pillars are embellishments, though they may contribute strength.

Those of your readers who are familiar with the Revelations, (Hermas wrote, certainly, before the Revelations were written) will excuse the introduction of a passage in which he says 'behold, there met me a certain virgin, well adorned, as if she were but just come out of her bride-chamber, all in white, having on white shoes, and a veil over her face, and her hair was bright and shining. Now I knew by my former visions, that it was the Church.' It was customary then, among the primitive and the earliest Christians, to allegorize the Church as well as the principal Christian graces, and to speak of her, and of them, as females, virgins, &c.

Under these circumstances, St. Paul could not be misunderstood; when writing to his son Timothy, he describes the Church as the *pillar* and support of the truth; like one of those females (Faith, for instance) which supported the tower seen by Hermas. We cannot, indeed, say with propriety, that the Apostle took his metaphor from that writer; for, in fact, it was a common idea; and St. Paul had seen instances of its *real*, and not visionary, application. Vitruvius informs us, that such pillars were not uncommon in Greece. There are two instances now in the British Museum; one in the Townley collection—a beautiful figure; a Canephora, or basket-bearer; but we have no reason to imagine that our Apostle ever saw that: the other has been an external *support* to a temple at Athens; and this we are sure the Apostle did see; for he could no more avoid seeing it, than a person looking at the front of St. Paul's Church could avoid seeing the pillars which form the frontispiece. This figure was removed by Lord Elgin; it is one of six on which rested the roof of a small temple, or additional building, annexed to one esteemed the most sacred in Athens, that of Minerva Polias. It stood in an open space in the citadel, or Acropolis, opposite to the great temple of Minerva. These female pillars are usually called *Caryatides*, and they might

take their name from attendants on the temple of Diana-Caryatis (Pausanias mentions two villages so called). They represent virgins, who in the religious processions had carried certain sacred and secret baskets, or other implements of worship. Unfortunately, all the arms of the whole six figures, at Athens, are broken off; so that we cannot tell what they held in their hands. But we know that the building existed before St. Paul's days; for an inscription brought from Athens by Dr. Chandler records what *finishings* were wanted by it in the archonship of Diocles, 408 years before A.D. In this inscription these figures are called *Korai*; (they are still called by the modern inhabitants of Athens, *Korizia*, 'the damsels:') they are referred to in these words, 'It is necessary that three ceiling stones, supported by the *statues*, should have their upper surface tooled.'

This application of the Greek word *Korou* has been a difficulty to the learned; but the statues remain, and it must be admitted. Hence we learn also the necessity for acquaintance with technical terms, if we desire to understand a language thoroughly, as a translator should do; here the instance explains the term. We need no longer hesitate, then, in admitting that St. Paul referred to *feminine* pillars, in the text under consideration; that the *feminine relative* may be supplied in construction; that *Ecclesia*, the Church, is one of the supports of the *oikos*, house, or entire economy of God; and that this idea was so obvious and familiar to the original readers of the Scriptures, that the less instructed members of the Christian churches could not misapprehend it.

It remains that we notice the term *ground*, employed by our pious translators in this passage; but employed very inaccurately—feminine pillars never rest on the ground. Neither in the Athenian inscription alluded to, nor elsewhere, is the original term used in this signification. These 'damsels' are placed on a *podium*, or low wall, which has its proper *krepis*, or footing; on this they are raised about eight feet above the ground; each stands immediately on its own *pedestal* or *plinth*, according to rule; but no term importing *ground* occurs: and it is likely, that if the Apostle had designed this import, he would have used a term allied to *hypostaton*, the 'base, or stand:' whereas the word he uses imports elsewhere (1 Cor. vii. 37; xv. 58; Col. i. 23) — *stedfastness*, *stability*, *firmness*. And that the Apostle intended this acceptation of the term in this passage is evinced by his omission of the article, by which the *pillar* and the firmness, *steadiness*, of the truth, are one individual thing; and not two things, as they would have been, had he said '*the* pillar, and *the* ground of the truth,' which would have implied distinction. IMULUS.

P.P. The Cut prefixed represents the front of the Athenian Temple; the third, in order, of these figures is that now in the British Museum.

HINTS TO MINISTERS.

MR. EDITOR,

PERMIT a constant reader of your valuable Miscellany to address a line to you on the subject of preaching the gospel in prisons. I have been a prisoner for debt within these walls for upwards of three months past, and have not had the happiness to hear the gospel once preached in all that time. How is it, that amidst the aboundings of the gospel in this great metropolis, and that spirit of missionary exertions so prevalent amongst us, that we are forgotten?

How glad should I be for one (and I know several others) to hear the gospel on the Lord's day! and I have no doubt but if a respectable minister of the Independent or Baptist Denomination were to apply to the Marshal of this prison for leave to preach here, he would easily be permitted. 'Tis true we have what is called preaching once on the Lord's Day, but indeed it is 'another gospel.'

Now, Mr. Editor, there are nearly 400 persons within these walls, and sometimes 6 or 700, besides strangers, on a Lord's Day; and I do hope some benevolent-hearted minister will consider this subject, and may the Lord the Spirit guide him in all things. So prays your

CONSTANT READER.

King's Bench Prison.

LECTURES.

WE have received two or three letters in answer to the remark of J. M. in our Magazine for August. We are glad that they have been felt; and at the same time it is but justice to give the observations made in reply, though we cannot at present make room for the letters of our correspondents.

T. L. S. has truly remarked, that the names of ministers to supply Lectures are often printed or published without their authority, and that conditional promises are taken for absolute; and thus it is not unusual (we have often observed it) for the same minister to stand upon two lists for the same evening, without his being aware of it: and by the like mistake two ministers are sometimes provided for the same evening.

Another correspondent is more severe on the conduct of the Managers of Lectures; but we wish not to upbraid but admonish, and if both parties take the hint, we doubt not but disappointments will be less frequent, though while ministers remain subject to illness and infirmities they cannot wholly be avoided.

ANECDOTES.

ANECDOTE OF THE REV. MR. GREENE.

(*See our Magazine for April last, p.* 145.)

MR. GREENE was, it seems, extremely fond of roses, and the good people of his congregation, desirous to testify their respect to the old gentleman in every possible form, used many of them to bring him a rose on the Lord's Day, and place it in the side of the pulpit, till sometimes in the month of June it has been almost surrounded with those fragrant flowers. Trifling as such a circumstance might seem in itself, and singular as such an appearance might be thought in public worship, it presents a striking instance of their mutual affection and attachment. This anecdote was related by the late Mr. Harmer, of Wattesfield, whose mother attended Mr. Greene's ministry in her early life, and her father was a member of his church, but died many years before Mr. Greene. J. B. says Mr. Greene was assisted by Mr. John Wells (this name, I believe, is mis-spelt, it should have been *Wills*.) Mr. Wills removed first to Kettering, where he was settled May 5, 1709, afterwards to Willingham, in Cambridgeshire, where he was pastor about five years, and from thence to Cottenham, in 1728, where he died in 1754, and was buried in Mr. Holcroft's burial ground, at Oakingham, very near to Mr. Holcroft and Mr. Joseph Oddy.

Mr. Thomas Jollie, who succeeded Mr. Greene at Bradfield, and about the termination of whose labours there J. B. is under some uncertainty, left Bradfield and returned into Yorkshire.

Biggleswade. JOS. MEEN.

SUNDAY SCHOOL ANECDOTE.

THE following incident strongly marks the anxiety of the children of the poor of this country for religious education :—

In a populous town in the province of Ulster, there is a Sunday school consisting of 250 scholars, and on one Sunday, when a party of dragoons had landed in the morning, and all ranks were enjoying the fine weather and the military spectacle, after they had attended the public worship of the day, the poor children preferred the school-room; and the whole 250, with the exception of the sick, were in their places, although only five teachers were found there. There was no alternative but to distribute the children among the classes of the masters who attended, and appoint monitors, that the children might not feel themselves to be neglected.

We hope the teachers will take the seasonable hint given to them by the children.

Dublin Christian Instructor.

MATT. xxvii. 26, &c. ILLUSTRATED.

MAHOMED Zemaun Khan was carried before the king. When he had reached the camp, the king ordered Mahomed Khan, chief of his camel artillery, to put a mock crown upon the rebel's head, *bazubends* or armlets on his arms, a sword by his side, to mount him upon an ass with his face towards the tail, and the tail in his hand; then to parade him throughout the camp, and to exclaim, 'This is he who wanted to be the king!' After this was over, and the people had mocked and insulted him, he was led before the king, who called for the Looties, and ordered them to turn him into ridicule, by making him dance and make antics against his will. He then ordered, that whosoever chose might spit in his face. After this he received the bastinado on the soles of his feet, which was administered by the chiefs of the Cagar tribe, and sometime after he had his eyes put out.

The strong coincidence between these details and the most awfully affecting part of our own scripture history, is a striking illustration of the permanence of Eastern manners. —*Morier's Second Embassy to Persia.*

OBITUARY.

JOHN FOWLER INGRAM,

OF HOLLOWAY.

HE had been, from his infancy, the subject of deep affliction; but neither affliction, parental admonition, nor any other means, appeared to have produced any particular impression of Divine things on his mind till the year 1815.

'Perceiving his decline coming on,' says his father, 'I began to be more frequent and more pressing on the subject of eternal realities; and at length his heart seemed to melt, and his feelings to overpower him. Having, at one time, urged him to tell me whether he had ever felt himself to be a poor, lost sinner, he said, with great emotion, 'Yes, father: it is impossible to describe the horror I have felt since my confinement to my room. Though I have been silent, I have felt long persuaded that, should I be taken away, I must be miserable for ever; but within these few days, while you have been reading and explaining the scriptures in the family, such light and relief have gradually broken in upon my mind, that I am not able to express what I have enjoyed. Go on, my dear father, in the same way, and who can tell but such addresses may be rendered a blessing to my brothers and sisters also? I do hope now, that though I am among the very chief of

sinners, Jesus hath loved me, and given himself for me.'

A fortnight before he died he appeared greatly agitated. After he came to himself, I asked him if I should give him any thing? He said, 'No, father, I need nothing that the world can give me; I have been in a better world, and have seen the joys of heaven.' And in the evening of that day, after three hours sleep, he said he had been in heaven again—that the same sight of the Lord Jesus and the angels had been repeated, only with more glory than before.

On the Sabbath evening before his death, as his brothers and sisters, and Sunday-school teachers, came successively into the chamber, he exhorted them all, and gave to each his parting blessing in the most solemn and impressive manner. We sang at his request—'Come let us join our cheerful songs, &c.' And after prayer, I asked him if he had any doubts about his acceptance with God: he replied, 'No, not one: God is faithful who hath promised, and he will keep him in perfect peace whose mind is stayed upon him.' In reply to a question about the place of his burial, he said it was indifferent to him, adding, 'I know I shall be happy.' About half-past one he fell back in my arms, and without a groan expired, Sept. 27, 1816, aged 25 years.

The above account may encourage pious parents to persevere in prayer, and other exertions, for the conversion of their children. J. B.

MR. JOSEPH RANKING,

OF EPPING.

THOUGH he was brought up by his parents to attend the means of grace, he at length refrained from his attendance, and, like too many young persons, made the Sabbath a day of excursion and pleasure. On one of these Sunday excursions he had a most providential escape from death through a horse running away in a gig in which he was riding. But it appears, from some memorandums he was in the habit of making, that when 'fulfilling the desires of the flesh and of the mind,' he was followed by the remonstrances of his conscience and the voice of God.

A few months before his decease he was on a visit at Buntingford, and heard the writer one Lord's day afternoon. After service he was introduced to me by a friend, and I felt induced to put a few questions to him on the state of his soul; and it pleased God to make what was advanced at that time an awakening memento, by which he was stirred up to prepare for his approaching change. He caught cold on his return soon after, which terminated in death.

The feelings of his soul during his rapid illness, were such as led his friends to believe he was 'a brand plucked out from the burning.' He saw, he felt, he acknowledged himself to be a vile, hard-hearted sinner, and earnestly sought the mercy of God in Christ Jesus. A week before he died I paid him a visit, and had a very interesting interview with him. His answers to the questions I put to him were such as would have gratified the most discerning Christian. A part of his charge to me related to the improvement of his death. 'Tell my young friends,' said he, 'that I have sinned against repeated warnings; and that I never went from home on the Sabbath without fearing some accident. And tell them, that Christ is precious to a poor wretch, one of the vilest of the vile!' I gazed with delight and astonishment on him, and was ready to exclaim, 'What has God wrought!'

About two hours before his death he said, 'Oh! mother, Christ is precious to my soul.' A little while after he said, in a louder tone, 'I have had an insight into glory.' This word, '*glory*,' he continued for a short time to repeat; and in this frame he died, in August 1816, aged 21 years.

From the above account let youth beware of trifling away the hours of the Sabbath, lest they be visited with some mark of God's anger. Let Christians and ministers cultivate an aptness in speaking to their young friends on the concerns of their souls. A word spoken, under the influence of the Divine spirit, may save a soul. We see also the riches and sovereignty of Divine grace. He who in March appeared afar off from God, in May is brought to style himself the vilest of sinners, and to fly to the Lord Jesus; and in August expires, with his dying

lips vibrating, 'Glory, glory!' His religion commenced with earnest prayer. Have you then, my youthful reader, from a sense of your pollution by sin, poured out your desires to God, in the name, and confiding in the merits of the Lord Jesus? I do not put these questions that you may answer me, but that you may answer them at the tribunal of your own consciences! T. B. B.

MRS. MARY CAYME.

On Saturday evening, May 30, died that eminently distinguished and universally esteemed individual, Mary, the wife of Wm. Cayme, Esq. Yeovil. She was the last remaining daughter of the late Wm. Brett, Esq. of that town; and lived to perpetuate the virtues, and display the excellencies of her much lamented parent. Such characters appear but seldom even in the Church of Jesus Christ; and when they do, they are rather instances of what Divine grace can produce, than examples of what human nature generally attains. To say that she 'fed the hungry, clothed the naked, instructed the ignorant, relieved the distressed, and sympathised with the afflicted,' is to describe only the common and daily effect of her ardent benevolence. She lived a life of persevering and indefatigable exertion to promote the present, and everlasting welfare of the human species; she was never weary in well doing, and while actively employed in devising schemes, and executing plans for the advancement of the Redeemer's glory, she was anxious to cultivate personal religion, to enjoy communion with God, and to display in the domestic circle a beautiful variety of Christian graces. The amiability of her disposition rendered her an interesting companion; the sincerity of her friendship gave it a character of permanence; her attachment to Divine ordinances secured her constant attendance upon the ministry of the word; the spirituality of her mind was connected with a deep conviction of the infinite value of the soul; the love of Jesus Christ stimulated her to every thing that was excellent; and the closing scenes of her life completed the moral beauty of her character. She died tranquil and happy, resting upon the atonement of Jesus as the only ground of her confidence; and adopting, as her dying testimony, the language of the Apostle, 'I know in whom I have believed,' &c.

R. T.

DEATHS OF MINISTERS.

1. Died, on the 25th of March, 1818, at Barking, Essex, the Rev. J. R. Parker, several years pastor of the Independent church in that town. Mr. Parker was not educated for the ministry, but devoted himself to it, on retiring from business. The Meeting at Barking has been twice enlarged since his residence there, and the church considerably increased. His fortune was employed in relieving the necessities of his fellow creatures, and fellow Christians. On his way to the Essex Association, in 1816, he was thrown out of his chaise, from the effects of which he never fully recovered. On the last Sabbath of his life, he preached with great ardour, and attended the preaching of a young minister on the following Tuesday, in his place. The next day he was seized with apoplexy, and at 9 in the evening was a corpse. Mr. Thomas of Enfield, delivered the address over his grave, at Bunhill-fields. Mr. Goode and Mr. Lacey improved his death at Barking, the following Sabbath.

2. Died, the 2d of June, 1818, after only two days illness, the Rev. Thomas Lewis, curate of Waldron, in Sussex, aged 42 years. He was brought to a knowledge of the truth as it is in Jesus, about 20 years ago, since which he boldly preached to a numerous congregation, even until two days previous to his death, Sunday, May 31. He always expressed a wish to 'die sword in hand,' (as he expressed it) which certainly was the case; as it was with great difficulty that he performed the duty of the day, although he appeared very much alive in the good work. After leaving church, he told his most intimate friend, that his tabernacle of clay was dissolving: he then repeated a hymn in Lady Huntingdon's collection, (p. 360). The night previous to his death, he was almost deprived of speech; but when he somewhat revived, he repeated the following words, 'I have fought the good fight,' &c. and soon after expired. V.

Review of Religious Publications.

Indian Church History; *or, an Account of the first planting of the Gospel in Syria, Mesopotamia, and India: with an accurate Relation of the first Christian Missions in China; collected from the best Authorities extant in the Writings of the Oriental and European Historians: with genuine and select Translations of many original Pieces.* By Thomas Yates. *8vo. p.* 216. 6*s.*

We have given this title at its full length, because, large as its promises may appear, and small comparatively as is the extent of this volume, we can assure our readers, that the learned and laborious author has fully acquitted himself of his engagements. We do not recollect to have ever seen so much valuable and scarce information condensed within so narrow limits. We should have risen from the perusal mortified, notwithstanding, at their contraction, if Mr. Y. had not, in his preface, indulged us with a hope that he will pursue and extend his invaluable labours. 'The author has been largely indebted,' he says, 'to the Oriental Collections of Assemannus, from whose works he still cherishes the hope of drawing much more valuable information, should the Christian public favour the present small work.' —P. iv. Sorry should we be to augur so ill of the desire of our readers for information concerning the earliest propagation of the Gospel, and its most important vicissitudes, as to suppose it possible that the circulation of this cheap and useful volume should be insufficient to stimulate the learned author's highly commendable industry. From a sufficient knowledge of Asserman's *Bibliotheca Orientalis* (in four volumes folio, with the Syriac extracts, and a Latin version, in parallel columns, Rome, 1719—1728) we can bear testimony to the copious and rich stores of ecclesiastical information which it comprises: and as the book is very rare, we know hardly any thing more desirable to the religious and the literary world than such an abstract of its contents as the present writer is eminently qualified to supply.

Mr. Y. most truly remarks, that

'The history of the Oriental churches remains a *desideratum* in our ecclesiastical histories generally extant. The few notices of those churches, even in the more elaborate compilations, fall exceedingly short of their importance, and bear little or no proportion to that of the Protestant and Catholic churches of Europe: the reason is obvious—the Greek and Latin historians, for the most part, confined their accounts within the bounds and periods of their respective churches; and the duration and extent of their establishments always furnished them with abundant matter, without seeking further, and extending their inquiries to the Orientals. Historian succeeded historian, each gathering as he went in one uniform course, with little difference, excepting as to time and place; and our writers have gathered from them, with some improvements, it must be allowed, but not so as to produce a complete and entire Church History.'—P. 2.

To allow that modern church historians have added improvements, is a striking proof of the author's candour. He might justly have said of most, that they have servilely followed each other's track without ever appearing to have resorted to the original sources of information. The surprise that was so generally excited by Dr. Buchanan's excellent *Researches,* proved but too clearly the previous neglect of what had long been published in our own language.

The present volume is an indispensable supplement to *every* church history that is extant. Conscious that our limits can include no adequate account of its contents, we restrict ourselves to an earnest recommendation of the whole.

The Letter and Spirit of Christian Divinity; *or, Fifty-two Lectures on a connected Course of Evangelical Subjects.* By the Rev. Charles Dewhirst. *In* 2 *volumes. Vol.* 1. *pp.* 560. *8vo.* 12*s.* 1816.

The delay, for some months, of our attention to this volume has arisen from our expectation of seeing the publication completed; till when, we must still defer to express our judgment of

the work as a system. A stated minister of the gospel possesses invaluable advantages over one who is employed in itinerant labours, in respect of opportunity to advance in a regular study of the sacred scriptures, and to lead on his hearers in a connected and comprehensive knowledge of their contents. To accomplish this indispensable purpose, he may either persevere in a constant course of exposition of scripture, or he may digest its subjects into a kind of theological system. The latter we conceive to be by much the more difficult and hazardous undertaking; and therefore, if well accomplished, to demonstrate greater ability, if not superior prudence in the choice.

Publication is so different a matter from delivery in the pulpit, that we doubt whether *any* mode of arrangement, or style of expression, can be best, at once, for *both* these purposes. If, however, preachers have resolution to surmount the numerous and serious obstacles that impede the circulation of their performances from the press, we would by no means add to their discouragements. Writing for the public eye may conduce to habits of thinking clearly, and speaking correctly, when addressing their stated hearers. They may also better discover their own comparative deficiencies; or, if they fail of this, will be more likely to hear of them from others.

Of former systems in Divinity, the author remarks, that 'to readers in general, it must be confessed, they are dry and tedious.'—P. vi. 'It has likewise impressed his mind for several years, that the present state of things calls for such a production,' as that, of which a part has now been sometime before the public. When the remainder is supplied, its comparative attractions will undoubtedly decide its success. The subjects discussed in the present volume are, the Being of God—Authenticity and Importance of Scripture—Creation—Primeval State of Man—Origin and Effects of Moral Evil—Universal Dominion of God—Providence—Divine Worship—The Moral Law—Human Understanding—Will—Conscience—Affections—The Deep Things of God—Divinity of Christ—Atonement—Resurrection of Christ—His Intercession—His Kingdom—Redemption—Salvation—The Gospel—The Holy Spirit—Divine Influence—Regeneration.

By the *number* of these discourses, they appear to have been intended for an *annual* course of weekly lectures. In a short but valuable appendix, suitable hymns to the several topics are selected; and a few brief questions concerning them are proposed to children from ten to fourteen years old. These may be useful both to children and to others who are incompetent to follow the author's train of argument.

This, especially on *natural religion*, is not always so perspicuous, or so conclusive as we could wish: but amidst much that is of great worth and importance, it is undesirable to insist on minor defects. We judge it needful only to suggest, that the terms *perfections* and *attributes* are by no means synonymous. An *attribute* may be good, bad, or indifferent. When Mr. D. asserted, p. 6, that 'the Supreme Being must be possessed of all possible *attributes*,' we presume that he meant *perfections*. So again, p. 8, 'a Being of infinite *attributes*.' We will not deny, that *all possible* attributes may, by one class or another of mankind, have been ascribed to God; but this evidently was not the author's intention.

Discourses on the Millennium. By David Bogue. 8*vo*. 14*s*.

[*Concluded from our last, p.* 382.]

We return to a review of these discourses with the same pleasure which we are persuaded every reader who is solicitous to nourish the best frame of heart will feel on returning to the perusal of his book.

The sermon on the progress of the Protestant churches towards the millennial glory contains a very instructive glance at ecclesiastical history. What the preacher felt, and what he would make his hearers feel, when he uttered the following sentences, can but very imperfectly be conjectured by the mere reader.

'Geneva, once the glory of Protestantism, and the seat of pure religion, has now lost its pre-eminence: Calvin is fastened to the stake, and Servetus sits in the Professor's chair; and wherever his sentiments are taught vital godliness takes its flight;

the fire of devotion is extinguished, and all becomes cold and frozen, like the eternal snows of their neighbouring Alps. In thy mercy, Oh God, cast into their lake all the Racovian pollution which now defiles their halls of theology and their temples, and restore to them their Francis Turretines and their Benedict Pictetes! Reformed France, stripped of every religious privilege, lay broken on the wheel of persecution for a century and more; and besides the torment of her suffering, the injury thereby sustained as to knowledge, as to principles, and as to sanctity, cannot be expressed. How few Calvins and Bezas, Daillés and Mestrezats, Du Boses and Claudes, are now to be found in her temples. Some such there are, both as to doctrine and zeal: may the Lord increase their number an hundredfold!'

On the state of religion in our own country he tells those wholesome truths that must make the heart of every Christian patriot throb with violence against his breast; for it is the unhesitating conviction of the preacher, that wherever there is any thing seriously wrong in the state of affairs, both judgment and mercy will be employed to set it right, that the severest chastisements of providence will work together with the richest effusion of the Spirit of grace to produce the glory of the latter day. For our love of war indeed we must expect a scourge; and we claim to ourselves whatever of credit or of blame may be attached by the pacific or the warlike to the fullest sympathy with the emotions which prompted the following passage, at a period now gone by, we trust never to return.

'What a disgrace is it, that while Pagan nations are living at peace with each other; while Mahometan nations are living at peace with each other; while Popish nations are living at peace with each other, the only two nations at war on the face of the earth should be England and America, two Protestant nations—nations of one common origin and language—nations most eminent for the knowledge of religion, and the number of true believers. Angels and saints in heaven must weep, and Jehovah must look down with indignation on their barbarous cruelty, while they ravage each others country, burn each others towns, and moisten the fields, and die the waves of the sea with each others blood. Satan and all the hosts of hell must shout for joy at the horrid sight—if joy can be felt in their place of torment. Before the heavy curse descend, which our impious passions are drawing down, O God of mercy turn the hearts of the fathers unto the children, and the hearts of the children unto the fathers, in love; and turn the hearts of the rulers and people in both countries into peace. While I feel more anxiety than words can express, that this warfare may speedily cease, I earnestly wish the other to continue, till it be proclaimed through the world, 'Britain is the first of lands which has attained to millennial glory.' What an honour, my brethren, will this be to the British Isle! If we with all our might strive to grow in Divine knowledge, in purity of heart, in peace of soul, and in sanctity of life and conversation; if we seek to diffuse this spirit through every member of our families; if we endeavour to spread it among our friends, and neighbours, and acquaintances, and through the whole community; if we labour to extend our efforts still more widely, and do all that can be done to propagate the gospel to the remotest ends of the earth; and if to all these we add fervent and constant prayer to God for his help and blessing and success; if these are our pursuits, we are indeed taking the most effectual method to make our beloved country the first upon the globe on which the millennial sun shall shine in the morning of that glorious day.'

We had prepared to extract some very interesting passages on the downfall of Anti-Christ—the conversion of the Mahomedans—the calling of the Jews, and on the date and duration of the Millenium; but the very narrow limits to which we are confined forbids us to enjoy that pleasure, or to indulge in many of those reflections to which such a book as this gives rise. This is, indeed, one of the few works which requires to be characterised by the application of the French phrase, *faire penser*. Nor are the thoughts and emotions it excites any other than such as are calculated to produce a Millennium.

The imagery and illustrations employed are far more lively than might be expected from the author's years, while they bear a stamp of sanctity highly edifying to the Christian's mind. There is a nakedness of language, a simple, idiomatic English style, which will be less pleasing to the young who are occupied with *words*, the daughters of earth, than to their elders, who have learned the paramount importance of *things*, the sons of heaven.

Missionary Sermons. (*From p.* 387.)

'*The Gospel of the Kingdom to be universally preached.*' *A Sermon before the Miss. Society, at Tottenham Court Chapel, May* 14, 1818. By the Rev. J. Johnston, A.M. of Edin. 1*s.*

THE subject chosen by Mr. Johnston is strictly missionary. It glances at 'the gospel of the kingdom' as the object of all missionary labours — at their only just limits, 'all the world' —at the object of its promulgation, 'for a witness' on behalf of its Author, as respects his goodness and mercy, and as it regards man, of his duty to receive it: and in the close of the discourse the preacher very properly directs our attention to the approaching 'end of all things,' when Missionaries and their hearers must all appear before the bar of God, and where alone the labours of the former and the conduct of the latter can duly be appreciated: when it shall appear that 'he that winneth souls is wise,' and that the gain of 'the whole world' would be a very unprofitable speculation to him that 'loseth his own soul.'

The Conversion of the Ethiopian. *A Sermon before the Missionary Society, at St. Bride's Church, May* 15. By the Rev. J. T. Holloway, D.D. &c. 1*s.*

THIS discourse brings before us a primitive Missionary, and a happy instance of his success in the conversion of an illustrious Ethiopian, who probably carried the gospel home with him to his own country. Dr. H. discusses the text by way of inquiry. '1. What are the evidences of that knowledge which bringeth salvation? 2. The means through which this saving knowledge is communicated?' namely, by the preaching of the gospel, the importance of which is enforced by a consideration of 'the genius of Divine truths,' and the constitution of human nature. From hence the preacher infers, 3dly, our obligation to a diligent use of these means, which naturally leads him to an animated application of the subject to his auditory, to whom he appeals in the name of 'millions—unnumbered millions of the human race.'

Of the *Report* of the Society, and the List of Subscribers, we need say nothing, but that they are properly added to the Sermons in their collective form.

An Introduction to the Critical Study and Knowledge of the Holy Scriptures. By Thomas Hartwell Horne, A.M. *In Two large volumes, 8vo. illustrated with Maps and Fac-Similes of Biblical Manuscripts, and an Appendix.* 2*l.* 2*s.*

'THE work now offered to the public (says Mr. H.) is designed as a comprehensive *Manual* of Sacred Literature, selected from the labours of the most eminent Biblical Critics, both English and foreign:' and we have no hesitation in saying, it is all it pretends to be, and even more—being written with a judicious perspicuity, and got up with a degree of correctness that we do not often witness.

The first volume exhibits 'a concise 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, and comprehending a valuable abstract of Hebrew antiquities, and sacred History. 2. 'A copious Investigation of the Principles of Scripture Interpretation, and their Application to the Historical, Prophetical, Typical, Doctrinal, and Moral Parts of the Sacred Writings.'

This part contains a compendium of Biblical Criticism and Sacred History, with a list of the most eminent writers on those topics.

The second volume comprises an Analysis of the whole Bible; 'including an Account of the Canon of Scripture; together with Critical Prefaces and Synopses to each book, upon an improved plan, and is much superior to any thing we have seen of the same nature and extent. To the Analysis of the Prophets are prefixed general observations on their writings, and on the accomplishment of their predictions relative to the Messiah. The learned questions relative to the source of the 3 first Gospels, and the arrangement of the Epistles, are also carefully discussed; and in this volume, as might be expected, particular attention is paid to the critical works of Lowth and Gray, Michaelis, Marsh, and Lardner, with many others.

The Appendix (rather awkwardly we think) forms a thin 8vo. of itself, and contains, 1. A Jewish Calendar.—2. A list of Critics and Commentators, with an enumeration of their works.—3. An Essay on the Hebraisms of the New Testament, which,

though short, is peculiarly excellent.—4. A brief Account of the MSS. of the Bible, both Hebrew and Greek.—5. Notices of the most valuable printed Editions of both Testaments.—6. Remarks on the various Readings of the Old and New Testaments.—7. A Sketch of the Profane History of the East from the Time of Solomon to the Babylonian Captivity, chiefly from Calmet.—8. Tables of Weights and Measures, &c. from Dr. Arbuthnot.—9. A Chronological Table abridged from Usher and Calmet, from the Creation to A.D. 97. And finally, A Bibliographical and a General Index; and much do we regret (knowing the author's habits of assiduity and accuracy) that he has not added a table of the innumerable texts of scripture incidentally illustrated in these volumes. The plates alluded to in the title of the work are maps of Palestine, Judea, the Journeyings of the Israelites, and the Travels of the Apostles, neatly engraved, and apparently from the best authorities; with *fac similes* of very ancient and curious MSS.

Our readers will perceive this is a mere abstract of the table of contents. To enter into an examination of the various chapters and sections would be in our work impossible, and the attempt ridiculous. To general readers, the subject would appear dry; and the account we have given must convince Ministers and Biblical Students of its great utility and importance, even if they make some sacrifices for the purchase, especially when we add that it contains 1640 closely printed pages, besides the plates.

SERMONS ON THE REFORMATION.

1. Protestant Reformation commemorated. *A Sermon at Aldermanbury-Postern.* By John Hawskley. 1s. 6d.

2. The Fall of Babylon. *A Sermon designed to commemorate the Third Centenary of the glorious Reformation from Popery.* By W. Chapman. *2s.*

3. The Reformation from Popery, the Work of God. *A Sermon.* By Thomas Gilbart, of Bushey, Herts. 1s.

4. The Reasonableness of Protestantism. *A Sermon.* By Thos. Finch, of Harlow.

We are fully aware of being deeply in arrears to many respectable authors; and how to relieve ourselves from the burden we know not. But to proceed with the worthy class before us—The nature and domination of Popery—the necessity, origin, and effects of the Reformation — the interposition of heaven in its accomplishment; and the many obligations we are under to God for this great mercy, are ably discussed in these discourses. The *first* is most argumentative; the *second* somewhat diffuse; the *third* rather too rhetorical; and the *fourth* faithful and impressive. Indeed, either of them, or all of them would afford much information and valuable instruction to our youthful readers. And here we discharge another debt.

Memoirs of Richard Morris, *late Pastor of the Baptist Church at Amersham, Bucks.* 2*s.* 6*d.*

This is a faithful, unvarnished, and interesting memorial of an eminent Christian minister. His conversion, and subsequent conduct, whilst in the army—his patient endurance of many persecutions, and the admirable conduct of Lord and Lady Manners towards him, till they eventually procured his discharge—the commencement of his labours at Amersham—his acquirements and avocations—his ministerial trials and successes—his consolations and triumphs—are detailed by Mr. Godwin with much simplicity and force. We hope then, that a small and cheap volume like this, fruitful in incident, and rich in the display of uncommon worth, will obtain many readers, far beyond the circle of Mr. Morris's acquaintance.

Familiar Review of the Life of David, King of Israel; *for the Instruction of Young Persons.* By H. Lacey. 5*s.*

Another valuable work for juvenile readers. And we concur with Mr. L. in his prefatory remarks, as they afford the most commendable motives to urge its production. He enters with sufficient minuteness and with much fidelity into the principal events of David's life; and as he proceeds with the narrative, or as he closes each chapter, his instructive illustrations, and faithful counsels, are happily adapted to interest the heart in favour of social virtue and personal piety.

LITERARY NOTICES

OF WORKS IN HAND.

An Account of the Life, Ministry, and Writings of the late Rev. Jn. Fawcett, D.D. containing a variety of Particulars relative to the Progress of Religion in Yorkshire and Lancashire, &c. By his Son.

The Rev. Joseph Fletcher will shortly publish a new and enlarged Edition of his Lectures on the Principles and Institutions of the Roman Catholic Religion.

The Rev. Alfred Bishop, of Ringwood, intends shortly to publish, by Subscription, a Volume, entitled 'The Beloved Disciple;' a series of Discourses on the Life, Character, and Writings of the Apostle John.

Natural Religion an Idol of the Mind, &c. Eight Sermons at the Lecture founded by the Hon. R. Boyle: with an Appendix, containing Strictures on part of the Rev. Mr. Gisborne's Testimony of Nature to Christianity: also on the *Quarterly* Review of Dr. Chalmer's Evidences, &c. By the Rev. W. B. Williams, M.A.

SELECT LIST.

Brief Outline of an Examination of Solomons's Song, in which many beautiful Prophecies in that Book are considered and explained. By W. Davidson, Esq. 8vo. 12s.

The Conversion of the World, or the Claims of 600 millons of Heathens. 12mo.

Apostasy of the Church of Rome, and the identity of the Papal Power with the Man of Sin, &c. proved. By W. Cunninghame, Esq. 8vo. 4s. 6d.

The Articles of the Synod of Dort, and its rejection of Errors, &c. Translated, with Notes, &c. By T. Scott, Rector of Aston Sandford. 8vo. 6s.

The Church's Happy Prospect, and the Christian's present Duty. In Five Discourses. By Arch. Mason. 8vo. 3s.

Appendix to an Enquiry into the prophetic Numbers. 8vo. 6d.

Observations on the Doctrine, Discipline, and Manners of the Wesleyan Methodists, and the Evangelical Party. By L. Wainewright, A.M. F.A.S. 8vo. 6s.

A Sermon at Christ's Church, Newgate Street, May 1818, before the Prayer Book and Homily Society. By the Rev. E. Cooper, M.A. Rector of Hamstall Redware, &c.: with the Report of the Committee, List of Subscribers, &c. 8vo. 1s. 6d.

Family Union, a Sermon at the Sabbath Evening Lecture, Union Street, Southwark. By Js. Churchill. 8vo. 1s. 6d.

A Plain Answer to the Important Question, 'What must I do to be saved?' By Rev. J. Freeston. 1s.

The Mighty Conflict. By G. H. Richards, Author of the Shepherd and Flock, &c. 6d.

Ordination Service of the Rev. George Browne, St. Alban's.

*** The Memoirs of Mrs. Savage sell for 5s. instead of 3s.

Religious Intelligence.

FOREIGN.

INDIA.

Calcutta. — At a Meeting of the Asiatic Society, Dec. 3, 1817, the bishop of Calcutta presiding, among other articles presented to the museum and library, a copy of the first part of Dr. Morrison's Chinese dictionary was presented by the college, at the request of the government, and also his Series of Chinese Dialogues.

Hurdwar Fair.—At one of the great *Mailahs*, held at Hurdwar every 12th year, in the month of April, a sudden gust of cold air from the hills, which came down in the course of the Ganges, produced so fatal a cholera morbus, that 20,000 persons perished in three or four days. This number will not appear incredible when it is known that nearly a million of people are collected on these occasions, and in common years 300,000.

Some have supposed that an epidemic which fatally prevailed in Bengal, in 1817, in the rainy season, may have been occasioned, at least in some places, in a similar manner.

It is said, that a plan is under consideration for making drains in Calcutta, which will tend materially to the health of that great city.

Marriages in Bengal.—By an act of parliament, passed in the last sessions, marriages solemnized by ministers of the church of Scotland in the British territories, in India, are made as legal, and of the same force as those solemnized by clergymen of the church of England. But one, or both of the persons so married must previously prove that they are members of the church of Scotland.

Chinsurah.—The transfer of this settlement from the British to the Dutch was performed with much ceremony. The British colours at the bastion

being struck, those of the Netherlands were hoisted; three vollies were fired by the English guards, and returned by the Dutch. The proclamation read, &c. All then proceeded to church, where Mr. May (the Missionary) began Divine service with a solemn thanksgiving, and afterwards delivered an energetic discourse, at the conclusion of which the choir sang *a national song*, composed in Holland at the conclusion of the peace.

Asiatic Journal for May.

NORTH AMERICA.

AMERICAN JUVENILE BENEVOLENCE.

To the Treasurer of the American Board of Missions.

DEAR SIR,

ENCLOSED I send you fifty cents, from a little girl, for the Heathen School Fund. This added to her former donations amounts to one dollar 25 cents within a year; a noble example of liberality in a child.

Permit me, Sir, to give some further account of this truly amiable and interesting little creature. I have before heard her spoken of with some admiration; and in my late visit to Vermont I had the pleasure of seeing her, and of learning the particular traits in her character.

Henrietta is not yet six years old. She is a descendant, of the tenth generation, from the martyr *John Rogers*. How far she may possess a kindred spirit, remains yet to be unfolded in her subsequent life. It may be said in some sense, however, as of Abel, Rogers 'being dead, yet speaketh.'

She has remarkable sweetness of temper, and discovers a peculiar fondness for the Bible, and other religious books. She loves to hear religious conversation; she has her regular seasons, morning and evening, for secret prayer; in which she is very punctual, and appears to be sincerely devotional. She has been overheard to express herself, on some of these occasions, with great propriety and earnestness. Henrietta takes a lively interest in the condition of the Heathen children. She prays for them, converses often about them, and expresses a willingness to do what she can for their relief, even to go herself, if she were able, to carry them the Bible, and to teach them how to read it. As she is not able to go herself she is willing to send her money. But it may be asked, 'How does this little creature get money for such an object? Just as other good children would delight to get it, if properly encouraged.

But to be more particular: the first 25 cents of the sum which I mentioned above, was set up by her as a premium in her class, to be given to the scholar that should excel during the quarter. When this was proposed, she immediately told her mother that she intended to study and get it, for she wished to send it to the Heathen children. Such emulation to do good was successful. She obtained the premium, and cheerfully devoted it to her favourite object. To try her faith a little, it was proposed to her to buy various articles with it for her own pleasure. To which she replied, 'Then they would be eat up; and it would not do any good—and the poor Heathen children—they have no Bibles nor catechisms!'

After this, her mother proposed to give her a cent apiece for all the hymns that she would commit to memory. She eagerly embraced this opportunity to earn something for the poor orphans, with a voluntary intention to devote it exclusively to her favourite object. 'For,' she said, 'it will do me good to learn the hymns, and then the money would do the heathen children good; so it will do good both ways.' By this, and some other means, she soon obtained 50 cents, which she immediately consecrated to the education of Heathen children; but not without praying, that it might do them good.

The next 50 cents are the savings of little presents. This last donation which I now send you, she put into my hands with much apparent interest in the object, with a request, that I should 'give it to the Missionaries, to teach the Heathen children how to read the Bible.' Who knows but that this child is yet to be a Harriet Newell—a Missionary to the Heathen? Who knows but that the blessing of the promise is on its way from the martyr, through this child, down to the thousandth generation? I do not say, that she gives satisfactory evidence of a radical change of heart; but there is reason to believe, that she will be the means of perpetuating the promised blessing.

KENTUCKY.

Two golden coins, one of M. Antonius, and the other of Faustina, which were dug up about three years ago in Kentucky, have been brought to England, and have puzzled the antiquarians. Some suppose they might have been carried to America by Madoc or his followers, who are said to have emigrated from Wales in the 11th century, and whose descendants (the Welsh Indians) are by some supposed yet to exist near the Missouri.

(Reference is made to these people in the Report of the Missionary Meeting lately held in North Wales.—See the Chronicle for this month.

INDIANS IN NOVA SCOTIA.

THERE seems to be an increasing inclination in the Indians, who reside in the neighbourhood of Halifax, to settle on vacant lands and cultivate them, provided they could obtain tools and provisions for a time. An intelligent Indian, who last summer assisted in building a neat house at Shubenadie, providentially visited Gold River, where he married a respectable female Indian, and he has had considerable influence over his wife's relations to induce them to change their mode of life. Mr. Bromley has sent his son thither, with suitable supplies, and hopes hereafter to make a good report of their progress.

Mr. B. much wishes that the state of the Indians would attract the compassionate notice of Christians in England. Innumerable tribes of these poor savages are destitute of the light of truth; and many of the white people, the colonists, are as ignorant as they, while they hold the Indians in the most sovereign contempt. When it was lately proposed to some gentlemen at Halifax, by a person of eminence, that a subscription should be set on foot in their behalf, they unanimously expressed their opinion, that the civilization of the Indians was so unpopular among the inhabitants of the country that it would be in vain to attempt it.

They have, however, some friends in England, and we should be glad to see their number multiplied, and their energies increased.

There is no book in the *Micmac* language, nor has it ever been reduced to a grammatical form. The following is a specimen obtained by Mr. Bromley, by conversation with the intelligent Indian just mentioned.—

To speak.

Sing. Kel loo see, *I speak.*
Kel loo sin, *Thou speakest.*
Kel loo sit, *He speaketh.*
Plur. Kel loo sul tique, *We speak.*
Kel loo sul te yogh, *Ye speak.*
Kel loo sul ti jie, *They speak.*

Sing. Kel loo se yap, *I spoke or did speak.*
Kel loo se ip, *Thou didst, &c.*
Kel loo sip, *He spoke, &c.*
Plur. Kel loo sul tee cup, *We spoke.*
Kel loo sul te a kop, *Ye, &c.*
Kel loo sul tib nie, *They, &c.*

Pronouns.

Sing.	Neen, *I.*	Plu.	Kenou, *We.*
	Keel, *Thou.*		Kelow, *You.*
	Negham, *He.*		Negamow, *They.*

Numbers.

Na cut, *One.*
Ta boo, *Two.*
Seest, *Three.*
Na ow, *Four.*
Na an, *Five.*
As sa com, *Six.*
Loo ig nac, *Seven.*
Ug mul chin, *Eight.*
Pes coo na deck, *Nine.*
Tel un, *Ten.*
Chel na cut, *Eleven.*
Chel ta boo, *Twelve.*
Chel seest, *Thirteen.*
Chel na ow, *Fourteen.*
Chel na an, *Fifteen.*
Chel as sa com, *Sixteen.*
Chel loo ig i nac, *Seventeen.*
Chel ug mul chin, *Eighteen.*
Chel pes coo na deck, *Nineteen.*
Ta bunskwa, *Twenty.*

Some of the succeeding numbers are intolerably long:

29, Ta bun ska chel pes coo na deck.
39, Na sin ska chel pes coo na deck.
57, Na an in ska chel loo ig i nac.

Extract of a Letter from Messrs. Kingsbury, Hall, and Williams, to the Rev. Dr. Worcester.

Chickamaujah, Nov. 27, 1817.

REV. AND DEAR SIR,

WE are now able to tell you what the Lord is doing among us for the glory of his name. And though it be the day of small things, we know it will rejoice your hearts, as it has ours, when you hear that the Lord Jesus is

bringing into his kingdom some of the sons and daughters of our western forests.

For some time past we have had the satisfaction to witness a pleasing change in the external conduct of some of our neighbours, who on the Sabbath attended our religious worship. Two white men in our neighbourhood, who had been profane and immoral, became sober and serious. One Cherokee woman also, who had a tolerably good education, and who is married to a white man, appeared to be under very serious impressions.

Such was the state of things when Brother Cornelius arrived at this station. His conversation and preaching excited an increased attention, both among the Cherokees and white people around us. Our assembly on the Sabbath was increased. On the last Sabbath that he preached, which was the first in November, a very solemn impression was made on the minds of several. One white man, one Cherokee man, the woman above mentioned, and a Cherokee girl, who was attending our school, were much affected. The Cherokee man is a half breed, named Charles Reece, who speaks our language tolerably well. He was one of the three intrepid Cherokees, who at the battle of the Horse-shoe, swam the river in face of the enemy, and brought off their canoes in triumph. The President has lately presented him with an elegant rifle, as a reward for his bravery. It was interesting to see this undaunted warrior bowing before the influence of the gospel. After public exercises, Mr. Cornelius conversed with him. He sunk upon his feet as if deprived of strength, said he knew not what to say; that he felt as he never did before. He felt that he was a sinner. This man has visited us repeatedly since, and says it is his fixed determination to be a disciple of Jesus Christ, and that it is his great desire to know, and to do the will of God.

The girl above mentioned, who is a member of our school, and who is the subject of serious impressions, is a daughter of half-breed parents. Her name is Catherine Brown. She is about 18 years of age, genteel in her appearance, and amiable in her manners; spoke the English language well when she came to live with us, and could read indifferently in words of three letters. She has been attentive to her learning, industrious in her habits, and remarkably correct in all her deportment. She has attended school about 90 days, and now reads well in the Bible, and writes a tolerably good hand. She says that before she came into our family, she did not know that she was a sinner, but that now she knows and feels it. With tears in her eyes she often expresses her anxiety for her poor people, as she calls them, and wishes she could remain in our family and devote herself to their instruction, but is afraid her parents will not be willing.

There are traits in the religious experience of these persons which we think favourable. They do not appear to be influenced in any great degree by the fear of punishment. Their great anxiety is to know the will of God, and to do it: and are more solicitous to be delivered from sin than from its consequences. In short, we would indulge the hope that a saving change has been wrought in the hearts of at least three or four. But we would wish not to be sanguine; our hopes may be disappointed.'—*Amer. Miss. Herald.*

PROTEST OF THE CHURCH LATELY FORMED AT GENEVA.

[*Concluded from page* 393.]

We are further accused with *introducing novelty in doctrine:** and this is one of the chief complaints against us, and one of the principal causes of the injuries we have suffered. '*It is only pride which causes them to establish a new religion,*' is the cry of the greater number; and this charge is strengthened by means of the odious appellations they have given us,† al-

* Often these very people accuse us of not keeping pace with the age in which we live, and that we still adhere to what they call the chimeras of former times—what a manifest contradiction!

† We do not consider it an odious appellation to be called *Moravians*, a name gene-

though it is easy to prove they do not apply to us. To this charge we merely answer, that we are not innovators in respect of doctrine; since we receive all the points ‡ which the confessions of faith, made by our fathers, have established as fundamental and indispensable to our salvation; and which are still respected by all the Protestant Churches. With them we adore one God, Father, Son, and Holy Spirit; and although we acknowledge the absolute necessity of good works, yet, as fallen guilty creatures, we rest our hope for salvation alone on the perfect atonement of Jesus Christ; to whom we desire to consecrate our lives from a principle of gratitude for what he has done and suffered for us.

But why do you separate yourselves from our communion?—Ans. Not because we judge ourselves better than others, nor because we wish to be singular; but, as God is our witness, because we wish to obey the voice of conscience: and because (painful as it is to our feelings to bring this forward) the ministers of Geneva are not agreed amongst themselves on those points of Christianity,§ which all the Protestant Churches, and the confessions of faith received by our ancestors, consider as fundamental and indispensable to salvation. It is because many among them teach and profess doctrines directly opposite to those which our reformers, doctors, and fathers, have drawn from the sacred source of revelation, the continual object of their studies; and, finally, because from their relaxed doctrines has resulted an equally relaxed discipline, and a morality contrary to the gospel; and because access to the holy table has been given to avowed infidels and hardened sinners, who have only been prohibited from it by a merely verbal, and consequently ineffective message.

But (add our opponents) *on what do you ground your right of constituting a separate church, preaching the word, &c.?*

We answer—On the same ground as did our forefathers at the time of the reformation. || On the ground of the gospel, which commands Christians to separate themselves ¶ from those whose doctrine and life are contrary to the teaching of Jesus Christ and his Apostles; and who, far from forbidding them to unite for public worship, on the contrary, frequently exhort, and even command them so to do.

But, although separated from the Church of Geneva, we do not consider ourselves as separated from such of their members as still profess sound doctrine, who are truly converted to the Lord Jesus Christ, who openly profess his name, and lament with us the declension of many from the faith.**

In proportion then as the attachment of our fellow citizens to the doctrines of their fore-fathers would justify them in openly reproving us, if it were true that we had departed from them, so much reason have we to hope that, when they know us better, we shall in future enjoy complete toleration. And, in closing these remarks, we would add, that the same right of liberty of conscience which the real *innovators* †† claimed at Geneva in the 18th century, in order to publish their

rally given to the *United Brethren*, whose doctrine is pure, and of which we are not ashamed.

‡ These are, amongst others, Original Sin, the Trinity, Salvation by Grace as the fruit of the perfect Redemption of Jesus Christ, or Justification before God, by Faith alone in God our Saviour, and Regeneration or Spiritual Light by the Holy Spirit.—(See, among other confessions of Faith, that of the churches of France, and that known as the *Helvetic* Confession, signed by all the ministers of Zurich, Berne, Basle, Scafhausen, the Grisons, Mulhausen, Bienne, and Geneva.)

§ See preceding note.

|| *The Protestants did not however cease to meet in their houses* (says Spon, after having mentioned the persecutions which the first reformers had undergone,) *strangers, and the most learned amongst them explained the scriptures: they celebrated the sacrament in a garden out of the city, and a man of the name of Jean Guerin, a Hatmaker, distributed it.*—Spon's History of Geneva, vol. i. book ii., page 221.

¶ See 1 Cor. v. 11; 2 Tim. iii. 1—5; 2 Cor. vi. 14—18, 1 Tim. vi. 1—5; Titus iii. 10; Rom. xvi. 17; 2 John ix. 10; 2 Thess. iii. 6.

** We hear with pleasure those preachers who still profess sound doctrine.

†† We call *real Innovators*, those pastors and professors of the communion of Geneva, who within the last century have departed from the doctrine of our fathers.

new opinions, do we claim this day to reject them, and freely to profess the doctrine of our fathers.*

This is, dear fellow-citizens, what we wished to say in reply to the chief accusations brought against us. What we have advanced will, we trust, suffice to shew what are our principles, and what is our design; and to prove that our minds are neither restless nor ambitious; and that there exists no reason whatsoever to disturb our religious worship. Once more we add, God, who sees our inmost soul, is witness to the perfect harmony which subsists between the words of our lips and the feelings of our hearts.

In vain would they accuse us of other motives than those which we have stated; our conduct will always remain an *inexplicable* problem, if the solutions which we have given be not credited. Christ, that God who is unknown by the world, has opened our eyes to the truth; Christ, that gracious friend of sinners, who has spoken words of grace to our disturbed souls, has filled them with his ineffable peace: Christ has lived and died for us, and we desire to live and die for him; we wish to entreat sinners to go and seek salvation at the foot of his cross, even that salvation which we ourselves there found.

We are despised because we are a little flock, and neither great nor rich. But this contempt is yet far less than was formerly manifested towards the first Christians, those poor fishermen, who were almost lost in the midst of the capital of the empire of the world.

We are hated, so were they; in all ages the children of God have been despised; the Master and his first disciples experienced the same treatment; they foretold it to us, and we fully anticipated it. '*If the world hate you, ye know that it hated me before it hated you.*'

One thing grieves us in the midst of this general contempt—that we are very far from that faithfulness, holiness, and zeal, which our old and venerable confessors of the faith manifested.

Fellow Christians of Geneva, dear brethren in Christ Jesus, our common Master, who profess the doctrine of our fathers in the midst of those who have forsaken it, and who know that scarcely any thing of it remains but the name, allow us to invite you openly and without delay, to confess that adorable Redeemer who did not refuse to suffer and to die for us: *How shall they believe in him of whom they have not heard*—if men devoted to God their Saviour have not courage to raise their voices, to urge sinners to be reconciled to God? Destitute of all power within ourselves, you know that we can yet do all things through Christ Jesus, who giveth us strength, and that your zeal, blessed from on high, will be crowned with the happiest success. Let us then, like brethren, offer each other the right hand of fellowship, and let us never forget one another at the throne of grace!

* The *Innovators* believed that the progress of illumination required of them to make essential changes in the *primitive* religion; they no doubt had a right so to do: but we are no less at liberty to reject these innovations, persuaded that Christianity is eternal and immutable as its Author; and that it is in the 19th century the same as it was in the 16th, and as it was at first; and that it would be unworthy of God, if it were subject to the perpetual fluctuations of the human mind.

PROVINCIAL.

IRELAND.

EXTRAORDINARY CONVERSION OF A CATHOLIC.

[From the Report of the Hibernian Society.]

(Concluded from p. 395.)

'I now proceed to relate a remarkable instance of the power of Divine truth. The subject of this narration had considerable expectations in early life, and had received a suitable education; but, by some untoward circumstances, she had been kept out of the property to which she was entitled, and was reduced to great distress. Her husband and all her friends were bigoted Catholics. Urged by poverty, domestic strife, and above all by superstition, she resolved on leaving her family, and devoting the rest of her days to religious services, in what is called performing stations, at different places in this kingdom, famed for imparting peculiar merit to observances performed at them. She accordingly left her husband and two young children, nor had he any intimation of her resolution, or the motives which contributed to the steps she had taken, until he received a letter from her a considerable time after her departure. It would be tedious to enter on the history of her pilgrimages, stations, and

mortifications. People devoted to this kind of life need no money to procure sustenance. They are received as angels into the cabins of the poor, who conceive they participate in the merit of all their labours of superstition, by contributing to their necessities; nor are the better informed and more wealthy Catholics free from this delusion; though many of the most respectable and better educated among them, affect to laugh at these fooleries. While the pilgrims are thus provided with sustenance for the day, they are, nevertheless, under the necessity to beg, in order to procure raiment. She, however, had recourse to a way more congenial with her feelings to supply her wants in this respect. When necessary, she opened a female school at different places, during the vacations which occurred between the Saints' days, on which the stations at different wells, groves, and high places, were to be performed. In choosing the site of her school, she had an eye to the contiguity of of some holy place, or a situation so circumstanced, as to connect her residence there with the necessity of a meritorious mortification. Thus she once fixed on the centre of a large bog over *Baal*, where in a hut she kept school; and though her light-footed pupils could wade through the quagmires, which seemed to bar the entrance, with little difficulty, her journey from thence every Lord's day to mass, never failed to leave her bones sore for most of the week; but mortification was her trade, and she looked forward in hope that her passage through purgatory would be tolerable, in proportion to her sufferings here. In seasons of plenty she found no difficulty to get pupils in such places; but the late and present hardship of the times drove her to the necessity of seeking employment in better circumstanced situations. She came to this place highly recommended by the titular Bishop; and being patronized by the parish Priest, and famed for her devotedness, she soon had a respectable school. Among her pupils there were some Protestant children. While residing in C——, she had led the way in all the superstitious observances of the Chapel. In the Mass Houses, which are generally extensive buildings, there are crosses painted in black on the walls, at certain distances: these are called stations. To these, devotees resort morning and evening, and take a circuit on their knees, which they call performing stations; having to repeat a certain number of prayers within the limits between cross and cross. She was constant in her observance of those meetings, and by her zeal, stimulated many indolent Catholics to more painful and active devotions. On last Ash Wednesday, she repaired to Mass, and took with her all her pupils. Among them was a Protestant child, daughter to one M——, a carpenter. After Mass, she accompanied the child home, and apologized for the liberty she had taken. The mother said, to be sure she would not wish her child to be in such a place; but, from her youth, she supposed she had paid but little attention to what passed there. Looking, however, on the child, and observing the black mark on its forehead, which the Priests on that day put on the forehead, or on the palm of the hands of all their flock, she exclaimed, 'What! what! has my child been branded with the mark of the beast?' The other inquired into the cause of her astonishment, and the indignation she manifested on seeing the mark on the child's forehead. To explain her conduct, the mother produced a Bible, and, turning to the book of Revelations, read a passage out of it, in reference to the subject. The other had never read a page in the Holy Scriptures, or before that moment so much as heard a passage read. She had, indeed, heard that there was such a book, and that it was the word of God, but that none but the clergy should presume to look into its contents. After some time, however, she took courage to indulge her curiosity, and look into a book which she knew was forbidden to the laity. Her approbation of the book, and a desire for inquiry, led her frequently to converse with the mother of the child; and, in this way, her doubts so increased, that she made them a very prominent part of her next confession to a middle-aged Priest, a coadjutor in that parish. This gentleman dwelt largely on the enormity of the crime of doubting any principle of her religion; strove to obviate all her objections, by alleging her incompetency to judge; and besides a heavy penance, laid her under an obligation, on pain of inevitable destruction, never to open a Bible, or converse with a Protestant on the subject of religion. All this, however, did not do; for though, while terrified and intimidated by the threats and injunctions of her confessor, she had unwillingly promised obedience, she relapsed in a few days, and returned to the Bible. About this time, her attention to the Scriptures was perceived by the parents of her pupils. They were much alarmed; for, being able to pay for the education of their children, in order to preserve them from contamination, they had never sent them to any of our Schools in C——, or that neighbourhood. Her continuing to read the Bible every leisure hour, and the omission of the usual regularity in attending the stations, made them more than suspicious, and the result was, she was deprived of every Catholic child under her tuition; when, hearing that we had mistresses employed to instruct females, and that our Schools were Bible Schools, she called on me to seek a situation.

As the parents of the pupils who had left her, would not pay any part of the stipend

owing her, I paid what she was in debt for her lodging, and some trifling necessaries, during the suspension of her School. Having entertained the design of getting her reconciled to her husband, though she dreaded her change of sentiments would be an insurmountable bar in the way, I wrote to him; and the result was, I happily succeeded.'

PROPOSAL
OF A
SOCIETY FOR BUILDING CHAPELS,
&c. &c.

To the Editor of the Evangelical Magazine.

(Inserted by particular request.)

SIR,

It has long been my wish to call the attention of the religious public to the subject of forming a Society, whose object should be to afford its aid towards the building and enlarging of places of worship: in order to do away the present unpleasant mode to which ministers and others are committed by travelling to London for the purpose of soliciting assistance from door to door.

A circumstance which had lately occurred determined me two months ago to make the endeavour: and in the month of July I inserted an advertisement on the cover of your Magazine with that view; but which did not produce so many answers as equalled my expectations. This some of the friends to the measure have ascribed to the statement appearing on the cover (and it was very obscurely placed) instead of its being in the body of the work; I therefore trust you will oblige me by the insertion of this letter, for the information and consideration of all who, in common with myself, may feel interested in the subject.

A society for the purpose suggested would afford many advantages beyond the present practice. It would prevent to ministers from the country the trouble and fatigue, and the various personal disappointments and vexations they are exposed to: it would also save much money exhausted in travelling expenses. And persons engaged in business would be preserved from the interruptions which they experience from the applications so frequently made to them, by which they are sometimes greatly inconvenienced, and it may be irritated, from the importunity of the applicants, when they have not time to examine into the merits of the cases exhibited.

Cases have become very numerous, amounting often to two, three, or more in a week: and it is desirable that money raised for the purpose of promoting the worship of God and the best interests of mankind, should not be wasted or misapplied. If placed at the disposal of such a society, they would strictly examine the propriety of the claims before they supported them, which individuals have not generally the power of doing.

We have been lately told, Sir, from high authority, that the inhabitants of this country do not possess the means of worshipping God; but we rejoice that the free toleration of different modes of religious service, according to the dictates of conscience, *have* greatly tended and *are* tending greatly to promote these means: and I trust that while I am proposing the introduction of a plan to secure the right application of religious benevolence, and to remove the inconveniences stated, and which have been so much complained against, it will be found to include in it the best principles of economy and efficiency.

Although without this appeal, which through you I thus offer to the religious public, I think I possess some materials with which to begin upon a small scale, I am induced to make this further attempt, in hopes of the assistance of many more who shall see the advantages of such a Society, in order to its formation; and I respectfully request all who may see this letter, and who are willing to confer or to co-operate with me, to address, post paid, to T. S. at Messrs. Black, Kingsbury, and Co's, Leadenhall-str.; to whom a reply with my name shall be duly returned. I am, Sir,

Your obedient servant,

A CONSTANT READER.

ASSESSMENT
OF
MEETING HOUSES.

In a cause tried at York, in July last, respecting the payment of poor rates for Lindel Chapel, it was held by the Court, that in order to render any place of worship liable to assessment, there must be a surplus from the seat-rents, after deductions for necessary

expenses. Among these however the Court would not allow the premium for insuring the premises, nor the door-keepers' salary, nor the charge for candles. On the other hand, the Court held that the collections at the door ought to be considered as supplementary to the pew-rents, and thus a surplus being calculated, the rate was confirmed.

We hope that this case will obtain the serious consideration of the societies whose object is to defend the rights of Dissenters.

ANNIVERSARY OF THE ACADEMY AT IDLE.

On Tuesday, June 23d, the committee appointed to examine the students of this Institution met to commence their scrutiny. The junior classes were called to translate select portions of Cornelius Nepos, Cæsar, Virgil, and the Greek Testament; and the senior students read passages in Cicero, Horace, Livy, Lucian, Xenophon, Homer, the Hebrew Bible, and the Syriac New Testament; and combined with their other studies and engagements, their attainments proved what has often been proved, that much can be done when a spirit of diligence and devotedness to any important object sways the human mind.

On the day following, the subscribers, in considerable numbers, assembled in the chapel adjoining the academy, and the senior students delivered the annual essays—Mr. White on the Character of God as the Father of his People, Mr. Jones on the Example of Christ, Mr. Colefax on the Power of the Gospel, Mr. Gibson on Prayer, Mr. Whitworth on Repentance, Mr. Taylor on the Happiness of a Religious Life, and Mr. Fox on the Necessity of Divine Revelation. On this occasion the candidates for the Christian ministry discovered no inferior ability for the arrangement of ideas, the adaptation of language, and the illustration of Divine truth; and, at the same time, a savour of piety pervading their composition imparted to them a richness, which greatly augmented their value in the estimation of the zealous friends of religion who were present. At the conclusion of these exercises the Rev. R. Pool, of Kippin, in an affectionate address gave the young men various admonitions and directions to facilitate their improvement during their academical pursuits, and for the regulation of their conduct in future life. In the evening the Rev. S. Bruce, of Wakefield, delivered a very appropriate discourse from Rev. i. 16, in which he directed the attention of the congregation at large, as well as the students, to the sublime description of the Saviour as holding the stars in his right hand.

Two students have recently completed their course of education, and have gone to occupy important stations —Mr. Sutcliffe, at Ashton-under-lyne; and Mr. Fox, at Bolton-le-Moors. During the preceding year the academy, with the assistance of Baptist students and laymen, has on Sabbath days furnished 856 supplies for congregations of the Independent denomination, on an average 16 every Sabbath. According to the original plan of this institution, the period of education is four years, and the students were not to be permitted to preach for two years. Of course to fill up the outlines of the original plan, and also to afford the occasional assistance so imperiously required, the academy which has had only 14 students last year ought to have had 32 at least; but whether the circumstances of the Institution will admit of any nearer approximation to the intentions of those who first sketched its plan, must depend on the liberality of the public. The means necessary for disseminating religion are still *much, very much* wanted. In the north of England the harvest truly is great, but the labourers are few.

ASSOCIATIONS.

BEDFORD UNION, MAY THE 20TH.

The members and friends of the Union assembled in the forenoon at the old meeting-house, Bedford. Mr. West, of Harold, began with prayer: the Report was then read, and the usual business of the Society transacted. The Rev. W. Thorp, of Bristol, having been prevented from fulfilling his engagement by a severe domestic affliction, Mr. Hobson, of Maulden, preached in the morning from Gal. vi. 7, 8—'Be not deceived; God is not mocked,' &c. 'For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting.' Mr. Simmons, of Olney, concluded with prayer. In the evening, brethren Messrs. Clarke of Biggleswade, and Anthony of Bedford, conducted the devotional services;

and Mr. John Hall, of Kettering, preached from Isa. xi. 10, 'His rest shall be glorious.'

The following question is to be discussed at the autumnal meeting:—'What is the nature and extent of our obligations to observe the Christian Sabbath, and in what manner may its hours be most profitably employed?'

July 8, was held the Annual Meeting of the Associated Independent Ministers of Kent, at the Rev. Mr. Drew's, Stroud; J. Parnell, Esq. in the chair.

This association being fully convinced of the very great benefit that has resulted from the establishment of the Society for the Protection of Religious Liberty, from its commencement in 1811, by which the liberties of Protestant Dissenters have been strictly guarded, watched over with unabated solicitude, and the unalienable rights of conscience maintained;

Resolved unanimously—1. That the best thanks of this Meeting are eminently due to the Treasurer, the Secretaries, and the Committee of that Society, for their gratuitous exertions, and for their indefatigable and persevering zeal, in forwarding the designs of that Institution. 2. That this Meeting most cordially and earnestly invites the respective congregations in the county to unite with them in expressing their attachment to that Society, and to the Cause of Religious Freedom, by using their endeavours to remit an annual sum, or by making collections at their respective places of worship, in aid of its funds, the demands on which are so increased as to render extended exertions necessary.

July 8 and 9. The Quarterly Meeting of the Cambro-Saxon Independent Ministers was held at the Rev. Mr. Lewis's, Trodustan, near Brecon. Wednesday, Rev. D. Lewis, of Aber, commenced with prayer, &c.; Mr. Powel, of Cacbach, preached from 1 Cor. xv. 25; and Mr. Rees, of Gore, from Job. xiv. 14. Thursday, Mr. Jones, of Maesyronnen introduced the service with prayer; Mr. Williams, of Llanwrtyd, preached from Isa. xl. 28; Mr. Jenkyn, of Homerton College, followed with a very impressive discourse from John xiii. 36; and the venerable Mr. Jenkins, of Brychgoed concluded from 1 Pet. iii. 18.

NOTICES.

The next Half-yearly Meeting of the West Kent Union of Ministers, will be held at Mr. Moor's Meeting, Tonbridge, on Tuesday, Oct. 13.—Mr. Slatterie, of Chatham, is appointed to preach.

The Rev. Wm. Harries is lately removed from Abergavenny to Bruton, in Somersetshire, where he succeeds the Rev. John Thomas, now of Highgate.

The Rev. William Harris, Theological Tutor of Hoxton Academy, has lately been honoured with the degree of L.L.D. by the University of Aberdeen.

Errata.—In our last Number, p. 378, in the Obituary of Philip Henry Smith, col. 2, line 7, for [child; though] *read* [child. Through].

The following Obituary, (P. 379) was of a Young Lady whose name was Fruer, not Truer.

DISTRIBUTION OF PROFITS.

July 23, 1818, at the Half-yearly Meeting of the Editors of this Magazine, the Cases, recommended by the Ministers whose Names are affixed to them, were relieved as under.—

Name.	Recommended by	Denom.
S. M.....	Dr. Smith.....	Indep. £6
M. M—h..	— Bogue.....	Do. ..5
K—d.....	— Bogue.....	Do. ..5
A. I.	Rev. G. Burder	Do. ..6
W—n.	— S. Greatheed ..	Do. ..6
M. G.....	— E. Parsons ..	Pres. ..6
E—s.....	— W. F. Platt ..	Indep. ..5
J. D.....	— G. Burder	Do. ..6
J. C.....	— W. F. Platt....	Do. ..6
E. H—n..	— J. Clayton	Do. ..6
Do. omitted last year.....		6
H. S.....	— W. F. Platt ...	Do. ..6
E. H—l. ..	— J. Raban.....	Do. ..7
E. N.....	— W. F. Platt....	Do. ..6
H. J.....	— J. Townsend..	Do. ..5
C. M.....	— T. Beck.....	Do. ..5
J. G.....	— J. Raban	Do. ..6
E. J.....	— J. Townsend..	Do. ..6
A. D.....	Dr. Winter	Do. ..6
A. M.....	Do.	Do. ..6
A. L.....	Rev. J. Raban.....	Do. ..5

Name.	Recommended by	Denom.
A. K.....	Rev. W. Roby	Do. £6
A. G.....	— Do.	Do. ..6
E. W—y ..	— G. Collison ...	Do. ..6
Do. omitted last year.....		6
M. H.	— J. Boden.....	Do. ..6
J. C.....	— G. Ewing.....	Do. ..5
E. W—r...	— J. Raban.....	Do. ..6
J. Y.....	Dr. Waugh.....	Pres. ..5
C. F.....	Do.	Do. ..5
B—o.....	Do.	Do. ..5
J. B. P. ..	Rev. A. Duncanson	Do. ..5
M. F. G..	— Do.	Do. ..5
E. R.....	— J. Smart	Do. ..5
A. H.....	Dr. Waugh	Do. ..5
M'R.....	Do.	Indep. ..5
J. W.	Rev. T. Beck.....	Do. ..6
E. T—s..	— G. Burder	Do. ..5
E. T—n...	— S. W. Tracey .	Do. ..6
A. A.....	— M. Wilks	Do. ..6
J. B.....	— Do.	Do. ..6
M. M—n..	— Do.	Do. ..6

MISSIONARY CHRONICLE

FOR OCTOBER 1818.

INDIA.

Copy of a Letter from Rev. H. Townley to T. Wilson, Esq. dated Calcutta, June 27, 1817.

MY DEAR SIR,

THE necessity of a detail of our proceedings is superseded by the full accounts transmitted half yearly to Mr. B. to which I beg to refer you. I would only cursorily say, that God has abundantly comforted and blessed us, and that I, as an individual, perpetually praise him for having sent me hither. Islington and Paddington, and a multitude of other dear and attractive objects, occasionally rise up in my mind, but, by the blessing of God, my heart is fixed upon the work in which I am engaged, and I repent not having quitted the land flowing with milk and honey for this sultry and heathen country. Thrust me out, I should say, and send me to India, if I were still at Paddington; here I cannot stay, whilst the wheels of Juggernaut are crushing its victims—men are swinging with iron hooks in their backs, and walking through the streets with iron spits through their tongues; parents are murdering their children, and children their parents—whilst lying, stealing, uncleanness, and sin in all its forms, abound; and only a handful of men of God to lift up a standard against the devastating flood of impiety.

We have not yet had a servant on whose word (where his interest was concerned) we could place a grain of confidence. Of all our little stock of plate they robbed us in one night, and their petty thefts are too numerous to be detailed. A man, with a hole in his tongue, dropping blood, and a spit in his hand, actually came to my abode, to request a reward for his piety. My heart sickened when I examined closely the back of one of the swinging devotees, and saw the two iron hooks dragging him from the ground by two sinews in the back; but I cannot attempt to specify all the horrid scenes which here meet the eye in quick succession. Enough has been hinted at to justify the conclusion that such a people as this need the gospel. There is no other medicine that can cure them, and this can. There are two loud calls in Providence, to British Christians, to come out to the help of the Lord here: one is, that government has opened the door; the other is, the natives are willing to hear; though they are so afraid of defilement, that some of them will not pull the punkah,* if any food is on the table, lest the air should thereby be wafted upon them, and they should incur disgrace from being touched by air which had passed over polluted victuals; yet they will patiently listen to the gospel; and, to my exceeding great joy, have no prejudice against it as possessing a defiling quality. Nothing then is wanting but instruments, and the blessing of God; and where the former come forward, the latter may be confidently expected.

Intercede for me with the Directors to send out some more here speedily. The seed of the word of God is all ready, by the indefatigable labours of the Baptist Missionaries: the whole Bible is in Bengalee; it only wants husbandmen to open the furrows and cast it in.

HORRIBLE SUPERSTITIONS.

Extracts from a Letter and Journal of Mr. James Keith, Missionary at Calcutta.

SIX months have expired since my last, and thousands of the heathen around us have been carried off during that period by the epidemical disease which has prevailed here; and, what is infinitely worse, have been plunged into eternity without the knowledge of the Saviour. A few extracts from my journal will not only show you the wretched state of the natives, but also serve to inform you what we are doing.

Sept. 27, 1817.—Went to Chinsurah. On my way, I beheld effects of

* A kind of large fan suspended from the ceiling to ventilate the dining-room.

idolatry that shock the feelings of humanity. One poor wretch was lying by the river side, waiting for the hour of dissolution, his feet in the water, his back on the mud, and his head leaning on his bed. There were about 50 persons washing near him, but no *good Samaritan*. Saw also a body in the river, another half destroyed on the beach, and a crow picking out the eyes; and of a third, the head only remaining. On a pile there was placed the body of a man to be burned. The banks of the river are marked with the ashes of the dead. My attention was more particularly attracted by a little child, laid, I supposed by its parents, on the cold ground at the side of the river to die. It was placed within the water-mark, exposed to the burning sun. The relations of the child sat without any emotion at a little distance, near the wood which was prepared to consume its body as soon as it should expire. It is customary to pour water into the nostrils of the children, and then leave them to die. The fire occasioned by the burning of another body served as a light to guide us across the river.

Oct. 2.—Upon my return, saw a body in the water, and a number of people preparing the pile. A little child lay on the steps of a ghaut, and the water touching it. A woman stood near, and a man on the spot where a number of children had been burned. At Serampore, the Danish government lately refused permission to the widow of a Hindoo to burn herself; on which account the people removed the body out of Serampore, and obtained leave from the British government. The woman has left five children, whom she would not suffer to touch her, lest they should be defiled. They worshipped her, however; and at last the eldest son set fire to the pile!

Feb. 1, 1818.—I gave a tract to a little boy, who appeared to be ill through the extreme length of his hair. I asked him why he did not cut it; when he informed me that he and his mother had promised, when it had grown to a certain length, to give it to the god, as an offering.

15.—A man who was called in to receive a book, asked what it was? Putting the ten commandments into his hands, I described their contents. After which he said, All men broke them; all men were liars; and were he able to obtain *two rupees* that day by telling lies, he should consider it a good thing.

With respect to our English congregation, the number who attend is not great, but they are attentive. Our little church is a year old, and during its existence *eleven* have been admitted. We now preach again, and hold all our meetings in the Masonic Hall, Durrum tullah. We have it in contemplation to establish a printing-office. In this we have two objects in view: 1st. The quick despatch of our own business. 2d. The support of the mission. It will also furnish useful employment for some native Christians.

Concerning our families, through mercy, we are all well, and have daily reason to thank God for his goodness.

DEATH OF MR. DONALDSON,

ONE OF THE MISSIONARIES AT SURAT.

THIS worthy young Missionary, who has been but a few months in India, has already become a victim to the climate, and departed this life at Bombay, on the 21st of March last.

Mr. Newell, one of the American Missionaries at Bombay, thus relates the mournful event, in a letter to the Secretary, dated March 22.

He left Surat (where he had been much indisposed for some weeks) in hope of finding benefit from the change of the air. On his first arrival, about a month ago, he was not thought dangerously ill, but complained chiefly of debility and depression. About a week after his arrival, he put himself under the care of Dr. Taylor, who judging that he was gradually sinking under the influence of the climate, recommended a voyage to the Cape, and in the mean time administered suitable medicines. But these failing, Dr. Ogilvie was called in, who concurred with Dr. T. in recommending his removal. Soon after this he declined rapidly, and it plainly appeared that the time of his departure was at hand. When this was intimated to him, he calmly said, 'Well, the Lord's will be done! I am a poor guilty sinner, and have no dependence but on the Lord Jesus Christ.' He proceeded to make many other pertinent remarks,

expressive of his deep sense of his own unworthiness and guilt, and his firm reliance on the mercy of God in Christ, and concluded with a short prayer that God would prepare him for his approaching end.

He expired at a quarter past seven on Saturday morning, 21st of March, and was interred in the English burial-place, about six in the evening of the same day. He died at the house of Mr. Horner, the Wesleyan Missionary in Bombay, who has favoured the Society with the following letter on this mournful occasion.

MY DEAR SIR,

The letter of Mr. Donaldson, in which I enclose these few lines, appears by the date to have been written the 10th inst. Since that time he has continued to labour under an increasing weakness and a gradual decay until yesterday morning, when it pleased the Allwise Disposer of all human concerns to terminate at once his labours, his sufferings, and his life. His end was eminently peaceful; the day before his death he expressed to me his assurance of the love of God, and a confident hope of being happy for ever; for some hours previous to dissolution he was unable to speak, but the placidity of his countenance was to the last a happy index of the composure of his mind. We had the melancholy pleasure of attending his remains to the grave in the evening; but though our eyes were beclouded with tears, our hearts were cheered by the hope of again finding him 'when mortal shall have put on immortality, and corruptible incorruption.' Mr. D. had, by the sweetness of his disposition, and the Christian consistency of his life, conciliated the affections and gained the respect of all who knew him in Bombay: he will long be remembered by us.

Mrs. Donaldson bears the bereaving stroke with astonishing fortitude; though so soon deprived, by a mysterious providence, of the guide and friend of her youth, she does not sorrow as those which have no hope, but is sustained by an assurance of his happiness, and a hope of being eventually reunited to him in a better world.

It will be a satisfaction to Mr. D's friends in England to know that every medical and other assistance that could be devised were rendered him during his sickness.

The progress he had made in the study of Hindoostanee, during the short period of five months, shews that the mission at Surat has lost a labourer of no common abilities; and that his whole heart was engaged in the missionary work, appears from the great reluctance he felt at leaving his station, though the physicians who attended him, Drs. Ogilvie and Taylor, gave it as their decided opinion that it would be highly unsafe to employ him in any tropical climate.

Sincerely sympathizing with the friends of the dear deceased, and hoping that his removal may be a stimulus to the exertions of others,

I subscribe myself,
Dear Sir,
Your's respectfully,
JOHN HORNER.

Bombay, 22 *March*, 1818.

Mr. Newell, referring to this painful event, says, 'We all feel that in his death we have lost a brother and a valuable fellow-labourer in the kingdom of our Lord in this heathen land. Though he is cut off in his very entrance on the field of labour, we trust he did not come hither in vain. He has left a favourable impression on the minds of all who knew him, and his early death is calculated to awaken all of us who remain to greater diligence in our Master's service.'

'Mrs. Donaldson is deeply afflicted, but manifests much Christian patience and submission. She is at present residing in the family of Mr. Horner, next door to us. Every thing is done, and will be done, for her comfort.'

Mr. Newell, in the letter which conveys to us the intelligence of Mr. Donaldson's death, says,

'With respect to ourselves, we have just received an accession of strength by the arrival of two new brethren from our native land. One of them is settled at Mahina, a large town six miles from Bombay, and the other is about to proceed to Fannah, the principal town in the island of Salsette. We have just completed the printing of the Acts of the Apostles, and are about to commence the printing of Dr. Taylor's Mahratta translation of the Gospel of Matthew, for the Bom-

bay Bible Society. We have twelve Heathen Schools, containing about 600 children, taught by native masters, under our superintendence. We continue to impart the knowledge of Christ to the Heathen daily, by addressing them in the streets and markets, but have not yet collected a regular congregation, nor have witnessed any special attention to the truths of the gospel among the people in this place.

'The last time we heard from Surat, your Missionaries (Skinner and Fyvie) were well, except that Mrs. Fyvie was slightly indisposed.'

MISSIONARIES TO MALACCA.

Our friends will doubtless recollect that Messrs. Beighton, Ince, Milton, and Fleming, &c. were exposed to imminent danger, after embarking for Malacca, by the dreadful storms in the beginning of March last; they sailed however finally from England about the close of the month. We are now happy to state that they have arrived safely at the Cape of Good Hope. They anchored in Simons's Bay on Monday, July 22, and after spending two or three days at Cape Town, re-embarked in the General Graham for Madras on the 30th.

A letter from Mr. Mead, dated Quilon, Travancore, April 4, 1818, has been received. He entertains encouraging views of his mission, and requests two more labourers. Further particulars hereafter.

A letter from Messrs. Loveless and Knill, dated at Madras, April 16, 1818, is just come to hand. The brethren were preparing for their annual missionary meeting, to be held at the same time as the anniversary in London. This letter is of a very encouraging nature, but we have not room for extracts in this month's Chronicle.

SOUTH SEA ISLANDS.

Among the islands which have lately received the gospel, are those usually called the *Paumotu*, concerning which Mr. Eyre, of Parramatta, has communicated the following particulars:

The Paumotu Islands are situated from about 20 to 40 or 50 leagues to the eastward of Otaheite. Until lately the inhabitants of these islands were considered as the most barbarous and hostile people known in the South Seas. Their wars were frequent and cruel in the extreme, and their treatment of captives approaching to cannibalism. They were frequently driven to Otaheite for refuge. Two parties arrived there about the year 1807—the conquering party following the conquered, if possible to exterminate them. Pomare separated them and gave them land to reside on, but with difficulty restrained them from recommencing hostilities. In person, appearance, and manners, they are far inferior to the Otaheitans. Their language is radically the same as that of Otaheite, but approaches nearer the Marquesan than the Taheitean, having the *g* and *k* in it, which never occur in the latter.

An awful proof of the barbarous character of this people, says Mr. Eyre, happened whilst I was at Otaheite. The *inhabitants* of one of the islands were wholly exterminated by war, after which the barbarians proceeded to destroy all the *fruits*. That such a race of men (adds Mr. E.) should be brought to embrace the gospel and feel its power, is a striking accomplishment of the prophecy, that 'the wolf shall dwell with the lamb, and the leopard lie down with the kid.'

A further and remarkable account of these people appears in the following extract from Mr. Ellis's Journal. He and his companions, on their voyage to Otaheite, touched, Feb. 2, 1817, at the island of Tubooi, and bartered for provisions with the natives. Two Europeans who were on the island informed them that a canoe, bound for Anaa, one of the Paumotu Islands, had recently touched at Tubooi, having been driven out of its course by the northerly winds which had for some time prevailed. The people on board this canoe were forty in number, and had been at Otaheite to receive instruction concerning the true God and the new religion, and were returning to their own country. Some of them had learned to read and write. They were peaceable in their conduct, and strict in their observance of the Sabbath-day. They had exerted their influence to persuade the poor natives

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of Tubooi to cast away their idols, telling them there is but one true God, viz. Jehovah, and that none can save them from their sins but Jesus Christ. The natives, so far from attending to these instructions, accounted the strangers as enemies because they told them the truth, destroyed their canoe, and forcibly took a musket from them. The natives of the Paumotu Islands, upon being asked why they did not resent these injuries, replied that had they been heathens they should have immediately fought with them, but having become Christians, and embraced a religion which was distinguished for its opposition to war, they were afraid of incurring the displeasure of Jehovah by unnecessarily engaging in it. Happy would it be were the inhabitants of the more civilized parts of the world, who profess the Christian religion, on similar occasions, to imitate the conduct of these South Sea Islanders. The two Europeans and three of the strangers who had arrived in the canoe were desirous to go to Otaheite to acquaint Pomare with their misfortunes, and to obtain a large canoe to fetch away their companions from Tubooi.

Extracts from Mr. Ellis's Journal.

April 26.—This afternoon Pomare and the Queen paid us a visit. He was much pleased with the portraits in the Evangelical Magazine, and some prints of Natural History.

May 1.—As we were leaving Timai before day-light, on our return, many of the inhabitants were returning from the bushes where they had retired for private prayer, which in general they conclude before the sun has risen above the horizon. My bosom glowed with gratitude and love to witness their conscientious attendance on the means of grace, and their apparent fervour when engaged in devotional exercises.

June 5.—Employed, with the assistance of the natives, in digging down the remains of the altars in the neighbouring morais. A secret pleasure pervaded my mind whilst thus engaged. It was delightful to think that they were no longer used in the service of him for whom they were first designed. How little those who polished and placed them there supposed they would ever form part of the floor of a printing-house, from whence would issue the joyful news of that salvation, through a crucified Redeemer, by means of which many should be '*turned from dumb idols to serve the living and true God!*'

10.—Pomare arrived in the afternoon, to witness the first composing for the printing-press. He was asked whether he would like to do the first himself? He answered, Yes. The composing-stick was then put into his hand, and he was directed from whence to take the letters, and how to place them, until he had composed the alphabet, at the beginning of the Taheitean spelling-book. He appeared much pleased on this occasion, as were many of the chiefs who were present.

19.—Pomare, the Queen, and her sister dined with us to-day. We received from him some important hints respecting the language. He was much pleased with calculating the number of letters in the spelling-book, and surprised on finding that there were 5000 of the letter *a* only.

MALTA.

By a letter from the Rev. J. Lowndes, dated July 13, 1818, we are informed, that beside a number of Bibles and Testaments which had been distributed in the course of a year, 6,668 Tracts, in the English, Italian, French, Spanish, and Greek languages, had been dispersed. Of these more than 3000 are in the Italian tongue, and the greater part are in the hands of Catholics.

The Italian New Testament printed at Naples is more acceptable to the Catholics here than those which are printed in London; but prejudice and superstition are deeply rooted in the hearts of the inhabitants.

The situation of Malta is exceedingly favourable for the promotion of Missionary and Bible objects. Placed in the midst of the Mediterranean Sea, the communication is easy with Sardinia, Corsica, Sicily, Italy, Turkey, Palestine, Egypt, and the north coast of Africa; and as ships to or from all these and other shores, are frequently touching at Malta, the opportunity here afforded for the distribution of Bibles and Tracts is perhaps superior to almost any other place in the world.

The London Missionary Society is about to send another Missionary, Mr. Wilson, to this island. After his arrival, Mr. Lowndes will be at liberty to proceed, according to the original design of the Directors, to one of the Ionian Islands.

Mr. Drummond lately returned to England from his benevolent visit to the Continent. He has been indefatigable in promoting the diffusion of the scriptures in various places. The Rev. C. Burckhardt is gone, at his expense, to the Levant; and intends to visit Egypt, Jerusalem, Asia Minor, and Greece. We have heard that more than 150 Arabic New Testaments have been distributed in the city of Alexandria.

A gentleman resident among the Greeks informs the Rev. Mr. Jowett, in Malta, that some of his friends, by a serious study of the New Testament, (in modern Greek) have much altered their former opinions. 'Since I knew you,' said an elderly gentleman, 'my worship of saints has grown very cold, but my worship of God much warmer.'

This correspondent says 'I have made several openings in our neighbourhood for the introduction of the Bible; say, *Gastagui, Prevesa, Ithaca,* &c. After many researches, I have at last found one who enters deeply into the views of the British and Foreign Bible Society, assembling the country clergy, and strongly exhorting them to search the Scriptures as the only sure guide. I have great expectations from him.'

DEMERARA.

Extract of a Letter from Mr. Smith, Demerara, dated June 4, 1818.

At Le Resouvenir every thing, as far as relates to the state of religion among the negroes, goes on well and promises fair. During my residence here,* I have baptized no less than 170 persons, of which number 120 were adults, and the other 50 were children, of various ages, whose parents dedicated them to God when they themselves were baptized. If there be any thing on this side heaven which excites in the heart of a Missionary of Jesus Christ any thing like a fulness of Joy, it is to behold whole families of heathens embracing the gospel, and living so as to glorify God. This joy many of your Missionaries realize; this joy is mine: and to hear of these things will be the joy of the Missionary Society, and the joy of all those that love our Lord Jesus Christ in sincerity. This is interest for the British Christian's money; noble interest it is, for the redemption of the soul is precious!

It affords us, as it will the Directors, great satisfaction to learn that the religious negroes conduct themselves with great propriety. In all my inquiries among the planters concerning the conduct of those of their slaves that come to chapel, I never heard any of them say that religion *had* spoiled any of them, but most of them say it *will* spoil them. This is the only reason assigned for their opposition to us. Our congregation continues large, but not so large as it was some time back. This is owing to the planters making the slaves work on Sundays.

* About two years.

ANNIVERSARIES OF AUXILIARY MISSIONARY SOCIETIES.

GLOUCESTERSHIRE.

On Tuesday and Wednesday, the 11th and 12th of August, the Anniversary of the Gloucestershire Auxiliary Missionary Society was held at Dursley and the adjoining village of Cam. The preachers were, Mr. Jay of Bath, Mr. Fletcher of Blackburn, and Mr. Reynolds, late of Chester. Every thing contributed to render the Meetings delightful. The country in which the above places are situate is rich and beautiful beyond most parts of the island—the weather was highly favourable—the congregations were large—the sermons and speeches appropriate and impressive—the prayers devotional, and the collections liberal. It was truly 'a time of refreshing from the presence of the Lord.'

These rural meetings possess some advantages beyond even the metropolitan anniversaries: the latter, no doubt in point of numbers, and in some other respects, maintain their superiority; but too often the bustle and tumult which prevail, together with the bodily fatigue and exhaustion which are felt, lamentably interfere both with the enjoyments and devotions of the assembly.

It had been resolved to hold the public meeting of the Society at an inn, but this intention was abandoned from the persuasion that the number of persons desirous of being present was too great for the accommodations which on that plan could be obtained; the Society therefore met at the Tabernacle, which was well filled.

O. P. Wathen, Esq. the Treasurer, being called to the chair, opened the Meeting with a short and seasonable address; and, in addition to the many interesting speeches which were delivered, a very pleasing letter was read from Mr. Robert Mends, a native of Dursley, and formerly an attendant at that very place of worship, in which the meeting was held, who is now a lieutenant in the Royal African Corps stationed in the colony of the Cape of Good Hope. The letter is dated Algoa Bay, near Bethelsdorp, April 6, 1818, addressed to the Rev. W. Bennett, Dursley; and is so valuable for the testimony it affords to the utility of Missionary labours in that country, that we are persuaded our readers will be gratified by the perusal of it.—

'We had a very fine passage from Sierra Leone to the Cape; only two months. On our arrival at the Cape, we were ordered up the country to protect the property of the boors, who are constantly plundered of their cattle by the Caffres. I am stationed here with 40 soldiers, about eight miles distant from Bethelsdorp, a Missionary settlement.

'I am intimately acquainted with several of the Missionaries, Mr. Evans, Mr. Messer, Mr. Hooper, and Mr. Corner, stationed at Bethelsdorp. One of them comes to the Bay every Sunday to preach to the soldiers under my command.

'I have been in their church, and was surprised to see it crowded, so that there was scarcely room for me to enter. The Hottentots sing exceedingly well, and behave themselves in a proper manner during the service.

'Great improvements are going forward, and I hope success may attend the efforts of the good men, who leave England to come and live in such a country as this.

'The Hottentots of late are much improved in their dress, &c. I have a boy and a girl from the school at Bethelsdorp living with me; the boy takes care of my horse, and the girl cooks and washes, &c. They would not enter into any agreement with me until I would promise them, in writing, that they should go to hear the word of God at Bethelsdorp, where they go regularly every Sunday.'

The ministers who took part in the business of the Anniversary, besides those above mentioned, were Messrs. Bennett of Dursley, Brown of Cheltenham, Edkins of Forest-Green, Daniells of Kingswood, Davis of Ebley, Griffith of Cam, Ivey of Uley, Rees of Rodborough, Winterbotham of Shortwood, and Turnbull and Burder of Stroud; with the following lay gentlemen, Messrs. Somers, Smith, Harris, and Overbury.

BRIGG.

THE First Anniversary of the Brigg Auxiliary Missionary Society was held Aug. 11 and 12. On the evening of the 11th a Sermon was preached by the Rev. R. W. Hamilton, of Leeds, from 1 Cor. xiv. 36. In the forenoon of the 12th, the business of the society was publicly transacted, when an account of the receipts of the year, amounting to above £90, and a brief Report of the proceedings of the parent Society, were delivered to the meeting. The deep feeling of interest depicted in every countenance, declared that the magnitude and excellence of the cause remained undiminished in their esteem, and the meeting was much impressed and delighted by the animated addresses delivered by Messrs. Winter, Hamilton, Curwen, Winterbottom, Boden, King, &c. In the evening, a Sermon was preached by the Rev. Dr. R. Winter, of London, from Isaiah ii. 2. Owing to an unexpectedly early harvest, the attendance was not so large as at the formation of the Society, but the collections at the different services amounted to nearly the same; thus satisfactorily evincing that the glow of Missionary ardour excited in this part was not abated.

SOMERSET.

ON Wednesday, Aug. 19th, the Anniversary of the Somerset Auxiliary Missionary Society was held at Shepton Mallet. The morning worship, which was numerously and respectably attended, was begun by the Rev. T. Golding, with prayer. The Rev. J. Tozer followed with prayer; after which a very appropriate discourse was delivered, with great animation and glowing affection to the Missionary cause, by the Rev. B. Rayson, of London, who with the Rev. Mr. Campbell had kindly given their assistance on the occasion at the commencement of their Missionary tour through the West of England; and the Rev. Mr. Flint, of the Wesleyan Methodist connexion, concluded.

In the afternoon the Society met to transact the necessary business, and an increased number of persons gave their attendance. After prayer, by the Rev. Mr. Harris of Bruton, J. Spencer, Esq., of Oakhill, was unanimously requested to take the chair. The business being opened, Mr. Rayson shortly addressed the assembly, in explanation of the important object of the meeting; a suitable address of the committee was then read by the Rev. Mr. Tozer,

and several resolutions intended to promote the design of the institution were unanimously adopted. The resolutions were successively moved and seconded by the Rev. Messrs. Taylor, Tozer, Campbell, Greenly, Rayson, Golding, Lane, Corp, Leach, and Harris; and Messrs. Emery of Glastonbury, Cayme of Yeovil, the Treasurer of the Institution, Harding of South Petherton, and W. Jenkins, Esq. of Shepton-Mallet. The audience appeared much gratified by the excellent speeches delivered on the occasion, particularly by the very striking and animated addresses of Mr. Campbell and Mr. Rayson, and the pleasing information communicated by them. Before the close of the meeting, several specimens of the Heathen gods were shewn to the assembly by Mr. Rayson, with some explanatory observations, for the purpose of affording more accurate ideas of the melancholy condition of the millions of our poor fellow immortals, who are given up to superstition and idolatry.

In the evening there was a crowded assembly to hear the Rev. Mr. Campbell, who gave a long and interesting account of his visit to South Africa, and a copious view of the degraded and miserable state of the different nations he had seen in his travels through that long-neglected country: mentioning at the same time some remarkable instances of the Providence of God and of the power of the gospel which he had witnessed; and which were well calculated to encourage the friends of Missions to persevere in their zealous endeavours to advance the benevolent cause they have espoused. The Rev. Mr. Greenly offered up prayer before the sermon, and the Rev. Mr. Rayson concluded the solemnities of the day.

It being the first Missionary Meeting that had ever been held at Shepton-Mallet, it was truly gratifying to the friends to see such numbers, and persons of various denominations, attending the several services, and so heartily uniting to promote the important object of the meeting. The general interest that was felt, and the liberal contributions made throughout the day, may be considered as the pleasing earnest of a more abundant increase hereafter in favour of the Missionary cause, in this congregation, which under the care of the Rev. Mr. Leach is at this time in a most happy and flourishing state. The annual contributions of this Auxiliary at large will be transmitted, as soon as fully completed, to the Treasurer of the parent Society.

LANCASHIRE.

On Wednesday and Thursday, the 19th and 20th of August, a very interesting Anniversary of 'the Lancashire Auxiliary Missionary Society' was held at Manchester. The Rev. T. Raffles, of Liverpool, delivered the address, at the Introductory Prayer Meeting in Cannon Street Chapel. The preachers, at the other places of worship, were the Rev. Dr. Bogue, of Gosport; the Rev. J. Griffin, of Portsea; and the Rev. J. Gilbert, of Hull. Between 50 and 60 ministers assembled on the occasion; more than 40 of whom engaged in the several services. The collections, in support of 'the London Missionary Society,' were, at Cannon Street Chapel, at present destitute of a stated Minister, £20 2 0¼; at Loyd Street Chapel, the Rev. Dr. Jacks, £40 14 7½; at Mosley Street Chapel, the Rev. S. Bradley's, £120 14 1½; and at Grosvenor Street Chapel, the Rev. W. Roby's, £294 19 4; amounting to £476 10 4.—Various sums, from distinct congregations connected with the Auxiliary Society, were presented, an account of which will be delivered by the Treasurer, J. H. Heron, Esq. with his remittance.* At the public meeting, the formation of a Branch Society, and the appointment of an Annual Meeting, in every congregation throughout the country, was strongly recommended; and it is hoped, that this measure will be generally adopted, with as much advantage to the churches as to the funds of the parent institution.

SOUTH WALES.

The Fourth Anniversary of the South Wales Auxiliary Missionary Society was held at Newport, in Monmouthshire, on Tuesday, Wednesday, and Thursday, the 25th, 26th, and 27th of August last. The public services commenced on Tuesday, at 3 o'clock, at Mill Street Chapel, when Mr. Peter, of Carmarthen, preached from Rom. i. 15; and Mr. Davies, of London, from Mark ix. 44. At 6 in the evening, Mr. Wm. Jones, of Rhyd-y-bont, preached from Rev. xv. 2; and Mr. Davies, of Swansea, from Hab. ii. 14; and at the same time, Mr. Innes, of London, preached at Hope Chapel, from Eph. i. 22, 23. On Wednesday morning, at 7 o'clock, Mr. Phillips, of Bethlehem, preached at Mill Street Chapel, from Isa. liii. 11. The congregation having greatly increased, the meeting at 10 o'clock was held at Mill Street Chapel-yard, where a convenient stage had been erected for the purpose; Mr. Yockney, of London, preached from 2 Thess. iii. 1; and Mr. Peter, of Carmarthen, from 1 Chron. xxii. 16. At 3 o'clock in the afternoon, the meeting for business was held at Mill Street Chapel-yard. After Wm. Foster, Esq. had taken the chair, and opened the business, Mr. Innes, of London, gave a clear and interesting account of the origin and progress of the parent Society, the substance of which was afterwards given in Welsh, by Mr. Peter. In moving and seconding the reso-

* See page 455.

lutions, very animated speeches were delivered by Messrs. Lewis of Newport, Griffiths of Hawen, Bowen of Neath, Jenkins of Newport, Jones of Pont-y-pool, Rowlands of Lanybre, Yockney of London, Davies of London, Innes of London, Davies of Penywain, Hughes of Groeswen, Owen of Swansea, Jenkins of Homerton, Phillips of Bethlehem, and Rowe and Davies of Newport. At 7 o'clock in the evening, a meeting was held at Mill Street Chapel, when Mr. Rowlands, of Lanybre, preached from Acts x. 19; and Mr. Griffiths, of Hawen, from Psalm cxvii. 1, 2. Mr. Yockney, of London, preached at the same time at Hope Chapel, from Acts xxviii. 28. Thursday morning, at 7 o'clock, Mr. Owen, of Swansea, preached at Mill Street Chapel, from 2 Cor. iv. 7. At half-past 10, the ordinance of the Lord's Supper was administered at Hope Chapel, to a numerous congregation of Christians of various denominations. Mr. Peter, of Carmarthen, presided on the solemn occasion; and Messrs. Innes of London, Thomas of Penymain, and Hughes of Groeswen, addressed the people, while various ministers were engaged in distributing the elements. At 3 o'clock in the afternoon, Mr. Lewis of Aber, preached at Mill Street Chapel, from Acts xxvi. 18; and Mr. Jones, of Bridgend, preached at 6 o'clock in the evening, from Isa. xlii. 1, 4. The devotional parts of the services were conducted by Messrs. Davies of Hanover, Jones of Merthyr, Jenkins of Homerton, Thomas of Penymain, Bowen of Neath, Davies of London, Davies of Penywain, Innes of London, Jones of Pont-y-pool, Jones of Lanharan, Lewis of Newport, and James of Cardiff.

All the meetings were numerous and respectable, the discourses appropriate and impressive, and the collections very liberal.

NORTH WALES.

THE Second Anniversary of the North Wales Missionary Society was held at Llanfyllin, August 27 and 28. The first service commenced at two in the afternoon of the 27th, at the old chapel. David Griffith, lately a student in the North Wales Academy, but now of the seminary at Gosport, introduced the service; and the Rev. T. Raffles preached, in English, from Is. lxi. 11; and the Rev. Arthur Jones, in Welsh, from Num. vi. 24—27. In the evening, the service was introduced at the same place by the Rev. Mr. Griffin, of Portsea, and the Rev. Dr. Bogue, from Rev. xx. 1—4; called the attention of the congregation to the millennial state of the church. Towards the conclusion of his discourse he made some remarks tending to shew, that probably the Millennium will begin in Great Britain, and very likely in the principality of Wales. At the same hour, for the benefit of such as could not understand the English language, the Rev. Owen Thomas, and the Rev. Azariah Shadrach, preached in Welsh, at the Methodist's chapel; the former from 2 Thess. iii. 1, and the latter from Nehem. viii. 12.

At 7, the following morning, the Welsh ministers met together at the old chapel. In the course of friendly conversation their attention was called to what has been lately published respecting the MADOGIAN, the descendants of Madog ab Owain Gwynodd, and his followers, a colony of Welsh Indians on the banks of the Missouri in North America. Observing that some, not only question, but strongly deny the existence of such a colony; that others produce proofs, which, to say the least, render its existence highly probable; and that this is a subject which no Welshman can consider as of minor importance, and particularly as such a colony, if found out, would have the first claim on the labours of Welsh Missionaries, 'it was unanimously resolved, 1st, That it is the duty of this Society to endeavour to obtain every possible information on the subject. 2d. That, for this purpose, the Secretary be requested to correspond with those patriotic ancient Britons, in the Metropolis, who are laudably exerting themselves with a view of being fully satisfied on this important subject. 3d. That as we cannot attend to every idle rumour, so, on the other hand, we will consider ourselves highly obliged by any well-authenticated intelligence which may, from any quarter, be communicated to the Secretary.'

At 10, the congregation was so numerous that it was found necessary to meet in the open air, in a field adjoining the old chapel. The service having been introduced by S. Rowlands, the Rev. W. Williams preached in Welsh, from 2 Sam. v. 24; and the Rev. Mr. Griffin in English, from 1 Cor. xv. 48. In the afternoon the congregation was still more numerous than in the morning; therefore the meeting for business was held again in the open air. J. Davies, Esq. was called to the chair, the Rev. B. Jones engaged in prayer, the Report was read by the Secretary, several Resolutions were moved and passed unanimously. Moving and seconding these resolutions afforded Mr. Lacon, Dr. Bogue, Messrs. Everitt, Griffin, Roberts, Whitridge, Foulkes, and Dr. Lewis, to advocate the Missionary cause in English; and Messrs. Williams of Llangollen, and Jones of Pwllheli, in the Welsh language.

In the evening Thomas Jones, lately a student at Llanfyllin, but now of the Missionary seminary at Gosport, introduced the service at the old chapel; and Dr. Bogue preached from Psal. cxlii. 4. At the same time the Rev. Peter Griffith, and the Rev. Benjamin Jones, preached at the Methodist chapel, the former from Lament. iii. 24; the latter from Rev. ii. 15. And as two

chapels could not contain the congregations, the Rev. Cadwalader Jones, and the Rev. David Morgan preached at the same hour at the Wesleyan chapel, the former from Is. lii. 13, and the latter from Acts xxii. 21. The use of both chapels was cheerfully given in a very friendly, brotherly manner. In closing our account we will only add, that we have every reason to think that this meeting has, in no small degree, confirmed the friends of the Missionary cause in their resolution to be steadfast and unmovable in the work of the Lord: and we can hardly question, but that some who have hitherto acted the part of Meroz will feel disposed to come out to the help of the Lord against the mighty.

[*The Account of the Collection in our next.*]

PLYMOUTH.

THE Plymouth, Plymouth-Dock, and Stonehouse Auxiliary Missionary Society held their Annual Meeting on the 25th, 26th, 27th, and 28th days of August last. The services commenced on Tuesday evening 25, at the Rev. J. Doney's (the New Tabernacle:) Rev. S. Parrott, of Dock, read and prayed; Rev. B. Rayson, of London, preached an interesting and animated sermon, on Matt. x. 8; Rev. J. Campbell, of Kingsland, after the sermon, gave a pleasing and concise history of Missionary exertions and their happy consequences at Otaheite, Eimeo, &c. and concluded in prayer.

On Wednesday evening, at the Rev. S. Parrott's, Mount Street, Dock, Rev. J. Davison, of Chudleigh, read and prayed; Rev. J. Campbell, preached on Ps. lxviii. 31; Mr. C. proved, in the most satisfactory manner, the certain, speedy, and universal triumph of truth in Africa, and all other parts of the world; and gave a great variety of the most encouraging Missionary information; Rev. W. Rooker, of Tavistock, concluded.

On Thursday evening, at the above chapel, the business of the Society was publicly transacted; Rev. J. Hodge, of Modbury, prayed; Geo. Ogg, Esq. presided; Rev. J. Doney, Secretary, read the Report; various animated resolutions were moved and seconded by Rev. Messrs. Campbell, Rayson, Rooker, Davison, Mends, Parrott, Shepherd, Doney, &c.: also by R. Derry and E. Body, Esqrs.; and various other gentlemen. The importance of Missionary labours was advocated, and various objections refuted in a very Christianlike, but spirited and energetic, manner, by the various speakers; Rev. D. Denham concluded. Although it was nearly 10 o'clock when the meeting was dissolved, the crowded congregation departed with evident reluctance.

On Friday evening, the Lord's Supper was administered, at Rev. H. Mends's, Plymouth, to the members of churches in the town and neighbourhood. Rev. H. Mends presided. The elements were distributed by the ministers present. Addresses were given by Rev. Messrs. Rayson, Campbell, Shepherd, and Doney. The devotional parts of the service were conducted by Rev. Messrs. Burn, Denham, Parrott, &c. A sermon was preached at Rev. R. Burn's chapel, by Rev. J. Campbell, on the Lord's day evening: afterwards, a collection was made.

The various chapels, in which the services were conducted, were crowded to excess. The collections amounted to 24*l.* more than last year; in addition to which 25*l.* have been raised during the past year, by a Penny-a-week Juvenile Society, at the New Tabernacle, Plymouth, collected by young ladies of the congregation. Rev. J. Doney, the minister, is Treasurer; Mr. W. H. Clotworthy, Secretary; and many parents have made their little infants members of it! Similar institutions are beginning to be formed in the other congregations under the patronage of their respective ministers, which will, it is hoped, prove of great utility.

The delightful services in which we have been engaged will, we trust, be long remembered with gratitude, prove the means of increasing the love of Missionary undertakings, and enable this Auxiliary Institution to furnish, ere long, more efficient service to the Parent Society than it has hitherto done. Never did we witness such attendance, such earnestness, and, considering the extreme pressure of the times—such liberality! — These are good signs! — *Esto perpetua.*

MISSIONARY CONTRIBUTIONS.

[*Collections and anonymous Contributions only, from* 16 *August to* 16 *Sept. inclusive.*]

	£.	s.	d.
Omicron	1	1	0
Heaton Lane Factory, near Stockport, by Sam. Shawcross 7 7 4			
Sheepwash Do. by Thomas Burgess 8 13 2			
	16	0	6
Society in Aid of Missions, Beith, N. Britain, by Rev. James Anderson ..	29	12	6
Collection by Rev. Alex. Harper, Lanark	4	17	8
A few Friends at Frome	1	0	0
Tyrone Auxiliary Missionary Society, by Mr. W. Weir, Treasurer	26	0	0

	£.	s.	d.
Collected by Rev. Geo. Clark, Woodford Chapel	10	10	0
A Friend at Liverpool, by Mr. Philip	0	12	6
A Penny Collection in a Family, by Rev. John Sykes Guestwick Norfolk	1 10 0		
Mr. Fidgett's Penny Collection, by Do.	3 5 6		
	4	15	6
A Friend to the Missions in India	5	0	0
A Young Lady at Bath—Produce of Music sold, by Rev. G. D. Owen, Maidenhead	1	1	0
Bristol Juvenile Missionary Society, last Quarter, by Mr. Jos. Talbot, Treas.	32	10	7
Newport Pagnel, by Rev. J. P. Bull:			
Subscriptions	7 7 0		
Penny Society, at Rev. Mr. Bull's	8 0 0		
	15	7	0
Preston Auxiliary Missionary Society, by Mr. John Hamer, Treasurer, Half-Year's Contributions	41	13	6
A Penny-a-week Society, Node-Hill, Newport, Isle of Wight, by Rev. Mr. Tyerman	8	13	6
Penny-a-week Subscription of Mrs. Day and her Daughter, of Marchwood, Hants, by Rev. R. Adams, of Cowes	1	0	0
Aberdeen Auxiliary Missionary Society, by Mr. P. Duguid, Treasurer	30	0	0
A Friend at Bristol, by Rev. T. Jackson	2	2	0
W. W.	2	0	0
A Donation out of the Profits of the first 10 vols. of the Youth's Magazine, by Mr. Wm. Marriott, to be appropriated to the Support of the Schools	40	0	0
Donations and Subscriptions from the Rev. B. Jean's Congregation, Charmouth	10	0	0
Bethnal Green Auxiliary Missionary Society, by Mr. Mead, Treasurer	25	9	10
Blackburn, St. Paul's Church, by Rev. Mr. Price	25	0	0
Gloucestershire Auxiliary Missionary Society, by Mr. O. P. Wathen, Treas.:			
Dursley. Rev. W. Bennett, Anniversary Meeting, 12th August	60 13 9		
Cam. Rev. T. Griffith, do.	8 13 0		
	69 6 9		
Chalford. Rev. T. Jones	17 7 0		
Ebley. Rev. S. Davies	20 4 6		
Rodborough Tabernacle, Rev. J. Rees:			
Annual Subscriptions	26 14 6		
Collected by Mrs. Wood	3 13 6		
Ditto by Mr. Pavey, Jun.	3 1 0		
	33 9 0		
Frampton and Framilode, Rev. W. Richardson	18 19 7		
Cheltenham, collected by Mrs. Wells	7 8 0		
	166	14	10
Lancashire Auxiliary Missionary Society:			
Youth's Auxiliary Society, Grosvenor Street, Manchester, by Rev. W. Roby	25 0 0		
Friends at Burnley, by Rev. Mr. Greenall	8 4 0		
North Meols Branch Society, by Mr. Linaker, Treas.	7 5 0		
Produce of a Missionary Box at Dalton School, by Rev. Mr. Greatbach	5 0 0		
Liverpool Branch Society, by Mr. John Job, Treas.	20 0 0		
Annual Meeting at Manchester:			
Collection at Cannon Street Chapel	20 2 0½		
Do. at Loyd Street Do. Rev. Dr. Jack	40 14 7½		
Do. at Mosley Street Do. Rev. S. Bradley	121 14 1¼		
Do. at Grosvenor Street Do. Rev. W. Roby, (including two Donations of £5 each)	294 19 4		
	477 10 1		
Produce of a Missionary Box at Horwich	2 0 0		
Blackburn Branch Society, by Mr. R. Cunliffe:			
Annual Subscriptions	22 16 8		
Sunday School Juvenile Society	3 0 0		
Collect. after Sermon, by Rev. J. Griffin, of Portsea	22 0 0		
Donations, by Mr. Cunliffe	2 3 4		
	50 0 0		
Sundry Subscriptions	3 2 0		
	598	1	

	£.	s.	d.
Blandford, by Rev. Messrs. Field and Keynes:			
Penny a Week Society, collected by Ladies of the Congregation 45 1 1			
Collected by Sunday School Children 1 0 0			
Annual Subscription 12 0 0			
	58	1	1
From a Prayer Meeting in the Parish of Midmar, Aberdeenshire, by Rev. John Philip	5	10	0
Collection at Port Stewart, Ireland, by Rev. James Hunt	2	0	0
Oswestry Auxiliary Missionary Society, by Rev. John Whitridge:			
Collected at Chapel.... 7 14 7½			
Donations..... 9 3 10½			
Subscriptions 5 15 6			
	22	14	0

The Thanks of the Directors are respectfully presented to Philo Pomare for Bell's View of the Covenants of Works and Grace, for the Otaheitean Mission Library; and Hervey's Sermons and Letters, for Mr. W. P. Crook, Missionary—to Mr. John Hawkins, of Hackney, for 24 vols. of the Evangelical Magazine—and to an anonymous Friend, at Hackney, for Dr. Watts's Works, 6 vols. 4to; Dr. Doddridge's Family Expositor, 3 vols. ditto; Owen on Justification; Doddridge's Lectures; together with Bibles, &c.

POETRY.

AUTUMN.

How swiftly pass our years!
How soon their night comes on!
A train of hopes and fears,
And human life is gone!
See the fair Summer now is past!
The foliage late that clad the trees,
Stript by the equinoctial blast,
Falls, like the dew-drops in the breeze!

Cold Winter hastens on!
Fair Nature feels his grasp;
Weeps o'er all her beauties gone,
And sighs their glory past!
So, Life, thy Summer soon will end,
Thine Autumn too will quick decay,
And Winter come, when thou shalt bend
Within the tomb to mould away.

But Summer will return,
In all her beauties dress'd!
Nature shall rejoice again,
And be by man caress'd!
But, oh! Life's summer pass'd away,
Can never, never hope return!
Cold winter comes, with cheerless ray,
To beam upon its dreary urn!

Then may I daily seek
A mansion in the skies,
Where Summers never cease,
And glory never dies!
There an eternal spring shall bloom,
With joys as vast as angels' pow'rs!
And thrice ten thousand harps in tune,
Shall praise the love that made it ours.

WILLIAM.



Rev.d David Parker.
Philadelphia.

THE

EVANGELICAL MAGAZINE,

AND

Missionary Chronicle.

NOVEMBER 1818.

MEMOIR

OF THE

REV. ROBERT SIMPSON, D.D.

LATE THEOLOGICAL TUTOR OF HOXTON ACADEMY.

[*Concluded from p.* 415.]

WE now most naturally conduct our readers to the commencement of Mr. Simpson's public career. On leaving the academy in 1780, he went to Haslingden, Lancashire. About this period he was married to his worthy relict, whose maiden name was Lee. Her parents were pious, and members, we believe, of the church at Heckmondwicke. This connexion, thus early commenced, was productive of many benefits to himself, and to all around him, especially in his last important station. He spent a year at Haslingden, and then removed to Elswick, near Lancaster, where he remained another year, but complained 'that he had not work enough.' He next accepted an invitation to Bolton, in the same county. He continued in this situation nine years, considering himself settled there for life.—He was favoured with much acceptance and success; and his memory is still fondly cherished by many who enjoyed and reaped the benefit of his faithful ministrations.

In March 1791, he was called to his last and most important station in the church—he was chosen the resident and Theological Tutor of the Independent Academy at Hoxton, near London, which had been recently removed from Mile-End. He commenced with four students, who had previously been under the care of the late Dr. Addington; and he continued faithfully and assiduously to discharge the arduous and responsible duties of his office, until he was absolutely incapacitated by the severity of his bodily afflictions. The number of students who have been successively under his fatherly care, during the course of nearly 27 years, amounts to more than 220; and those who survive cherish his memory with the affection of sons.

In his official capacity, he had made himself fully master of those branches of science which he undertook to teach. His attainments as a classic scholar were highly respectable. He was well read both in Greek and Latin authors; but in the Hebrew he greatly excelled: with his Hebrew, as well as his Divinity class, he was always at home. As a theological professor, the character in which he was most generally and justly regarded, he was pre-eminently qualified. He not only possessed a very deep and

correct acquaintance with Divine truth, but was animated by the most conscientious and ardent attachment to it. He loved the word of Christ; it was his constant study, and it dwelt in him 'richly in all wisdom.' Of human authors, Turretinus and Witsius, Charnock and Boston, but above all, John Owen, were his favourites. In fact, the well-known purity of his doctrinal sentiments gave that tone of feeling to the Institution, for which it has long been distinguished, and afforded a sure pledge to its supporters, that the principles on which it was founded would never be deserted, so long as he filled the divinity chair. His praise is in all our churches. And in testimony of respect for his talents and services, the University of Glasgow granted him the degree of D.D.; and on this occasion, that learned body rightly appreciated a well-earned celebrity.

In the earlier years of his residence at Hoxton, Dr. Simpson connected a pastoral charge with his academic functions. He was for some time minister of the meeting-house in Artillery Street; but not finding that affection and spirituality among the people which were essential to his comfort, he left them. He also gathered a congregation at Hoxton, in a small chapel adjoining the academy; but the chapel being taken down and a much larger one erected, and a regular change of preachers adopted, Dr. S. resigned: and for many years past he has preached only occasionally. As a preacher, he was highly esteemed by those who love evangelical truth and experimental religion. In his delivery he was lively and energetic; and when he entered warmly into his subject, there was sometimes a vehemence in his manner, which a fastidious hearer would not approve; but which well accorded with the elevated feelings of his own mind, and with his almost enthusiastic attachment to the doctrines of grace. The love of God, and communion with him, the Deity of the Saviour, the work of Redemption, and the call of the gospel, were topics on which he delighted to dwell, and on which he displayed peculiar excellence. Like St. Paul, he gave such a prominence to the evangelical doctrines, led them out so ably to their practical bearings, and accompanied them with such a holy energy of soul, as made his hearers overlook the dissonance of his tones, and the ungracefulness of his manner. He was never heard but with affection and interest; and he never forgot that he was a minister of Jesus Christ; or that he was 'set for the defence of the gospel.'

We must now call the attention of our readers to the close of Dr. Simpson's life—to one of the most interesting death-bed scenes that we ever recollect to have read of, or to have recorded on our pages. But we must demand from them their ready belief and devout adoration of 'the exceeding riches of Divine grace' bestowed upon this dying man of God. Of his chamber, where the good man met his fate, we may say, with undoubted propriety, in the language of Young:—

'See, *here* resistless demonstration dwells;
'You see the *man*—you see his hold on
'heaven:
'Heav'n waits not the last moment; owns
'her friends
'On this side death, and points them out
'to men,
'A lecture silent, but of sov'reign pow'r!'

During the last four years of life, his health gradually declined, till at length the time of his departure evidently approached. In the month of May 1817, he tendered the resignation of his office to the committee of the Academy, and in a manner highly characteristic of the man. His disorders were of

the most distressing kind, and demanded constant surgical attention.—His sufferings became so great during the last few weeks of life, as to allow him few moments of comparative ease; and therefore the sayings that he uttered were more like the sayings of a martyr, than the usual expressions of good men in dying circumstances.

Through the whole of his affliction his confidence, as to the safety of his state, never failed him; though he sometimes said he wanted more sensible enjoyment. Whilst he entertained the most humbling views of himself, he had the most exalted thoughts of the riches and sovereignty of Divine grace.

'I shall go to the gates of heaven,' said he, 'as the poor wretched, ruined, Robert Simpson, saved by sovereign grace! When I begin to tell my tale, all the harps of heaven will be silent; all the angels will be as still as statues—I am sure they will.' To a friend, who referred him to his former usefulness, he said, 'O! I have been a mere loiterer: I might have done much more. If I could preach once more, I would, if possible, make the cliffs of Dover ring with the sound of salvation, through the blood of the Lamb.' He most ardently longed for perfect conformity to the image of Christ here, to prepare him for the enjoyment of his presence in glory. One evening when his son-in-law, Mr. Hooper, had intimated that he was about to engage in prayer, Dr. S. said, 'I am going home, Mr. H.; but (raising his voice) I vow and protest, by the help of my God, that I will not go till I am completely conformed to the image of his Son. Now, Mr. H. pray; and be sure you tell my God, that I want to be completely holy; I know he will not be angry with me for that:

'O! glorious hour! O! blest abode!
I shall be near, and like my God.'

To Mr. G. Clayton, he said, one day, 'I have been this day looking keenly into my condition, and I cannot *doubt* for the life of me. Some men have an immodest way of talking about their experience, and their assurance: O! my soul, come not thou into their secret:' and then, with a brightened countenance, he added, 'Yet I cannot, I cannot doubt.' He spoke with disapprobation of a phrase often used by preachers—'*venturing* on Christ.' 'When I consider the infinite dignity, and all-sufficiency of Christ, I am ashamed to talk of *venturing* on him.—Oh! had I *ten thousand souls*, I would, at this moment, cast them *all* into his hands, with the utmost confidence!' What would a Socinian have felt, had he heard this instance of a triumphant faith in the Son of God? Afraid, or unwilling—instead of confiding ten thousand—he has not intrusted *one* soul to the Saviour of the world!

One day, a month previous to his death, he spoke much of the amazing love of God in Christ to sinners, and in a manner which deeply interested all around him: he referred also to many who deny the great doctrines of the Bible, whose conduct he lamented with great anguish of heart, both on account of the glory of which they rob the Redeemer, and the certain perdition which they bring upon themselves. He also enforced the necessity of an experimental acquaintance with Divine truth: he said, 'Men may quibble as much as they please, and try to settle all the nice points in divinity; it is all a farce, unless there be an experimental acquaintance with them. The glorious truths of the gospel must be seen and felt; they must be received and incorporated with all the powers of the soul.'

Early in the morning of the day before he died, he offered up the following prayer for his family,

with an indescribable fervour of spirit: 'O! God, I once more pray for my posterity. Wilt thou not hear me? Yes, I know thou wilt. Bless them — bless them — *bless them!* Wrap them up in the covenant of thy love. Hold them fast in thy embrace—mother and children. As for me, I shall soon behold thy face in righteousness.' He spoke of his pains as almost insufferable; but in a moment of excruciating torture, he suddenly exclaimed, 'My soul *disdains* to yield. Oh! my soul, bear up courageously whatever thy Lord is pleased to lay upon thee, that God may be glorified.' At another time he said: 'I am willing to die the death of a *thousand martyrs*, so that I might bear an honourable testimony to the truth and faithfulness of God.' One morning after passing a night of great suffering, by which nature seemed quite exhausted, suddenly throwing aside the bed-clothes, and lifting up his withered arms, he exclaimed, 'Now let my soul spring into life, boundless:' — here his voice faltered; but soon after he said, as if repeating a promise, 'You shall be satisfied; yes, my soul, thou *shalt* be satisfied — thou *shalt* be satisfied with seeing and enjoying.'

When Mr. Hooper took his leave of him on Saturday evening — the evening before his decease—he bade him farewell, saying, 'Sir, you will soon enter on an eternal Sabbath.'—'Yes,' replied the dying saint, '*it dawns.*' The last night was agonizing beyond description; the hand of death pressed heavily upon him: but nothing was permitted to darken the light in which he rejoiced, nor to deprive him of those mighty consolations which he now so greatly needed: his hope held firm unto the end, and was full of immortality. He was aware of the near approach of death, but he saw him deprived of his sting. A few hours before his dissolution, he addressed himself to the last enemy in a strain like that of the apostle, when he exclaimed, 'O! Death, where is thy sting?' Displaying his characteristic fervour, as if he saw the tyrant approaching, he said, 'What art thou?—I am not afraid of thee.—Thou art a vanquished enemy, through the blood of the cross!' Little more could be collected from his dying lips; and, about 12 o'clock, on Lord's day, Dec. 21st, his happy spirit was released from its frail tenement, 'to be clothed upon with its house, which is from heaven.'—He was seventy-two years of age.

Dr. Simpson has left a widow and eight children; five sons and three daughters. One of his sons is in the ministry; and two of his daughters (Mrs. Hooper and Mrs. Scales) are married to ministers. We are happy to find, that the committee of Hoxton Academy have granted an annuity of 100*l.* to Mrs. Simpson, as a token of respect and acknowledgment for her laborious services whilst in the Institution. And we trust that the family of so disinterested and holy a man, will not fail of a comfortable and honourable support.

As Dr. Simpson possessed some peculiar, and happily combined traits of character, we cannot close this short memorial without a glance at them.

Of his *talents*, we may affirm, that he possessed a sound mind; an acute and penetrating judgment. His memory was strong and well-stored; his imagination bold and vigorous, and in his early days capable of exciting astonishment by its strength and brilliancy.—His natural powers were heightened by extensive reading, by patient research, and by laborious cultivation; and, sanctified by the grace of God, they pre-eminently fitted

him for the office to which Providence had designed him.—He was almost unknown as a writer. He wrote an anonymous pamphlet, by way of reply to an attack made upon the Dissenters, when at Bolton. He also wrote a few papers in the early volumes of our work, under the signature of *Nospmis*; and those on the Moral Law, as a rule of life, on Enthusiasm, and Hypocrisy, display his accustomed discrimination and energy. He left no MSS. behind him to publish, having destroyed his papers during his illness.

In his *principles*, he maintained clearly and scripturally the distinguishing doctrines of Calvinism, as most consistent, in his view, with sound philosophy; yet he held these doctrines as inseparably connected with the use of *means*. He never suffered them to dissolve the bonds of natural and moral obligation; he was not so absurd as to teach them apart from their genuine effects; nor could he admit, that the consolation of them should ever be appropriated, where they were unconnected with sanctification and obedience. And it is somewhat singular, that his creed never varied a single point, from the time he first embraced the gospel: nothing of versatility entered into his system: he was not 'a reed shaken with the wind.'—His uniform *deportment*, too, made all who knew him confess, that his sentiments were the basis and life of true holiness. The purity of his conversation, the innocency of his spirit, and the simplicity of his manners, furnished a striking refutation of the calumnies so often raised against the doctrines of grace. His society was eagerly courted by all that knew him. In conversation he was distinguished by frankness and cheerfulness; and as he generally abounded in lively and instructive anecdotes, he was as acceptable to the young, as to the more advanced in life. Through the whole of his long and difficult career, he preserved a consistency of character, against which the foul tongue of calumny could never succeed in fixing a single blot. He may indeed be said to have lived and died with an unblemished reputation. His principles formed his character; while his character illustrated the principles that formed it. All that knew him, and had a heart to appreciate his excellencies, were ready to confess, that he was 'an Israelite indeed in whom there was no guile.'

His *devotion* ought not to be overlooked in our estimate of this man of God. He possessed the spirit of supplication and intercession in a remarkable manner. None, who ever listened to his morning and evening prayers, in which he engaged alternately with the students, can ever lose the impression of them. To hear, and to be interested in these supplications, was justly accounted one of the high privileges of the Academy. On the Lord's-day especially, after reading a chapter, he would pour forth his soul in such a sublime strain, as to transport his fellow-worshippers to the very throne of God. And the prayers that he offered at the ordination of many of his students (as he usually engaged in the ordination prayer) were distinguished by a pathos and energy which perfectly electrified the congregations in which they were uttered. In the exercise of prayer, indeed, he was like Israel of old, 'a prince, and had power with God:' his was holy fire, enkindled by a live coal, from the heavenly altar.

His *domestic habits*, also, were remarkable. The evenness of his temper, and the suavity and kindness of his behaviour, though resolute on proper occasions, kept him habitually calm, even under

circumstances the most trying and vexatious. If he were displeased, the dignity of patience, and the coolness of self-possession, never forsook him. He was, in the *best* sense of the word, an amiable man. Few men have been happier in their domestic relations. He was much concerned for the spiritual welfare of his children, and rejoiced in the evidence of early and genuine piety which he perceived in some of them. The letters he wrote to others of them, shewed how much their salvation occupied his thoughts, and fervent prayers. And during his affliction, the advice and exhortations he addressed to his family were very affectionate and earnest. On one day, especially, he addressed each of his children individually, and in a way which moved his own feelings, and greatly overwhelmed theirs. He poured out the most fervent prayers for their salvation, and with all the ardour of his soul besought the Lord, that pure and undefiled religion might never pass out of his family; but that his children, and childrens' children, and all that shall ever spring from him, might follow a long train of pious ancestors now before the throne, and raise up a seed to serve his God and Saviour.

In his *official character* there was much to admire and love. In all his intercourse with his students Dr. Simpson was mild, affectionate, and familiar. He dwelt with them as a father with his children: he loved them, and felt a lively interest in their prosperity. His regularity in his official duties, his kind mode of conveying instruction, his becoming deportment, his ready assistance to the inquiring mind, made his pupils venerate him as a father, and esteem him as a friend. He never lost sight of the great end for which the students were put under his care; and he always manifested the greatest pleasure in the success which attended their labours in preaching the gospel: while to visit any of them, in their settled spheres of usefulness and comfort, was one of the highest luxuries his heart could enjoy. Towards the students under his care in the close of his life, he cherished and manifested a most affectionate concern to the last. And for the sake of recording their assiduous and kind attentions to him, we cannot omit the following incident. When Dr. S. was told that they wished to see him once more, he said, 'I shall be very glad to see them. They have behaved toward me and my family with uncommon affection. I never knew or heard any thing equal to it. I love them, and could willingly lay down my life for them:' and, on this occasion, he said to one of them, 'I wish I could take you all to heaven with me.' And, of the considerable number of ministers now living, who enjoyed the benefit of his instructions, there is not one who does not feel the sincerest veneration for his name, and cherish the remembrance of an abode under his roof as one of the happiest periods of his life.

In concluding our sketch of this eminent character, we notice with much satisfaction, his *disinterestedness*. If there appeared one feature of his character more strongly drawn than another, it was his high superiority to the world. Some indeed have considered that he carried this virtue to excess—an excess seldom witnessed. He was in a great measure dead to external things. His manners were blunt—his attire negligent: he slighted 'the hovel, as beneath his care.' He knew not how to give flattering titles, and disdained to cringe to the rich and powerful. He spurned the touch of filthy lucre.

'He would not *stoop* (said the worthy Treasurer of the Institution) to pick up a guinea, if it lay before him in the street.'—'The whole Christian world ought to know and admire the disinterestedness of a man of eminent learning and talents, who continued cheerfully to devote himself to the service of the cause of Christ, upon a very moderate remuneration.' This arose from a noble purity of soul, and an entire self-dedication to his principles and his work. Such, in fine, was the splendour of his graces, and the grandeur of his noble mind, when contrasted with his plain and homely appearance, that he has been called '*an incrusted diamond.*'

'Upon the whole,' says Mr. Redford—to whom, and to Mr. G. Clayton, we confess our obligations for most of the preceding sketch—'his character exhibited a very rare assemblage of considerable natural talents, great acquired stores, combined with the most valued Christian graces, and all these associated with a firmness and stability, both in doctrine and practice, which made him indeed an immovable rock in the cause of truth. He never vacillated. Where he began, there he finished his course; and he finished that course with indescribable joy.'

'Devout men carried him to his burial, and made great lamentation over him.' On Dec. the 30th, the Committee of the Institution, a considerable body of ministers of London and its vicinity, his afflicted relatives, and beloved pupils, followed his corpse to Bunhill Fields, where, after an affectionate and impressive oration had been delivered by the Rev. John Leifchild, they were deposited in that storehouse of precious dust to sleep till the morning of the resurrection. On the same day the Rev. G. Clayton, of Walworth, preached an eloquent funeral sermon at Hoxton chapel.

We close this interesting memorial with reluctance. But we cannot lay down the pen without offering our fervent prayers on behalf of Dr. Simpson's family, his worthy successor, the academy, and his former pupils, who so long shared, and successively enjoyed, the enviable benefits of his cordial attachments, his ardent intercessions, his excellent instructions, and his illustrious example. Thus would 'we glorify God in him,' and for him; and 'to Him be glory and dominion for ever and ever. Amen.'

THE VANITY OF HUMAN FELICITY.

THE original object of our present state of existence embraced a scope of the most significant and important designs. The stage of human life was to exhibit in one instance the various modes of Divine goodness and beneficence, in the consummate and perpetuated happiness of a creature who, in another state, was destined to display that intelligence which flowed from his communication with the Deity. The probationary or preparatory import of this state formed an important part of the new economy, and while this economy was preserved, it became highly expressive in its various, as well as in its minutest, ramifications, of the active wisdom and goodness of the Deity—the rectitude of human intelligence, and of human conduct—the perfection of human happiness; and, above all, the harmony of that chain, which in the various stages of existence, connected the present link with those which are extended into a future state. But this chain is unhappily

broken, and its harmony on this side of immortality destroyed. The introduction of sin into the world concealed from the moral vision the reversionary beauties and glories of the other world; and, withdrawing its reflective beams, left the present state inveloped in the gloom of guilt—in the midst of a moral ruin.

Previously to this event, vanity had never contaminated the atmosphere of human enjoyment; and every pulsation of bliss became highly significant, inasmuch as it recognized the resembling features of the embryo economy. Did the happy subject of this state partake of enjoyment in any form? —this enjoyment was to enlarge its sphere, and be perpetuated for ever—this enjoyment was the fruit of Divine sanction, and was expressive in the minutest instances of the most momentous truths. Every gratification flowed immediately from Divine goodness, and the infinity of that goodness was displayed in the perpetuity of the blessings; while the act of perpetuating them was founded upon Divine power and Divine wisdom. What but this could stamp immutability upon enjoyment, or render the happiness of a creature unaffected by satiety?

The change alluded to, in consequence of sin, has destroyed this significant institution of things, and the brightest scenes of human happiness are overshadowed with clouds that are vehicles of annoyance or destruction; and although we are still favoured with intervals of felicity, mutability, disappointment, and folly, ever wait to urge its departure. We need only appeal to experience to prove that every thing droops under the prevalency of imperfection; and that vanity is become the language of nature, the science of the wise, and the insignia of every thing terrestial.

Contemplate for a moment the felicity of fame, a species of happiness singularly dazzling and illusive—it resembles the influence of the pure vital air upon animal life: its exhilarating property only debilitates the moral energies, and dissipating the pleasure that arises from inferior sources, exhausts by the most rapid means the vitality of human happiness.

Survey human felicity upon a more extensive scale — witness it embodied in the glories of a nation at the zenith of its prosperity, and in the full orb of its splendours; and what are its amasments of wisdom—its impositions of grandeur—its assemblage of honours—its relative dignity, but a splendid illusion? The Deity alone is in all, and through all, that is detached from vanity. Man, however, still has access to Paradise; although he forfeited at his fall, an empire of felicity, a dominion of spiritual power, and a diadem of unrivalled and celestial glory.

Norwich. M. B.

DIVINE MERCY

THE SOURCE OF CHRISTIAN OBEDIENCE.

THE soul of man naturally contemplates the mercy of God, as the great source of hope and happiness. And whence does this arise? It is without doubt from a secret consciousness, a restless misgiving, or an overwhelming conviction, *that he is a sinner against God*; and under this impression, the distant and indistinct apprehension of mercy seems best adapted to his present condition. But here it must be premised, that all the views which a man can entertain of the Divine mercy, and all the influence

that results from them, are either *natural* or *spiritual*. And his views and feelings are merely natural, when they are speculative, fluctuating, and evanescent; and when they are unaccompanied by prayer, by humiliation of soul, and diligent searching of the word of God.

But let the mercy of God more deeply engage the attention of a man; let it inspire his hopes, let it draw forth the reliance of his mind, let it transform his passions, and it then displays its spirituality, its heavenly origin, and abiding influence. The renewed creature will now be prepared to hearken to the voice of God in his word. He frequents Divine ordinances now, to inquire his heavenly will, and to be instructed and led in the way of salvation. He feelingly utters the penitent's prayer—'Lord, what wilt thou have me to do?' And perhaps he will say, though with fear and trembling, 'Lord, I believe, help thou mine unbelief!'

When a penitent first partakes of the mercy of God—when he enjoys a sense of pardon, as it is revealed in the gospel—as it is exhibited in the person, the obedience, and the sacrifice of his Saviour, then he feels resolved and decided; his soul is transformed and elevated; and self-consecration to the Divine glory is the happy result, and the certain proof of a participation in that mercy. Bound by a thousand motives, the effect of gratitude and love, he is constrained to live no longer to himself, but to 'yield himself up to God.'

This object of redeeming mercy now listens, with reverential attention and filial ardour, to the language of the apostle: 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service.' To be addressed and *besought* by an apostle would of itself form an awakening motive; but when this apostle beseeches him *by the mercies of God*, it is an irresistible argument; and it secures the entire homage of a grateful heart. He will therefore make an absolute surrender of himself as 'a living sacrifice unto God,' with holy desires, and in the most acceptable manner. And while Divine mercy fixes and transforms his soul, the service of God obtains his immediate regard. Whoever remains ignorant of it, insensible to its claims, or opposed to its obligations, he knows, he feels it to be a 'reasonable service.' It is indeed most reasonable, that a rational being, 'an heir of God, and a joint heir with Christ,' should serve the Lord, and that he should perform every service in obedience to his revealed will, and in a growing conformity to his example.

The mercy of God, as displayed in the gospel, as it shines upon him from the cross, as it speaks to him in the promises, as it is shed abroad in his heart by the Holy Spirit, as it is anticipated by him in a world where it eternally triumphs, must be the most powerful spring of obedience to the Christian through every period of his life. And the more he feels of the bondage of corruption in his own heart, or the more he sees of 'the world that lieth in wickedness,' the more lively and affecting are his views of the mercy of God. It is not therefore a sudden or a formal address to his Saviour, at a *monthly* act of self-consecration; but it is the frequent, the deliberate language of his heart—

'Had I a thousand lives to give,
A thousand lives should all be thine.'

ZEBADIAH.

COPY OF AN ORIGINAL LETTER OF OLIVER HEYWOOD TO THE REV. THOMAS JOLLIE.

*Written when nearly 70 years of age.**

Oct. 21, 1698.

REVEREND AND DEAR BROTHER,

My two sons came to me the other week, and brought me your book of the Surry Demoniac, from your son, (as a token from yourself) for which I do here give you my hearty thanks, and likewise for your loving letters sent to me, which further endears my heart to you, which (friendship) first commenced at Cambridge; where you were pleased to take notice of, and take into your society such a simple, raw lad as O. H. I oft reflect with comfort and gratitude on the sweet opportunities we had in your garret chamber, and the heart-meltings under Mr. Hammond's ministry, with whom I conversed a fortnight before he died at Hackney, whom we shall never see more in this world, and truly I despair of ever seeing you on earth; but hope ere long to meet in heaven, in that general assembly. I have not been a little both pleased and profited in writing a small treatise on 2 Thess. ii. 1, which I have delivered to my son for the press, and if it come out will send you one. Next to meeting our dear Lord, this cheers me, that we shall meet with our godly friends with better hearts, and in a better place and posture. In the mean time there is a communion of saints, if not local yet real: we meet *in eodem tertio* (rather *primo*) at the throne of grace, conversing with our God, and thereby sending to each other by the road of heaven: yet these paper messages are not insignificant. I have received a long letter from Mr. Stretton, and am glad that Mr. Forbes, of Gloucester, and yourself have accepted a call to carry on the correspondence. I have written a large account of 19 congregations in our parts, but whether we can maintain quarterly correspondence in our large county, or send up delegates to London, I yet know not; I think letters may do. 'Tis fit we do any thing to propagate the gospel and reformation, yea, and union; though, alas! we can do little to cool or qualify the heats in the great metropolis, which bode ill to the land: of old, British contests brought on Saxon conquests. Alas! that good men should misconstrue and mistake each other! *Tantæne animis cœlestibus iræ!* Will there be anger or shame at ourselves for it in heaven? Methinks, Gen. xiii. 7, 8, should shame or silence us. But you and I have well agreed, and hope shall agree to the end and in the end. You are the only brother in this world left to

Your worthless brother,
groaning for an exit,
OLIVER HEYWOOD.

* The Editors of the whole works of the Rev. Oliver Heywood, about to be published, by subscription, intend giving a facsimile of the original.

A MEDITATION ON THE OCEAN.

On the third day, from the commencement of time, when God had created the heaven and the earth, the light and the firmament, he said, 'Let the waters under the heaven be gathered together unto one place; and the gathering together of the waters called he seas.' How justly, then, when speaking of the sea, may we style it, *the old* ocean! But its antiquity has not brought it to decay. While numerous, and far more modern castles and monasteries, have long been in ruins, the sea is as full, as active, and vigorous as ever. One generation passeth away, and ano-

ther cometh, but the earth, the sun, the moon, and the ocean, continue the same. The Psalmist, when celebrating the praises of the Deity, for the glory displayed in the works of creation, particularly specifies, and that in a sort of poetical rapture, 'The great and wide sea.' *Great* and *wide* indeed! Far, very far beyond the reach of our visual faculties. When, to view the mighty main, we ascend the highest elevation, compared with the magnitude of the object, how contracted and diminutive our view! The largest ships, steering from the land, are soon out of sight. If on the prospect of the watery world so limited, we cannot help exclaiming, How great! How wide! How profound! How wonderful! O then how must we be lost in admiration when we contemplate the Hand that made and manages the whole! While it meteth out heaven with its span, it measures and holds all oceans in its hollow.

Orators and rhetoricians have borrowed from the ocean many of their bold and striking figures. They notice its numerous drops, and the countless sands that bound its shores. Numerous drops indeed! *Numberless*, we may truly say. Who can count them? If the Hon. Robert Boyle could so rarefy one cubical inch of water, as to separate it into more than thirteen millions of parts, who among the most thoughtful can stretch a thought half way to the possible divisibility of the whole ocean? But were the iniquities of the truly penitent equally innumerable, the boundless ocean of Divine mercy, and the never-failing grace of the Lord Jesus, would prove abundantly sufficient to pardon and purge them all away. To which add the solemn thought, that when as many millions of ages shall have rolled away, the eternity of the joys of heaven, and the torments of hell, will be no nearer a conclusion. O Eternity! Eternity! Thou vast, thou boundless Eternity!

They who view the face and hear the voice of God in his creatures, are at once pleased with beauty and charmed with melody. All his works praise him. He has made nothing in vain. Every thing is good in its place. All parts promote the good of the whole. As the head cannot say to the feet, I have no need of you; so the earth cannot say to the sea, I have no need of thee. He that maketh the seven stars and Orion, calleth for the waters of the sea, and poureth them out upon the face of the earth. Were it not so, there would be no clouds to drop fatness, and the earth would become hard as brass and barren as the rocks. But happily for the world, the ocean is a reservoir from which the source of light and heat exhales the humid particles, clear of the salt, that they may float in the atmosphere, to be distilled in dews and showers, producing fountains, streams, brooks, and swelling rivers, which rest not day nor night, but incessantly flow and meander in various windings, till they empty themselves back into the ocean from which they were exhaled by the sun. In the whole process, vivifying the air, fertilizing the earth, and affording abundant aid in trade and manufactures. Let the rivers, returning themselves into the sea as their source, remind us of Him from whom all our blessings flow, and put us upon the inquiry, what we shall render unto him for all his benefits. To make no grateful returns to the Giver of every good and perfect gift, is to run counter, not only to the holy scriptures, but also to the inanimate creation; and even to symbolize with hell itself—that horrible region which never makes any return.

Among the wonders the ocean

displays, who can overlook the ebbings and flowings of the tides? Clockwork is not more regular. While the philosopher explains the wonder, as the effect of lunar attraction, according to the laws of gravitation; while the physician admires how the constant motion of the briny waves prevents stagnation and putrefaction, without which the inhabitants of the sea would die and turn to putrefaction, and so contaminate the atmosphere and depopulate the globe; while commercial men expatiate on their vast utility in favour of trade, by floating of vessels to the centre of countries, there to deliver one, and take back a different cargo: the heavenly-minded Christian, in the mean time, adores the wisdom, the power, and goodness of his heavenly Father, in giving such wonderful and salutary laws to nature; and while he views her prompt, regular, and constant obedience, he burns with conscious shame, and becomes indignant against himself for his own irregularities.

In a contemplation on the ocean, its inhabitants claim attention. How many! How various! How prodigious! Some too minute to be discerned by the naked eye—others too huge and enormous for accurate admeasurement. The accounts given by naturalists, of their numbers, natures, structures, kinds and propagation, frequently astonish the human mind. But vast as they are, their Maker, preserver, and feeder, has them all at his command. If he say to one Go, he goeth; to another Come, he cometh. By his order one preserved the life of Jonah and landed him safe. Another became a purser, and brought money to Peter's net. Nothing is too hard for God.

It is gratifying to contemplate the ocean as a source of business. Trade and navigation are terms familiar to our ears. How many hands are employed on the seas! There is one branch of seafaring business which none can forget, it is that of fishermen. To say nothing of the Greenland, Davis's Straits, and South-sea fisheries, the produce of which is of such high consideration, how many are daily employed and get their bread by catching fish to feed others. But besides food, the sea likewise furnishes the faculty with a variety of valuable medicines: not only its air and motion, by voyages upon it, but administered as a draught, and used as a bath, together with the numerous articles of medicine known as its production, which, under proper direction, are all of important use in the healing art. In this view, how well calculated is the sea to remind us of the Saviour! In him rivers of *love* and *mercy*, 'in a rich ocean join.' Here is a boundless deep where all our sins are drowned. He affords a feast, as well as healing for the mind. He is the true bread—the bread of God—of life—of life everlasting. He has a balm for every wound, and a cordial for every fear. There is enough in him for the healing of all nations. Sea-water, sea-bathing, and other sea-medicines, are not always effectual or proper to be used; nor can they be always obtained by every one; but the grace of Christ suits every case: it is a sovereign catholicon. Like the sea he refuses none. Without expensive journeys, without money, and without price, he welcomes all. His invitations are equally kind, sincere, and general. What he says to one he says to all, Will ye be made whole? Whosoever will, let him take of the water of life freely. But it must not be forgotten, that in order to the benefit there must be an application. Drink will not quench, food will not nourish those by whom they are refused: neither will medicine

recover those who take it not. They who neither drink, nor bathe, nor breathe the air of the sea, cannot experience its benefits. In like manner, Jesus only heals such as apply to him for healing. 'To as many,' and no more, 'as receive him, gives he power to become the sons of God.' He gives rest to the soul that applies for the purpose. To 'them that believe, he is precious.'

The ocean, as a medium of communication between most distant nations, is pleasing and wonderful to contemplate. What skill, ability, and ingenuity are displayed, in constructing and building, with wood, hemp, iron, tar, &c. a vehicle to resist the entrance of the waves and plough the mighty main! This sublime invention has been abused to the basest, and employed to the best of purposes. The former in the slave trade. The latter in conveying holy Bibles, and holy men, to make known to poor benighted Heathens the unsearchable riches of Christ. To shipping, instrumentally, we stand indebted for our most valuable privileges. In what a deplorable state of degradation were our benighted ancestors, ere some blessed vessel was steered to this isle of the Gentiles, with the glorious gospel of the blessed God, bringing life and immortality to light! Who can be sufficiently thankful on the remembrance of such a favour! or zealous in doing, in this way, for other countries, what was once done for our own!

In contemplating the ocean, the mariner's compass can hardly be forgotten. By this wonderful discovery the skilful seaman can find his way in the darkest night, and steer a safe course through the trackless deep, to the haven where he would be. Such is the Bible, that blessed book of God, to the Christian sailor, bound for the port of heaven; to warn him of dangers, and direct his course in the perilous navigation of human life.

Superficial observers of trading fleets would think, from the appearance they make in their different tacks, that they were all in confusion: whereas the case is happily the reverse. By the influence of the wind, with the skill of the pilot, and by the guidance of the compass, all are making a right course for their intended port. This may remind us of the dark dispensations of God in the course of his unerring providence. When many are the afflictions of the righteous, when a Joseph is permitted to be sold for a slave, and then cast into prison because he would not offend the Lord his God; when merciful men are taken away in the very zenith of their usefulness; when good men are so tried as to be ready to say, like the Psalmist, 'Verily we have cleansed our heart in vain;' or with the Patriarch, 'All these things are against us;' while they see the wicked not in trouble, but in great prosperity, and the vilest of men exalted: such seeming disorder and confusion with men is perfect order and regularity with God. 'He moves in a mysterious way—he plants his footsteps in the sea,' but he does all things well and wisely. Wait awhile: trust him in the dark. 'God is his own interpreter.' He will make every thing obvious. What is most obscure and concealed he will fully develope, and evince that all things have been co-operating for good. That, truly and incessantly, 'God is good to Israel,' and hence, that it is possible and rational for a Christian to glory in tribulation.

The great and wide sea, in respect of prospect, is by many much admired, particularly for its

great variety. Sometimes it appears half covered with ships of different sizes; at other times only here and there one is to be seen, and sometimes not one appears in sight. Moreover, the ocean is at one time most placid, serene, and inviting, but even then it is grand and majestic; at other times it is tossed with storms and tempests, and then it is terrible to behold, especially when poor weather-beaten mariners are seen in the utmost distress, ready to be swallowed up and buried alive in the watery grave. What an emblem of this mutable, mortal, perishing world! From the glory of which, some, in a moment, are plunged into eternity. Particularly, what an emblem of the wicked! They, as saith a prophet, 'are like the troubled sea when it cannot rest, whose waves cast up mire and dirt.' Like the rolling, roaring, swelling, raging, billows, they threaten destruction; but they only destroy one another. They dash and die upon the shore. 'Why do the Heathen rage, and the people imagine a vain thing?' Let the sinner forsake his way, and return unto the Lord his God, and so shall he cease to be like the troubled sea; and with the saint, in the enjoyment of the pleasures of a good conscience, he shall be serene and calm, like a summer evening.

It is observable that the swelling waves, with their impetuous sweep, will erase the figures made on the yielding sand during the ebbing tide; and in like manner, when the winds and floods of trial come upon such as have religion only in profession, founded in fancy and self-sufficiency, the same is swept and washed away. How well for such as possess pure religion before God and the Father! Storms of trial will at once prove and improve it. If cares like a wild deluge come; if storms of sorrow fall; if tempests blow and billows rise; come what may, he will abide firm as the rocks. He may sing,

'Then, should the earth's old pillars shake,
'And all the wheels of nature break,
'My steady soul should fear no more
'Than solid rocks when billows roar.'

To the mind contemplating the ocean, it may occur that the mighty deep is also a vast sepulchre, in which are entombed the mortal remains of thousands and millions of human bodies, of men, women, and children; but every atom thereof, into whatever form changed, is as safe and secure as if the same had been sealed up in lead, and laid in a rock hewn out for the purpose. With sacred solemnity some view the sea as the repository of bodies once near and dear to them—bodies which were the temples of the Holy Ghost, and which they hope to see again, fashioned like unto Christ's glorious body. The decree is gone forth, and must be fulfilled. John the Divine had a vision thereof. He says, 'I saw the dead, small and great, stand before God.' How sublime and interesting the following words—'*And the sea gave up* the dead which were in it!' Rev. xx. 12, 13.

Scarborough. S. B.

ANECDOTES.

A BIBLE CONVERT.

[From the Appendix to Messrs. Mills and Smith's Missionary Tour, West of the Allegany Mountains, N. America.]

As Mr. Wright was out one day, on one of his parochial visits, he called at a place where a number of people were assembled at a *raising*. While he was conversing with some of them, he mentioned that he had Bibles in his hands for distribution. There was a man standing by, who had been noted for impiety and profanity. This

man, hearing Mr. W. observe that he had Bibles to give away, felt for the first time a strong, and to him, unaccountable desire to possess one. He came forward, and asked Mr. W. if he would give him a Bible. Mr. W. told him he would, if he would read it. During the conversation the man made use of some profane expressions. The good clergyman told him that he wished him to call and get a Bible; and added, that he hoped it would produce an alteration in his conduct and conversation. The man attempted to apologize for his profanity, and engaged to call for the Bible. Some people thought, that charity might be better bestowed than in giving the Bible to such a profane sinner. But the next day he called at Mr. Wright's house, who gave him a Bible, enjoining it upon him to read it. He said that he had been married more than 13 years, and had never had a Bible in the house; and that he had not read a chapter since he was a school-boy. He promised however that he would peruse it.

The very next Sabbath this man was seen at the house of God. He afterwards confessed that he had not heard a sermon before for eight or ten years. During the intermission, Mr. W. spoke with him, and asked if he had been reading his Bible. He answered, that he had read in it some; and that what he had read made him feel very uncomfortable. He added, that if what he read in that book was true, he feared that his case was hopeless. He thought that he must stop reading it, and put it out of his house. Mr. W. reminded him of his promise to read the Bible when he received it; and told him he ought to examine and see whether it was true. The man concluded that he would go home, and read his Bible further. The next Sabbath he was at Meeting again, and gave very strict attention.

From the time that this man received the Bible, his mind became more and more impressed. His countenance and deportment were affected. His wife and daughter observed the change, and were apprehensive that he would become crazy. They attributed the alteration in him to his reading the Bible, and beset him to put it out of the house. He refused to comply, and continued to read. After a few weeks he told his family, that it would not do to live so: he must commence family worship. His wife was not pleased with this; but she concluded, that perhaps it might relieve his mind, and at length consented. He began to pray with his family. He was constant at the house of God, and gave evidence of genuine piety. Now he invokes a blessing on those who support Bible Societies. He reads his Bible, sheds tears of joy, bursts into a song, and sings surprising grace!'

INTOLERANCE OF A SUPERIOR.

At a village in Nottinghamshire, the Methodists have a small room in which Divine service is held once a fortnight by the regular preachers. To supply the intermediate Sabbath, according to their plan, two local preachers were chosen, one of whom is a respectable farmer, tenant to a Nobleman. The Earl, having heard of the farmer's zeal, thus addressed him—'Well, Mr. B. I understand you are a preacher among the Methodists, nay even a bishop! You must either relinquish preaching, or give up your farm'—requiring an immediate reply. This the local preacher could not give without consulting his friends on the subject. However, after consulting

them, he made up his mind to leave off preaching. Whether the preacher or the Nobleman were most to blame, is not for individuals to determine, but one thing is certain, that such conduct in a peer of the land in these days of gospel light and liberty, is highly unbecoming. J. W.

NEGRO SIMPLICITY.

Mr. Walker, in his "Letters on the West Indies," lately published, illustrates the willingness of the Negroes to be subject to Europeans (and to be instructed by them) on account of the acknowledged superiority of the latter, by the following familiar instance:

'An acquaintance of mine erected a steam-engine on his sugar plantation. One of his Negroes soon after met a countryman and old friend, belonging to a part of the colony where wind-mills and water-mills were better known. 'Quashy,' said the Negroe, in his own dialect, 'stop till I tell you something. Ah! white man is the man! you know when wind blow, he stop him, he make him work. You see water run; you know he make him work. But ah! that's nothing—that time the great smoke come out of the hot fire, he catch him! he make *him work too!*' Quashy joined in extolling the powers of 'Buckra,' and promised to come, when he might be permitted, to see this new proof of them.'

OBITUARY.

MRS. MARY GRITTON.

On May 15, 1818, died, deeply lamented, Mrs. Mary Gritton, wife of the Rev. Thomas Gritton, of Keswick. Mrs. Gritton was the daughter of the late Mr. John Russell, of Ramsgate, and appears to have been brought to the knowledge of Christ when about 18 or 20 years of age. Her first serious impressions were produced under the preaching of Dr. Rippon, of London, when on a visit to Ramsgate, in Kent. The preaching of the Rev. Mr. Goode, of London, who visited Ramsgate about the same time, appears also to have been very useful to her. Divine truths made a deep and powerful impression on her mind, and a great change was soon evident: she now became decidedly religious, and attached herself to the friends of Christ among Dissenters. Mrs. Gritton lost her mother at a very early period of her childhood, and, unhappily, her decision for the ways of God excited the violent displeasure of her father; yet, rather than stifle her convictions, or relinquish the profession she had embraced, she endured all the painful trials of actual banishment from her father's house, to which she never after was permitted to return, though a reconciliation was effected just before his death. In these trying circumstances, however, Mrs. Gritton was not forsaken by her God, nor was she destitute of kind and respectable Christian friends. About this time she was admitted a member of the church at Ramsgate, of which the late Rev. Mr. Bradbury was then pastor, who with Mrs. Bradbury treated her with Christian and parental regard. On removing to London, Mrs. Gritton became a stated communicant with the church in White Row, Spitalfields, of which the Rev. N. Trotman was then pastor; from whom she received many marks of Christian regard, and on whose ministry she attended with much profit, till she finally left London.

As a hearer of the gospel, Mrs. Gritton was earnestly concerned to profit by the word, and on this account she scrupulously guarded against every thing in dress and conversation that might interrupt her mind on the way to and from the house of God, as well as during the time of worship. To the sacred observation of the Sabbath she maintained a strict regard, nor would she permit this to be interrupted by company or visiting, or any worldly affairs. It was her settled opinion that there could be no sincerity in a religious profession, where any part of the Lord's day was allowed to be spent in worldly business or pleasure. And among other things

she most strictly enjoined it upon her children to keep holy the Lord's day, saying, she did not regard how poor they might be, so they would keep the Sabbath. As a Christian she was humble; she felt her unworthiness, and was deeply convinced that she could not merit any thing at the hand of God. During her late affliction, she confessed there were no sins she so deeply lamented as the sins of her holy duties. She was deeply affected with the amazing condescension of God in permitting polluted worthless creatures to approach him in the exercises of religious worship. She possessed exalted thoughts of the love of Christ to a sinful world, crying out, in the words of Dr. Watts, 'Never did angels taste above, redeeming grace and dying love.' To the atonement made by the death of Christ she looked, as the only means for obtaining the forgiveness of her sins, and on him, as the only foundation, she placed her trust, repeating, again and again, the words of Paul, 'Other foundation can no man lay than that is laid, which is Jesus Christ.' Resting here she found peace and comfort to her soul; and from that promise of Jesus, 'Him that cometh unto me I will in no wise cast out,' she derived satisfaction of her acceptance with him, saying, 'Were Jesus to cast out any who come to him, because of their unworthiness, then he must cast out all; but this is impossible, because the Saviour has given this promise.' She was persuaded that her affliction would end in her death, and with great composure of mind resigned herself to the Divine will.

She endured a very painful and trying affliction with astonishing patience, and having committed her family to the care of that God who had taken care of her, encouraging them with that promise, 'My God shall supply all your need, according to his riches in glory by Christ Jesus,' she departed to her heavenly rest, with the utmost calmness and peace, without a sigh—without a groan, so that, to her attending family, she appeared to be falling asleep. Thus her life and her death enforce that admonition of the Apostle, 'That ye be not slothful, but followers of them who through faith and patience inherit the promises.' Her death was improved, to a crowded audience, by the Rev. J. Muscutt, of Cockermouth, in a sermon from the words so often repeated by the deceased, 'For other foundation,' &c. 1 Cor. iii. 11. T. G.

REV. MR. BLOOMFIELD.

July 14, 1818, died the Rev. Ezekiel Bloomfield, Dissenting minister at Wortwell, Norfolk, aged 40. Mr. B. who has struggled long with pecuniary difficulties, has left a wife and eight children unprovided for. He has also left in MS. a volume of Historical Lectures, delivered with approbation at several principal towns in the neighbouring counties, which are to be published for the advantage of his family. —*See the Advertisement, p. 3, of our September Cover.*

DEATH OF THE REV. ED. WARREN, AN AMERICAN MISSIONARY.

(Extracted from a Letter from the Rev. G. Thom, Cape Town.)

August 11, 1818. This morning died the Rev. E. Warren, a Missionary from Ceylon, aged 32. He was sent out by the American Board for Foreign Missions. His last words were, 'Is this Death?—Is this Death? Yes, it is Death—it is Death. Come, Lord Jesus, come quickly.—To-day I shall be with Christ. Tell brother Richards, tell the brethren at Jaffna, to be faithful unto death.' Poor Brother Richards is also afflicted with the same disorder which removed our late worthy brother.

DEATH OF AN AGED MAHOMETAN CONVERT.

Spadilie, an aged convert from Mahomedanism, died last week. I baptized him about three years ago; and he grew in knowledge and grace. He died triumphantly at the age of about 78. God wonderfully brought this man, at the age of 72, to renounce the errors of the false prophet, and to bear testimony to the holiness of the Christian faith for nearly five years. His body was interred in the public burial ground, attended by many respectable and pious men—a circumstance unknown before. He was born in Ceylon, and had been a slave till within 19 years of his death. [*Mr. Thom.*]

REV. ROBERT SLOPER.

On Tuesday, the 22d of September, after a lingering illness, the Rev. Robt. Sloper, of Devizes, entered his rest. In the very house in which he was born, he breathed his last, without any intermediate change of residence; and on the very spot where he had so long, and so successfully, laboured, were his mortal remains deposited. For many years did he witness the growing prosperity of that religious interest, for the establishment of which he had struggled so hard in his early days. It was his happiness, as a parent, to see all his children walking in the truth, and adorning their Christian profession; and after a public life of about 44 years, he finished his course with joy, in the 62d year of his age.

The funeral solemnity took place on Wednesday, the 30th, when the Rev. W. Jay delivered a most appropriate oration to a large and deeply-affected auditory; and the mournful event was improved on the Sabbath evening following in a sermon, by the Rev. R. Elliott, from Jude, ver. 21, 'Looking for the mercy of our Lord Jesus Christ unto eternal life' — a text which had been selected by the departed servant of Christ, as expressive of his living and dying experience; and every thing tended to render this painfully interesting service peculiarly solemn and affecting.

The other places of worship in the town were shut up; the commodious meeting-house was crowded to excess long before the service commenced; and it is supposed that several hundred persons were obliged to return, not being able to gain admittance.

REV. BENJAMIN GAFFEE.

October the 9th died, after a long illness, the Rev. Benjamin Gaffee, pastor of the Independent Church at Stansted, Essex, formerly of New Broad Street, London. This excellent man was enabled to manifest a truly Christian temper under very trying afflictions, both personal and relative; and departed to his final rest in possession of unshaken hope, founded upon the grace and righteousness of the Redeemer. On the 13th, Mr. Chaplin, of Bishop's Stortford, preached a funeral discourse to the mourning congregation from Acts xiv. 22, latter part. A text chosen by the deceased for the solemn occasion.

WILLIAM CAYME, Esq.

On Tuesday, Sept. the 28th, died William Cayme, Esq. of Yeovil. He was a man of intrinsic characteristic excellence, well-known throughout the county in which he lived, and highly esteemed by a very extensive circle of Christian friends. Incorruptible integrity formed a prominent feature in his character; his disposition was frank, generous, and kind; few men have equalled him in the discharge of relative obligations; he was a most sincere friend, and a decided Christian. For a long period he had been the respected Treasurer of the County Association, and (since its formation) of the Somerset Missionary Society: the duties of which offices he invariably discharged with fidelity and precision. His death is a public loss. He survived his amiable partner only four months, and after an illness of five days terminated his mortal career, in the pleasing anticipation of being glorified together with Christ. R. T.

DR. BALFOUR.

We are deeply concerned to state that the Rev. Dr. Balfour, one of the ministers of Glasgow, has been suddenly removed to the eternal world. On Monday, Oct. 12, after meeting some young persons, previous to their admission to the communion, in returning home, about two o'clock, he was seized by a fit, taken into a friend's house, and languished until the next day, when he departed.

REV. W. RICHARDS.

Lately died at Lynn, in Norfolk, the Rev. W. Richards, formerly a Baptist minister in that town; author of a Welsh Dictionary, of the History of Lynn, and several smaller publications. He was a man of considerable knowledge, and an extensive acquaintance with books and men; and notwithstanding his very limited income, contrived to exhibit an amiable pattern of Christian liberality.

Review of Religious Publications.

Greenland: *being Extracts from a Journal kept in the Years* 1770 *to* 1778. By Hans Egede Saaby, *Minister of Udbye, &c. To which is prefixed an Introduction, illustrated by a Chart, &c.* By G. Fries. *Translated from the German.* 8vo. 10*s.* 6*d.*

GEOGRAPHICAL works, as such, do not certainly come within the sphere of our Review; but every friend to missions and to true religion must certainly feel interested by the name of *Hans Egede*, one of the first Missionaries to Greenland, and we are pleased to find that the author of this Journal, who is his grandson, possesses so much of the same spirit. The greater part of the information here contained is miscellaneous, and much of it geographical, which has rendered the original work highly popular abroad; and the very recent Expedition to the North Pole has given it also a peculiar interest in our own country.

The history of the introduction of this work to the public view is thus given in the preface of the translator—Mr. H. E. Lloyd.

'The circumstances which have led to the publication are singularly honourable to the author. The Bishop of Fühnen, Dr. Plum, being on a visitation of his diocese, in a parish of which our author is minister, was naturally led to converse with him on the subject of his residence in Greenland. This induced him to take from his desk his Journal kept in that country, which his modesty had suffered to lie neglected for so many years. The bishop was so struck with the unaffected simplicity of the narrative, and the interesting accounts which it contains of the manners of the inhabitants, that he pressed the venerable author to have it published. The bishop has prefixed to the Danish original, a letter to the Privy Counsellor, Von Bülon, who enjoys the highest esteem in Denmark, on account of his liberal patronage of the arts and sciences; and who has, on this occasion, done a new service to literature, by defraying all the expenses of the publication of the original.'

The work contains 32 chapters, of which we have not room even for the contents; but we were particularly struck with the 18th, which is entitled 'The Avenger of his Father, or the Triumph of Religion.' A son, about 13 years of age, had seen his father murdered; and it is considered in that, as in many other rude countries, the duty of the male nearest of kin to revenge the murder. The boy had grown to manhood, and 20 years after the fact vengeance kindled in his bosom, and he brought a party of his relations with him for the express purpose of destroying the murderer and his family. He fell, however, under the instructions of the Missionary, who knew of the design, (which was pursued with great deliberation,) and expressed a desire to be baptized. The Missionary now told him he knew of his design, but if he became a Christian, he must 'do no murder'—he must even forgive his enemy. 'Your doctrine is very difficult,' said he; 'you speak hard words.' He wished to talk with his relations, and the minister was invited to visit them. He went the following evening, and without adverting immediately to this subject, all he said and did was with a view to soften their hearts to placability. 'Thank you priest, (said he) it was good you came.'

'Some days after, he again came to me: his manner, his countenance, every thing indicated a violent struggle, as well with his heart, as with his friends. I first addressed him, saying, 'You are not in spirits; tell me what you have on your heart?'—'I will, and I will not; I hear, and I do not hear,' answered he: 'I never felt so before.'—'What will you?' said I; 'and what will you not?'—'I will forgive him,' answered he; 'and I will not forgive him: I have no ears, when they want that I shall revenge myself; and yet I have ears.'—'When you will not forgive him,' said I: 'when you listen with approbation to those who dissuade you from it; then your unconverted heart speaks, which demands revenge; but when you will forgive, when you will not hear your advisers, then the better part in you speaks; then God speaks to your heart. What will you now do?'

'I was so moved,' answered he, 'when you spoke yesterday evening; then my heart wished to obey.'—'See,' said I;

'ought you not to feel that it is the voice of your heavenly Father which spoke to your heart?' I now repeated to him the latter part of the life of Jesus; his forgiveness, his prayer for his murderers. 'That was laudable,' said he; and a tear sparkled in his eye: 'but he was better than we are.'—'Yes,' answered I, 'infinitely better; but he will have us resemble him in this; and, if we have only a good will, God will give us strength. But now you shall hear, that a man like you and me could pray for those who sought to kill him, because he declared to them the will of God.' I read to him the death of Stephen. He dried his eyes, and said, 'The wicked men! He is happy; he certainly is with God in heaven.'—'Yes,' continued I, 'that he is; and you and every body, who acts as he did, shall also come there.'—'Good Priest!' interrupted he, 'my heart is so moved. I will—but, give me still a little time: when I have brought the other heart to silence, and am quite changed, I will come again.'—'Go,' said I, 'and pray to the good God, that he may strengthen you in your resolution; I also will pray for you.' He went, and my hope was almost certainty.

At last, he came with a joyful countenance, like him who carries peace in his heart. 'Now I am happy,' said he; 'I hate no more; I have forgiven.'—'Do you, really, feel yourself happy by it?' said I.—'Yes,' answered he, 'my heart is so easy.'—'You rejoice me sincerely,' continued I; 'but may I depend upon you? Your heart will again excite you to revenge, and your friends will tempt you.'—'I do not know whether this will happen,' was his answer; but I have conquered, and you may trust me.'—'It would be melancholy,' said I, 'if, after you had become a believer, you should commit this murder.'—'You are so suspicious, Priest!' he interrupted.—'You would now commit a greater sin,' continued I, 'than if you had never known God, and never vowed obedience to him.'—'I was rejoiced,' interrupted he, 'but your words afflict me.'—'I will not afflict you,' said I, 'I only want to try you, whether you are able to keep what you promise. Do not trust your heart too much.'—'My wicked heart shall be silent,' answered he. I now asked him, what had wrought this change in him. 'The energetic words,' answered he, 'which Jesus has taught me, and whom I will follow. I never thought I could be disposed as I now am. Did you not perceive how moved I was, as you read to me about him on the cross; how he prayed for his murderers, Father, forgive them, they know not what they do? Then I vowed in my heart, I, unworthy as I am, that I would forgive, and now I have forgiven. Now I hope you will consider me and my wife, who has never hated, and who, like me, longs to become a Christian, worthy of baptism?'—'Yes, good Kunnuk!' answered I, 'I will baptize you and your wife, in God's name; but thank God, that he gave you an opportunity of knowing him, and his will, and forget not that you are bound in baptism to believe in him, to love him, and to obey his commandments; consequently, to leave off wickedness, and continually to become better.'—'I know it, Priest!' said he; 'God sees my heart, and he will give me strength to remain faithful to him.' He left me, full of joy and gratitude to God. I deferred the reception of him, and the others, into our Christian community, for a fortnight; I thought it necessary to defer it, particularly on his account.

'The day arrived, the whole of the Divine service had reference to the baptismal act. He gave an account of his belief in Christianity, with openness and truth; he answered, with feeling, the questions from the Altar-book, and silent tears bedewed his cheeks, when he knelt down to receive baptism, in which by desire, the name of *Nicls* was given him. The Divine service ended, as usual, with a hymn and prayers. He now came, gave me his hand, and said, 'Thank you, good Priest! I am happy.' Upon this, he turned to the congregation, of whom some kissed him (this was unusual.) 'Receive me now as a believer! We will love each other.' All answered this address with 'Yes;' and now they went home together, united as persons having 'one Lord, one faith, and one baptism.' I thanked God, with heartfelt joy, for the triumph of truth over his heart, and so many others. After some days he sent his enemy the following message: 'I am now become a believer, and you have nothing more to fear.' They were completely reconciled, and he who came to murder returned home to pray.'

Stories Explanatory of the Church Catechism. By Mrs. Sherwood. 12*mo.* *pp.* 310. 5*s.*

It can hardly be denied, after the controversy that has lately been maintained respecting baptismal regeneration, that there is yet room for something *explanatory* of the Church Catechism; but, unfortunately, the present expositor entirely passes over *that* subject. The religious public is, notwithstanding, too well acquainted with the author's sentiments and talents to doubt that she has introduced much interesting, amusing, and instructive matter into this commentary; and although it is quite enough dilated, we question whether any body, young or

old, will find the perusal wearisome. Several editions, we believe, have already appeared, while this volume has waited, with many others, for notice in our contracted review.

We cannot, however, dismiss it without suggesting our apprehensions at the accumulation of compositions wholly or partly fictitious, for the use of children, however correct the principles may be that are thereby designed to be inculcated. Children naturally suppose what is told them by elder persons to be true; and if in some instances they find it to be otherwise, the more interest they feel in what is related to them, the more earnestly they will ask, 'But, is it *true?*' What advantage may not be derived from such a disposition in leading them to a knowledge of the *Bible*; as of the only book, of which we can assure them, that it is wholly and certainly true? But if they cease to read or listen for the purpose of learning what is *true*, and are satisfied if they are but *amused*, what shall restore to them, when once effaced, this strongest trace of the Divine image that the fall of man has left on the native human mind? Yet what is more adapted to efface it than their perpetual gratification with amusing narratives; of which, in reply to their inquiries, (while they think it worth while to make such) you *cannot* tell them that you *suppose* the stories to be true? Many stories in this book may, for aught we know, be founded on facts: but their *arrangement* obviously is not. An acute *child* may be aware of the improbability of a great variety of incidents happening so seasonably, as to afford apt illustrations of any catechism, in the very order in which the questions occur.

In all fiction, improbabilities, and even impossibilities, are liable (unintentionally) to be represented as if they were facts, and youthful minds to be thereby greatly misguided: but if not, there is still imminent, and almost certain danger, that, in proportion as interest is excited by *fiction*, it will pall toward *truth*. It is the high seasoning which renders simple food no longer palatable. Anecdotes, or narratives, that we *believe* to be true, furnish a very desirable medium of instruction for children: but we hope that the prevailing taste for amusement will not proceed to 'Stories explanatory of the BIBLE;' and it affords us no small satisfaction that the amiable and ingenious author of the present volume appears already to have diverted her attention to *geographical* instruction for youth.

Serious Advice to a Young Minister of the Gospel, *on important Subjects connected with the Christian Ministry.* By Joseph Freeston, *Author of an Answer to the Question 'Why are you not a Socinian?' 'Directions and Encouragements for Travellers to Zion,' &c. 3s. 6d.*

WE do not hesitate to give our decided testimony in favour of this excellent little volume. It contains advice to a young minister, delivered not in a tone and manner assuming and dogmatical, but in all the spirit of Christian affection. The author has been upwards of thirty years in the ministry; and as, from the work before us, he is evidently a person of eminent piety, good sense, and kind affections, he may be supposed well qualified to render assistance to his junior brethren. To give a tolerably correct idea of the work itself, it is sufficient to observe, that it may be divided into three parts: the first contains some seasonable advice 'on the dignity and importance of the ministerial office and character—on the knowledge necessary to a Christian minister—on the value of time, the importance of truth and of preserving the mind unbiassed—on the nature and importance of spiritual knowledge—on a minister's duty to his people—on the inutility of a mere moral strain of preaching—on the importance of inculcating a love of devotion and spiritual-mindedness—and of application in sermons—on pastoral visits, and on the difficulties and encouragements of the ministry.

The second part is a letter, occupying about twenty pages, addressed to a friend, on a proper method of prosecuting his studies for the ministry, and is inserted in hope that it may be useful to those who have not had an academical education. It contains many useful remarks on the improvement of the mind, gives a judicious list of books to be perused, and will prove

highly useful, especially to lay-preachers. The last part, for about fifty pages, is exclusively extracts, on the subject of preaching, from some of our most eminent evangelical Divines, both in and out of the establishment, amongst whom we find Porteus and Forster, Hall and Jay.

We would with pleasure give an extract or two as a specimen of the author's style, but our limits prevent. In cordially recommending this little work to every student in divinity, and young ministers in general, we can assure them that we have not frequently met, in the space of 172 pages, with more seasonable and solid advice, all leading to promote the piety, to inflame the zeal, and to stimulate the exertions of the Christian ambassador.

In a second edition of this work we hope the author will lay a strict charge upon his PRINTER to be a little more attentive to *his* business.

FUNERAL SERMONS FOR DR. SIMPSON.

1. Heaven anticipated by the Righteous. *Preached at Wolverhampton*, By Thomas Scales. 1s.

2. The Triumph of Faith, in the prospect and crisis of Death. *Delivered at Hoxton Chapel, on the day of his Interment.* By George Clayton. 1s. 6d.

3. A Sermon; *preached at Uxbridge.* By George Redford, A. M. 1s. 6d.

4. A Sermon; *delivered at Pell Street, London.* By Thomas Cloutt. 1s. 6d.

5. Christ magnified by the Life and Death of the genuine Christian. *Preached at Wallsall.* By Joseph Fletcher Whitridge. 1s.

6. A Sermon; *preached at Alfriston.* By George Betts. 1s.

The first sermon, by Mr. Scales, on Ps. xvii. 15, 'As for me,' &c. is truly affectionate, and of sterling worth. The discourse of Mr. Clayton contains an able exposition of the passage, 2 Cor. v. 1, 'For we know that if,' &c.; it describes some of the leading features of Dr. Simpson's life, dying experience, and character, with much ability and pathos; and concludes with an impressive address to his family, his friends, his students, his colleagues, and brethren in the ministry.* The delineation of the Doctor's character formed the chief object of Mr. Redford's sermon. It is a tender, highly-wrought memorial. Many excellent thoughts occur in the improvement. In Mr. Cloutt's sermon we have a long discussion and criticism, of nearly half the length of the pamphlet, to prove that his text, Job v. 26, 'Thou shalt come to thy grave,' &c. affords a beautiful illustration of what may take place at the death of a good man, rather than expressing any doctrine or promise of our holy religion. And we, who are of the same opinion, would have had the critical daring, and the spirit of brevity, to have maintained it, in two or three paragraphs. The rest of the sermon is judicious, faithful and affectionate. The sermon of Mr. Whitridge is a sensible and animated illustration of his subject, from Phil. i. 29, 'Christ shall be magnified,' &c. After alluding briefly to Dr. S.'s experience and character, the sermon concludes—as all funeral sermons ought to conclude—by a faithful address to professors of religion, and to men in general. Mr. Betts has selected the same text as Mr. Redford, Acts viii. 2, 'And devout men carried Stephen,' &c. He considers the character, *devout* men, they made *great* lamentation; yet the scriptures suggest various reasons to *moderate* our grief. Some valuable remarks occur on each of these topics, and are creditable to the talents of a young writer.

We close with one remark.—Some of these worthy writers sat down apparently, not to pourtray an eminent, an apostolic, but a *faultless* character, which seems rather at variance with Dr. Simpson's low thoughts of himself: yet we highly applaud their veneration, gratitude, and attachment to an instructor so excellent, and to an exemplar so worthy their imitation.

The Ordination Services of the Rev. George Browne, *of St. Albans, on May* 27, 1818. 2*s.*

In taking a passing notice of these services, we just remark, that the in-

* In Mr. Clayton's sermon, the age of Dr. S. is said to be forty-two: it should be *seventy-two.*

troduction by Rev. M. Phillips is appropriate and candid; the answers of Mr. Browne are very wise and satisfactory; the proceedings of the church are pleasing and interesting; the charge by Mr. Gilbert, of Hull, on Is. xlix. 2, is full of sentiment and unction; and the sermon by Dr. Winter, on 2 Cor. iii. 2, 3, is solid, discriminating, and affectionate. We trust that this pleasing union will be followed by many blessings, both on the pastor and the people.

Essays on the Wisdom of God. By the Rev Daniel Tyerman. 8*vo.* 10*s.*

One of the first efforts of reason, in the contemplation of the Universe, is, that of admiration and astonishment at the *power* of the Deity, in creating and preserving this vast system. A more matured survey, the exercise of rational inquiry, and a determined investigation of some of the more obvious phenomena of nature, must lead the observer to a devout acknowledgement of 'the manifold wisdom of God.' On the latter perfection, the eminent Paley suggests a most interesting question; and then answers it in his best style of argumentation: 'Why resort to contrivance, where power is omnipotent? Contrivance, by its very definition and nature, is the refuge of imperfection. The question, therefore, is of very wide extent; and amongst other answers which may be given to it, one is this: It is only by contrivance, that the existence, the agency, the wisdom of the Deity, *could* be testified to his rational creatures. Whatever is done, God could have done without the intervention of instruments or means: but it is in the construction of instruments, in the choice and adaptation of means, that a creative intelligence is seen. It is this which constitutes the order and beauty of the universe.'

To prove this order, and to display this beauty, as illustrating the Divine wisdom, forms the excellent design of Mr. Tyerman in these Essays in our hands. And in his sensible and appropriate preface he thus explains himself: 'He has long thought a work of this nature a desideratum in the religious world, not only to correct the evil just named, [philosophical opposition to Christianity] but to meet that thirst for information on these topics which has been excited, especially among young persons of respectability. He has endeavoured to introduce into his work such facts and principles as he thought would, at the same time, interest the understandings, and benefit the hearts of his readers. As he treats of positive *facts*, and not uncertain *speculations*, he did not deem a splendid or pompous style necessary or suitable; but has aimed at a plain and lucid diction, as that which he conceived the most becoming the nature of the subject.' This lucid diction is happily preserved, with but few exceptions, throughout the volume. We have heard, but never recollect, however, to have read of an '*unceasing* eternity' before. Nor do we admire 'exhaustless,' and a few other uncouth and harsh words.

The three Essays, into which the work is divided, are on Creation, Providence, and Redemption; and the subdivisions or parts embrace the subjects of Inorganic Matter—Organized Nature—Intellectual Beings—Government of Nature—The Moral Government of God—The Government of Events—The Person and Satisfaction of Christ—The Salvation of Man is of Grace—On the Means of communicating its Blessings—The Character and Experience of the Christian—The Heavenly State. Mr. T. has wisely occupied nearly two-thirds of his volume with an interesting display of the works of creation, interspersing those practical reflections on the wisdom of God, which the subjects naturally required from a Christian writer. Some will suppose that he must necessarily borrow much in this division of his work from Paley's Natural Theology: they will find, however, that in many respects the works differ. In some instances we think Mr. T's. classification has the preference; in others the ingenuity, the argument, the reference to the Divine wisdom in Dr. Paley is, of course, superior not only to Mr. T. but to almost every other author.

To render his work as complete as possible, Mr. T. has consulted many of the most eminent writers of past and present times. His reflections in

the two first Essays are always suitable and serious, though not so extensive as they might be on some points. His last Essay, we are of opinion, will be thought rather too *doctrinal* by many readers: but little occurs that relates to the obligations of man to his fellow-men,—to the obedience that is due to God—or to the obvious, the wise, the glorious design of such a scheme of redemption as the gospel reveals. But we are sorry that our limits, and our anxiety to meet the wishes of many authors, constrain us to stay our hand, with expressing our hope, that a volume so instructive and beneficial will meet with an extensive perusal.

The Conversion of the World; *or, the Claims of Six Hundred Millions of Heathens, and the Ability of the Churches respecting them.* By the Rev G. Hall and S. Newell, *American Missionaries at Bombay. Published by the American Board of Commissioners for Foreign Missions. Revised and corrected, with additional Notes and an Appendix, by a Friend to Missions in London.* 12mo. 1*s.* 6*d.*

This is a tract of no common interest, whether we consider the quarter from which it comes, or the proposal it contains. The proposal is to provide and send forth '*thirty thousand Missionaries*, which is only one to every 20,000 Pagans,' &c. Of these Missionaries, the author calculates that 16,000 might be provided in the first seven years, and only by the small sacrifice of two or 3 dollars per annum, from each professing Christian—the rich more, and the poor less. This may seem an extravagant estimate, but let our readers judge for themselves; we can say no less than that the reasoning is very forcible, and the language very energetic. The pamphlet is not dear, and every person connected with missionary concerns should certainly read it; and we shall wonder if any serious person can attentively peruse it without being ashamed of having done so little, or without resolving to do more: if they can, let them sit down and write an answer. This Tract, though written for America, applies equally to almost every Christian country or community.

LITERARY NOTICES

OF WORKS IN HAND.

The Rev. Dr. Chalmers, of Glasgow, will shortly publish a volume of Sermons preached by him in the Tron Church, Glasgow.

In the Press, and speedily will be published, a Candid, Serious, and Impartial Address to the Rev. T. Belsham, on his Animadversions on the Bishop of London's Primary Visitation Charge. By the Rev. G. Nicholson, late perpetual Curate of Little Budworth, &c.

In the Press, a New Edition, in 1 vol. 12mo. of Gumal and Lina, or the African Children; an entertaining and instructive History, designed chiefly for the Use of Young People. Translated from the French by S. B. Moens.

Speedily will be published, Hymns for Adult Schools, in Two Parts; Part I. for the Use of the Learners; Part II. for the devotional Exercises of Conductors and Teachers. By J. S. Broad, one of the Secretaries to the Bristol Adult School Society, for teaching the adult poor to read the Holy Scriptures.

SELECT LIST.

NEW PUBLICATIONS.

Monumental Pillars; or a Collection of Remarkable Instances of the Judgment, Providence, and Grace of God; accompanied with suitable Reflections. By the Rev. T. Young, of Margate. 12mo. 5*s.* 6*d.*

Addresses delivered at the Ordination of the Rev. G. Browne, at St. Albans. By the Rev. M. Philips, Mill-Hill; Rev. J. Gilbert, Hull; and Rev. R. Winter, D.D. London: together with Mr. Browne's Answers to the Questions proposed—The Proceedings of the Church, &c.

Services at the Ordination of the Rev. E. Parsons, Jun. By the Rev. J. Reynolds, E. Parsons, and W. Roby.

Christian Forgiveness inseparably connected with Reconciliation; or a Review of Peter's Remarks 'on Christian Forgiveness,' in the Baptist Magazine for August. By Paul. 2s.

A Sermon, in commemoration of Bartholomew-Day, delivered at the Meeting-house in Dean Street, Southwark, Aug. 24. By J. H. Cramp. 8vo. 1s.

A New Edition of President Edwards's Life of the late Rev. David Brainerd, Missionary. 8vo. 12s.

The Temple of Truth. By Sarah Renou, Author of the Village Conversations, or the Vicar's Fireside.

The History of Elenor Merton; or the Importance of an early Acquaintance with the Bible. By a Clergyman. 18mo.

A Letter to the Rev. George Burder, in Answer to Observations contained in the Evangelical Magazine of June and July, on Remarks by Dr. Adam Clarke on the Foreknowledge of God.

A Memoir of Mrs. Jones, one of the gratuitous Teachers at Bentinck Chapel Sunday School. Third Edition. 2d.

Religious Liberty applied to the Case of the Old Meeting House, Wolverhampton, by Js. Robertson. 8vo. 2s. 6d.

Reply to a Letter by Rev. R. Warner to Dr. Ryder, Bishop of Glo'ster, on the Admission to Holy Orders of Young Men holding Evangelical Principles. By Mephibosheth. 8vo.

Religious Intelligence.

FOREIGN.

EGYPT.

FROM A SWISS CLERGYMAN TRAVELLING IN EGYPT.

Alexandria, March 2, 1818.

I HAVE sold here 181 Bibles and Testaments, never at more, and generally at less than half, of the cost price: half of these were Greek Testaments, and the other half comprehended 24 French Bibles. I wish I had had more of the latter; however, the Italian Bible, for which I have obtained fifty subscribers, is expected with the greatest impatience. Upon the whole, I was rather surprised to find, notwithstanding the prevailing prejudice against the Bible, which I was daily obliged to witness, that it was eagerly sought after by many from whom I never expected such an inquiry.

WHITE RUSSIA.

THE Rev. Mr. Pinkerton has prosecuted his intended journey into White Russia, and writes to the British and Foreign Bible Society from *Pleskoff*-*Witepsk* and *Mogileff*. He was kindly received by the Archbishop of Plescovia: a Bible Society had been formed, and the demand for the scriptures was great. The archbishop informed him that in his diocese, consisting of 450 churches, the greater part of the clergy are yet without Bibles!

The Archbishop Daniel invited Mr. P. to lodge in his house at *Mogileff*. The Committee there have brought into circulation 3200 Bibles and Testaments, in different languages, more than half of which have been distributed in the army.

In the town of *Shloff*, inhabited chiefly by Jews, many were very desirous of obtaining Testaments.

HAMBURGH.

AMONGST all the cities of the Continent, Hamburgh is distinguished by the importance of its situation, in relation to Great Britain. From the extent of its commerce, and its intimate connexion with England, it contains many British residents, and a considerable number of the English are frequently paying it transient visits of business or curiosity. Their language is also assiduously cultivated by the inhabitants, and the English nation is regarded by them with peculiar affection and respect.

Like many other opulent cities, Hamburgh is the seat of much profligacy: and if the existence of maladies calls for the application of a remedy, surely the prevalence of immoral contagion requires some means to be employed to counteract its baneful influence. Public Divine worship is one of the most effectual preventives of these disorders. In Hamburgh, instruction in Christian doctrine, and in the morality of the gospel, is of the utmost importance; not only for the positive good of which it is the parent, but because it withdraws many from those scenes and spectacles of depravity, which otherwise they would witness, and which must produce an injurious effect on their mind and character. It is, therefore, much to be regretted, that, for a considerable period after the evacuation of Hamburgh by the French troops, there was no public religious service in the English language. About the latter end of the year 1815, some pious individuals, in Scotland, strongly impressed with a sense of the value of religious instruction, sent out a minister at their own cost, and his zealous labours were attended with success. Many persons assembled in a private house to enjoy his ministry, and still remember his services with gratitude.

In the spring of last year, their present highly respected minister, the Rev. George D. Mudie, arrived, and the private house quickly became insufficient to accommodate the people who were willing to hear. Measures were therefore adopted to render that arrangement permanent, which before had been but temporary, and in some degree to relieve those who had hitherto borne the

entire expence. A public subscription was commenced, and its success affords every hope, that the minister will receive adequate support from his congregation. A petition was prepared and presented to the senate, who, by a public act, have assured the church of the protection of government and other privileges. A committee of management was appointed; and Mr. Mudie, who, in the mean time, had been regularly ordained in England, received a formal and unanimous invitation to take on him the pastoral care of the Christian society. A second petition was preferred to the senate for a certain public building at their own disposal, but has not met with success.

The congregation, however, obtained the temporary use of the French reformed chapel, in which their public worship is still held. But they are subjected to numerous inconveniencies. The place is too small, not being capable of accommodating more than two hundred persons. They are restricted to one service on the Sunday, and are obliged to assemble at an early hour: the rent they pay is considerable, and they have possession only during pleasure.

Under these circumstances it is highly desirable, if not absolutely necessary, to obtain some other place. No suitable building can be procured, except at an extravagant rent, and to build will be expensive. Hamburgh being enclosed by fortifications, and being very populous, land is of great value; and it is computed, that the total expense of purchasing ground, and erecting a commodious chapel, capable of containing 500 persons, would amount to nearly 2000*l.* sterling: a sum which the congregation cannot raise.—They have already contributed, with much effort, about 300*l.*; and are in full expectation of two more, making in the whole between 5 and 600*l.* Their only remaining resource appears to be the liberality of Christian friends in England, to whom, it is earnestly hoped, these statements and this appeal will not be offered in vain.

The pastor of the Church in Hamburgh is expected soon to arrive in London, when further particulars of this interesting case will be presented to the religious public.

LONDON.

On Monday evening, Oct. 12, a meeting for occasional communion at the Lord's table was held in Tonbridge Chapel, by the church assembling for Divine worship in that place, together with those meeting at Hoxton and at Paddington Chapels. Dr. Wm. Harris, of Hoxton Academy, who presided on the occasion, commenced the service by stating its design and consistency with congregational order; and by giving a general account of the origin and present flourishing condition of the three churches. Messrs. Blackburn, of Finchingfield, (now supplying at Hoxton,) and Stratten, the newly elected pastor of Paddington, respectively addressed the communicants, and prayed before the distribution of the elements; Messrs. Blackburn, Stratten, T. Wilson, and Reid, distributed; Mr. Rayson, of Tonbridge Chapel, appropriately addressed the various classes of spectators, who filled the galleries and open part of the chapel. The President concluded.

It was a season of holy refreshment and pleasure, which appeared to leave on both communicants and spectators impressions highly gratifying and salutary.

In the Third Report from the *Police Committee* to the House of Commons, an affecting picture is drawn of the state of morals in the Metropolis, especially of the extent of female prostitution. It appears from information given by the Guardian Society, the object of which is to lessen this evil, that in three parishes only, there are 360 brothels, and 2000 common prostitutes.

The following passages, however, in the concluding observations of this interesting paper, are consolatory:—

'While your Committee cannot avoid pointing the attention of the House to the alarming augmentation of criminals, and the increasing multitude of all species of crime; they however hope, that this lamentable proof of poverty and distress among the people is but temporary. The evidence of persons well qualified to speak on these topics, describes the character of offences to be much more mild than heretofore, and the general manners and morals of the people to have been in a course of gradual improvement. Your Committee trust, that the promotion of education, which is now advancing with rapidity, and the means thereby afforded of fixing the great truths of morals and religion on the minds of the people, will bring them back to those virtuous courses which can alone ensure, on a stable security, the greatness and happiness of the nation.'

We sincerely hope that the following recommendation will be seriously regarded:—

'Your Committee feel, therefore, disposed to suggest the propriety of building a new prison, solely for the females: to that prison, where, as to the Saint Lazare, at Paris, all the women who are convicted of offences, as well as the disorderly in the metropolis, may be at once committed; they should all be made subject to a discipline moral and religious; and, above all, trained to such habits of industry as would give them at least a chance of regaining that station in society which they had lost by their misconduct. The example of Newgate, under the care of Mrs. Fry, demonstrates how much can be done, even under every discouragement.'

THE Rev. J. Turnbull has been chosen Classical Tutor of Wymondley Academy. This seminary was originally under Dr. Doddridge, at Northampton.

We understand that the Rev. William Eccles, late of Leeds, has accepted an invitation to become the minister of Camden Chapel, Camberwell, near London, and has removed thither with his family.

SUNDAY SCHOOLS.

THE total number of children in the Sunday Schools of Great Britain and Ireland is said to be somewhat more than *half a million*. May we not hope that the effect of such general education will be highly advantageous to the community?

LORD'S DAY.

WE observe, with deep concern, new encroachments on the Lord's Day. In an advertisement, frequently repeated, in the 'Times,' a *Fruit-show* was announced to be seen at 1s. each person, 'every day, from six in the morning to dusk; and on *Sunday (except during service time)* from eleven to one, for the sale of the trees and fruit.'

Placards of Sunday newspapers, covering the whole shop-window, insult us in almost every street, and tempt the passenger to stop and read, instead of going to public worship.

It is shameful also to observe *Stage-coaches* setting off at the time of beginning service on Sunday mornings: and above all the *Steam-boats*, with hundreds of passengers, at the same hour.

Surely the magistrates ought to interfere, and prevent these abuses, or we shall soon have a *Continental Sabbath* in England; for which, by beholding it in France, &c. many of our travellers, we fear, will be prepared.

LEGACY.

A gentleman of Worcestershire, T. Ingram, Esq. has left a sum of money, the interest of which is to be paid to a clergyman, who shall annually preach a sermon in Birmingham, to encourage the humane treatment of all dumb animals, especially of horses.

To the Editor.

SIR,

IN a former Number of your valuable Miscellany, you informed the public that the friends of the Rev. Samuel Maddock, being deprived of his valuable ministry by ecclesiastical tyranny, seceded from the Established Church, and opened a temporary place of worship, which was supplied by a student from Hoxton College. We now wish you to give the public a short account of the success that has attended our united exertions. Considering the very formidable difficulties we had to encounter, our success far exceeds our most sanguine expectations. Our congregations are both numerous and attentive, and gradually upon the increase. Things are very encouraging. Here is a prospect of very extensive usefulness, and a moral certainty of raising a respectable Dissenting interest. Encouraged by these things, we are emboldened to build a neat and commodious chapel, wherein we can worship God according to the dictates both of scripture and conscience. Liberal contributions have been made towards defraying the expense, and we shall without hesitation apply to the public to make up the deficiency. The peculiar circumstances in which our cause originated, will, we trust, call forth the benevolence of the religious public. The chapel will, we believe, be opened in November.

Long Sutton. T. E.

PROVIDENTIAL ESCAPE.

To the Editor.

SIR,

How frequent and instructive are the proofs of an over-ruling and protecting Providence; and whoso is wise will observe and record these evidences of Divine care, to promote personal gratitude, and direct and advance the confidence of others. I am sure you will indulge me by the insertion of the following instance of remarkable preservation in the most imminent danger.

Our schools at Ranelagh Chapel, Chelsea, contain between 2 and 300 children, who receive daily education. The boys are taught in a large school-room adjoining an old chapel, and the girls in the body of the *old chapel*. We have had two spacious school-rooms erected under our new chapel, (the opening of which you noticed last month) and we intended removing the children to the new School Rooms about Michaelmas, but deferred it as long as possible, that the place might have sufficient time to be dry. Last Monday the children assembled as usual, and our worthy School-mistress had been engaged teaching the girls both in the morning and afternoon. She had scarcely dismissed them in the afternoon, when the whole of the roof of the old chapel, *directly over* where the girls had been sitting, fell in with a tremendous crash. I was there a very few minutes after, and a scene of desolation indeed it presented. Had the children remained a quarter of an hour longer, several must inevitably have been killed, and very many seriously hurt. And it is remarkable that our new chapel should have been opened so short a time before this occurred, (July 2;) for at the part of the chapel where the roof fell, there were uniformly seated during our worship from 60 to 80 persons. May the dear young persons whose lives have been thus remarkably the objects of the Divine care, be directed to the glory of GOD!

Yours, &c.

R. H. SHEPHERD.

Pimlico, Sept. 12, 1818.

SEIZURE OF CHAPEL FURNITURE FOR POOR-RATES,

At Worcester.

On the 29th ult. the parish-officers of St. Andrew, in this city, entered the Countess of Huntingdon's Chapel, by means of a ladder placed to one of the gallery-windows, and with two constables took down and carried away ten patent lamps, which they seized for the payment of £18, for six poor's levies of £3 each. They were proceeding to take down the organ, when one of the trustees entered the chapel, at ten o'clock at night, and offered, with another friend, to give them security for the amount, if, upon an appeal, the proper law authorities decided that they had a right to demand the rate: the key of the chapel and the key of the organ were delivered up to them, by way of securing to them the possession; and they marked the organ with G. R. After this, a friend came forward, paid the £18, and expenses, and redeemed the organ, lamps, and keys of the chapel; at the same time protesting against the illegality of the demand: since this proceeding, legal notices of appeal have been delivered to the parish-officers, and the case will be brought forward at the ensuing sessions. The Trustees contend that they have no right to be assessed, because there is no profit; and Lord Ellenborough has decided, that where there is no profit, no assessment can be made. — *Worcester Journal.*

KIDDERMINSTER.

WE are happy to find that the painful dispute which has so long subsisted between a Dissenting minister and his congregation at Kidderminster, is at length adjusted. The parties very prudently committed the whole dispute to an arbitration, and the gentlemen to whose decision they mutually confided the business, were, the Rev. S. Lowell of Bristol, Rev. Tim. East of Birmingham, Joseph Watson and Thomas Bickam of Islington, and James Nind of Stourbridge, Esquires. In the award there is a judicious provision made for guarding the interests of the complainants on each side. The minister is restored to the pulpit from which he had been excluded; but is to resign it at the end of six months. An end is put to all legal proceedings, and the whole of the expenses incurred, from the commencement to the close of the contest, is equally divided; i. e. the one half is to be paid by the Trus-

tees of the Meeting-house, and the other moiety by the Minister. Thus terminates a dispute, which, perhaps, in all its circumstances, is without a parallel in the history of the Dissenting Churches of Britain; and we sincerely hope that it will for ever remain so.

ASSOCIATIONS.

Wednesday, September 30, 1818. The Associated Ministers of the Independent denomination, in Cornwall, held their Half-yearly Meeting at West-Looe. In the morning, Rev. Mr. Shepherd, of Torpoint, preached from Rev. xv. 2. In the afternoon, Rev. Mr. Angear, of Kingsbridge, from Luke xii. 40; and in the evening, Rev. R. Cope, of Launceston, from Mal. i. 2; Rev. Messrs. Douglas, Smith, Shepherd, Trevor, and Angear, engaged in the devotional exercises.

The Lord's Supper was afterwards administered. The next Meeting was fixed for Easter Tuesday, at St. Austle.

The Annual Assembly of the joint Counties of Denbigh and Flint, was held at Denbigh, the 1st and 2d of October, 1818. The following ministers preached: the Rev. Arthur Jones, twice; W. Jones, Trawsfynydd; Michael Jones, Llannwchllyn; W. Hughes, Dinas; Jones, Buckley Mountain; J. Powell, Rhos-y-Meirch; B. Jones, Pwllheli; J. Davies, Llanfair; O. Thomas, Llanfechell; D. Roberts, Bangor, twice, (in English and Welsh;) D. Morgans, Machynlleth; J. Roberts, Llanbrynmair, (on the mediatorial kingdom of Christ;) E. Jones, Brithdir; W. Jones, Bridge-End; J. Lewis, Bala; and W. Williams, Llangollen. There were also Five Sermons preached at the same hours in different villages around. At 10 o'clock of the first day was held a private meeting of the ministers only, at which each briefly related the success of the cause at his respective place during last year—a letter was then read, addressed to the churches; and the ministers related their experiences, respecting their personal state, and the work of the ministry in particular. During the whole of the meeting, the congregation was much affected; and had reason to say, that the Lord indeed was present.

Oct. 8. The Dorset Itinerant Society held their Anniversary, at the Rev. L. Hall's chapel, at Dorchester. The morning service commenced with prayer, by Mr. Devenish; Mr. Eastman preached from 1 Cor. i. 21; Dr. Cracknell read the Report, which contained so many pleasing instances of the success of the gospel as at once to excite gratitude and encourage hope. The Doctor concluded with prayer.

In the afternoon, the business was publicly transacted. The different addresses contained a variety of remark and incident, appropriate to the occasion, and adapted to promote the objects of the Institution.

Mr. Higgins began the evening service with prayer; Mr. Keynes preached from Matt. xxviii. 16; and Dr. Cracknell concluded with prayer. Mr. Gleed preached the preceding evening, from Rom. viii. 28. The services were all interesting, and the prospects of the Society more flattering than for years past.

The Lammas General Meeting of the East Devon Evangelical Association was held at Castle Street Meeting, July 29. Rev. H. Pawling preached in the morning, from 2 Cor. viii. 9; Rev. R. Hill, of London, in the evening, from 1 Thess. i. 5.

At 3 in the afternoon, the Society met for business; T. Wilson, Esq. of London, in the chair. A Report was read, and the accounts audited.

Louth Bible Society.

Aug. 14. An Auxiliary Bible Society for Louth and its vicinity was instituted at a very numerous and respectable meeting, held at the Town Hall in that place, when the Rev. Dr. Steinkopff (one of the secretaries of the B. and F. Bible Society;) the Rev. Mr. Cunningham, Vicar of Harrow; the Rev. Messrs. Dikes, Scott, Birt, Cholmeley, Clarke, Green, Middleton, Haslam, Burnaby, Cameron, and Jones, with many other gentlemen, as well of the established church as of various other denominations, delivered highly appropriate and interesting speeches in favour of this important object; and such was the effect of the meeting, that the donations and subscriptions amounted to nearly 300*l.*: a sum which was considered as a strong pledge of future support and permanent prosperity to this Auxiliary Society.

ORDINATIONS.

In April 1818, the Rev. Enoch Manning was ordained pastor of the Baptist church at Gamlingay, Cambridgeshire. The Rev. James Clark read and prayed; the Rev. Mr. Geard, of Hitchin, introduced the services of the day; the Rev. J. Manning, of Spaldwick, father to the minister ordained, prayed the ordination prayer; the Rev. T. Morrel, Independent minister of St. Neot's, addressed the minister; the Rev. W. Ragsdell, of Thrapston, addressed the church; the Rev. Mr. Brown, of Keysoe, closed in prayer; the Rev. Mr. Hemming, of Kimbolton, preached the lecture in the evening.

Aug. 4. The Rev. Rich. Frost, of Hackney Academy, was ordained over the Independent Church at Hungerford, Berks; when Mr. Browne, of Tadley, commenced the

service by reading the scriptures and prayer; Mr. Pinnell, of Mortimer, gave the introductory discourse and asked the questions; Mr. Mantell, of Swindon, prayed the ordination prayer; Mr. Winter, of Newbury, delivered the charge from Acts xx. 28; Mr. Elliott, of Devizes, preached to the people, from Acts xvi. 17, 'These men are the servants of the most high God,' &c.; Mr. W. Ash, late of Thatcham, concluded. In the evening, Mr. Dryland, of Newbury, prayed; and Mr. Jay, of Bath, preached from 1 Samuel vi. 13.

On Thursday, Sept. 3, the Rev. Robert Cooper, late of Hoxton Academy, was ordained to the pastoral office over the Independent Church at Thetford. Mr. Garthwait, of Wattisfield, began the service with reading and prayer; Mr. Stevenson, of Castle Hedingham, delivered the introductory discourse, and asked the usual questions; Mr. Ray, of Sudbury, offered up the ordination prayer; Mr. Dewhirst, of Bury St. Edmund's, gave the charge from Hebrews xiii. 17, 'They watch for souls,' &c.; and Mr. W. Clayton, of Saffron Walden, preached to the people from Luke iii. 10, 'And the people asked him, saying, what shall we do then?' Messrs. Hull, Abbot, Simpson, Gore, Hickman, Fairbrother, Alexander, and Tennant, were present, some of whom took parts in the service.

Wed. Sept. 16. Mr. Jos. F. Whitridge, from Hoxton Academy, was ordained Pastor over the Congregational Church of Christ assembling in Bridge Street Chapel, Walsall, lately under the care of the Rev. Thomas Grove.

Mr. Percy, of Warwick, preached on the evening before from Micah vi. 7. On Wednesday morning, Mr. Salt, of Lichfield, introduced the service by reading the scriptures and prayer; Mr. East, of Birmingham, delivered the introductory discourse; Mr. Whitridge, of Oswestry, asked the questions, and offered up the ordination prayer; Mr. Clayton, sen. of London, gave the charge from Col. i. 28, 29; Mr. Berry, of Birmingham, concluded with prayer. In the evening, the congregation re-assembled, and Mr. Cooper, of West Bromwich, read the scriptures and prayed; Mr. Newland, of Hanley, gave out the hymns; Mr. James, of Birmingham, preached the sermon to the people from 2 Cor. ii. 14. 15, 16; and Mr. Clayton concluded with prayer. The solemn and interesting services of this eventful day will long be remembered by the crowded and attentive audience, and many who 'found it good to be there;' and the friends of the gospel will rejoice to hear that this respectable interest of Congregational Dissenters affords pleasing promises of future prosperity and success. Since Mr. W's settlement amongst them in March last, two large new School-rooms have been erected, capable of accommodating 600 children; and this flourishing institution is likely, under the influence of Heaven, to be of lasting benefit to the church and to the world.

Sept. 16. The Rev. E. Davies was ordained Pastor over the Independent Church at Cuttiau, near Barmouth, Merionethshire. The service was begun by Mr. H. Lloyd, of Towyn; Mr. Everett, of Denbigh, delivered the introductory discourse; Mr. Jones, of Dolgelly, asked the usual questions; Mr. W. Jones, of Trawsfynydd, offered up the ordination prayer; Mr. Hughes, of Dinas, gave the charge; Mr. Roberts, of Llanbrynmair, addressed the church, and concluded by prayer. Sermons were preached at the same meeting by Messrs. M. Hughes, J. Lewis, M. Jones of Llanuwchllun, and D. Morgans of Machynlleth.

Sept. 23. The Rev. E. Roberts, late student at Llanfyllin, was ordained over the Congregational Church at Groeslôn, Anglesey, when Mr. E. Davies, of Rhosylan, read a portion of holy writ; Mr. D. Griffiths, of Talysarn, addressed the throne of grace; Mr. D. Roberts, of Bangor, made some appropriate remarks, by way of introduction to the solemn work, from Rev. ii. 1, first part; Mr. J. Lewis, of Bala, asked the questions, and received the confession of faith; Mr. A. Jones, of Deptford, offered up the ordination prayer; Mr. J. Evans, of Beaumaris, then delivered the charge from 1 Pet. ii. 3; Mr. J. Powell, of Rhosymeirch, preached to the church from 1 Thess. ii. 20, and concluded with prayer; Messrs. A. Jones of Deptford, J. Lewis of Bala, D. Griffiths of Talysarn, and E. Davies of Rhosylan, preached in the afternoon and evening; Messrs. J. Evans of Beaumaris, and O. Thomas of Llanfychell, preached the preceding evening; Messrs. J. Jones of Llanddausant, D. Griffiths of Bethel, and J. Lewis of Bala, engaged in prayer. The congregation was numerous, attentive, and highly gratified.

Sept. 23. James Davies, lately a student at Llanfyllin, was set apart to the work of the ministry at Llanfair Caer Einon, Montgomeryshire, N. Wales. The service commenced at 9 o'clock. The Rev. W. Jones, of Bridge-end, read a portion of God's word, and engaged in prayer; the Rev. J. Roberts, of Llanbrynmair, delivered an introductory discourse; the Rev. J. Davies, of Abeshafesp, asked the usual questions; the Rev. W. Hughes, of Dinas Mowddry, offered up the ordination prayer; the Rev. D. Williams, of Llanwrtyd, Mr. Davis's pastor, gave a charge to the minister from 2 Tim. iv. 5; and the Rev. Dr. Lewis, of Llan-

fyllin, preached to the church, from 1 Thes. ii. 20, and concluded with prayer. The interest at Llanfair is but in its infancy, but the prospect is very encouraging. Several have been lately admitted to church-fellowship: many others seem inclined to say, 'We will go with you.' They have a good chapel, and generally well filled. It is encumbered with a debt of near 300*l*. The friends of the Redeemer will not be offended if application shall be made to them for their kind assistance.

Oct. 1. The Rev. Robert Lee, late a student in the Academy at Homerton, was ordained to the pastoral office over the church at Cambridge, from which the highly respected Dr. Harris has removed to the important charge of presiding over the Academy at Hoxton. Mr. Hopkins, of Linton, introduced the service; Mr. Carver, of Melburne, delivered the introductory discourse, and proposed the usual questions; Mr. Towne, of Royston, offered up the ordination prayer; Dr. Smith gave the charge; Mr. Pine, of Duxford, offered up the general prayer; Mr. Walford, of Homerton, preached the sermon to the church and congregation; and Mr. Edmonds, of Cambridge, concluded with prayer.

Oct. 1. The Rev. James Hunsley, late of Old College, Hoxton, was publicly set apart to the pastoral office over the Independent Church, Salem Chapel, Warrington; Rev. Mr. Joice introduced the service by reading and prayer; Mr. Philip, of Liverpool, gave the introductory discourse; Mr. Atkinson asked the questions, and received the confession of faith; Mr. Alex. Steill, of Wigan, offered the ordination prayer; Mr. Jones, of Bolton, gave the charge from 2 Tim. ii. 15; and Mr. Raffles, of Liverpool, preached to the church and congregation from 2 Sam. xi. 25, 'Encourage thou him.'

In the evening, Mr. Raffles commenced Divine worship by reading and prayer; and the Rev. Dr. John Stewart preached from Luke ix. 31, 32.

CHAPELS OPENED.

Oct. 23, 1817, a neat and commodious chapel was opened, upon the estate of Joseph Read, Esq. Wincobank, near Sheffield. In the morning, the Rev. J. Bennet, of Rotherham College, (Tutor) preached from Exodus xxxiii. 14—16. In the afternoon, Mr. Boden, of Sheffield, preached from Luke i. 68. And in the evening, Mr. R. Richards, of Attercliff, preached from Revelations iii. 8.

There being many people in the evening, who could not obtain admission, Mr. Docker, of Sheffield, preached to them in an adjoining house, formerly the place where the public worship of God was maintained.

Messrs. Mather, Dixon, Docker, and Smith, engaged in the devotional exercises of the day.

There is reason to believe, that on these occasions much good was done, and that the regular administration of the word since this period has been attended with the Spirit's power.

May He, who claims the gold and the silver for his own, and the cattle upon a thousand hills, dispose the opulent professors in our favoured country to pity, in the way this gentleman has done, its benighted villages, and to occasion the recurrence of those grateful emotions which excited many formerly to say of a worthy individual—'He loveth our nation, and has built us a synagogue.'

June 9, 1818, the Independent meeting at Cam, in Gloucestershire, after undergoing considerable repairs and improvements, was re-opened; when the Rev. William Bishop, of Gloucester, preached in the morning, from Rev. xxii. 17. In the afternoon the Rev. J. Brown, of Cheltenham, from Matth. xiii. 3—9. And in the evening, the Rev. William Thorp, of Bristol, from 1 Tim. i. 11. The Rev. Messrs. Lewis of Wotton-underedge, Lewis of Newport, in Wales, Daniell, Spilsbury, Burder, Edkins, Bennet, and Ivey, with the Rev. T. Griffith, the pastor, conducted the devotional services of the day, which were delightful and profitable to the crowded assemblies that attended.—The late Rev. J. Thomas was the beloved pastor of this congregation for almost 40 years. Though this place has been nearly rebuilt for a sum that does not exceed £600, and will contain nearly as many persons, yet as the people are generally poor an appeal must be made to the religious public, to assist them to pay off the debt; and it is confidently hoped that it will not be made in vain.

June 25, a small neat chapel was opened for Divine worship at Stockton-upon-Tees. The Rev. J. Jackson preached in the morning, from Neh. ii. 20. Rev. W. Howell in the afternoon, from Psalm lxxii. 17. And in the evening the Rev. J. Arundel preached from James v. 19, 20. Messrs. Eastmead, Hinmers, Sykes, and Nettleship, a student at Rotherham, engaged in the devotional services of the day.

We are happy to find that the work of our God has had of late considerable success in the northern parts of this island; but there is yet 'much land to be possessed:' may the great Head of the Church furnish suitable men and proportionate means to the pressing claims of those neglected districts!

Aug. 25, 1818, the foundation-stone of a new meeting-house was laid at Bethnal-green, London. The old place, in which the successive congregations had worshipped during almost a century and a half, had sunk into so a ruinous state as to oblige the present occupants to provide another. The stone was laid by W. Millar, Esq. This gentleman hath manifested his generous regard to the interest of Christ in that place by the gift of a piece of freehold ground, on which the building is erecting. This he hath regularly conveyed to Trustees for the purposes and uses of the said congregation. The Rev. John Kello, who hath sustained the pastoral office at Bethnal Green for the space of nearly 48 years, addressed a very respectable and attentive audience from that part of Cyrus's proclamation—'Let the house of God be builded in his place.' He closed the service with prayer. Those who were present testified their regard by contributions in favour of the design. The state of the congregation rendering foreign aid needful, their Committee thankfully acknowledge the encouragement that hath been given to applications already made; and anticipate further displays of Christian liberality, that the design may be completed. The whole expense will be about 1400*l.*; of this about 500*l.* are still wanting. In the building, neatness and conveniency have been studied—extravagance and shew carefully avoided. The opportunity was distinguished by such an enjoyment of the Divine presence, testified by several who attended, as affords the most lively hope, that God hath gracious designs yet to accomplish in 'his place.'

On Sunday, Aug. 30, was opened for Divine worship, a new meeting-house at Bungay, in Suffolk. Two sermons, suitable to the occasion, were preached by the Pastor, Mr. March; that in the morning from Acts vii. 24; and that in the afternoon from John iv. 24.

This meeting-house, without galleries, is capable of seating 600 persons, with the addition of the vestry, which is made to open into it. Every provision is made in the building for the erection of galleries, should the further increase of the congregation render it necessary; in which case it will be capable of containing upwards of a thousand persons. More than two-thirds of the sum requisite to defray the expense was previously raised by the congregation; partly by small subscriptions, which have been collecting during several past years: a method which it is earnestly recommended to other congregations to follow, who have it in prospect to build. This meeting-house is substantial and plain; and *the strictest regard has been paid to economy.*

Sept. 22, a new chapel was opened at Ripon, on which occasion Mr. Vint, of Idle, preached in the morning; Mr. Scott, of Cleckheaton, in the afternoon; and Mr. Hamilton, of Leeds, in the evening. In this borough town there is a considerable population who might justly say, 'Few have cared for our souls. In 1816, this place was taken under the patronage of the Itinerant Society for the West Riding of Yorkshire, and students were sent from the Academy at Idle to carry thither the word of life. Some difficulty was experienced in obtaining a convenient place for religious worship; at length a large school-room was procured and furnished for that purpose. The students had a favourable reception, and their ministrations were well and regularly attended. After much deliberation, it was resolved, some months ago, that a chapel to hold about 500 people should be built. This object, so desirable in the view of many, and in which so many hopes centered, has been accomplished, and the 'top stone brought forth with joy.'

Thursday, Oct. 1, a new place of worship was opened at Heretsfoot, near Liskeard, Cornwall, where two sermons were preached; that in the afternoon by Rev. J. E. Trevor, from Psalm li. 18; and that in the evening by Rev. Mr. Douglas, from 2 Chron. vi. 14. The attendance was numerous, and the prospect encouraging.

Great Yarmouth, Wed. Oct. 7, Lady Huntingdon's chapel was re-opened after a very considerable enlargement, when two sermons were preached by the Rev. Mr. Abbot, of Wymondham, from 1 Chron. xxix. 3; and the Rev. J. Sheppard, of Ely, from Ps. xxvi. 8. It was a most encouraging, and, we trust, a beneficial occasion.

T. Sharp, minister of the chapel, feels pleasure in embracing this opportunity of returning his own and the people's thanks for the generous aid afforded them by the religious public, especially the London friends, towards this enlargement.

Nazing, near Waltham Abbey. On Monday, Oct. 12, was held the second anniversary of a neat and commodious place of worship, in this village, which is regularly supplied by the students of Cheshunt College; the Rev. J. Rees, of Rodborough, preached from Heb. x. 19; the Rev. T. Smith, of London, from Matt. xxvii. 25. Rev. Messrs. Ware, North, and Stodhart, engaged in the devotional exercises.

MISSIONARY CHRONICLE
FOR NOVEMBER 1818.

INDIA.

THE following intelligence from one of the Society's stations in India, will afford a high degree of satisfaction to all who feel an interest in the success of missions in that populous region of the earth. Some of Satan's strongest holds have long been established in Hindoostan; but they begin to totter, and we doubt not that, by the blessing of God on a patient continuance in well-doing, they will hereafter be levelled with the ground. It is peculiarly pleasing to find, that the Missionary cause in Travancore is countenanced by the native government, as appears from the following letter:—

SOUTH TRAVANCORE.

MR. MEAD, in a letter dated *Quilon, 4th April*, 1818, says, 'The South Travancore Mission is assuming a pleasing aspect. Many are applying continually for instruction and baptism. The former Christians feel their drooping courage revived, while others, undecided before, have come to the determination of declaring on the side of truth. In several villages, persons have applied for schools to be established, and a Christian Church to be built in their neighbourhood. A Heathen, who lately found some treasure on the sea-beach, has offered one half of its value to build a better church than that now erected in *Auticanda*. Owing to the benevolent exertions of Colonel Munro, and the favourable disposition of the native government, we hope the mission will soon be enabled to support itself.

'I am now about leaving this place for *Nargarcoil*, where a house (formerly the residence of Colonel Munro) has been given to the mission.

'The Queen's government have been pleased to appoint me to the office of Christian judge at the court of *Nargarcoil*.

'Having a comfortable house, I shall now take my dear infant with me to the southward. He is as well and as happy as a motherless babe can well be; and while the Lord continues to afford so much of his gracious presence, I shall be enabled to bear the severe loss I have sustained. The arrival of fellow-labourers will tend greatly to strengthen my hands, and cheer my heart. I hope the Directors will request permission for two to come.* Here is a large and unoccupied field for their benevolent exertions.'

FROM another quarter we learn, that the *Rajah* of Cochin has, in emulation of the *Rannee* (the Queen), presented 5000 rupees to the Missions.

A gentleman of great respectability, well acquainted with this district, says, 'The small Protestant community formed by Mr. Ringeltaube in South Travancore, although still in a state of infancy, is much respected. Its Neophytes are called 'The *Vadakans*,' or '*People of the Book*;' and sometimes '*The people of the Suttee Vada*'—an obvious allusion to the sacrifice of widows on the funeral pile of their husbands; and it receives more proselytes than all the other sects of Christians in Travancore.'

MALACCA.

WE rejoice to learn that Mr. Milne has returned to Malacca, somewhat improved in health. He arrived on the 17th of February, after a pleasant passage of 13 days from Canton. Mrs. Milne's health is also improved, but both are still in a weak state.

Mr. Slater has been much indisposed, but is recovering. Of Mr. Thomsen and Mr. Slater, Mr. Milne says, 'I hope they will become eminently useful.' He adds, 'By the diligence and care of Mr. Medhurst, every thing had been managed during my absence in a manner which does him great credit; and his progress in the language seems such as to justify the expectation of very favourable results at no distant period.'

Mr. Thomsen and Mr. Slater, after being detained in Batavia about three

* The Directors have appointed two Missionaries to join Mr. Mead at this station.

months, sailed from thence Dec. 10, 1817, and arrived in Malacca on the 29th. They were treated while in Batavia with great kindness by his Excellency Baron Van Der Capellan, the Governor, who was pleased to speak very favourably of the London Missionary Society, expressing his readiness to afford every assistance in his power.

Mr. Slater, from whom a letter dated Feb. 19, 1818, has been received, began the study of the Chinese language on the 1st of January.

Mr. S. observes, that they were permitted to preach on board the ship in which they sailed from England every Sabbath day, and there was reason to conclude that some good was done among the sailors. 'Instead of the profane songs which used to fill up their leisure hours, we witnessed, says Mr. S. their meeting together to sing the songs of Zion, in which we gave them what assistance we could, and left them books that they might engage in that delightful employment when we left them.'

Mr. Slater suffered by the endemic fever of Batavia, but after labouring under it for two months, was so far recovered as to be able to undertake the voyage to Malacca, which was of great service to him.

A letter has been received from Mr. Traveller, a Missionary on his way to India, dated at Madeira, Sept. 10. He had a favourable voyage of 14 days from Gravesend to that island.

AMBOYNA.

A Letter from the Rev. J. Kam, dated March 6, 1818, has just been received. He rejoices in the prospect of receiving the Malay New Testament, now printing by the British and Foreign Bible Society, vast quantities of which are needed by the inhabitants of Amboyna and other islands.

Mr. Kam, in the autumn of 1817, visited many of the islands, particularly Ternate, Menado, Kema, Lokoepan, Bolam, &c. &c. as well as several of the little and the great Sangur islands, in most of which he found a deplorable want of Bibles. In some places even the schoolmasters had only a few leaves of the scriptures remaining, and some were wholly destitute of them. Every where, Mr. Kam was received as an angel from heaven, and multitudes heard from his lips the joyful sound of salvation. The kings and chiefs in general forwarded his pious endeavours in the most friendly manner.

In the course of his voyages among the islands, he sometimes encountered great dangers, and at Liou was attacked by a dangerous fever, which it was feared would have proved fatal to him; but he was mercifully restored, and having finished his proposed tour, returned by a whaler to Amboyna. The people in the islands who professed Christianity, having been long without even the occasional visits of ministers, the ordinances had not been administered. Mr. Kam baptized, in the several islands, more than 5000 children, and nearly 500 adults. He also baptized in Amboyna, chiefly of those who had been Mahometans, about 128 adults, beside children.

OTAHEITE, &c.

The following is a brief summary of the various accounts which have reached us, of the success which has attended the preaching of the gospel in the South Sea islands, taken from a letter written to the Rev. John Hughes, minister of the gospel in Montgomeryshire, by the Rev. John Davies, a missionary, who went from that neighbourhood:—

'I shall now give you a short account of the state of things with us in the South Sea isles. The revival and reformation which commenced in 1813, 1814, continued and increased in 1815-16-17, so that the whole of the inhabitants of Taheite, Eimeo, Tapuamanu, Huaheine, Raiatea, Taha, Borabora, and Mârua, have renounced idolatry entirely. The gods, altars, &c. are utterly destroyed. The offering of human sacrifices, and the practice of infanticide, are altogether abolished. The worship of the true God, and the profession of Christianity, are general throughout all the above islands. In Taheite there are 66 chapels built, and in Eimeo 16. The people assemble for worship thrice every Sabbath, and on every Wednesday evening. The Lord's-day is strictly observed throughout the whole of the

islands. Private and family prayer are general among the people. About 4000 persons have learned to spell and read, and many to write. In a word, the change far exceeds all our expectation.'

SIBERIA.

Our readers will doubtless recollect, that when the Rev. Messrs. Stallybrass and Rahmn, Missionaries from our Society, had the honour of an interview with the Emperor of Russia, at Moscow, in January last, when on their way to Irkoutsk, his Imperial Majesty mentioned, with great satisfaction, a peculiar coincidence of favourable circumstances. Two Burjats, noblemen of Mongolia, men of learning, had arrived at St. Petersburgh for the purpose of making themselves acquainted with the Bible. They had then transcribed the gospel of St. Matthew from the Calmuck into the Mongolian dialect. 'Thus,' said the Emperor, 'while the Burjats were sending to Europe for instruction, you, in England, were preparing to send it to them.'

We are now happy to find that these gentlemen appear to have derived the most important advantages from the perusal of the scriptures, and are earnestly desirous of communicating the same to their countrymen. This will be evident from the following Extracts of a Letter, written by them to their Prince.

St. Petersburgh, April 1818.

'When we behold the contents of your letter, in which you convey to us kind exhortations and words of affection, expressing a wish, that we might use all diligence in translating the sacred gospel, we were greatly rejoiced.

'By your kind endeavours we have been brought near to the sacred feet of our highly exalted monarch, (the Emperor,) and reached the city of St. Petersburg, where shines the brightness of the holy doctrine; for here we have seen and heard the most sacred words of the Most High and saving God.

'That we ever should see and hear such things, we never before had an idea.

'Of the words and doctrine of the Most High and saving God, Jesus Christ, we have transcribed into the Mongolian language and character, the first book, called the Gospel of St. Matthew, and completed it. Another book, called the Gospel of St. John, will soon be finished.

'The word of God being so very clear and intelligible, we cannot sufficiently admire it, and we feel, that it is truth which may be relied upon.

'This vehicle of a reasonable faith, this pearl of a devout heart, although existing eighteen hundred and eighteen years upon earth, has hitherto not yet come to our Mongols and Burjats.

'According to our humble opinion, our highly exalted and gracious sovereign is a hand of God; and the society of the holy book of religion, called the Bible, a true Apostle of Jesus Christ.

'The Most High and saving God came into this world as into a great wilderness, in order to gather under one hand, and to unite men who were erring about like sheep that have no shepherd, and in many different ways were walking in darkness, it pleased his merciful kindness to will the salvation of all. He left Divine majesty, and came as the Son of God into this world; was born in a low condition and called Jesus Christ, in order to give us a clear view of the truth, mercy, and love of the Most High Father. He became our light and our confidence; our guide into the truth; took upon him all the heavy guilt of our sins. Though he declared in the face of his cruel and ferocious enemies, that 12 legions of angels were ready at his command to reduce them to ashes and dust, he nevertheless gave himself voluntarily over to these cruel and ferocious enemies, and suffered himself to be nailed by them to the cross.

'Before this cross, all the former gods vanished away from off the earth; all temples, all human traditions, all incarnations and transmigrations disappeared.

'The prophecies were fulfilled, and a tree grew up, which becomes more and more beautiful, and under the foliage of which professors of religions of the most different descriptions are coming to build their nests.

'When, by the grace of God, our people, as well as every creature who speaks the Mongolian language, shall forsake their own faith, and receive the doctrine of Christ—when they shall walk in the strict and saving way—they will, under his light and easy yoke, adopt a good conversation and good manners: that faith is the work of God alone.

'We are fully and firmly resolved to receive the doctrine of the saving God Jesus Christ. Although we are not yet acquainted with the manners and usages of his religion, and, when we return home, should find no teacher, upon whose breast we could lean our head, neither any house of God; yet, after the conviction we have obtained, of the truth of the word of God, we can no longer endure the want of it: we must abide by this doctrine.

'We hope, that our highly exalted and most gracious Sovereign, when he shall hear that his subjects on the outermost borders of his kingdom have adopted Christianity, will favour us with wise and worthy teachers.

A further account of the manner in which these persons were induced to visit St. Petersburgh, is obtained by a letter written by the Rev. I. J. Schmidt, Moravian Minister at St. Petersburgh, to the Elders' Conference, dated March 7, 1818. We have room only for some short extracts.

'When the first edition of the gospel according to St. Matthew, in the Calmuc language, was printed, copies of it were sent for distribution to the Russian Governor of Siberia. This nobleman directed these books to be circulated among the Selenginskish Mongols, and the Chorinian Burjats, two heathen tribes in the North-east of Russia, on the frontiers of China; requiring, at the same time, from the princes of these people, an opinion respecting the contents. As the Calmuc dialect is not generally understood among them, this proved a most difficult task. It was, however, undertaken by two of their Saisangs, or nobles, who applied themselves so diligently to the work, that they were soon enabled generally to explain the book to their countrymen. This excited so much curiosity, that the head Lama of the Mongolians, and the Prince of the Chorinian Burjats, of their own accord, made a collection among their people amounting to upwards of 11,000 rubles, (£550,) which they placed at the disposal of the Russian Bible Society, on condition that the Gospel of St. Matthew, and, if possible, other books of the New Testament might be translated into their language, and printed in their characters.

This important work was entrusted to the two Saisangs; and they arrived at St. Petersburg, for the purpose of undertaking it, in Dec. 1817. They commenced their labours with unbounded zeal. Before they began their translation, they formed extracts of parts of different chapters, the meaning and spirit of which they could not understand. These they brought to me, and begged for an interpretation, which I gave them in the best manner I was able. They visited me twice or thrice a week; and, at each visit, I perceived their progress, not only in the knowledge, but also in the personal application of the gospel. They were more especially pleased with those passages in which our Saviour declares his readiness to receive sinners, inviting the weary and heavy-laden to come unto him, and promising to give them rest. They were also forcibly struck by his parables; among others, by that of the householder, who hired labourers into his vineyard, giving to those who came in the evening, the same wages as those received whom he had hired in the morning; which they regarded as having a special reference to themselves and their nation. The promise of Jesus, that before the end of the world, the gospel shall be preached *for a testimony unto all nations*, made a deep impression upon them. Some time ago, they told me, that whenever they prayed to their gods, as they have been accustomed to do, they felt great uneasiness, as if they were committing sin. Another time, they spoke as follows; 'We have been zealous followers of the doctrines of Shakdshamuni, (the Fo of the Chinese) and have studied the books containing them attentively, but the more we studied, the more obscure they appeared to us, and our hearts remained empty. But, in perusing the doctrines of Jesus, we observe the reverse: for the more we meditate on his words, the more intelligible they become; and, at length, it appears as if Jesus himself were talking with us.' Many speeches of this kind, all bearing testimony to that life among the dead, of which our Saviour speaks, John v. 25, occurred during my conversations with these men.

'By God's mercy (said they) we have been chosen to translate the Gospel of his Son into our language; and, for this end, have been brought into connexion with you. You have illustrated the things unintelligible to our darkened minds, in a direct and satisfactory manner. We acknowledge Christ Jesus to be our God and Saviour, and are determined to know none other: we have, therefore, made a resolution to leave our former superstitions, and to adopt the Christian faith.'

When Mr. S. set before them the probability of being tempted by persecution to forsake the faith, they replied that they had well considered these things, and that the words of Jesus himself, on this subject, had caused them no small anxiety and struggle. They mentioned, particularly, the parable of the sower, and the different kinds of ground upon which the seed fell; also the words of Jesus, Matt. x. 37, 38; likewise our Saviour's address to the youth who would first go and bury his father, &c. &c. But they declared, that it was their firm determination to be followers of Jesus, and to share in his reproach, if that were their lot; though they, at the same time, did not deny their wish, that such trials might not befal them too soon, on account of their weakness in the faith. They said, the esteem in which they were held by their friends, and their influence, were considerable; and that it was their sincere desire, that many of their nation, being convinced, like themselves, of the truth of the gospel, might turn to Jesus: that they did

not intend, as yet, to inform their friends of the change that had taken place with them; in order to prevent, as much as possible, all mistakes and prejudices during their absence: for that their nation imagined, that, as soon as they became Christians, they must become Russians (of which both they and the Calmucs have great horror:) that this idea was dreadful even to THEM, personally; for they did not wish to forfeit their nationality. They therefore hoped, that the Emperor would grant to them, and to all who might be converted, liberty as to their manner of life, so far as is consistent with the precepts of the gospel; and, more especially, that faithful teachers might be sent to their nation, to point out to them the truth, and to guide them in the way of salvation.'

It is probable that Messrs. Stallybrass and Rahmn, or other Missionaries about to be sent by this Society, may be the happy instruments employed to lead the Mongolians into the way of truth.

DEMERARY.

MR. ELLIOT, in a letter dated July 28, 1818, says, 'It is with peculiar pleasure I inform you that the Lord is carrying on his gracious work among the poor negroes. Many others are inquiring the way to Sion, I trust, with their faces thitherward. Since I last wrote to you, I have baptized nearly 100, and married about 20 couples. They have made a public profession of their faith; may the Lord enable them to walk worthy of their vocation! One of those who were lately baptized was a head driver; he had been a very bad character, a great enemy to religion, and did all he could to prevent the negroes on the estate from holding their prayer-meetings; but he is now, and for some time has been, one of our most pious and zealous catechists. Many other negroes have offered themselves as candidates for baptism.

An estate in the neighbourhood, the slaves on which had formerly been prohibited from meeting together for prayer, has been sold to a gentleman who desires that they may be instructed; and it is hoped that a chapel will be erected.

AMERICAN SOCIETY FOR COLONIZATION.

IN a former Number we mentioned the benevolent plan of a Society in America, to settle emancipated negroes in some part of Africa, where they may enjoy their liberty, cultivate the earth, and promote Christianity, many of them being serious men. On this important errand the Rev. Messrs. Mills and Burgess were employed. After narrowly escaping shipwreck on the coast of France, they spent some time in London, and proceeded shortly after on their voyage to Africa. In the Sherbro' country (and near the spot which the Rev. Mr. Newton once inhabited) they conversed with several of the chiefs, who generally approved of their plan. Upon the whole, they had reason to hope the benevolent scheme might be brought into effect. On their return homeward from Africa, we are sorry to say, Mr. Mills was taken ill and died in a few days. Mr. Burgess arrived safely in London, and sailed about the 30th of August for Philadelphia.

We are glad to hear that the state of the colony of Sierra Leone is prosperous: that the Governor Mac Carthy is greatly beloved, and much devoted to the interests of the colony; and, which is best of all, that through the influences of the Holy Spirit, true religion flourishes in some of the congregations. Nearly 500 re-captured negroes have lately been brought in, and are now usefully employed.

JERUSALEM.

THE Rev. D. Schmidt, a Missionary from the Church Society, at Madras, mentions, in a letter dated Oct. 8, 1817, some interesting information respecting Jerusalem which he received from an Armenian bishop, then on a visit to India.

Besides Mahomedans and Jews, there are the following classes of Christians living in Jerusalem: Roman Catholics, Greeks, Armenians, Syrians, and Copts. The Catholics are the most numerous, between whom and other Christians there is as much discord as in other places. The priests alone possess the scriptures, few of the laity have a copy; but Christians of all classes would gladly receive Bibles, and their priests (the Armenian priests however) do not object to it.* It is

* We hope therefore, that many Bibles will be sent to Jerusalem.

thought, that if a Missionary were employed in teaching schools, without *arguing* about religion in them, or attempting to draw any sect of Christians from their several churches, as the Catholics do, he would be generally well received.

PERSIA.

Mr. Schmidt further says, 'By far the most remarkable thing which I heard is, that there are nearly 80,000 persons in Peria, called *Sophis*, who, about ten or twelve years years ago, openly renounced Mahomedanism, abolished circumcision, established separate places of worship, and adopted a peculiar dress to distinguish themselves from Mahomedans. They are said to speak highly of Christ; to revere the scriptures; and, on the whole, as the vicar expressed it, 'to come into the Christian way.' They would receive copies of the Bible, and especially of the New Testament, with the greatest joy and gratitude; and would support, with the greatest zeal, all attempts to enlighten the Persian nation. They have their most learned teachers in Shiraz. They have a book in the Persian language containing their religious principles, which the vicar promised to procure me for my perusal.

'Are these not wonderful accounts? Are these not mighty calls to be diligent in the work of the Lord?'

BAPTIST MISSION IN INDIA.

Extract of a Letter from Mr. W. Pearce (Son of the late Rev. S. Pearce) to the Rev. J. Hinton, of Oxford, dated Serampore, Jan. 1818.

My much esteemed Friend and Pastor,

As a vessel is about to sail direct to Liverpool, I embrace with pleasure the opportunity it affords me of conversing with an absent, though not forgotten friend.

The brethren have not been unmindful that your Annual Meeting is in June, and that you will then wish the latest intelligence you can obtain. But as I am confident that, should the Review of the Mission, which they hoped to have forwarded by this vessel, reach you in time, the Memoir of the Translations will be certainly too late, I have gleaned the following particulars respecting them for your gratification.

In the Memoir, the whole of the Scriptures in the *Ooriya* were represented to have been printed. I have now the pleasure of informing you, that a new edition of the New Testament, of 4000 copies, has been commenced, and the printing advanced to the middle of Matthew.

In the *Bengalee*, in which the version will be now as accurate as the Brethren can expect ever to make it, and in which the opportunities for distribution are becoming daily more extensive, we have commenced a new edition of 5000 copies of the whole Scriptures, in a new and much reduced type, reduced by Brother Lawson. By means of this alteration we shall be able to comprise the whole Bible in one large 8vo. volume of 850 pages, which has hitherto occupied 5 volumes of 600 pages each. The brethren intend to print 5000 additional Testaments, forming a thin volume of about 180 pages.

In the *Sungskrit*, the Latin of the East, and intelligible to almost all the learned men throughout Hindoosthan, the historical books have been completed, and the printing advanced to the middle of Jeremiah. We therefore expect to complete this volume within the next three months, and shall then have printed the whole of the Scriptures in that language.

The *Hindee* Bible is still further advanced; and we fully expect that within a month the last part will be ready for distribution. We shall then have printed the first edition of the whole Scriptures, with a second edition of the New Testament.

In the *Mahratta*, the historical books have been printed off, since the last Memoir, and the Hagiógrapha advanced to the middle of Proverbs.

In the *Sikh*, the Pentateuch is just completed, and the historical books begun.

In the *Chinese*, we have just completed the Pentateuch, and are now proceeding with a second edition of the New Testament.

In the *Telinga*, the New Testament is printed as far as the Thessalonians: and we hope to have finished the volume ere this reaches you.

In the *Pushtoo* Testament, the printing is advanced as far as the 1st of Peter; and in the *Assam* and *Wutch*, to the Romans.

In the *Kurnata* we have finished Mark, and are proceeding with Luke.

Although the printing of the Serampore translations has been in some degree retarded, by the printing of several elementary works for the Bengalee schools, as well as of the Roman Malay and Armenian Bibles, for the Calcutta Auxiliary Bible Society, you will be pleased to hear, that they were never proceeding with more rapidity than at present. The office now furnishes our venerable Editor, Dr. Carey, independently of the Chinese proofs it for-

wards to Dr. Marshman, with twelve proofs per week on an average.

You will be gratified to hear, that our opportunities of distributing the Scriptures are becoming more extensive. Our much esteemed Brother Arratoon, being desirous to return to Surat, to fetch his family, left us in Nov. last, intending to proceed up the river as far as Agra, (4 months journey,) to supply the different stations in his way, with Scriptures and Tracts, and then to cross the country to his late station. The last letter we received from him, was dated Benares, and he had then in his journey, himself distributed, or left for distribution at the different stations through which he passed, no less than 10,250 books or pamphlets, of which a large proportion were volumes of the Scriptures, in Bengalee, Persian, Hindee, Sungskrit, Kashmere, Mahratta, Arabic, Sikh, Bulochee, Bruj Bhassa, and Chinese. The brethren wish him to proceed overland to Surat, distributing in his way, the Gospels they have printed in the Jaypore, Oodipore, Bikaneer, and Marwar languages. The countries in which these are spoken, could not be traversed by an European with safety; though we hope that our Brother, being an Armenian, may pass through them without much difficulty; the universal engagement of his countrymen in commerce, being his passport. We are chiefly deficient in means of circulating the Ooriya, Kurnata, Telinga, and Mahratta Scriptures, and anxiously desire that you could send out one or two Brethren to occupy a station near Balasore or Cuttack, by means of whose labours, the Scriptures in these languages, now printing or printed, may obtain an extensive circulation.

With respect to the distribution of the *Chinese*, we have lately sent a box of Scriptures to Java: and hope that we may be able to distribute with advantage many more than we have yet done on that island, as Brother Robinson complains that our supply has been hitherto too scanty. The late unsettled state of Amboyna has prevented our supplying Jabez Carey with any very lately; but as tranquillity is now nearly restored, we shall not neglect that quarter. We expect likewise every day two American Missionaries, proceeding to Rangoon, to assist our Brethren there. By them we shall likewise send a supply of Chinese, as we hope that, independent of the Chinese who visit Rangoon and its neighbourhood, one of our Brethren may be stationed in one of the Chinese provinces of the Burman Empire, in which case a regular supply will be indispensably necessary.

I entertain great hopes that the Review of the mission will reach you in time, and shall therefore say very little on the subject. We heard yesterday the melancholy intelligence, that Mrs. Moore of Digah was dead. Brother Moore, with whom we affectionately sympathize, being unwell, was gone to Buxar for advice, and had not returned, when the event happened. At Benares, Brother Smith is successful. He has baptized a Brahman, and hopes very shortly to baptize 3 more inquirers. At Cutwa this year, Brother W. Carey has baptized 4, and in Bheerbhoom, where Mr. Hart is now stationed to superintend schools, 3 more. The Bengalee schools prosper,—no less than 7000 children were under instruction, at the close of the year, in schools superintended by the Brethren, and 5000 more in schools supported by Government* and the Church Missionary Society. Much machinery is in operation to destroy the outward obstacles to the spread of the Gospel, but we want too those influences of the Spirit of God, which shall effectually convince 'the world of sin,' and incline them heartily to embrace the Saviour, as the only 'hope set before them.'

Brother Judson is, we understand, gone to Chittagong to obtain a Mug Christian as an itinerant. He will be grieved to find poor De Bruyn in the silent tomb. Mr. Ward intends, next month, to take a tour to visit the different stations, and ascertain their wants and prospects. He will probably be absent two months. We anticipate much good as likely to result from his visit.

Your truly affectionate friend,

W. H. PEARCE.

ANNIVERSARIES OF AUXILIARY MISSIONARY SOCIETIES.

HULL AND EAST-RIDING.

THE Fifth Annual Meeting of the Hull and East-Riding Missionary Society, auxiliary to the London Missionary Society, was held at Hull, on Wednesday July 15, and the following days of that week; and was, as at former times, a season of great enjoyment to the friends of missions connected with the Society. The services of the Rev. Matthew Wilks of London, the Rev. W. Cooper of Dublin, and the Rev. Richard Alliott of Nottingham, were kindly afforded on the occasion, and were highly acceptable and impressive.

Sermons for the benefit of the Society were also preached by the Rev. Matthew

* These perhaps include the schools, 30 in number, containing about 3000 children, under the superintendence of Mr. May, &c. from the London Missionary Society. These schools are under the patronage of Government. *Ed.*

Wilks, and the Rev. W. Cooper, at Beverley and at Cottingham; and Juvenile Missionary Meetings connected with the Institution held both at Hull and at Beverley, which were attended by numerous companies of friends, and with very lively interest.

The different collections, irrespective of the annual subscriptions, amounted to about 218*l.*

During the Anniversary, on Friday, July 17, the Rev. Cornelius Traveller was publicly set apart to a Missionary station at Madras, in India. Many ministers were present, and the Rev. Mr. Williams of Swanland, the Rev. W. Cooper of Dublin, the Rev. Matthew Wilks of London, the Rev. R. Alliott of Nottingham, and the Rev. W. Tapp of Cave, engaged in the different parts of the service. The Rev. W. Miles, of Brigg, read the hymns. Mr. Traveller's account of his past life—of his call to the office which he so solemnly undertook in the name of the Lord, and of the exercises of his mind, was deeply affecting; and the whole of the service was such as to leave an impression on the minds of those present which will not easily be effaced. The day will often be recurred to in memory with warm interest, and many a fervent prayer will continue to be offered, that the young Missionary may be found faithful, and that his labours may be greatly blessed.

BIRMINGHAM.

The Fourth Anniversary of the Auxiliary Missionary Society for the counties of Warwick, Stafford, and Worcester, was holden in Birmingham on Tuesday and Wednesday, the 8th and 9th of September. On Tuesday evening, in consequence of the minister not having arrived who stood engaged for the first sermon, the Rev. J. A. James preached in King Street Chapel from Matthew x. 8, 'Freely ye have received, freely give.' On Wednesday morning, at seven o'clock, the Rev. James Bennett, of Rotherham, who was to have preached the preceding evening, delivered an excellent discourse in Carr's Lane Meeting-house, from 1 Thes. ii. 16, 'Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alway.' On Wednesday morning, at eleven o'clock, the Society met in Carr's Lane Meeting-house for business, Mr. Joseph Phipson in the chair; and after the Report was read by the Secretary, the Rev. J. A. James, the several Resolutions were moved, and supported by the Rev. Messrs. Cooper, East, Pinchbeck, Thodey, Jerard, Dawson, Scales, Bennett, Salt, Brook, Percy, Birt, the Baptist minister at Canon Street Meeting-house, and Gwyther, the assistant curate of St. Mary's Chapel. In the evening, the Rev. Wm. Jay, of Bath, preached in Livery Street Meeting-house from Psalm lxxxvii. from the third verse to the end.

The congregations were overflowing; the collections handsome, amounting to 270*l.* and the spirit of the Meeting just such as should characterize every similar association of Christian energy. At no former anniversary did the fire of missionary zeal burn more intensely—at none did the holy flame more satisfactorily prove itself to be kindled by a coal from the altar above. Different sects were present on the platform, and assisted in the proceedings, but there was no sectarianism. The members of the various Missionary Societies mingled their holy eloquence; but instead of producing a jarring note of jealousy or envy, it was only to raise the melody of one institution to the harmony of all. Piety was seen, as it ever ought to be seen, supported by brotherly love on the one hand, and ardent, yet enlightened zeal on the other. Thus let it ever be, and while our Missionary Societies record the triumphs of truth over error abroad, may they have to publish the no less splendid victory of love over bigotry at home.

BRISTOL.

The Annual Meetings of the Bristol Auxiliary Missionary Society have been remarkable for the interest which they have excited, and the benevolence of which they have been productive. Though former seasons are remembered with gratitude and love, in no instance was there ever a richer repast of spiritual enjoyment than during the late Anniversary, which was held on the 29th of September, and two following days.

From the commencement of the public services there was a sacred glow which seemed to animate the hearts of all present; and the hallowed fire was not merely kept alive during the whole of the solemn festival, but in each successive service indicated a growing fervour of spirit. The sermons were generally marked by strong manly sense, rich evangelical truth, and an ardent desire for the triumphs of Messiah's reign and the salvation of the human race.

The preachers were stationed, and the services conducted, in the following order: On Tuesday morning, the prayers were read at the church of St. Mary, Redcliff, by the Rev. R. Whish, the incumbent, and the sermon delivered by the Rev. Dr. Holloway. In the evening of the same day, the Rev. Edw. Parsons preached at Bridge Street Chapel, and was preceded and followed in prayer by the Rev. B. Kent, and the Rev. J. Browning; and during the same time, the Rev. George Burder delivered a sermon at Lady Huntingdon's Chapel. On Wednesday morning, the Rev. Mr. Lewis, of Newport, (Wales) commenced the ser-

vice at Castle-Green Chapel, by reading the scriptures and by presenting solemn prayers to God. The Rev. Rowland Hill preached, and the Rev. John Sibree concluded by imploring the Divine blessing. On the evening of the same day, the Lord's Supper was dispensed at the Tabernacle to a great number of communicants, members of different churches in Bristol and its vicinity. Mr. Burder presided at the table; various appropriate addresses were delivered by several ministers, and it was truly a feast of love. During this period, the Rev. Dr. Holloway delivered a second sermon at the Church of St. Philip and Jacob.

The public Meeting for business was held on Thursday morning, at the Great Room in Princes Street, which was crowded in every part, even to excess. The Rev. Mr. R. Whish, the pious and liberal vicar of St. Mary, Redcliff, occupied the chair. The Report of the Committee, which was heard with great interest, and which excited strong and repeated marks of approbation, was read by the Rev. Samuel Lowell. Several appropriate and impressive resolutions were passed, accompanied with addresses by various clergymen, Dissenting ministers, and private gentlemen, which were highly honourable to their good sense, piety, and eloquence. Among these were the Rev. W. Day, Rector of St. Philip's; the Rev. R. Waite, Curate of St. Mary le Port; the Rev. Dr. Holloway, the Rev. Rowland Hill, the Rev. Mr. Gwyther, of Birmingham, &c. &c. Among the Dissenting ministers were the Rev. Mr. Lewis, of Islington, the Rev. Wm. Thorp, the Rev. Edw. Parsons, the Rev. George Burder, the Rev. Walter Griffiths, the Rev. Rich. Waddy, &c. &c. And among the private gentlemen, —— Singer, Esq. of Dublin, and Wm. Skinner, Esq. of Bristol, who delivered speeches by which the assembly were deeply affected. It was a truly dignified and delightful scene, in which members of the Church of England, both clergy and laity, forgetting minor differences which form no part of the essentials of Christianity, gave to their Dissenting brethren of different denominations 'the right hand of fellowship,' and in which they pledged themselves to each other, that by Divine grace, they would, regardless of mistaken prejudice and circumscribed policy, unite their best efforts against the common enemy of our holy religion, by sending the gospel of Christ to the remotest bounds of the habitable globe. On the evening of Thursday, the Rev. Matthew Wilks preached at the Tabernacle; and the Rev. Mr. Lewis, of Islington, at Hope Chapel. Thus terminated these delightful solemnities, which will long be remembered as eminent for whatever constitutes the highest happiness of man on earth, and which may justly be regarded as an antepast of the superior blessedness reserved in Heaven for all the faithful in Christ Jesus. The collections unitedly amounted to more than *six hundred pounds*.

JULY 9. A special meeting of the *Christian Knowledge Society* was held at their house in Bartlett's Buildings, when a charge was given to the Rev. J. C. P. Sperschneider, Missionary to India, (who lately sailed in the same ship with Mr. Traveller) by the Rev. Archdeacon Pott. From many excellent passages we select the following, which does much honour to the candour of the author.

'But if the points which I have touched, my Reverend Brother, are familiar to you, as no doubt they are, and therefore do not answer to the promised word of Counsel, let that word now be added. The Counsel that I would give, is this: Let not the disputable tenets which divide the hearts of men in the Christian world, things which stand apart from the sure foundations of our common faith, let not these things be carried with you: leave them where, perhaps, they have done the most harm that they can do. It is surely no unreasonable word of counsel, that they who have wrangled so long for disputed things with no good success, would keep them from the ears of others, whose interest it is to learn only what is necessary to be known and needful to be practised.'

MISSIONARY CONTRIBUTIONS.

[*Collections and anonymous Contributions only, received by the Treasurer, from* 16 *Sept. to* 16 *Oct. inclusive.*]

	£.	s.	d.
D. W..... 1 0 0 ..... G. G. Parsons Green .. 1 0 0	2	0	0
A Member of the Scots' Church, by Rev. Dr. Nichol	0	10	0
A Friend to Missionary Exertions.....	20	0	0
Ryde Subscriptions from the Congregation, by Rev. Thos. S. Guyer	3	0	0
Okeham, Rutlandsh.. Indep. Penny-a-week Society, by Rev. E. Corbishley	6	13	4
A Friend, by Rev. Thornhill Kidd	100	0	0
Northern Missionary Society, by Rev. Angus M'Intosh, Secretary	100	0	0
Chatham: Ebenezer Chapel Auxiliary Society, by M. W. Higgin, Treas.	25	0	0

	£	s.	d.
Bristol Auxiliary Missionary Society, balance of Account to September, by Mr. W. Skinner, Treasurer	164	4	4
Sheffield and Attercliffe Missionary Union, (a Branch of the West Riding Auxiliary Society) by Mr. Geo. Bennet, Treasurer:			
Male Juvenile Missionary Society, 1 Quarter 24 12 0			
Queen Street Female Do. Do. 8 6 4			
Garden Street Do. 2 Quarters... 12 6 9			
Nether Chapel Do. 1 Quarter.... 3 18 4			
Attercliffe Do. Do. 2 Quarters... 6 6 0			
	55	9	5
Henham, Essex, collected at a Miss. Prayer Meeting, by Rev. J. Dorrington	2	5	0
Perth Juvenile Missionary Society, by Mr. John Bower	5	0	0
Winchester Juvenile Society, by Rev. Mr. Brackstone	4	8	7
S. W——s, Ely	1	0	0
Miss More's Friend, by Rev. E. A. Dunn	1	0	0
Haverford-west: Miss Key and Friends, by Rev. Mr. Platt	2	11	5
Down Missionary Society:			
Executors of Dr. Kenedy Bailie, late Treas. 74 6 9 Irish			
Subscriptions and Collections .... 17 8 10 Do.			
91 15 7 British	83	13	10
North Wales Auxiliary Missionary Society, by the Rev. G. Lewis, D.D.			
Anglesea.—Amlwch, by Rev. J. Evans 2 0 0			
Beaumaris . . Do. 3 5 2			
Ceirchiog . . R. Roberts 2 0 0			
Llanddeusant . D. Beynon 0 10 0			
Llanfechell . . O. Thomas.... 5 0 0			
Pentraeth . . J. Evans..... 2 2 6½			
Rhosymeirch . J. Powell 2 5 1			
Tema-Hermon . E. Roberts 3 7 5½			
20 10 3			
Caernarvonshire.—Pwlheli, by Rev. B. Jones .. 2 11 6			
Rhosylan and Capel-helig, by Rev. E. Davies 3 0 0			
Rhyes, by Rev. J. Jones 1 15 0			
Salem . . . W. Jones.... 1 2 7			
Talsarn . . D. Griffith .. 3 0 7			
11 9 8			
Denbighshire.—Colwyn, by Rev. T. Jones 2 0 0			
Denbigh . . . R. Everitt .. 7 0 0			
Llanarmon . . J. Griffith .. 1 16 0			
Llangollen . . W. Williams 6 2 0			
Llanrwst . . P. Griffith .. 2 9 0			
Moelfre . . T. Jones 2 0 0			
Subscription by Ditto 1 0 0			
Wrexham, after a Sermon, by Rev. Dr. Bogue .. 7 7 2			
A Penny-a-wk. Society by Mrs. Hobson .. 1 12 10			
9 0 0			
31 7 0			
Flintshire.—Bagillt, by Rev. B. Evans..... 1 0 0			
Buckley Mountain, T. Jones,..... 4 0 0			
Holywell . . D. Jones..... 23 5 8			
Newmarket . T. Jones..... 1 10 0			
Rhesycae . R. Williams 3 10 0			
33 5 8			
Merionethshire.—Bala, by Rev. J. Lewis..... 3 0 0			
Bethel . . M. Jones..... 0 12 0			
Dinas . . W. Hughes... 2 18 9½			
Dolgelley . C. Jones..... 1 7 0			
Cyttian . . E. Davies 1 6 6			
Festiniog . . W. Jones 0 11 8			
Llannwchllyn M. Jones..... 4 5 0			
Penystrect . W. Jones 1 0 0			
Towyn . . H. Lloyd 1 12 0			
16 12 11½			

		£.	s.	d.
Montgomeryshire.—Aberhafesh, Rev. J. Davies	3 1 2½			
Cil . . . . . J. Jones	1 0 0			
Domgay . . . D. Davies	2 5 5			
Hernant . . . M. Hughes	1 0 0			
Llanbrynmair . J. Roberts	6 1 0			
Llanerfil Foel, &c. W. Hughes	3 1 2½			
Llanfair . . J. Davies	3 13 0			
Llanfyllin, G. Lewis 25 0 0				
Collected at the Meeting..... 16 0 8½				
	41 0 8½			
Machynlleth . D. Morgans	19 0 0			
Penygroes . . D. Davies	1 3 0			
Pont-ddolanog R. Jones	1 15 0			
Sarney . . . D. Davies	1 0 0			
	84 6½			
		127	6	1
Contributions remitted by the Rev. Wm. Kemp, of Swansea:				
Subscriptions, at Morriston	4 4 0			
Collected by W. K. at Ditto	2 1 0			
Countess of Huntingdon's Chapel, Swansea, Collection, by Rev. Messrs. Innes and Yockney..... 11 11 0				
Do. at Greenhill Chapel, Swansea, by Rev. J. Yockney 3 0 0				
	14 11 0			
Half-year's remittance from the Juvenile Auxiliary Missionary Society, Countess of Huntingdon's Chapel, Swansea	15 4 0			
		36	0	0
A Lady, by the Rev. Alex. Steill, of Wigan.....		15	0	0
A Friend, by Mr. John Exeter		5	0	0
Chester Aux. Missionary Society, by Mr. Williamson, Treasurer:				
Collections made at the Annual Meeting.				
Baptist Chapel 3 2 4½				
Welch Methodists' Chapel... 4 10 6				
Common Hall Lane Chapel.. 7 3 6½				
Boughton Chapel 7 9 0				
Octagon Chapel..... 16 4 0				
Queen Street Chapel..... 46 9 6½				
	84 18 11			
Ladies' Penny-a-week Asso. Queen Str. Chapel, 2 Quarters	18 19 7			
Young Men's . . Do. . . . . Do. . Do. .	1 14 5			
Sunday School Children . . . . Do.	0 13 8			
Young Men's Penny-a-week Association Welch Chap. 2 Qrs.	1 15 10			
Ladies' . . . . Do. . . . . Octagon Chap. Do.	6 1 6			
Sunday School Children . . . . . Do.	1 17 1½			
Young Ladies at Miss Dodd's School	2 0 0			
Do. at Miss Jenks' Do. Boughton	1 5 0			
Do. at Miss Lewis's Do. Tarvin	2 12 0			
Missionary Box, by Mrs. Powell, Chester	0 6 0			
Do. by Mrs. Mason Do.	0 6 7			
Do. by Mrs. Lewis, draper, Do.	0 9 0			
Do. at Minshull, by Miss Palin, 3 Qrs.	5 5 6			
Do. at Haslington, by Rev. W. Silvester, 4 Qrs.	5 0 0			
Do. at Farndon, by Mr. Nayler	0 10 0			
Do. at Kelsall and Delamere, by Mr. Prescott	1 2 1			
Penny-a-week Assoc. at Delamere, by Mr. Prescott	2 18 5			
Do. at Tarvin, by Miss Martin	2 5 0			
Do. at Pickton, by Mrs. Gamon	0 6 6			
Do. at Mold, Flintsh. by Master Mathews	1 0 0			
Do. at Knutsford, Chesh. by Rev. J. Turner	5 0 0			
Carry forward....	146 7 2			

	£.	s.	d.
Brought forward....	146	7	2
Penny-a-week Assoc. at Llangollen, Denbigsh. Rev. J. Parry	11	5	3
Do. at Northop, Flintsh. by Mr. Williams	6	13	6
Produce of Two Cherry-trees belonging to Mr. Williams, Northop	1	8	6
	165	14	5
Some Tailors in a Workshop, in Bristol, by Rev. G. B.	1	0	0

The Thanks of the Directors are presented to E. W. for Henry's Commentary, 6 vols, folio, and the Evangelical Magazine from 1795 to 1806, inclusive—to Mrs. Tagg, of Shacklewell, for the Rev. Ralph Erskine's Works, 2 vols, folio—and for Twenty-six Copies of Baxter's Call, from the Young People of the Rev. Mr. Millar's Congregation, Atherstone.

AFRICA.

We have the satisfaction to inform the Friends of the Society, that the Rev. John Campbell, and the Rev. John Philip (late of Aberdeen) have accepted the invitation of the Directors, to proceed to South Africa, to visit the Missionary Stations. Mr. Philip will, it is hoped, remain at Cape Town, as the representative of the Society, at least for some years.

It is probable that they will sail from England in the course of the ensuing month; and we are sure that they will be followed by the prayers of all who wish well to the cause of the Redeemer in that interesting quarter of the world.

Should any friends of the Heathen feel inclined to take the opportunity to present such articles as would be serviceable to the Missionaries or the Settlements—(books, cloth, woollen, linen, or cotton, useful instruments in iron, &c. &c. &c.)—the Directors will be happy to receive such kind donations, at their Rooms in the Old Jewry, and to forward them by the Deputation.

POETRY.

FALL OF IDOLS AT TAHEITE.

MISSIONARY HYMN.

Sung at Launceston, Sept. 11, 1818, *after a Sermon by the Rev. Mr. Rayson, and before an Address by the Rev. Mr. Campbell.*

WHAT joyful shouts resound
From yonder southern isles,
To Albion's happy ground:
Each face with pleasure smiles.
Aloft the blissful tidings soar,
Taheite's idols are no more!

These vain and senseless things,
By cunning workmen wrought,
The boast of chiefs and kings,
By superstition taught;
Cast out and banish'd from their shore;
Taheite's idols are no more!

Jesus! illustrious King,
This mighty work is thine;
To thee the praise we bring
For conquests so divine:
Let heav'n and earth thy name adore:
Taheite's idols are no more!

Now Britain's God they own,
By British Christians taught;
And worship him alone,
Who their salvation wrought:
His pow'r confess—his grace adore.
Taheite's idols are no more!

Ye Missionaries, go,
Proclaim the Saviour still;
Thy Spirit, Lord, bestow,
While they declare thy will:
Thy name, Immanuel, we adore,
Taheite's idols are no more!

Oh! let thy gospel spread
Throughout the spacious earth,
Till all to thee are led,
To know and speak thy worth—
Till the whole world thy temple prove,
And loud hosannas speak thy love.

R. C.



Revd James Jackson
Green Hamerton
YORKSHIRE

Pubd by Williams & Co Stationers Ct Decr 1 1818

THE

EVANGELICAL MAGAZINE,

AND

Missionary Chronicle.

DECEMBER 1818.

MEMOIR

OF

MR. JAMES NOKES CHURCH,

OF HALSTEAD, ESSEX;

Who departed this Life February the 13th, 1818, aged Thirty-six Years.

THE subject of this memoir was accustomed, from his earliest years, to be brought into the worship of God by his pious parents, not only on the Christian Sabbath, but at the stated return of a week-day lecture.

It happened one evening, when he had just entered his teens, and was in high glee at play with a troop of boys, that his father commanded him away to accompany him to the week-day service. He obeyed the summons; but in what temper of mind his own account afterwards will best inform us. 'I thought,' said he, 'Oh! what a hardship it is to have religious parents! I am determined I will never be religious: my father will oblige me to go with him, but I am determined his ends shall not be answered. I will go indeed, as I must, but I am resolved to stop my ears: I will not hear one word Mr. ——— says.' In this resolution I passed through great part of the service, till, forgetting myself for a moment, a sentence from the minister entered my understanding; I saw myself infinitely guilty before God, and thought without doubt I was lost for ever.'

Being of an eager temperature of mind, his spiritual distress now became deep and afflictive. He passed some days in solitude and sadness: but recurring at length to what a religious education had taught him of the all-gracious Saviour, a ray of hope entered; he became composed; and by the sealing of the Divine Spirit, enjoyed the liberty of the gospel: and how far he came under a sense of Divine authority, the following anecdote may assist us in forming an opinion. He said one day to a friend to whom he had stated an affair of an interesting nature, on which the scriptures direct to a different conduct from that which he, in the warmth of his feelings, had chosen, 'I am *determined* to do so and so;' his friend replied, on perceiving his eagerness, 'Then you will act contrary to the word of God; you will act contrary to God himself; and *will you?* are you *determined?* here is the text for it.' He paused a moment and then exclaimed, 'O the mercy of a faithful friend! I did not see it thus before. No: I am *determined* to do the contrary;' when he promptly went and acted accordingly.

The natural turn of his mind which had raised his determination high against religion, became manifest in it. All was new, and wonderful, and glorious; and our young convert was apt to overact his part, and, in the zeal of his heart, to run beyond the analogy of the faith; but he was ingenuous and open; and on perceiving evidence, either as to truth or duty, was always decided. He attached himself to his minister, whose counsels and advice he eagerly sought with a warmth of friendship that never forsook him; and by time and experience he became a character that was highly and very generally respected.

He formed an alliance in marriage with a pious young woman of similar sentiments, to whom he has left their only child. As Providence favoured them in trade, both devised liberal things. His house was a scene of primitive hospitality: there, poor ministers of all denominations, and persons passing about, of a pious description, found an asylum. His liberality in general, some feared, surpassed the bounds of prudence; but a friend who saw it right to remonstrate with him on that head, has not forgotten the eagerness with which he produced his books as vouchers to prove to what extent God had prospered him, as an apology for his conduct: the only apology which that friend ever received for what was considered an excess of liberality. He kept no acount of what he gave for charitable and useful purposes: it was enough that the yearly account balanced in his favour. To do good was made a business; and his trade supplying resources, he certainly did more than he himself was aware of.

Mr. Church took much pains, nor was he sparing of expense, to improve the psalmody in the place where he worshipped, for which both nature and art had furnished him with some talent. By his exertions the Sunday school was put into a flourishing condition; for some time he worked chiefly alone, but his example and his zeal excited pious youths to come forward to his assistance, and in a few years he was almost exonerated of that burden.

Having occasion, in the course of his business, frequently to visit a village, twelve miles from his place of residence, where, for weeks together, the bells ceased to sound the call to public worship, his active and benevolent mind was roused to fresh exertions. He purchased a cottage in a convenient situation, in which, on those Sabbaths when service at the parish church was omitted, he read good books to the people; sung and prayed, and freely discoursed with them about the things which belong to salvation. He went about also among the discouraged and afflicted, pouring in the oil and wine of healing mercy, and dropping tokens of charity and compassion. The people were surprised at such disinterested benevolence, and soon resigned to him their warmest affections: he became very popular, and so greatly did his audience increase, that he was obliged several times to beat down the walls of his cottage, and to make alterations in order to accommodate them; at length he established a stated service there on the Sabbath and Thursday evenings of every week, which he supplied either by attending himself or by engaging ministers to preach.

It gave umbrage, however, to some leading men in the parish, who threatened to cut off the paupers from parish relief if they attended his meetings. To overcome so dastardly and pitiful a method of intimidation, being him-

self a parishioner, he boldly attended a full parish meeting, where he advocated the rights of the poor, and the cause of religious liberty; and so confuted the principal man in the opposition, who was made to display the profoundest ignorance before a parish which feared, but never loved him: so that he not only accomplished his purpose in the most complete manner, but raised himself very high in the estimation of all; his vanquished and chagrined opponent only excepted. And now people of greater respectability began to attend his meetings. Impressions, through the influence of the Spirit, were made, and his labours were signalized by some proofs of real conversion.

To provide for the accommodation of an increasing number of hearers, our champion of the cross purchased a barrack, and fitted it up into a neat and commodious chapel, large enough to receive between three and four hundred people which he completed, the purchase of ground included, at the small expense of two hundred and eighty pounds. This he vested in trust in the hands of neighbouring ministers, to be used by Protestant Dissenters, as a place *only* of evening lectures, that it might not interfere with surrounding congregations. He himself contributed eighty pounds towards this object, and the rest is coming in from the willing tributes of an approving public.

These were favourite maxims with this worthy and useful man; that we can never be presumptuous in putting the most unlimited confidence in God through the Saviour, for the ends had in view by revealed mercy; that we ought not to allow ourselves to be of doubtful minds; and that to be up and doing in the service of God, is the only safe and sure way of proving to ourselves that we really have his saving grace within us. Maxims which were illustrated in no mean degree in his life, but upon which his sick-bed and his dying moments shed a still brighter lustre.

The above good work was barely completed, when a disease seized upon him, under which he languished several months; during the major part of which he would say, 'I shall not die, I think, but live, and declare the works of the Lord; my reason is, that when the Lord called me away from sin and ruin to himself, I was comforted by promises, which led me to expect that in some way or other I was to be made useful, and which led me to look out for something to do; but chiefly because I am favoured in my affliction with such rich and heart-satisfying views of the glories and blessings of the gospel, that I feel a new impulse, and a desire beyond what I ever knew before, to do service to others concerning them. It is not because I feel any lingering back to life for its own sake, nor any trying fears of dying. As to the world, I felt it a duty to be diligent in it; but as any portion to me, I hope I have been enabled to give it quite up long ago, and I can trust my Lord respecting a world to come. But a *sick-bed* view of all things makes me more than ever resolved, in the strength of Almighty grace, that if I live, I *will* live to the Lord.' At another time he said, 'I never saw things in so full and strong a light as in this affliction. I would not, on any account, have been without it. I remember what I was called *from*, and what I was called *to*, at the beginning of my religion: but ah! how short have I come in all things! I see reason to be thankful that in what I have attempted to do in the cause of God, it appears to my satisfaction that my motives were prevailingly correct; but alas! in the execution

how have my deep depravities defiled all with sin! I loathe myself: sin never before appeared so *exceeding* sinful. Yet, so full and glorious do I see the grace of our Lord Jesus Christ to be, that I am driven the more to Him to save me. He is all my salvation and all my hope; nor shall I ever be confounded.'

When the symptoms of his disease gave him indication of what was certainly approaching, he thus expressed his entire resignation to the dispensations of his heavenly Father. 'I had a desire to live because I hoped to do a little good, but I give it up now: I see what is the Lord's will, and that therefore is mine. I have foot-hold, I stand upon the rock, I feel I can trust my Lord; but I want more fully to fear Him. I want that sense of Him that shall make my every thought and feeling entirely bow to Him.'

A friend remarked to him, as he saw he was sinking, 'The fashion of this world passeth away.' 'And *let* it pass,' he eagerly exclaimed: 'Christ is my life; in Him I live, and shall live in death. But perhaps, though very weak, I may live three months.' 'No,' his friend answered, 'not three weeks.'—'Could I know,' he replied, 'that death is nigh, my heart would overflow with joy.'

When the final change came on, he sent for his minister, to whom he said, 'I am dying; it is hard work; but I trust where I did, I trust myself with Jesus.' It was asked, 'May we pray then, 'Come, Lord Jesus, come quickly?'—'Yes, *do*,' he replied earnestly. A short prayer turning upon those words was offered; after which, again and again, he earnestly prayed for himself, 'Come, Lord Jesus, come quickly.' Evidently from a desire that the mind of his wife might be prepared for the event, he said, 'Do you, my dear, offer it for me; use your voice that I may hear.' She composed her mind and did so. After which she named to him a precious promise. 'Thank you,' he answered, 'it does me good.' At that instant looking stedfastly at her, respiration ceased, and without a struggle or a groan, in the act of thus tasting that the Lord is gracious, he passed to those 'pleasures' which are 'at God's right hand for evermore.'

Who would not die his death?—Who is resolved through grace to live his life? 'He hath dispersed; he hath given to the poor; his righteousness endureth for ever.'

Hulstead. J. B.

SEQUEL ON EXTERNAL CHRISTIAN INSTITUTIONS.

DEAR SIR,

SINCE the appearance of my letter on External Christian Institutions, in your Magazine for last December, remarks upon it have been inserted only in the Numbers for April and July of the present year. Supposing that no more are now to be inserted, I avail myself of your obliging invitation (April, p. 153,) to offer what appears to me needful for explanation.

During so great an interval, I have had opportunity to review the whole subject, in its relations to scripture, and to historical records of the first four centuries of the Christian era: and I confess that I have been unable to discover any thing that tends to impair the force of the argument which I had submitted to public consideration. I should, however, in a few instances, have expressed myself somewhat differently, if the detail of historical facts had been more fresh to my recollection when I wrote. Of any precedent for the baptism of adults who had been educated in the

knowledge of Christianity, there is, indeed, not a shadow, previous to its secularization in the Roman empire, by the accession of Constantine the Great, early in the fourth century; but in the course of that century the practice became not uncommon. It is well known that this celebrated emperor, though he stedfastly professed, and zealously patronized Christianity, deferred to be baptized (for reasons sufficiently obvious) till near the close of his life. His children, of course, were not baptized till they were adult: and it is easy to conceive how much influence the example of the court would have on the multitude of heathens which then crowded into Christian temples of worship. They and their children, consequently, received evangelical instruction without being previously baptized. For so great and so novel an inconsistency they could plead the imperial pattern: and they thus remained secure, whether the sovereign authority should be retained by patrons of Christianity, or should revert (as it did at Julian's accession) to its bitterest enemies. Hence Basil, Bishop of Cæsarea, about A.D. 360, preached a sermon from which our anti-pædobaptist brethren might derive, not only their most plausible precedent in antiquity, but useful arguments in persuading *their* congregations to be immersed. There is, indeed, no evidence that any of Basil's unbaptized hearers were children of baptized parents: but it can hardly be supposed, in such circumstances, that no such persons would defer the baptism of their children; and although no clear proof of this occurs, it appears to me uncertain whether the children of the elder Gregory of Nazianzen, and of the elder Valentinian, the emperor, were born after the baptism of their fathers; or if before it, whether long enough to account for their not being baptized in infancy. That in both cases they were *not* so baptized is certain: and on these, alone, any question seems to me to rest.

I judge this explanation requisite, because our Baptist brethren would be unlikely, in your Magazine, to supersede the occasion for it, by stating the facts. My pædobaptist friends have gratified me by their cordial confirmation of my arguments, so far as baptism *alone* is concerned; and to Mr. Chaplin I feel myself much indebted, for the clear and full elucidation of them which he has given in your Number for July. I entirely agree with him, that the question, Whether persons educated as Christians, but not baptized in infancy, should be baptized when adult, depends not on precedent, but on analogy: for although the case of Basil's unbaptized hearers may be alleged in behalf of the affirmative, I would rest nothing on precedents of that and the subsequent centuries. I certainly would not urge such persons to be baptized; neither would I, if needful to their own satisfaction, hinder them from being so.

Whether I have, or have not, the misfortune of differing in opinion with a respondent whom I so highly esteem as Mr. C. on the subject of admission to the Lord's Supper, I am not perfectly sure. It is not my aim to recommend *indiscriminate* admission: and as to grounds of *exclusion*, I would be wholly decided by apostolical precedent, with its reasonable analogy to circumstances. With my young friend Mr. Bishop, (April, p. 153) I admit, that 'persons orthodox in their opinions, as well as blameless in their external deportment, may nevertheless be utterly destitute of personal and experimental piety:' but I have no doubt, that

if he lives to my age, he will be convinced that persons whom he now regards as affording *more* decisive proofs of piety *may be* equally destitute of it. Very numerous and very deplorable disappointments on this head, in some of which it seemed to me almost impossible to be deceived, have long since compelled me to relinquish to GOD the discrimination of genuine spiritual *experience*. His word does not connect the participation of external ordinances with so inscrutable an object. It makes no distinction whatever in this respect between the Lord's Supper and any other Christian institution: and I apprehend that the whole history of the Christian Church, prior to the Reformation, will not furnish a single instance in which the Lord's Supper was withheld from a baptized person, unless for what was deemed either gross misconduct, or heresy.

The apostles addressed the primitive churches as what they professed to be, and what many of their members undoubtedly were; although undeniable facts, to which frequent reference is made in the New Testament, demonstrate that many of them were far otherwise. What else could be expected, when no delay occurred in Baptism, nor any distinction after it? The probability of unsteadfastness was far greater in receiving persons directly from amidst all the pollutions of heathenism, than it can be now in inviting well-educated and well-disposed youth, before they plunge into the warfare of passion and temptation, to put on the whole armour of God.

Of the judgment of my Baptist friends, on the arguments that I have stated, I am uninformed, except by a private letter from an old acquaintance, with whom I happened, many years ago, to argue against the adult baptism of persons educated as Christians. On that subject he now expresses a perfect concurrence with me; but as he still dislikes infant baptism, he would, of course, restrict the institution to persons converted from other religions. Of such, there are abundant scripture precedents: and I should suppose the sentiment likely to be adopted, in process of time, by all who persist in rejecting infant baptism. On the *latter*, therefore, I conceive the *perpetuity*, as well as the moral *utility* of baptism, chiefly to depend. I shall, however, be disappointed if my Baptist friends do not, in general, admit the validity of my argument, so far as it respects the consistency of pædobaptists, as readily as the latter do respecting the question between adult and infant baptism. I flatter myself with the concurrent approbation of all, where their own habits and interests are not at variance with the argument: but I confess that every part of it seems to me so closely and firmly connected with every other part, that the whole must stand or fall *together*. It may be *wholly* true, or it may be *wholly* false: but I apprehend that the admission of *one* part cannot be consistent with the rejection of *another*. Recommending this suggestion to the mature and candid examination of my esteemed respondents, and of your readers in general, and heartily wishing to all, 'grace, mercy, and peace, from God our Father, through Jesus Christ our Lord,'

I am, dear Sir,
Faithfully and cordially yours,
SAM. GREATHEED.

Bishop's Hull,
6 Oct. 1818.

P. S. Allow me to resume the pen, briefly to reply to a question from Mr. Bishop (p. 153) which had escaped my recollection. If he had stated *what* qualities he judged

to be requisite to a profitable participation of the *Lord's Supper*, that are *not* requisite to a profitable engagement in *prayer* and *praise*, he would have rendered me service. If there are *none*, we can only plead in vindication of excluding from the former, and admitting to the latter, that we are under no *necessity* of offering the bread and wine to any person; but that the *law* of our country forbids us to debar any from entering our places of worship. Compare 1 Cor. v. 9—11. Of public *preaching*, therefore, (which indeed does not concern *my* argument) nothing needs to be said; unless that, since some ministers (as *Independents*, I apprehend, very consistently) avow, that they *only preach to* the congregation, and *worship only with* the church; their hearers, who are not church members, will probably take the hint, not to *come* till the text is taken. By dismissing the assembly without prayer or singing, all difficulties on that score will then be obviated.

SUPPLEMENTAL REMARKS ON THE CURE OF ANTINOMIANISM.

SIR,

AMONG the multitude of your readers (which, if over-rated by SHEVA, p. 415, I heartily wish may soon equal his computation) there may be many, who, like myself, were more gratified with the contents of his paper than they expected to be from its title. *Recipes* for *infallible* cures seldom fully answer their promise: and Antinomianism is a disease so deeply rooted in the present constitution of human nature, as, of all its evils, perhaps, the most to set at defiance —means of *infallible* cure. With the main purport of Sheva's prescription, however, I have the pleasure cordially to agree. Antinomianism prevailed in, and long before the time of the Apostles: and *they* preached Christ as the only effectual, if not as an absolutely infallible antidote. I should, therefore, restrict myself to *second* Sheva's motion on this subject, if it did not seem to me to be capable of an *amendment*. After the words, p. 416, col 2. 'Christ must be preached,' I would substitute 'as the apostles preached and wrote concerning him; aiming only to explain and enforce *their* doctrine, and that of our LORD himself.'

Nothing is more common than for Antinomians to charge ministers (as in the instance cited by Sheva) with not preaching Christ: and this demonstrates, that they have no objection to Christ being preached in *some* respects. Now I apprehend that, of all the component parts of Sheva's prescription, those only to which an Antinomian would object, are comprised in the third and fourth particulars;—'preach all the *precepts* that he delivered;'—'preach Christ *experimentally*;' or, as these are very well connected and expressed, p. 417, 'To *live*, is, with the Christian, nothing more than to *experience* Christ, and to *exhibit* Christ.' Against these ingredients the taste of an Antinomian would revolt in whatever vehicle they might be directed to be taken: but the rest of Sheva's prescription would probably be deemed palatable enough, especially if sufficiently diluted with allegory.

I have intimated my persuasion that Antinomianism is radical in our fallen nature; but I apprehend it to be not of human, but of infernal *origin*. It is that *lie* by which Satan accomplished the fall of our first parents. *Their* remedy would have been to adhere to what God had revealed to them of his will for their conduct; and it must be *ours* to revert to that rule. The

most efficient means that I can conceive, whereby ministers might check the progress, and surmount the prevalence of Antinomianism, would be to devote, at least, *one* season of public worship every Lord's day to a connected exposition of scripture, whereby their hearers might gradually be instruct-in the *whole* counsel of God. I have known the experiment made in various instances, and never without evident utility.

Of all the doctrines that are commonly held by pious people, that which seems to be the pillar and basis of Antinomianism is, such a representation of the fallen state of man as is inconsistent with his responsibility toward God. This is not peculiar to Calvinists. Mr. Fletcher's Appeal on Human Depravity furnishes Antinomians with means of defence, as effectual as any that they could draw from a Calvinistic repository. The question is not whether man is *naturally* capable of any spiritual obedience of God's commands; because God has *promised* his Holy Spirit to them who ask him; and, consequently, whoever neglects to ask that God would 'work in him to will and to do,' is no less guilty of disobedience than if he actually possessed the *capacity* to will and to do what God has commanded. But the Antinomian pleads that he has not the natural capacity of *asking* for the Holy Spirit *till* the Holy Spirit has first been *given* to him: and if we concede this to him, what else can we withhold?

Of the state of our first parents before their fall, we can judge only from analogy. That filial affection to God, of which the renewed mind is sensible, leads to the conclusion that our first parents enjoyed this disposition till they forfeited it by disobedience. We know that we were naturally destitute of it; that, if we thought of God, it was not with *love* but with *fear*; or if, at any time, we felt any complacency toward him, it was either on account of temporal enjoyments or deliverances, or of some expectation of future benefits, that was inconsistent with his revealed character. We acted from *self-love*, and in *self-dependence*, till it pleased God (who works by means incalculably diversified) to convince us that we had built upon a shifting sand. When the waves rose and the tempest beat, self-love constrained us to seek a better foundation; though we knew not where to find it till God enlightened our minds to discover the foundation which he laid (before that of the world) in the gift of his Son for our redemption; and as the pledge of his Spirit for the supply of all our need.

Thus none could come to Christ unless the Father drew them. The Jews, whom our Lord told so, rejected him, because they were not drawn by the Father. But was there a Jew living with whom the Father had not used abundant *means* to attract him to the Messiah at his coming? Certainly not: but in order to be *drawn*, not only means of attraction must be used, but we must *consent* to be drawn by them. To be dragged by *force*, refers to *matter*, not to *mind*. *Choice* is inseparable from intelligent agency; and *responsibility* is inseparable from both. Brutes are not responsible, because they act from sensation, not from reason. Idiots, insane persons, or children, (any farther than they can reason) are not responsible for their actions: neither is any man for what he has done in his sleep, farther than as it might result from his conduct while waking. Unless, therefore, the sin of Adam had deprived his posterity of the faculty of reason, it could not exempt them from responsibility. For the use, or the

abuse of their reason, they cannot but be responsible. In the use of it alone we can receive spiritual blessings: in the abuse of it we reject them. Infants are saved by redeeming love; for they *cannot* reject salvation: if their parents are lost, it is because they *do* reject it; not that the propitiation of Christ is insufficient for the sins of the whole world, whether infant or adult.

From the natural impossibility that any one should be saved *against* his will, it cannot be rationally inferred that man is capable of 'working out his own salvation,' otherwise than as the effect of 'God working in him, both to will and to do.' Salvation is for *the lost*; and what can *they* do but acknowledge themselves to be so, and ask for deliverance of one who declares himself able and willing to save them? So far is this from implying either merit or strength in the sinner, that he never will consent to be saved until convinced that he is destitute of both. While he flatters himself that he can atone for a single offence, or perform a single action worthy of divine favour, he will persist in rejecting salvation. *Despair* alone brings fallen man to submit to the righteousness of God: and God only waits for *this*, to be gracious to fallen man.

The repentance and the faith that God demands from the sinner are what reason, when not wilfully perverted, no less plainly requires. Repentance and faith unto *salvation* are the gift and the operation of God, who enlightens the eye to behold him, 'in Christ, reconciling the world to himself, not imputing their trespasses to them; and opens the ear to hear his gracious message, 'Be ye therefore reconciled to God!'

But what has the Antinomian to do with these things? He does not deem himself *responsible* for his conduct to God: how then can he be a *sinner?* And if not a sinner, what need can he have for a *Saviour?* The CHRIST of whom *he* wants to hear is one who saves people *in* their sins, not *from* them; one who can bestow *happiness* without *holiness:* one who 'was manifested' for *those* purposes, and *not* 'that he might destroy the works of the devil.' Is not this 'that (doctrine) of Antichrist whereof we have heard that it should come, and even now is in the world?'

But I have enlarged much beyond my intention, while aiming 'to explain and enforce the doctrine of our Lord and his apostles;' which I apprehend to be our only unerring pattern in *preaching* CHRIST. It appears to me, that, on these principles, Christ may be freely, fully, and constantly preached: that the glory of his person, the riches of his grace, the beauty of his example, the authority of his commands, the faithfulness of his promises, the extent of his redeeming love, and the certainty and efficacy of his gift of the Holy Spirit—all may be perpetually exhibited without danger of inconsistency, perplexity, or satiety. All the exhortations, admonitions, and invitations of scripture on the one hand; and on the other, all that it reveals of God's election, according to his foreknowledge; of his choice unto salvation before the world was; of his predestination of them whom he foreknew to be conformed to the image of his Son, and to adoption as his children; may, without reserve or scruple, be explained, and enforced in our congregations—preaching to them 'Christ, not ourselves; and ourselves their servants, for Christ's sake.' SELAH.

A LETTER FROM A GENTLEMAN IN PARIS TO THE REV. D. BOGUE.

Rue Mont Orgueil, Paris, Feb. 5, 1818.

DEARLY BELOVED SIR,

After reading your Essay on the Divine Authority of the New Testament, I made up my mind to address you, because I think it a duty to give you one more proof of the blessed efficacy of your glorious undertaking—an Essay that has been long, I understand, in great repute among the French Protestants.

Now, my dear Sir, though I believe I am entirely unknown to you—you are not to me; however, that you may know more of me than you do, if indeed my name be known to you, give me leave to inform you, that in one of the sallies of my youth I had the vanity to push myself forward as a Missionary; on which occasion I once supped with you; and while I read your invaluable Essay, I could well call to recollection the manner in which you questioned your servants on that Sabbath evening.

I am sorry, very sorry to say, that falling back into the pleasures and pursuits of a worldling, I was given over to a dreadful snare. Puffed up in self-conceit, with really very little knowledge of any thing, and having had put into my hands the writings of the late learned Rabbi David Levi, I was first staggered in my sentiments on Christianity, and by degrees given over to the mere light of nature, whereby I finally fixed in that species of Deism which owns no revelation but what is deduced from mere reason, unaided and unassisted by even God himself. Of later years I conceived somewhat differently, and earnestly prayed that I might be guided into truth, if perchance I was in error. I have indeed been, what the world would call, a very religious Deist; and whilst I considered the various opinions of men non-important, I scorned to act the hypocrite, by pretending to fall in with others. Yet assiduously concealing my real sentiments by silence in matters of doctrine, I strenuously recommended devotion to God, and an unreserved dependance on his gracious providence. In short, I regarded him as the kind Parent of mankind, and conceived my opinion to be liberal, charitable, and as his power —universal.

At Valenciennes I became acquainted with Capt. ——. This sincere and well-informed disciple of the Lord put into my hands a work of Dr. Chalmers, wherein he goes to prove, that the improvements made in the science of astronomy should, by no means, militate against Christianity. It had no other effect on me than to shew that the plan of redemption, in which I did not believe, might be as reasonable with a God of many worlds as a God of one. He sent me also extracts from the Diary of that good man, the late General Burns, which did little more than shew me the good character of a good man. However, my mind became more affected on the possibility of being in error, as well as others; and whilst more than heretofore anxious and earnest in my prayers to God to enlighten my mind if it were in darkness, Capt. —— put a copy he had hastily made of a little Tract, shewing, by historical facts, the realization of Nebuchadnezzar's dream. I felt staggered—I determined to prosecute a fair research, humbly and ardently beseeching Almighty God to enlighten my understanding, direct my judgment, and establish me, so that for the future part of my life, I might find myself confident one way or other, and trust the

rest into his gracious hands. I began with the Bible, which appeared but as a message (if a real one from God) to the Jews exclusively. But before I had got through Jeremiah, I read another work of Dr. Chalmers, on the authority of the scriptures, which, contrary to what I expected, did by no means refuse me the full and free use of reason—but at the same time taught me its true use—and the regular method of trying a cause, and determining judgment, namely, by the force of evidence; any thing short of this being merely speculative prejudice, in the literal sense of the term; and judging rather God himself, than the truth or falsehood of that Book, said to be his holy word. I felt the force of his argument, and became not so much a proselyte, as one stagnated by hard blows on either side his head, for I know not what so well to compare it to. I could not cordially assume one thing nor the other. I prayed for strength of mind to fix, and decidedly follow the truth. The next book I read was Mr. Bicheno's, on the Signs of the Times; lastly, your Essay in French, and thanks be to God that it has undergone the translation, as one of my pupils has made me a present of it, which, in memory of yourself and of him, I hope to preserve to my death. I beheld in it such a power of conviction—such a mass of evidence—such an absurdity in supposing so many persons could hold together in perfect concord and harmony at different and distant places, forming a mere junto on assumed and false principles—such sufferings, such ignominy, such perils, and all finally sealed by cruel tortures and public executions, that verily *that* would be evincing a power supernatural, and of itself evince a most astonishing miracle. In short I felt, as I read, light shine in upon my soul, an utter disgust to deistical sentiments, and, like Thomas, I could say, 'My Lord and my God.' What a comfort should it be to you, most honoured Sir, that as your time is now nearly expired for your labours of love, you have left a voice behind you that shall be heard to distant lands, in various languages; that shall, by the power of the Spirit of the Lord, not only reach the eye, or the ear, but also the heart; that shall help to the pulling down of Satan's holds, and building up that kingdom of the eternal God, as a stone cut out without hands—shall break to pieces the image, grind it to powder, disperse it as chaff or sand before the winds of heaven, and itself continue for ever.

I can say no more, at present, dear Sir, than to request you will pray to God for me, that I may never more recede from the true faith in the Lord Jesus Christ—that I may grow stronger and stronger by the Spirit's power in the inner man—and that I may not only rear my children in it, by precept and prayer, but by a steady and uniform example—and that so finally, as in all human probability I shall never see you more in the flesh, we may all meet in Christ's kingdom triumphant, to spend an eternity in the unspeakable and inconceivable joy of those who surround the throne, and sing the praises of Him who sitteth thereon with endless Hallelujahs. That you may still continue very useful while you are spared, is, dearly beloved Sir, the fervent prayer of

Your servant in Jesus,

F. ———.

A CANDID APPEAL TO DISSENTERS IN BEHALF OF THEIR MINISTERS.

[*Inserted by Request.*]

DEAR BRETHREN,

We secede from the Established Church, that we may enjoy the privilege of choosing our spiritual

instructor. This privilege we deem essential to our happiness. Some evils occasionally arise when a society is called to exercise the right of choice, but they are only of a temporary duration, as the dissentients usually retire, when the minister is inducted to his office by the vote of the majority. When the invitation is accepted, and the minister enters on the discharge of his pastoral duties, it is our duty to contribute to his comfort to the extent of our ability. But do we?* I believe there never has been a period in the history of the pulpit, when there has been a greater number of men of talent and of piety than is to be found amongst us in the present day. Suppose these talents had been employed in agricultural, scientific, or commercial pursuits, would they not have obtained for their possessors a more ample income than they now command? Very few indeed receive more than enough to supply the wants of their families, and the great majority are often reduced to the greatest inconveniencies, in consequence of their limited salary, and the irregular manner in which that is paid. Look at the attorney; look at the apothecary; look at the minister; whose situation is the most responsible?—whose situation is the most comfortable?

We are not fully aware of the incidental claims which are made on ministers; claims which they cannot resist without sustaining some moral injury; which they cannot answer without depriving themselves or their families of some comfort. Postage of letters†—Travelling to distant towns to assist at ordinations and associations—Required to sanction, not only by their voice but their money, the different public charities and societies which are formed in the places in which they reside—Constrained to relieve the poor and afflicted of their own flock—Obliged to keep up the appearance of respectability in their dress and style of living, beyond what their income would justify or require in another station in life—Under the necessity of purchasing books on almost every subject, that they may be the more eminently qualified to support the dignity of their profession, in this enlightened and fastidious age.

Think, my brethren, on these drains from a minister's salary—think of the precarious state of his health—think of his family, and say, do you contribute so much as you ought for his support?

In the discharge of his ministerial and pastoral duties, he has to encounter difficulties, which, if not similar to those which befal the tradesman, are equal, if not superior, in their influence over the mind. What will encourage him to proceed with the greatest firmness? If he perceive that we who sit at his feet to receive instruction, cherish in our breast the sacred glow of esteem, he will be comparatively insensible to the ordinary trials of his station, not counting even his life dear unto himself, so that he may finish his course with joy, and the ministry which he has received of the Lord Jesus. How ought this affection to be displayed? By wearing a smile on the countenance when we meet him, and by letting the law of kindness dwell on our lips when we speak to him. But is love to consist of smiles and words only? Has affection discharged the whole of her duties, and exhausted the whole of her resources, when these costless ceremonies are performed? No.—Is he ill? And was

* It is no uncommon thing for a reputable tradesman to subscribe only one or two guineas a year for the support of his minister.

† Every person who writes to a minister ought to pay the postage of the letter.

his indisposition brought on while employed in your service? Let not his illness be a tax on his income. —Is his library incomplete? Let each family present him with a copy of some useful work, that he may, when engaged in his studies, be surrounded by the monuments of your regard.—Does his family increase? This demands your serious attention. You must be conscious, on reflection, that his means of support ought to keep pace with his domestic expenses. And to whom can he look for adequate support but to you? And has he not a right to expect it? Ought he to labour under any pecuniary embarrassments, when a little extra exertion on your part would place him in comfortable circumstances? Can you suppose that his mind will display its native vigour if he be cramped by poverty, or that he can preserve that conscious dignity which becomes his important and elevated station, if he be unable to supply the wants of his family, or answer, with punctuality, the demands of his creditors? And if the whole of his resources are necessarily exhausted by his own wants, can he become an example to his flock in *charity* as well as purity? Will not his penury deprive his public character of some of the more impressive virtues of his profession, and become the occasion of raising a charge against him, as a covetous or unfeeling man?

Men in general reap the reward of their diligence, and in proportion to their exertions, according to the ordinary laws of Providence, is their produce. But the minister seldom derives any pecuniary advantage from his extra labours. His salary is fixed. His dread of being suspected of an attachment to 'filthy lucre' renders him indisposed, however pressing his wants may be, to solicit an advance. He often pines and prays in solitude, enjoying the prospect of future munificence and glory amidst his present distresses. You ought not to suffer this—you ought to anticipate his necessities, and generously supply them.

I have no doubt but the majority of a people who are attached to a minister would cheerfully advance their subscription to render him more comfortable; but no one in the church or congregation is disposed to step forward and set the example. Why not? Do you dread wounding his feelings? Alas! my brethren, his feelings have been wounded too long and too deeply; you have the balm which will afford relief; why then withhold its application? If no public effort be made to augment his income, why not adopt a private one? Why not, at the close of the year, send some present as a token of your esteem? Those amongst us who are entrusted with wealth may do it without injuring our families, and we ought to do it; and if each individual who can afford it were to make an annual present, what an advantage would this be to the minister.

Would not such a display of personal regard endear us to him? Would he not feel remunerated for the extra attention he pays us in the time of sickness and distress? Would it not, as with a silken chain, bind him to us, and render him indifferent to those invitations which he may receive from other congregations, as he advances in public esteem and confidence? Not wishing to fatigue your patience by a lengthened address, I conclude by expressing an earnest desire that our ministers may derive some pecuniary advantage from the hints which I have given you. Descended from a noble ancestry, distinguished by principles which would adorn any age and any nation, bold in

asserting your rights, and firm in maintaining them, disposed to weep over human misery of every form, and confederated to rescue the moral world from the dominion of ignorance and the contagion of vice, I cannot suppose that you will remain insensible to the obligations which you are under to contribute more amply to those men whom you have chosen as your spiritual instructors, and from whom you receive the most sacred blessings which mortals are employed to convey to each other.

A FRIEND TO THE
DISSENTING MINISTRY.

OBITUARY.

MRS. BROWNE,

WIFE OF THE REV. T. B. BROWNE, OF BUNTINGFORD.

Mrs. Elizabeth Browne had the high honour of descending from those who were pre-eminently devoted to the cause of revealed truth. Her more distant ancestors ranked amongst the glorious confessors of the sixteenth century; one of whom was imprisoned near 40 times during the reign of intolerance, which existed from the year 1659 to 1688.

Mrs. B. was the youngest surviving daughter of Mr. Thos. Cox, of Winchester Street, London; who, together with his amiable wife, were warmly attached to that cause which their venerable ancestors had so heroically supported. Her father held, for 40 years, the office of Deacon in the Baptist church, Eagle Street, then under the pastoral care of that truly valuable servant of Christ, Dr. Gifford.

But whilst her beloved father was from principle a particular Baptist, there was nothing sectarian in his heart. He was a lover of all, who were lovers of the 'truth as it is in Jesus,' both in the Establishment and amongst Protestant Dissenters. Hence he was honoured with the friendship of the great Mr. Whitefield, and frequently stood near his person when called to sustain the indignities of ignorance and rudeness.

Such being the character of the parents of our deceased sister, we may justly expect they were desirous of bringing up their children in the nurture and admonition of the Lord, and of instamping on their minds those noble views of religion, which Divine grace had enabled them to possess and display. And there is great reason to believe their efforts were, in most, if not in all instances, honoured of God in the conversion of their offspring.

This we rejoice to say was evidently the case with our departed friend. There is great reason to believe, that from an early period of life she was under awakenings of mind, which did not leave her till she was conducted by the Holy Spirit to the Lamb of God. The gospel was the source of her hope and the foundation of her songs in the house of her pilgrimage. The doctrine of the atonement she considered as one of the noblest features in the gospel dispensation, and pre-eminently calculated to honour the Divine perfections. She was admitted a member of Eagle Street church, during the ministry of the Rev. Mr. Smith, for whom she ever entertained a very high esteem; and who always expressed a similar respect for her.

But whilst, as a ruined sinner, she placed all her dependance upon the merits of a crucified Saviour, she considered this as *a holy* peculiarity of the gospel; as a great practical principle which, wherever possessed in the heart, would lead to devotedness to God. Hence, nothing pained her more than when she discovered professors of religion disposed to neglect the practical parts of the gospel; or to place the doctrines of the cross in opposition to its precepts. Taking Divine truth as a *whole*, emanating from the same source of life and love, she considered *the Bible*, and not detached parts of it, as her directory. And to the honour of Divine grace, be it

spoken, she was almost a living Concordance to it.

In the year 1804, Mrs. B. entered into the marriage union with her now bereaved and mourning husband: and in the year 1809 (when he was pastor of the church at Burwash, Sussex) she was attacked by that disease from which she never *perfectly recovered*, and which ultimately removed her into an eternal world. During this affliction it was that the power of grace was most strikingly displayed; not by her simple and earnest prayers only; but by that sacred patience, which drew forth from her nurses and medical attendants involuntary admiration. It was her custom, at this period, to address the Lord Jesus as if he were personally with her. Like the poor lepers, she would draw near with, 'Lord, if thou wilt, thou canst make me whole.'

Her health from this period had been delicate, and during the last two years had been evidently declining. Yet such was the activity of her mind, that she did not seem to notice it; being frequently in her family, and among her friends, when many other persons would have been confined to their rooms.

At length what had been feared took place. The disorder returned, from which nine years before she had suffered so much. She was seized with sickness and excruciating pains on the night of Thursday the 10th instant; and, after all means had been used which medicine or surgery could devise, finished her sufferings a few minutes after midnight, on Tuesday the 15th of September, 1818.

Such was the nature of her disease, and the acuteness of her pains, that she was prevented from saying much. Yet the little she did say was peculiarly interesting. In the evening of the night on which she died, and after a most painful surgical operation, which left her in great agony, she said, 'Well, I must pray:' and she, for a few moments, composed her writhing feelings for devotion. About two hours before her departure, her distressed husband asked her, 'If she were comfortable in her soul.' To which she replied, 'Yes.' Seeing her in great pain soon after, he repeated those beautiful words of the apostle, 'Looking unto Jesus the author and the finisher of our faith,' &c. To which her faltering tongue replied—

'Nothing brought him from above,
'Nothing but redeeming———'

The last word, 'love,' she could not articulate, which was added by her husband. These were the last words she used below, and seem to remind us of another beautiful stanza of this interesting hymn—

'As to Canaan on ye move,
'Triumph in redeeming love.'

Redeeming love she gloried in whilst living; this supported her when dying; and we believe this is feeding her raptures in the regions of immortality!

In noticing her general character as a Christian, one of the first traits which presents itself was *disinterested benevolence*. Her heart was open; and, as far as her means would allow, her purse was open to the objects of suffering, and to the cause of Christ among all denominations: but she was averse to all ostentation in what she did for the cause of God and of religion.

Many of her charities ran in a subterraneous channel.

She was a great lover of the sanctuary; and since she has held the delicate situation of a minister's wife, this has been most strikingly seen. There was *nothing* connected with the sanctuary of her God, in which she did not feel interested. As a member of the church she was invariably in her place; and has more than once entered the building so indisposed as to make this arrangement with her dear partner —'That he was not to be alarmed, if she were necessitated to leave.'

She was a regular attendant on all meetings *for prayer*; and would never receive visitors on those evenings appointed for devotional exercises, but with the proviso, that they would accompany her to the house of prayer.

She was a warm friend to all Missionary undertakings. If ever her heart appeared to glow with a transport bordering on rapture, it was when the subject of missions was brought before her. She used often to repeat, from one of her favourite writers,

'O! let the heavenly *shaster* spread,
'Bid the *new caste* arise;
'Till Brahmins preach the gospel word,
'And India taste its joys.'

It is well known to her friends, that she possessed a great regard for the ministerial character; and was anxious that it might appear throughout the churches with respectability. She was a nice discerner of the tendencies of preaching. There was nothing she lamented more than the want of zeal and seriousness in the pulpit; but where these were discovered, every allowance was made by her for little inaccuracies, or the absence of more striking talents.

Her mourning partner is not ashamed to say, that from her he has derived considerable advantages in his ministerial course. May it be his happiness to follow her as she followed Christ.

Her mortal remains were interred in her father's vault, in Bunhill-fields, on Tuesday, Sept. 22, when the Rev. Mr. Dobson, of Chishill, delivered a suitable oration: and on the following Lord's-day (27th) her death was improved at Buntingford, to a very numerous and attentive audience, by the Rev. George Collison, of Hackney.

T. B. B.

Lately died at Walsall, Mrs. GROVE, relict of the late Rev. Mr. Grove.

SUDDEN DEATHS.

ON Monday night, Nov. 2, about 10 o'clock, a melancholy circumstance occurred at Drury Lane Theatre. Just as Mr. Keane was representing the *dying* scene in the tragedy of Richard the Third, a Mr. M'Carthy, formerly an Austrian officer, fell down in a fit of apoplexy, and immediately died.

Sudden death, under any circumstances, is awful; but in such a place it appears to be doubly so; few, we presume, even of the lovers of the playhouse, would wish, if called away suddenly, that the summons should be received at the theatre.

We are truly grieved to record the awful death of Sir Samuel Romilly, a gentleman distinguished as much for his philanthropy as for his legal talents. His lady's death, a few days before, affected his mind in the severest manner, and a fever ensued, which his medical attendants feared might terminate as it did—in madness; for on Monday morning, Nov. 2, he put a period to his mortal existence by a razor. The circumstances are too painful to be detailed.

Several other sudden deaths happened about the same time. Mr. John Willatts called on Monday, Nov. 2, at the house of Mr. Nicholls, Gerard Street, about 12 o'clock; in a few minutes he fell from his chair, and expired before the surgeon arrived.

John Bonner, aged 27, and his son, aged 4, were burnt to death on the same morning.

GEO. EBEN. CREED, ESQ.

Oct. 31. Died, Mr. Creed, of Mile End, in his 62d year. Mr. Creed had been favoured with a religious education, and early in life had been a pupil of the excellent Mr. John Ryland, of Northampton, under whose ministry he received his first serious impressions. At about 16 he was admitted a member of the church in Devonshire Square, under the late Mr. John Macgowan; but when circumstances led him to reside in Plymouth, he united in communion with the Tabernacle congregation. For several years before his death, he declined business, and having fixed his residence at Mile End for the last five years, was in communion with the church in the New Road, East, under the Rev. And. Reed.

He had of late received repeated mementos of his mortality, and on the last Sabbath in October, having attended public worship in the forenoon, went home and made a memorandum, which he headed with this striking passage of scripture (2 Kings xx. 1). 'Thus saith the Lord, Set thine house in order, for thou shalt die, and not live.' It was little suspected, however, that his end was quite so near; but about 6 o'clock on the morning of the 31st, being raised up in his bed to take some medicine, he fell back and died almost instantly.

Nov. 7, (the day on which his only brother died last year*) Mr. G. Creed was buried in the family tomb† in Bunhill-fields, when the Rev. Mr. Kello spoke over his grave; and Nov. 15, the solemn event was improved by his pastor, Mr. Reed, from the text above recited.

* See Evangelical Magazine for March last.

† Of which we understand there are 12000 in that ground.

Mr. Creed had last year transferred a considerable property to trustees for the use of the four Dissenting Academies at Homerton, Hoxton, Hackney, and Mile-end; and in his last will, beside private legacies, has left bequests to 13 different religious and benevolent institutions, among which are the Bible, Missionary, and British and Foreign School Societies.

RECENT DEATH OF AN INFIDEL.

A FACT,

RELATED BY ONE WHO KNEW HIM.

He was an enemy to God and goodness—a rejecter of Christ and his gospel—a professed infidel—and declared he had nothing to fear nor hope from death!—Proud, a lover of money, and as impatient of control as Lucifer.—He would justify the wicked, condemn the just, and was hard-hearted to the poor. — He would swear profanely, break the Sabbath-day, and rejected all the means of grace. Yet he was born and brought up under the gospel, and was in a religious family for twenty of the first years of his life, and died about forty, by his own hands!

INFIDELS, TAKE WARNING!

Review of Religious Publications.

Calmet's Dictionary of the Holy Bible: *with the Fragments; containing Illustrations of Scripture Incidents and Expressions, illustrated by several hundred Plates of Views, Maps, Plans, Dresses, &c. 4th Edit. 4to. Part 1 to 4, containing each 6 plates and 12 sheets of letter-press. 6s. each part.*

The learning and diligence of Calmet, who devoted thirty years to the work, rendered his Dictionary in its original state a standard book of reference to the biblical student; and it has accordingly been printed in almost all the languages of Europe.

Having repeatedly given our opinion decidedly in favour of the critical labours of the present editor, we have now only to state the alterations and improvements which distinguish this new edition.

'In the first place,' says the Editor, 'the *Dictionary* is now complete in *one Alphabetical Series*, the words contained in the former *Supplement* being incorporated in their proper places. The whole of the *Geographical Index*, originally a distinct part of the *Sacred Geography*, forming the fifth volume, consisting entirely of new matter, is also included; so that, it is presumed, the additions of various kinds will form nearly, if not altogether, one third of the present edition; distinguished from the original, by being enclosed in brackets [ ].'

The great defect of the former edition was certainly in the arrangement and the difficulty of reference, which will now, we hope, be completely rectified.

Many of the additions are indeed short, and may be thought inconsiderable; but they either correct a mistake, elucidate an obscurity, or contain some new or valuable hint on Biblical literature; sometimes, however, they exceed the length of the original article, and appear to us very interesting; especially those collected from Travels published since the former editions of this work were printed; and we shall be glad, when opportunity permits, to give our readers some occasional extracts.

We understand that this edition is but small, and is confined to fine paper.

Plurality of Worlds; *or, Letters, Notes, and Memoranda, Philosophical and Critical, occasioned by 'A Series of Discourses on the Christian Revelation, viewed in Connexion with Modern Astronomy, by Dr. Chalmers.' 5s.*

The Discourses of Dr. Chalmers, upon which this volume is a critique, were noticed in our Magazine for the month of July, 1817, in terms of high approbation; but we are aware that the author has been pretty severely censured by several writers, both

in Scotland and England; and among his opponents, the anonymous writer of this volume appears to be peculiarly severe. 'To the merits of the worthy author,' however, he says, 'I am not altogether insensible; to the piety, the talents, and the splendour of his imagination, I desire to pay every just tribute of respect and praise.' But he soon after adds—'I consider this production a very poor and flimsy performance;' he also states his opinion, that 'the plan of reasoning, or rather high-wrought declamation, adopted in these lectures, in the illustrative part, in connexion with the science of astronomy, is calculated to strengthen the arguments of infidels, more than to repress and correct the pride of modern philosophy.'

The author, in his second letter, gives us 'Historical Remarks,' in which he shows that the system of the plurality of worlds is by no means new, nor 'has it been reserved,' as Dr. Chalmers supposes, 'for these latter times, to resolve this great and interesting question.' He traces it to distant periods, and asserts that it appears in pagan fables; that the heathens pretended that the souls of their deified heroes were among the stars; that the moon was an inhabited world, had mountains, cities, and houses, and and refers to the names of Anaxagoras, Democritus, Pythagoras, and others; 'that these opinions were more or less in circulation till the time of Kepler, whose fertile brain gave it some apparent plausibility, and whose extravagance was such that he imagined the planets to be huge animals swimming round the sun, by means of certain fins acting upon the ethereal fluid, as those of fishes on the water.' Good Bishop Wilkins went further, and suggested the probability of a passage to the moon. Huygens translated the Cosmothereos of Kepler, 1698. But Fontenelle, in his 'Conversations on the Plurality of Worlds,' 1767, exceeded them all. This book seems to have been intended to promote infidelity, and actually made Horace Walpole a sceptic; for he judged the reception of this opinion sufficient to destroy the credibility of all revelation. The works of Fontenelle, our author says, gave a tone to all the modern systems of astronomy; but Mr. Wesley carried on a controversy on the subject with a writer in the London Magazine, and his thoughts may be found in his 'Survey of the Wisdom of God in the Creation.' The Hutchinsonians also, among whom were Lord President Forbes, and other men of considerable learning, opposed the plan.

The author treats, in his third letter, on the *Angle of Parallax*, and endeavours to prove that 'the mode of obtaining it must be liable to continual variation—that in making calculations of distance, &c. a single second will make the difference of 12 millions of miles.' 'Such has been the fate of the sun's distance, from 9 seconds to 32, or from 26 millions of miles to 95.' Herschel makes the diameter of Ceres 160 miles; Schroeter makes it 1624 miles: the former makes the diameter of Pallas 80 miles; the latter 2099.' Some shrewd things are said about the the doctrine of *Space*—'An ingenious contrivance,' says Adams, (Lect. vol. 3) 'to render *nothing* a subject of inquiry and conception, by dressing it in a suit of clothes borrowed from *something*, and then gravely tell us that this nothing is the form of God.' Sir Isaac Newton ventures to call it, 'the sensorium of the Godhead.'—Spectator, p. 565.* Of space, Mr. Wesley says, (vol. iii. 276) 'This same infinite space is the most wonderful thing within the whole range of being. It is neither God nor his creature; and yet it is inseparable from the being, either of God or of any thing he can create. It is infinite both in its extension and its duration. It is immovable and indivisible. If a complete definition of it were put into a lady's pocket-book, she would guess it to be an enigma for *nothing*, and would be astonished to hear that it is the quintessence of a most metaphysical and most subtle argument, maintained by a most celebrated divine and philosopher.' The author of this volume, judging as Mr. Wesley and others did of the doctrine of space, ventures to say—'Let Dr. Chalmers recollect, that if space has

* 'Others have considered *infinite* space as the receptacle, or rather the habitation of the Almighty; but the noblest and most exalted way of considering this infinite space is that of Sir Isaac Newton, who calls it the sensorium of the Godhead.'—*Spect.*

no termination, he is fast verging into the very gulf of atheism. I would not fasten such a conclusion upon his reasoning unjustly; but it is a conclusion, in my opinion, easily deducible from the sentiments which he has adopted.'

From these considerations the author proceeds, in his 4th letter, to infer the *Uncertainty of Systems*, and the necessity of being modest and cautious in all our sentiments; for which he quotes the authority of some of the greatest philosophers themselves, and the words of an aged divine: 'Be not so *positive*, especially with regard to things which are neither easy nor necessary to be determined. I ground this advice on my own experience. When I was young, I was *sure* of every thing. In a few years, having been mistaken a thousand times, I was not half so sure of many things as before. At present I am hardly sure of any thing, but what God has revealed to me.'

(To be concluded in the Supplement.)

Scripture Parables, *in Verse, &c.* By Ingram Cobbin, M.A. *1s. 6d.*

THIS little work appears to have been written from the purest motive—the endeavour to furnish the minds of youth with amusement and instruction drawn from sacred sources, as a substitute for those fables which are merely the productions of imagination.

In general, the author has preserved as much of the spirit and meaning of his originals as could be transferred into a plain poetic version: probably he has never seen the History of the Old and New Testament in verse, by Fellows, published some years ago, composed in the same measure of verse, and in the same plain manner.

It has often been observed, that scriptural subjects are not the proper themes for poesy, as they do not admit of poetic licence, nor will they coalesce with the embellishments of fancy. This is particularly applicable to the parables of Jesus. There can be no possible arrangement of human language, but what must obscure the simplicity, the accuracy, and sublimity in which they are presented to us, even in the common version of the New Testament, sanctified, as it is, by antiquity, and familiarized to us from childhood. The author has therefore 'wished to impress the sentiments of inspiration on the young mind, with as little alteration as possible:' yet, as he says, 'after all, I fear that, in some instances, I have failed.' It is however in an attempt, in which many mighty minds have failed before him.

The critical reader will discover several instances of careless rhymes, of prosaic arrangement, and of false quantity; but these are verbal blemishes, which the author may easily correct, and which do not injure the sound doctrine and morality which run through the whole. The notes are very useful illustrations of the parables, and render the book fit to entertain and instruct young people.

We add one specimen of the author's manner, selected only because it is the shortest:—

The Leaven.

Matt. xiii. 33. Luke xiii. 20, 21.

In emblem see the truths of heaven,
In a small quantity of leaven,
Which a good housewife put into
A mass of dough to work it through;
And which, by gradual progress, stole
Thro' ev'ry grain, and touch'd the whole,
Although the mass might not contain
Less than three measures of the grain.

Explanation.

So shall the holy gospel spread,
As the prophetic page hath said,
And by its secret power impart
New principles to change the heart.

The Necessity and Principles of Itinerancy: *a Sermon delivered by a Friendly Union of Itinerants.* By an Occasional Labourer. *Gloucester, printed for the Author*, 1*s.*

THIS sermon, founded on Acts viii. 4, abating a few juvenile words and phrases, is of the most useful tendency. To stimulate those who are well qualified for village preaching, and to correct the false zeal of others, by pointing out proper agents, the principles they should adopt, and the behaviour they should exhibit, are topics wisely selected, and ably enforced. We hope that many who are engaged, or who may engage in this laborious and honourable service, will profit by

the important advice of their fellow-labourer. But *no town bookseller is mentioned in the title-page.*

Family Union. *A Sermon delivered at Union Street Southwark, January* 4, 1818. By *J.* Churchill. 1*s.* 6*d.*

From Ps. cxxxiii. 1, Mr. Churchill marks out the way to enjoy family union, by a number of important and appropriate suggestions; and then enforces the subject by very suitable and awakening considerations. Without aiming at high things, the direct bearing of the sermon on domestic concord and happiness in Christian families, is such as leads us strongly to urge it upon their serious perusal.

Thoughts on Sanctification; *or, a Word in Season, affectionately addressed to the Church of God.* By J. Sheppard. *Plymouth Dock, printed by J. Richardson.* 4*d.*

We are happy in giving to this well-timed tract our most hearty commendation. It contains no asperity, and is sound and scriptural. The extensive circulation of such a tract might do much to counteract the anomalous enthusiasm prevalent in the western counties.

An Address to the Nation and People of the God of Abraham. By the Rev. Melville Horne, *Curate of St. Stephen's, Salford.* 1*s.* 6*d.*

The employment of acknowledged and superior talent in a great cause generally awakens energy and increases exertion. The conversion of the Jews is, confessedly, a cause of great magnitude and interest; and whenever eminent ability and eloquence are called into exercise, it must secure the good will, excite the devotion, and raise the expectation of the Christian public. The pamphlet in our hands well illustrates these remarks. Here are talents of an high order, brought into the most vigorous exercise in this interesting field of labour and conflict; and we confidently expect the most favourable results. Mr. Horne says, 'He was induced to turn to this subject by a venerable friend of the Jewish Institution. Though obliged to decline the particular service assigned to him, from conscious inability to perform it, he was ashamed of appearing lukewarm and negligent. He, therefore, promised *to do his best*, in [the] form of an Address to the Jews. He has done so, and now submits it to the candid piety of the Church of Christ.'

After bespeaking the attention of his Jewish readers, in a conciliatory but confident manner, Mr. H. leads them to consider the signs of the times in their favour, and even urges them either to join in the labours of the Bible Society, or to some zealous system of counteraction. He compares Judaism with Christianity, to shew their analogy in promoting the welfare of mankind; he takes a rapid survey of the prophecies that relate to the Messiah, and appeals to his character and mission as a confirmation of their truth; he next considers their objections to Christ, their infidelity, their dispersion, yet assuring them of their certain restoration; and he, in the last place, concludes with an highly impassioned address to Christian ministers and their people.

Most of these topics are touched with the hand of a master. The forcible arguments, the powerful expostulations, the imperative appeals, the Christian fidelity, mingled with tender sympathy, the faith, the zeal, the confidence of success which the gospel inspires, are all most happily employed in this address. Many very beautiful and eloquent passages occur, which we should be happy to insert, but want of room forbids us the gratification.

Yet a few instances of careless composition have escaped the zealous author's attention. We do not comprehend, or cannot admire the rhapsody about Jesus and Lazarus in the second paragraph in the preface; nor can we relish the bold expressions, *ungod* himself, the *mass* of hell, &c. Why should such an energetic writer be coarse?

We hope, however, that a pamphlet so cheap, so well adapted to its object, so useful to Christians as well as to Jews, will obtain a *host* of readers. And to all who have access to the Jews, we cheerfully recommend it for distribution. The Jewish Institution

must feel deeply indebted to the pious and able author for such a 'labour of love' in their cause.

Juvenilia; *or, Specimens of the early Efforts, as a Preacher, of the late Rev. Charles Buck. To which are subjoined Miscellaneous Remarks, and an Obituary of his Daughter.* Edited by J. Styles, D. D. 12mo. 3*s*.

These essays, rather than sermons, are on the following examples or subjects: Abigail; Wisdom and Beauty—Lois and Eunice; Faith—Mary; Love—Hannah; Prayer—Dorcas; Benevolence. In this pleasing volume its readers will recognise the same discrimination of character and aptness of remark that abound in Mr. Buck's other productions. We agree then with the respectable Editor, that such fragments ought not to be lost; that by their publication he is obliging the numerous friends of Mr. B. and that he will be likewise adding to the temporal comfort of his widow and family. *Ad summam*, it will be found a work admirably adapted to the instruction and benefit of our fair readers.

Recordanza; *or, a Father's Present to his Daughter; containing Memoirs of Miss Eliz. Windover, and an Obituary of Miss Fanny Roberts.* By John Styles, D.D. 12mo. 1*s*.3*d*.

The address to the Editor's daughter is charmingly tender and pious; the account of Miss W. pourtrays an example of great worth, and furnishes an experience truly edifying; and the obituary of Miss R. affords a good sequel. Our pious female readers may therefore obtain another little treasure at a small expense.

Services at the Ordination of the Rev. Edward Parsons, jun. *at Halifax, April* 8, 1818. 2*s*.

The introductory discourse, by the Rev. J. Reynolds, is an able performance. The charge, by Mr. Parsons, of Leeds, exhibits the finest traits of parental feeling and fidelity; it abounds with gospel sentiment; it evinces much experience of human nature; and is adorned with many fine touches of Christian eloquence. The sermon to the people, by the Rev. W. Roby, is pertinent and faithful. We cannot then suppress the hope, that many young pastors, and many members of churches, will attentively peruse these excellent discourses: their mutual gratification and benefit must follow.

A Manual of Prophecy; *or, a Short Comparative View of Prophecies contained in the Holy Scriptures, and the Events by which they were fulfilled: in which are introduced some new Observations on several of them, and particularly on difficult Passages in Isaiah and Daniel.* By the Rev. Peter Roberts, A. M. 8*vo*. 10*s*. 6*d*.

This appears to us a very judicious abstract from the best writers on this interesting subject. The author's method is to take the most prominent predictions in the order in which they occur, and give what he considers as the history of their completion, in a brief but not obscure form. Particular attention is paid to those which have a reference to the Messiah; and to the leading prophecies of Daniel and St. John. The author professes to have consulted the most able expositors, both ancient and modern; and gives their opinions with much candour, and his own with great modesty. The work is particularly adapted for those who have neither time nor opportunity to peruse works of greater extent, or more elaborate.

A Glorious Display of Sovereign Grace in the Experience of Eliza Nares, *one of the Children of a Sunday School at Manchester. 2d Edit.* 3*d*.

This narrative is prefaced by the Rev. S. Bradley, in whose school this child was instructed; and it fully answers its title. The first edition of 1000 copies was sold in a few days, and we hope the second will find its way into the hands of multitudes, both of teachers and children. Mr. B. has added some reflections at the close, as an encouragement to the managers of Sunday schools, and to shew what ought to be the great object aimed at in those seminaries.

The Christian's Treasure; *or, a Compilation of Scripture Sentences on nearly* 100 *different Subjects.* 12*mo.* 3*s.* 6*d.*

THE danger of such works as the above is, the withdrawing our attention from a regular perusal of the sacred volume, and subjecting ourselves to partial views of truth: the advantage is, that by this means persons who have not time, nor perhaps ability, to arrange and digest the substance of the Scriptures into common-places for themselves, may hereby obtain tolerably correct ideas of the consistency and harmony of Divine truth, divested of human systems and the technical language of the schools.

This work was originally drawn up for the use of the Evening Adult Free School in St. Giles's, and is recommended to the use of other similar institutions. As to the religious connexions of the author, he has selected so impartially, that we could scarcely judge of them by the work itself; but we may form an idea from the above circumstance, and from the assistance he acknowledges to have received from the Rev. Jos. Ivimey, and from W. Blair, Esq. of Great Russel Street.

We feel no difficulty in recommending the work for the purpose of religious instruction among the poor; and for the assistance of those who are in the habit of addressing them; inasmuch as it collects under a variety of heads, all expressed in scripture terms, the most pertinent and important passages of the Bible.

LITERARY NOTICES.

THE Rev. John Griffin has in the press a third edition in 12mo. of his Memoirs of Capt. Wilson, considerably improved, and ornamented with a portrait.

AN improved edition, in 2 vols. 8vo. of Schmidius's Concordance to the Greek New Testament, from the Glasgow University press, will appear early in January. This is a work of inestimable value to the student of the Greek Testament.

Mr. T. Williams is engaged in revising his 'Dictionary of all Religions and Religious Denominations' for a new edition, in which every article will be carefully examined as to its authenticity, and compared with the best authorities; and a great number of additional articles introduced, which will make it a considerable 8vo vol. and render it a work of Reference for the Library, as well as a source of information and entertainment in the parlour. The Editor will also endeavour to furnish a clew to detect the mistakes and sophisms by which the most dangerous errors have been supported.

Mr. Chase, of Cambridge, has in the press a Work on Antinomianism, in which he has endeavoured to convict the abettors of that heresy, of hostility to the doctrines of grace.

In a few days will be published, an Appeal to the Public, or Religious Liberty *not* infringed in the Case of the Old Meeting House, Wolverhampton; with an Appendix, in which a full Account will be given of the late violent Proceedings of the Unitarians against Messrs. Seward and Maude.

Also, in a few days, will be published, the Importance of Peace and Union in the Churches of Christ, and the best means of promoting them: a sermon preached before the Associated Independent Churches of Hampshire, by S. Sleigh.—Likewise Dr. Styles's funeral Sermon for Mr. Bellin.

IN THE PRESS.—A 2d vol. of Horæ Britannicæ, by Mr. Hughes; the 2d part of Mr. Cottle's Messiah; a ninth edition of the Refuge; a new edition of Flavel's Fountain of Life Opened; ditto of Toplady's Sermons and Essays; Wilson's Hebrew Grammar; and M. Henry's Catechism, which has been long out of print.

SELECT LIST.

NEW PUBLICATIONS.

The Preaching of the Gospel, &c. a sermon at the opening of St. Andrew's church, Calcutta. By James Brice, D. D. 8vo.

Advice to the Teens; or practical Helps to the Formation of One's own Character. By James Taylor. 12mo. 5s.

An Essay on the Fall, and the Necessity of a Mediator. By G. Maase. 12mo. 4s.

Report detailing the extreme Miseries of the Off-Islands of Scilly. By G. C. Smith.

Evangelical Diary for 1819. 2s. 6d.

Preparation for the Day of Judgment, a sermon for Mrs. Ann Phillips. By T. Cloutt. 1s.

The Christian Ministry an Office of Labour; a sermon for the Bristol Education Society. By T. S. Crisp. 8vo.

The Advantage of Family Worship; a sermon at the Pimlico Lecture, by R. H. Shepherd. 1s.

A Letter to Rev. W. Turner, occasioned by his Two Discourses to the Scottish Unitarians. 12mo.

The Surprising Case of Rachel Baker, who Prays and Preaches in her Sleep. By C. Mair, of New York. 12mo. 3d.

Religious Intelligence.

FOREIGN.

ALLEGED STATE OF RIO JANEIRO.

Extracted from a letter written by a gentleman there to his friend at Baltimore.

'In point of morals and civilization this city is at a very low ebb; and I doubt whether even the Princess, who possesses the hearts of the people, and who is evidently a sensible and well-educated woman, will be able to operate any material change for the better in this respect. No one who has resided here for any time, and has reflected ever so little on what is passing before his eyes, can fail to observe how backward this nation is in every thing estimable and good: in every species of vice and extravagance, they do not yield to the worst specimens of European manners. Brazil is one of the finest countries in the world, and would be a perfect paradise under a milder government than this, which seeks to retard all civilization and refinement; and where the clergy keep the people under the rod of the darkest Catholicism. The despotism that reigns here is excessive, and its influence is felt through all ranks of the people. The highest and most important offices of government are bought and sold in the most open manner; bribery, flattery, and servility, are the great agents in advancement.' —*Times, Nov.* 11.

WELSH INDIANS.

Lieutenant Roberts's Account of his Interview with a Chief of the Welsh Indians: translated by Mr. T. Roberts, from the Greal; printed in 1805.

From the Cambrian, Oct. 24, 1818.

In the year 1801, being at the city of Washington, in America, I happened to be at an hotel, smoking my segar, according to the custom of the country, and there was a young lad, a native of Wales, a waiter in the house; and because he had displeased me by bringing me a glass of brandy and water, warm, instead of cold, I said to him jocosely, in Welsh, I will give you a good beating!'

There happened to be at the time, in the same room, one of the secondary Indian Chiefs, who, on my pronouncing those words, rose up in a great hurry, stretching forth his hand, at the same time asking me, in the ancient British tongue, 'Is that thy language?' I answered in the affirmative, shaking hands at the same time; and the Chief said, that it was likewise his language, and the language of his father and mother, and of his nation. I said to him, So it is the language of my father and mother, and and also of my country. Upon this the Indian began to inquire from whence I came; and I replied, from Wales; but he had never heard a word about such a place. I explained, that Wales was a principality in a kingdom called England. He had heard of England, and of the English, but never of such a place as Wales.

I asked him if there were any traditions amongst them, whence their ancestors had come from. He said, there were; and that they had come from a far distant country, very far in the east, and from over the great waters. I conversed with him in Welsh and English: he knew better Welsh than I did; and, as I asked him to count in Welsh, he immediately counted to a hundred or more. He knew English very well, because he was in the habit of trading with the English Americans.—Amongst several other things, I asked him how they came to retain their language so well, from mixing with the languages of the other Indians? He answered, that they had a law, or an established custom, in their country, forbidding any to teach their children another language until they had attained the age of twelve years; and that after that age they were at liberty to learn any language they pleased. I asked him if he would like to go to England and Wales; he replied, that he had not the least inclination to leave his native country, and that he would sooner live in a wigwam than in a palace. He had ornamented his naked arms with bracelets; on his head were placed ostrich feathers.

I was astonished and greatly amazed when I saw and heard such a man, who had painted his face of a yellowish red, and of such an appearance, speaking the antient British language as if he had been born and brought up in the vicinity of Snowdon. His hair was shaved, excepting round the crown of his head, and there it was very long, and neatly platted; and it was on the crown of his head he had placed the ostrich feathers, which I mentioned before, to ornament himself.

The situation of those Indians is about 800 miles south-west of Philadelphia, according to his statement; and they are

called in general the *Asguaws*, or the *Asguaw* nation.*

The Chief courted my society astonishingly, seeing that we were descended from the same people. He used to call upon me almost every day, and take me to the woods to show me the virtue of the various herbs which grew there, and which were best to cure or remedy all sorts of fevers; for neither he nor his kindred were acquainted with compound medicine.

JOSEPH ROBERTS,
Formerly of Hawarden, Flintshire, North Wales.

FRANCE.

The celebrated Daniel Encontre, President of the Protestant Faculty of Theology at Montauban, terminated his laborious and useful career at Montpellier on the 16th of September, in the 56th year of his age.

This great loss, which the friends of religion most deeply deplore, and which has filled the Protestant church with mourning, has occasioned a vacancy in the faculty which it will be difficult to supply.

The modest and unambitious character of this extraordinary man, prevented him from establishing himself at Paris, where his fine genius and his vast attainments would necessarily have placed him in the first rank among the scientific and learned men who honour the Institute of France; but those who have appreciated his talents and acquirements will nevertheless pay a just and honourable tribute to his memory.

Distinguished by a firm and enlightened attachment to the doctrines of the gospel, by a fervent piety and exemplary deportment, he could not fail to maintain an ascendancy over his students, and within the sphere of his exertions; while his noble disinterestedness and his amiable temper conciliated universal confidence and esteem.

He was the first to calculate the probability of his approaching dissolution; and having set his house in order, he determined to proceed to Montpellier, at the commencement of the vacation, that his ashes might be united with those of a beloved and only daughter, whom he had suddenly lost at the age of 18. She had been his companion, his friend, and the assistant of his labours, and he never fully recovered the shock which his gentle nature received by this afflictive bereavement.

It required nine days to perform this last and distressing journey from Montauban to Montpellier, and in spite of the tenderest attentions from his excellent wife, and his only son, such was his extreme exhaustion, that they feared each night would be his last; but his unabated calmness and confidence sustained their spirits.

The God whom he had so faithfully and zealously served, condescended to meet his last wish, and permitted him to arrive at Montpellier, to close his eyes among his particular friends and in the bosom of his family. Above all, the consolations of the gospel supported his soul, and gave a beauty and dignity to a death most sincerely and profoundly lamented. His friend M. Lissignol, one of the pastors of Montpellier, delivered an impressive discourse over his grave.

Dr. Encontre has left only one son, but he is in every respect worthy of such a parent; and only the day after his father's death, he received notice of his appointment as Professor of Greek in the Faculty from which his father had been removed. The Dr. lived to see several faithful ministers of the gospel from the college enter on their labours, and has left in the college a seed, which we trust the Head of the church will preserve and fructify.

We rejoice to announce the formation of a Bible Society by the Protes-

* Among the great variety of accounts of the Welsh Indians, formerly collected, some of them point out a tribe of them agreeing in situation with the above; but the main body of this people is represented as situated at a very great distance from this, as we conceive, a detached party; their country being on the upper branches of the Missouri, coming from the south-west; and generally denominated *Padoucas*, and *White Padoucas* in late maps; but in some early maps they are called *Mahocantes*. They are also called the *White Indians*, and the *Civilized Indians*, in the United States. The Indians about the Illinois territory call them the *Mad Indians*, on account of their coming to the trading posts, down the Missouri, at the seasons when that river is flooded, by reason of there being not sufficient water for the passage of boats, in the upper branches, from whence they come, other times.

tants in Paris. It is composed of the principle members of the Calvinistic and Lutheran churches, both clerical and laical, and promises to become a most important institution.

GENEVAN PERSECUTION.

The malignant spirit of persecution was perhaps never more bitterly expressed than in the following paragraph, contained in a letter from Geneva, dated Oct. 27, and which appeared in a Paris newspaper :—

'The Puritans assume in England an attitude not very consolatory to the friends of peace. They do not as yet form a political party, at least sensibly so; but with their number, which increases daily, crimes multiply in an alarming proportion. It is the consequence of their doctrine of *absolute predestination*. We have a professor, named Malan who (paid, as it is said, by the English puritans) is the echo of that sect. He frankly teaches, that the human race are invincibly predestinated to lie, steal, violate, &c. The authorities have suppressed the school where he instilled into youth these fine maxims, instead of instructing them in Latin; and this man swears he is persecuted! Happily, this dangerous fanaticism finds no partisans in any class of society. The people deride it, and are not desirous of following the doctrine of wretches whom they reasonably regard as evil-minded people.'

We need not offer any thing in the shape of refutation of this statement. Its mere perusal is a sufficient answer to all its calumny. It states that the Puritans are dangerous in England, and wicked and despicable at Geneva. We need observe only that there is an equal degree of truth in the two statements. We have the happiness of being acquainted with M. Malan, and know him to be an able, upright, honourable man; a zealous and faithful advocate of the truth as it is in Jesus, and, what might thence be expected, a consistent and worthy Christian. We are happy to learn, that one of our countrymen resident at Geneva, has given the sermons which are the alleged cause of offence an English dress; and their appearance may soon be expected by the British public. Our readers may then judge for themselves. They will find, that, after the example of his Divine Master, M. Malan has only testified of the world, *that the works thereof are evil*; and, like Him, has on this account, *been hated*. That faithful doctrine should to many be a stumbling-block, is neither new nor wonderful. That it should be so, we cannot but lament; but, imitating the example of the 'wretches' above alluded to, our only feelings towards such slanderers are those of pity; our only prayer is, 'That they may be saved.' 'Father, forgive them, for they know not what they do.'

The spirit of bigotry now prevailing in France against the Protestants, may be judged of by another paragraph in the same paper :—

'During the elections in the department of the Gard, one of the bulletins of the second section presented the names of Jansen, Calvin, and Luther. The Vice-President having read them over, the Secretary rose and said, 'Mr. President, I move that the bulletin be declared null, these gentlemen not being upon the list of eligible electors.'

To what a dreadful height must the spirit of party have risen, when, merely to possess the names of such venerable persons, shall be deemed a sufficient reason for depriving men of their elective franchise!

THE following paragraph, which contains a great deal of truth, appeared in the *Times* of Nov. 16.—

'According to an article from Geneva, a schoolmaster there has been laid under an interdict by the magistrates, for inculcating the doctrine of absolute predestination; and the writer, in reprobating the conduct of the teacher, ascribes the increase of crimes in this country to the daily augmenting numbers of the Puritans, who believe in that doctrine. Without entering into the question of the truth of the dogma itself, we may be permitted to observe, that the inference thus deduced from it 'limps false behind.' We apprehend, that the moral character of the Genevans at a period when all of them were rigid Predestinarians, would not suffer in comparison with that of their descendants. With regard to this country, it is precisely those parts of it where the popular creed is strictly puritanic that are the least contaminated with vice; and in vindicating a numerous body of our countrymen from the calumny of a foreigner, it ought not to be forgotten that the army, praised by a Bishop of the Established Church, as the most orderly and moral ever known in England, was an army of Puritans.'

To which we may add, for the information of the foreign traducer, who

is as ignorant as malicious, that a very numerous body of the people whom he miscalls Puritans, is composed of Wesleyan Methodists, who dislike the doctrine of Predestination as much as himself.

To the Editor.

SIR,

HAVING an intimate personal acquaintance with M. Malan, and many of his friends in Geneva, Lausanne, and Berne; and having now on the table before me many letters from several of them, and from himself, I do not hesitate to declare my firm conviction that the paragraph which lately appeared in the *Times* concerning him, is an infamous falsehood.

Some weeks since, M. Malan was suspended for the second time from all ecclesiastical functions, in consequence of a sermon upon the following text: 'Know, O vain man, that faith without works is dead.' This sermon I have read, and defy any one to point out a single passage which can justify the above charge. Only one pastor heard it, though nearly 4000 people were present in the church. On the following day, M. Malan was suspended without the preliminary step of examining the sermon: he begged the Company of Pastors to peruse it, and point out the error alleged to be contained in it: *they refused to do so.* Some days afterwards, M. Gaussin, a very able pastor of a neighbouring parish, presented a petition signed by the whole of his parishioners, praying that M. Malan might be restored. Both M. Gaussin personally, and the petition, and M. Moulinié, another clergyman who supported it, were treated with such indecency, that M. Goussin declared that as M. Malan was his very dearest friend, he should publish to the world the way in which he had been treated. He is now on the point of being deprived of his place as one of the Masters of the College, because he refuses to teach to the children there the Socinian Catechism, which the pastors of Geneva have substituted in the place of the one framed at the Reformation, and which they have withdrawn. To give some faint idea of what sort of Catechism this is that M. Malan is required to teach, the following Question and Answer is submitted:

Q. What do we owe him? (i.e. Jesus Christ.)

A. We owe him much respect!!! (Nous lui devons beaucoup de respect.)

Being just such an answer as the Mahometans would make, who never name him without adding, 'upon whom and upon all prophets be blessing.' This will not surprise you, Sir, when you are informed that the following speech issued from the chair of the Professor of Theology in the University of Geneva, addressed to the students for the ministry: 'Make of Jesus Christ what you will, but do not make a God of him.' Faites de Jesus Christ tout ce que vous voulez, mais ne l'en faites pas Dieu.

At no period since the Reformation has 'the truth as it is in Jesus' been so fully, and ably, and boldly preached as it is at this time in Geneva by M. Malan and M. Gaussin in the national church, and by M. Gonthier, Guers, and D'Empeytoy, in the new Independent Church: and as it is in Berne, by Messrs. Gallaw, Schaffter, and the Baron Beat de Lerber. It is not therefore to be wondered at, that the Prince of this world, finding his kingdom shaken, should make a desperate effort, and assail, by calumny and falsehood, the souls which he is not permitted to destroy. I am, Sir,

Your obedient servant,

COSMOPOLITE.

London, Nov. 16, 1818.

FURTHER OBSERVATIONS,

In a Letter from the Rev. Dr. John Pye Smith.

'To any well-informed person it could scarcely be requisite to say, that these statements carry on their front such an air of malignity as almost amounts to their own refutation. They are a repetition of the calumnies which have been, in all ages, advanced by the enemies of the doctrines of grace, in shameless defiance of all evidence, both of reasoning and of fact: and they bear a close analogy to the misrepresentations which, we learn from ecclesiastical history, were audaciously advanced, in their respective periods of time, against the primitive Christians, the Waldenses, and the Puritans of our own country.

The gentleman referred to is Mons. César Malan, a young minister in the church of Geneva. I saw him at Séchéron, near that city, in August 1816, in company with a senior pastor, who, as well as himself, is decidedly attached to the cause of evangelical truth and holiness. M. Malan was not a pastor, but one of the class of licentiates or younger ministers, who are occasionally called to preach, and are advanced to the pastorship as vacancies occur. In a long conversation, he said, among other things, that he had serious apprehensions of his preferment being intercepted, and of his being even deprived of a school to which he had been appointed, by the dislike and opposition which the majority of the pastors shewed to the genuine doctrines of Christianity and of the Reformation, the doctrines in which the Genevan Church once gloried.

Of the goodness of M. Malan's character I cannot reasonably entertain a doubt; from his introduction by the venerable and highly respected pastor with whom I saw him, and from the information which I have since received in different ways.

Nearly two years ago, M. Malan preached and published a sermon on *Salvation by Jesus Christ alone*; which I have read with much satisfaction. It is an epitome of the leading truths of the gospel, not so much in the form of argumentative discussion, as of a lively and pathetic address to the heart and conscience. This sermon was, I believe, a principal occasion of the arbitrary regulation issued by 'the Venerable Company' of the Genevese Pastors in May 1817; that candidates for the ministry should enter into the following engagement:—

'We promise that, so long as we reside and preach in the Churches of the Canton of Geneva, we will refrain from advancing our opinion, either by a whole discourse expressly treating the topic, or by any part of a discourse, on the following points:—

'1. The manner in which the Divine nature was united to the person of Jesus Christ.

'2. Original sin.

'3. The manner in which grace operates, or effectual grace.

'4. Predestination.

'We also promise not to controvert, in public discourses, the opinion of any of the pastors upon these subjects. Finally, we engage, that, if we should be led to express our own sentiments on any of these topics, we will do it [sans abonder dans notre sens] without being positive in our own notions, avoiding opinions which are not found in the Holy Scriptures, and using, as much as possible, scriptural expressions.'

Such is this curious engagement! It is not easy to say whether we should most wonder at its extreme absurdity and inconsistency with itself, or detest its domineering and papistical spirit.

About the time when these measures were adopted, M. Malan was deprived of his school, and virtually, if not directly, excluded from the pulpits of the city and canton. My information does not enable me to say whether he joined the worshipping assemblies of the small Church which was formed in 1817, at Geneva, on congregational principles. But I have learned, from a respected friend, (who is just returned from a long sojourn in France, occasioned by the afflictive state of his health,) that M. Malan *has signed the Regulation*, putting in at the same a kind of protest or declaration of the sense in which he makes the engagement, and that he is, in consequence, restored to the exercise of his ministry in the Established Church.

However we may lament the want of fortitude in this young minister, and the submission to which he has been driven, I make no doubt, by incessant persuasions, and by the pressure of personal and domestic distress; one thing is very fairly to be inferred from the fact of his restoration, namely, the *total falsehood* of the assertions published in the newspapers with regard to his doctrine, or his moral character, or his being supported by any 'English Puritans.'

It will afford pleasure to your readers to learn, that, after the shameful outrages which the newly formed Church at Geneva suffered in July last, and of which an account has been given in the Evangelical Magazine, they have been enabled to resume their religious meetings in another place, which, though not so large or commodious as they wish, is more so than that which they before occupied.

I am, dear Sir,
Yours affectionately,

J. PYE SMITH.

Homerton, Nov. 16, 1818.

LONDON.

Death of the Queen.

That solemn event which, through the medium of the Medical Bulletins daily issued, the public were for many weeks prepared to expect, took place on Tuesday, November the 17th, about one o'Clock. After long protracted sufferings, such as frequently occur in the case of dropsy, after extreme exhaustion, and finally, mortification, Her Majesty departed this life, in the 75th year of her age. Her Majesty was born May 19, 1744, and was married September 8, 1761. The Queen has survived the amiable Princess Charlotte but a few days more than a year: and the British public are again reminded, that mortality is the lot of all, and that 'Death reigns' even over those who wear the Crown.

BRITISH AND FOREIGN SCHOOL SOCIETY.

July 2, the 13th Anniversary of this excellent Institution was held in Freemason's Hall; H. R. H. the Duke of Sussex in the chair; who was attended by W. Wilberforce, Esq. M. P. Sir Alex. Johnston, Governor Farquhar, and many other respectable persons. The Report, containing the progress of the Society through the past year, was read by Mr. Jos. Foster, and was followed by a variety of pleasing information from Professor Pictet, of Geneva; Mr Billing (Member of the Legion of Honour) from Paris; Mr. Van Oven (a gentleman of the Jewish religion); Dr. Schwabe, and others. Mr. Wilberforce and the Royal Chairman made eloquent appeals to the judgment and feelings of the company; and Mr. Allen, the Treasurer, in giving an account of the finances of the Society, paid a respectful tribute to the memory of his late coadjutor, Mr. Joseph Fox.

Since this meeting, the Society has published the Report above alluded to, with an Appendix of Correspondence, from which we should be glad to give considerable extracts, but that our room is extremely limited. Those relative to the new schools in France and Spain are indeed highly interesting; but we shall confine our present extracts to those in India, and one at home.

It is well known, that the liberal plan of this Society is such as to suit it to every country, and to every profession of religion: in teaching Hindoos, therefore, it does not insist on their previously embracing Christianity, though it is reasonable to believe an *enlightened* native of India will not long remain a Heathen.—

'Perhaps some may be ready to ask (says the Report)—If this system of instruction neither makes them Christians nor Britons, what does it effect, since it leaves the natives as completely Hindoo as before? To this we reply by frankly acknowledging, that in our view, to make any one a real Christian is not the work of man, but of God, who alone creates men 'anew in Christ Jesus.' Nor do we hope to transform the natives of India into Britons.'

A Hindoo must ever remain inferior to an European—at least till his mind becomes equally enlightened; but 'should he gradually form a juster idea of himself and the various objects around him—of the earth on which he lives, the orbs which give him light, and above all of the Great Author of his being—he may imbibe a higher sense of duty, and that love of knowledge and investigation which may lead him ultimately to search with candour the scriptures of truth, if not to receive them with all readines of mind. And long before that period, knowledge may remove prejudices, and originate a superior correctness both of ideas and of conduct, which may be of the highest advantage to society.—Nor should the extent of the field create discouragement. If the field be wide, the spirit of exertion is increasing; and if even the attempts now made be continued with steadiness and vigour, they will be far from being inefficient. The schools mentioned here by no means include the whole now in

operation; those under the care of the Rev. Mr. May, Lieut. Stewart, and other highly esteemed friends, all promote the same important object, and the number of children in Bengal now actually under instruction must amount to 12 or 13,000. Give then to each of these three years tuition, and allow them afterwards on the average 36 years wherein to mature and diffuse around them the ideas imbibed at school, (and 36 years on the average is surely not too long a space of life for the smaller half of mankind, who have survived the perils of infancy and early childhood,) and how many members of society, fraught with these ideas, will even the present exertions produce before the first number instructed will have quitted the stage of life! If they be renewed every three years, the number thus instructed in 36 years cannot be less than 150,000. Suppose further, that each of these becomes in time the master of a family, into whose minds he in some degree pours the ideas he himself imbibed at school; and we have 150,000 families imbued with these ideas, and ready to propagate and extend them after the parent is dead. Go a step further still, and suppose that this man imparts these ideas to only three of his neighbours who are heads of families (and in some cases one may impart them to thirty,) and how likely this is, those will perceive, who consider, that though a man cannot impart to his neighbour a language newly acquired by himself alone, he can with ease impart new ideas; and that men often feel a high degree of pleasure in thus doing—what then will this set before us as the effect of the efforts now made? 600,000 families imbued with valuable sentiments and prepared to propagate them. Such then is the gradual but ultimately rapid progress of knowledge, when once imparted. Were it not so, how could new ideas have spread through so great a part of Europe in 30 or 40 years at the time of the glorious Reformation?'

We shall now subjoin an account of the Jewish Free School in London.—

'This school was opened on the 20th of April 1817, with 102 boys, 63 of whom knew not a letter in either language; 12 scarcely knew the Hebrew alphabet, and only 27 could but just spell or read short syllables. At this time (being only nine months since its commencement) the school consists of 235 boys, about 100 of whom can read short lessons, 10 or 12 read the Bible; 16 (who are recently come in) are all the alphabet class contains: five boys only could be taught arithmetic when the school commenced; whereas that class at present contains 68. The improvement in the manners and the order observed by the scholars are evident, and gratifying to all who visit the school. On no occasion is it more striking than on Saturdays, when they silently and attentively listen to the reading of the weekly portion of the Bible in both languages, as well as to the discourse afterwards held by the master: nor is this procedure and regulation lost upon the adult visitors of the neighbourhood, who frequent the school on such days, and pass two hours in serious devotional attention.'

We shall conclude with an abstract of the Treasurer's Account:—

INCOME.

	£.	s.	d.
His Royal Highness the Prince Regent	100	0	0
Annual Subscriptions	762	0	0
Donations	1045	7	1
Legacy of John Dent, Esq. 200*l.* Deduct Duty*20*l.* Nett.	180	0	0
Profit on the sale of Slates and Lessons	266	5	8
	£2353	12	9

* The Executors have since paid the amount of the Legacy Duty.

EXPENDITURE.

	£.	s.	d.
Salaries and Board of Officers	383	2	6
Board of Pupils	219	16	6
Clothing of Pupils	54	7	4
Borough Road Schools	171	0	2
Training Establishment at Chelsea	229	1	11
Foreign Fund	262	16	3
Rent and Taxes	49	8	6
Horse Ferry Road School, Westminster	50	0	0
Insurance	12	17	6
Printing Reports	166	19	6
Grants of Lessons, &c.	43	3	6
Sundry incidental Expenses	221	6	11
Advertisements	11	13	11
Interest on 3000*l.* borrowed	102	10	7
	£1978	5	1
Excess of Income beyond the Expenditure	375	7	8
	£2353	12	9

IRISH EVANGELICAL SOCIETY.

In our June Magazine we gave a very brief account of the Annual Meeting of this Society, at which was delivered the Fourth Report of the Committee, which is now printed with an Appendix of Correspondence. From this Appendix we give the following

extracts, as some of the most recent and most interesting:—

FROM THE REV. J. PETHERICK.

Limerick, Jan. 11, 1818.

'A little while ago a Roman Catholic young lady came to Henry Street to hear the word. She heard with astonishment, was deeply affected by what she heard, and determined, notwithstanding all calumny, to come again.—She accomplished her resolution. The word appears to have been received by her 'not in word only but in power;' her understanding seems to have been illuminated clearly to discern the way of salvation, and her affection to cleave to it.

'She has renounced her Roman Catholic errors in the face of great opposition. Persecution opened its tremendous fire from the people and the priest, who all united their threatnings and menaces in vain.

'Amid this persecution our young friend stood firm beneath the standard of the cross, declaring her determination to hold fast the profession of her faith, whatever it might cost her. 'Out of weakness she was made strong.' She has left her friends, and is now gone to reside with a respectable family (Protestant) in the country, where I have every reason to hope she continues 'steadfast in the faith, and is not moved away from the hope of the gospel.'

February 24, 1818.

'PREJUDICES are gradually decreasing. One very zealous Roman Catholic happened to drop into Henry Street Meeting a few Sabbath-evenings ago, and he came out, declaring, 'that if ever the gospel was preached, it was preached in this place; nor, said he, (referring to a priest) shall all the Father ————'s in the world keep me from hearing such doctrines.' I believe I have persons of the Romish communion every Lord's-day to hear me, either more or less. The proposed new building excites much attention at present;—many declare their intention to come and hear the word when it is finished. The character I lately described has become one of our members; is remarkable for simplicity, and becomes more and more attached to our principles and mode of worship.'

FROM THE REV. W. COOPER.

May 13, 1818.

'OF all the cities in Ireland LONDONDERRY has the greatest claims on England, and on the Protestant world. Without considering the civil connexion which subsists between her and certain guilds in London, and the property they have in her, it should never be forgotten that she was *twice* besieged by the Popish armies, and suffered unheard-of hardships, rather than bow to a tyrant's yoke, or desert the interest of the Protestant cause. O let it be the first care of your Committee, for the present year, to erect a chapel, and provide a suitable ministry, for this interesting town. Some hundreds of the inhabitants are anxiously expecting it, and ready to co-operate with you;—nay, they have co-operated already, in the prosecution of your beneficent design.'

HIBERNIAN SOCIETY.

THE progress of this valuable Society may be judged of by the following statement from their last Annual Report:—

In the last Year there were 347 Schools, and 27,776 Scholars.

In the present Year there are 392 Schools, and 32,516 Scholars.

Increase since last Year, 45 Schools, and 4,740 Scholars.

The exertions of benevolence continue also to be directed toward adults, as well as children. There are now about 1250 adults, who are taught to read the Holy Scriptures, by the agency of the Society.

The Schools and Scholars are distributed as follows:—

County.	Schools.	Scholars.
Sligo . .	47	4140
Leitrim . .	58	4712
Fermanagh	53	3671
Donegal .	47	4202
Cavan . .	35	2817
Roscommon	9	799
Mayo . .	52	4188
Galway .	23	1699
Longford .	6	459
Tyrone .	21	2087
Monaghan	38	3596
Cork . .	1	46
Waterford .	2	100
	392	32,516

REMARKABLE INSTANCE OF AFFECTION.

ABOUT a year ago, *John Young*, a free negro from Dominica, who had good recommendations from his minister there, visited London, for the purpose of collecting a sufficient sum of money to purchase the freedom of *Lucy Green*, a black slave, to whom he was strongly attached, and whom he wished to marry, and who was a member of the Wesleyan Society to which he belonged. He had previously saved towards her emancipation about 20*l.* from his earnings as a jobbing carpenter, but despairing of obtaining by his labour the whole sum required for her liberation, about

100*l.* he hired himself as a servant to a family returning to England; where, in about four months, he collected 115*l.* and through the instrumentality of T. Harrison, Esq. Secretary to the African Institution, her manumission was legally effected.

By a letter from an officer in Dominica to A. Pellat, Esq. in London, who had kindly interested himself in favour of John Young, we learn that on the 3d of June the manumission of Lucy Green was signed; and her freedom was followed by her marriage. 'John requests me,' says the officer, 'to make known his acknowledgments for this great favour to all in England who interested themselves in his behalf, and prays the Almighty may restore them tenfold of his blessings.'

In the same letter this worthy officer says, 'In this island, where the cheerful sound of mercy and truth is scarcely heard, there seems to be a promising opening for any zealous minister of the gospel. With a population of nearly 2000 whites, 2000 free people of colour, and 18,000 slaves, there is but one minister of the Church of England, and his congregation scarcely exceeds 400; the place where he officiates serves the four purposes of a House of Assembly, a Court of Judicature, a Theatre, and a Church. There is also a Roman Catholic priest, of whom I know but little. The common people, instead of attending to that change of heart which is the basis of true religion, put more confidence in the sprinkling of holy-water upon palm branches, ablutions upon a Good-Friday in the open sea, making a disturbance with the rattles which children use at fairs, beating the pews and benches, throwing stones, and ridiculous ceremonies of a similar nature, than in the sprinkling of the Saviour's blood and its cleansing influence upon their hearts. Indeed, Sir, little did I esteem the blessings of my native land until deprived of her ordinances, and of the society of Christian friends. Happy! happy England!! &c.

Lucy's liberation, purchased by the labour of her intended husband, his voyage of many thousands of miles, and his collecting from house to house, cannot but remind the serious reader of the infinite love of Him, who descended from heaven, and lived and died on earth, to purchase the church with his own precious blood.

Hare Court, Aldersgate Street. The Rev. John Davies, of Dublin, having accepted an invitation to become copastor with the Rev. Joshua Webb, is expected at Christmas, and will preach morning and evening on the Sabbath day.

Fetter Lane.—The chapel occupied by the Rev. Mr. Burder, which has been shut up for some weeks in consequence of the damage occasioned by a fire, will, we understand, be reopened for Divine worship on the first Lord's day of December.

The Rev. Mr. Arnold, a clergyman in the county of Essex, has lately resigned his two livings, on account of his dissatisfaction with the Established Church.

Ebenezer Chapel, Birmingham, erected by the people late under the pastoral care of the Rev. Jeh. Brewer, but now under the Rev. T. East, we understand will be opened for public worship on Wed. Dec. 9. Messrs. Thorp of Bristol, Bradley of Manchester, and Fletcher of Blackburn, are expected to preach on the occasion.

SABBATH BREAKING.

The Grand Jury of the City of London, much to their honour, presented to the Court, at the last Old Bailey Sessions, the following complaint, which we hope will obtain due attention from the magistracy:—

'The Grand Jury beg to call the attention of the honourable Court to the suppression, as much as possible, of the opening of houses for the sale of newspapers and other publications on the Lord's-day; also of liquor, victualling, and oyster-shops, and various others of an evil tendency, which alarmingly increase in the metropolis, to the great scandal of the owners, and the injury of the morals of the people, bringing into almost total disregard the Sabbath.'

NEW SOCIETY.

We are glad to hear that a society is forming for the promotion of industry and agriculture; of which we shall endeavour to give a further account the first opportunity.

MULTITUDE OF CRIMINALS.

At the late Sessions at the Old Bailey, 25 prisoners received sentence of death; 13 were ordered to be transported for life; 6 for 14 years; and 76 for 7 years.

SUNDAY SCHOOLS.

We have the pleasure to learn that two Sunday Schools were last summer opened on Walworth Common, and that since a school-house has been erected which accommodates 360 children, with the convenience for lectures in the evening

ASSOCIATIONS.

July 8, 1818, the Independent Association of the county of Kent held their Annual Meeting, at the Rev. T. Drew's Chapel, Stroud. The preachers were Messrs. Roaf, Jenkings, and Townsend.

The next Meeting is appointed to be held at Greenwich-Road Chapel: Messrs. Gurteen, Slatteric, and Young, are expected to preach.

Sept. 9, the Associated Ministers of the Independent denomination in Lincolnshire, held their Half-yearly Meeting at Pinchbeck. On the preceding evening Mr. Bean preached from Deut. xxxii. 4. In the morning Mr. Smelle preached from Ps. xxix. 9, the close. In the afternoon Mr. Everett prayed; Mr. Thoger preached from John xii. 42, 43. In the evening Mr. Robinson prayed; Mr. Smelle preached from 1 Peter i. 2. The Lord's Supper was afterwards administered, and Mr. Woodward, the Minister of the place, concluded.

Mr. Bean preached again on Thursday evening. The congregations were attentive and numerous: a neat and commodious Chapel being enlarged and re-opened at this season, with the pleasing prospect of great success.

N. B. The next Meeting is fixed for the last Wednesday in April 1819, at Alford.

Sept. 29 and 30, a Meeting of Ministers was held at Moelfre, Denbighshire, North Wales. Sermons were preached by the following Ministers:—Messrs. Harrison of Aberdare; Hughes, Dinas; Powell of Anglesea; Roberts of Bangor, in English and Welsh: Davies of Cyttiau; Williams, Llangollen; Roberts of Llanbrinmair; Lewis of Bala; and Rev. B. Jones of Pwllhely.—Texts in the same order;—Phil. ii. 7; Phil. ii. 9, 10; Rom. ix. 23, 24; Eph. ii. 5, in English; Zec. xiii. 1, in Welsh; James iii. 17; Dan. xii. 2; Heb. i. 6; Cant. vi. 10; Rev. xi. 15. Prayers were offered up by the Brethren, O. Jones, W. Hughes, R. Everett, and D. Davies. The Word was attended with power, and hundreds had reason to say, It was good for us to be here. The above Chapel, although built but a few years ago, requires an enlargement.

ORDINATIONS.

May 6, 1818. Rev. Mr. Slade, from Newport Pagnell Academy, was ordained pastor of the Old Independent Church, at Market Lavington, Wilts; Rev. Mr. Elliott, of Devizes, asked the usual questions, and described the nature of a gospel church; Mr. Jay, of Bath, offered the ordination prayer; Mr. Morell, of St. Neot's, gave the charge from 1 Cor. iv. 2; Mr. Hillyard, of Bedford, preached to the people from Acts iv. 32, first clause. And in the evening, Mr. Jay, of Bath, preached from Psalm lxviii. 13. Mr. Palmer of Westbury, Mr. Kent of Trowbridge, Mr. Goode now of Salisbury, and Mr. Ward of Market Lavington, (the late worthy pastor who resigned his charge on account of ill health) were engaged in the devotional exercises of the day.

All the services were numerously attended, and the presence of the great Head of the church was felt and enjoyed by many.

Sept. 8. The Rev. Jos. Smedley, late of Gosport Academy, was ordained over the Independent Church at Stepney Chapel, Warrington, Lancashire. Mr. Alex. Stiell, of Wigan, began the service with reading and prayer; Mr. Raffles, of Liverpool, delivered the introductory discourse, and proposed the usual questions; Mr. Job Wilson, of Northwich, offered the ordination prayer; Mr. Charrier, of Liverpool, gave the charge, from 2 Tim. ii. 21; Mr. Fletcher, of Blackburn, preached to the people, from Eph. iv. 3; and Mr. W. Alexander, of Leigh, concluded. Mr. M'All, of Macclesfield, preached in the evening. Both the services were numerously attended, and very interesting.

Sept. 15. The settlement of the Rev. Wm. Garthwaite (formerly of Cratfield) with the Independent congregation at Wattisfield, Suffolk, was publicly recognised: Mr. Cox, of Hadleigh, introduced the service by prayer and reading; Mr. Ward, of Stowmarket, delivered a discourse upon the nature of a Christian church; Mr. Dewhirst, of Bury St. Edmund's, offered fervent prayer for the Divine blessing upon this union; and Mr. Ray, of Sudbury, preached both to the minister and people. Mr. Hickman, of Lavenham, concluded. On the afternoon of the same day was held the meeting of the Bury District Missionary Society: Mr. Johnson, of Wickhambrook, began by prayer; Mr. March, of Bungay, preached from John iv. 32, 33, 34. After which Mr. Ray was called to preside: the ministers spoke in recommendation of the missionary cause, and a collection was made for its promotion. The meetings of this kind in Suffolk have been seasons of refreshing from the presence of the Lord, and the promoters of them find that in doing good to others they receive good themselves.

(The remainder of Ordinations, Chapels opened, &c. in the SUPPLEMENT.)

MISSIONARY CHRONICLE
FOR DECEMBER 1818.

SOUTH SEAS.

By letters which have just arrived from the Brethren at Eimeo, dated December 1817, we have received the gratifying intelligence, that Mr. Threlkeld, who embarked from England in the Atlas, January 1816, and remained some time at Rio, in consequence of the illness of Mrs. T.; Mr. Barff, who embarked in the Surrey the following summer, and who was detained some months at New South Wales by the indisposition of Mrs. B.; and Messrs. Darling, Bourne, Platt, and Williams, who sailed in the Harriet, from Gravesend, on the 18th of November in the same year; had all arrived safe at Eimeo, in the Active, on the 18th of November, 1817, being exactly one year from the time of the departure of the latter brethren from Gravesend.

From these letters we learn that all the brethren and sisters, except Mr. Davies and Mrs. Orsmond,* were well; that the general circumstances of the Mission, and of the islands, continued much the same as on the departure of the despatches of July and September 1817; and that a separation, of a part of the Missionaries in Eimeo to distant stations in Otaheite and the Leeward islands was expected shortly to take place, in consequence of the forward state of the vessel that had been built by the Missionaries, and the arrival of the abovementioned brethren, the total number being then *sixteen*.

The vessel, to which the Missionaries had given the name of HAWEIS, was expected to be launched in about three days from the date of the despatches, and to be ready for sea in three months from the time of her being launched; when it was intended that she should convey the Missionaries who might be designated to the Leeward islands, &c. to their respective stations, and afterwards proceed to Port Jackson.—A captain had arrived in the Active to take the command of the *Haweis*.†

Mr. Darling, in his letter of Dec. 8, 1817, says,

'I cannot close without noticing what has struck me with astonishment and delight—a whole group of islands, the inhabitants of which were a few years ago gross idolaters, now the professed worshippers of the living and true God, and Jesus Christ his Son! And could you but witness their assemblies, you would be constrained to say, Surely they are more than mere professors? I believe many of them are true professors! It may well be said of them, as it was of Paul, 'Behold they pray!' They have prayer meetings among themselves; the numbers that attend, and their apparent devotion, exceed what I ever saw. I believe there is scarcely a house where family prayer is not regularly performed. The captain of the vessel we came in has been round the island, and he informs me that at all the places where he called, there was a house of prayer; and that where he stopped all night, the people would not converse with him till after prayer. They are examples in this to thousands, who have been privileged with the gospel for many years.'

By letters from Rev. Samuel Marsden, &c. we also learn, that Mr. John Gyles, sent out to the South Sea Islands to promote the cultivation of sugar, cotton, &c. had arrived safe at Port Jackson, on the 14th of January last, but no opportunity had immediately offered for his conveyance to the place of his destination. On the recommendation of Mr. Marsden, the woodwork for the sugar mill, of which the ironwork was taken out by Mr. Gyles, had been completed, and the mill mounted. The letter of Mr. Marsden is dated on the 15th of last May, and he states his expectation, that Mr. Gyles and family would sail in the Active for Eimeo in the course of a few days from that time.

Upon receipt of the supply of paper from the British and Foreign Bible Society, by the newly arrived Missionaries, it was resolved to extend the revised edition of the gospel by Luke, then printing, to 3000 copies.

When the accounts left the island Pomare was rejoicing in the intelligence just received, that his Queen had been safely delivered of a son on the 21st of Nov. in the island of Tetaroa.

* Mr. Davies was ill of the Feefee fever, but was expected shortly to recover.—Mrs. Orsmond had remained in a very weak state for several months.

‡ By a subsequent communication to Rev. S. Marsden, New South Wales, it appears that the Missionaries, assisted by Mr. Hunter and the crew of the Active, had succeeded in safely launching the vessel on the 10th of December.

EXTRACTS from the 'Narrative of the Mission at Otaheite,' &c. with a new map of the islands, lately published by order of the Directors. Price 2s. 6d.

This interesting Narrative, which comprises the most material circumstances relating to this mission from its commencement in 1797 to 1817, does not yet appear to be generally known by the friends of the Society. It will however well reward their perusal. We shall make a few extracts from it, containing particulars which have not yet appeared in the Missionary Chronicle, and commence with the following

TRANSLATION OF A LETTER FROM POMARE, KING OF OTAHEITE, &c. TO MR. JOHN EYRE, AT PARAMATTA.

Moorea, Afareaitu, July 2, 1817.

VERY GOOD FRIEND,

May you be saved by Jesus Christ the true Saviour, by whom alone we can be saved. The word of God has taken root (or made mightily to grow) in Tahiti, and also at Raiatea. There are none of these lands left but have received the word of the true God. There are not remaining so much as one of the base idols in any of these lands; they are totally destroyed (or demolished), having been burnt in the fire. Jehovah alone is universally worshipped by the people of these countries. Jehovah himself caused his word to take root, and therefore it succeeds. It was not by our power or ability that it took root; for what ability have we? we have no power or ability. God himself is the supreme cause of his word being universally received in these lands. Now they are highly honoured by their having received the excellent word of the true God. Their obedience of the word of God has made them great (or illustrious.) Verily we have ceased all our ancient bad customs; they are universally *cast off*. Stealing, fornication, infant slaughter, drunkenness, &c. &c. are all totally and universally abandoned. Perhaps there is still remaining much evil in man's heart not yet cast off (or come to a dissolution) but continues concealed within, in the hidden recesses of the heart. God only can so work as to cause its entire overthrow.

How is it that you are so attached to your residence at Port Jackson? Have you no thoughts towards Tahiti? Tahiti is now happy (or in a state of contentment.) My affection for you continues unabated, my good friend. Where does Mr. Youle reside? It is commonly reported, that he dwells in a remote country. Is it a true report? Write to me that I may know. Let me have all the information you can send; let me know all the news of Port Jackson; write to me particularly, that I may know. I have one small request to make, my good friend. Do not think unfavourably of me for it. Send me some paper and quills, a good quantity. You need not be careful of the quality of the paper. If it should be indifferent, send it, that I may proceed writing my dictionary. I have no paper to go on with my dictionary. I am writing a dictionary. I have two copies that I wish to go on with; but I find it difficult to arrange (or collect) words to complete my dictionary. Perhaps it will not soon be done.

Mr. Ellis, Mr. Crook, and Mr. Davies, are preparing to publish the Bible. It is at Afareaitu where they are preparing. Monday, the 30th of June, they began to make preparations. When they have finished making their preparations, they will publish the Gospel of Luke, the Psalms of David, the Book of Jonah and also of Job. There is a great mortality this season. My wife Tarūtaria is very ill. Perhaps she will die. The termination of life we know not. None but God knows. With him is life (or salvation.)

May you be saved by Jehovah, and by Jesus Christ our Saviour, by whom alone we can be saved.

KING POMARE, of Tahiti,
For Mr. John Eyre. &c. &c.

INDIA.

BELLARY.

A LETTER has been received from Mr. Reeve, dated Jan. 29, 1818, which states that the Lord has not left himself without witness in that place, especially among the Europeans. More than fifty members have been added to the church within the last 18 months. 'You will rejoice,' says Mr. R. 'to hear that we have now the unspeakable pleasure of recognizing among our Societies the triple glory of Christendom —a Missionary Society—a Tract Society—and now a Bible Society; not confined to Europeans, we have two Africans and one Hindoo, who aid the funds with regular and liberal subscriptions.'

'Mr. Hands is preparing a long and interesting journal of his late extensive tour, which will be forwarded in the course of another month.'

MADRAS.

MR. PRITCHETT, of Vizagapatam, is now at Madras, superintending the printing of his Telinga translation of the New Testament, which has been adapted by the Calcutta Auxiliary

Bible Society. Two thousand copies are to be printed.

Mr. P. sailed from Vizagapatam, Feb. the 11th, and reached Madras, March 23d.

Mr. Pritchett, referring to the difficulties of his missionary labours at Vizagapatam, says, 'The great obstacle in the way of this people's conversion is not merely the chain of Caste, but a general persuasion that God is the author of moral evil; that he is identically the same with their own spirits; and that they are wholly unaccountable and guiltless: they are therefore totally unconcerned. These ideas must be renounced before they become capable of repentance and faith in Christ.'

CALCUTTA.

Extract from Mr. Keith's Journal, Calcutta, 1817.

April 10. This being one of the Hindoo holidays, a great number of people passed my house, with all their horrid din of idol music. On looking out, I saw a man dancing, with two cords through his sides, his head and neck adorned with flowers. Other parties followed, some of whom had iron rods, about half an inch broad, and an inch and a half thick, which they ran through their sides, and others through their tongues; they were of various lengths, some of them three and others six cubits long.

Mr. Keith earnestly requests more missionaries. 'In my judgment,' he says, 'a hundred missionaries would not be too many for Calcutta and its environs; they might all preach to different congregations at the same time.'

We are glad to hear that the Third Part of Dr. Morrison's Chinese Dictionary has been received at the India House.

BERBICE.

Mr. Wray had a safe voyage to Berbice, where he arrived July 17, and has entered again upon his labours. The poor negroes welcomed his return, and again diligently attend his ministry. Many slaves on the estates long for instruction. The house in New Amsterdam, in which they meet for worship, is too small; a commodious chapel is therefore about to be erected.

We are sorry to hear that the excellent Judge of that district, who had impartially punished several persons guilty of cruelty to the slaves, has been removed by death.

DEMERARA.

The negroes who attend upon the ministry of Mr. Smith at Le Resouvenir, in Demerara, have, out of their little pittance, contrived to save, within the nine last months, the sum of 140*l.* towards the erection of a new chapel!

ST. PETERSBURGH.

A letter has been received from Mr. Swan, dated Oct. 12, 1818, from which we learn that his ministry on Lord's day evenings is well attended, as are also the monthly prayer-meetings for the spread of the gospel. We are glad to find that our countrymen in Russia take so much interest in the cause of missions.

Mr. Swan has begun the study of the Russ, under an able teacher; this language appears to be necessary, as the only medium through which the Mongolian and other languages can be acquired. Mr. Swan will continue at St. Petersburgh until the next summer, when it is hoped that he will be joined by another Missionary from England, and then proceed to the place of his destination.

The Journal of Messrs. Rahmn and Stallybrass, which they forwarded to St. Petersburgh, had been sent off for England, and may soon be expected.

AFRICA.

The following melancholy intelligence is conveyed in a letter from Mr. Barker, of Theopolis, dated the 28th of August, who states, that on that day a man had arrived from Caffreland, and brought information of the death of Mr. Williams—that Mrs. Williams was so much afflicted that she could not write; and, by his fingers, signified that the event had taken place four days before his arrival at Theopolis. Mr. Barker purposed setting off the following morning to Kat River, accompanied by Tzatzoo and some of

the people of his institution. We are sorry to add, that at the date of Mr. B.'s letter, Mr. Ullbricht lay ill with his old complaint, and had been confined for three weeks.

PERSIA.

THE Prince Royal of Persia, with a design to protect the Christians in that country, has lately assembled a Divan at the populous city of Tauris, and proposed to them the following questions:—1. Was Jesus Christ a true prophet sent from God?—2. Are the laws contained in the gospel just?—3. Is it lawful to blaspheme these laws? The first two questions were answered in the affirmative; the last in the negative. These decisions have received a legal form; in consequence of which the Prince punished one of his domestics for insulting a Christian. We may therefore hope that Christianity will be fully tolerated in Persia.

MISSIONARY ORDINATIONS.

ON Tuesday, Sept. 29, Mr. Wilson was ordained a Missionary to Malta and the Greek Islands at Mr. Jackson's Chapel, Stockwell. Mr. Montieth began with prayer; Mr. Innes gave the introductory address; Mr. Harper asked the questions; Dr. Waugh prayed the ordination prayer; Dr. Winter gave the charge; Mr. Dunn concluded with prayer. The service afforded great satisfaction to the friends of the Missionary Society.

ON the 26th of October, the Rev. Charles Mault, late student at Gosport, was solemnly designated to the work of a Christian Missionary among the Heathen, at the Rev. T. Morell's Meeting-house, St. Neot's. The interesting and deeply impressive services of the day were commenced by the Rev. J. P. Bull, of Newport-Pagnel, with reading the scriptures and prayer. An appropriate introductory discourse was then delivered by the Rev. S. Hillyard, of Bedford. The usual questions were proposed, and the confession of faith received, by the Rev. T. Morell (Mr. Mault's pastor.) The ordination prayer, accompanied with the imposition of hands, was offered up by the Rev. Dr. Waugh. A solemn charge was addressed to the Missionary, by the Rev. George Burder, from 2 Tim. iv. 5, 'Do the work of an evangelist.' The Rev. J. Manning, of Spaldwick, concluded the solemnities of the morning with prayer. In the evening, a numerous congregation again assembled at the same place, when the Rev. Dr. Waugh preached in behalf of the Missionary Society, from Gal. i. 16, 'That I might preach him among the heathen.'

On the following evening, a Missionary Meeting was held at Rev. S. Hillyard's Meeting-house, Bedford, when the Secretary of the Missionary Society presented to a numerous audience a summary of the past proceedings, and present state of the Society, and its numerous stations in every quarter of the globe; after which Dr. Waugh preached from Is. lxiv. 1.

The impression produced by these various and most delightful services will, it is hoped, long remain, and yield an abundant harvest.

DEPUTATION TO AFRICA.

THE Rev. John Campbell, of Kingsland, and the Rev. John Philip, late of Aberdeen, having, after mature deliberation, accepted the invitation of the Directors to visit South Africa on the business of the Society, were solemnly set apart to their great undertaking at Kingsland Chapel, on Lord's day evening, November 8, in the presence of the church and congregation to which Mr. Campbell has long ministered.

Mr. Yockney, of Islington, prayed. A suitable address, introductory to the business of the Meeting, was delivered by Mr. Collison, of Hackney. Mr. Mitchell, of Newington, commended the brethren to God in solemn prayer, earnestly imploring the divine blessing upon them. The secretary gave them a word of exhortation, chiefly by way of encouragement. Mr. Campbell then took leave of his people in a very animated and affecting address, which was followed by another appropriate and solemn address by Mr. Philip. Mr. Vowles, of Edmonton, concluded with prayer. A more interesting, heart affecting solemnity has seldom been witnessed in the British churches.

The above service was held in Mr. Campbell's Chapel at the earnest request of his people; but the Directors were aware that few, comparatively, of the members of the Missionary Society could be present at that time and place; it was necessary, therefore, to appoint another meeting in a more central situation, and at a very early period, as the brethren were to leave London on Tuesday morning. A meeting was therefore announced to be holden on Monday morning, Nov. 9, at Orange Street Chapel.

Here a similar service was performed. Mr. Chapman, of Greenwich, read the scriptures and prayed; Mr. Townsend delivered an appropriate introductory discourse; Dr. Waugh engaged in the designation prayer with great solemnity, enlargement, and devout affection, expressive, we doubt not, of the pious feelings of a very large assembly; Dr. Winter directed to the Deputies many important hints of advice and encouragement, founded on Acts xvii. 1—3; Mr. Campbell and Mr. Philip successively addressed the audience in the most impressive and solemn manner. The Secretary concluded with prayer.

The whole was solemn and affecting; adapted to call into action the best feelings of our renewed nature, and powerfully to promote that good-will unto men, which prompts the church of Christ to missionary efforts.

We sincerely hope that not only the ministers and other friends who were present at these meetings, but their fellow Christians throughout the United Kingdom, will constantly and fervently pray for the safety and success of these our devoted brethren.

Mr. Philip is accompanied by Mrs. Philip, who most readily shares with her husband in the privations and dangers of this undertaking, and who has a peculiar claim on the sympathy and supplications of our friends.

In the same vessel, the *Westmoreland*, which sails from Liverpool, bound to Bombay, Mr. C. Mault, who was lately ordained at St. Neot's, with Mrs. Mault, proceed to Bombay; Mr. Mault is to join Mr. Mead in the Travancore mission. The *Westmorland* sailed from Liverpool, on Wednesday, Nov. 18th.

Mr. Wilson, destined to Malta, who was ordained at Stockwell a few weeks ago, was expected to sail for Malta on the 25th ultimo.

CITY OF LINCOLN AUXILIARY MISSIONARY SOCIETY.

The Third Anniversary of this Institution was celebrated on Tuesday the 13th, and Wednesday the 14th of October. On Tuesday evening, the Rev. J. Arrow, of Lynn, delivered an excellent sermon from Psalm lxxii. 12, at Zion Chapel. On Wednesday forenoon, the public meeting for transacting the business of the Society was held at the Rein-deer Inn. The Rev. J. Bennett, Theological Tutor of Rotherham College, was called to the chair. An interesting Report was read, containing an outline of the general operations of the parent society, &c.

The Treasurer's account of the receipts for the past year, amounting to £116, afforded peculiar satisfaction, and clearly evinced the increasing prosperity of the Missionary cause in this ancient city. Animated addresses were delivered by the Rev. Messrs. Bennett, Arrow, Curwen, Nichols, Gladstone, Miles, &c. The impressive appeals made on the behalf of the 'dark places of the earth full of the habitations of cruelty,' excited a deep feeling of commiseration; and the whole assembly appeared to be of one heart and of one mind. While the tear of pity glistened in the eye, and expressed the tender sympathy of the soul for the perishing Heathen, the silent ejaculation of the heart ascended on high, and implored for them the mercy of heaven. In the evening the Rev. J. Bennett delivered a peculiarly appropriate and impressive discourse, from 1 Thess. ii. 16, to a large and attentive congregation at Zion Chapel.

Although this was the Third Public Missionary Meeting held in this city, within *three months*, the ardour of missionary zeal appeared unabated, and the friends of missions satisfactorily proved, by their attendance and liberal contributions, that the sacred cause was still dear to their hearts. The pleasure which beamed on every countenance, in the large and respectable assembly convened, declared the joy with which the Third Anniversary of this Society was welcomed. The sacred satisfaction experienced in these interesting services has rendered the Fourth Anniversary a season ardently desired, and anticipated with peculiar delight.

AUXILIARY AND BRANCH SOCIETIES.

In our Number for October last, we noticed the Anniversary of the 'Lancashire Missionary Auxiliary Society,' held at Manchester in August last: we have since perused the official account of it printed there, and though we have not room to insert all the Resolutions then passed, we make the following extracts as important to the general interests of the Society.—

That this Meeting rejoices in the various means now zealously employed for the promulgation of the gospel at home and abroad; and that it is deeply sensible of the paramount importance of Christian Missions to the Heathen.

That whilst this Meeting hails the formation, and exults in the successful labours, of other distinct Societies, aiming at the same object, it feels the special claims of the London Missionary Society, which, waving the minor differences of religious

opinion, employs among its Directors and its Missionaries, Christians of various denominations; and, without confining its operations to any particular quarter of the world, proposes, according to its ability, to send the gospel wherever the Providence of God may seem to direct.

That this Meeting acknowledges, with devout gratitude to God, the eminent success which has attended the progress of the London Missionary Society, especially in the Eastern part of the World, in Africa, and in the islands of the South Seas.

That this Meeting, considering the extensive sphere of the Society's labours, the great number of Missionaries employed, the many students now in the Seminary, and the vast Funds requisite for the continued prosecution of its infinitely important object, earnestly recommends the most liberal contributions of pecuniary aid.

In a POSTSCRIPT to the Report, the following recommendation is made to the numerous congregations in the county, and which is equally applicable to our Christian friends in other counties:—

Let Missionary Branches be formed, and similar Anniversaries be held, in all our churches throughout the county. This was strongly recommended at the late Annual Meeting; and, if generally adopted, there is every reason to believe that, through the Divine blessing, it would produce the happiest effects. By this mean, the subject of Christian Missions would be presented fully to view in our several neighbourhoods; the claims of the Heathen would be duly appreciated; real Christians would be roused to more vigorous exertions for the spread of the gospel, and be saved from the curse of Meroz, who 'came not to the help of the Lord—to the help of the Lord, against the mighty.'

No church, however comparatively poor, can, in any circumstances, be excused in withholding their mite to the treasury for this purpose. Nor should their contributions to this object diminish their liberality to their own stated pastors. Springing from a proper principle, they would produce the opposite effect. Consistent Christians would say, 'We will bountifully support our own minister, that he may devote himself wholly to the work of the Lord among ourselves; and we will also, according to our ability, aid those servants of Christ who are gone far hence unto the Gentiles, that we may, in both these ways, be 'fellow-helpers to the truth.'

As some persons may be disposed to commence *Auxiliary* or *Branch Societies* with the approaching New Year, the following Hints for the Regulation of such Societies are respectfully submitted to their consideration:—

REGULATIONS.

I. One penny per week, or one shilling per quarter, to constitute a Member.

II. The business of the Society to be managed by a Committee of 12 or 24 Members, chosen at the General Meeting, together with all the Collectors.—That all the weekly Subscribers be formed into classes consisting of not more than 24 each; that to each of these classes a Member be appointed Collector; and that he pay in the Subscription to the Treasurer at every Committee Meeting.—That whenever any class shall exceed the number of 24, the surplus shall be formed into a new one.

III. The Committee may meet once a Month, or once a Quarter, as may be judged best.

IV. An Annual Meeting on when a Treasurer, Secretary, &c. shall be chosen.

V. The Committee to make up the account of all Subscriptions received, on or before the first day of March every year, that they may be transmitted to the Treasurer of any County Association of which it may be a Branch, or to the Treasurer, &c. of the Parent Society in London, in time to be included in the general account, which closes on the last day of March.

The productiveness of these associations will strikingly appear on a view of the following tables. Almost the only thing wanted to render them generally and highly serviceable, is the offer of a few zealous and spirited Collectors: even a single generous Christian may commence such a society.—

WEEKLY CONTRIBUTIONS.

		£	s.	d.
1	Person collecting 1s. per Week will raise, per Year	2	12	0
2	Ditto	5	4	0
3	Ditto	7	16	0
4	Ditto	10	8	0
5	Ditto	13	0	0
10	Ditto	26	0	0
20	Ditto	52	0	0

And so on to any extent.

MONTHLY CONTRIBUTIONS.

		£	s.	d.
1	Person collecting 5s. per Month will raise, per Year	3	0	0
2	Ditto	6	0	0
3	Ditto	9	0	0
4	Ditto	12	0	0
5	Ditto	15	0	0
10	Ditto	30	0	0
20	Ditto	60	0	0

And so on to any extent.

The Collector of one shilling, or more, per week, will be entitled to a copy of the Transactions of the Parent Society, printed quarterly, and every Subscriber of *one penny a-week*, or more, to a copy of the *Quarterly Sketches*, on application by the Secretary of each Auxiliary Society to Mr. Hodson, No. 8, Old Jewry, London.

THE FAMILY IDOLS OF POMARE,

WHICH HE RELINQUISHED, AND PRESENTED TO THE MISSIONARIES, EITHER TO BE BURNT OR SENT TO THE SOCIETY.



No. 1. TERIIAPOTUURA is said to be the son of the great God ORO, the national protector of *Otaheite*, *Raiatea*, *Huaheine*, *Taha*, *Borabora*, and *Mârua*.

No. 2. The Missionaries could not learn the name of this idol.

No. 3. TEMEHARO, the principal God of Pomare's family. He is said to be also one of the chief deities of the island of Otaheite.

Nos. 4, 5, 6. These are called OROMATUAS, which represent the spirits of deceased relations. To these prayers are made as to the *Tiis*, with this difference, that the Tiis are prayed to for malevolent purposes, but the Oromatuas for the recovery of sick persons, &c.

No. 7. TIIPA, a god of Otaheite, who is said to preside over the winds.

No. 8. A family TII—a small wooden image.

No. 9. TAHIVI ANUNAEIIAU, the handle of the sacred fan with which the priest drove away the flies, while about his prayers and sacrifices.

No. 10. This is an ugly wooden image, and called a TII. The Tiis are said to be powerful beings dwelling in the *Po*, or night, and to them the sorcerers direct their prayers when they want to injure a person.

MISSIONARY CONTRIBUTIONS.

[*Collections and anonymous Contributions only, received by the Treasurer, from 16 Oct. to 16 Nov. inclusive.*]

				£.	s.	d.
3d Chap. Romans 9th Verse				5	0	0
Startley, Rodborn, and Corston, Wilts, Collections at, by the Rev. Mr. Pitt				2	0	0
Dove Hill Youth's Association, in the Congregation of Rev. Mr. Barr, Glasgow	15	0	0			
Kirkintullosh Missionary Association	2	2	0			
				17	2	0
Midmar, North Britain, Prayer Meeting, by the Rev. Mr. Paterson				5	10	0
North Walsham, Rev. J. Brown and Friends				2	0	0
Lincoln Auxiliary Missionary Society, by Mr. James Lupton, Treasurer				80	0	0
Brigg Auxiliary Missionary Society, by Mr. W. Goodwin, Treasurer :—						
Collected at the General Meeting	41	19	9			
Penny Subscriptions, collected by Young Ladies	39	6	6			
Female Juvenile Repository	9	4	7			
Sunday School Children	3	3	8			
Profit of Monies in the Treasurer's hands, laid out in Malt	3	4	0			
				96	18	6
F. H. by Mr. Pearson				50	0	0
Newport, Salop, by Rev. David Lewis :—						
Sunday Schools, by Misses Silvester's and Mr. J. Croucher	7	3	0			
Young Ladies of Mrs. Bullock's Seminary	2	12	0			
B. S. by Rev. D. Lewis	1	0	0			
Y. B. by Ditto	1	0	0			
L. D.	0	10	6			
Sundry Friends	1	14	6			
				14	0	0
Briston and Guestwick, Norfolk, Rev. J. Sykes and Friends				14	17	0
Juvenile Friends, by Mr. S. Smith, Barking, Essex				1	10	0
Rynie, Aberdeenshire, Bible and Missionary Society there				13	0	0
Aberdeen Penny a-week Auxiliary Missionary Society				12	0	0
Aberdeen Auxiliary Missionary Society, by Mr. Peter Duguid				20	0	0
Friend, to be applied solely to the printing of the Holy Scriptures in the Otaheitean Language				100	0	0
Legacy of Mrs. Rupertia Hill, late of Fore Street, by Mr. Robert Butcher, Executor, London (duty paid by the Executors)				100	0	0
M. E.				3	0	0
Bath Auxiliary Society, by Mr. Samuel Yockney, Treasurer				100	0	0
Kentish Town, Young Ladies at Miss Burton's Boarding School				5	0	0
Oxenham Auxiliary Society, by Rev. P. Young				5	0	0
Produce of Fancy-work of Two Young Ladies, at Tooting				1	1	0
Un Ami, Lambeth				1	0	0
St. Neot's, Collection at the Rev. Mr. Morell's, on occasion of the Ordination of the Rev. C. Mault, Miss. to South Travancore, in the E. Indies				35	0	1
Bedford, Collection at, by the Congregations of the Rev. Mr. Hillyard and the Rev. Mr. Anthony, at the Meeting house of the former, after Discourses by the Rev. Dr. Waugh and the Rev. J. Burder				20	10	0
Lancashire Auxiliary Missionary Society, Rev. J. H. Heron, Treasurer :—						
Friends at Wigan, by Rev. A. Steill :—						
Penny-a-week Society	7	11	0			
Collection after Sermon, Oct. 18	14	17	0			
				22	8	1
Friends at Rochdale, from Mr. W. Moon :—						
Rev. John Ely and Friends	9	10	0			
From Providence Chapel Sunday School	1	7	6			
				10	17	6
				33	5	7

Auxiliary Missionary Society for the Counties of Warwick, Stafford, and Worcester, by Mr. John Dickinson, Treasurer:—	£	s.	d.
Lichfield, Rev. W. Salt 14 4 0			
Sunday School 0 4 4			
	14	8	4
Cannock, Rev. T. Butteaux's Subscriptions 4 13 8½			
Cannock Mill Missionary Box . 0 2 9			
	4	16	5½
West Bromwich, Rev. T. Hudson and Congregation	27	8	1½
Tutbury, Rev. B. Brook, Branch Society	35	8	2
Burton-on-Trent, Collections at a Prayer Meeting, by a Chelsea Pensioner	3	3	0
Stone, Rev. H. Williams and Congregation	15	15	0
Hanley, Tabernacle, Rev. R. W. Newland	11	0	0
Brewood and Aston, Rev. J. Fernie and Friends . .	4	8	9
Gornall, Rev. T. Heathcote and Friends, Penny-a-week Subscriptions, from Feb. to Sept. 1818 . . .	14	11	6
West Bromwich, Rev. J. Cooper and Congregation .	21	10	0
Shelton, Hope Chapel, Rev. W. Farmer	14	1	0
Uttoxeter, Branch Society, Mr. Jas. Bell, Treasurer .	53	10	9½
Alton, Rev. J. Tallis and Friends	2	10	0
Chapel End, Rev. J. Dagley	6	0	0
Cheadle, Sunday School, Bethel Chapel	2	16	4
Wolverhampton, Rev. T. Scales and Congregation 19 9 3			
Young Ladies at Miss Rideat's School 1 0 3			
Sunday Schools 1 12 4			
	22	1	10
Stafford, Rev. J. Chalmers and Friends . 5 16 0			
Juvenile Missionary Box . . 0 10 6			
	6	6	6
Worcester, Angel Street, Rev. J. A. James	58	10	0
Stourbridge, Rev. J. Richards and Congregation 19 9 5			
Ladies at Mrs. Lawson's School 4 11 6			
	24	0	11
Lye Waste, Missionary Society	3	0	0
Dudley, Rev. J. Dawson, Collector . . 12 12 10			
Ladies' Association 5 11 8			
A few Young Ladies 1 15 6			
	20	0	0
Mr. C. Executor to the late Mrs. Allen	20	0	0
Birmingham, Carr's Lane, Rev. J. A. James:—			
Collection . . . 92 10 7½			
Subscriptions . . 26 8 8			
Boys' Sunday School 3 13 9			
Girls' Ditto . . . 2 8 1			
125 1 1½			
Livery Street, Rev. T. East:—			
Collection . . . 147 0 8			
Boys' Sunday School 12 19 3			
Girls' Ditto . . . 4 16 4			
Ladies at Miss Cope's School . . . 6 6 0			
171 2 3			
King Street, Rev. T. Bennett:—			
Collection . . . 33 13 1			
Boys' Sunday School 13 1 11			
Girls' Ditto . . 4 1 6			
50 16 6			
	346	19	10½
Atherstone, Rev. R. M. Miller:—			
Penny Society 12 5 4½			
Sunday School Children . . . 1 4 3½			
Missionary Box, Mr. Pinchback . 1 0 0			
	14	9	8
Carry forward .	749	16	3

	£. s. d.	£. s. d.
Brought forward	749 16 3	
Handsworth, Rev. J. Hammond, Collect. 7 13 0		
J. Hammond's Scholars 3 3 0		
	10 16 0	
Foleshill, Rev. N. Rawton and Friends 10 0 1½		
Sunday School 1 19 10½		
	12 0 0	
Coventry, Rev. J. Jerrard and Friends	21 7 8	
Kenilworth, by the Rev. J. W. Percy	3 7 0	
Warwick, Rev. J. W. Percy :—		
Penny Society 15 0 0		
Subscriptions 2 14 0		
Donations 1 19 6		
	19 13 6	
Leamington, Rev. J. Bromily and Friends	10 0 0	
Bedworth, Rev. T. Dix and Friends	9 9 0	
Meriden School, General Missionary Society . . .	1 10 0	
Bulkington, Rev. Mr. Sheffield, &c.	5 10 0	
		843 9 5
Somerset Auxiliary Missionary Society, 1818 :—		
Axbridge, near Bampton, and a few Villagers, by Mr. Greenslade	0 16 0	
Barton-St.-David, Rev. W. Reynolds and Congregation	3 10 0	
Bishopshull, Rev. S. Greatheed	10 0 0	
Bridgwater, Rev. J. Corp and Congregation	4 3 6	
Bruton, Rev. Mr. Harris and Congregation	4 0 0	
Fulwood, Rev. T. Golding and Congregation 17 5 0		
Deposited in the Hon. Mrs. Welman's Missionary House 5 0 0		
Penny-a-week Society, by Do. . . 1 12 6		
	23 17 6	
Glastonbury, Collection	4 3 6	
Milborne-Port, Rev. W. Paige and Congregation . .	4 0 0	
Milverton, Rev. W. Blair and Friends.	1 8 0	
Nether-Stowey, Rev. G. Cave and Friends	1 0 0	
Shepton-Mallet, Rev. B. Leach and Congregation, collected at General Meeting	23 4 0	
Somerton, Rev. S. Pettard and Congregation . . .	5 0 0	
South Petherton, Congregation and Friends, and Juvenile Subscriptions 20 0 0		
Additional Subscriptions . . . 6 0 0		
	26 0 0	
Stringston, Penny-a-week Society, by the Miss Govets	3 0 0	
Taunton, Rev. J. and R. Tozer and Congregation 20 11 0		
Penny-a-week Society . . . 16 3 6		
	36 14 6	
Wellington, Rev. J. H. Cuff and Friends, and Penny-a-week Society 11 2 0		
Additional Collection 4 12 6		
	15 14 6	
Wells, Rev. W. Lane and Congregation	9 7 6	
Wivelescombe, Rev. J. Buck and Friends, One Year's Subscription of a Penny-a-week Society 12 8 0		
Children of the Sunday School . 0 14 0		
	13 2 0	
Bath, Portland Chapel	7 0 0	
Yeovil, Rev. R. Taylor and Congregation	16 3 6	
		212 4 6*

* Of this Sum, about £100 was collected on occasion of Sermons preached by Rev. Messrs. Campbell and Rayson, in their Tour in Sept. last.

[From the Cornwall and Falmouth Auxiliary Missionary Society.]

	£.	s.	d.
Collections by Rev. Messrs. Campbell and Rayson, during their Tour through the County of Cornwall, in September last:—			
Liskeard, Rev. J. Trevor	4	3	7
Lostwithiel, Rev. J. Skeat	3	0	0
Fowey, Rev. R. Smith	4	3	7½
St. Austel, Rev. W. Pomeroy	4	11	10
Mevagissey, Rev. J. Guard	4	7	6
Penryn, Rev. T. Wildbore	8	3	8
Falmouth, Rev. J. Hart	7	14	6
St. Mawes, Rev. S. Winnecott	1	14	0
Penzance, Rev. J. Foxell	13	2	0
Truro, Rev. W. Moore	29	13	9
Bodmin, Rev. J. Cornwall	3	11	0
Launceston, Rev. R. Cope	7	0	0
St. Ives	2	0	0
Sundry Donations	4	3	0
Additional Subscriptions (being part of a Sum of £80) remitted by Mr. M'Dowall, Treasurer	20	4	7
		117	13	0
Hampstead Auxiliary Missionary Society, by Mrs. Mary Stratton, Treas.:—			
Collected by Mr. R. Dixon, at 1d per Week	3	8	0
Ditto, by Miss Reed	1	2	5
Ditto, by Miss Stratton	2	9	11
Sunday School Children	10	1	11
Donations	1	4	0
		18	6	3
Collection made at Crofton, a village near Wakefield, after a Sermon preached to Young People, by the Rev. Samuel Bruce		1	10	0
Collections by Rev. Robt. Ellis, Mold, Flintshire:—			
At Ginas	0	15	0
Dyffryn	0	15	0
Cadwyblawdd	6	0	0
Mold	14	0	0
Llangollen	11	11	6
		33	1	6
Kingston Auxiliary Missionary Society, by Mr. Chas. Schofield, Treasurer		38	14	10
Mr. Churchill's Select Pupils, Thames-Ditton		2	2	0
Edinburgh Auxiliary Missionary Society, by Mr. Joseph Liddle, Treasurer		50	0	0

The Thanks of the Directors are respectfully presented to the following:—Mr. John Maberly, for Six Dozen Assembly's Catechism—Two Female Friends, Newport, Isle of Wight, for Usher's Body of Divinity, Owen on the Person of Christ and Spiritual Mindedness, Charnock on Providence, Henry on the Lord's Supper, and sundry other Works—Mr. John Lander, of Titchfield Street, for Whitfield's Works, 7 vols.—Mr. Thos. Hall, of Bishopsgate Street, for the Evangelical Magazine, from 1795 to 1806, 12 vols.; and Matt. Henry's Commentary, 6 vols. folio—Mr. Page Mitchell, of Bungay, for Two Copies of Freeston's Directions for Travellers to Zion, and Two Ditto of Ditto's Advice to Young Ministers—Mr. Bickerton Williams, Swan Hill, Shrewsbury, for Dr. Watts's Sermons, 3 vols., Scott on Repentance, Mason's Spiritual Treasury, Edwards on the Affections, Bishop Andrews' Exposition of the Ten Commandments, Life of Mrs. Savage, &c. &c. &c. —Mr. J. S. Allen, of Towcester, for Biblical Gleanings for Mrs. Hamilton, at Lattakoo—T. L. for Evangelical Magazines, 15 Numbers; and Baxter's End of Controversy—Mr. Wallis, 42, Skinner Street, for a parcel of Books, consisting of 42 vols.—A. F. for a parcel of Tracts for Rev. Mr. Knill, Madras—Rev. T. Sharp, Tabernacle House, Norwich, for 22 vols., among which are Doddridge's Sermons, Calvin's Institutes, Boston's Four-

fold State, Scougal's Life of God in the Soul of Man, &c. &c.; and Mrs. More's Essay on St. Paul, for Rev. G. Thom, Cape Town—J. K. for a Gown Piece for Mrs. Hamilton, Lattakoo—J. K. for Ditto for Mrs. J. Williams, Caffraria—Mr. Thomas Hall, Bishopsgate Street, for 112 yards of Print, Two Dozen Muslin, Cotton, and Worsted Shawls, 16 White Muslin Handkerchiefs—A Friend, for Two Sacramental Cups for the Use of the converted Heathen.

[*The great mass of Missionary Intelligence lately received, obliges us, very reluctantly, to defer many interesting articles of the London and other Societies, which will appear in the Supplement, and in the Number for January.*]

POETRY.

HYMNS COMPOSED FOR A MISSIONARY ORDINATION SERVICE.

Sung at the Rev. Mr. Morell's Chapel, St. Neot's, Oct. 28, 1818, at the Ordination of Mr. C. Mault, Missionary to India.

HYMN I.

PRAYER FOR A MISSIONARY.

FATHER of mercies! condescend
To hear our fervent prayer,
While this thy servant we commend
To thy paternal care.

O! waft him safely o'er the deep,
To India's distant land;
For tempests rage, or billows sleep,
At thy supreme command.

Before him set an open door,
His various efforts bless;
On him thy Holy Spirit pour,
And crown him with success.

Endow him with a heavenly mind,
Supply his every need;
Make him in spirit meek, resign'd,
But bold in word and deed.

In every tempting, trying hour,
Uphold him by thy grace;
And guard him by thy mighty power,
Till he shall end his race.

Then, followed by a numerous train,
Gather'd from Heathen lands,
A crown of life may he obtain
From his Redeemer's hands. M.

HYMN II.

MISSIONARIES ENCOURAGED AND EXHORTED.

Go, and the Saviour's grace proclaim,
Ye favour'd men of God;
Go, publish, through Immanuel's name,
Salvation bought with blood.

What, though your arduous track may lie
Through regions dark as death;
What, though your faith and zeal to try,
Perils beset your path:

Yet, with determined courage, go,
And, arm'd with power divine,
Your God will needful aid bestow,
And on your labours shine.

He who has called you to the war
Will recompense your pains;
Before Messiah's conquering car,
Mountains shall sink to plains.

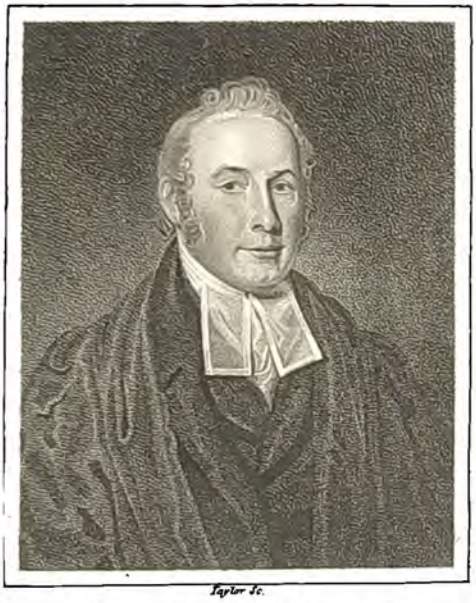
At his approach the hosts of hell
From their strong-holds are driven;
Dissolved is Superstition's spell,
Lo! Satan falls from Heaven.

Shrink not, though earth and hell oppose,
But plead your Master's cause;
Nor doubt that e'en your mighty foes
Shall bow before his cross. M.

EPIGRAM

ON READING A LATE VIRULENT REVIEW OF THE REV. R. HALL'S REPLY TO THE REV. J. KINGHORN, ON FREE COMMUNION.

CEASE, generous Hall! thy vain attempts to prove,
That Antipœdobaptism suits with *love*.
In thee it dwells; and in a few beside,
Whom bigots, for their candour, rashly chide:
But flush'd with proud infallible conceit,
Harshly thy brethren all thy labours greet.
Though tender hearts, or stronger heads, may join
Things which abhor, by nature, to combine,
Cold are the hands to Love, or Friendship's charms,
That thrust sweet infants from their Saviour's arms. PŒDOPHILUS.



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SUPPLEMENT

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Missionary Chronicle.

FOR THE YEAR 1818.

MEMOIR

OF

MR. HENRY BLACKBONE,

MISSIONARY STUDENT.

MR. HENRY BLACKBONE was born at Hawkwell Hall, near Rochford, Essex, in A.D. 1793. He was the youngest of six children: 'It was my happiness (to use his own words) to be born of parents who maintained a regard for real piety; and who endeavoured, as soon as I was capable of knowing good from evil, to impress upon my mind the evil nature and consequences of sin, and the advantages of being truly religious. But at that time I gave too much attention to things of a temporal nature, and too little to those which belonged to my everlasting peace. Yet I can say I felt more than common impressions on my mind from my childhood, though they had not an abiding influence; but were too much like 'the morning cloud, or early dew.' As I grew older, I took delight in reading, and frequently selected passages of scripture on which to write such thoughts as occurred to my mind;* but soon after, being bound an apprentice, I was drawn aside by several unsteady youths. Yet I have reason to bless God that I never felt inclined to neglect the means of grace. Soon after, losing one of my sisters by death, and thinking seriously of it, one Sabbath morning I endeavoured to form some idea of the glory of which I had every reason to believe she was made a partaker; and happening to take up a Family Prayer-Book, I opened on a prayer on the death of a child in a family, and, after an attentive perusal, found my mind very seriously impressed; and I believe it was this which first led me to secret prayer to God. Shortly after her death, I left the country and went to live in London.'

It appears that this resolution was taken contrary to the wishes of his parents; and notwithstanding the serious impressions just mentioned, his mind was not yet fully settled in its religious sentiments; indeed, his removal was resolved upon, with the hope that he should be delivered from those restraints which he found burdensome, and opposed to his natural inclination. By coming to London, he intended to gratify his curiosity

* Some of these performances, at the age of 10 or 11, are in the possession of his friends.

for the vanities of a gay metropolis without observation. But this removal was overruled by the direction of Providence for his good; and he was introduced *against his own desire*, by the recommendation of his parents, into a religious family, in whose company he went to Mr. Buck's chapel. Mr. B. did not preach himself, but his place was supplied that day by a student from Hoxton Academy, whose name Mr. Blackbone could never ascertain. This sermon, on the first Sabbath after his arrival, entered with power into his heart; it revived his former convictions, showed him the necessity of an all-sufficient Saviour, and compelled him to give up his wicked resolutions; instead of following which he now determined to attend regularly upon the means of grace. If we may judge by his subsequent conduct, he was now, in reality, instructed by Him who worketh in his people to will and to do of his good pleasure.

His residence in London, for a period of nearly three years, was made abundantly productive of his growth in grace. He found his mind gradually enlightened. Sabbath days were now his delight; and the company of the people of God became the source of his most comfortable enjoyments.

At the age of 18 he was called by Providence to reside at Chelmsford. Here he entered into fellowship with the church of Christ under the pastoral care of the Rev. Mr. Douglass, whose ministry was made conducive to his further progress in divine life. Here also he formed an acquaintance with many pious persons, with whom he took sweet counsel, and in their connexion was first employed in communicating instruction to the rising generation, both in Chelmsford and in the neighbouring villages. His services in this humble walk having been found very acceptable, and his own desires to become increasingly useful continually gaining ground, he acknowledges, that at this time he first entertained occasional thoughts of the ministerial office; but he repressed them immediately, hardly suffering them to dwell upon his own mind, much less to transpire to the knowledge of others.

Among other means used for the promotion of the glory of God, and the good of their fellow-creatures, the missionary cause more particularly engaged, at that time, the attention of the good people at Chelmsford; and amongst his acquaintance Mr. B. had the happiness of numbering Mr. William Reeve, now a Missionary in India. Conversing frequently with this beloved friend upon that interesting subject, he felt his inclinations become stronger every day; all his desires being, from this period, to devote his life to the mission. But it was not till the evening preceding the departure of Mr. Reeve to Gosport, during a solemn prayer-meeting, that he ventured to disclose his wishes to his friends.

Having consulted with his pastor, and received encouragement, he had next a more difficult task to undertake. This was to obtain the consent of his parents, to whom he had not yet made known his inclinations, and by whom he was regarded with the most tender affection. But here, to his astonishment, the difficulty was not so great as he expected; and his parents, after some reluctance, finding the prevailing disposition of his heart set upon the work, acquiesced in his desires, and, not without tears, resigned him into the hands of that God, who is the Saviour of all men, especially of such as believe.

After taking the usual preliminary steps, he was accepted by the

Directors, and proceeded to the Missionary Seminary at Gosport, where his attention to his studies, and his earnest zeal for the glorious cause in which he had embarked, gave his friends every reason to hope that the Lord had intended him for an office of eminent utility in his vineyard.

But 'His thoughts are not as our thoughts;' and the most flattering appearances, on this transitory stage, have not yet invalidated that solemn aphorism — 'in the midst of life we are in death.'

After his arrival at Gosport, Mr. B. did not confine his attention to those duties peculiar to his new situation; nor to a formal correspondence with those distant friends for whose welfare he was repeatedly expressing his concern; and whom, in his epistles, he never failed to exhort to stand fast in the gospel, which they professed. There were also others, for whose spiritual interest he felt himself obliged to use his utmost endeavours. These were they who were formerly his companions in sin and vanity. Some of his letters, written for the purpose of warning them to flee from the wrath to come; and of exhorting others, who, he feared, were not yet decided, that they should look narrowly into the state of their souls, and be concerned to be found walking in the ways of holiness, and ordinances of God, blameless, are still in the possession of those who have not remained unconscious of the truth of their contents, and it is hoped, will have reason to set a peculiar value upon his earnestness for their spiritual conversion. After a residence of about three months at the academy, his friends in Essex received from him a letter expressive of the good state of his health; of his increasing comfort and encouragement, derived from a sense of the growing facility of his studies; and they were looking for some approaching period, when they should again have the happiness of seeing him. But hardly a week had elapsed, when his brother received from Mr. Reeve a letter, announcing his confinement by a sudden attack of illness; and that the disorder, which was a typhus fever, was so violent, that, unless his friends very shortly appeared, they would, in all probability, never behold his face again in the flesh. On the receipt of this afflicting intelligence, his brother and sister immediately left Rayleigh; but before they could reach Gosport his death was announced. It took place on the 19th of Oct. 1814, when he was in the 21st year of his age.

Amidst the melancholy train of reflections by which his relatives at such a distance from their home must have been surrounded, it was not without consolation they listened to the reported experience of their dear departed brother. In his lucid intervals (and they were but few and short) he had expressed his entire submission to the will of his heavenly Father; and his humble desire, if it were consistent with that will, that he might be spared to preach the gospel to the benighted Heathen, whose conversion was so near to his heart as almost to stifle his personal feelings. Yet it must not be thought that he was indifferent to his own state, or doubtful of the efficacy of that great consolation himself, which he so much wished might be the portion of others. On being questioned by one of his fellow-students, 'if in this trying moment Christ was precious to his soul,' he replied, 'O precious Christ! increasingly so:' and almost the only thing more that he wished to hear before his death, was an assurance of the decided conversion of some, who were nearly related to him by the bonds of nature.

His illness was only of a few days duration; and his death, so contrary to the expectation of his friends, does not appear to have surprised himself; as, a considerable time before, in his healthful days, and in the full prospect of a vigorous manhood, he had declared to a friend a full conviction, which he felt in his mind, but for which he could not account, that he should never see the age of 30. So that he must have been long looking for an entrance into the joy of his Lord.

He was buried in the new burial-ground at Stoke, near Gosport. His respected Tutor and fellow-students accompanied his brother and sister to the grave.

OUTLINES OF A SERMON.

BY THE REV. J. BRYAN, A.M.*

Philippians iii. 9.—'*And be found in him.*'

THESE are the words of the Apostle Paul, who was a great admirer of Jesus Christ.

The subject under consideration, is the union and communion which believers have with Jesus Christ, which Paul being sensible of would have all the world notice. All who are knowing in the mysteries of the gospel would not be strangers to Jesus Christ for ten thousand worlds.—They desire to be found in Christ.

This is a mysterious doctrine, especially considering that Christ is in heaven and believers upon earth.

This union may be known by the alteration that grace makes in us. Men are not the same when once in Christ as they were before.—They have new ends and new aims. There is a change in all the faculties of the soul. They have a new light set up in their understandings—they see the evil of sin.—They see the beauty and excellency of holiness, and therefore are restless till the image of God, which they lost in Adam, be stamped upon them. What they earnestly desired before, now they can do without. They can do without the riches, honours, and pleasures of this world. If God gives them riches, they are thankful.—If he gives them honour, they do not reject, but embrace and improve it for the glory of God.—They are not ashamed to own Christ, and to own his members, though ever so poor.—They prefer others to themselves. 'None have such a hard heart as I have.—None have such a dark understanding, such a perverse will, such a polluted conscience, as mine is.' This is the language of those who are in Christ.

Examine yourselves what you most delight in—what you most desire—what contents you most? Are you content with a little of the world? Would you have a great deal of heaven? Do you count all things but loss for the excellency of the knowledge of Christ? If you do, then hear what comforts flow from hence unto you. They are many and great.

I. We have a communion of natures, goods, and estates in Christ.

(1) There is a communion of *natures*. Christ hath not only taken our nature upon him, but he hath also made us that are in him partakers of *his* nature. Therefore, you who are believers may be confident, that he that hath united your nature to his, will be sure to sanctify it; Phil. i. 6. Christian, he will never leave sanctifying thee till he have sanctified thee *wholly*. Men, when they marry change their

* The eldest son of Dr. Bryan, of Coventry. He was ejected from St. Chad's church in Shrewsbury, 1662, and suffered considerably, but patiently, for nonconformity. After his ejection, he laboured in season and out of season, till his death, A.D. 1699. 'He was,' says the great Mr. Baxter, 'a godly, able preacher; of a quick and active temper, and very humble.'—*See the Noncon. Mem.* v. 3, p. 151.

condition, but not their colour. Moses married an Ethiopian, but she was black still. But Christ can and will present you to his Father *glorious*, without spot or wrinkle, or any such thing. This is a fortress against infidelity. You have *seen* the one—Christ made like you. *Believe* the other—that you shall be made like unto him.

(2) They shall partake of his *goods*. Christ hath taken upon himself our sins, and the punishment thereof—Isa. liii. 5. And he hath communicated to us his righteousness and life. He hath given us *himself*. As the body joined to the head is a partaker of its sense, and rejoiceth in it as its own, so we by being in Christ enjoy all that is his. Paul knew this, and therefore earnestly desired that when God came to call him he might be found in Christ.

(3) By our union with Jesus Christ there is a communion of *estates*. He is touched with the feeling of our infirmities—Zech. ii. 8: 'He that toucheth you toucheth the apple of his eye.'—See 1 Cor. xii. 26. You cannot suffer any thing but Jesus Christ is sensible of it. 'Saul, Saul, why persecuteth thou *me*?' He was in *heaven* when he thus spoke. He is near to his people on earth. In all their afflictions he is afflicted. Though he hath laid aside all *passion*, his *com*passion remains still. As there is a mutual sympathy between the head and the body, so it is between Jesus Christ and a believer.

II. We have an interest in that love which God bears to his own son. They that are found in Christ are entitled,

(1.) To the beginning of God's love in their election.—Eph. i. 4.

(2.) To the renewing of his love in their redemption.—Col. i. 14.

(3.) To the applying of his love in their adoption.—Eph. i. 5.

(4.) To the continuance of his love in their sanctification.—1 Cor. i. 7.

III. Believers may be assured of protection. Christ will protect and take care of them. The head takes care of the members. If Christ be safe, so are believers. Though we be cast into the sea of this troublesome world, yet our Head, Jesus Christ, is above the water: and if we be drowned, so must he. But that is impossible. Christ must live, and therefore believers shall live.

IV. By virtue of this union we enjoy a heaven upon earth. That which the Head is possessed of the members also possess. Therefore we are said to sit together in heavenly places in Christ.—Eph. ii. 6. Jesus Christ went to heaven in our stead and room, and represents us there. We are not in heavenly places at present, but in earthly places. But we are said to sit in heavenly places, because Christ our Head is there. He pleads for us with the Father. Thou who art a believer hast a friend in heaven, who can do more for thee than all thy friends on earth, and he is not unmindful of thee. He is gone to heaven to make provision for us, therefore he is called our forerunner—Heb. vi. 20. He takes possession of heaven for believers.

V. We have assurance by him of provision also. Christ feels for our miseries, and will provide a gracious supply. Many Christians are full of anxious thoughts what they shall eat and drink, and put on; but Christ would have you who are his to take no anxious thoughts about these earthly things. He will provide for you. He that hath given you a body, will not withhold raiment to clothe you. He that hath given you life, will not deny you meat to sustain it.—See Matt. vi. The apostle tells us, 1 Tim. v. 8, 'If any provide not for his own family he hath denied the

faith, and is worse than an infidel;' and will Christ be worse to his than parents are to theirs? Take heed of disobliging Christ by hard, anxious, doubting thoughts. God the Father, who hath given his Son to die for you, will not deny you any thing that he sees good.

VI. By virtue of this union we have a right to all that Adam lost, yea, to more than ever Adam had. We may with a good conscience use the things of this world. Yea we have a right to Christ, and all that is his—the purity of his nature—the perfection of his obedience—the merit of his blood—the power of his death—the virtue of his resurrection—the efficacy of his intercession.

VII. By our union to Christ we are made sure of perseverance. Once in Christ, and ever in Christ. Christ, believer, is thy life, and so long as he lives thou shalt live. If he call you to suffer he will give you suffering graces. None shall be able to remove you out of the hands of God and Christ, for they are *one*. Believers are not only in the hands of Christ, out of which none shall pluck them—John x. 28; but they are in him as their Head; and who shall be able to sever the members from the Head? our life is hid with Christ in God.—Col. iii. 3. Therefore it is sure and safe. These comforts you have while you live. And when you are dying, remember, death cannot dissolve the union. Though it cuts asunder all other knots, it shall never dissolve the union between Christ and the believing soul.

The very dust of believers is valued by Christ, insomuch that he will not lose the least atom of it.

Our privileges at the *resurrection* are far greater by virtue of this union, though the soul be glorious *before* that period: the body shall *then* be raised to life. The Head is risen, the members shall rise. All you who are in Christ shall hear the blessed sentence—'Come, ye blessed of my Father, inherit the kingdom prepared for you, from before the foundation of the world.'

J. B. W.

REMARKABLE SAGACITY OF THE MOUSE, IN ICELAND.

[From Dr. Henderson's Journal of a Residence in that Island.—Vol. II. p. 185, &c.]

'THERE is nothing about HUSAFELL deserving of notice, except its mouse, the history of which has rendered it more famous than other parts of the island, where the same zoological phenomenon has presented itself. This animal, which is supposed by Olaafsen and Povelsen to be a variation of the wood, or economical mouse, displays a surprising degree of sagacity, both in carrying home its provisions, and the manner in which it stocks them in the magazine appropriated for that purpose. In a country (says Mr. Pennant) where berries are but thinly dispersed, these little animals are obliged to cross to make their distant forages. In their return with the booty to their magazines, they are obliged to repass the stream; of which Mr. Olaafsen (Olaafsen and Povelsen) gives the following account: 'The party, which consists of from six to ten, select a flat piece of dried cowdung, on which they place the berries on a heap in the middle; then, by their united force, bring it to the water's edge, and after lanching it, embark, and place themselves round the heap, with their heads joined over it, and their backs to the water, their tails pendent in the stream, serving the purpose of rudders.' Mr. Hooker ridicules the idea of any such process; and tells us, that every sensible Icelander laughs at the ac-

count as fabulous; but the individuals he alludes to must have been possessed of an equal degree of incredulity with himself: and every considerate naturalist will rather be disposed, with our celebrated zoologist, to reason analogically from the well-known sagacity of the beaver and squirrel, than deny the probability of the case.

'Having been apprised of the doubts that were entertained on this subject, before setting out on my second excursion, I made a point of inquiry at different individuals, as to the reality of the account, and I am happy in being able to say, that it is now established as an important fact in natural history, by the testimony of two eye-witnesses of unquestionable veracity, the clergyman of *Bridmslæk*, and Madame Benedictson, of *Stickeholm*; both of whom assured me, that they had seen the expedition performed repeatedly. Madame B——— in particular, recollected having spent a whole afternoon, in her younger days, at the margin of a small lake, on which these skilful navigators had embarked; and amused herself and her companions by driving them away from the sides of the lake as they approached them. I was also informed that they make use of dried mushrooms as sacks, in which they convey their provisions to the river, and thence to their homes. Nor is the structure of their nests less remarkable. From the surface of the ground a long passage runs into the earth, similar to that of the Icelandic houses, and terminates in a large and deep hole, intended to receive any water that may find its way through the passage, and serving at the same time as a place for their dung. About two-thirds of the passage in, two diagonal roads lead to their sleeping apartment and the magazine, which they always contrive to keep free from wet.'

ANECDOTES.

To the Editor.

DEAR SIR, *Tuesday, Nov. 3.*

A PIOUS and aged man, of the name of Cooper, was lately found murdered on the road to Hertford, about a mile on the London side of Hoddesdon. On the night of the murder his mind was painfully impressed with an idea of impending danger; he expressed this to a person at Wormley.

His business was that of a carrier. He was a professor of religion, and his conduct was consistent with his profession. One part of it deserves to be mentioned: when obliged to rest at the houses where his horses rested for the night, no company he might be in, or weariness he might be the subject of, prevented his engaging in prayer and thanksgiving, although sometimes extremely wearied and exposed to the sneers of those who might have overheard him. He was a member of a church at Saffron Walden, and respected and beloved by those who knew him. The serious people of Hoddesdon and Broxbourn, between which places he was found murdered, regret exceedingly his loss. I improved the solemn dispensation 15th November, in the evening, by a sermon to a crowded congregation, at the Independent Meeting, Hoddesdon; and at my own place, Cheshunt Street Meeting, Sabbath following. After which a collection was made for his aged and afflicted widow. I have not dwelt upon the particulars of the murder, as the account in the public prints is pretty correct; but as I intend printing the sermon, I shall collect as much information respecting him as I can; and should

you receive any from no other quarter, shall take the liberty of sending an obituary.

Dear Sir, yours,
D. WARR.

Cheshunt.

OUR GOD
A VERY PRESENT HELP IN TIME OF TROUBLE.

THIS is our great advantage and comfort, that we have a protector who is Almighty, and who is *always at hand*; who can and will hear us whensoever we are beset and straitened. That officer had good reason for his conduct, who, on being required to keep the city of Milan for the King of France, went up to the highest of its towers, and cried aloud three times, '*King of France! King of France! King of France!*' and then declined the arduous service, alleging that the king did not hear him, and that no one answered for him. In this manner he expressed his sense of the great distance of the fortress from the seat of government, and the difficulty of receiving supplies in case of necessity. But we may be confident of *our* supplies, even in case of the most sudden surprise. Our King can and will hear us when we call, and will send relief in due season. We may be in apparent hazards, but we shall not be wholly vanquished. It is but crying to him in our greatest straits, and help appears. Perhaps we may see the host of the enemy first, and think that there is no probability of escaping: but then praying, we perceive the fiery chariots and horsemen, and may say, 'There are more with us than with them.'—*Abp. Leighton on* 1Pet. v. 10.

THE SERMON-CRITIC
STRANGELY MISTAKEN.

AT a certain village, not far from London, the congregation being disappointed through the non-attendance of the expected minister, a person present, who preaches occasionally, but against whom considerable prejudice existed in some minds, was requested to read a sermon. He complied, and read an excellent and evangelical discourse by the late Rev. Mr. Romaine; but a critical hearer, supposing it to be the reader's own composition, afterwards complained of the discourse, saying, 'There was not a word of gospel in it.' Such conceited critics, we fear, are now to be found in many congregations.

ANOTHER.

A professor of religion, who was in the habit of finding fault with sermons and books as not orthodox, was frequently visited by his minister; who, in a familiar manner, would sometimes read to him a passage from a book, and request his opinion of it. Very frequently, if the passage were practical, he would pronounce it Arminianism. To try his judgment, the said minister, on one occasion, took in his pocket a treatise by John Calvin, out of which he read a practical paragraph; but the critic, not knowing that the passage was by his favourite author, exclaimed—'Away with it, away with it; it is vile Arminianism!' How great was his chagrin when informed that the book was Calvin's. NO SNARLER.

LIBERALITY OF AN AMERICAN QUAKER IN PARIS.

Extracted from the French Protestant Magazine published in Paris.

TOWARDS the beginning of January 1818, four workmen, belonging to the Custom-House in Paris, who had often occasion to work for Mr. W. a member of the

Society of Friends, and who had repeatedly experienced the effects of his bounty, went to present their respects to him, and receive their new year's gifts.

'Ah! here you are, my friends,' said Mr. W on seeing them. 'I have thought of you, and have prepared for each a little sum of 15 franks; or, if you prefer it, as I would recommend to you, I will give each of you the word of God. Fifteen franks are of very little consequence; you will soon have spent them; but the word of God will remain with you, and you will always find in it great consolation and salutary advice.'

The eldest of the four, with his hat in his hand, asks him, with timidity, what he means by the word of God. 'It is the Bible, friend—the Holy Bible.'—'Oh! Sir, as for me, I should very much like the word of God, but it would be useless to me, as I cannot read; and if it makes no difference'—'Dost thou prefer the 15 franks? thou art at full liberty; I give thee leave to choose; here they are.'

Mr. W. addressed himself to the second; who, on account of urgent necessities, desired also the small sum of 15 franks, in preference to the book, notwithstanding Mr. W's entreaties, and the eulogies which he made on the Holy Scriptures.

The third also did not hesitate; and although he could read, he did not see the possibility of paying a quarter's lodging with a book; and Mr. W. gave him also the 15 franks which were intended for him.

The fourth of these labourers was a lad of thirteen or fourteen years old. 'And thou, my friend,' said Mr. W. looking on him with an air of kindness and interest—'dost thou also prefer these three pieces of money, which thou canst always obtain by labour and economy; and wouldst thou not rather have a book which contains such good things that the more we read it the more we admire it—which teaches us how to live, and how to obtain the blessing of God?'

'Since you say, Sir, it is such a good book, I would rather have the word of God.'

'And dost thou know how to read, my friend?'

'Yes, Sir, and I shall read it to my mother.'

'Thou must read a chapter to her every day: but, let us see if thou canst read well: take the book and try.'

Mr. W. presents to him one of the four Bibles which were on his desk. The lad takes it—opens it—and perceives in the middle a piece of gold, worth 40 franks.* He casts his eye on Mr. W. who says to him, smiling, 'Thou seest, my friend, the word of God already favours thee: it is for thee; go, and often read this good book.'

The lad felt very sensibly; and, without being able to pronounce one word, his grateful heart promised that he never would forget the book or him that gave it.

We may easily judge of the appearance of the other three, when they discovered that each of the Bibles, which they had refused, equally contained a piece of 40 franks.

Mr. W. said to them 'I am sorry that you should have preferred the 15 franks to the word of God.'

* A frank is worth about 10*d.*—15 franks 12*s.* 6*d.*—40 franks 1*l.* 13*s.* 4*d.*

OBITUARY.

MRS. M. A. GODFREY,
OF CHATHAM.

EXEMPLARY Christians, whose latter end has been a scene of patience and consolation, are not unworthy of notice, even though their lives do not present any memorable incident. They have rapidly passed through the shifting events of life, and have left the savour of a 'good name' behind them.

Mrs. G. was born at Gravesend, but brought up at Beccles, by an aunt who idolized her, and would not have her contradicted in any thing. This mistaken kindness might have been of fatal consequence, she being naturally of a high spirit, had not the Lord, who had thoughts of love and peace towards her, mercifully taken away this relative by death. She was soon after removed into a pious family, and expressed much pleasure at the change; so great indeed was the alteration, and so sudden was the transition, from the gay world, in which she had formerly moved, that she could not help exclaiming, 'These people do not live on earth, they certainly live in heaven.' The conversation of ministers, together with the daily prayers and reading the scriptures in the family, made her see the necessity for reformation of conduct in herself; but, alas! she attempted it in her own strength, being then, as she has since expressed it, unacquainted with her own heart: she endeavoured to satisfy conscience by a regular discharge of duty. Going some years after to visit a sister at Sheerness, who was a member of the late Mr. Shrubsole's church, she took frequent opportunities of conversing with her upon the doctrine of free grace by Jesus Christ; but this at first disgusted her, though it led her more particularly to study the scriptures, and attend the preaching of the gospel. Soon after she married, and removed to Chatham, where she attended the ministry of the Rev. Joseph Slatterie, whose preaching was much blessed to her, and was the means under God of making her a decided Christian; particularly a sermon from Job xxii. 21. 'Acquaint now thyself with him,' &c. After which she made a public profession, by joining the church, and continued till her death a consistent member, 'adorning the doctrine of God her Saviour in all things.' Truly benevolent, her heart and purse were always accessible, when called upon for the cause of Christ, his people, or any other object, according to her ability. She made a point of keeping up family prayer whenever her husband was from home. This she performed with so much ardour and affection, as made it delightful to the whole family.

Mrs. G. took cold, by a removal into a new habitation, and never again enjoyed the blessing of health. Her remarks at that time were like those of a Christian about to be weaned from the world, when things appeared most promising; she would say, she had been looking forward with some degree of pleasure to being comfortably settled in her new house; but it seemed as if the Lord was about to embitter her enjoyment by a removal of health. Though it was long before her friends could be persuaded her illness would terminate in death, she seemed to have a presentiment of it from the beginning. Her weanedness from the world, spirituality of mind, and cheerful acquiescence in the divine will, are rarely to be met with in a person who, like her, was taken in her vigour from a situation in active life, where her presence and assistance seemed indispensable, and confined to her bed, enduring the most excruciating pains of a cancer. She would often say, 'My incorrigible spirit needed such severe chastisements; milder methods were not sufficient for my worldly heart. This disposition, known only to herself, was often lamented; and when a hope was expressed that she might be spared for some years on account of her family and connexion, she said 'I have not a wish for it; if I thought I should again be involved in the concerns of the world as I have been, I should rather choose to die; I seem now to have done with the world, and have

given up my husband and children, which once appeared so difficult; but affliction makes every thing appear in a different light.' It was truly astonishing to see her, though the subject of continual pain, not only patient and resigned, but always speaking of the goodness of God, the many mercies she was receiving, and her own unworthiness. Her confidence in her covenant God remained unshaken, and the enemy in general kept from disturbing her. Sometimes she would express a fear, that her wish to be removed proceeded from a desire to be free from pain. Upon one occasion, while suffering in the extreme, she repeated Newton's lines:—

'Though painful at present, 'twill cease before long;
And then, O how pleasant the conqueror's song!'

At another time, conversing upon the voluntary sufferings of Christ, she was much affected, and said, 'If the dearest friends I have were to require, as proof of my affection, to suffer for them, what I have already endured, I should shrink from the proposal, not daring to promise.' She willingly submitted to any experiment that afforded the most distant prospect of relief, wishing, as she said, to prevent any reflection on her friends afterwards; but when all proved ineffectual, she manifested no disappointment or uneasiness, but began to prepare for her departure from the world, by settling her worldly concerns, and making arrangements for her funeral. She took great delight in reading the scriptures, particularly the Psalms, which, together with 'Herbert's Poems,' afforded her much comfort: different parts of the latter she would often repeat. She now began rapidly to decline. When it was discovered she had the thrush in her mouth, so far was it from alarming her, that she declared it afforded her pleasure to reflect she was now nearly at home. She said to a friend, 'I hope you will not have many more opportunities of seeing me: through mercy I have no fear of death, and have no desire to live; and it would be cruel in my friends to wish it.' She felt and expressed much concern for her children's best interests: to one of them she said, 'I have put up thousands of prayers for you, I hope now you will pray for yourself; and particularly pray against a hasty temper.' After laying a considerable time, taking no notice, and apparently dying, she so far recovered, as to know the voice of her friend, who was waiting to take a final leave of her, who once more asked the state of her mind: she replied, 'Still in the land of the living; on praying ground, and having a heart to pray. I have no high feelings, but a steady fixed trust in God;' and added, 'He doeth all things well.' After this she appeared to sink fast, and could scarcely be perceived to breathe. Anxious, however, to know if she retained speech or reason, it was again asked how she felt, and she was distinctly heard to say, 'Having a desire to depart, and to be with Christ.' But, contrary to expectation, she lived some days longer. When within two hours of her dissolution, she said, 'Christ is very precious; he makes all my bed in my sickness; he healeth all—' but could not finish the sentence. About ten minutes before her dismission, her sister said, 'My dear, you are going to leave us; are you happy?' which she signified by a sign, being unable to speak. Thus was this suffering saint enabled to glorify God in the fire; and during nine months excessive pain, (that baffled the power of the most composing medicine) she was never heard to murmur, nor betray the least impatience. The time of her release was now come, and she sweetly slept in Jesus, Oct. 10, 1816, in the 49th year of her age. J. S.

MR. THOMAS PRINCE

Was the only son of the Rev. T. Prince, of Boston, in New England, an eminently pious and useful minister of the gospel. Mr. Prince, jun. was a young man of great capacity, and eminent attainments. At Harvard college he was at the head of his class, and pronounced some public orations with great applause; but his constitution was weak, and after some months of languishment, he expired, in his 27th year, Oct. A.D. 1748.*

* In March 1743, he published the first number of his 'Christian History,' which he carefully carried on for two years, until obliged to desist by bodily infirmities.

During great part of his illness, and till about an hour and a half before his death, he was in much darkness respecting the state of his soul; and 'then,' says his pious father, who survived him, 'our dear Redeemer was pleased suddenly to break in upon him, with a joyful light, that wholly chased away the shades of death, and enlightened all the valley.' Having, at his request, signified to him my apprehensions of his nearly approaching death, and the reasons on which they were founded, he broke out and said, 'O! it is pleasant to die!—It is sweet dying in the arms of Jesus! I love—I long to die! Sweet Saviour, Oh! let me go.—Sweet Jesus, come quickly!' Stretching out his arms on high, with a most earnest voice, look, and action —'Lord Jesus, I come, I come, I fly to thee.' After some time, he cried out, 'O! prepare for death and eternity.—O! fly to Christ; love him, trust him, obey him, fear him.'

To his honoured parent he said, 'O! dear Sir, preach Christ more—preach Christ more! He is the brightness of the Father's glory—he is the express image of his person—he is the beauty of the universe.'

Calling for a light, that he might see us all around the bed, he looked about, and gave several excellent and earnest exhortations: and, after some time, when his speech began to fail, he said, 'O! dear Mr. Whitefield, that great and good man, was the means of my conversion,* and Mr. Tennant of carrying it on; but if it had not been for Christ, I had perished for ever.'

After this, he uttered several other expressions, but so faintly, that it was difficult to understand them; and then, shutting his eyes, in a few minutes after he breathed out his soul into the arms of Jesus; his countenance, even in death, retaining a sweet and modest smile.

MR. HARRISON.

On Dec. 28, 1817, departed this life, Mr. Richard Harrison, of New Malton. It was his happy lot to be born of parents eminent for the grace of God; but it was not till the age of 20 that he experienced a saving change, though he had been what is termed a moral character.

His change was not attended by that terror of conscience some have felt; but a sweet sense of divine love powerfully impressed his mind, and led him an humble suppliant to the feet of his Redeemer's cross. As his views of the grace of God became enlarged, he was led to prize more highly those doctrines which make Jesus the object of a sinner's hope, and lay the creature in the dust. For personal holiness he was strenuous, but disclaimed every idea of merit. The scriptures were his daily study, and he loved the whole counsel of God without daring to receive one part to the rejection of another. In his public prayers he discovered a holy fervour of soul; and even when labouring under a very feeble constitution, he appeared on these occasions to enjoy more than ordinary strength. Often did he edify his fellow-worshippers with a rich strain of scripture language, which he invariably and appropriately introduced. Blessed with a tenacious memory, he was ever happy in his quotations of the word of God to illustrate any subject in serious conversation, while the theme of redeeming love always appeared to animate his heart. Christ could never be too much exalted in his esteem; and those doctrines which appeared to derogate from the glory of his Saviour, by either reducing him to the level of a creature, or giving to the sinner that glory due to Jesus, he rejected with aversion. He frequently spake with much pleasure of two discourses delivered by that late valuable servant of Christ, the Rev. G. Lambert, of Hull; the one founded on the parable of the rich man and Lazarus—the other the request of Moses to the God of Israel: 'I beseech thee, shew me thy glory.' The substance of these discourses he often repeated, and in such a manner as at once evinced he had been an attentive hearer of the word, and that what he had heard produced no small impression on his mind.

In his profession of the gospel Mr. H. was the humble Christian, unassuming and retiring in his disposition; his worth could be only truly estimated in that circle in which he moved. Those who knew him best admired him most; he was ever soli-

* About the close of the year 1740.

citous for the interests of religion; and the spiritual welfare of his relatives and friends was a subject that lay near his heart.

The death of Mr. Harrison was rather sudden. He had, indeed, for some time, laboured under a delicate frame, but within a few weeks back there was a more visible decay of nature, which led him frequently to express himself in the language of the apostle, 'We know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens.' That such a change on his part was soon to be, appearances strongly proved; his conversation was spiritual; and I could only compare him to one, already 'made meet to be a partaker of the inheritance of the saints in light.' On the Sabbath afternoon, a friend paid him a visit; his prospects of immortality were still bright, and he repeated a number of those promises most refreshing to his soul. Death to him had no terrors; and a few hours before the last conflict he said, (probably in allusion to Gen. xxxii. 26) '*I go*, for the day breaketh.' He several times repeated these well-known lines:—

> Jesus can make a dying bed
> Feel soft as downy pillows are, &c.

At midnight he altered fast. His friends were now summoned to his room, and beheld the happy saint sweetly breathe his last, without a struggle or a groan. 'The memory of the just is blessed.' W. G.

DAVID GULLAND.

As the human face is sometimes marked with strong and prominent features, so there are in some Christians most striking peculiarities of character. Of this description was David G. who died at Whitby, January 21, 1817, aged 67. His parents were poor, but rich in faith and good works. They used all diligence to train up their children in the way of the Lord. He was born and brought up at Kilmany, Fifeshire.

When about the age of 17, his mind was first remarkably impressed with a sense of Divine things, under a sermon of the late Mr. Shirra, of Kirkaldy. Henceforth his attention to spiritual blessings became manifest. He worshipped God not only in private, but with a fellow-servant, morning and evening. Afterwards, a gentleman who employed him as foreman on his lands, was so well pleased with his fidelity as to make him an annual present in addition to his wages: and when David came to England, he gave him a letter of recommendation. He settled in the north of Yorkshire, and there married. He was first employed as a farmer's servant; and after this, for near 30 years, at different alum works near Whitby.—Employed at the alum works on the Sabbath, this long period was a season of awful backsliding, or general indifference to the things of God.

It is difficult to determine how far true Christians may go astray, or how long they may abide in a state of supineness: but it was afterwards his *decided* opinion, that hitherto he was an unregenerate man.

Yet David was a 'chosen vessel,' for God would not suffer the good seed sown betimes in his mind to perish utterly. His youthful privileges and professions came often to his remembrance, and the voice of conscience often condemned him, especially when at work on the Lord's day. At length, a severe affliction became the messenger of mercy to his soul. His sins were now brought to his remembrance; and the thoughts of his sad declension, and his murdered Sabbaths, overwhelmed him with grief and shame. Humbled in the dust before God, he cried for mercy, through the blood of the atonement. With fear and trembling, he fled for refuge to Christ; and now he devoted himself to God with his whole heart. He removed into Whitby, chiefly for the sake of gospel privileges, and of joining in communion with the Associate Congregation in Cliff Lane. Henceforth David's place was seldom empty; religion was his business, and the ordinances were his delight. And it was pleasing to see him often exercising himself a day or two before the Sabbath, that he might thereby have strength enough to sustain the exertion.

In private too, prayer and praise were his very breath, and the word of God was his daily refreshment. Much of the day he usually spent in reading

it, and much of the night in meditation and devout breathings after God. He afforded a striking proof of the Apostle's words—'We glory in tribulation.' Often did he speak of the day he met with his accident as the *best* he ever saw; and though his pains were often excruciating, they only made him cleave more closely to the Lord, and long more earnestly for heaven. The writer can never forget that heavenly brightness which beamed in his face, and that seraphic fire which sparkled in his eye, while repeating those promises that were most suitable to his situation. It was enough to shake the most determined infidel, to rouse the most languid Christian, nay, to give delight to angels! While David was ripening for glory himself, he did much good to the souls of others. His children and grand-children, his fellow-sinners and fellow-saints, shared in his fervent prayers and affectionate exhortations. His whole conversation served to awaken the same spirit he felt himself, and to invite them to share in his joys and consolations.

A few days before his death, I found him praising God for the wonders of redeeming love to such a sinner. Being at a loss for words, he said—'If every hair of my head, and every drop of my body were a man, I would give them all for that dear Redeemer who loved me and gave himself for me!' On the evening before he died, I repeated to him—'We know that if our earthly house,' &c. when he caught the words, and repeated again and again, '*eternal in the heavens—eternal in the heavens!*' He pronounced a blessing on his family and his minister; and added, 'God is my hope, my joy, my all.' During the night he was much in prayer; in the morning he gave a parting blessing to his daughter, and fell into a slumber, and thus entered 'the house not made with hands, eternal in the heavens:' and these words were the text of his funeral sermon, on Sabbath-day, Feb. 2, 1817. Y.

MR. WILLIAMS,

LATE OF SOMERS TOWN.

From a child Mr. W. had serious impressions; and between the age of 17 and 20 the ministry of the late Rev. W. A. Gunn was exceedingly blessed to his soul: indeed, he always considered him as the instrument of his conversion.

In worldly concerns he was particularly correct, and even positive; and his mind seemed so constantly fixed on things that are above, that his life might be said to be a walking with God. He was very circumspect in his conversation with others, and truly remarkable for his fidelity in addressing them. He evinced much humility and spiritual-mindedness.

Through a lingering illness of about two years and three months, he manifested a most humble, spiritual, and submissive frame of mind; but during the last six weeks of his life, his society was altogether heavenly. He would scarcely allow any worldly matter to be mentioned to him, often saying, he wished to hear of nothing but Jesus. During the wakeful hours of night, he frequently exhorted his beloved partner to strive, at all times, to cultivate an increasing acquaintance with the Lord Jesus, assuring her how greatly this would support her in life and in death. 'I wonder,' said he, on one occasion, 'that Christians are not more absorbed in the contemplation of divine things, that they are not more solicitous to feel and to exemplify the power of religion, by walking more closely with God. O I want—I pant to be more absorbed in God! Were I to live a thousand years, I would be every hour devoting my life to him!' When asked, if he was ever tempted to complain of the Lord's dealings with him, he replied negatively: 'I see every thing to be a mercy: I feel disposed to bless God for every thing—for every trial, every pain, every afflictive dispensation; and you see how happy the Lord can make the soul, even under deep affliction.'

About a fortnight previous to his death, he said to a friend, 'All is seriousness with me now: all is without deception in my situation. You have been a witness to my conduct and transactions in the world for many years; can you point out any error, or unchristian conduct in me, which may have escaped my memory? If you can, I beg you will; as I wish to lament it before God, and cast myself at the feet of my Saviour.'

He consoled his partner with his

belief of God's covenant mercy and care, respecting both herself and their young offspring. And observing her once in tears, he cried out, with great joy, 'Don't be cast down, my dear, *Heaven is in view!*' Frequently when his friends called on him, he would say, 'Tell them I cannot talk to them; but I am very happy in my Jesus, and all is well.'

On the evening of his death he said to a friend, 'All is well; my Jesus is very precious: his time of deliverance is come.' He exhorted him to continue in 'the good old way,' and to take care of the poor of the church. Within 15 minutes of his death, he appeared restless: he said, 'God be merciful to me a sinner;' and soon after, with his eyes fixed upwards, he said, 'All is over, all is over, all is well;' when clasping his hands, as if to denote the greatest triumph, his spirit fled, to be for ever with the Lord.

Mr. W. died at the age of 32: and he requested, that whatever might be said of him should be with a view to magnify the distinguishing grace of God, and bring glory to his name.

MARTHA BUSHNEL,

OF WORCESTER.

She had frequent convictions of sin from about six years of age, which made her very unhappy, and rendered her life at times most burdensome. During the time of her residence in London, she was the subject of many troubles and difficulties, and was sometimes tempted to put a period to her miserable existence. She once, on a Sabbath morning, actually went to the Serpentine River for this purpose, but was diverted from her purpose by the sight of *two swans*, who were enjoying themselves on the water. She was led to reflect upon her base intentions, and retired under a tree, continuing there till four o'clock in the afternoon in deep distress. At length, being nearly exhausted through the anguish of her mind and want of food, she returned homeward, when a gentleman, who had watched her motions, prevailed on her to go to his house; after she had obtained food, he gave her good advice, and saw her safe within those doors she had never intended to enter again.

About the end of 1814, she was brought under great distress of soul, and was often weeping, praying, and walking in the fields. She was relieved for a time by that passage, 'Come unto me,' &c. She had heard the words some time, and thought they were in the Bible.—She borrowed one to find them; but both she and her husband searched in vain. About this time she obtained a pleasing interview with Mr. Lake, of Lady Huntingdon's, at Worcester, by whom she was encouraged to read certain portions of scripture, and to pray to Christ Jesus for pardon and peace. But though grossly ignorant of Christ, and the way of salvation, she now found in praying to Christ more comfort than she had ever known before.

She attended upon Mr. Lake's ministry as long as she was able; and began also to subscribe to the Bible Society. So great was her desire for a Bible, that she deprived herself of *common necessaries* in order to obtain it! She told a friend, that when her husband was from home, seeking employment, she lived a whole day upon *water only*, for this purpose. At length she obtained her Bible; and by a daily and close application to it for instruction and consolation, she made rapid progress in learning to read it. It soon became, as she said, her best earthly treasure.

Her afflictions began in March 1815, and were very painful during a period of eighteen months: yet the tender mercies of the Lord and his goodness, Christ and his great salvation, were themes upon which she delighted to dwell. She often lamented having lived so many years in a state of rebellion against God, and a stranger to the comfort of having Christ for a Friend and Saviour. Her views of herself as a sinner; her self-renunciation; her progress in Divine knowledge; her enjoyment of the promises; and her concern for the conversion of her husband; were very satisfactory to those who visited her. She was often found bending under the weight of affliction with the Bible and Hymn-book by her side; and she frequently appeared to forget her bodily pains when Christ and his salvation were

topics of conversation. For the two or three last days and nights of her illness, she was in excessive pain, till within two hours of death, when her pains subsided, and she enjoyed an almost uninterrupted peace and tranquillity, anticipating the promise of her Lord—'I will come again and receive you to myself,' &c. having attained the age of 40 years. L.

WILLIAM NETTLETON.

From his infancy he discovered a gentle and affectionate disposition, anxious to please, and fearful of giving offence; always obedient and dutiful; and his father never knew him to tell an untruth. As he grew up, he became averse to the amusements of his age; and being naturally studious, he made considerable progress in his learning. His mind was well cultivated, and his memory was stored with useful knowledge before many of his years. The suavity of his manners endeared him to all who knew him. He enjoyed tolerable health till he caught cold, which brought on a consumption. Though so inoffensive in his behaviour, and strict in performing moral and religious duties, he was deeply affected with the conviction of his sinful state, and lamented the depravity and hardness of his heart. He sought the Lord in good earnest, and he was found of him—he gave himself up into the hands of his Saviour, and his fervent desire was to live unto God.

During his illness, he spent most of his time in reading the scriptures, committing many gracious promises, and some of the best hymns, (from which he found great comfort) to writing. He spent the forenoon in meditation and prayer; and, when able, he wrote many memorandums and papers: and though we are able to insert but one of them, they all display a self-acquaintance, humility, and faith, that truly characterize the child of God. On the Sabbath morning, Nov. 16, 1817, he, a second time, ruptured a blood vessel. He caught hold of his father's hand with both his, and said, 'God bless you, my dear father! I feel I am dying; but I am not afraid to die—pray God to take me:' and while bleeding, and calling on the Lord Jesus, he resigned his happy spirit without a struggle or a groan.

He died at Wells, Norfolk, aged 14 years.

He wrote the following pleasing reflections on the death of the Princess Charlotte, little thinking, perhaps, that he should be buried about the same time:—

'How remarkably are the vanity of all earthly enjoyments, and the shortness and uncertainty of human life set forth in the death of the late lamented Princess! Scarcely arrived at maturity—surrounded by all the comforts of the world—suddenly snatched away into the eternal world! Oh Death! thou insatiable monster, who sparest neither young nor old, the rich nor the poor! how loudly does this call upon us to prepare for eternity! How is it with thee, O my soul? Art thou prepared? Look by faith to a crucified Redeemer: put all thy trust in him; and then thou mayest wait the hour of thy dissolution with patience.'

This amiable youth began a sermon to the young on 'Suffer little children,' &c. and meant to have finished it the day before he died, but was prevented by the visits of his friends. Let his lovely example, and this short account of his affliction and death, speak extensively for him, to our youthful readers, now he can speak and write no more.

MRS. SYMMONDS,

LATE OF WEST COWES.

She was from her youth remarkably circumspect, and was a pattern to her sex for outward morality. This united with a calm and amiable temper, made her generally respected: but still she was not the decided Christian.

Before and after her marriage, she was an attentive hearer of the word, and in the use of the means obtained the blessing. She latterly sat under the ministry of the Rev. R. Adams; and, under a sermon of his, she received an abiding impression.—She now sought an interest in Jesus Christ, as the only ground of salvation; and he who implanted the desire, graciously satisfied her longing soul, by imparting peace and consolation. She read,

thought, and conversed as 'a new creature.' She diligently searched the scriptures, and in reading them found increasing instruction and comfort.

Towards the close of 1817, she was confined to her house; when a female friend called on her, and was highly pleased to find she had derived so much benefit from public ordinances. She now became fond of reading or hearing religious biography; but the Bible and Watts' Hymns, with Mr. Burder's Supplement, were her chief companions. She was favoured through her illness with uninterrupted peace and comfort. When asked about the state of her mind—'Happy, most happy,' she would frequently reply. The promise, that God 'would never leave her nor forsake her,' was powerfully applied to her mind, and as happily fulfilled in her experience.

In a conversation with her minister, her answers to his inquiries were very suitable and satisfactory. A love to Christ, a hope of pardon and acceptance through him, were the delightful themes on which she dwelt. In reply to some questions by a friend, she said, 'I can give up all for Christ—husband, and mother, and sisters, and all earthly comforts, for I would rather depart and be with Christ, which is far better.' On her disorder assuming an alarming appearance, she emphatically exclaimed—

'The hour is near—consigned to death,
I own the just decree;
Saviour! with my last parting breath,
I'll cry, Remember me!'

She was brought to contend with the last enemy for a long season; yet at intervals she intimated the happy state of her mind. She said, 'God is merciful—glory decks the Saviour's face. I have been longing all day to be with Jesus. I am a brand plucked out of the fire.' Her anxiety for the eternal welfare of those around was very evident. She requested that a Bible should be given to her maid-servant, in which she had written—'The gift of her dying mistress;' and she said to her, 'It is my dying request you will make a good use of this Bible, by reading it at every opportunity.'

After taking an affectionate leave of her friends, and supposing herself dying, she requested them to unite in prayer with her; which being done, she faintly articulated, 'Lord Jesus, into thy hands I commend my spirit.' Yet it pleased the Lord to exercise her faith and patience two days longer. Amidst the severe struggles of dissolving nature, she had intervals of tranquillity and joy. A short time previous to her death, her friends once more united in commending her spirit to God; and though delirious before, she was now sensible, and gave her hearty Amens at the close of prayer, and said, 'This is a most sweet supply indeed.' She now desired to be kept quiet; and in about half an hour her happy soul entered its everlasting rest, Jan. 13, 1818. And her pastor improved the solemn event to an overflowing congregation.—'Blessed are the dead who die in the Lord.'

RECENT DEATHS.

DR. RUTLEDGE.

Nov. 26, died the Rev. Dr. Rutledge, many years minister of Shakespear's Walk Meeting.

MRS. ELIZABETH NEAL.

Dec. 5, died Mrs. Elizabeth Neal, the pious and amiable relict of the late benevolent James Neal, Esq. of St. Paul's Church-yard.

REV. WM. ROSE.

Lately died, the Rev. Wm. Rose, late minister of the Low Meeting-house, Whitehaven. We hope to furnish our readers with some account o this young minister's life and death, as a correspondent has promised to favour us with a brief memoir.

LORD ELLENBOROUGH.

Sunday evening, Dec. 13th, died the Rt. Hon. Lord Ellenborough, Chief Justice of the Court of King's Bench, to which office he was appointed in 1801. His Lordship was in his 63d year, and was the son of the late Dr. Law, Bishop of Carlisle.

Review of Religious Publications.

Plurality of Worlds; *or, Letters, Notes, and Memoranda, Philosophical and Critical, occasioned by 'A Series of Discourses on the Christian Revelation, viewed in Connexion with Modern Astronomy, by Dr. Chalmers.'* 5s.

(*Concluded from p.* 519.)

In our last Number, we noticed what the former part of this work contained in the first four Letters; we proceed to the fifth, the subject of which is the character of Newton, as a philosopher and a Christian. The author thinks that Newton is idolized, and that the pictures drawn of him by Dr. C. and others are not correct likenesses. He, indeed, highly commends his modesty; but says that indecision was his peculiar characteristic, especially in religion; and though he did not avow himself an Arian, yet he was understood so to be by his intimate friends, and the Unitarians now boldly claim him as their own.*

In Letter VI. the writer points out what he judges to be the genuine tendency and influence of Newton's philosophy, namely, to carry off the mind into the vortex of infidelity—to lead the mind away from the divine authority and inspiration of the Holy Scriptures—to excite sceptical notions by giving properties to matter, which lie at the foundation of all the Atheistical systems, whether ancient or modern. He instances particularly in the theory of attraction, which he affirms 'gives to infidelity some of its strongest arguments.' This he admits (with the Abbe Pluche) may be called an abuse of the Newtonian theory, but an abuse that was almost immediate, and perceived upon its first reception; an abuse sanctioned by Voltaire, and has been continually increasing ever since, especially among the French philosophers. This is illustrated in a striking note from the writings of Delaplace.

Letter VII. The proper boundary of human knowledge. 'There is a boundary line drawn by infinite wisdom upon the most intricate subjects in philosophy, matter, motion, and spirit, over which the human mind cannot pass with impunity; to reach it, is the highest skill of human wisdom, but to pass it is daring impiety.

Letter VIII. treats on Mathematical and Astronomical Infidelity. The author is far from discouraging or undervaluing the study of the mathematics, but he shews that the mathematician too frequently pushes his inquiries beyond proper bounds, becomes fond of paradoxes, which are endless, and curious disputes, which he does not understand, and cannot fully unfold. The constant exercise of the mind in these pursuits is often attended with a debasing and stupefying effect upon the nobler faculties of the soul, producing narrowness and bigotry. Some are almost incapacitated for the investigation of moral truths, or for inquiries purely theological. Every thing is measured by the standard of truth which they have erected, and whatever goes to establish the credibility of a divine revelation is of all others the most obnoxious to their feelings.

The Plurality of Worlds is the subject of the IXth Letter. The sentiments of many learned men in behalf of, and in opposition to, this system, are brought together in a small compass; and it is curious to find among the advocates for the plurality, Baron Swedenborg.

Letter X. treats on Scripture Philosophy; and the author maintains that 'the Bible is the only standard of true philosophy;' and though it does not teach us natural philosophy in a systematic form, yet the state of the world and its present economy may be clearly and accurately traced in it. He quotes the arguments of Mr. Pike on this head in his Philosophia Sacra, (a book, we believe, never answered) and, to which we would refer every one who repeats the hackneyed expression, that the Bible was not designed to

* See Historical Account of Dr. Clarke, by Mr. Whiston; Biographia Britannica, by Dr. Kippis; and Belsham's Present State of Religious Parties.

teach philosophy. The author here recommends the study of the Hebrew language as eminently useful; he also highly and justly commends the philosophical works of the late Rev. W. Jones.

In the XIth Letter the writer considers the Origin of Philosophy. He first refers to the origin of language, as proceeding from the Almighty, by revelation; and he argues that the materials of knowledge were communicated at the same time, and that it is highly probable that not only religious but philosophical knowledge—the knowledge of the works of creation, were bestowed together. Gale and Magee were of the same opinion.

The last Letter is on Beauty and Sublimity of Style. Here the author dissents from that opinion which was so generally expressed on the publication of Dr. C.'s disourses: of which he says, 'All is splendid declamation; the imagination is in one perpetual blaze; and the fire ultimately terminates in smoke.' In this censure, however, we cannot concur with the writer: defects and redundancies may be found, but, in point of eloquence, we think the performance of Dr. C. entitled to a high degree of praise. Perhaps, to use the words of the British Reviewer, 'the composition may be too rhetorical,' yet there are passages in the work which would have done honour to the greatest masters of eloquence in Greece or Rome. With regard however to the tendency of his doctrine on the plurality of worlds, we form no decided opinion. Let those who have read Dr. Chalmers's brilliant discourses, intended to show that the doctrine may be improved against the Deists, to devotional purposes, peruse also these sensible Letters, and then judge for themselves: but irrespective of this argument, the volume contains, especially in the numerous and copious notes taken from various authors, a fund of useful information which few of our young readers could elsewhere obtain.

A Grammar of the Hebrew Language without Points: *with a Vocabulary and an English Translation.* By Thomas Durham. 5*s.* 6*d. boards.*

THOSE persons who feel themselves competent and resolved to study the Hebrew language without *points*, will find this Grammar accurately compiled and neatly printed, and therefore well adapted to their purpose. Mr. D. has made a commendable use of many Latin and English authors; and he has followed the usual plan of grammatical compilation. Both the Lessons, and the copious Vocabulary, will be found agreeable and useful. We do not, however, approve of arbitrary innovations in the pronunciation of the Divine and other proper names. 'An air of considerable probability' does not, with us, possess that paramount authority which would reject a long-established mode of writing and pronouncing a dead language.

A Speech, *delivered at the 4th Annual Meeting of the Southampton Branch of the British and Foreign Bible Society.* By John Bullar, *one of the Secretaries.* 8vo. 1*s.*

IT cannot be denied, that amidst the other benefits produced by the Bible Society, one is, that it has in many instances not only reformed the most profligate, but called forth talents of the first order to record its usefulness. Our readers, in perusing the following extract, must recollect, however, that it applies chiefly, if not entirely, to the *female* side of Newgate.

'Is there a scene on earth more unpromising,—is there a spot in God's universe, save the precincts of remediless despair, more hopeless than was NEWGATE, two years ago! All that profligacy,—imbibed with the very mother's milk, associated with every idea of relation between parent and child, cherished as the chief good,—could effect, to debase, to brutalize, to infernalize the character, had been effected on those pitiable wretches whom society loathed, cast out, gave up to the fruit of their own doings; and to the further pollution of all aggregated and amalgamated wickedness. *There*, if any where, was the very image of hell upon earth. There, all the vilest of the human passions took full scope, and raged, and fermented, and wrought out 'all monstrous, all prodigious things.' There, in the full prospect of all the apparatus of punishment, was the shout of pandæmonian revelry, the blasphemous and obscene eructations of a state of society, from which purity averts her very thoughts, and description shudders while she feebly delineates it.

'Go *now* through Newgate! What imprisonment, and chains, and the fear of a

horrid and infamous death could not effect, has been accomplished by the still small voice of sacred truth. The severities of the offended laws left those hearts hard, which the knowledge and influence of the will of God have softened. Often has the religious exercise of those beneficent women, who walked like angels of mercy through those abodes of misery, been limited to the serious and impressive reading of a brief portion of Holy Writ, and to a period of solemn silence, to give it time to operate on the heart. While the parable of the barren fig tree has brought home to the conscience the awful sentence—'Cut it down, why cumbereth it the ground!' deep attention has sat on the auditory, tears of penitence have stolen down their cheeks; they have thrown away their dissipating and boisterous amusements; and those hands that had never served society with an hour of useful labour, have taken up the implements of industry; those knees which never bowed to God or man, have bent before the throne of Heaven; and that sacred name, which had been known only as the accompaniment of blasphemy, has become holy and reverend, the effectual check of profligacy, and the source of present and of future hope. Many, who had entered that den of ferocity and depravity with the black mark of reprobation on them, have left it so reformed as to fill their stations in life respectably and uprightly: while, as yet, a single instance alone has occurred of any one, discharged from that prison, being again committed for a transgression of the law.'

'These are *thy* glorious works, IMMORTAL TRUTH!'

The Wreckers; *or, a Tour of Benevolence, &c.* By the Rev. G. C. Smith. *Penzance.* 2*d.*

A VERY proper Tract to circulate in villages on the coast, in order at once to excite an abhorrence of the wicked practice of *wrecking*, and to stir up sympathy and compassion to the unfortunate persons wrecked; with some particulars of the author's exertions in itinerating and distributing Tracts upon the western coast. Mr. S. has published several other Tracts well adapted for the use of seafaring people, and the inhabitants of the coast.

Little Children coming to Jesus; *a Sermon to the Sabbath Schools, Coventry.* By J. Eagleton. 32*mo.* 3*d.*

VERY simple, affectionate, and evangelical—as such discourses should be.

A Guide to True Peace; *or, a Method of attaining to Inward and Spiritual Prayer. From the Writings of* Fenelon, Mad. Guion, and M. de Molinos. 24*mo.* 1*s.*

THERE can be no doubt but that the writings of these excellent persons contain many of the truths of practical and experimental religion, though mixed with the errors of popery and mysticism. Selections of this nature may therefore be useful to those pious persons whose 'senses are exercised to discern between good and evil'—but 'what is the chaff to the wheat? saith the Lord.'

The Compassion of Jesus Christ to Children. 18*mo.* 3*d.*

THIS is a sort of conversation founded on facts, as the title states, and occasioned by the happy death of a child. The dialogue is between two girls at boarding school.

Harry's Holiday; *or, the Doings of one who had Nothing to do.* By Jefferys Taylor. 18*mo.* 3*s. bds.*

THIS little work, as being merely moral, though very entertaining and instructive, would hardly have fallen within the limits of our Review, but that it comes recommended to us by an elder sister of the writer, Miss Jane Taylor, one of the authors of 'Hymns for Infant Minds,' and other valuable juvenile publications: by a very modest preface she here introduces the last of a whole family of authors, to whom the public are much indebted for instruction and entertainment; and who are equally indebted to the moral and religious public for liberal patronage and encouragement. The book is particularly adapted as a present to children who are self-willed, and too confident of their own powers or talents.

Memoir of Mr. J. Robertson, *Teacher in a Sabbath Evening School.* 4*d.*

Memoir of J. B. Holman, (*aged* 11 *years and* 8 *months*). By D. Ford, 18*mo.* 6*d.*

Sunday School Success; *or, the History of Sus. Bracey.* 2*d.*

SMALL biographical articles, well adapted for distribution among Sunday-school children.

The Keepsake; *or, Sunday School Teacher's Last Gift.* 18*mo.* 8*d.*

THIS little Tract contains some pious advice, adapted to children leaving school; accompanied with a few hymns and prayers, suited to young persons.

It may prove a useful memento of the instructions previously received from the teachers.

The Village Sunday School; *or, Particulars in the Life of Js. Meanwell.* 3*d.*

A LITTLE fictitious narrative, intended to explain the manner of instituting and conducting a village Sunday school.

The Mighty Conflict. By G. H. Rickards. 18*mo.* 6*d.*

The Shepherd and his Flock. By Ditto. 6*d.*

The Twinkling Star. By Ditto. 3*d.*

THIS writer, if we may judge from his success, (for the second Tract above named has gone through 20 editions) has the happy talent of interesting young minds on religious subjects, by clothing them in the vehicle of allegory or emblem. The subject of the Mighty Conflict is the war between Michael and the dragon, Rev. xii. 7. The good Shepherd and his sheep form the subject of the tract we have placed second, though first published; and 'The Twinkling Star' exhibits some pleasing examples of early piety and virtue, such as we are always glad to present to the attention of our readers. The Tracts are neatly got up, and embellished in a manner adapted to please children.

The Vale of Light; *or, a Scriptural View of the final Abodes of all Mankind.* 18*mo.* 6*d.*

THIS also is allegorical, and, like the preceding, treads, though at a respectful distance, the enchanted path of Bunyan. A little poem is subjoined in blank verse, called The Sabbath Evening School, which contains some good lines; but it is difficult to make blank verse sufficiently familiar for children, without divesting it of its poetical character. This Tract has two pleasing cuts.

The History of Elinor Merton; *or, the Importance of an early Acquaintance with the Bible.* By a Clergyman. 18*mo.*

THE purport of this interesting Tract is to shew that the best of characters may be maligned—may undesignedly bring a reproach upon religion—and yet after all be innocent, and their innocence finally be satisfactorily cleared, even in the present life. But this is not always the case. They have, however, 'an Advocate on high,' and a future state will certainly explain the mystery. The style is a little too artificial, but the narrative is affecting, and the sentiments are evangelical.

The Living God, *the Confidence and Joy of his People under bereaving Providences: a Sermon on the Death of Mrs. Grieve, preached at Bethnal Green, Jan.* 11, 1818. *With the Address at the Interment. Published by Request.* By John Kello. 1*s.*

THIS venerable pastor, again called upon to improve the death of one of his church, takes for his text, Ps. xviii. 46, 'The Lord liveth,' &c.: and the subject is handled with much ability, energy, and unction. The Address, too, is very impressive and faithful. But we cannot extend our remarks.

A Sermon on the Doctrine of Christian Assurance. By the Rev. M. Dodd, A. M. *Rector of Fordham, Essex.* 1*s.*

THIS sermon was occasioned by the perusal of the Rev. G. D'Oyley's Essay on the same subject, in which that author attempts to prove that assurance has no foundation in the word of God. The object, therefore, so commendably undertaken by Mr. D. is to expose the error of Mr. D'O. and to substantiate the truth. Yet we should have advised a more direct and powerful reply than a sermon could be expected to produce. The text is 2 Pet. i. 10, which is largely discussed in a doctrinal and experimental manner, and in a style of considerable perspicuity.

Religious Intelligence.

FOREIGN.

SIERRA LEONE.

Late accounts from Sierra Leone have been melancholy in the extreme. The white inhabitants, exclusive of military, do not exceed 30 persons, and of these one-third fell victims to the fever during the rainy season; the Rev. Mr. Garnon, chief chaplain, the wife of the Rev. Mr. Collier, assistant-chaplain, Mr. Wenzel, a respectable missionary, Mrs. Decker, wife to another missionary, Mr. Lee, Mr. Hickson, Mr. Sutherland, Mr. Jolly, Mr. Houghton, and others, have died of the malignant fever which prevails annually in that unfortunate colony. Mr. and Mrs. Carew, Mr. and Mrs. Owenson, and others, who have escaped death, still suffer severely from the effects of the fever, which produces such extreme debility as seldom has been perfectly recovered. — *Times, Nov.* 24.

THE ROMAN CATHOLICS IN GERMANY.

On the death of the late Primate, who was also Bishop of Constance, the Baron Von Wessenberg, his General Vicar, was nominated to succeed him. The Pope refused to confirm the nomination; but the Grand Duke of Baden maintains him in his situation, in defiance of the Pope's authority, contending, that as sovereign, he is entitled to nominate, and that such nomination ought to be held good, till it be ascertained, by competent judges, that an improper person has been chosen. In this case, after the most rigorous inquiry, he has found the Baron's qualifications of the highest kind, and his conduct to have always been most exemplary; he contends, therefore, that the refusal, on the part of the Pope, is an arbitrary act, to which no deference ought to be paid.

It appears that the Baron Von Wessenberg had been the author of many important reforms in the church; that he absolved monks from the oath of celibacy, quoting the well-known language of the apostle Paul on the subject; that he caused the service to be celebrated in the mother tongue; that he dispensed with the use of the Breviary; that he altered a number of inconvenient forms, with respect to baptism, &c. &c. The Bishop is supported by all the clergy of his extensive diocese, and indeed by nearly all the clergy of Catholic Germany. Among the lay Catholics there is but one opinion concerning him.—*Times.*

STOCKHOLM, Nov. 3.

EXTRAORDINARY CREDULITY.

A spring discovered in the neighbourhood of Foenkoeping has attracted, for this year past, an extraordinary sensation in the kingdom. The power of this spring to cure all human diseases is pretended to have been revealed to a woman residing there, by the voice of an invisible being; and this revelation has appeared in print in 30 pages. Patients flock to it from all the districts 60 leagues to the north of Stockholm, and even from Norway; the whole neighbourhood is thronged with them, and many have sold every thing they had in the world to be able to visit it. Carriages loaded with this precious water are met on all the roads; in every town it is offered for sale; and here, in Stockholm, the bottle of it is paid at the same price as wine. However, no patient who has been cured by it can be named, and the chemical analysis, which is printed, shows nothing but good pure spring water. In the month of July last, a ceremony took place at Lynasas, for the purpose of formally consecrating it, under the name of the '*Miraculous Fountain*,' on which occasion divine service was performed.

PROVINCIAL.

THE CASE OF AN UNFORTUNATE WIDOW,

RESIDING AT FAREHAM,

Who has *five* children born *deaf and dumb*, is here attempted to be represented to the consideration of the humane and benevolent.

Reduced from a respectable condition of life, in which for many years she exercised a charitable disposition, to a state of extreme poverty, she now struggles with such afflictions as never before, perhaps, fell to the lot of an individual. The situation of her late husband was that of a considerable tradesman, but his health and circumstances declining together, he died about four years since, a bankrupt, leaving her at an advanced age, with her five afflicted children, all dependent on her exertions, and feeling alike the most acute sensations of distress, without the power to communicate them, or to administer to each other a word of consolation.

The afflicted mother has lately experienced an aggravating addition to her misery, in the rupture of a blood vessel, produced by greater bodily exertion than her debilitated state was equal to. Her family now consists of herself and three of the five afflicted daughters, whose health is also a source of continued care and increasing difficulty.

This statement of her wretched condition is sent into the world, under the sanction of many of the most respectable persons in her neighbourhood, who are well acquainted with her afflicting situation, and willing to certify to it, in the confident hope that it will procure the means of permanent relief.

A Committee, consisting of Lieut. Gen. Porter, Geo. Purvis, Esq. S. Jellico, Esq. W. Grant, Esq. and the Rev. W. Harrison, will attend to the proper disposal of the Subscriptions.

The case is also known to the Rev. Messrs. Bogue and Griffin, Mr. Sabine of Islington, and Mr. J. Cecil, Upper Thames Street, London.

For references to the persons who receive Subscriptions, &c. see Advertisement on the Cover.

EFFECTS OF DRINKING.

A letter from Guernsey, dated Oct. 31, says—'Last week a grenadier of the 15th regiment, belonging to the garrison of this island, undertook to drink a quart of raw brandy at once, which he did, in presence of several of his comrades; and scarcely had he finished his draught, when he expired on the spot. A few days before that, an old woman, who had drank brandy in a similar manner, was found dead in her bed-room, the morning after she had committed the excess.'

'*The wages of sin is Death.*'

RELIGIOUS TRACTS.

Extract of a Letter to the Secretary of the Religious Tract Society.

Highfield, Nov. 24, 1818.

DEAR SIR,

I HAVE the pleasure to enclose three bank-notes, value seventeen pounds, from the Sheffield Religious Tract Union. Twelve guineas of this the Parent Society will please to accept as a donation; with thanks to the Treasurer, and Secretaries, and London Committee, for the wise and faithful manner in which they continue to conduct the affairs of the Society, and with our prayers for its still more distinguished prosperity at home and abroad.

The remainder of the 17*l.* after deducting 12 guineas, you will please to have carried to the credit of the Sheffield Union, and to desire Mr. Collins to send without fail, and as soon as practicable, by Pickford and Canal, the following Tracts to Mr. Wm. Elliott, Tract Depositary, Sheffield.* With much respect,

I remain, dear Sir,
Your most obedient Servant,
GEO. BENNET.

To Joseph Reyner, Esq.

LONDON.

THE following Order of Council, occasioned by the Death of the Queen, appeared in the London Gazette, November 21:—

'Whereas in the Act of Uniformity which establishes the Liturgy of the Church of England, provision is made for such alterations in the Prayers for the Royal Fa-

* This letter was accompanied with an order for more than 10,000 Tracts.

mily as from time to time shall become necessary, and be directed by lawful authority; it is thereupon this day ordered in Council, that in the morning and evening prayers, in the Litany, and in all other parts of the public service, as well in the occasional offices as in the Book of Common Prayer, where the Royal Family is appointed to be particularly prayed for, the following form and order shall be observed, viz.—

'*Their Royal Highnesses George Prince of Wales, the Princess of Wales, and all the Royal Family.*

'In pursuance of an Act passed in the 10th year of her late Majesty Queen Anne, and of another Act passed in the 32d year of his present Majesty, wherein provision is made for praying for the Royal Family in that part of Great Britain called Scotland; it is hereby ordered in council, that henceforth every minister and preacher shall, in his respective church, congregation or assembly, pray in express words—

'*For his most sacred Majesty King George, their Royal Highnesses George Prince of Wales, the Princess of Wales, and all the Royal Family.*

'Of which all persons concerned are hereby required to take notice, and govern themselves accordingly.

'CHETWYND.'

ANNIVERSARY.

Oct. 15. At the Anniversary of the opening of Lendal Chapel, York, three excellent sermons were preached by the Rev. Messrs. Raffles and Bradley, after which collections were made, amounting to 68*l.* 5*s.* 6*d.* for liquidating the debt. From a Report read on this occasion, it appeared that the whole cost of this commodious edifice has been 3500*l.*: the debt has been reduced 600*l.* by applications in London and other places, during the last year—the congregation is increasing—45 members have been added to the church since its formation in December 1816—a Sunday-school has been established, consisting of 250 poor children—and a Juvenile Missionary Society is in active operation, which already produces about 60*l.* per annum. God has thus eminently honoured the exertions of the friends of this cause; notwithstanding which, a debt of 1700*l.* remaining on the concern, a farther appeal to the public will be necessary.

ORDINATIONS.

Nov. 5. The Rev. Jos. Fox, from the Academy at Idle, was ordained pastor of the Independent Church meeting in Duke's Alley, Bolton le Moors. Mr. Jones, of the same town, introduced the solemnities of the day with reading and prayer; Mr. Vint, of Idle, described the constitution of a gospel church, asked the usual questions, and received the confession of faith; Mr. Fletcher, of Blackburn, offered the ordination prayer; Mr. Parsons, of Leeds, gave the charge from Matt. xxv. 23; Mr. Roby, of Manchester, addressed the people from 1 Cor. xvi. 13, 14; and Mr. Steil, of Wigan, concluded with prayer. In the evening, Mr. Fletcher preached from 2 Cor. ii. 14-17. The services were solemn and interesting. Since the venerable Dr. Simpson, and the late Mr. Maurice, of Fetter Lane, were in succession their ministers, the people at this place have painfully experienced the effects of those vicissitudes to which congregations of Dissenters are sometimes liable. For a considerable period they have been without a stated minister; but after a cloudy and dark day, the prospect begins to brighten, and the settlement which has now taken place, promises many days of peace, and comfort, and usefulness.

On Wednesday, Nov. 18, the Rev. Jas. Stratton, late of Dublin, was set apart to the pastoral office over the church of Christ assembling in Paddington chapel. Mr. H. F. Burder prayed and read the scriptures; Dr. Harris proposed the usual questions, to which Mr. Stratton replied fully and in a very interesting manner; Dr. Waugh prayed fervently for the blessing of God on the pastor and flock; Mr. Jay delivered a very impressive and appropriate discourse from Judges xvii. 13; and Mr. Clayton concluded with prayer.

Thursday, Nov. 19, the Rev. J. Reynolds, late of Chester, was set apart to the offices of pastor of the church and minister of the congregation assembling in the abbey chapel, Romsey, Hants, when the following services took place: On the preceding evening, Mr. Durant, of Poole, preached from 2 Cor. iii. 3. On Thursday morning, Mr. Adkins, of Southampton, introduced the service by reading appropriate portions of scripture, and by a general prayer; Dr. Bogue, of Gosport, delivered a discourse on the principles and practices of Independent churches and congregations in the election of their pastors and ministers; a deacon of the church then read an account of the circumstances and proceedings which have led to the selection of Mr. R. amongst them; Mr. Tyerman, of Newport, Isle of Wight, implored the Divine blessing on the connexion then formed, and publicly recognized: after which Dr. Winter, of London, preached on the relative duties of pastor and people. In the evening, Mr. Griffin, of Portsea, preached from Psalm cxxxvii. 5, 6. The devotional parts of the services were conducted by Messrs. Priestly of Fordingbridge, Yarnold the Baptist minister at Romsey,

Bishop of Ringwood, Bristow of Wilton, and Crabb the Methodist minister at Romsey.

A very large company of ministers were assembled to witness the order, and share in the happiness which the perfect unanimity and cordiality of the church and congregation at Romsey excited and promised; and multitudes from neighbouring churches came to testify their Christian affection and good wishes.

All the discourses delivered on the occasion were impressive and appropriate: and as those on Thursday morning were peculiarly adapted to illustrate the great principles on which independent churches proceed, and on which the mutual duties and privileges of their members and people are founded, Dr. Bogue and Dr. Winter have kindly yielded to the request of printing them.

CHAPELS OPENED.

Sept. 8, 1818, a new Independent Chapel was opened at Easingwold, a market-town in the North Riding of Yorkshire, containing about 2000 inhabitants. Mr. T. Mitchell (London) preached in the morning, from Isa. lv. 10, 11; Mr. W. Eastmead (Kirby-moorside), in the afternoon, from Rev. viii. 4; and Mr. W. Howell (Knaresborough), in the evening, from Psalm cxlviii. 14. The hearers were numerous, and their contributions to the building liberal.

Mr. Jackson, of Green Hammerton, commenced preaching here in 1814. A disposition being manifested to hear Evangelical Dissenters, with the pecuniary aid of four friends the barn was purchased in which the people had assembled for worship, which by recent improvements has been converted into a neat and commodious Chapel, capable of accommodating 250 people. Mr. G. Newton, from the Academy at Idle, has preached here and at Shipton, for eighteen months; the congregations have increased, and a Christian Church has been formed.

Sept. 15, a new Chapel was opened at Fordham, Norfolk. Mr. B. Isaac, of Chatteris, preached in the morning; Mr. Alington, of Milden Row, in the afternoon; a gentleman from London was expected, but being through illness prevented, Mr. Isaac was again called on to preach in the evening. Being a fine day, many persons attended; and it is hoped, that after many years that day will not be forgotten.

Oct. 14, the General Baptist Chapel in Friar Lane, Leicester, was opened for public worship, after having been considerably enlarged, so as conveniently to seat 1072 persons.

In the morning, Mr. Burdett, of Sutton in the Elms, prayed; Mr. James, of Birmingham, preached from John xvii. 17; and Mr. B. Wood, of Leicester, concluded. The afternoon was spent in profitable conversation. Among the Ministers present were Messrs. James, Birt, R. Hall, and other Ministers in Leicester and the county, besides 8 or 9 of the General Baptist Ministers of the new connexion. In the evening, Mr. Hartley, of Lutterworth, prayed; and Mr. Birt, of Birmingham, preached from Eph. ii. 22. Collections were made, amounting to 50*l.* 12*s.*, and 23*l.* in addition on the following Sabbath.

The whole amount of the expense of this enlargement is supposed to be 1200*l.* The members and hearers have exerted themselves beyond what could reasonably have been expected. Upwards of 500*l.* had been previously subscribed, and additional and persevering exertions are resolved upon among themselves to liquidate the remaining debt.

Oct. 15, the new Independent Meeting-house at Harleston, Norfolk, was opened, when Mr. John Palmer, of Woodbridge, preached in the morning, from Exod. xx. 24; Mr. Sharp, of Yarmouth, in the afternoon, from Rev. xxii. 2; and Mr. F. Drake, of Ridgewell, in the evening, from Ezek. xxxiv. 26: Messrs. Drake, Johnson of Wickham, Brook, Sharp, Hickman of Denton, Dennant of Halesworth, and Foreman of Laxfield, engaged in prayer and reading the scriptures; Mr. Fisher, the minister of the place, closed the solemn services of the day in prayer. Many found it good to be there.

The people having collected nearly the whole sum expended among themselves, exhibits a laudable example of zeal and liberality to surrounding congregations, and the churches at large.

Nov. 5, 1818, a commodious Chapel, 40 feet by 30, was opened at Paington, in Devonshire, when three sermons were preached. That in the morning by the Rev. J Davison, of Chudleigh, from Isaiah xii. 6; in the afternoon by the Rev. J. Bidlake, of Teignmouth, from Luke xv. 10; in the evening by the Rev. W. Hodge, of Modbury, from Matthew xviii. 20. The congregations were numerous, and respectable; and the prospect of success is of the most gratifying kind. Paington is a pleasant village on the borders of Torbay, with a fine beach. It is about four miles from Torquay, and would be an agreeable summer residence for pious families.

Nov. 11 and 12, a commodious Chapel was opened for the use of the Independent denomination at Penwayn, in the parish of

Lanvihangel-Lantarnam, in the county of Monmouth. The service commenced Wednesday, at 3 o'clock p. m.; Mr. Thomas, Penmain, prayed; Mr. Evans, Ynysgoi, preached, from Psalm xxxvi. 3; and Mr. Jones, Lanharan, from Luke xxiv. 50 and 51.

Thursday morning, Mr. Ebenezer Jones prayed; Mr. Lewis, of Aber, preached from Isa. lx. 3; Mr. J. Lewis, of Newport, in English, from Hag. ii. 7; and Mr. G. Hughes from Isa. iv. 5, 6, and concluded by prayer. Near 10*l.* were collected at the close of the meeting.

For generations past, the small congregation assembled for Divine worship in a little cottage, lent them during pleasure; and the minister of New Inn generally officiated for them until a few years back.—The Rev. D. Davies, late student at Carmarthen college, became their pastor, and was accordingly ordained in May 1817. The church members were then only eight, and now 54. The increase of hearers rendered it absolutely necessary to build a new chapel.

Seeing such prosperity attending the labours of Mr. Davies, the present proprietor gave the cottage and ground for a burying-yard to the church and interest of Christ for ever. The whole is invested in the hands of 11 trustees, for the use of the Independents to worship God in, till time shall be no more.

The expense attending this chapel amounts to 200*l.* and upwards. They collected 40*l.* in the neighbourhood. For the remaining sum of 160*l.* they are forced to appeal to the religious public.

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.* 1819.

Time.	*Place.*	*Preacher.*	*Subject.*
Wed. Jan. 6.	Holloway.	Rev. Mr. Lewis.	The Fall and its Consequences.
Thur. Feb. 4.	Union Chapel.	——— Jones.	The Divinity of Jesus Christ.
Wed. Mar. 3.	Lower Street.	——— Bowden.	The Atonement.
Tues. Apri 6.	Islington Cha.	——— Yockney.	The Cross of Christ the Glory of Divine Revelation.
Wed. May 5.	Lower Street.	——— Lewis.	The Nature and Efficacy of Faith in Christ.
Wed. June 2.	Holloway.	——— Jones.	The Deity, and Influences of the Holy Spirit.
Thur. July 1.	Union Chapel.	——— Bowden.	Election.
Wed. Aug. 4.	Holloway.	——— Yockney.	Justification.
Tues. Sept. 7.	Islington Cha.	——— Lewis.	Regeneration.
Wed. Oct. 6.	Lower Street.	——— Jones.	Sanctification.
Tues Nov. 2.	Islington Cha.	——— Bowden.	Perseverance.
Thur. Dec. 2.	Union Chapel.	——— Yockney.	The Harmony and Importance of Scripture Doctrines.

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.

MISSIONARY MEETINGS, 1819.

WEST.

TIME.	PLACE.	TO PRAY.	ADDRESS.
		Rev. Messrs.	Rev. Mess
Jan. 4	Orange St.	Hackett, Broadfoot	Smith
Feb. 1	FetterLane, MrBurder's	Williams & Winter	Nicol
Mar. 1	Adelphi	Smith - - Burder	Ivimey
Apr. 5	Shep.Mark.	Nicol - - Edwards	Williams
May 3	Gate Street	Elvey - - Burder	Hackett
June 7	Swallow St.	Greig - - Waugh	Winter
July 5	Crown Crt.	Edwards - Hackett	Broadfoot
Aug. 2	Oxendon St.	Williams - Nicol	Waugh
Sept. 6	Wild Street	Smith - Ivimey	Burder
Oct. 4	Leather La.	Broadfoot - Winter	Edwards
Nov. 1	Wells Str.	Elvey - - Nicol	Greig
Dec. 6	Eagle Str.	Greig - - Williams	Elvey

EAST.

PLACE.	TO PRAY.	ADDRESS.
	Rev. Messrs.	Rev.Mess
Pell St. Ch.	Hyatt - - Vautin	Hooper
Ch.St. Mi.end	M'All - - Cloutt	Williams
Sion Chapel	Evans - - Reed	Stodhart
Artill.St. M	Brown - Hooper	Si. Sup.
Beth.Gr.Meet	Williams - Hyatt	J Clayton
Stepney	Kello - - Clayton	Reed
Gravel Lane	Cloutt - - Evans	Vautin
New Road	Vautin - Hooper	Ford
Rose Lane	Ford - - Britton	Evans
CamomileSt	Si. Supply Reed	Kello
Eb.Ch.Shad	Evans - - Platt	M'All
HolywellMt	Britton - Williams	Hyatt

NORTH.

TIME.	PLACE.	TO PRAY.	ADDRESS.
		Rev. Messrs.	Rev.Mess
Jan. 4	Hoxton	Bowden & Supply	Harris
Feb. 1	Spa Fields	Yockney - Supply	Jones
Mar. 1	Union Ch.	Rayson - Thomas	Stratton
Apr. 5	Tonbr. Ch.	Richards - Stratton	Haslock
May 3	Highgate	Lewis - - Bowden	Yockney
June 7	Paddington	Hox.Sup. Richards	Thomas
July 5	Kentish T.	Thomas - Rayson	Lewis
Aug. 2	Holloway	Haslock - Thomas	Richards
Sept. 6	L. St. Islin.	Stratton - Lewis	Rayson
Oct. 4	Camden To.	Rayson - Haslock	Bowden
Nov. 1	Isling. Ch.	Richards - Bowden	Spa Supp.
Dec. 6	Claremt.Ch.	Harris - Yockney	Hox.Sup.

SOUTH.

PLACE.	TO PRAY.	ADDRESS.
	Rev. Messrs.	Rev.Mess
Surry Ch.	Forsaith & Knight	Humphrys
Collier's Rs	Hill - Humphrys	Collyer
London-rd.	Jackson - - Innes	Townsend
Kennington	Harper - - Moore	Hill
Vauxhall Ch	Bodington - - Hunt	Innes
Camberwell	Collyer - Townsend	Knight
Rotherhithe	Sur.C.Sup.Forsaith	Hunt
Stockwell	Knight - - Innes	Forsaith
Peckham	Humph. - Jackson	Bedington
West Lane	Moore - Harper	Jackson
Union St.	Hunt - Bodington	Moore
Horsleydn	Townsend - Collyer	Harper

CENTRAL.

TIME.	PLACE.	TO PRAY.	ADDRESS.
		Rev. Messrs.	Rev. Messrs
Jan. 4	Hare Court	James & Miles's Lane	Collyer
Feb. 1	Aldermanbury	Fletcher - - Wood	Wilks
Mar. 1	Staining Lane	Gore - - Wall	Miles's La.
Apr. 5	Jewin Street	Strutt - Wilks	James
May 3	Pavement Moorfields	Collyer - Hawkesley	Webb
June 7	Broad Street	Wood - - - Webb	Strutt
July 5	Grub Street	Brooksbank - Collyer	Gore
Aug. 2	Miles's Lane	Hawksley - Fletcher	Wall
Sept. 6	Salters' Hall	Wilks - - - Gore	Fletcher
Oct. 4	Founders' Hall	Miles's-La. Brooksbank	Hawksley
Nov. 1	Albion Chapel	Webb - - - Strutt	Wood
Dec. 6	Barbican	Wall - - - James	Brooksbank

N.B. Donations, and Subscriptions from One Shilling per Quarter and upwards, are received in the Vestry Rooms of the Chapels where these Meetings are holden.

*** If any Minister appointed in this List is unavoidably prevented from attending, he is expected to provide a Substitute.—*The Services to begin at half-past Six o'Clock.*

MISSIONARY INTELLIGENCE.

From the Sydney Gazette, New South Wales, March 28, 1818.

'THE information received by the *Active* wholly confirms the success of the mission to the *Society Islands* and *New Zealand*. At the former, the expectation long entertained, of their possible subduction to a state of civilization, becomes every day more and more confirmed; a great majority of the natives, as we are informed, can read, and delight in reading the various tracts printed in their own dialect, that are prepared for them. Being furnished by nature with the means of subsistence without labour, they bestow much of their time in reading, and even in writing; in which latter branch they correspond with each other on the leaf of the plantain and banana. There are very few families without one or more readers.'

MADAGASCAR.

LETTERS have been received from Mr. Bevan and Mr. Jones, the Missionaries to Madagascar, dated at Port Louis, Isle of France, July 9, 1818, where they arrived on the 3d of that month.

Mr. B. expresses great thankfulness to God that they had put into Falmouth before the terrible storm of March the 4th, and speaks with heartfelt gratitude of the kindness of the Christian friends at Falmouth and Penryn. Nothing very material occurred during the voyage. They were enabled to pursue their studies, and maintain worship in the Round-house, all the way. On the 9th of May they crossed the Equator, W. long. 23° 10'. After a voyage of 15 weeks, it was with inexpressible joy they once more saw land. They wish their friends in England and Wales to unite with them in thankfulness to God for his great goodness.

They were kindly received by Mr. Le Brun and his Christian friends, with whom they soon united in the worship of God. On the following Sabbath evening, they attended Mr. Le Brun's chapel, which contains about 300 persons, and was well filled. He teaches a school of about 90 boys.

His Excellency Governor Hall received them very courteously, but discouraged their proceeding to Madagascar at present; chiefly on account of the slave trade, in which almost all the Europeans there engage, notwithstanding the treaty entered into with the King of Ova: so little is that treaty regarded, that since the date of it 1700 slaves have been imported into the Mauritius. Mr. Bevan and Mr. Jones will, however, visit Madagascar privately, to learn more precisely what prospect there may be of entering upon their mission.

Mr. Bevan speaks in the highest terms of Capt. Oliver, who studied to render them comfortable during the whole voyage. 'His politeness and affection,' says Mr. B. 'will not soon be erased from our minds.'

A pious letter from Mrs. Bevan accompanied the above, and we hope to give an extract from it hereafter.

OTAHEITE.

The following event, not generally known, is very affecting:—

MURDER OF A CONVERT,

PREVIOUSLY TO THE BATTLE IN WHICH THE IDOLATROUS PARTY WERE SUBDUED.

At the time of the late war, after the Taiarabuans had joined the Atahuruans and their confederates of Papara, in order to subdue the Porionuans, they returned home, but being displeased with their allies, resolved to commence war against them, and in order to render their god propitious, to offer a human sacrifice. They agreed that a young man, who had renounced idolatry and professed Christianity, and who happened at that time to be among them, should be the victim. In consequence of this, a person went in pursuit of the young man, and having found him, told him that he would put him to death, and that he should not escape. The young man answered, 'You cannot put me to death. You may kill this body of mine, and that is all that you can do.' The ruffian, assisted by others, then immediately despatched the young man, and having put his body into a basket, conveyed it to the Morai, and offered it as a sacrifice to Oro.

This circumstance, I think, ought to be recorded on two accounts: *first*, because it is probable that it will be the last human sacrifice offered up in Otaheite; and, *secondly*,

because the young man suffered death on account of his profession and his attachment to Christianity. 'However confident, (adds Mr. D.) their confederates might be of victory, in consequence of offering the above sacrifice, they were nevertheless defeated with considerable loss, and driven to the mountains.'—*Mr. Davies's Tour in Otaheite.*

Another of the natives who professed Christianity was singled out with a similar intent, but happily eluded his pursuer. This circumstance is thus noticed by Mr. Davies. 'At Pacau we saw a man named Abarahama, who a little before the late war at Tahiti, was there pursued by Tevevirau (the husband of Momedua, a chief woman of the district of Hidia) who had determined to kill him for a sacrifice to Oro, the man being obnoxious to him because he had cast away idolatry and professed the worship of the true God. Abarahama was shot at and wounded in the thigh, but he ran in among the bushes and made his escape. He is now quite recovered, but will carry the honourable scar to the grave.—*Mr. Davies's Journal of a Tour in Otaheite.*

INDIA.

PAGAN IMPOSTURE DETECTED.

(From the Bengal Government Gazette.)

THE papers of the week have already described the monstrous stratagem of the Brahmins in Calcutta to impose upon the people a new deity, for the purpose of swelling the coffers of the votaries of Kali; and all who refused to propitiate the offended goddess were threatened to be afflicted with the prevailing disease. The circulation of the proclamation, on the part of Kalima, which enjoined this observance, was ingeniously provided for. It was the express duty of each individual who received it to write *three* copies, and distribute them in *three* different places. A subsidiary expedient was then resorted to, and a *cowrie* was left at the doors of several of the inhabitants in different quarters of the town, by some unknown agents of the goddess, with written directions to convey it, with suitable donations, to the temple at Kali-ghaunt, and to distribute *three* other cowries with similar instructions. Thus had the Brahmins formed a regular combination of devices to secure the success of their avaricious views; and the whole scheme appears to have been conducted with admirable cunning and vigilance. The name which has been given to the newly-created divinity is Ola Bebee, the account of whose appearance in a human form we copy from *The India Gazette.*

'Ola Bebee, and *her* priests, have not failed to adopt the boldest measures to maintain her influence on the minds of the terrified and distracted population. An actual *soi-disant* incarnation, or avatar, of Ola Bebee appeared a few days ago at the village of Sulkeah. She sat there for two days in all the state of a Hindoo goddess, having a young Brahminee to attend on her as priestess; and was reaping a rich harvest from the terror she had sown in the minds of the people, when unfortunately her fame reached the ears of our indefatigable first Magistrate. Mr. Elliot gave orders to his native officers to seize her, and bring her, with her coadjutor, to his Kuchheree; which indeed they did—but not without much fear and trembling, and some artifice. They took it upon themselves to 'present the Magistrate's respects to her goddess-ship, and to request the honour of an interview.' She had not sufficient confidence in her own power to offer resistance, and therefore affected a ready acquiescence. The moment she got up to depart, the crowd who had assembled to worship her from curiosity, fled in terror in all directions; and not a little astounded were the native officers of the Court, to hear the worthy Magistrate accuse her of *imposture*—and, after hearing what she had to say for herself, commit her to the House of Correction for six months! —Not perceiving, however, any marks of her vengeance for such an indignity, but hearing her, on the contrary, sue for mercy like any common criminal, the peons at length gathered courage to lay hands on her, and convey her to the place of punishment; where she is at present employed in pounding bricks for the benefit of the public, from whom she was lately receiving peace-offerings.'

AMERICA.

A SOCIETY has been established in New York, entitled 'The New York Evangelical Society of Young Men.' This was originally an auxiliary to 'The New York Missionary Society,' but, upon some disagreement, a separation took place, and the present Society was founded. Their first anniversary was held Dec. 8, 1817, when the Report was read, and several eloquent speeches delivered. The efforts of this Society are, at present, restricted to the necessitous parts of their own country, particularly to the north-eastern parts of Pennsylvania, the region between the Genesee and Niagara rivers, and the State of Georgia. They have employed, for a longer or shorter period, in the course of last year, eight Missionaries. Two have laboured chiefly in the destitute parts of the city of New York, in visiting the sick, attending and preaching at

funerals, and in preaching at the Union Mission Church lately erected in Bancker Street by the very laudable enterprise of the Female Missionary Society. The labours of these preachers in New York, where it is computed that there are 50,000 souls literally destitute of the privileges of the gospel, appear to have been blessed of God.

The Rev. Gardiner Spring is the corresponding Secretary of this Institution.

THE FEMALE MISSIONARY SOCIETY for the poor of the city of New York and its vicinity, have published a Report of their proceedings, written by the Rev. Ward Stafford, A. M. who has laboured assiduously to promote their great object. Notwithstanding the existence of 52 Christian congregations in that city, (the inhabitants of which are said to amount to 120,000) it is feared that 50,000 are living in ignorance; it is thought that about 6 or 7,000 seamen are generally in that city. It is feared that there are not fewer than 6,000 abandoned females.

Mr. S. has preached in the New Mission Church, and in private houses, distributed Bibles and Tracts, visited the sick, promoted schools, and used every other practicable method of doing good.

Since the establishment of Sabbath schools, between 5 and 6,000 adults and children have been admitted.

This Report discloses such scenes of vice and profaneness as make the heart of a Christian ache; and no doubt that the same, or nearly the same, may be said of every populous city. O how few and inadequate are the efforts yet made to stem the torrent of iniquity, and make known to a guilty world the way of salvation!

Extract of a Letter from a Clergyman in New York, dated Jan. 8, 1818.

WE in this town have much reason to sing of the Lord's mercy. Public ordinances, and particularly our meetings for prayer and conference, are unusually thronged; and a more than ordinary solemnity is visible among those who attend.

On Monday last, a very pleasing and interesting event occurred here. Our concert for prayer, on the first Monday of each month, has usually been attended by the two Presbyterian congregations in their respective places of worship; but previous arrangements had been made for uniting on that occasion. While convened, it was thought a favourable moment for forming a Foreign Mission Society, as auxiliary to the 'United Foreign Missionary Society.' Immediately after the religious services were finished, the plan was proposed, and in a very few minutes a Society was organized, consisting, I think, of sixty-four members. All was harmony and love. Not an objection was started, either against the general object, or the measure proposed for its execution. Each individual appeared to take pleasure in offering his name and his substance for the benevolent purpose of sending the gospel to perishing heathen. The officers for the present year are: Hon. Edw. Savage, President; Deacon Tho. Collins, Vice-President; Rev. Alex. Proudfit, D. D. Cor. Sec.; Rev. Sam. Tauch, Recording Secretary; Mr. Eben. Martin, Treasurer; and Mess. Isaac Getty, John M'Murray, Asa Fitch, Abraham Savage, Aaron Martin, and Tho. Stevenson, Managers.

DEATH OF HENRY OBOOKIAH.

OUR American brethren have, for some years past, been in the habit of taking under their protection 'people of colour,' to educate them in the knowledge of the gospel. Among the first of these were two young men from OWYHEE, one of the Sandwich islands, of whom we gave some account in our number for March 1817. We are concerned to learn that *Henry Obookiah*, one of these, died in February last. It affords, however, great consolation to learn that he died in the Lord. A lady, who resides at Cornwall, in Connecticut, where the Foreign Mission School is established, writes thus:—

On the day of his death—though through the whole of it Heaven seemed open to his view—he several times burst into tears, remembering his native island and perishing brethren, to whom he had hoped to carry the news of the gospel. Still he continually thought that God will do right; and that it was better for him to depart and be with Christ. He sent a note, the Sabbath pre-

vious to his death, 'beseeching that he might be spared to carry the gospel to Owyhee; but that, whether he lived or died, God might be glorified.'

He addressed a great deal of conversation to his brethren; and took leave of them all with the greatest affection and composure. Thomas was his bosom companion. They expected to go home together. They were continually praying and weeping together, and felt as though they could not be separated. 'You will not go with me to Owyhee now,' said Thomas to him, 'and I cannot go alone.' Henry put his hand before his eyes, and appeared in prayer: he then looked at Thomas, and both burst into tears. When he was dying, the other youths hung on one another's necks, overwhelmed with grief; but, at that moment, Thomas was raised above sorrow, and did not shed a tear: he seemed transported with heavenly views.

Henry departed in perfect peace. He had no struggles; and the attendants said that the smile on his countenance surpassed any thing that they had seen. I saw the Heathen youths stand round, to take leave of the remains of their beloved companion. I was struck with the dignity and affection which they manifested. I told Thomas he must not be discouraged; for perhaps God meant to do all that by him, which we expected of Henry. 'Yes,' said he, 'I wish to stay and do God's work; but I shall not see Henry in these streets again. There he walks! in the streets of the New Jerusalem!'

On entering the burying-ground, the Anthem was sung, *Blessed are the dead which die in the Lord.* Mr. Dwight made a short address at the grave. Mr. Beecher preached on the occasion, from *Clouds and darkness are round about Him: justice and judgment are the habitation of His throne.* Some memoranda of Henry's conversation were read, and the whole scene was one of the most affecting which a people are ever called to witness.

CHURCH SOCIETY.

WEST AFRICA.

SIERRA LEONE.

Death of the Rev. W. Garnon, and others.

We are much concerned to state that the rains of the present year have been, in some places, particularly unhealthy, and have proved fatal to the Rev. William Garnon, late First Chaplain of the Colony, and other friends. On the 21st of this month, his afflicted widow unexpectedly arrived in London, having landed that morning at Portsmouth. Her return was rendered necessary by her own state of health.

The Rev. F. Wenzel's constitution had long been giving way. Finding himself dangerously ill, Mr. Garnon was sent for in the middle of the night. With his accustomed benevolence he immediately rose from his bed; and, regardless of his own health, went at once to strengthen his brother in his last hours. The rain poured in torrents the greater part of the night. Mr. Garnon, being completely wet through, was soon after seized with fever of the inflammatory kind, from which he never recovered. He died on Wednesday the 29th of July, full of holy and humble joy in the Lord.

Mr. Wenzel died on the following Saturday.

Mrs. Collier also, wife of the second chaplain, having been delivered of a still-born child, died the day before Mr. Garnon.

All who have at heart the welfare of missions, will deeply sympathize in these heavy losses. Mr. Garnon was one of the most disinterested, zealous, and devoted friends that the Society ever had. His spirit of kindness and conciliation gained the hearts of all in the colony. Mr. Wenzel was an old labourer in the vineyard, worn out in the Society's service; and the gentle and amiable spirit of Mrs. Collier promised great good to the female children of the colony. Ours is the loss. They have fallen in a happy service. *Blessed are the dead which die in the Lord, for they rest from their labours, and their works follow them.*

Connected, however, with these distressing tidings, a series of dispatches of a most encouraging nature, respecting the progress of real religion among the negroes, has been received. The Missionaries seem animated by an excellent spirit, and are heartily disposed to persevere in the midst of every difficulty. They earnestly solicit further assistance.

The Rev. Mr. Bickersteth has lately taken a journey of four months in behalf of this Society, in which he visited a great number of towns, and had the pleasure to witness increasing zeal in the support of missions, and a great addition to the number of associations. The intelligence of the conversion of the Heathen has had a happy effect in reviving religion at home: it has also shown the littleness of these

things concerning which true Christians may differ, and the greatness of those on which they are agreed. Mr. B. was assisted in various parts of his journey by the Rev. Messrs. Burn, Cooper, Dikes, J. Jowett, T. Cotterill, Roe, J. W. Cunningham, Sibthorp, Lee, and others. An addition to the funds has been made, by these exertions, of about 2,400*l*.

LONDON MISSIONARY SOCIETY.

NORTH DEVON.

THE Annual Meeting of the North Devon Missionary Society was held at Chulmleigh, August 5. The Rev. S. Rooker preached in the morning from Psalm lxxiv. 20. The Rev. Messrs. Smith and Paltridge engaged in prayer. In the afternoon the business of the Society was publicly transacted at the house of the Rev. T. Sharpe, when the Rev. Messrs. Rooker, Gardiner, Sharpe, Meek, and Smith, addressed the meeting. In the evening the Rev. H. W. Gardiner preached from Matt. x. 22. The Rev. Messrs. Sharpe and Meek engaged in prayer. The Rev. C. Smith preached the preceding evening.

CORNWALL AND FOREIGN AUXILIARY MISSIONARY SOCIETY.

ON September 10, the Cornwall and Foreign Missionary Society, an Auxiliary to the London Missionary Society, held their Anniversary at the chapel of the Rev. William Moore, in Truro. In the morning, the Rev. Mr. Rayson, from London, preached an impressive sermon to a respectable congregation. In the afternoon the Society met a large assembly at the chapel for transacting their public business, when Mr. M'Dowell, of Falmouth, was re-elected the Treasurer, and the Rev. T. Wildbore the Secretary, for the ensuing year. From the general interest excited on this occasion, it was found the chapel would not contain the multitude which it was expected would throng the evening service, and the Wesleyan Methodists having in a very friendly manner offered their place of worship, the assembly met in that place, when the Rev. Mr. Campbell, of Kingsland, addressed a crowded and attentive audience on the work of God amongst Heathen nations, and related many impressive facts to support and enforce his subject. The collections were more liberal than was ever known on such an occasion before; and such was the Missionary spirit excited, such the harmony of the various persuasions who attended the services of the day, and such the impression left behind by the visit of the brethren, that it is hoped Cornwall will be again favoured with the attendance of a deputation; and in the anticipation of such returning seasons we hope for renewed times of refreshing from the presence of the Lord.

BAPTIST MISSIONARY SOCIETY.

THE Anniversary of the Baptist Missionary Society was held at Bristol, Sept. 23 and 24, 1818. On Tuesday evening a sermon was preached at Counterslip Meeting-house, by Mr. Birt, of Birmingham, from Luke x. 42, 'Mary hath chosen,' &c. Mr. Thomas, of Abergavenny, and Mr. Saffery, of Salisbury, prayed.

On Wednesday, at King Street, Dr. Steadman preached from Micah v. 4, 'For now shall he be great unto the ends of the earth.' Mr. Flint, of Weymouth, and Mr. Berry, of Warminster, then supplying at Tabernacle, prayed.

Mr. Foster, of Down-End, preached on Thursday evening at Broadmead, from Judges v. 23. 'They came not to the help of the Lord against the mighty.' Mr. Coles, of Bourton, commenced in prayer; and Mr. Foster concluded.

On Friday evening, the Rev. Mr. Burn, of Birmingham, preached a sermon at St. Thomas's church, from Ps. cxxxviii. 2. 'Thou hast magnified thy word above all thy name.' After which a collection was made in aid of the Translations at Serampore.

The Society met for business at Broadmead on Wednesday morning, the 23d, J. Smith, Esq. in the chair, when a Report was read and received. Reasons were stated for calling the Society together on an earlier day than that which was fixed upon at the last annual meeting, and the Society admitted the force of those reasons; but resolved that in future the precise day of holding the annual meeting shall be specified, duly notified, and strictly observed. Mr. Dyer, the assistant secretary, was requested to devote himself wholly to the service of the Institution, the business thereof having so much increased as to render it necessary that Dr. Ryland, the secretary, should have additional help.

On the 24th a meeting was held for the purpose of forming an Auxiliary Baptist Missionary Society for the city of Bristol.

POETRY.

ON TIME.

'Canst thou recal a moment of the past?
Live then as tho' each moment were thy last.'

TIME, thou hast almost roll'd another year
Into eternity! What myriads thou
Hast subjugated since Creation's birth,
Since first the morning stars together sang,
And thou hadst powerful being! The friend, the foe,
Of Life and Death, incessant in thy race,
Thou draw'st before thee, and thou bring'st behind;
And look we back but since the bells rang out
Their annual tributes to the frosty gale,
Proclaiming Mercy yet vouchsaf'd to men
Whilst sound seem'd echoing still some sweet return
Of gratitude for blessings past;—O Time!
How awful! yet sublime! we view thy reign!
How swift, and yet how solemn, pass thy works!
Age, infancy, youth, beauty, loveliness,
Have felt thy power alike:—One after one,
The gravestone speaks a lesson to us all,
And every tolling bell confirms a death!
The animal, the vegetable world;
The air, the ocean, with their vast contents;
The boundless realms that hold the million'd orbs;
The heavens that circumscribe our ken; submit
Their laws to thee, and shall at thy demise
Melt with the heat of Nature's dying breath;
Urge thee and thine before the eternal throne
Of God, our Sovereign, our supreme Preserver!

But Time, since thou shalt die; since all below
The skies shall die; the skies themselves dissolve;
The heavens shall like a scroll be folded up,—
What shall be said for countless numbers slain
By thee in this world's mortal state? Shall they
Appear at thy great funeral day? They shall;
And tho' thou sink into the sun, shall live:
Some shall exist eternally with Him
'To whom the shining ranks of seraphs bow,'
With heavenly music, and with voices sweet
As his dear love can make them sound, in robes
As white as spotless Innocence, with crowns
As radiant as his glory; from the rich
Refulgent splendor of the Deity,
Their triune God! Such blessedness shall saints
Partake!—Not such who shun the warning voice
By heaven's great watchmen given; where shall they live—
They who deride Salvation's glorious plan,
And doubt the blessed truths thy word affords?
They who, from th' infant dawn of reason, rise
Thro' the frail periods of existence, and sink
To hoary age; yet, obstinate, refuse
The tidings Time has introduced to make
Them happy?—Lo! the Saviour now ascends
The Judge's throne, and in a thunder's voice
Demands—'Bring forth the men that would not bow
'Before my Mercy seat, and slay them with
'The second death.'

O sinner! now embrace
The sceptre of his mercy, yet held out
T' invite you to his open arms, and ere
The year renews the mercied monument
Of Time, begin your theme with vigorous praise,
With ardent prayer, with supplicating heart,
That He, who regulates Time's chariot wheels,
May you prepare for his ecstatic bliss
In those bright worlds to which our faith aspires,
When the chief Shepherd shall appear, and give
Crowns of felicity that never, never fade.

J. P. P.

THE LAST DAY.

Now generations have their courses told,
And circling years on years unnumber'd roll'd,
And man is jocund: loves and pleasures reign
Alike in princely hall or shepherd's plain;
Earth is one banquet-room: the revels ring:
They laugh, they woo, they marry, feast, and sing.
But ah! that solemn pause—tis hush'd as death;—
Doth Nature pause to draw her last long breath?
She quakes astonied with convulsive reel,
Like the last throb which dying wretches feel.

'Tis finish'd!'—hark! the words in thunders fly:
'Tis finish'd!' echoing Nature groans reply.
The awful trump of God awakes its breath;
Space rings, Earth reels, it stuns the ear of Death!
Destruction lights Creation; flames arise,
And vault in roaring mountains to the skies!
All now is fire. Lo! every blazing world
Is from its place by hands angelic hurl'd;
O'er all the Angel of Destruction strides;
His bar'd right arm th' o'erwhelming ruin guides,
And points its way; while from his left, rais'd high,
Ten thousand forked lightnings flash, and fly;
His waving hairs' a flame; his wasting breath
Scatters confusion, pestilence, and death!
Like living coals appear his burning eyes,
And from their withering look all order flies.
The Heav'ns are parch'd, and scroll'd, and swept away;
The falling Earth expires with glimmering ray;
Darkness its pall, and for a funeral knell
The dying thunder breathes a deep farewell.
'Tis finish'd!' thus the great Archangel cried;
Time heard, and bow'd his hoary head, and died.

At morn, how lovely did Creation shine,
Adorn'd, and furnish'd by the hand divine!
And all so swiftly fled, how might it seem
A gorgeous vanity, a mighty dream!
But hark! a voice that shakes the still abode!—
'Live, son of man, and come before thy God!'
At the dread words th' affrighted graves uprear
Their heads, and from their wombs the dead appear:
The Ocean trembles to her lowest bed,
And with a thousand arms gives up her Dead.
Dread sight!—they rise, they live, and forthwith go
To an eternity of joy or woe.
But who the terrors of that day can tell?
I close my sight, and bid the scene farewell.
I may not dare a theme untried before,
But bow in silence, and with awe adore.

T. T.

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