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Revd R. Wardlaw. M.A.
Glasgow.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

1819.

THE PROFITS OF THIS WORK

ARE APPLIED TO THE

RELIEF OF THE WIDOWS OF GOSPEL MINISTERS

OF DIFFERENT DENOMINATIONS.

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VOLUME XXVII.

LONDON:

PRINTED BY BENJAMIN BENSLEY,

Nelson-Square.

FOR FRANCIS WESTLEY, STATIONERS' COURT,

LUDGATE-STREET.

PREFACE.

To promote the Cause of Truth and Holiness among men, was the original object of this Publication; and this object it has been the constant endeavour of the Editors to pursue. For this purpose, we present to our readers, from month to month, Memorials of Evangelical Ministers, or other public characters, deceased —Original Essays on the most important doctrines of the Gospel, viewed in their practical connexion—and their efficacy proved in the triumphs of Faith exhibited on the dying beds of pious Christians. In our Review Department, we offer a candid opinion of the principal Publications of a Religious nature, which are issuing from the Press;—and, in our Religious Intelligence, we record the principal events which occur in the world relative to the progress of the Redeemer's Kingdom;—and trace the steps of Christian Missionaries, in their laudable and arduous efforts to evangelize the Heathen world.

Such is the plan of our work. How well, or how ill we perform the task, it is not for us, but for our intelligent and candid readers to determine; but, if we may form an estimate of their judgment from their continued patronage, from the very numerous communications with

which we are indulged, and from the great and undiminished circulation of the work, we cannot but conclude it to be highly favourable.

It is still more satisfactory to have reason to believe that HE, whose glory we desire to promote, vouchsafes to bless our feeble endeavours; to render them useful to the souls of his people, and instrumental in the diffusion of His Truth and promotion of His cause; while 'the widow's heart is made to sing with joy,' by the donations which are annually distributed from the profits of the sale.

With sincere thankfulness to HIM who has hitherto succeeded our labours; and commending our future attempts to his protection and blessing, we close the present Address to the Religious Public, whose candid acceptance of the work we gratefully acknowledge, and whose continued patronage we humbly request.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

JANUARY, 1819.

SKETCH OF THE LIFE AND CHARACTER OF THE LATE REV. R. BALFOUR, D.D.

One of the Ministers of Glasgow.

DR. BALFOUR was born and educated in Edinburgh. After being licensed a preacher of the Gospel, he was ordained Minister of the parish of Lecropt, where he officiated for about five years. In the beginning of the year 1779, he was removed to the Outer High Church of this City; and he continued in that charge till the close of his valued life. He died in the 71st year of his age, the 45th of his ministry, and the 40th of his pastoral incumbency in Glasgow.

'It is not easy, in a short paragraph or two, to do justice to a character, in which so many excellent qualities were associated: qualities of the mind, and of the heart; developed in public, as well as in private life; and securing to their possessor an equal measure of admiration, of esteem, and of love. One of the principal charms of his character, which pervaded, and animated, and endeared the whole, was *warmth of heart—a cordial kindness of disposition.* His affections were remarkably strong;—his temper, naturally somewhat warm, was subdued and chastened by the reigning power of religious principle:—and with the finest and tenderest sensibilities he united an uncommon firmness of mind, the product at once of natural constitution, and of gracious influence; which, while it marked his general deportment, was especially conspicuous under the afflictions of life; enabling him in private to maintain a dignified Christian composure, and in some of his public appearances, even when his spirit was burdened with the heaviest griefs, to rise above himself, and to elevate his charmed and arrested and melted audience along with him, to the purest and sublimest heights of devotional feeling.

'In the intercourse of private life, no man could more emphatically be said to *enjoy his friends,* than Dr. Balfour. In the social circle, he opened his heart to all the reciprocations of kindness; his countenance beamed with pleasure; and even in age, he retained the glow and the vivacity of youth. His familiar conversation was characterized by a cheerful and facetious pleasantry; but he ever turned with delight to sacred subjects; no man could make the transition more rapidly and entirely, and on these he was always at home, speaking 'out of the abundance of his heart.'—Having himself experienced the bitterness of domestic affliction, and the sweetness of the consolations of religion, he excelled as a comforter of the mourners. He was a wise, affectionate, and faithful counsellor; and to the young especially, who on sacramental or other occasions, came to converse with him on religious

concerns, he displayed a paternal tenderness, and a condescending and insinuating gentleness, which won his way to their hearts, and drew them to the paths of piety with the cords of love.

'The bitter tears of surviving relatives bear testimony to his domestic virtues, and to the delight which his presence diffused through the family circle; the deep-felt sadness of the intimates of his early days, to the sincerity, the cordiality, and the steadiness of his friendships; and the acute and pensive sorrow of a mourning people, to the long tried and sterling worth of his pastoral ministrations. The distinguishing characteristics of his preaching were, a clear and comprehensive view of his subject, textual distinctness of arrangement, luminous exhibition of truth, pointed discrimination of character, a thorough intimacy with the labyrinths of the heart, and with the varieties, genuine and delusive, of Christian experience, warmth of persuasive earnestness, faithful closeness of practical application, and an exuberant command of appropriate and powerful expression. He adhered, with exemplary constancy, to the Apostolic determination, 'not to know any thing amongst his hearers, save Jesus Christ and him crucified.' All his pulpit addresses, whether doctrinal or hortatory, bore, through their entire texture, the impress of the cross.—The doctrines of salvation by free grace were held forth, in all their scriptural purity and simplicity; and the necessity of practical godliness, as the result of the faith of these doctrines, was urged with unremitting fidelity. His was not the icy coldness of speculative orthodoxy. His preaching was truly *the utterance of the heart.* Those who have listened to him in his happy moments of warm and impassioned elevation, have heard him pour forth the fulness of an affectionate spirit; warning, alarming, inviting, persuading, beseeching; his whole soul thrown into his countenance; and in his penetrating eye, the fire of ardent zeal gleaming through the tears of benignity and love.

'During the long period of his ministry, he grew every day in the affectionate admiration and esteem of the people of his charge; to whom no charms of novelty or variety could ever fully compensate for the absence of their own beloved instructor; and amongst whom there were many, who with the peculiar tenderness of filial attachment, looked up to him as their spiritual father. Twelve years ago he had occasion to give practical evidence of the strength of his reciprocal attachment to his flock, by declining, in opposition to a variety of secular inducements, a pressing call to a charge in the metropolis.

'Although himself attached to the Established Church of Scotland, he exemplified a generous and cordial liberality toward those who dissented from her communion. Christians of every persuasion united in esteeming and loving him; and by a uniform consistency of personal and ministerial deportment; by zealous 'readiness to every good work,' for advancing the interests, whether temporal or spiritual, of individuals, of his city, of his country, or of the great family of mankind, he secured an approving testimony in the consciences of all. Never was reputation, during so long a period of trial, more unblemished. If the breath of slander ever touched him, it was like breathing on a mirror of steel; the dimness passed away in an instant, leaving the polished surface brighter than before.

'This excellent man was seized on Monday the 14th of October, 1818, with a sudden illness while walking in the street of Glasgow, and near the house of a friend, into

which he was received, and in which he continued in a state of insensibility for about thirty-two hours, when he expired.

'The mortal remains of this estimable man and valued Minister were on Tuesday the 20th of October 1818, attended to the narrow house by a large assembly of sincere mourners, and amidst an unprecedented concourse of spectators, along all the streets through which the funeral procession passed; affording an impressive testimony of the universality of the public sentiment of regard, and of that deserved popularity as a Minister, which from the first was uncommonly high, and which continued without abatement from the commencement to the close of his career.'

The above account appeared in the *Glasgow Herald*, and of course obtained a wide circulation. We now find, by the excellent Funeral Sermon preached by the Rev. Ralph Wardlaw, that the public are indebted for it to the pen of that gentleman, who avows himself its author in his preface to that discourse; in which it is inserted; because Mr. W. was unwilling to repeat in the pulpit what had already issued from the press.

We hope we shall be forgiven if we borrow from the latter part of Mr. Wardlaw's Sermon, a few paragraphs, in which the character of Dr. Balfour is so justly and ably delineated; referring our readers for the picture at length to the discourse itself, which we beg leave to recommend to the notice of our readers:—

'The character which he has left behind him, both in private and in public life, bears upon it the clear and honourable stamp of a forty years' probation in our own city: and when he came to this place he brought along with him, from the scene of his former residence and labours, the very same character that has since been more fully developed, and more thoroughly established amongst ourselves.

'I cannot enter into minute detail, without repeating, (which I wish to avoid,) what is already before the public, in the newspapers of the day. I could say much, and say it all without the risk of contradiction, of his private Christian virtues; of the fervour and elevation of his piety; of the warmth and generous kindness of his heart; of his lively cheerfulness; of his energy and decision of mind; of the tenderness of his sensibilities, and especially of his paternal love; of his peculiar susceptibility of affliction, and his exemplary resignation under it; of the cordiality, and the constancy of his friendships; of the Christian liberality of his spirit; of his readiness to every good work; his lively interest in the designs, the operations, and the success of Bible and Missionary Societies,* and in every scheme that promised to ameliorate the temporal or the spiritual condition of mankind.—But I forbear. It was chiefly as a minister of the Gospel that he was known to the generality of my hearers, and to Christians at large, in this and other parts of the country: and in this capacity I repeat it with emphasis, he was 'a burning and a shining light.'

'Uniting, in an eminent degree, personal religion with official ministration, he might have said with truth of himself, 'God, *whose I am*, and *whom I serve*:' and as to the manner of fulfilling his ministerial duties, he might with equal truth have added with the same apostle, 'God, whom I serve *with my spirit* in the gospel of his Son.' He adopted, as the expression of his *personal* sentiments and feelings, the

* Dr. Balfour preached an excellent sermon before the London Missionary Society, in Tottenham Court Chapel, May the 10th, 1796. The subject—'Heaven and Earth reconciled by the Mediation of Christ.' Text Col. i, 19, 20. 'For it pleased the Father that in Him should all fulness dwell: and having made peace through the blood of his cross, by Him to reconcile all things unto himself; by Him, I say, whether they be things in earth or things in heaven.' The Doctor's labours during this visit to the metropolis were remarkably acceptable, and together with his pious and cheerful conversation, raised him high in the esteem of many.

language of this inspired ambassador, 'God forbid that I should glory, save in the cross of the Lord Jesus Christ; by which the world is crucified unto me, and I unto the world!' and as the principle of his ministerial functions, the resolution of the same devoted servant of his Lord, 'I determined not to know any thing among you, save Jesus Christ, and him crucified!' And by few indeed of that apostle's professed followers, has the resolution been more sacredly fulfilled. Not that he was, with unvarying sameness of repetition, dwelling incessantly on the same truths: but in all the variety of subjects which his ministry embraced, the doctrine of the cross, the doctrine of salvation by free grace, through the blood of atonement, was closely and carefully interwoven with the whole texture of his discourses. All other doctrines were presented in their appropriate relations to it: his admonitions, invitations, and encouragements had it for their immediate basis: and from it he derived his motives and incitements to practical godliness. It was the living soul of his whole ministry. He did, it is true, proclaim the terrors of the law; and few men could do it with more awfully impressive effect:—but he delighted to follow the alarms of judgment with the melting invitations of mercy. In the pictures of divine truth which he exhibited, Sinai never appeared unassociated with Calvary. Whilst the mount that 'burned with fire' enveloped in 'blackness, and darkness, and tempest,' was painted in its appropriate terrors; there was unveiled along with it, in all its peaceful serenity, that 'mount of the Lord,' on which 'the Lamb was provided' for the burnt-offering;' and on which there settles eternally the sunshine of divine love.

'It is on such preaching that the God of all grace commands his blessing: and few men have ever been honoured with more abundant success. Many of his spiritual children had gone before him; by whom he has now been welcomed into the 'everlasting habitations:' and many more he has left behind him, to deplore, in the bitterness of bereaved affection, the loss they have sustained, and to 'follow him through faith and patience, to the inheritance of the promises.'

'I stood by the bed of the venerable man of God, the moment after the last breath had been drawn. The stillness of death was upon the couch, and the stillness of grief was around it. It was a time of silent, and deep, and pensive sorrow, sweetly mingled with 'the full assurance of hope.' The close of such a life, and indeed the close of the life of any dear and Christian friend, is, of all the scenes of woe that meet us in this valley of tears, the most full of solemn and soul-subduing tenderness. When all are waiting around, in breathless anxiety of expectation; and the physician, sympathising with the anguish of affectionate relatives, and reluctant to utter the fatal word, gives the silent signal of death, by gently dropping the arm, of which the pulse has ceased to beat; and still, slow to believe the sign, all remain fixed in mute observation, watching with eye and ear the return of the suspended breath:—but in vain; the last has been drawn, and all is over: the living soul is gone.

'And oh! my brethren, when, with the eye of faith and hope, we follow their departed spirits to that heaven, whither they have winged their flight; when the first pangs of agony leave us sufficient leisure, and collectedness of mind to do so; can we, let me ask you, ye weeping mourners, can we find in our hearts to wish them back?—back from heaven to earth! back from the presence of God and of the Lamb, of angels, and spirits of just men made perfect, to *our* society! back from the sweets of eternity to the bitternesses of time! back from the 'pure river of the water of life, clear as crystal,' to the mingled and turbid streams of enjoyment in the wilderness of this world!—No, my friends. With regard to *them*, let us rather be 'filled with joy in all our tribulation.'

> 'Rejoice for a brother deceas'd
> Our loss is his infinite gain.'

And as we cannot, and would not, bring back the dead, let us be anxious, by compliance with the admonition of the text,* suitably to improve their

* Heb. 13. 7. 'Whose faith follow, considering the end of their conversation.'

departure. Let us consider the blessed God as having designed good both to the dead and to the living: to the dead, for he has taken them to himself; and to the living, for to them the stroke is from a father's hand—from his hand,

> 'Who sends no needless pain,
> Who always smites in love;
> Who looks in tend'rest pity down,
> Even when he seems to wear a frown.'

'Hear ye then the rod, and who hath appointed it.'

ON THE NEW YEAR.

The expiration of the old year and the commencement of the new is generally spent in dissipation and festivity. Let us pause, and dedicate a little time to serious meditation. It is wise to reflect on the past, and contemplate the future. Behind us we survey an unbroken train of mercies, reaching from our birth to the present moment; and before us a succession of blessings, secured by the promises, stretching to eternity. A considerable portion of our life is gone for ever. A year has just elapsed—a year that was big with events. To thousands it was joyful or melancholy, fatal or glorious. As it rolled along many pleasing prospects were clouded, and many towering hopes laid prostrate in the dust; many sinners were driven away in their wickedness, and many saints admitted to everlasting life.

We should sit in judgment on ourselves, and try, at the bar of scripture and of conscience, our actions, words, thoughts, pursuits, and principles. A frequent anticipation of the day of judgment will divest that solemn period of its horrors.

In the course of the year which concluded yesterday, our heavenly father conferred on us innumerable favours, several of which were unobserved, others were noticed, but not acknowledged; and few have been properly improved; some of the most valuable gave us pain, and excited perhaps our dissatisfaction. Yet affliction is a treasure of inestimable worth. It is promised to the Christian as a blessing, not denounced against him as a curse. If it please the Lord to afflict us, shall it displease us to be afflicted?

Some he deprived of their property, others of their health, and others of friends whom they loved as their own souls. Such losses are undoubtedly severe; but those were only temporal comforts. They were lent, not given, and God when he lent, reserved to himself the power of resuming them. Shall we relinquish them in sullen silence, or lowering discontent? Shall we not, as we return them, acknowledge his goodness, which allowed us to retain them so long, and enabled us to derive from them so many and such varied pleasures? And if he has diminished the stock of our happiness, how large a portion of it still remains?

The spiritual wealth of the believer is unimpaired, for salvation is a gift, not a loan. Christians can say, Christ is my Redeemer, God is my Father, the Holy Spirit is my Sanctifier, the promises are my portion, heaven is my inheritance, life and death are my privileges. And shall they complain of suffering a few privations and inconveniences, which are included in the covenant of grace, and allotted them for their good?

Cold and insensible is the heart that can review the conduct of God without glowing with gratitude and love. He watched over us and secured us from harm, he bore with our folly, perverseness, and unthankfulness, supplied our wants in the most seasonable time and suitable manner, soothed our griefs, and when his providence obscured our worldly prospects, his grace opened to us the boundless prospect of glory in the skies. Moments fly fast, but

mercies faster. Each instant brings with it a multitude of blessings.

The importance of time arises out of its connexion with eternity. In itself it is of little worth; but considered as the foundation on which the structure of our everlasting happiness must be reared, it acquires inestimable value. God, whose bounty is in all other respects unlimited, is very parsimonious of time. He deals it out by moments, withdrawing the first before he gives the second, retaining the third in his own hands, and leaving it quite uncertain whether he will give it or not.

The year on which we have just entered may be our last. That it will be so to millions is certain, that it may be so to us is not improbable. Our transition from the cares and amusements of the present life nearer perhaps than we suspect.

Why should Christians fear to die? Death will terminate their sorrows and imperfections, expand their opening graces to instant maturity, translate them to heaven, and place them before the throne of God. The Sun of righteousness invests the clouds which hang over the grave with a soft and not unpleasing lustre; their obscurity is almost melted away, and they are become semi-transparent.

The opening year addresses each of us in silent, but expressive language, 'Prepare to meet thy God.' Let sinners hear and tremble. The benefits which flow from the atonement will endure for ever; but it is in this life only that we can obtain a title to them: and while the wicked are multiplying their crimes, and the feeble-minded waver, time is flying, life contracting, ordinances decreasing, death advancing, judgment approaching, and the power of sin growing stronger and stronger.

Edmonton. W. W.

PLAN FOR USEFUL CONVERSATIONS SUGGESTED.

To the Editor.

SIR,

In the course of my reading whilst I was at the sea side in the summer, I met with the Travels of Nicolai Karasem through Prussia, Germany, Switzerland, France, and England. In that work I noticed the following passage, referring to what took place at the house of a friend of the celebrated Lavater. 'After dinner we sat down to play (not at cards), we seated ourselves round a table, each took a piece of paper, upon which he wrote any question that occurred to him. The papers were then mixed; again distributed, and every one had to answer the question he had received, and write down a new one. This game continued till the paper was full, and then they were all read aloud; many of the answers were well adapted to the subject, but those of Lavater differed from the rest as the moon from the stars.'

It struck me, Mr. Editor, when I read this extract, that it would be a profitable mode of spending an hour in the evening at our social and friendly meetings, if something of this kind could be practised upon moral and religious grounds: let the questions have some relation either to doctrinal, experimental, or practical Chritianity. And if any minister were present he might be requested to sum up the amount of the instruction furnished by the several answers which had been proposed. Would it not, if managed with prudence and piety, rescue our social meetings from mere idle and useless chit-chat, increase our spiritual knowledge, strengthen our graces, and minister to general edification?

I am aware that objections may be raised against this plan of spending our time, and it would require

some discretion to manage it well: but surely there would be found one prudent friend in every company who would take the lead in what I may term a harmless, if not a beneficial mode of conducting our friendly meetings, which for the want of some such method are not only spent unprofitably, but sometimes in a way which has wounded my spirit and subjected me to the painful alternative of either sitting silent, and seeming to connive at what *I thought* improper conversation; or else be thought to offer an affront to some individuals who either introduced the subject or kept it up by some additional observations.

I have some intention of making a trial of this plan of Lavater, the first favourable opportunity; and perhaps I may communicate to you the result of the experiment: at least it is likely I shall do so if I succeed, if that should not be the case, perhaps the less that is said about it the better.

Peckham. J. T. B.

ON COLLECTING FOR NEW CHAPELS.

To the Editor.

SIR,

IN the Magazine for October last, you inserted a letter under the signature of '*A Constant Reader*,' on a subject which had for many years occupied my mind, and to which I had given much consideration. But after all I was obliged to abandon it, for the following reasons:—

I saw that however desirable it was to prevent if possible the evils attendant on the present mode of collecting for the building of chapels, and they are indeed of a weighty nature, both as it respects ministers and congregations, yet it seems to me utterly impracticable in the way proposed by your correspondent.

In order to convince him of this I shall state the following calculation. I shall assume that the number of cases presented to the religious public in London are FIFTY annually. I shall also, for the sake of argument, calculate the number of persons who are included in the lists put into the hands of ministers on their arrival in town, to be called upon, at one thousand. Of these I shall suppose there are fifty who give to *all* the cases presented.

50	will contribute	£2,500
200	who give to 20	4,000
200	ditto to 10	2,000
550	ditto to 5	2,750
		£11,250

Let us now see how the subscription from these persons to the projected society will balance the above sum.

50	of these may subscribe	20*l.*	1,000
200	- - -	10	2,000
*200	- - -	5	1,000
550	- - -	1	550
			4,550

Deficient £6,700

This will shew at once the hopelessness of the scheme. Nor is the above the only difficulty attendant on the plan. I conclude that your correspondent designs to include in the society, Independents, Calvinistic Methodists, and Baptists. And that the committee shall consist of a number of each denomination; their proportion he will not find it easy to regulate. Another and a very serious difficulty would be the apportioning the amount of grant to each individual case.

If the rules of the institution directed that the cases belonging to each denomination were only to have in proportion to the sum subscribed

* It is probable that the three first classes of Subscribers would think one half of what is stated sufficient.

annually by that class of Christians, much dissatisfaction would be the consequence, and you would have application after application made to the public, just as before the formation of the society. But admitting it to be discretionary, there would be great difficulty in adjusting in the committee the various claims so as to exonerate one or other of the classes of Christians from the charge of partiality.

These reasons appear to me conclusive against the society proposed by your correspondent.

I shall now call your attention to a subject intimately connected with the question I have been discussing, and with the honour of our common Christianity.

It is the unhallowed regulation in several of our most populous and wealthy provincial towns, of admiting only a limited number of cases in each year. This has always appeared to me such an outrage against the liberal spirit of our holy religion that I have often wondered how wise and excellent ministers could ever be brought to such a decision. Here let me make one remark, in the spirit of love I would make it, that I have, with some honourable exceptions, generally found that ministers with handsome incomes and rich congregations, have been the least accessible when applied to for collections, or the formation of associations for the various societies connected with the enlargement of the Redeemer's kingdom at home and abroad; and where admitted they have too often been on a plan ruinous to all. How comes it to pass that whilst these ministers allow their friends full liberty to lay out as much money as they please on furniture, gardens, dress, equipages, or journeys of pleasure, they only RESTRAIN their expenditure in reference to the great cause of religion. Have the good people been following the example of apostolic times, in selling their lands and laying the produce at the feet of their pastor? Have they been accustomed to abridge themselves first of superfluities, next of comforts, and even been willing to give up a part of their necessaries out of love to the cause of Christ, that their spiritual guides appear so much afraid of excess here. Whilst many of their hearers are living in the enjoyment of the comforts of life, they may safely leave them open to all the applications that may be made to them. O! how I have been delighted with instances of ministers who were receiving but scanty supplies from their people, and yet who with so much readiness allowed an appeal to be made to their congregations on the behalf of one good object and another.

What would be thought of an association in these towns for the benefit of the poor, the leading regulation of which was that only four objects of distress should be relieved within the year? Would they not justly incur the charge of a want of the common feelings of humanity? And shall that be tolerated in the highest order of liberality, and in connexion with the dearest interests of mankind, which would be condemned in the most common charities of life? Shall it be said that these ministers are praying and contriving daily for the spread of the gospel at home, and yet forming plans to frustrate their very prayers?

All that is requisite is to ascertain first, that there was a necessity for the building, repairing, or enlarging the place of worship; secondly, that the people themselves had done every thing in their power in the way of subscription towards the expense; and thirdly, that there has been no unnecessary expenditure incurred in the building.

Here let me recommend that all cases coming before the public, should have the certificate of the

neighbouring ministers to these three special points.

Having adopted this precaution, let them apply in succession, and be assisted or refused, according to their individual merits. Having satisfaction in the particulars referred to, that the cases are genuine, who, whether he be able to give to each or not, will not rejoice at the increase?

Let me here express my unfeigned regret that any instances should have occurred where the minister collecting not only received a refusal, but uncivil, if not rude treatment. I can bear testimony now for forty years, that I never remember a single application made to me that would justify such a return. Their way of introducing themselves has generally appeared to me too humiliating; more like men who were asking relief for themselves, than as stewards sent from their Lord to receive the fruit of the vineyard. Whether we can give such an one a subscription or not, we ought to thank him for bringing the case before us; and if we can *conscientiously* say to him, *we cannot give*, be courteous towards him; and if he need it, refresh his wearied and exhausted body with such as you would have set before his Master had he been your guest.

Allow me to say a little on another subject connected with the cause of Christ, and parallel in some degree with that under consideration. We have the honour and privilege of living in times which many prophets and righteous men desired to see: when the great cause of Bible Christianity is making rapid strides towards the fulfilment of ancient prophecy. We have seen one great and useful society rising after another; and we have happily proved that the fears of many have been groundless, that the funds of the earlier societies would be injured by those more recently formed. Instead of this, we have found all the missionary, education, and bible societies progressively going forward. What has produced this vast increase? Their being allowed to appeal individually to a benevolent and liberal public, on their own respective merits. Here again I feel myself bound to condemn a custom which is too common, of forming an association in aid of two, three, or more societies. The objections which I stated to the projected society at the beginning of this article, apply with all their force to this lazy and ruinous mode.

It requires no great discernment to see, that were this plan to become general it would prove most injurious to all. Is it not found in all these joint associations, that such a subscription is accepted for all the four societies, as would have been procured from every individual for each of them, had they been applied for singly?

Let me intreat ministers seriously to weigh their responsibility in recommending and adopting such a plan as the above. And whilst I would acquit all of any selfish motive in restraining the liberality of their people, I would assure them that the best way to make them liberal to their minister, is to encourage among them a spirit of liberality towards the cause of Christ generally.

Yours, &c. BRAINERD.

No. VIII.

TERMS OF ART EMPLOYED BY ST. PAUL,

Illustrated from Antiquities in the British Museum.

We have attended St. Paul to Athens,* but Athens was a city not to be quitted with a single subject derived from it. It was illustrious on many accounts, on none more to our present purpose, than on ac-

* See last Vol. p. 424.

count of the altar inscribed 'to the unknown God.'* This subject had its difficulties, inasmuch as the existence of such an altar was long questioned, by reason of the little evidence that could be brought to bear on the article; and it has still its difficulties by reason of our want of information on the occasion of erecting it, and on the persons and the authority by which it was erected.

We have assumed that St. Paul had a liberal (Greek) education at Tarsus, and he could hardly fail of taking pleasure in surveying the antiquities and curiosities of Athens; but the language he uses on this incident is so very equivocal, that we, at so great a distance of time, can hardly determine what sense to affix to it. If we might depend on the version of our translators, 'as *I passed by* and beheld your *devotions*,' the case would be clear enough; but the learned observe, that the term rendered 'passed by,' imports to pass *through* a place in progress toward another place; and the term rendered 'devotions,' rather means the instruments of devotion than the act of worship: so that whether the Athenians at the time of St. Paul's visit did themselves worship at this altar, by any public commemorative service (annual, or otherwise) or by any religious service customary and frequent, cannot be decided from this part of the history. I think however that the words unhappily rendered, 'whom ye *ignorantly* worship,' but which were better rendered, 'whom *as unknown* ye worship,' imply, not only that the worship had been sanctioned by the Areopagus, but that the rites were still continued, and were then practised. It is remarkable, that the apostle says, 'I *found* [ευρον] an altar' and it is no less remarkable, that Lucian (a heathen writer) more than a hundred years after him, also says 'let us *find* [εφευροντες] the unknown (god) at Athens, and stretching out our hands to him, offer him our praises and thanksgivings.'—It should seem then that the worship at this altar, was not only practised in the days of St. Paul but long after. Nor does Lucian say 'let us offer sacrifice,' but he says 'praises and thanksgivings:' neither does the apostle say they worshipped by sacrifice, but they venerated, they served; and the term he uses to express this is used to denote the piety recommended to Christians; which we know consisted of praises and thanksgivings to God, and of relative duties and services performed towards men, as by children to parents, &c. &c.

Now if only praises and thanksgivings were offered at this altar, and were proper and peculiar to this altar, there is some incongruity in supposing that it was erected on occasion of a pestilence which the Athenians attributed to an unknown god, whom they desired to propitiate by sacrifice, and to whom they really did offer sacrifice, many sacrifices, according to a well known history that has already appeared in your Magazine.† It seems more natural to take the words as importing 'You desire to serve with spiritual worship at this altar, a god whose nature is ineffable, far above all human knowledge, the supreme God, for whom you do not provide pompous processions, costly offerings, magnificent shrines, but to whom you address simple praises and thanksgivings, the effusions of the heart, not the wealth of the purse:—of this God I am the servant, and this God I announce to you.'

Certainly the whole of the apostle's subsequent speech coincides with this spiritual conception; in short it turns upon it, and it seems to be more honourable to the character of this eminent Evangelist, to suppose he would (if he might

* Acts, xvii. 23.

† Evang. Mag. Vol. VI. p. 132.

legitimately) derive his arguments directly from a principle recognized by the superior class of philosophers, (whose disciples he was addressing) than indirectly, from an incident to which his discourse expresses no allusion; and of which the occasion had long since ceased to be of interest, if indeed it was recollected by his auditory.

Nor does it become us as Christians to withhold a due portion of praise from those few, those very few among the heathen, who kept themselves in some degree pure amid all the impurities of idolatry. Even at this day, and in India itself, there are some who worship God without the intervention of idols. Mr. Moor tells us in his Hindoo Pantheon, that 'the one eternal mind, the self-existing incomprehensible spirit *is* adored; but we well know, not generally, not by the people at large; 'of that infinite incomprehensible, self-existent spirit, no representation is made; to his direct and immediate honour no temples rise; nor dare a Hindoo address to him the effusions of his soul, otherwise than by the mediation of a personified attribute, or through the intervention of a priest.' This Supreme is so far out of sight, not to say unknown, that he occupies not quite half a page in Mr. Moor's volume, out of four hundred and fifty! Though no temples rise to this Deity, though no representation is made of Him, yet to Him might be erected a simple altar, before which the worshipper might address the effusions of his soul, or in the words of Lucian, 'praises and thanksgivings.' If the apostle had witnessed this action in any one, he would have said to such a votary 'Him whom without knowing him you worship,--him announce I unto you.'

India was the origin, as it is now the head quarters of idolatry: what is practised in India is what was practised in western Asia, in Syria, in Egypt, in Greece, &c. Perhaps we may be able to trace this very principle of worship to Attica itself; but that would extend this article too far for your present convenience. Let me therefore be allowed to conclude, by reminding your readers that we as Christians now have access into the holiest and highest heavens, not to an unknown God, but to one, who being spirit and truth himself, seeketh such as worship Him in spirit and in truth. Happy those who know him as the Father of Mercies and the God of all Grace! IMULUS.

THE TESTIMONY OF JUDAS ISCARIOT.

The testimony of Judas is of inconceivable importance; it is the testimony of one who had abundant opportunities of knowing the real character and most secret conduct of Jesus. It is a testimony of particular importance seeing it cannot be suspected as the result of partiality after he who gave it had betrayed his master. If after such a deed he condemned himself and bore testimony to him whom he had betrayed, surely nothing but truth could have induced him to bear such a testimony; the testimony of Judas therefore ought to have peculiar weight with the enemies of Christianity. If he was constrained by the convictions of his mind, and the remorse of his conscience to give testimony to Jesus, surely they ought to examine with the utmost diligence and care into the character and claims of this illustrious personage.

Judas Iscariot had abundant opportunities of knowing our Lord and judging of his real character and conduct; he had heard at an early period of our Saviour's ministry, of the miracles which he performed; which report had induced him to join the followers of Jesus and regularly to

wait upon his instructions. His conduct was outwardly so regular and becoming, that no suspicion of his hypocrisy seems to have been entertained by any of Jesus' disciples. Judas even appears to have ranked high among the apostles, for he received an office of trust and confidence, being made treasurer of the little society and having their whole fund committed to him. This is an evidence that he was not treated with any reserve, notwithstanding that Jesus knew his real character, he saw meet to choose him as one of his attendants and he made no exceptions with regard to him till he discovered himself; this gave him the most favourable opportunity of knowing the real character of Jesus, and ought to be viewed as giving greater weight to his testimony in his favour.

After Judas had remained in Jesus' train for a considerable time, he began to perceive that his ambitious views and his insatiable avarice were not likely to be answered. The disappointment seems to have put him upon devising means by which he might obtain some gratification to his avaricious mind; perceiving no prospect of bettering his fortune by continuing among the followers of Jesus, he appears to have formed the resolution of going over to the side of his enemies, knowing the rancorous malice of the Jewish rulers against Jesus and their eager desire to have him in their power; he resolved to turn this to some account in gratifying his avarice. He accordingly went to the chief priests and bargained with them for thirty pieces of silver (the price of a slave) to betray his master into their hands. Having received the money, he waited for an opportunity for executing his traitorous designs; blinded by avarice, he was willing to betray his Lord and to give up his hopes for a mere trifle, and he did so. Whether he understood the real designs of the Jews and the extent of their murderous intentions against Jesus, or whether he imagined that his Lord would deliver himself out of their hands and display his power without further delay, we shall not determine. But he rather seems not to have considered what he was doing, but to have set consequences at defiance and precipitately rushed upon the desperate adventure.

Judas knowing the haunts of Jesus had resolved to carry his designs into execution at the feast of the passover, and agreed to conduct a band of armed men to Gethsemane, whither Jesus oft resorted with his disciples to avoid the hum and noise of the city, and to engage in meditation and prayer. Accordingly he conducted the armed band to the sequestered spot, and endeavoured to cover his black deed under the guise of friendship, for he came forward to Jesus and cried, 'Hail Master, and kissed him.' The Saviour meekly reproved his vile hypocrisy by saying, 'Judas, betrayest thou the Son of man with a kiss?' This had been the sign agreed upon between Judas and his attendants, to whom he had said, 'Whomsoever I shall kiss that same is he, hold him fast;' thus Judas adding hypocrisy to treachery performed his diabolical engagement. Jesus was led away peacefully by his murderous foes, and thus fulfilled a prediction by Isaiah, respecting Messiah,—'He is led as a lamb to the slaughter, and as a sheep before her shearer is dumb, so he opened not his mouth.' When his disciples would have fought in his defence he prevented them, telling them that the scriptures must be fulfilled that thus it must be;—then they all forsook him and fled.

When Judas perceived that Jesus made no effort for his own deliverance, but that he was grossly in-

sulted and at last condemned, he was filled with bitter remorse, and his awful guilt at once rushing upon his mind confounded him and drove him to despair. In the utmost agony of soul he came to the chief priests who had employed him, and threw down the wages of iniquity—the price of blood, exclaiming with the utmost horror and distraction—*I have sinned in that I have betrayed the innocent blood.* Instead of being able to undo what he had done, those unrelenting foes of Jesus insultingly replied, 'What is that to us, see thou to that;' perceiving he could prevail nothing, Judas in despair went and hanged himself and went unto his own place.

Such is the nature of this testimony and its consequences are peculiarly interesting and important and deserve our serious regard.

This testimony establishes the dignity of Jesus' character, and the propriety of his conduct. Judas had been admitted to the most familiar intercourse with his master, and had witnessed his most public miracles and the most retired transactions of his life. After he has been admitted to all this, he betrays his master with the basest ingratitude and the vilest hypocrisy; and yet after he has done so he condemns himself and vindicates his master, attesting his innocence with the greatest earnestness. 'I have sinned, in that I have betrayed the innocent blood'—a striking confession indeed! I have sinned—I am the traitor—Jesus is innocent! Such a striking and expressive testimony from such a person who had been one of Jesus' constant attendants, and afterwards by his avarice and the promise of rewards had been induced to betray him, must be viewed as of peculiar value, and ought to have great weight with all the sons of men. Surely nothing but truth and conscience could have induced Judas after what he had done to bear testimony in favour of Jesus, and with such inexpressible anguish to condemn himself. Had Jesus' conduct been inconsistent, or his character that of a deceiver, Judas must have known it, and he would most certainly have divulged it. If Judas had known Jesus to have been a deceiver, he must have been disposed to vindicate what he had done, instead of retracting it and wishing to undo it: and instead of condemning himself as having betrayed the innocent blood, he must have gloried in what he had done as having rid the world of an impostor. If Jesus' private conduct had been improper, or had there been any dishonesty in the management of his temporal affairs, Judas could not have been ignorant of it, and he must now have been ready to divulge the whole. But no such thing comes out, which fully proves that the most perfect integrity and consistency had regulated all the transactions of Jesus. If the miracles of Jesus had been the effect of cunning, of artifice, or of fraud, the deception must now have been discovered. Judas would not now have concealed it. We cannot but conclude then from his silence, that no deception was practised, but that the miracles of Christ were real and incontrovertible miracles. Surely if the character of Jesus was so perfect, his conduct so unexceptionable, and his miracles so genuine, as to leave nothing for Judas but the most unequivocal and unlimited commendation, he must have been what he said—the Son of God. We ask then, are we not warranted in our conclusion, that the testimony of Judas the traitor, enhances the character of Jesus in an inconceivable degree, and establishes the dignity of his character and the consistency of his conduct beyond reply?

This testimony proves the truth of Christianity. If the character and

conduct of Jesus were such as to extort an honourable testimony from Judas, even after he had betrayed him into the hands of his enemies, surely the excellence of his character and conduct cannot admit of a doubt, but must be viewed as completely demonstrated. If this person who had so often witnessed our Saviour's miracles, and had so closely and minutely examined them, had no objection to bring against them even after his traitorous conduct to his Master, we must conclude that they were genuine miracles, which could not be controverted, and which in fact were never called in question by the men of that age. The cavil of the heathens that these miracles were the result of magic, and that of the Jews that they were performed by the agency of Baalzebub, were alike refuted by the silence of Judas the traitor; who certainly for his own vindication in betraying his Lord, or for the sake of ingratiating himself still further with his new associates, would have adopted one or other of these opinions, if either of them had been well founded. But as he knew the falsehood of both these opinions, he had no alternative but to attest the genuineness of the miracles of Christ, by bearing a distinguished testimony to him that performed them. From the testimony of Judas, we must conclude that Jesus was an innocent person; but if so, then the doctrines he taught must be true, and divinely authenticated, and his precepts are authoritative, pure, and heavenly. But if these results be admitted, Christianity must be divine.

This testimony leaves the enemies of Jesus and the rejectors of his Gospel utterly without excuse. What can you have, unbeliever, to object when Judas the traitor was convinced? Can you excuse yourselves after he was confounded and self-condemned? Surely when he acquitted Jesus and condemned himself, we must conclude that Jesus was indeed innocent of every fault, and divinely dignified as well as divinely commissioned. If it had not been so would Judas have borne testimony in his favour? He had every reason to expect greater honours and rewards by divulging every thing he knew against Jesus, which he no doubt would have done if he had any evil to divulge. But instead of acting in this manner, or being influenced by the prospect of additional honours or rewards, he comes and throws down what he has received already, and with the greatest earnestness attests the innocence of Jesus, and with the greatest horror of mind condemns himself for what he has done. Surely this must convince all who are really wishing to discover the truth; and they who will resist this evidence must be destitute of an excuse, or of a plea at the last. I ask then once for all:—If Judas testified that Jesus was innocent, even when this testimony condemned himself, and if he actually died in confirmation of what he had testified, while at the same time he had done Jesus all the injury in his power, and despaired of ever receiving any benefit from him, are we not bound to admit that his testimony is true, and does not right reason require and sanction this conclusion, that Jesus is indeed the mighty God, and mighty to save all those who truly believe in his name, while they who reject him shall perish without remedy? How convincing are the proofs by which the Christian is persuaded that his religion is divine? How highly must he be satisfied that every view that can be taken of it tends more and more to display and demonstrate its truth and sufficiency? Let the Christian be grateful to the divine goodness for having granted such a suitable religion, and afforded such convincing evidence of its divine

original. Let him be excited to walk circumspectly, and adorn the doctrine of God his Saviour in all things. URIEL.

THE SYMPATHY OF CHRIST.

Thoughts on Heb. iv. 15.

'For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.'

The Jewish high priest was taken from among men; like his brethren he was a mortal and sinful man, that he might have compassion on the ignorant and on them that were out of the way, because that he himself also was compassed with infirmity. One reason why God hath not committed the gospel ministry to angels may be, that as they have never felt the bitterness of sin nor the burden of suffering, they would be incapable of sympathizing with us in the guilty, helpless, and distressing circumstances in which we are placed. Gospel ministers partaking of the same nature with those among whom they labour in spiritual things, I may further remark, seem to be often visited with sharp afflictions on their persons or families, not merely for their own advantage and improvement in holiness, but for the spiritual benefit of their people, that they may be better fitted to comfort them that are in trouble, by the comfort wherewith they themselves have been comforted of God.—'Whether we be afflicted,' saith Paul, 'it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted it is for your consolation and salvation.' When broken by some heavy personal affliction or some severe domestic trial, when the chastisement of our heavenly father hath touched us in our bone and our flesh, next to the consolations of heaven, nothing tends so much to sooth our agitated spirits, to ease our aching hearts as the affectionate attentions of a tender-hearted and sympathizing friend. But in order that our friend may be capable of sympathizing with us he must himself have been a sufferer, and have drunk of the bitter cup of sorrow, for it is only then that there will be a reciprocal communication of feeling and that the chords of our hearts will vibrate in unison.

A friend may have a tender regard for us and yet be incapable of comforting us under suffering, in consequence of never having been subjected to any similar affliction. His words do not come home to our hearts, they do not touch our particular case and circumstances, and his general expressions of condolence instead of bringing relief to our minds resemble the efforts of an unskilful person in binding up a dangerous wound by employing a dressing which does not apply kindly to it, so that the pain instead of being mitigated is rather augmented and exasperated. The distressed sufferer is only made more sensible of the weight of his calamity, and perhaps is ready, like Job, to reply in the bitterness of his spirit 'I also could speak as you do; if your soul were in my soul's stead I could heap up words against you and shake mine head at you.'—O how well adapted therefore must the Lord Jesus Christ be to administer consolation, to pour a healing balm into the wounded soul, who knows from his own personal experience all our griefs, and pains, and sorrows. Our great Redeemer took not on him the nature of angels, but he took on him the seed of Abraham. 'Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest, for in that

he himself hath suffered, being tempted he is able to succour them that are tempted.' 'He knows exactly where the wound bleeds, where the burden presses, what relief will prove most seasonable, and how it can be most successfully applied.' He himself was a man of sorrows. He himself drank the wormwood and the gall, and he knows how to gladden the heart which heaviness hath made to stoop.

But it may be objected, however compassionate the Saviour was when he sojourned upon earth, what ground is there to expect that we shall share in his sympathy when he is exalted to a state of immortal glory and blessedness? Pharaoh's butler had no sooner obtained deliverance himself than he forgot Joseph's prison and affliction. And how soon do those who were our companions in tribulation, forget the bonds and the sufferings of their fellow-prisoners, who have not been liberated from their fetters, but are still detained in the house of affliction and sorrow! But though Jesus be now divested of all the infirmities of our nature, though he left all its sufferings and weaknesses behind him in the grave, I need not inform you, Christian, that he carried the same gracious and compassionate heart to the throne of his glory, which he so frequently exercised in administering relief and consolation to the sorrowful and the helpless when he sojourned in this valley of tears. He still remembers the pains of his body when his hands and feet were pierced by the nails, and the anguish of his soul when he was exceeding sorrowful, even unto death; he still remembers the grief of his heart when he wept by the grave of Lazarus his friend, and the infinite sorrow which drank up his spirits when he endured the heaviest of all sufferings, and complained that his God had forsaken him. Come hither 'O thou afflicted and tossed with tempest and not comforted;' know that your glorified friend in heaven still bears your griefs, carries your sorrows, and is afflicted in all your afflictions. A consideration this, one should think, calculated to fill the desponding heart with strong consolation. Those accordingly who are accustomed to visit the bed of affliction will admit that it is no uncommon thing, when they expected to hear only the language of grief and complaint, to find the Christian expressing himself in a spirit of resignation and meek submission, of filial confidence or holy joy.

I have read of a pious man who on coming forth from his closet where he had retired to pour out his heart on the death of an only son, who declared that for such refreshing and abundant consolations as he had enjoyed he would be willing to lose an only son every day. Indeed, it may be asked, what unfavourable course of events can deprive the Christian of this divine comfort, of this heavenly peace, who lives in the exercise of an unshaken faith in the superintending affection and care of Him by whom the hairs of our head are all numbered, and who promises to make every occurrence of life to work together for good to them that love him. Is the Christian overlooked and disregarded by the world? this to him will be of small moment, for he knows that when Christ, who is his life, shall appear, he shall also appear with him in glory. Is he bereaved of his earthly possessions, is he brought by the buffetings of an adverse providence from a state of affluence to circumstances of poverty and dependence, he rests assured that he shall enjoy the sympathy of Him who though he was rich yet for our sakes he became poor, so poor that he depended on the voluntary ministration of others for his daily support, and had not even a place

where to lay his head. Is the state of his health broken and his body weakened and shattered by disease? he is not greatly troubled by the decay of the earthly tabernacle, because through the kind communications of his gracious friend his inward man is renewed day by day. What, though the silver cord be loosed, or the wheel broken at the cistern; what, though by extremity of pain the countenance be distorted, which was wont to beam with a smile of benignity and goodness, and the whole frame be agitated by the throes and convulsions of expiring nature, yet still the soul is supported and cheered by the grace of Him who himself passed through all these unknown agonies, and tasted the bitterness of death, who hath mercifully promised that when our flesh and heart fail, he will be the strength of our heart and our portion for ever.

In every pang that rends the heart,
The Man of Sorrows had a part;
He sympathizes with our grief,
And to the sufferer sends relief.

With boldness therefore at the throne
Let us make all our sorrows known,
And ask the aids of heavenly power
To help us in the evil hour.

April 17, 1818. SCOTUS.

OBITUARY.

MRS. KEMP.

On Saturday, Nov. 15, 1817, died at Bow, Middlesex, Mrs. Ruth Kemp, wife of the Rev. R. Kemp, late of the city of Ely, Cambridgeshire. Mrs. Kemp was born of respectable parents at Ovington, in Essex, on the 4th of Nov. 1786, and having had the privilege of a religious education, was led in early life to see something of the evil of sin and the importance of true religion. But it does not appear that these impressions were permanently fixed in her mind, till it pleased God to bless the ministry of the late Rev. R. Simmonds, of Hastings, to the saving conversion of her soul. Mr. Simmonds, then a student at Hoxton Academy, was sent to supply the Independent meeting-house at Clare, and the discourses there delivered by him appear to have been the means of rendering those convictions permanent which had been only transient before; but perhaps he never knew how far his ministry was blessed to the promotion of her spiritual good, till he met her glorified spirit before the throne of God.

From the time above referred to, her conduct was so exemplary as to attract the attention, and secure the respect, of all who knew her. The house of God was regularly attended, even under circumstances which rendered it difficult, and as some with less zeal would have said, imprudent for her to go. But the excuses of the cold-hearted formalist were never made by her; on the contrary she could appeal to the great Searcher of hearts and say, 'Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.' She was exceedingly anxious to be instrumental in promoting the spiritual good of others, especially her relatives and immediate connections in life: nor would she neglect the best interest of her servants, and the poor around her, but by serious conversation and the distribution of religious tracts, or any other means in her power, would endeavour to awaken them to a sense of their spiritual necessities, and direct them to 'the Lamb of God, who taketh away the sins of the world.' Under the ministry of the Rev. J. Spurgeon she was admitted a member of the church of Christ at Clare, where she continued to adorn the doctrine of God her Saviour till she changed her residence in consequence of her marriage with Mr. Kemp, which took place in Feb. 1811. But this change of residence and of situation produced no abatement in the fervour

of her piety, but rather added a new stimulus to her zeal and activity. Nor will it appear wonderful that she imbibed and manifested so much of the spirit of Christ, when it is considered that she regularly visited the throne of grace in secret at least three times a day; and was so conscientious in her attention to family worship, that in the absence of her husband she would conduct it herself in such a way as to surprise those who could not discover from whence the flame of holy zeal was enkindled.

The same ardour was discovered in her concern for the rising generation, for whose benefit she would travel four miles every Sabbath rather than neglect her beloved charge in the Sunday School; and when the roads were considered impassable with a chaise, she would go on foot or by water, to the great danger of a delicate constitution, and the material injury of that feeble frame which enclosed 'a heavenly star.' She was a cheerful though humble Christian, and contented though greatly tried. She was enabled with sweet composure of mind to leave every thing to the direction of her heavenly Father, even where she could not trace the dark lines of his providence, and under the severest trials would say, 'It is the Lord, let him do what seemeth good in his sight.' But she well knew on whom she was dependent for this serenity of mind. The writer of these lines well remembers hearing her speak of the perfect resignation which she often felt while thinking of a great disappointment which had been referred to in conversation, when, turning to an intimate female friend, she added, 'but this you know, my dear, is when I enjoy communion with God, it is not always the case.'

Some time previous to her dissolution she was removed to Camberwell, near London, in order to obtain the best medical advice, but the fatal disease of consumption had so far undermined her constitution as to render all medical aid ineffectual, and to baffle the skill of the wisest physicians. From this circumstance, and being unable to return to Ely, she was brought to her brother's at Bow, where she ended her mortal existence. While at Camberwell she constantly attended the ministry of the Rev. Dr. Collyer, for whom she had a peculiar regard, having enjoyed much consolation from his friendly correspondence as well as from his public ministry. After sitting down for the last time at the ordinance of the Lord's Supper, at Peckham, she observed, in conversation with her husband, what a mercy it was that one so vile as she was, should be permitted to sit down at the table of the Lord with his dear people here on the earth; and then spoke in joyful anticipation of that period when all the church would meet together in heaven, and sit down with Abraham, and Isaac, and Jacob, in the kingdom of God. The last sermon which she ever heard, and from which she derived much comfort, was preached by Dr. Collyer at his own chapel, from those very appropriate words in 2 Cor. xii. 9, 'My grace is sufficient for thee.' To different friends, who called to see her previous to her death, she appeared remarkably cheerful, and would say, 'it always revives me to see my Christian friends, and to hear them speak of Jesus.' She had indeed much pain to bear, but would still say, 'I am perfectly resigned. What are my sufferings compared with those of the Saviour, and the glory which he has prepared for me in heaven!' On that glory she loved to meditate; and her pious meditations on this subject were frequently aided by the beautiful and sublime passages contained in the 140th Hymn of Dr. Collyer's Selection.

'Deathless principle arise!
Soar, thou native of the skies,' &c.

After she became so weak as to be able to read but little, she would anxiously solicit others to read the Scriptures to her. On one occasion, when Mr. Kemp was reading some other book which he considered suitable, she looked upon him with peculiar affection, and said, 'My dear, I wish you would read the Bible, you know it is the best of books; from that I have derived much comfort in health, and that affords me consolation in affliction; however good other books may be, there is none like the Bible to me.' Being asked, a day or two previous to her death, concerning the state of her mind, she said, 'Although I cannot

arrive at the full assurance of faith, yet I have to bless my dear Redeemer for a good hope through grace. I have no merits of my own, but I can trust my naked soul on Christ for salvation and eternal joy.'

The same glorious subjects which occupied her attention so much in her waking hours seem to have had their influence on her imagination while she slept; for on one occasion she aroused herself from sleep by repeating, with peculiar emphasis, those lines of Dr. Watts,

> 'Come, let us join our cheerful songs
> With angels round the throne.'

A few hours before she died, her husband being alone with her, she said, 'Weep not for me, my dear, we shall soon meet never never to sin, never never to part.' After taking a little nourishment, she looked again at her husband and said, 'thank you my dear;' and soon after, taking an affectionate farewell of all, as if she had some presentiment of her immediate dissolution, she laid herself down to sleep, but she slept that sleep from which she will not awake till the morning of the resurrection. Her dismission was so easy that neither a struggle nor a groan was perceived by her affectionate sister, whose unwearied assiduity had frequently alleviated her sorrows, and who was with her when the happy spirit took its flight to the regions of immortality.

Her mortal remains were conveyed to Clare, and deposited, according to her desire, in the burying ground adjoining the meeting-house. A funeral oration was delivered at her grave by the Rev. Mr. Howard, and a funeral sermon was preached by her esteemed friend the Rev. H. Mackenzie, who kindly attended her in her last illness, and had often been instrumental in imparting seasonable consolation.

A short extract from a letter, written by the Rev. Dr. Collyer to her afflicted husband immediately after her dissolution, will afford a further confirmation of some things above mentioned. 'One grand alleviation remains.—The emancipated spirit has joined the spirits of the just made perfect; of this we entertain no doubt; and beyond this there can be nothing to desire. O that I had the assurance of the same happy consummation of my pilgrimage, and I would say, 'Why is his chariot so long in coming, why tarry the wheels of his chariot?'

Alfriston. G. B.

SUDDEN DEATH.

On Wednesday night, the 2d of December, died suddenly the Rev. Godfrey Gregory, aged 60, President of a large and respectable seminary at Edmonton, Middlesex, which will be continued by the surviving members of the family.

The circumstances of his death were very remarkable. He appeared in perfect health and good spirits in the day. He went in the evening to the Rev. William Vowle's Chapel, to hear a sermon on the occasion of the death of her late Majesty, whose mortal remains were that night deposited in the tomb. This excellent man, who loved the ordinances of God's house, was seized with apoplexy in the place of worship immediately before the service commenced. He was carried out by friends, surgical assistance was called in, but in vain; he was taken home in a chaise senseless, and to the inexpressible regret of his numerous relations and friends, expired the same night at ten o'clock.

The deceased was a man of retired habits, of respectable literary attainments, and exemplary character.

RECENT DEATHS.

The Rev. John Knot, Baptist minister, died Oct. 19, 1818, in a fit of apoplexy, aged 65. He had been a faithful minister of the gospel at Chatham 42 years. He was followed to the grave by a numerous train belonging to the several dissenting congregations. His funeral discourse was preached by the Rev. W. Giles, his successor, from Matt. xxv. 31. The Rev. J. Slattery also preached a funeral discourse from Ps. lxviii. 18.

At Brussels, on the 25th of October, where he had repaired for the restoration of his health, Mr. James Billing, a student for the ministry at Hoxton academy. Having been much indisposed, he was advised to take a journey

to the continent. He had visited Paris; and when he arrived at Brussels was almost immediately laid on a sick bed. On the news of his illness, his brother and sister hastened to see him. He was somewhat revived by the interview; but the time of his departure was at hand, and he conversed with composure on his expected removal and interment: the truths of the gospel, which he had preached to others, being the support and consolation of his mind.

His amiable disposition, fervent piety, and holy zeal, rendered him beloved by all who knew him; and by his removal his relatives have sustained an irreparable loss, while his fellow-students are called to mourn for a brother who enjoyed more than a common share of their esteem; and the church of Christ is deprived of one, who bade fair to become a faithful and judicious minister of the New Testament.

Dr. Styles, his pastor, improved the event by a sermon at Hoxton, which is published, together with the last discourse preached by the deceased in this country.

REVIEW OF RELIGIOUS PUBLICATIONS.

The French Preacher; *or, Sermons Translated from the most eminent French Divines, Catholic and Protestant; with Biographical Notices of the Authors, and a concise Account of other distinguished Orators of the French Pulpit. To which is prefixed an Historical View of the Reformed Church of France, from its origin to the present time. By Ingram Cobbin. A. M.* 8vo. 14*s*.

We exceedingly regret, that untoward circumstances have so long retarded our notice of this volume. It is entitled to greater praise than the merit of selection and translation would have claimed, though that is not small. The *Historical View of the Reformed Church of France*, the Memoirs of the Divines whose sermons are introduced, and the ample Literary and Biographical Catalogue of French Preachers, are compositions which must have required much labour and industrious research; and they alone are well worth the purchase of the volume.

There are eight sermons by Catholic preachers, and seven by Protestants. The topics and names of the first class are, Providence, by *Bossuet;* for Christmas-day, *Flechier;* the Sufferings of Christ, *Bourdaloue;* for Whitsuntide, *Massillon;* the Difficulty of Salvation, *Cheminais;* the Prodigal Son, *Poulle;* the Vanity of Human Things, *Beauvais;* and the Dying Sinner, *Rue.* Then follows the skeleton of a sermon, exactly as written and disposed by the illustrious *Fenelon*, in his ordinary mode of preparing for the pulpit. In the second division of the volume we have the Sacrifice of Abraham, by *Abbadie;* God manifested by Jesus Christ, *Mouchon;* the Divinity of Jesus Christ, *Huet;* the Wages of Sin and the Reward of Grace, *Faucheur;* the Believer pressing forward, *Dumont;* the Sufficiency of Grace, *Guillebert;* and the Sealing of the Spirit, *Claude.*

The task of a translator who proposes to exhibit, not the sentiments merely, but the characteristic manner of fifteen authors, is indeed arduous. In such an attempt it would be unreasonable to look for perfection. Mr. Cobbin has, however, effected a considerable approach to this distinctness of exhibition, by adopting a closeness of version, to which it appears to us that he has rather too much sacrificed the genius of the English language. We should also have been better pleased if he had used a greater strictness in forming and limiting the sentences; instead of following so much that appending and interlacing of periods, which was a common fault of both French and English writers in the seventeenth century. Such a liberty upon the style of some of his authors would have represented them to greater advantage; and it is really called for by that attention to the arrangement of clauses, and the construction of periods, which is in the present age observed by all good writers in either language.

Our judgment does not lead us

to hold the French preachers, either Popish or Protestant, as models for the pulpit compositions of our own countrymen. But the study of them, under the guidance of correct taste and sound theological knowledge, is certainly calculated to improve and enrich the mind of a young minister. They have fine passages, novel and striking developements of human nature, beautiful and sometimes well-managed figures, touching applications, and a fervid spirit which may help to meliorate our propensity to the didactic and frigid manner. We therefore feel that our thanks are due to Mr. Cobbin, for the production of this volume, as a pleasing, instructive, and useful work.

Memoirs of the Life and Writings of John Calvin. By John Mackenzie. *Second Edition, with additions.* 12*mo.* *pp.* 407.

We noticed some years ago the first edition of this work, and hailed a life of Calvin in English as a desideratum. We are glad to find that the author has been encouraged to publish another impression in a more portable form, at a less price and with several valuable additions and improvements. If it is not now all that diligent research and application might make it, it possesses many and powerful claims on public patronage and support. It exhibits a plain and impartial statement of facts. Without idolizing, it does justice to the principles, spirit and conduct of this most learned, laborious, and successful Reformer. Our young people may surrender themselves without danger to the uncontrolable influence of these pages. They may read without suspicion, and accredit without reserve. Here are no misrepresentations to deceive, no errors to mislead. The impression is undivided, and altogether in favour of knowledge, liberty, piety, and goodness. Many passages might be selected to prove the justice of these remarks; but our contracted limits render it necessary to refer our readers to the book itself. We should be happy to give entire the two or three last pages, which are written with great spirit and elegance. And we cannot refrain from inserting the following anecdote, which illustrates the disinterested magnanimity and Christian liberality of Calvin. Let those who are always triumphing over the fate of the unhappy Servetus, as an evidence of the reformer's intolerance, and the gloomy severity of his creed, read it and be confounded.

'Eckius being sent, by the Pope, legate into France, upon his return resolved to take Geneva in his way, on purpose to see Calvin; and if occasion were, to attempt reducing him to the Roman church. Therefore when Eckius was come within a league of Geneva, he left his retinue there and went, accompanied but with one man, to the city, in the forenoon. Setting up his horses at an inn, he enquired where Calvin lived; whose house being shewn him he knocked at the door; and Calvin himself came to open it to him. Eckius enquiring for Mr. Calvin, he was told he was the person. Eckius acquainted him that he was a stranger, and having heard much of his fame was come to wait upon him. Calvin invited him to come in, and he entered the house with him; where, discoursing of many things concerning religion, Eckius perceived Calvin to be an ingenious learned man, and desired to know if he had not a garden to walk in; to which Calvin replying he had, they both went into it; and there Eckius began to enquire of him why he left the Roman church, and offered him some arguments to persuade him to return; but Calvin could by no means be persuaded to think of it. At last Eckius told him that he would put his life in his hands; and then said he was Eckius, the Pope's legate. At this discovery Calvin was not a little surprised, and begged his pardon that he had not treated him with the respect which was due to his quality. Eckius returned the compliment, and told him if he would come back to the Roman church, he would certainly procure for him a cardinal's cap. But Calvin was not to be moved by such an offer. Eckius then asked him what revenue he had; he told the cardinal he had that house and garden and fifty livres per annum, beside an annual present of some wine and corn, on which he lived very contentedly. Eckius told him that a man of his parts deserved a greater revenue, and then renewed his invitation to come over to the Romish church, promising him a better stipend if he would. But Calvin, giving him thanks, assured him he was well satisfied with his condition. About this time dinner was ready, when he entertained his guest as well as he could, excused the defects of it, and paid him great respect. Eckius after dinner

desired to know if he might not be admitted to see the church, which anciently was the cathedral of that city. Calvin very readily answered that he might; accordingly he sent to the officers to be ready with the keys, and desired some of the syndics to be there present, not acquainting them who the stranger was. As soon therefore as it was convenient they both went towards the church, and as Eckius was coming out of Calvin's house he drew out a purse with about one hundred pistoles and presented it to Calvin; but Calvin desired to be excused: Eckius told him he gave it to buy books, as well as to express his respect for him. Calvin with much regret took the purse, and they proceeded to the church, where the syndics and officers waited upon them, at the sight of whom Eckius thought he had been betrayed, and whispered his thoughts in the ear of Calvin, who assured him of his safety. Thereupon they went into the church, and Eckius having seen all, told Calvin he did not expect to find things in so decent an order, having been told to the contrary. After having taken a full view of every thing, Eckius was returning out of the church, but Calvin stopped him a little, and calling the syndics and officers together, took out the purse of gold which Eckius had given him, telling them that he had received that gold from this worthy stranger, and that now he gave it to the poor; and so put it all into the poor box that was kept there. The syndics thanked the stranger, and Eckius admired the charity and modesty of Calvin. When they were come out of the church, Calvin invited Eckius again to his house, but he replied that he must depart; so thanking him for all his civilities, offered to take his leave. But Calvin waited upon him to the inn, and walked with him a mile out of the territories of Geneva, where with great compliments they took a farewell of each other.*'

We ought to add that the part of the volume entitled 'the Writings of Calvin,' as far as it contains an exposition of his system of theology, is drawn up with great judgment, and is interspersed with remarks in reference to modern controversies of considerable value and importance.

The Duty of imitating Departed Worth. *A Sermon occasioned by the lamented Death of the late Robert Balfour, D.D. of Glasgow, by Ralph Wardlaw.*

THE text of this interesting discourse is Heb. xiii. 7. 'Whose faith follow, considering the end of their conversation.'

After some judicious observations on the meaning and scope of the passage, Mr. Wardlaw proposes to illustrate first, the exhortation itself; and second, the motive by which compliance with it is recommended. The exhortation he considers as including three things: first, holding fast, as they had done, to the end of life, the word of the divine testimony: second, cleaving with the same steadfastness of faith to the divine promises: third, imitating their faith in all its practical effects. The second division of the discourse comprehends three particulars: their state in dying; their death itself, as terminating their earthly service; and their departure out of this life, as the commencement of a better. It would be easy and gratifying to copy from different parts of this valuable discourse passages of pathetic eloquence—of eloquence worthy of the *author*, and worthy of the affecting *occasion*—the sudden removal from earth to heaven of one of the brightest ornaments of the Christian church; one of its most able, most acceptable, and most successful ministers; one who having been long a burning and a shining light in a dark world, will doubtless shine in a higher sphere, as the brighness of the firmament for ever and ever.

The description which Mr. Wardlaw gives of the death-bed scene of this venerable man of God is inimitably touching, and we only omit to transcribe it here, because our readers will find it in the memoir at the commencement of this Number of our Miscellany, together with the admirable and accurate sketch of Dr. Balfour's private and ministerial character. Alluding in another passage to the sudden departure of this excellent man, Mr. W. observes: 'He who has, whilst in full possession of his mental and corporeal energies, been 'living to the Lord,' although his life should be closed in the melancholy privation of both, we may be well assured 'dies also to the Lord:' dying as well as living, 'he is the Lord's.' The soul of such a man is as safe when, with its faculties

* See the State Letters and Memoirs of the Right Hon. Roger Boyle, pp. 4, 5.

locked up, it struggles from an insensible frame, as when, in the perfect and spirited exercise of all its powers and all its sensibilities, it throws out from it in its departure the brilliant corruscations of faith and hope. In reference to sudden death, Mr. Wardlaw in another passage remarks: 'The wishes of Christians on this subject have been various and opposite; some professing their preference of a sudden, and others of a more lingering dissolution; the former captivated with the thought of an instantaneous transition, the other shrinking from so immediate a call, and desiring rather a premonition of their departure, and leisure for reflection and anticipation. 'Our times are in God's hands.' Instead of indulging such wishes at all, it is best to be always ready.'

In reading many parts of this interesting discourse, we are scarcely at liberty to *admire* the train of thought, or the language in which it is conveyed; (admirable as is the one for holy elevation, and the other for elegant simplicity;) the *feelings* which the perusal excites are the best recommendation of its excellence.

A Letter to the Rev. George Burder, *Editor of the Evangelical Magazine, in Answer to Observations, contained in the Magazines of June and July* 1818, *on Dr. Adam Clarke's Remarks on the Foreknowledge of God.* 8vo. 79 *pp.* By Verax. 2*s.*

On being called to announce this publication we feel neither surprise nor regret. Though the author is more than angry with us, we can assure him that, in our breasts pity has superseded wrath. We will therefore endeavour in meekness to instruct those that oppose themselves; if peradventure God will give them repentance to the acknowledgement of the truth. This letter-writer, then, in the first place, condemns us heavily for presenting to the public a garbled extract from Dr. Clarke's Commentary, which he says we 'commenced and terminated in the middle!' For this he charges us with the worst motives. But the fact is, as we originally announced to the public, that the remarks of Dr. Clarke were sent to us by some one who seems as zealous an admirer of this supposed defence of Arminianism as the letter-writer himself can be; and *we inserted the whole Paper* that was sent, *without diminishing a word.* Verax might have seen, at our printer's, the remarks in the hand writing in which they were sent to us, by which he would perhaps have recognized some well known auxiliary in the warfare which he maintains against Calvin and election. The paper came to us as the challenge of Arminius and as such we were well pleased to accept it. We had no reason to suspect that he who called us into the field would have omitted any thing essential to his own argument. And, in fact, he has not. This letter-writer has furnished us with additional extracts from Bishop Pearce, and from what he calls the ingenious and excellent Mr. Bird's Conferences; but from Dr. Clarke he has given us but one additional sentence. Now as we never professed to appeal to the public against Bishop Pearce or Mr. Bird, why should we be obliged to insert their remarks? Had we been actuated by such feelings towards Dr. Clarke, as Verax lays to our charge, we might, indeed, have published their sentiments for the sake of shewing that Dr. Clarke was not original; and we might have done it with perfect safety; for he that was not convinced by the Doctor, would have been unshaken by the Bishop or by Mr. Bird. For on perusing what our censor has extracted from these writers, we find that we have given all that is essential to the subject. Dr. Clarke himself says of Mr. Bird's defence, 'this is a good argument, but I *prefer* that which states the knowledge of God to be absolutely free.'

But to all the censures of Verax, on our omissions, we deem it sufficient to reply—that until we profess to review Dr. Clarke's Commentary (which perhaps at some future time we may deem it our duty to do) we protest against being compelled to read it. In the present instance we have complied with the request of one of his admirers, by inserting faithfully *all* that was sent us of his remarks on the Foreknowledge of God. Our whole offence lies in determining to accompany the poison with the antidote; and in making the

latter so effectual, that the poison is neutralised and become harmless.

This writer supposes that we may deem it unnecessary to enquire with what motives and what feelings our observations were written; while he reminds us of our former contemptuous treatment of a commentary, by one, of whom he says, 'I venture to tell you, there exists not a man this day, whose name is so universally respected as that of Dr. Clarke,' p. 6. Again at p. 15, he says, 'Pardon me, Sir, if in the progress of these hints, I should demonstrate the reason for all these omissions, to consist in a *desire* to misstate, or imperfectly to state, the remarks of Dr. Clarke. Surely, Sir, you have not yet read your Bible—you are reasoning as to the contents of a book, which it is evident you have never sufficiently read, or do not understand.' P. 17. 'So perverse is your obstinacy and self-will. This is truly very fine Sir; and I dare say that some of the good old women, who frequent the Tabernacle and Tottenham Court Chapel, and who read your *invaluable* Magazine, pronounced your reasoning to be unanswerable. This is either very ignorant, or very wicked. And for *you*, Sir, to be ignorant is nearly as great a crime as to be wicked. To be plain with you, (p. 25) your next observation, I own, I hardly possess sufficient patience to transcribe and to refute. It is replete with mis-statements, and *wilful* inaccuracies.' (35.) 'Fie, fie, Sir, this is prevarication indeed (36.) I really lament that you should so betray your ignorance,' p. 37. 'This cannot be, indeed it cannot; and Dr. Clarke has told you so already. Why are you deaf to his arguments, and blind to the light of truth?—So blinding is prejudice, so powerful is ignorance, that they have led you to accuse another of the very schism which is solely your own. Indeed, Sir, you have not one peg to hang your argument upon,' p. 38. 'The illiberality of all your former sentiments is here rendered complete. You have outdone yourself, out Heroded Herod. Your reasoning has evidently been supplanted by passion. Your argument by misguided statements. And the respect due to the sentiments of such a man as Dr. Clarke, by party feeling or by private pique.' p. 49. 'Common sense and right reason you confront by opposing the truth of these remarks,' p. 47. 'Is the holiness of God to be questioned, because *your* unholy and depraved nature cannot think of all perfection. Is your mean and depraved, and grovelling and carnal nature, and your consequent mean and depraved, and grovelling and limited and carnal conceptions, to form the standard by which the extent of eternal excellence and power and glory is to be ascertained?' p. 49. 'This reasoning will not do, Sir. Words are, indeed, the means of expression, and expression of thought. But where thought is overwhelmed by facts, and where the blaze of incomprehensible truth dazzles and overpowers, words are but vapours, which *cannot be defined, or define*,' p. 49. 'Methinks I see you, Sir, as you read these statements of the consequences of your system, turn pale and start with horror, and that you will deplore your past ignorance, and hasten to atone by active exertions, to cure all the mischiefs which *even your opinions* may have occasioned,' p. 64. 'Have you thrown around you a vestment, which renders you impervious to the attacks of truth and reason? Then remember, Sir, that there is no vestment with which you may robe yourself, that can save you from the wrath of insulted mercy and upbraided love. If you *will not* hear the cry of the penitent; tremble lest that voice should penetrate an ear deafer than the adder, with that direful denunciation, 'Depart; for I know *you* not, *ye* workers of iniquity.'' p. 66. These, and many similar expressions, which, in compassion to our readers we omit, the author closes by saying, 'Examine your motives, as well as your principles, and reform both; and be not wise in your own conceit. And I am, Rev. Sir, yours &c. Verax.'

With such sentences as the above, and with about twelve pages at the close, in defence of man's free agency, which we never disputed; there are intermingled some attempts to confute our observations. We shall not render railing for railing; but every atom of argument we will endeavour to pick out and lay before our readers, with our reply, in that part of our work

which is devoted to essays. For we have already allowed it more space than could reasonably be claimed by the Review of such a pamphlet; and we had intended to devote some pages in another number, to the concluding remarks which Dr. Clarke's hypothesis seemed to demand. The immense number we print, makes it necessary to provide, so long before hand, that the numerous engagements of the writer prevented his being in time; and when he had once interrupted the series, those engagements kept him back from resuming the discussion. This he the less regretted; because it was presumed, that every argument contained in the extract sent us by our constant Reader, was answered; so that we meditated nothing further than a display of the bearings which this question has on the whole dispute between Calvinists and Arminians. It is, indeed, a vital question; and we must not wonder if the combatants contend, as *pro aris et focis; vi et armis.* It may perhaps be due to ourselves to observe, on parting, that while Verax accuses us of an inelegant expression, he has himself given us ungrammatical English in his first paragraph, and one quarter of his Greek is false; out of four words in that language, one of them is ἀφωνιν. But it is far more important, for it is due to evangelical truth, to observe that this letter-writer denies the necessity of divine grace to lead a man to seek for pardon. Thus he argues, p. 62. 'Is it essential, in order that a being may seek for pardon, that the Spirit of God shall first operate on his heart? If it be, then on those who do not desire this pardon, it is evident this Spirit does not exert his influence; and therefore that being is placed by God in a state of moral incapacity to seek for the blessings of salvation; and consequently his sin is the sin of his Maker, or is at least ordained by his Maker.' p. 62.

Hymns. By Thomas Kelly. *Never before published.*

Some years ago we noticed, with a high degree of pleasure and approbation, a former little volume of hymns, a species of writing for which Mr. Kelly possesses a considerable talent. We are glad to see another volume, containing 86 new hymns, most of them grounded on a text of scripture. They have obtained a pretty wide circulation in Ireland, and they only need to be known to be equally acceptable in England.

We gave one of the hymns as a specimen (hymn xl.) in the close of our 24th volume, and mean to add another in the poetical department of the present Number.

The Duty of Christian Churches in reference to the Admission of Members; *a Sermon preached at a Monthly Association of Ministers and Churches, at St. Thomas's-square, Hackney, Oct. 8, 1818, by Robert Winter, D. D.*

This Sermon, published at the request of the ministers and other friends who heard it, is so able and judicious, so candid and yet so faithful, that we cannot avoid expressing the hope of its extensive circulation, and its consequent usefulness among Dissenting churches. The author's well-known reputation, and his connection with our work, render it superfluous if not improper to say more. The text, which is rather a motto on the Sermon, is from Is. xxvi. 2.

Preparation for the Day of Judgment; *a Sermon preached at Pell-street Meeting, on the death of Mrs. Ann Phillips, who died June 7, 1818. By Thomas Cloutt. 1s. From* Amos i. xii.

Mr. C. most scripturally and faithfully illustrates the observations, 'That a solemn meeting will take place between God and his creatures; he commands us to meet him; he has provided the means; and a timely regard to the command will secure a happy meeting.' A short account of Mrs. P. follows, who appears to have been highly exemplary as a mother, a tradeswoman, a member of the church, and a friend to the poor. We trust, then, that a blessing will follow the perusal. We suppose that 'holiday' p. 28, is a misprint for *holy day.*

Bartholomew-Day commemorated: *a Sermon delivered at the Meeting-house, Dean-street, Southwark, August 24, 1818. By J. M. Cramp. 1s.*

Mr. C. takes Acts v. 29, as a very suitable text, from which he deduces

the principle, 'That it is the Christian's duty to disregard human authority, whenever submission to its requirements is incompatible with his obedience to God.' This principle he illustrates, shews its application to the event, and concludes with suitable reflections. The current sentiment of this discourse is bold and vigorous; and the reflections are appropriate and impressive.

A New Year's Gift for a Young Cottager. *Price 6d.*

THIS little book, (which is very neatly printed) is much more simple, natural, and intelligible in its style, than many publications of a similar description. It is at the same time lively and instructive. We should be happy if our recommendation should induce the worthy and respectable author again to exercise his talent for the benefit of the many thousands of the infant poor, upon whom the light of Christian instruction is now dawning.

Death and Glory; *or*, Prayer remarkably answered in the happy death of W. Woodman, aged 11 years. *With an Address to Parents, and to the Children of Alfriston Sunday School. 2d Edit. Price 6d, or 5s. per dozen.* By George Betts.

THIS youth was highly favoured in his last hours with the lively hope of glory, and the relation of his death, with the addresses to parents and children, may be profitable to others beside those of the vicinity.

LITERARY NOTICES.

DR. STYLES is preparing for the press, a Second volume of Sermons, to be published by subscription.

In the press and shortly will be published 'Early Blossoms,' containing Memoirs of John Bowden, Michael Bruce, Daniel Parker, Peter Whitty, James Billing, &c. &c.

Mr. Williams will in a few days publish a brief Memoir of her late Majesty with a Portrait; intended as a companion to that which he last year published of the Princess Charlotte.

In the press, Two Sermons on the Death of the Rev. Dr. Balfour of Glasgow, the one preached by Dr. Campbell of Edinburgh, the other by Dr. Rankin of Glasgow, to which will be prefixed a short Sketch of the Life of the deceased.

Remarks on the Foreknowledge of God; suggested by passages in Dr. Adam Clarke's Commentary on the New Testament, by Gill Timms.

Rev. Robert Burns of Paisley has announced an 8vo. volume of Essays, of various topics of Political Economy, chiefly in reference to the state of the Poor and Benevolent Institutions in England and Scotland.

Rev. T. Sharp of Great Yarmouth proposes to publish by subscription, an Abridgement of Calvin's Institutes in one thin 8vo vol.

Mr. H. V. Bolaffey, Hebrew Master, has announced a new comprehensive He-Grammar in 8vo.

A new edition of Wilson's Hebrew Grammar is also about to appear from the Society for promoting Christianity among the Jews.

A new Work is announced to be called, 'The Enjoyments of Youth,' and intended to recommend the pleasures of Religion. It is intended as a companion to 'The Comforts of old Age.'

SELECT LIST.

NEW PUBLICATIONS.

The New Testament in Hebrew, published by the Society for promoting Christianity among the Jews. 8vo. bds.

The History of the Jews from the Destruction of Jerusalem to the present Time. By Hannah Adams, of Boston, America, (republished by the same society) 8vo. 12s. bds.

Vol. I. containing the Pentateuch and historical Books of the Old Testament, of a new family Bible and improved Version, from corrected Texts of the originals, with a copious introduction on the genuineness and inspiration of the sacred books, a complete view of the laws of Moses, both as a civil and religious code, an account of Jewish sects, customs, &c. By B. Boothroyd, editor of the Biblia Hebraica.

Memoirs of the Rev. Ph. Harvey; with a Sermon on the Death of Mrs. Harvey, her son M. Harvey. A new edition, by S. Taylor, 12mo. 3s. 6d.

A new edition of Mr. Lacey's Review of the Life of David.

Interesting Selections of Christian Biography and Obituaries. By William Innes, (author of Sketches of Human Nature) 18mo. Price 2s. 6d.

Gumal and Lina; or the African Children. Translated from the French by S. B. Moens. Second edition improved, 12mo. engravings. Price 7s. bds.

Doctrinal, Experimental, and Practical Thoughts on that Sanctification which is effected by the Instrumentality of the Gospel through the Influence of the Holy Spirit. By the Rev. T. Young, Margate. 2d. edition enlarged. 12mo. Price 3s. bds..

The King; or faint Sketches of a true Portrait of the venerable Sovereign of the British Empire. By the Rev. C. E. Decoetlogon, A. M. Rector of Godstone. (With a fine portrait.) 8vo. sewed 5s.

The Youth's Theological Dictionary of the New Testament. 12mo. 7s.

The Widow of Nain, and other Poems. By an Under Graduate of Cambridge. 8vo. sewed.

Suicide, an Atrocious Offence against God and Man! A Sermon at St. Swithin's, Cannon-street. By H. G. Watkins, M. A. Rector. 8vo.

Dr. Styles's Sermon at Hoxton, occasioned by the Death of Mr. James Billing, and Mr. Billing's Last Sermon, addressed to young People at Brighton.

An attempt to regulate the Claims of the Christian Ministry; A Sermon preached at the Separation of the Rev. J. Stratton, in Paddington Chapel. By W. Jay.

The Royal Tomb re-opened; A Sermon occasioned by the Death of the Queen. By James Churchill. 1s.

The Coincidence of Arminianism and Antinomianism, in Remarks on Mr. Gadsby's Perfect Law of Liberty. By Rev. James Gawthorne. 6d.

Hints to Sabbath School Teachers, with a List of Books for Sabbath School Libraries. 6d.

RELIGIOUS INTELLIGENCE.

GENEVA.

To the Editor.

DEAR SIR,

One of your respectable correspondents on the affairs of Geneva having in the last Number of your Magazine referred to information received from me on the conduct of M. Malan, I feel it necessary to offer some explanation, and to communicate the substance of the latest intelligence I have received from that city.

It is true that M. Malan, after his *first* suspension, consented to sign the now celebrated regulation, but his consent was founded on an explanation of the intention of the company in demanding his signature. On receiving this explanation, M. Malan declared that he had given to the regulation a more exclusive construction, and that he could now conscientiously comply with the requisition: he was accordingly re-instated.

That M. Malan did not design by this adhesion to compromise his own liberty, or to surrender what he conceived to be the essential doctrine of Christianity is evident from his *second* suspension, which was summarily effected; because he delivered two discourses, containing opinions contrary to those held by the majority of the Company of Pastors.

Though prohibited the exercise of his ministry, M. Malan was permitted to retain for some time the office of regent in the college, but of this office he is also now deprived.

As regent of the college it was his duty to explain a certain catechism prescribed by the company, and his explanations not being more satisfactory to the majority of those gentlemen than his discourses, he was ordered to *explain the catechism in the spirit of the catechism.* After this perspicuous act of legislation they remained as dissatisfied as ever, and they cited the regent before them to answer for his delinquency; but instead of apology, promise, or recantation, they received from the culprit a bold and distinct avowal of his religious creed. The venerable company then commanded him to abstain from expressing either directly or indirectly any doctrine of his faith in his class, under pain of 'cassation,' and he remonstrated with his ministerial brethren and assured them that he sincerely and faithfully taught according to the Gospel. He was at length finally brought before the government as rebellious, and ordered to submit. M. Malan maintained on this occasion his firmness and decision; reminded the sovereign that there existed a higher authority than that to which his submission was required, and declared his determination to obey God rather than man. Upon this declaration he was formally dismissed, (renvoyè honteusement du college,) and deprived, as this tribunal well knew, of his only means of subsisting himself, his wife, and his three children, and this too when all Geneva could bear testimony to his extraordinary talent of communicating instruction.

I am happy to inform you, that unsubdued and undirected, M. Malan has opened a place of worship in his garden, without the walls of the city, that many persons attend his ministry, and that besides preaching three times in the week he has

resumed the superintendance of his Sunday school. As M. Malan has not joined the new society formed in the city, and as he has several firm friends among the members of the company, it is evident, as in most cases of persecution, that his persecutors will not derive much advantage from their cruelty and intolerance.

There is reason to expect that M. Gaussin of Sattigny, one of the company who has publicly and ably supported M. Malan, will be called to occupy a station of the utmost importance to the reformed churches of France.

I remain, dear Sir,
Yours, &c.
MARK WILKS.

Peckham, Dec. 16, 1818.

Extract of a letter from a lady at Geneva to her friend in England.

Nov. 4, 1818.

This is a situation endeared to me by the kindness of dear Christian friends, the persecuted and oppressed state of the Lord's chosen ones, and by the uncommon beauty of the country. I was much interested for Geneva before I saw it, by accounts I received from a friend in the north of France, but I had no expectation equal to what I find it. If I were to describe to you the situation of the pious few who compose the Dissenters here, you would smile at the primitive state of things. Their separation took place about two years since, in consequence of the conduct of the pastors, who refused ordination to two or three young men in consequence of their real piety; upon which they took a room and assembled for public worship. In this they persisted, in spite of stones and noises made at the doors and windows, and their personal safety being endangered in going to and returning from the place. This rioting so increased within the last few months, that they found it necessary to remove to a tip-top story in a high house (for indeed all the houses in Geneva are immensely high). We have to go up four pair of stone stairs to two rooms, one leading into the other: the one has a bed in it down, the other a bed shut up. In this place there is service every evening, conducted by one or other of these unordained young men; and really it is the most simple interesting service I have witnessed for some time. They administer the sacrament every Sunday afternoon, as they think it the apostolic plan, and their spirit is so free from party or strife, that it seems like the early times of the church. With respect to the church in which Calvin preached (and afterwards Beza and the holy men who succeeded him), it is awful to behold. The Socinian Bible has superseded Calvin's translation. Oslewald's translation (lately reprinted) is very imperfect. A gentleman is now printing, at his own expence, Martin's edition for distribution here, which I hope will do much good. It has pleased God to awaken from among the ministers here a man of fine talents; last year they interdicted him all the pulpits in the canton, and now they have deprived him of his place as regent of the college which Calvin founded, and which was the only remaining support of a wife and four children. The town rings with fine stories of him. Some say that he professes to have been converted by a voice from heaven; and that when his wife speaks to him, he replies, Do not interrupt me, for I am having a conversation with Jesus Christ. One story much amuses me; they say he professes to raise the dead, and that a friend came to him and asked him, if it were true that he had brought a man to life? he replied, No, it was only a child.'

I often think that if the Christians in England were but to witness the utter destitution of such a man as this, they would rise up with the same zeal as they did for the persecuted Protestants in France.

MARTINIQUE.

WHOEVER has had opportunity to know the horrible mischiefs arising to the poor negroes in the West Indies from the practices of OBEAH, or (pretended) witchcraft, will rejoice to learn that the government in Martinique are taking legal measures to suppress it. We have been told by persons who have resided among the slaves, that the apprehension of being under this supposed influence has proved the death of the stoutest men among them. In the Missionary Museum is one of the rattles, formed of a hollowed fruit, with a long handle, employed by the Obeah men in their malicious and cruel practices. We wish well to the plans of the magistracy, but are persuaded that the influence of the Gospel will prove the most effectual means of suppressing this evil.

(From Barbadoes Papers.)

By a recent act of the House of Assembly, an endeavour has been made towards more effectually suppressing the practice of Obeah. Our readers are aware, that by this name is designated a kind of ne-

cromantic power, which is mostly exercised by the negroes for the attainment of the worst purposes. By the above act however it is decreed that 'any slave who shall wilfully, maliciously, and unlawfully pretend to any magical and supernatural charm or power, in order to promote the purposes of insurrection or rebellion of the slaves within this island, or to injure and affect the life or health of any other slave; or who wilfully and maliciously shall use or carry on the wicked and unlawful practice of Obeah, shall upon conviction thereof suffer death or transportation, as the court shall think proper.

'Also, that if any slave wilfully and maliciously, in the practice of Obeah, or otherwise, shall mix or prepare, or have in his or her possession any poison or any noxious or destructive substance or thing, with an intent to administer to any person (whether the said person be white or black, or a person of colour), or wilfully and maliciously shall administer to, or cause to be administered to such person any poison, or any noxious or destructive substance or thing whatsoever, although death may not ensue, upon the testimony thereof, every such slave, together with his or her counsellors, aiders, and abettors (being slaves), knowing of and being privy to such evil intentions and offences, shall upon conviction thereof suffer death, transportation, or such other punishment as the court shall think proper.'

FRANCE.

*An Account of the Clementines.**

A Correspondent informs us, that there is a considerable sect of religious persons in France, scattered in small bodies throughout the country, but who are most numerous in the neighbourhood of the Pyrennees, distinguished by a partial separation from the church of Rome. They have always refused to acknowledge those priests which took the oaths to the new Government (that of the Revolution,) and even disown the Pope on that account. They retain the mass, confession, &c. having a few priests of their own sentiments among them; but they express a strong dislike to many of the Popish ceremonies, which they account a solemn mockery. They are far less superstitious, and more serious and devout than the bulk of the Catholics. They are strenuous in their opposition to the general body, and will not enter the churches; they particularly dislike the ringing of bells on the death, or funeral of any person. They incline to the doctrines of free grace, and seem to adopt the sentiments of St. Augustine. They reject the use of images in worship, and laugh at the pompous religious professions. Many of them use the French language instead of the Latin in their prayers. They are said to be generally moral in their conduct, and strict in their observance of the Lord's Day. What may be the effect of such a secession we cannot say, but we hope it may be productive of great advantage.

* They take their name from a priest of the name of Clement, their first leader.

Among the extraordinary events of modern times the formation of a Bible Society in Paris is one of the most remarkable. In that city which proscribed and persecuted for centuries the reformers and their religion, we see the Protestants publicly assembled to organize an institution for multiplying copies of the holy Scriptures, and distributing them among the poorest of the population.

The society has named a president, M. le Marquis de Jaucourt, peer of France, and Member of the Calvinistic Consistory. Four Vice Presidents, at the head of whom is placed M. le Comte, Boissy d'Anglais, peer of France, and Member of the Calvinistic Consistory. A treasurer, four secretaries, three censors, and twelve assessors.

Subscriptions have been entered into, and among the first and principal subscribers, are M. le Duc et Madame la Duchesse de Broglie, (daughter of Madame de Stael), M. le Baron de Stael, et M. la Duchesse de Courlande.

CEYLON.

A proclamation dated August 17, 1818, has been issued, declaring, that from and after the 25th of December, 1818, being the anniversary of the birth of our Lord and Saviour Jesus Christ, all children born of slaves on this island, shall be for ever free, subject only to such conditions as shall appear necessary for their maintenance, &c. till of suitable age to support themselves.

ST. HELENA.

A similar resolution was passed by the inhabitants and proprietors of slaves, August 17, 1818, to take place Dec. 25.

SPAIN has consented to abolish her slave trade on the 30th May, 1820, but in the mean time, permits it to be carried on with prodigious rigour. The newspapers inform us, that on the 10th of June last, *nearly one thousand slaves arrived at the Havannah in one day.*

THE *Fama Habanera*, a large ship, carried 728 negroes; the cargo said to be worth 300,000 dollars, or 75,000l.

CALCUTTA.

ON Sunday the 8th of March, the new Scots Church (St. Andrew's,) was opened by the Rev. Dr. Bryce, who preached a very appropriate and impressive sermon from 1 Cor. i. xxiv. '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.'

An organ on a new construction built in London, was opened at the same time.

On the evening of the same day (the Sabbath,) Joynarain Ghosal, founder of the charity school at Benares, gave a splendid entertainment in the Gooradhan, which was beautifully illuminated.

The Calcutta newspaper reports that a subscription has been opened for the building a place of worship, to be called the Union Chapel, in which the independent clergymen lately arrived in this country are to officiate.

It is said that CEYLON will be placed under the spiritual jurisdiction of the Bishop of Calcutta, and that *Columbo* will be erected into an Archdeaconry.

VACCINATION.

PUBLIC encouragement has been given in New South Wales to the use of Vaccination, by the Governor in the Sydney Gazette of Feb. 21, 1818, and an address on the subject printed, to be presented by clergymen to the parents of children when brought to be baptized.

LONDON.

The following decision in the Court of King's Bench, respecting the exemption of Dissenters from paying toll when going to their place of worship, is contrary to what was always previously understood to be the meaning of the law: we hope however it may be re-considered.

COURT OF KING'S BENCH, Nov. 24.

LEWIS *v.* HAMMOND.

THIS case was argued last Friday, and the question was, whether certain Dissenters were exempt, under a local turnpike act, from paying toll, on going to religious worship. The Court now gave judgment, and said, 'That by the body of the act the toll was imposed generally; the party therefore who declined to pay, must bring himself within the exception; but the Court was of opinion, that the party did not, in the present instance, fall within the exception of the act. The exception named 'persons going to their parochial church, or other proper place of religious worship.' Now this exception did not extend generally to all; but it was obvious, that a Dissenter residing in one of the parishes near the turnpike, and going to a place of worship in another, was not going to his proper parochial place of religious worship; he therefore was not entitled to the exemption mentioned in the act. The case would be the same with a member of the Church of England: if he chose to leave his own parish church and go to another, he could not be exempt. This led the Court to think that the expression, 'other places of religious worship' fell under the same construction as the word church, and must be taken to mean parochial places. Persons therefore, in a different parish were not within the exemption; and this construction was warranted by convenience. The gatekeeper might soon know the parochial place of worship of those who resided in his neighbourhood, and passed through his gate every Sunday; but he could not so easily discover the place of worship of those who lived at a distance.'

BRITISH AND FOREIGN BIBLE SOCIETY.

From the Seventh Report of the Liverpool Auxiliary Bible Society, and the Ladies' Association connected therewith.

Events have occurred since the publication of the last report, which promise opportunities of usefulness where it is our first duty to seek them—among the poor of our own immediate neighbourhood, who may have been hitherto unblest with the possession of the Holy Scriptures. A distribution of the sacred volume has now commenced among them, so extensively undertaken and so earnestly pursued, that it seems no longer too bold an anticipation to look onwards towards that period when few individuals in the extensive population of this town, shall remain in the darkness of ignorance or the maze of

error. The last report announced the formation of a Ladies' Society, for the express purpose of distributing the scriptures in Liverpool and its neighbourhood. Novel as the undertaking was, many difficulties must necessarily have retarded the ladies in their progress; difficulties which only a conviction of the importance of success could enable them to combat, and the wisdom of experience assist them to overcome. It will however be gratifying to learn, that during the first nine months from the formation of the Ladies' Society, their zealous exertions had produced the sum of £394. 10*s.*, and enabled them to distribute a corresponding number of Bibles and Testaments, chiefly among the families of the poor, at reduced prices; and in several instances where great poverty was united with manifest desire to possess the Scriptures, they were given, like the salvation of Him of whom they testify, without money and without price.

At the close of the last year the Ladies' Society was re-modelled and extended by the kind assistance of C. S. Dudley, Esq. Ten associations were formed for Liverpool and the neighbourhood; the town was divided into small districts, and a minute inquiry instituted into the alleged want of the Scriptures among the poor. The result was mournful and melancholy beyond anticipation, with respect to the general dearth of the word of God; but the visitors were cheered and animated by the eager desire expressed by the poor to obtain the Bible, a desire which may eventually make it the hallowed source of their best comforts on earth, and the cause of their unceasing gratulations in heaven. The success which has already attended the efforts of female associations to interest the poor in the value of the Scriptures, is truly gratifying; and it is a feature of no small importance, that the plan of providing them with the Bible in return for small weekly contributions, may be eventually expected to produce a disposition to lay up in store a part of their earnings, for the supply of those things which minister to present comfort, and for the promotion of those moral habits which a sense of independence tends to awaken. 'The institution of a Bible Society,' says a valuable writer,* 'brings up the economy of the poor to a higher pitch; and the objections made against it on the ground of sympathy are easily answered. You take from the poor. No, they give. You take beyond their ability.—Of this they are the best judges. You abridge their comforts.—No, there is a comfort in the act of lending a hand to a noble enterprise; there is a comfort in the exercise of charity; there is a comfort in rendering a service to a friend, and when that friend is the Saviour, and that service the circulation of the message he left behind him, it is a comfort which many of the poor are ambitious to share in. Leave them to judge of their comfort; and if, in point of fact, they do give their penny a week to a Bible Society, it just speaks them to have more comfort in this way of spending it than in any other which occurs to them.'

The following distribution of the Bible has been made during the past year, under the direction of your committee, and according to the best views which they could take of the probability of usefulness. Bibles and Testaments have been voted for the supply of the Liverpool Temporary Workhouse, the Derby Workhouse, the Blue Coat Hospital, and the Marine School.

The amount of Bibles and Testaments furnished to schools and subscribers has considerably increased. The number sold during the last year amounted to £93. 15*s.* 8*d.*, and during the present, to the sum of £132. 12*s.* 6*d.*

The distribution of copies of the sacred volume from March 1817, to the close of the year, was 1185 Bibles, 1490 Testaments; together 2675. The total number issued since the formation of the Society is 21,165. In such a diffusion of the word of God, your committee may surely be allowed to rejoice and hope. 'When we consider that by one copy of the law Josiah king of Judah was lead to seek God; to remove the abominations of idolatry; to repair the ruins of the house of God, and to keep such a passover as had not been observed since the days of Solomon; when we remember that from the few copies which survived the fiery edict of Diocletian, have sprung the countless numbers'† which are now diffused among all people, nations, and languages carrying the message of salvation wherever there are eyes to read and hearts to feel it; when these cheering recollections suggest themselves to the mind, we are surely warranted in considering the progress of the Bible Society as the pledge and promise of divine truth to prosper the spread of the Gospel, and as a foundation of hope, that where God sends his word he will send his blessing, that the practical effects of the Bible may be in some degree commensurate with its circulation; until the language of every

* Dr. Chalmers, 'On the Influence of Bible Societies on the Temporal Necessities of the Poor.'

† See the last Report of the Naval and Military Bible Society.

heart shall own its power, and say, with the joy of Simeon when he held the long-expected Messiah in his arms, 'Mine eyes have seen thy salvation!'

In a place of which the maritime relations are so important and the connexion with seamen so intimate, it may appear surprising that no decided and powerful effort has yet been made to furnish Bibles to the numerous vessels of all nations which resort hither, and especially to those which belong to the port. Your committee rejoice to say that some measures have been taken to remedy this defect, and to supply seamen with copies of the holy scriptures. A public meeting of merchants, owners, masters, and mates of vessels was held at the Marine School, on Tuesday evening the 13th of January last, to consider upon the best means of furthering this very important measure. A sub-committee was formed from the most competent and experienced members of your committee, to give effect to the wishes of that meeting. Four depositories of Bibles were established, and a considerable number of copies of the holy scriptures have been already sold to seamen. Your committee hope that these proceedings will be found introductory to others more decisive and important.

BIBLE ADMONITION SOCIETY.

Thou shalt write them upon the Door Posts of thine House and upon thy Gates.—Deut. xi. 20.

ADDRESS.

THE melancholy fact of the dreadful and alarming increase of crime, particularly among youth, must be a source of the most poignant feelings, to every one who is a friend to his country and to mankind, and loudly and imperiously calls on all who regard virtue, religion, the well-being of society, to unite their most strenuous efforts, by every possible means for its repression.

Any plan, calculated merely to diminish, or in any degree to stem the torrent of evil, cannot but be equally grateful to the philanthropist, the moralist, and the true patriot.

For this evil, various descriptions of persons, according to their different views of the subject, will naturally prescribe various remedies, while in the estimation of the Christian, there is one of pre-eminent virtue, and with respect to which, all true Christians, however they may differ in lesser matters, will unanimously agree; namely, the most universal circulation of the holy Scriptures. What is the GRAND RADICAL CAUSE of all the crimes and enormities which afflict human society, and of which the bare recital harrows, with excruciating anguish, every breast that is not steeled against all the tender sympathies of our nature? We have it in two or three words, *the want of the 'fear of God before the eyes'* of their perpetrators. It is the atheistical, infidel principle, prevailing and reigning in the heart. To effect a cure, the CAUSE must be removed by a more powerful principle.

But the most efficacious and salutary medicine will be of no avail, towards arresting or checking the virulence of a malignant disease, while it lies useless on the sideboard or shelf.

Such however is frequently the case, where the patient entertains a strong aversion to it, and is nauseated at the sight. Of such a nature is the *moral* malady, under which society and the world groans and suffers. In corporal maladies under such circumstances, it is an act of friendship by urgent intreaties, and even sometimes by a kind *compulsion*, to constrain the use of the prescribed remedy.

But the question is, how are the immoral, profane and profligate, the abandoned to all vice and immorality, who will not open the Sacred Volume, or go within hearing of it, to be prevailed on, or *constrained* against their wills, to use the great moral and spiritual medicine; or to read those scriptures, even the most alarming portions of them, to which on account of the holy nature and tendency of their requisitions, and of their own deep-rooted and determined love of the disease, sin, they have such an unconquerable and deadly antipathy?

Any rational project for effecting this object, cannot fail to meet with what it is entitled to, the most hearty concurrence and zealous support of every Christian, of every well-wisher to the cause of morality and religion, of truth, of humanity, of God.

With a view to accomplish this purpose, a very simple, cheap, easy plan has been commenced, a provisional committee appointed, and a society is forming for carrying it into effect.

The plan is, to print some of the most striking, impressive, and alarming sentences of scripture on a large type, on sheets of paper, with a view to their being posted up in schools, warehouses, manufactories, workshops, dwelling houses, thoroughfares, &c. &c. to serve as continual *mementos* to all, especially to the thoughtless, unawakened, profane, dissipated, and abandoned of mankind.

*** *Communications may be made to Mr. Page, 62, Blackfriars-road, of whom the Sheets may be had.*

SEAMAN'S BIBLE SOCIETY.

THE Merchant Seamen's Bible Society, established in January last, are in full activity. The Society have for several months boarded the outward bound merchant ships, when clearing from Gravesend. Inquiries are made by an intelligent agent of the Society, into the supply which the several ships already have of the holy Scriptures; and, when needful, he invites the crews to purchase at a very reduced rate; or if this, through their poverty, cannot be accomplished, he presents from the Society, Bibles and Testaments for the use of the crews during the voyage: an exact record is kept of such supplies, and many opportunities have already occurred on the return of ships to port, to enable enquiry into the result of this attention to the moral and religious interests of our long-neglected fellow-men and fellow-subjects: the results have generally been highly encouraging. A weekly report is made to the committee, and we have had the gratification to learn the pleasing amount of information. Already upwards of 1,200 vessels have been supplied; these were navigated by more than 16,000 seamen, of whom more than 13,000 were able to read. 1,300 Bibles and 2,785 Testaments, were gratuitously bestowed for the ships use; and 275 Bibles, with 126 Testaments, were purchased by individuals of the crews. These are besides the supplies found on board, and which were either put there by pious owners for the use of the seamen (their servants), or were the private property of the sailors.

And we are glad to find that the means used to enlighten our mariners are not altogether without success. An officer in the merchant service lately said:—'One thing I am convinced of, and that is, whatever be the cause, our sailors get better every day.'

PORT OF LONDON SOCIETY.

MINISTERS from the country, of either denomination, feeling interested in this important society, and desirous of preaching at the Floating Chapel for Seamen, will oblige the committee by giving early information whenever they may visit London, addressed—"To the Care of Mr. Church, Ship-keeper, at the Floating Chapel, off Wapping Old Stairs."

Although the attendance of seamen must necessarily be very fluctuating, the committee have great pleasure in announcing its progressive increase; and that the public interest excited in behalf of this peculiar people, awakens pleasing anticipations of great moral results.

Public worship is conducted in the morning and afternoon on the Sabbath, in winter; and morning and evening in summer; and every Thursday evening throughout the year.

SCOTLAND.

THE following notice we insert at the desire of the persons who have signed the request. We give no opinion on the *mode* which is adopted in bringing the important object before the church court, but publish our earnest and unqualified prayer to the author of peace and lover of concord, that the proposed union of so large and respectable a body of Christians may be speedily and fully effected to the honour of God, the credit of religion, the increase of their own internal united and holy energies, and the joy of the hearts of all good men:—

To the Editor.

DEAR SIR,

We were much gratified with the notice for union which appeared in your Magazine for September, signed by the Mid-Calder Committee. After their example, the elders of the two congregations, Burgher and Antiburgher, met here on the 30th September, and formed themselves into a society to promote the same object. They agreed that a Præses be elected at every meeting, who shall open it with prayer. That a Convener and Clerk be appointed to correspond with those who have the same end in view. That they shall at no time mention any thing relative to the merits of their protracted divison. That a fund be lodged with the Treasurer to meet necessary expences. That the transactions of the society be recorded, and that the Præses call upon one to conclude with prayer.

On Monday the 19th October, agreeably to the appointment of the Burgher and Antiburgher sessions, the two congregations met in their respective meeting-houses, and the object of their meeting being explained, they unanimously approved and resolved, That they regret they have been so long separated. That it is their sincere wish a union may be effected. That when they find their brethren in other places of the same mind, they shall appoint proper persons to present these resolutions, with a petition to their courts praying them to accomplish their desire. That they approve of their elders having formed themselves into a society. That they recommend to their brethren the propriety of establishing si-

milar societies, one at least, in every county.—That these societies correspond with the congregations in their county.—That all the congregations north of Tay correspond with the Dundee Society.—That a centre one be formed in Edinburgh to receive and communicate the information these county societies may have collected.—That ten of a committee from each congregation here represent them in this society, and lay before it these resolutions.—And that they also appear in the Christian and Evangelical Magazines, and the Christian Repository, for next month.

Dundee, 24th Nov. 1818.

SIR,

The insertion of this in your Number for next month will not only please us, but may be gratifying to your readers.

Am. Lind, Præses, Jas. Mudee, Clerk, Chas. Carmichael, Thos. Spalding, Thos. Rattrey, Chas. Smith, John Hean, Jas. Todd, Jas. Carmichael, and Geo. Barclay, Committee Members.

ANECDOTE.

AT the first anniversary of the Cumberland and Carlisle Sunday Union, Mr. Wawn, in acknowledging the thanks of the meeting voted to him, delivered a speech highly honourable to his understanding and piety. See Carlisle Journal for Nov. 21, where his inimitable speech is detailed. Among many other pertinent allusions, the worthy gentleman begged leave to digress for a moment, to relate an anecdote of an aged female.

'Poor Mary,' said he, 'I shall never forget poor Mary! She was returning home, the picture of penury and want, thoughtful, yet serene and placid, when she was joined by a lady of affluence and piety, but who was the subject of some afflictive visitations and was threatened with more. She immediately began to relate her sorrows and apprehensions to poor Mary, who heard her with much attention, and then with all the tenderness and kindness of Christian sympathy besought her to be comforted, reminded her of the goodness and fidelity of that God who had promised never to forsake his people, exhorted her to be grateful for the many mercies she *now* enjoyed, and to confide in the unchanging mercy and love of God for all future ones. By this time they reached the door of her humble dwelling. Mary begged the lady to walk in, and taking her to a closet said, 'Pray, Ma'am, do you see any thing?' The lady replied 'No.' She took her to another closet, and repeated her question, 'Pray, Ma'am, do you see any thing?' The reply again was 'No.' She took her to a third closet, and once more repeated her question, 'Pray, Ma'am, do you see any thing?' the lady replying, with a look of surprise bordering on displeasure, '*No.*' 'Then, Madam,' said poor Mary, 'you see *all* I have in the world. But why should *I* be unhappy? I have Christ in my heart, and heaven in my eye. I have the unfailing word of promise that 'bread shall be given me, and water shall be sure,' whilst I stay a little longer in this vale of tears; and when I die a bright crown of Glory awaits me through the merits of my Redeemer.'

On Wednesday, December 9, the Rev. Thomas Smith was ordained to the pastoral office in the church of Christ, meeting in Nether Chapel, Sheffield. The service was held in the spacious Methodist Chapel, Northfolk-street, and was attended by a very large congregation. The Rev. Joseph Fletcher, A.M. Theological Tutor of the Academy at Blackburn, after the reading of the scriptures and prayer by the Rev. Mr. Mather of Sheffield, delivered an excellent introductory address. Mr. Smith answered the usual questions respecting his religious experience, his motives for becoming a minister, &c. in the most satisfactory manner. The ordination prayer was offered up by the Rev. Mr. Boden of Sheffield. The Rev. J. Bennett, Theological Tutor of Rotherham Academy, addressed a most solemn and affecting charge to Mr. Smith from Ezek. xxxiii. 7—10. After which the meeting was adjourned to the evening, when the Rev. T. Raffles, of Liverpool, delivered an address to the church and congregation from 1 Thess. v. 12, 13; which was admirably adapted to the audience, who listened with the deepest attention and apparent emotion. Mr. Raffles had preached on the preceding evening in Nether Chapel, which was crowded to excess. All the services were peculiarly interesting. May the impressions then made long abide!

SALOP ASSOCIATION.

A circular letter from the ministers of this association has been printed, addressed to the several churches which they represent, meeting at *Shrewsbury, Wem, Drayton, Oswestry, Bridgenorth, Ludlow, Whitechurch, Ellesmere, Clive, Whixall, Bishop's Castle, Prees, Domgay, Pool, Wollerton, Minsterley, Newport*, and *Lyth Hill*. This circular briefly states the origin of the Society in 1796, and its subsequent progress; and it is pleasing to observe

the success which has attended the occasional labours of the settled ministers, as well as those of the itinerants whom they have employed. At the time abovementioned there were but four ministers of the congregational persuasion in the county; their number is increased more than threefold, and the churches are still more numerous. The gospel has been introduced into many villages, and several schools are established. The annual income does not equal the expenditure; but it is hoped that the number of subscribers will be increased, and that by an annual collection in each of the churches, the fund will be enlarged.

CHAPELS OPENED

November 19, a neat and commodious chapel in Back-Street, Hertford, was opened for divine worship, which is intended to be supplied by the students of Cheshunt College. In the morning, the Rev. G. D. Owen of Maidenhead, engaged in the introductory service; Mr. Jones of Islington and Silver-street chapels, preached from Nehemiah x. 39, and Mr. James resident tutor at Cheshunt college, concluded. In the afternoon Mr. Warr of Cheshunt read and prayed before sermon; and Mr. Stodhart of Pell-street, London, preached from Psalm cxviii. 25. In the evening Mr. James of Hertford presented the supplications of the people. Mr. Richards of Camden Town, preached from Psalm cxxxii. 8; and Mr. Maslin of Hertford, closed the solemnities of the day.

The whole of the services was truly interesting; the chapel was well attended, particularly in the evening, when many persons found it impossible to obtain admittance, and the collections amounted to between £30, and £40. There is still however a considerable debt upon the place; and we understand that an appeal to the liberality of the religious public will be made, in aid of its liquidation.

December 9, was opened a new independant chapel at Wirbeck, on which occasion Mr. Morell of St. Neot's preached in the morning, from Rev. iii. and part of the 8th verse. Mr. Evans of Long Sutton, in the afternoon, from Mark xvi. 15. Mr. Arrow of Lynn in the evening, from John xii. and part of the verse. Messrs. Thonger, Evenett, Ewin, Jarram, and Holmes sustained the other parts of the services. The congregations were very large and respectable, and liberal collections were made towards defraying the expense of the building. This newly established and flourishing interest brought together a number of Christian friends from various parts of Huntingdonshire, Lincolnshire, and Norfolk. The services of the day were highly interesting, and will be held by many in long and grateful remembrance. W. H.

SAVING BANKS.

So rapidly have these provident institutions prevailed and prospered, that up to the 31st of July last, the Commissioners for the Reduction of the National Debt, had received on account of Banks for Savings, *One million two hundred and fifty-four thousand pounds.*

FOREIGN INTELLIGENCE, *(SUPPLEMENTARY)*

AMERICAN SOCIETIES

FORMED IN BEHALF OF THE AFRICANS.

There are several of these benevolent institutions in the United States; the following is an Extract from a circular Letter from that in Philadelphia.

'This is surely the true way to strengthen the African missions. Let youth, instructed in a knowledge of the original Scriptures and in general science, be raised up to display the banners of the Cross from the Mouth of the Nile to the Cape of Good Hope; and from the Straits of Babelmandel to the mouth of the Gambia, where there are 50,000,000 of our fellow-creatures destitute of the Word of Life.'

From a similiar board, 'By computations, founded on the latest information, there are in Africa and its islands twenty millions of the proper Negro race, beside thirty millions who differ from them, more or less in complexion and features. There are supposed to be a million and a half of the same people in the United States; and a million and a half more may be reckoned for the Floridas, Mexico, South America, and the West India Islands, to say nothing of New Guinea. Here then is a vast world of twenty-three millions of souls, beside the thirty millions before mentioned, a population equal to that of the United States, Great Britain, Ireland, Sweden, and Denmark, united.'

SOUTH SEA ISLANDS.

Extracts from the Journal of the Missionaries at Eimeo, &c.

July 28, 1817.—Held our usual meeting this evening. A great number of the natives were present. Various questions were proposed and answered, particularly on the duty of performing works of ne-

on the duty of performing works of necessity on the sabbath day. Two late occurrences gave rise to these enquiries; one of them was the illness of Pomare Vahine. It was enquired whether, in the case of extreme illness, it would be lawful to send for relations or friends from a distance, or to dispatch a canoe for that purpuse to another island. The other circumstance was as follows:—A man of Taiarabu had a canoe lying on the beach. The tide flowing higher than usual one sabbath-day, the canoe went adrift. A native who observed it, ran and told the owner of the canoe, who replied that it was the sabbath-day, and that he therefore thought it would be sinful for him to secure the canoe. The consequence was, that the canoe was lost. Brother Davies took this opportunity of explaining to the natives present, the difference between works of ordinary labour and those of necessity and mercy; and told them, with respect to the man in Taiarabu, that although his motive was good, he was mistaken as to the point of duty, and that he ought to have secured his canoe.

Aug. 4.—The place of worship being too small for the usual congregation, has lately been enlarged. It is now 64 feet by 22, yet it was filled to-day, and several stood on the outside. There must have been at least 600 persons present, whose attention was very encouraging. Brother Davies had some interesting conversation with Tino, who was formerly a famous prophet, and an enemy to the missionaries and their religion. Tino spoke his mind freely; confessed what a wicked man he had formerly been; and acknowledged the goodness of God in sparing him and giving him to know his word.

12.—This morning a Paumotuan, a native of the island of Anna, called Teaufati, came to Brother Davies to ask his advice. He said that he had heard by means of men on board Captain Walker's vessel, that Moorea, mentioned in our Journal of April 22, and those who went with him had been diligently employed in teaching their idolatrous countrymen what they knew of the word of the true God, and with such success that the whole of the island of Anaa had renounced heathenism, except one district, of which Moorea was a native. Teaufati expressed a strong desire to go and teach his countrymen. This man has attended brother Davies a long while as a scholar, can read and spell, knows his catechism, and has conducted himself with propriety ever since he has made a profession of Christianity.

Sept. 6.—After dismissing the school this afternoon, Brother Davies attended the funeral of a man from Faa, in Otaheite, who had been brought over here to receive medical advice. A considerable number of people attended, whom Brother Davies addressed at the grave, and concluded as usual with prayer. The natives universally expect religious services on occasion of the interment of those among them who have professed Christianity. When funerals occur at a distance from the missionary stations, one of the natives usually prays at the grave. These occasions present excellent opportunities for impressing upon their minds many solemn truths; and it seems to be well understood among them every where, that these services are, intended for the living and not at all for the dead.

PARIS.

It appears that the Court of Cassation has formally decided that the magistrates have no right to oblige the (Protestant) citizens to adorn the fronts of their houses with tapestry in honour of the procession of the host, &c. We shall give a full account of this affair in our next.

AFRICA.

Accounts have been received from M. Dard, employed to establish schools of mutual instructions at Senegal. The schools he has instituted are in the most prosperous state. Blacks of 16, 18, and 20, are taught French in these schools, and thereby attached to the mother country. Hitherto they knew only the African or foreign languages, which removed instead of approximating them to us.

CONSTANTINOPLE.

In a late promenade on the banks of the Black Sea, the Sultan observed a country house built in so elegant a style, that he desired to be informed to whom it belonged. He was answered that the owner was an Armenian, professing the Christian religion. The Sultan immediately proceeded to the house, saw its master, and asked him how much it had cost him. The Armenian, fearing to pass for too rich a man, promptly replied 300 purses (about 450,000 francs) though he had in reality expended more than triple that sum. The Sultan took him at his word, ordered the 300 purses to be paid down, and declared himself proprietor of the house. The unfortunate Armenian was in the greatest despair; but what was his surprise when, a few days after two Bostangis delivered to him, with the following message, a casket, containing 1,000 purses (1,500,000 francs:—'The prophet hath said that the liar is always caught in his own snares, and thou hast experienced the truth thereof; but thy master is too great to take advantage of thy weakness.'

MISSIONARY CHRONICLE
FOR JANUARY, 1819.

With pleasure we resume the task of recording for the information of those who sincerely pray 'Thy kingdom come,' the intelligence received from the Missionaries of Christ in heathen lands; for we are well assured that such information monthly renewed, powerfully tends to excite compassion for immortal souls ready to perish in their sins, to animate with holy importunity the prayers offered up for their conversion, to occasion heavenly delight and ardent praise when sinners repent, and to call forth the energies of believers in the propagation of the gospel. We hope repeatedly to enjoy in the present year the privilege of communicating such good news from distant lands as shall be like cold water to the thirsty soul.*

MALACCA.

A letter has lately been received from Mr. Milne, dated March 1818, who says of himself and the other Missionaries at Malacca,

'All our hands are full. We cannot gladden your hearts by the news of great good done; but we labour in hope, and are for the time more anxious to do our work well, than discouraged for want of success. All the labours formerly begun here among the heathen continue.'

'Mr. Thomson has resumed his evening school, and has lately begun a Malabar one, which promises very well; but he has lately been much indisposed.'

Mr. Milne expresses much concern that the expence of this mission has been so great; but he observes that a great part of it remains invested in disposeable property—buildings, presses, paper, books, &c. &c. a minute account of which he will shortly send to the Directors. It appears, however, to have been his anxious wish to render the expenditure as moderate as possible. On this subject he says,

'When I sent you my last annual account, I observed that I feared I should be obliged next year to put my family expense to your account; but by the kindness of Dr. Morrison and other friends, I have been able to manage without making any charge upon you, except 400 dollars for our passage from China and for my clothing. Our houshold expenses for last year were indeed very great; long affliction, moving from place to place, and a growing family, are not easily supported. Major Farquhar was kind enough to continue the monthly allowance during my absence; but it was proper to give a small proportion of it for the discharge of the duty till my return. No charge has ever been made for medical assistance by our friend Dr. Chalmers at Malacca, or Dr. Livingstone at Macao; thus what with the salary from Government here, the aid of friends, and a free passage to myself from Captain Birch, we have managed to pass the year without putting you to more than the charge of 400 dollars. Whereas had the matter been otherwise, £.500 would not have sufficed. It is a ground of thankfulness to God that when our circumstances are difficult and our wants many, he graciously furnishes the needful supplies.'

Mr. M. adds that for the present year (1818) the expense will amount to, at least, 1200*l*. Mr. Medhurst had a son born March 27, 1818.

DEMERARA.

Mr. Elliot, in a letter dated Oct. 14, 1818, says, he has again visited (what is called) the Arabian coast, where he hopes some of the negroes have received the truth in the love thereof, and that many are crying, 'What shall we do to be saved?'

On the West coast he speaks of considerable success. 'There is scarcely a sabbath but eight or ten, and sometimes more, offer themselves as candidates for Baptism;' he mentions two estates on which until lately, the negroes showed a perfect indifference to religion; now they earnestly desire to be taught the way of salvation. Mr. E. is very anxious for the erection of a chapel; ground has been procured, and

* We beg leave to say that we are far from wishing to confine our information to the London Missionary Society, we endeavour to publish the most material intelligence received by similar institutions; and nothing but the unavoidably narrow limits of our Chronicle prevent our presenting it more fully to the public.

subscriptions commenced: the poor negroes say they will do all they can towards it.

Since Mr. Elliot has preached at the West coast, more than a thousand negroes have been baptized, most of whom were strongly recommended for their good behaviour, and many have walked worthy of their profession, one, two, three or four years. Mr. E. thinks of forming a church here, and expects that not fewer than 400 will offer themselves as members.

INDIA.

THERE is reason to believe that some movements have taken place among the natives in India, with intent to abolish the practice of burning widows with the corpses of their husbands; for we learn from a Calcutta Journal, that 'a petition counter to that of those natives who prayed for a repeal of the orders of government, restricting the privilege of suicide of widows to such cases only as are authorized by the Hindoo Shastres, is now in circulation for signature.' This petition states that the principal authorities of the Hindoo religion *altogether forbid* the burning of women on the funeral piles of their husbands—that those legislators of inferior authority who have authorised the practice, wrote in a different age, when many similar sacrifices, forbidden to the race of mankind in the present age *(Kali Yoog)* were common; such as human sacrifices, leaping from precipices, &c.—and that even *they* recommended a life of austerity as more meritorious than such self-destruction.

Upon these grounds they pray that such further measures to check, if not entirely put an end to sacrifices so revolting to humanity, may be adopted, as the government may in its wisdom deem expedient.

BY letters from India it appears that the schools are increasing in number; and that the School-book Society is active in preparing elementary books for their use.

A Branch Society has been commenced at Chinsurah in aid of the Bengal Auxiliary Missionary Society.

Mr. Townley, Mr. Keith, and others, are preparing religious tracts in the Bengalee language for distribution among the natives.

Extract of a letter from a Missionary in India to a friend in London.

'Personally, I sing only of mercy; chiefly, that from the day of my arrival, I have not experienced a moment's illness; and receiving every possible kindness from Mr. and Mrs. —— have been enabled unremittingly to apply to business.'—'Away with all talk of outward sufferings, with cautions against sinking beneath the pressure of hardships and privations; the dread of being cut off by savages or devoured by tigers;—caution me rather against eating, drinking, and sleeping; against becoming proud and lazy, indifferent and hard hearted, forgetful of God, of Christ, and of his kingdom.'

MADRAS.

In a report (for the year 1817) of the examination of the junior civil servants attached to the College of Fort St. George, it is stated that the progress made by the students in the acquisition of the several languages spoken in India, has been incomparably more rapid and satisfactory since they have studied the SANSCRIT (at Haileybury) in England.

This language it is observed, influences every tongue from the confines of China to the western limits of Persia, and is radically connected with many of the dialects spoken in Europe, and may be considered as the principal key to those of India; and though the dialects of the south (including *Malayalim*) are not radically connected with it, its terms are liberally intermixed with the vernacular speech of the *Tamul, Telooga*, and *Canarese* nations.

A GOLDEN GOD.

From the Bombay Courier, March 21, 1818.

We understand that a golden image of the Hindoo deity Ganesha has been discovered in the fort of Singhur. This idol had been concealed within a column or pillar of masonry, under which it was expected his godship would have remained secure, and would have eluded the search of the conquerors of the fort. Report enhances the value of this idol to several lacs of rupees; we have however been credibly informed, that for his ransom a lac and a half of rupees have already been offered.—(about £7,000.)

SOUTH AFRICA.

When the intelligence of Mr. Williams's death in Caffraria reached us, it was feared that the mission in that country

might cease; but we rejoice to hear that there is reason to hope not only that it will be continued, but that it will be encouraged and assisted by the Government at the Cape. Should the gospel prevail among the Caffres, it will certainly tend to the security of the borderers in the colony, and prevent such lamentable depredations and murders as have formerly taken place.

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.

CAPE OF GOOD HOPE.

The remains of Henry Alexander, Esq. late Colonial Secretary to his Excellency the Governor, were conveyed to the grave on the 8th of May, 1818, with great respect and solemnity. The funeral was attended by more than 300 persons in deep mourning. Minute guns were fired during the ceremony of the interment.

Mr. Bicknell, in a private letter to his friend in London, referring to a former period, when he was travelling with Mr. Wilson in Otaheite to preach to the natives, says that, having expended every article they had with them, with which they could pay for food and lodging, they on returning one morning from the bush, to which they had repaired for prayer, they found on the beach a fine large fish, and upon opening its mouth perceived a fish-hook. The fish served them that day for food, and the hook paid for their lodging. 'We concluded,' says Mr. B. 'that a kind Providence had brought it to us.'

ST. PETERSBURGH.

A letter has been received from Mr. Swan, dated 12th Oct. 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, has been sent off for England, and may soon be expected.

CATHOLIC MISSIONS IN CHINA.

From a Paris paper, Aug. 6.

NEWS from Pekin, of the 17th Nov. 1817, announces that the missions of China, which are supplied by the priests of Saint Lazare, had been recently delivered up to a furious persecution. About four hundred Christians of the capital were arrested and cruelly tortured. Several had not been able to support the persecution and had abandoned their faith. The richest Christian of the city, and even of the province, had not feared to abandon his property and his family, and to see himself delivered up to a Mahometan as a slave, rather than renounce his religion. The persecution ceased all at once, and the persecutors appeared to have returned to milder sentiments. This persecution has only served to strengthen the faith in the truly faithful. The superior of the Lazarists, who lives at Paris, Rue de Sevres, No. 93, has undertaken to send out apostolical labourers into these countries, which have so great a need of them. Although the knowledge of mathematics be not necessary for all missionaries, it will be desirable that there should be at least two of them versed in that science. There have always been at Pekin missionaries skilled in the mathematics.

Extract of a letter from Mr. Ellis to Mr. J. B. Moor.

Eimeo, 4 Dec. 1817.

'THINGS are going on well here. We have printed 7,000 copies of different kinds of school-books; have finished the first sheet of Luke (24 pages) of which we intend to take off 3,000 copies. Several hundreds of the natives have learned to read since the spelling-books have been printed. Some thousands are now waiting for the publication of Luke's gospel. *Canoes are frequently arriving from various parts, with persons whose business is to enquire when the books will be ready;* and an increasing desire to become acquainted with the word of God, powerfully pervades the minds of the people.'

'I work seven or eight hours, most days, at printing: it is warm work here: but thanks be to God who has condescended to engage me in so useful an employment, as that of assisting to prepare the word of God for a people so anxious to receive it.'

Return of the Rev. Messrs. Campbell and Philip to Liverpool, and sailing again.

We mentioned in our last that the above gentlemen sailed from Liverpool, in the ship Westmoreland, on Wednesday, Nov. 18. For a time they had a fair wind; but it soon changed and continued adverse, so that they could make little way, and crossed the Irish Channel again and again; but on Wednesday, Dec. 2, the wind proving favourable they proceeded on their voyage, hoping soon to get into milder regions; but a painful disappointment shortly occurred:—it was discovered that the mainmast was rotten, and that it would be dangerous to proceed. They were therefore under the necessity of returning to Liverpool for a new mast. This was speedily procured; and they sailed again on the morning of Thursday, Dec. 10.

Painful as this disappointment proved at the moment, after having traversed the channel for a fortnight, and some of them having endured much from sea sickness, yet the discovery of the bad state of the mast, while so near the port where it might quickly be repaired, must be esteemed a singular mercy, and the means probably of their preservation from imminent danger. They are followed by the prayers of a multitude of pious persons in Liverpool and London, and doubtless in many other places.

THE Congress at Aix-la-Chapelle concluded their affairs on the 15th of Nov. If we may give credit, as we hope we may, to the professions and promises of the royal and noble parties, we may hope that the blessings of peace will be perpetuated to Europe. They solemnly declare that the *union* which has taken place, *is rendered more strong and indissoluble by the bonds of* CHRISTIAN FRATERNITY, *which the Sovereigns have formed among themselves;* they further declare, that *it offers to Europe the most sacred pledge of its future tranquillity;* that *the repose of the world shall be constantly their motive and their end;* and finally, that *they will consecrate all their efforts to the protection of the arts of peace, to the increase of the internal prosperity of their States, and to the awakening of those sentiments of religion and morality, whose empire has been but too much enfeebled by the misfortunes of the times.*

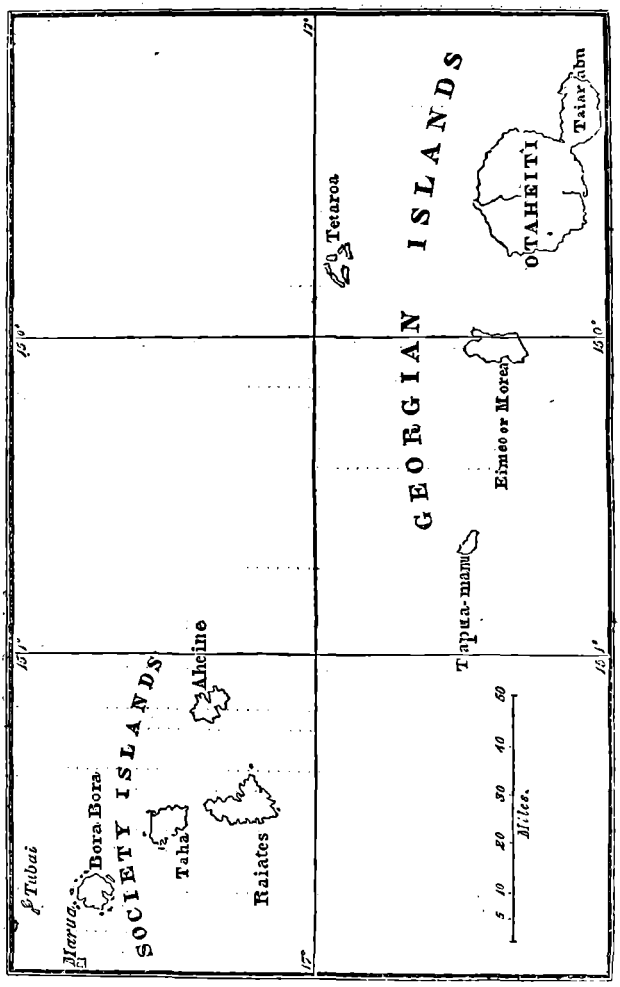
To these promises, so solemnly given by the principal powers of Europe, every sincere Christian will say, Amen.

MAP OF THE ISLANDS,

IN THE

SOUTH PACIFIC OCEAN,

WHICH HAVE LATELY EMBRACED CHRISTIANITY.



MISSIONARY CONTRIBUTIONS.

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

	£.	s.	d.
West Riding Auxiliary Missionary Society, by Mr. Geo. Rawson, Leeds, Treasurer	300	0	0
Buckingham Penny-a-week Society, by Rev. D. Aston	11	10	5
Berwick and Tweedmouth Penny-a-week Association, by Rev. Robert Balmer	12	0	0
Brig, Albion, of Cardigan, Capt. Llewellyn Davis, Penny-a-week Subscription by the crew, by Mr. C. Lewis, Cardigan	3	10	0
Whitchurch, Cheshire, half a year's Contributions from the Juvenile Missionary Society, at Miss Cook's Ladies' Boarding School, by Rev. J. Harris	7	12	0
Plymouth Dock, a small mite from the Sunday School Children at Mount-street Chapel, by Rev. S. Parrott	1	5	0
Huntingdonshire Auxiliary Missionary Society, by Rev. Thomas Morrell	35	0	0
Late South Devon Auxiliary Missionary Society, by Messrs. Dove and Cree, Treasurers :—			
Balance of Account Aug. 1818, when the name of the Society was changed to the Plymouth, Plymouth Dock, and Stonehouse Auxiliary Missionary Society	32	0	11
Plymouth, Plymouth Dock, and Stonehouse Auxiliary Society, by Messrs. Dove and Cree, Treasurers :—			
Collections at Sermons preached by Rev. Messrs. Rayson and Campbell :—			
New Tabernacle, Plymouth	21	13	1
Baller-street Chapel, Do.	9	17	6
Do. Exhibition of Heathen Idols	0	14	0
Mount-street Chapel Dock, 2 Sermons	31	17	6
Stonehouse Chapel	3	4	0
Plymouth New Tabernacle Juvenile Auxiliary Missionary Society, weekly Subscriptions to Aug. 1818, by Mr. W. H. Dove	25	0	0
	92	6	1
	124	7	0
Exeter, Collections at, by Rev. Messrs. Rayson and Campbell	7	0	0
Brechin and Montrose (North Britain) Missionary Society, by Rev. David Blackadder	10	0	0
Denny (North Britain) Auxiliary Missionary Society, by W. Henry Corbett, Farmer, Denny	10	10	0
D. P. M.	1	0	0
Westbury, Wilts, a few Friends at the Upper Meeting House, by Mr. W. Phipps	5	10	6
S. M. by Rev. G. Burder	15	0	0
Tottenham and Edmonton Auxiliary Society, by Mrs. Vowles	13	0	3
Bromyard, Herefordshire, Rev. J. Banfield and Friends	3	0	0
Buntingford, a Friend to Missions, by Rev. T. B. Browne	1	0	0
Bristol Juvenile Auxiliary Missionary Society (1st Quarter) by Mr. J. Talbot, Treasurer	30	0	0
Holyhead, Capt. Lloyd and Crew of the Sloop Ellinor, produce of a Missionary Box, by Mr. A. H. Davies	1	0	0
Dumbarton Bible and Auxiliary Missionary Society, by Mr. John Glen, V. P.	20	0	0
G. H.	1	1	0
M. E.	5	0	0

The Rev. John Townsend acknowledges the receipt of Five Pounds for Bibles to be distributed in Asia.

The Thanks of the Directors are respectfully presented to the following:—Mr. S. Thomas, Cannon-street, for the Evangelical Magazine for the years 1793, 6, 7, 8, 9, to 1802, inclusive, and from 1804 to 1810 inclusive—Rev. Thomas Hawkins, Wurley-Town, a few miscellaneous books, and to Mrs. Gath of Halifax, for the Evangelical Magazine from 1807 to 1816 inclusive, contained in the same parcel—Mrs. George Clayton, Walworth, for sundry articles for Africa.—Mrs. Sammuel and Mrs. White, Walworth, for the Evangelical Magazine from 1806 to 1817, (1815 excepted)—R. R., Suffolk, for the Evangelical Magazine, Nine odd Volumes—Baxter's Saint's Rest, &c.; also 7 Cotton Handkerchiefs, 10 Caps, and 1 Apron.—J. H. S. for 18 vols. of Divinity, 33 Pamphlets and Sermons, also 2 Handkerchiefs, 2 pair of Worsted Stockings, and 6 Razors, with 5*s.* inclosed for the carriage of the Parcel—Mrs. Shepherd, London-street, Tottenham-court Road, for a Parcel of Evangelical Magazines—Mrs. Halfpenny, Fountain's-court, Minories, for the Evangelical Magazines for 1816 and 1817, also a few bags, pincushions, &c.—A Friend for 6 Bundles of Evangelical Magazines, 3 Numbers of Eclectic Review, 5 of Quarterly Review, and 4 of Baptist Periodical Accounts—Rev. J. Banfield, Bromyard, for 19 vols. of Divinity.—Mrs. Mary Burt, Howland-street, for 14 vols. of the Evangelical Magazine, bound, Jenks's Devotions and Beveridge's Private Thoughts.—Mr. T. Rowney of Tottenham, for 320 Numbers of Evangelical Magazine, Life of Bishop Ridley, and Baxter's Saint's Rest.—And to sundries, for books contained in the same parcel, viz. to Mr. Carpenter, for 24 Numbers of Evangelical Magazine and 12 books—Mr. Leachman for 4 vols. of Evangelical Magazine and 5 books—Mr. M. Henderson for 46 Numbers of Evangelical Magazine and 13 other books—Miss Hague, for 46 Numbers of Evangelical Magazine—Mr. Maude, for 18 Numbers of Evangelical Magazine—Mr. Hardy for 3 Books; and Mr. T. Ellis, Grove House, Marsh-gate, for Evangelical Magazine, from 1814 to 1818 inclusive, and 10*s.* inclosed to pay for the binding—Mr. William Pearson, for 500 Dutch Tracts for Africa.

ERRATA.

In our last Monthly Chronicle, page 540, 8 lines from bottom, for Rev. *read* Mr.;—and page 543, 12 lines from bottom, for Thomas Hall *read* an Unknown Friend. In the Map, for RAIATES *read* RAIATEA.

POETRY.

FOR THE NEW YEAR.

THE STREAM OF TIME AND THE VOYAGE OF LIFE.

Job. ix. 26. *My days are passed away as the swift ships.*

Time, like the ebbing torrent strong,
Bears all terrestrial things along
With overwhelming sweep;
Thus, wave by wave, and day by day,
Swift ebbs our little life away
To the eternal deep.

Some float like bubbles down the tide,
And some like gallant navies glide
With waving streamers crowned;
Sometimes the baffling storms prevail,
Or onward urg'd with gentle gale
They seek the gulf profound

What crowds embark on life's gay morn,
As if for trips of pleasure born
They dash the waves astern,
While some who wealth assiduous court
Pursue their voyage from port to port,
But none, alas, return.

Some fix'd upon the treach'rous sand,
Or wreck'd on rocks as beacons stand,
To mark the dangerous shore;
Yet with the warning full in view,
Still many a thoughtless, watchless crew,
But add one warning more.

Oh, happy they, who cross the line,
Directed by the chart divine,
And by the compass steer;
Their skilful Pilot guides their course,
Nor shoals shall check, nor storms shall force
Their well trimm'd bark to veer.

Laden and stow'd with sacred store,
And bound to the celestial shore,
They pass the billowy main;
They reach the haven, anchor cast,
And quit their time-worn bark at last,
Nor put to sea again.

PRAISE FOR ANNUAL BLESSINGS.

Gen. i. 1. *In the beginning God created the heaven and the earth, &c.*

Jehovah spake, and time began,
And darkness kindled into light,
The stars their circling courses ran,
And days and years commenc'd their flight;
He spake and countless beings came
To people air, and earth, and sea;
Then man was form'd of nobler frame
And bless'd with immortality.

His watchful love, and bounteous care,
Sees endless generations rise;
And still they live, and move, and are,
For he their every want supplies:
He breathes the balmy breath of spring,
And pours the fervid summer's glow,
Bids autumn rich abundance bring,
And winter mellowing frost and snow.

The shades of night, the blaze of day,
Sweet rest, or labours' cheerful pains,
Or when we roam, or where we stay,
His eye directs, his hand sustains.
And shall we eat our daily bread
Nor view the giving hand above;
Shall heavenly manna round us spread
And we neglect the feast of love?

Shall time run on, and we delay,
Shall life depart, or e'er we live,
Shall all around us pass away
And we the dream of rest believe?
Shall truth eternal joys reveal,
Shall Jesus mansions bless'd prepare,
And we no holy ardour feel
To rise and rest for ever there?

When nature's mighty fabric fails,
When earth, dissolving, yields her dead,
When unbelief no more avails,
Nor rocks can screen the guilty head?
When in full Majesty array'd,
The Judge shall Sin and Death destroy,
The saints shall triumph, undismay'd,
And enter into endless joy. *Aliquis.*

HYMN

ON THE NATIVITY.

Luke ii. 18.—*And all that heard it wondered.*

Fly abroad, and tell the story
Of the mighty Saviour's birth;
Say ye that the Lord of glory
Leaves his throne and comes to earth.
He, before whom angels bow,
Takes the form of man below.

Hither come and view the stranger,
View the infant lately born;
See he lies in yonder manger,
By the world cast out in scorn.
Mark him well, for this is he,
Born to set his people free.

Wonder not that thus ye see him,
Lying in this humble place:
Nor indulge a wish to free him,
From a state so low and base.
Worldly pomp the Saviour scorns
Him no outward state adorns.

Sing, ye saints, the Saviour's praises:
'Twas for you he suffered shame;
Yes, he stoop'd that he might raise us
To the place from whence he came.
Though he now appears so low,
Crowns shall soon adorn his brow.

Learn from his obscure condition
How to think of all below.
Scorn he meets, and opposition:
Jesus finds in man his foe.
Such our master was, and we
Must expect like him to be.

THE VOICE OF VICISSITUDE.

'This is not your rest.'

The year, as its seasons transform;
The darkness succeeding the light;
The rage of the merciless storm;
The yell of wild beasts in the night;
The Canaanite still in the land;
The thorns woven into our nest;
The flow'rs fading fast on each hand—
Say, 'earth was not meant for our rest.'

The mountainous steeps to ascend;
The bitters that lurk in each sweet;
The foe in the mask of a friend;
The scorn and reproaches we meet;
The flaws taking place in our frame;
The mind often dark and distress'd;
Still louder and louder proclaims,
'This earth was not meant for our rest.'

Yet all these sad changes below;
These parents of manifold sighs;
These heapers of woe upon woe;
These springs that give tears to the eyes;
To covenant love owe their birth;
Were plann'd and arrang'd for the best;
Are sent to unbind us from earth,
And urge us to heaven, our rest.

Free School, Kingsland. W. B.



Rev.d J. J. Hollonway. D.D.
Liverpool

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

FEBRUARY, 1819.

FOREKNOWLEDGE OF GOD.

OBSERVATIONS ON VERAX'S LETTER TO THE EDITOR.

BEFORE we present to our readers our long promised concluding remarks on Dr. Clarke's hypothesis, we must beg their patient attention to our confutation of a half-crown pamphlet in his defence.*

Verax, the Doctor's advocate, censures us for omitting to state that Bishop Pearce thus paraphrases Acts ii. 23, 'Him being delivered, being given forth; i. e. sent into the world;' and that Kypke says εκδοτον, delivered, does not refer to God, but to Judas. Now both these interpretations cannot be true; nor does it at all affect the argument which we adopt; for these are the decisive words, '*by the determinate counsel and foreknowledge of God*,' Jesus being delivered, was crucified.

We turn, now, to the quotation which Verax adduces from what he calls the ingenious Mr. Bird's admirable observations. First, then, Mr. Bird declares, that, 'God doth necessarily foreknow all that will be done,' p. 11. When he goes on to shew, that, though God necessarily foreknows all things, he foresees that some will be done necessarily, as the sun shines; and that others will be done contingently, depending on the volitions of free agents; this is just what we asserted, in opposition to Dr. C's doctrine, that there are some things which he does not foreknow; for if he did, their free or contingent nature would be destroyed.

But, what is most amusing is, that, after condemning us for not quoting this passage, which serves only to confirm our argument, Verax closes with asserting, 'the sum total of Mr. Bird's argument is, to establish a distinction between a foreknowledge which is contingent, and one which is absolute; and then to prove, that though the Supreme Being may know every thing, it does not necessarily follow that he should know every thing,' p. 13. Mr. Bird asserts directly the contrary, that God doth necessarily foreknow all that will be done. But Verax is so full of the infallability of Dr. Clarke, that he supposes the ingenious Mr. Bird must say the same thing, though Dr. Clarke's discernment perceived that Mr. Bird has said a different thing; for he observes, 'this is a good argument, but I prefer that which states the knowledge of God to be absolutely free,' p. 12, perceiving, as every man who is equal to the subject must, that Mr. Bird had represented the divine knowledge, not as free, but necessary. But our readers will now ask how could Dr. Clarke pronounce this a good argument; for if it is, then the Doctor's hypothesis, which sup-

* See Review in our last month's Mag. p. 23.

poses that God may chuse not to fore-know must be a bad one. And in fact, Dr. Clarke has reviled the doctrine of God's necessary foreknowledge, as guilty of making God the author of sin. So inconsistent is the Doctor with himself, that the same thing from Mr. Bird, an advocate for Arminianism, is a good argument; but, from the lips of a Calvinist, is *argumentum horribile* that makes God the author of sin.

Milton is then quoted, as making this a part of the punishment of the damned:

> Others apart sat on a hill retired,
> In thought more elevate; and reason'd high
> Of providence, foreknowledge, will, and fate:
> Fixed fate, free will, foreknowledge absolute;
> And found no end, in wandering mazes lost.

This is a rare discovery, that Milton belonged to the Arminian camp! And as to this employment of fallen spirits, it is exactly that of Arminians, who torment themselves in vain attempts to get rid of absolute foreknowledge, on the supposition that it is inconsistent with free will. It is with regret that we write this, but our readers must remember, that Dr. Clarke first classed his opponents with Satan and the damned.

We now dismiss all those writers, to whom Verax would compel us to refer, but with whom we had as little to do as they have with Dr. Clarke's notion of voluntary ignorance in God; and now follow Verax. He divides Dr. Clarke's observations into four parts.

1. The foreknowledge of God, Dr. Clarke asserts, is never spoken of in reference to himself but to us.

If by this is meant, that God is represented in Scripture as possessing foreknowledge, because *we* can form no other conception of the ineffable attribute that goes by that name; we reply, that this is equally true of other attributes. For, unless we pretend to the imperfect comprehension of an infinite object, we must admit that every attribute of the divine nature is beyond us. That this is the meaning of Dr. Clarke, or of Verax, we should conclude from the questions he puts to us concerning the infinite understanding of God, p. 17. But as he afterwards gives us a diatribe on the divine goodness, to establish a distinction between this and foreknowledge, and to shew that the latter is spoken of only in reference to us, while the former is referred to God, he cannot mean as we have supposed. Nor would it avail him if he did; for though it is true that all our ideas of God are inadequate; to assert that they are false, and that we can draw no conclusions from them, is to introduce universal scepticism; and if we can draw any true or useful conclusions, they must be derived from the best conceptions that we can obtain; for we cannot argue from ideas which we neither have, nor can have. Whatever, then, Dr. Clarke may mean, we again appeal to our readers, whether foreknowledge is not as absolutely referred to God as any other attribute revealed in Scripture?

Verax asks, however, 'if God's attributes are underived, what can you mean by the foreknowledge of God, but as it refers to man?' p. 18. *Fore*knowledge is so far from implying derivation, that *after*knowledge only is derived from its object; for how can a knowledge of what will be done by creatures not yet in existence, be derived from those creatures? This would be derivation from a non-entity, which is equivalent to non-derivation.

Verax then argues for the infinity of God's understanding, as if he intended to shew that this implied ability to be ignorant. At this rate,

the infinity of God's power, implies a power to be weak. He asserts, however, that the knowledge of God knows no commencement and no boundary, p. 19, which is directly contrary to Dr. Clarke's hypothesis, that God chuses to remain ignorant of some things till after the event.

2. Dr. Clarke asserts that God's omniscience does not imply a necessity to know all things, but only a power to know them, if he please.

It is doubtful whether Verax cannot, or will not, understand the answer we have given. In either case, it is useless to repeat; we therefore refer our readers to Evan. Mag. for June 1818, p. 236.

The only thing which wears the shape of a reply is this, 'God cannot as a free agent be governed by any law superior to himself,' p. 24. It is therefore asserted that he must be at liberty to foreknow, or not, just as he pleases. As well might it be said, because God is a free agent, he cannot be bound to live, and therefore he may chuse to die. But while we have the Scriptures in our hands, we must believe that there are some things which God cannot do: he cannot lie; he cannot deny himself; he cannot be ignorant of any thing, past, present, or future; for these things are contrary to the necessary excellence of his nature.

In p. 23, Verax says, 'You affirm that omniscience implies all knowledge, and Dr. Clarke says the same thing; and yet, in p. 25, he says, 'you define omniscience to be all knowledge; and this he, (i. e. Dr. Clarke) proves to be incorrect, contradictory to the very nature of God!' To contend with a writer who thus contradicts himself and his friends, is to fight with a cloud.

Verax objects, in p. 32, and elsewhere, to the term *foreknowledge*, as if it were a mere human invention, though it exactly conveys the idea of the inspired word προγνωσις; and what is eternal knowledge, for which this writer contends, but the same thing in other, though less accurate language? For if all God's knowledge is eternal, and many of the things which he knows are temporal, his knowledge of these must be foreknowledge, if eternity is before time. Thus 'whom he foreknew he did predestinate to be conformed to the image of his son.'

3. Dr. Clarke says there is a distinction between those things which God knows as absolutely certain, and those which he knows as contingent.

After this follow whole pages of incoherence; for the absurdities which we shewed would follow on Dr. Clarke's hypothesis are fiercely attacked as if they were our own.

We had asserted that neither Dr. Clarke, nor any other person, could attach a rational idea to the declaration that with God there is neither past, present, nor future, but all is one eternal now. To which Verax thus replies. 'What, Sir, is your mean and depraved and grovelling and carnal nature, and your consequent mean and depraved and grovelling and limited and carnal conceptions, to form the standard by which the extent of *eternal excellence* and power and glory is to be ascertained? Words are, indeed, the means of expression; and expression, of thought. But where thought is overwhelmed by facts, and where the blaze of incomprehensible truths dazzles and overpowers, *words are but vapours*, which cannot be defined or *define*,' p. 49. After this *quid plura?* what does it avail to spend words on such a writer, with whom they produce only the effect of a London fog.

4. Dr. Clarke's last proposition is, that a denial of his preceding propositions involves three dangerous errors.

'If God *must* know at all, it

follows that some law or some being compels him,' p. 52. But when the apostle says, God cannot lie, it follows that whenever he speaks, he *must* speak truth. In reply, however, to this objection of Verax, the apostle would inform him, that the excellence of his own nature is a law to himself.

To Dr. Clarke's assertion, that foreknowledge would make God the author of sin, we replied that knowledge of any kind does not produce but presupposes its object. This affords Verax a fine opportunity for mistaken declamation. He fancies that this is asserting that some things must *exist*, before God knows them. If this were our meaning, it would but be like Dr. Clarke's notion, that God chuses not to know some things till after the event. Our opinion, however, is directly the reverse. God's knowledge of all possibles, which is his foreknowledge on a large scale, presupposes some things; such as his own existence; for if he did not exist as an efficient cause, it were impossible that any thing should exist; but as he already is, and is able to do whatever does not imply a contradiction, he knows that it is possible that all worlds and creatures which include in their idea no contradiction, might exist if he so decreed. Again, God's foreknowledge, or as Verax will have it, his eternal knowledge of the actions of men, presupposes the existence of men; so that the foreknowledge of the sin of Judas, which is plainly predicted in Scripture, presupposes such a being as Judas; or, in other words, we must conceive of God as foreseeing the existence of Judas, before we can rationally conceive of him as foreseeing the traitor's sin.

P. 57, Verax says, 'If God eternally foreknew every thing as absolute, then every thing is fixed; and when fixed eternally in his mind, that I also assert, is creating them as certain and fixed. Because *we* do not create things by seeing them, since our sight of them is in consequence of their creation; that is not, therefore the case with God.' Now if this be true, the Mosaic account of a creation about six thousand year ago, is a fable; for all things were created from eternity, by what Verax calls God's eternal knowledge, and even according to Dr. Clarke's hypothesis, who admits that God chuses to foreknow all physical and material being. But while the Scriptures are full of predictions of future sins; and of declarations that God is the author of holiness and not of sin, we must maintain that God's foresight of evil does not produce it. We had asserted (Evangelical Magazine for July 1818, p. 289) that Calvinists deny any decree to impel men to sin. But this is called 'the consummation of sophism.' What signifies it what Calvinists *admit* or *deny?* The question is what do their principles necessarily involve? If God's decree with respect to the eternal destinies of men cannot be reversed, then either all the exertions which men may make to obtain pardon and grace shall be fruitless, or those who are decreed to punishment will not strive, p. 62. We now inform him very explicitly that no sincere desire after God shall be fruitless. He then enquires why *will not* these beings, thus decreed to punishment, seek for grace? Is it essential that the Spirit of God shall first operate on his heart? If it be, then on those who do not desire pardon, the Spirit does not operate, that being is placed by God in a state of moral incapacity, and his sin is the sin of his Maker. This is Pelagianism flinging away her mask, and leaving the humble Christian to shudder at the horrors of her visage. 'O Israel, thou hast destroyed thyself; but in *me* is thy help found. I will have mercy on whom I will have mercy.'

When Verax says, p. 58, 'if God

knew, prior to the creation of the earth that such and such immortal beings as he should place in it *should not* believe in his son, *should not* repent, *should not* therefore be saved; what was that but *positively creating* subjects of damnation?' Some of our readers will ask, Is he a native of Scotland? of Ireland rather, others will say. But we ask, with unfeigned regret for him, did he not violate grammar, for the sake of misrepresenting the truth, that these persons *would not* repent and believe that they might be saved?

Concluding Observations on Dr. Clarke's Views of the Foreknowledge of God.

This is a vital question, as Dr. Clarke clearly saw. While, therefore, we cannot praise him for a successful, we cannot blame him for a needless attempt to deliver Arminianism from the burden of denying God's foreknowledge, which will, sooner or later, sink it in the depths of oblivious contempt.

When Calvinists charged their opponents with denying this attribute, they repelled it as a calumny; and if we mistake not, Mr. John Wesley has declared that this branch of omniscience, which we call prescience, or foreknowledge, is essential to the existence of Deity; so that he who denies the one might as well question the other. We should be slow to fasten upon men's sentiments what they deny. But now it is manifest, the charge which Calvinists brought against Arminians was no calumny. Here is one of their most able writers, to whom Verax seems to say, *magnus eris Apollo*, constructing a novel definition of omniscience, for the sake of covering, under the appearance of admitting, a real denial of this attribute. It is asserted, that this term omniscience does not signify all knowledge; but only a power to know, without any necessity of actual knowledge; and, afterwards, it is denied that the future actions of accountable beings can be known. That is a bad cause which compels its advocates to attempt the destruction of their Maker's attributes. The preponderating evidence in favour of foreknowledge, which the Scriptures afford, induces Arminians in general, to seem to admit it; but the attribute itself so completely involves all that is charged upon Calvinism, that Dr. Clarke, its distinguished opponent, feels himself compelled to make a desperate effort to escape from foreknowledge, *per fas aut nefas*.

Let, then, the futility and absurdity of this attempt to strike through the very attributes of Deity, in order to fix a deadly shaft in the side of Calvinism, endear to us the system which stands or falls with the very nature and perfections of God. Let Calvinists regard the overwhelming proofs of the divine foreknowledge, as so much evidence in behalf of the decrees of God. This we may lawfully learn from an enemy. For though it would be unfair to charge a whole body with the faults of individuals, however distinguished members of that body; and though we know that some respectable brethren of Dr. Clarke do not approve of his hypothesis, and others may blush for Verax and say, 'non tali auxilio, nec defensoribus istis, opus eget;' yet Arminianism requires some effort; either to get rid of foreknowledge, or to shew that it does not involve all the consequences of Calvinistic decrees. If God foresees every thought, temper, word, or action of men, from all eternity; then all things are certain, and no decree can make them more so; then all the consequences of election follow, that God views every man as he comes into the world, as an heir of life or death; and creating and supporting men, with these views, is equivalent to a decree that thus it shall be.

Indeed, it is always unnecessary

to contend for the divine decrees; since we may either content ourselves with shewing the evidences and consequences of divine foreknowledge; or we may do what is more profitable, we may bring down the combatants from the clouds, from contending about what God does from eternity, and fix them on earth; to consider what he does in time, upon the souls of men. This, this, is the hinge of the whole controversy. Who changes the heart? who is the author of religion? This may be seen by the consequences which Verax charges on the doctrine, that the Spirit of God must first operate on the heart, before a man will seek mercy. To investigate this point, would be profitable to our religion; for it would betray all the depth of our ruin, our helplessness and dependence on sovereign mercy and almighty grace. When these points are well settled, men will regard Calvinistic election, not as a horrid dogma, but their only refuge.

But the consequences! ah, the horrid consequences of Calvinism! it is about these that a deafening outcry is maintained, repeating to nausea objections that have been ten thousand times triumphantly confuted! And, after all, an Arminian writer, of no mean rank in that army, has advanced a hypothesis that far outstrips Calvinism in the crime falsely charged upon it, of making God the author of sin by destroying all agency, but that of God. No doctrine of Augustine, Calvin, Twiss, or Gill, can equal Dr. Clarke's notion in this respect. For if there is no futurity or pretereity, in the sight of God, but all is one eternal now; the Deity must be the author of all: nay he must *be* all; for whatever is eternal is God. The creatures are not chargeable with any thing eternal; for they were not *before* eternity, to give being to this eternal *now*. Then Satan is falsely accused; for it is said that sin began with him. But by the infinite and eternal operation of the Deity, all things must have been, if all are eternal.

'But ye are of yesterday and know nothing.' Let the humble Christian be content to believe upon the testimony of God, the foreknowledge and decrees of God, with the free agency and accountability of man; though he should be obliged to leave it to the day of revelation, to explain how these apparently contradictory things, can truly accord.

ON EXTERNAL CHRISTIAN INSTITUTIONS.*

MR. EDITOR,

History, experience, and the New Testament unite to prove that the purity of Christian churches in scriptural discipline, as well as doctrine, is of high importance to the spiritual prosperity and progressive increase of real religion. Whatever tends to derange the order and relax the discipline enjoined or exemplified in the Scriptures, tends to weaken the influence of their doctrines. The church has always increased in proportion as she has regarded the principles and maxims of primitive Christianity. Whatever therefore has a tendency to melt the world and the church into one heterogeneous mass, defaces the beauty and obstructs the energy of the religion of Christ.

As the Editors have thought proper to admit into their Magazine a paper from one of their number, controverting the sentiments and practice of a vast number of Christian churches, whose members have

* This paper is inserted by particular request, and would have appeared before Mr. Greatheed's reply, inserted in our Number for December last, but Mr. Griffin waited, expecting to see other answers besides those of Mr. Bishop and Mr. Chaplin.

been the instruments of communicating to the world more of the gospel of Christ than Christians of any other forms of church government since the primitive ages, I have no doubt but they will also think it right to admit another of their number to be heard in reply. The generalizing systems, both of doctrine and discipline, have been the bane of the Christian church; it is also admitted, that the systems which are more narrow and restrictive than the New Testament will justify, are likewise injurious; it is therefore right carefully to investigate the subject. The positions contained in the article written by Mr. G. involve so many questions of difference between the Pædo and Antipædo-Baptists; between the voluntary churches in various parts of the world and the national churches of Europe; and between some of the congregational churches and others, that it cannot reasonably be expected that they can all of them be even noticed, much less answered in the compass of your Magazine.

My design in this paper, in a reply to Mr. Greatheed, is to shew that several of his positions are at variance with each other, his reasoning upon them at variance with itself, and that his exceptions and qualifications to his own rules, establish the propriety of the prevailing sentiments and practice, which, it is the design of his paper to controvert.

1. Mr. Greatheed considers that baptism is an institution purely *passive* in the subjects of baptism. That this institution is purely passive in the *relative* subjects of baptism, no Pædo-baptist denies. Baptism is either personal or relative, as was circumcision; the parents and their infant offspring were the proper subjects of both the Old and New Testament institutes; for as there were personal and relative duties, so there were personal and relative grants or privileges, and consequently there was under the Old Testament, and is under the New, an institute which has a personal and relative application, as expressing the pledge of the person to regard the doctrines and precepts of the Scriptures himself, and to teach them to his relatives. As far therefore as the subject is applicable to relative or infant baptism, it is admitted it is purely passive in its subjects, but not so as it applies to personal or adult baptism. Mr. Greatheed evidently considers the ordinance as passive both to adults and infants, for when making the distinction between baptism and the Lord's supper, the former he declares to be purely passive, and the latter to demand the exercise of reason, a belief in Scripture and a conduct consistent with it. This, he says, is what he regards as the natural and rational distinction between baptism and the Lord's supper; that is, if I understand him right, the Lord's supper demands the exercise of reason, faith in the Scriptures, and a conduct consistent with it; but the other institute being purely passive, does not make such demands. His other positions are quite at variance with this position; for he says, 'Heathens, Jews, Mahometans, or *infidels* who became *desirous* of Christian instruction from conviction of its truth, are proper subjects of baptism:' and again, 'All adults, Jews, and heathens, who become desirous of Christian instruction, from conviction that it imparted truth, were immediately baptized in significance of its purifying tendency, and as a *pledge* that it should be given to them, and would be received by them as their ground of hope and rule of conduct.' But how can that be purely passive which must arise from *conviction*, is expressive of *desire*, and is performed as a *solemn pledge* that Christianity is received by the subjects of bap-

tism as their ground of hope and rule of future conduct?

2. Mr. Greatheed states that no person who has previously been sufficiently instructed in Christianity, ought to be baptized. Yet he says, 'Heathens, &c. who become desirous of Christian instruction from conviction of its truth, are proper subjects of baptism.' But how can heathens, Jews, Mahometans, and infidels be desirous of instruction in Christianity, from *conviction* of its truth, without previous instruction? Again he says, 'All adult Jews and heathens who become desirous of Christian intruction, from conviction that it imparted truth, were immediately baptized as a solemn pledge that it would be accepted by them as their ground of hope and rule of conduct.' Must not such persons who were convinced of the truth of Christianity, and who made a solemn pledge that they would accept it as their ground of hope and rule of conduct, have been sufficiently instructed previous to baptism; unless we can suppose them to accept that for a ground of hope which they did not believe, and that for a rule of conduct which they did not understand. What more can be considered as an evidence of instruction than a belief of the truth of the gospel, hope in its promises, and subjection to its commands?

3. Mr. G. affirms, that all the external institutions of Christianity were designed and adapted to be the means of forming the Christian character, none of them to be *tests* of its previous formation; and yet he states 'that all baptized persons are entitled to partake of every external christian institution for which they have capacity, unless *disqualified* by manifest inconsistency of conduct.' Must not the institute which excludes on the ground of inconsistency be a *test* of consistency? Again Christianity invites all mankind to profit by all its institutes, and excludes only upon proof of insincerity: are not all the excluding institutes then a test of *sincerity*? and all adults who become desirous of Christian instruction from conviction that it imparted truth, were immediately baptized, as a solemn pledge that it would be accepted by them as their ground of hope and rule of conduct: was not baptism submitted to by them as a test of their conviction of the truth, and of their accepting it as their ground of hope and rule of conduct; for what difference can there be in the meaning of the terms in this application of them, except it be that a solemn pledge is the strongest expression of the two? When Mr. Greatheed says, 'Baptized persons are entitled to partake of every external institution, unless disqualified by inconsistency of conduct,' he cannot mean that even manifest inconsistency of conduct disqualifies persons from partaking of the benefits of the Christian sabbath, and of public instruction and worship; which he appears to consider among the external institutes; he must therefore apply the idea of disqualification to the Lord's supper, and it is evident he does, for he says, 'The Lord's supper demands the exercise of reason, faith in the Scriptures, a conduct consistent with it, and what is requisite to edification by all other devotional exercises.' Is not the Lord's supper then a test of the profession of faith in the Scriptures, of a consistent conduct, and of what is requisite to edification by all other devotional exercises? and are not some of the external institutions, according to Mr. Greatheed's statements, *tests* of the previous formation of the Christian character, as far as faith in the Scriptures, sincerity, propriety, a conduct consistent with Christianity, and the possession of what is requisite to edification by all other devotional exercises, form the Christian character? and I may

ask what church requires more than this? Churches may differ in what they consider sufficient evidences of sincerity and consistency, and what is necessary to edification in other devotional exercises, and they may differ in their methods of ascertaining these qualifications and requisites, but I know of no church which requires more than these expressions of Mr. Greatheed seem fairly to import. Do not his statements then clearly prove that the Lord's supper, at least, was and ought to be considered as a test of the previous formation of the Christian character, and thus refute his own position?

4. As Mr. Greatheed has not explained what he means by the phrase *external* institutions, nor has he used the converse of the term external, by the application of the term internal to any Christian institution, we are liable to misunderstand his design; but it appears inconsistent with his own positions and reasonings to apply the phrase external institution to the Lord's supper, in the same sense as to the Lord's day and infant baptism; for the first requires no previous qualifications; and baptism he considers to be purely passive, whereas the Lord's supper demands qualifications and requisites; and he admits that baptism is initiatory to the Lord's supper, how then can that be an external institute which is confessedly within the limits of one that is initiatory to it? does not Mr. Greatheed represent that the Lord's supper partakes of the character of an internal institute differing from the Lord's day and baptism, when he says Christianity is a school into which all mankind are admissible as disciples or scholars? The tutors are the Christian ministry, the Lord's day was appointed as a stated season of instruction; baptism as the pledge of instruction, and a solemn mode of admission (into the school of course) to partake of it; and the Lord's supper as a grand memorial of the grand lesson to be inculcated, and of its highest exemplification—the love of God and of mankind, stimulated by the love of God to man. How can that be properly viewed as an external institution which is only applicable to those who are within the school?

5. It appears to be a principal design of the article in the Magazine to shew that all persons having natural capacities, who have been baptized, unless notoriously inconsistent, have a right to partake of the Lord's supper; for he observes, 'nothing is more plain than that all who were baptized by the Apostles were admissible to the Lord's supper.'—I do not see how we can reconcile our adherence to infant baptism with our requisition from candidates for the Lord's supper of an account of their spiritual experience. I do not perceive on what ground we have more right to make this a test of admission to the Lord's table, than to baptism. Why should we exclude from one privilege as unclean those whom as holy we have admitted to that which is initiatory to it? And yet he affirms that baptism is purely passive in its subjects, that it is the pledge of instruction, and a solemn mode of admission to partake of it: and again, the purpose of baptism was initiation to a complete course of Christian instruction; but the Lord's supper demands the exercise of reason, a belief in Scripture, and a consistent conduct; in fact, he emphatically adds 'just what is requisite to edification by all other devotional exercises.' If baptism then be an institute merely passive in the subjects of it, and it be only a solemn mode of admission to a complete course of Christian instruction, and the Lord's supper demands the qualifications which baptism does not, how can a compliance with one institution, which makes no previous requi-

sites, be a ground of right to partake of another institute which does make previous requisites? Does not Mr. Greatheed, by his own statements and reasonings, destroy the positions he attempts to establish? 'Why should we exclude,' he asks, 'from one privilege as unclean, those whom as holy, we have admitted to that which is initiatory to it?' I answer in his own words, 'Baptism being purely passive is adapted to infants, the Lord's supper demands the exercise of reason, belief in Scripture, and a consistent conduct; in fact, just what is requisite to edification by all other devotional exercises.'— How is it then that Mr. Greatheed does not perceive why we exclude from one privilege those whom we have admitted to another, seeing he affirms that the natural and rational distinction between baptism and the Lord's supper is, that the former is purely passive, and the latter makes demands which the former does not? If the Lord's supper demands certain qualifications, would it be scriptural to admit candidates to participate of that privilege, upon the mere evidence of the fact that they had been baptized, without enquiring whether they possessed the requisites to that institution, which has a natural and rational distinction from the former? Does not Mr. Greatheed prove that there is no inconsistency in the practice of the Pædo-baptists' churches in not admitting to one ordinance those they have admitted upon the passive principle of the other? To me it would be glaringly inconsistent, not only with the Scriptures but with Mr. Greatheed's own rules and distinctions, to admit to the participation of one institute which has an active and a discriminating character, solely on the ground of an individual having submitted to one which is passive in the subject of it, and which, as to the relative subjects of baptism, make no characteristic discrimination. Should it be said this is not requiring from the candidate an account of his spiritual experience, I would ask, how can a person be said to have a belief in the Scriptures, a conviction of the truth, to be desirous of Christian instruction, to love God and all mankind, to accept the truth as a ground of hope and rule of conduct, to act consistent with Christianity, and give proof of being sincere in all this, without spiritual experience? I think therefore the following positions directly opposite to those of Mr. Greatheed's, may be fairly given as arising out of his own statements, distinctions, and reasonings.

1. That if baptism be of a passive character, and admits all who ask for admission, and the Lord's supper has a discriminating character and design, and admits only such as possess the prescribed qualifications, the churches which admit to the Lord's table, as the pledge of the communion of saints, such only as in their judgments possess those qualifications, are perfectly consistent, notwithstanding others may have been baptized.

2. That while baptism bears the character of an external institution, as being a solemn admission into the school of Christian instruction, the Lord's supper has that of an internal one, and ought to be administered only to those disciples in the school, who have been sufficiently instructed to afford evidence that they believe the Scriptures, are convinced of the truth, are willing to give a pledge that they will receive that truth as the ground of their hope and rule of their conduct; that they are sincere in their profession, and consistent in their conduct.

3. That the Lord's supper is a test or solemn pledge of the previous formation of the Christian character, and therefore to admit to the Lord's table such as have not obtained that previous character, though before

baptized, would be to destroy the natural and rational distinction between baptism and the Lord's supper; to disregard the demands of this sacred institute, and to act inconsistently with the designs of the great head of the church!

Portsea, January 1819. JOHN GRIFFIN.

To the Editor.

SIR,

THE following criticism may perhaps not be deemed unworthy of a little attention by the learned part of your readers.

Job. xxxviii. 12, 13, 14.—New Translation.

'Hast thou commanded the morning since thy days?
Knowest thou the Nile from its rise
To possess the bounds of the earth,
That the wicked may be driven from it?
To cause it to destroy them as the clay of the seal,
And they stand fast as *it were with* a garment.'

The rise of the Nile seems to have been an ænigma even in the days of Job. This noble river was, as it were, possessor of the bounds of the earth; and in consequence of this possession the increase of waters was so great as to overflow the land of Egypt; and destroy, or at least drive away from its margin, the wicked inhabitants. That the Nile is here meant by שחר is obvious, from Jer. ii. 18, where, as well as in the present passage, it is so denominated from its *blackness* or muddiness. If we read ידעת השחר the sense will be better preserved.

The passage proceeds to relate, that the force of the current is such as would destroy the wicked with as much ease as a man breaks open a seal; while the glutinous quality of the mud stiffened them and enveloped them as with a garment. Reference is here made to the Ægyptian mode of embalming bodies in cloths or wrappers; in which use was made of the water and muddy slime of the river. This custom, it is well known, was prevalent among the Ægyptians.

Should this illustration meet the approbation of your readers, it will afford great satisfaction to

BEN-JAFFER.

BILL OF MORTALITY IMPROVED.

To the Editor.

REV. SIR,

Should the following paper, occasioned by reading the annual Bill of Mortality meet your approbation your inserting it will oblige

Dublin. ADOLESCENS.

——'Be ye also ready!' Matt. xxiv. 44.

It is almost impossible to contemplate the ravages of Death without religious emotions. How rapid is his course! How resistless his arm! Not a day, not an hour passes, in which he is not brandishing his destructive scythe, and mowing down hundreds of the human race! Perhaps, ere another setting sun, the heart that now dictates may throb no more, and the hand that writes may be lifeless in the dust; but the immortal spirit must appear before the bar of an almighty and righteous Judge, from whose unerring decision there is no appeal, and receive the sentence of approbation or condemnation!

Death is a solemn preacher to the living; though silent, he speaks with awful majesty. The divine sentence is, 'Dust thou art, and unto dust shalt thou return.' Death is the inevitable lot of human nature. St. Paul declares, that 'by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.' We are assured in the book of God, that as death leaves us, judgment will find us; for 'it is appointed unto men once to die, and after this

the judgment:' and daily experience teaches us that we must die, and pay the awful debt incurred by sin; 'for the wages of sin is death.' Whenever death enters into our habitations, it is doubtless one of the most solemn and striking warnings which we can receive. It is under every circumstance an event of the most serious nature, and is a solemn intimation from the invisible world, that every one must shortly follow his relative, his friend, or his acquaintance, to appear before the bar of God. Its natural language is, like that of the holy prophet to king Hezekiah, 'Thus saith the Lord, set thine house in order, for thou shalt die, and not live.' Death will soon put an end to all the sorrows and miseries of the present life. A few more suns may rise and set, a few more seasons revolve, and the dream of life shall be no more. Our friends are gone but a short time before us, to that place whither we are all travelling. It will soon be our turn to stand on the brink of life, and view our past conduct. The arrows of death are flying thick around us, and many have fallen victims to the power of the king of terrors. It therefore becomes us to stand on the verge of the grave, and with silent reverence to listen to that solemn admonition which is addressed to all the living, 'Be ye also ready!' The day is fast drawing to a close, the darkness of the night is coming on, and we shall soon rest in the silence of the tomb. Every passing moment of time, some immortal spirit is taking his wing for the boundless region of eternity! Oh, may we learn wisdom from the scenes of death which have passed before us; and henceforth live, not unto ourselves, but unto him who died for us, and rose again!

Yet a little while, and this present scene of things shall come to an awful close, and all the mysteries of eternity shall burst upon our astonished view. At the moment of decease, the thread of life is cut, and the soul, disengaged from the cumbrous clod of earth in which it is confined, flies to the regions of glory, and enters the celestial city amidst the salutations of kindred spirits. What tongue can describe, or heart conceive, the nature of that bliss which the disembodied spirit will enter upon! Sickness and pain will be exchanged for everlasting rest and peace! A ruinous tabernacle, for 'a house not made with hands, eternal in the heavens!' And earth with all its distractions, vanities, vicissitudes, and woes, for the beatitudes of heaven, and the rapturous enjoyment of the unveiled face of God! But who can describe the astonishment, trembling, and dismay, which will seize every guilty Christless sinner, when he beholds the righteous Judge, whom he despised and rejected, clothed with awful majesty; and hears him utter with a voice more terrible than thunder, the final sentence, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.'

O! my dear readers, how can you stand, and lift up your heads with the least possible hope, in that awful day, if you are unpardoned and unconverted! God will render vengeance to his enemies, and recompence to them that hate him! Your hearts will assuredly fail you when the solemn scene of judgment commences. Oh, be not infatuated with the vanities of this life, which are destitute of solidity and permanency, and are utterly unworthy of your confidence! But remember that you are pilgrims travelling to another world, and let it be your concern, to know what will become of you after this short and transitory existence. You must assuredly, in a little time, be hurried into an awful eternity. You are every moment treading on the brink of the grave, and in a very few years at farthest, must bow

your drooping heads to the regions of dust and corruption! In the hour of death nothing will avail to compose the spirits or administer consolation, but the well-grounded hope of a glorious immortality, through faith in a crucified Redeemer. Is this hope yours? Are you prepared to meet your God? Happiness is not attainable in this world. Look then, without delay, to Christ, the never-failing source of blessedness. 'His blood cleanseth from all sin.' He is able to save to the uttermost all that come to God by him.' 'He that cometh to him, he will in no wise cast out.'

My Christian readers, Death is near; eternity is at hand! All around you is changeable. Time rolls on as a rapid river. No boundary can stop its course. All terrestrial objects are passing swiftly down the stream of time, and will soon vanish like empty bubbles. The day is fast approaching—that awful, memorable day, when all these things shall be dissolved,

'——and, like the baseless fabric
of a vision,
Leave not a wreck behind!'——

Oh may the solemn consideration crucify you to the vanities of this life; and lead you to fix your affections entirely on things above, and not on things below! Jesus requires, your everlasting interest demands, that you forget the things which are behind, and press forward towards the mark, for the prize of your high calling. Adorn that Gospel you profess, by your life and conversation. Let no earthly good so engross your affections, as to render the stroke of separation too heavy for your weak faith. But may you receive the final summons with 'cheerful resignation to the Divine will,' knowing, that 'he does all things well.' Keep the world beneath your feet; and often familiarize death to your minds by frequent and daily meditation. Look to the Canaan of rest, where your possessions lie. You will soon arrive at your journey's end

'Where Jesus stands, with open arms,
To welcome trav'llers home.'

ANECDOTE OF DR. BALFOUR.

To the Editor.

Sir,

Having been long a resident in the city, which was the scene of the late Dr. Balfour's labours, I can bear testimony to the high estimation in which he was held by Christians of all denominations; and I may say, without fear of contradiction, that during the long period of forty years, no minister appeared in the pulpits of Glasgow, whose sermons were more generally popular, evangelical, and useful; if, recently, Dr. Chalmers may be excepted, who seems to have been raised up by his Divine Master to occupy the station of this aged pastor, whom he was about to release. It is well known that Dr. Balfour rejoiced in the increasing usefulness and popularity of this eminent minister, whom, if report is correct, he was partly instrumental in bringing to Glasgow. The following anecdote I have every reason to believe is authentic.

The Tron Church being vacated by Dr. Stevenson Macgill having accepted the Divinity Chair in the university of Glasgow, some of the magistrates and town council attracted by the rising celebrity of Dr. Chalmers (then at Kilmany), fixed upon him to succeed Dr. Macgill. Dr. Balfour was then requested by a part of the magistracy to go to Kilmany, and after hearing the Doctor, to acquaint him or not, as he thought fit, with their determination; he did so, and was so much pleased with Dr. C's preaching that, after the sermon, he went into the vestry, declared the purpose of his visit, and with an earnestness becoming the occasion,

urged the Doctor, by accepting the call of the city, greatly to enlarge the sphere of his labours and usefulness. It is to be hoped some of the late Dr. Balfour's colleagues in the ministry will oblige the Christian world with an account of his life, and of some of the more important transactions of the church of Scotland, in which he took a part. GLASGUENSIS.

ORIGINAL LETTER.

To the Editor.

DEAR SIR,

IN your last volume you gave a short memoir of the Rev. John Fletcher of Bradfield in Norfolk. The following letter written by him a few months before his decease, lately came under my notice; and as the evils lamented still too generally prevail, and the spirit which it breathes evinces the pious feeling of the writer, I think it should not be suffered to perish; if *you*, Sir, should think it likely to interest the numerous readers of your publication, and should insert it, you will gratify the wish of,

Dereham. R. F.

To the Rev. John Carter, Mattishall.

REV. AND DEAR SIR,

IT was with great reluctance I wrote for your coming to Bradfield this rigorous season; not from the least doubt of your readiness to assist, but for those particular reasons you mention, which I laid before the people; but they insisted upon my sending a letter to you, and I complied. So it is: curiosity *must* be gratified, and persons do not consider what inconvenience it may put others to. Your willingness, and kind intentions, lay me under great obligations, and I shall cheerfully make a proper return, if it is ever in my power.

Your remarks upon the times are too just: conformity to the world has done us *unspeakable* injury: and it is for a lamentation, that *Christian professors* run so much with the multitude; and do little else but dress, and comb, and dance the round of luxury, and form their lives according to the unwarrantable customs of the age; not considering that Christianity calls for seriousness, self-denial, and sincere circumspection. They will be *fashionably religious*, which in my opinion, is nothing less than to be *irreligious* in the sight of God. Another thing which has done a great deal of mischief, is, our being crumbled into parties, and our resting too much on speculation, or on empty notions; not making a due distinction betwixt notions and principles; form and power; vanishing impressions, and a settled frame of divine grace. Oh! my dear Sir, I must freely tell you what I think, viz. that no principles, not even the most orthodox, if believed only speculatively, without our seeing and feeling something of their importance by the aid of supernatural agency, will ever influence the mind, so far as to alter the conduct; and also, that the doctrines of free grace, furnish the strongest motives to hope and action. But I check myself; I am perhaps too open: exercise candour.

I look upon myself to be very much upon the decline; I have lost my strength, can eat little or nothing, and have consequently a great lowness of spirits. I find the springs of life failing, and the pins of this tabernacle to be loosening apace. Oh, may I be fitted and prepared for a dissolution, that when it shall be taken down, I may have a building of God, a house not made with hands, eternal in the heavens! I beg for a humble, submissive, and resigned frame and temper of soul, under all the dispensations of providence; and that by all I might be more humbled for sin, more weaned from the world, brought nearer to God, and made fitter for heaven. I have not got out, or crossed the street, or been in any house but my own, since the 14th of December. I begin to tire, and therefore must conclude. May you be continued in this life in health; faithful in the services of piety, charity, and peace. These, and all other blessings, I heartily pray may attend you, and am, Dear Sir,

Your affectionate brother and friend,

JOHN FLETCHER.

North Walsham,
Feb. 12, 1773.

OBITUARY.

MR. NAYLER.

Mr. Henry Nayler, born at Nortonswood in Shropshire in 1733, was for many years an eminent apothecary in Jermyn-street, St. James's; and a regular communicant at Orange Street Chapel, from the time of Messrs. Toplady, Cecil, &c. down to the period of his dissolution.

Of his early history we have but little information, except that, during his apprenticeship, he was brought under serious impressions, as is believed, under the ministry of the Rev. George Whitfield, at Long-acre Chapel. A friend had intimated to him that he did not hear the gospel at his usual place of worship, and recommended him to go and hear that celebrated preacher; and from that time he became a hearer at Tottenham-court Chapel, at the Lock, and at St. Dunstan's. He now gave evident proofs of his love to religion, by enduring persecution for its sake. Having attained to an experimental knowledge of the excellency, power, and consolations of the gospel, he could no longer endure the dry lectures which were read on morality, and the unscriptural doctrine of obtaining salvation by our own works.

From this period he became a decided character; separated himself from the world, and relinquished its ensnaring follies. An old acquaintance of Mr. Nayler remembers his being invited to make one of a party to Vauxhall; when he replied, 'Oh dear, I have long done with such amusements; those things only to which I now desire to attend, are my Bible and my business.'

To both of these Mr. N. paid a diligent and scrupulous regard, not suffering the one in the smallest degree to interfere with the other. To effect this (till within these two years) he rose at five o'clock. His fire was laid over night, and when it was cold he kindled it himself. The first part of every day was spent in conversing with himself, his Bible, and his God. He was generally thus occupied till breakfast time; and has sometimes been heard to say that he had enjoyed a most delightful morning: and if any thing broke in upon this season of communion with God, he used to lament it, and say that he was never so comfortable through the day.

He was also a man diligent in business, which in the prime of his life was very extensive and laborious; but he beautifully illustrated the apostle's maxim, 'Not slothful in business; fervent in spirit, serving the Lord.'—Rom. xii. 11. On the Lord's day he used a great deal of management and diligence to secure his attendance on public worship, for the neglect of which too many medical men think their business a sufficient apology. He set off early, shortened his visits, and took his patients in such order as would allow him to reach Orange-street Chapel by the time, or soon after the prayers began; and as soon as the service was over he commenced visiting the remainder of his patients, and got his dinner in time to be at chapel again in the evening.

He did not even content himself, as too many Christians do, with Sunday devotions. He loved the house of God well enough to strive to employ a little of his time there on other days; when he could by economy snatch a portion of it from business: and who might not effect this at times were they so inclined? He was generally at Orange-street on Thursday evenings, and when business would allow, at Tottenham-court on Tuesday, at Long Acre on Wednesday, and at the Adelphi on Friday. Nor was our friend merely a hearer of the word; he gave close attention to the devotions and to the subject; seldom allowing his eyes to wander from the preacher. He exercised also an humble and candid spirit. Among the ministers he might have some favourites, but he did not allow it to be seen; he esteemed them all as the servants of the same master,

and therefore whoever was the preacher he was sure to be seen in his place.

He was not more diligent in attending the outward ordinances than he was clear and settled in his Christian principles: keeping at an equal distance from the quagmires of Arminianism, and the tremendous and soul-destroying precipice of Antinomianism. He saw many on the right hand and on the left, who were 'unstable as water,' and 'did not excel;' who had even made 'shipwreck of faith and a good conscience,' and also 'turned aside to vain janglings;' among those he stood unmoved, holding fast his confidence, and 'contending earnestly for the faith once delivered to the saints.'

His religion was not outward or in the letter merely; but it was in spirit and in power. The gospel had been to him 'the power of God unto salvation;' and his religion having begun in the heart spread its mighty and holy influence through his whole soul. He was convinced of the exceeding sinfulness of sin, and had his heart broken under a sense of it; he saw the insufficiency of his own righteousness, and embraced that of Jesus Christ; and, by a living faith, the Holy Spirit carried on the great work of sanctification and holiness in his heart and life.

His liberality was equal to his piety and diligence. He not only subscribed to most of the neighbouring charities; but also to most of the great public intutions of an evangelical character: beside which he contributed very materially to the support of ten or twelve aged men and women

Having lost by successive bereavements most of his nearest relatives, he felt it his duty to devote a part of his property to benevolent objects, including both those which relieve the temporal miseries of human nature, and those which are directed to the illumination of the mind, and designed to bring the souls of perishing sinners unto the kingdom of God.

The disease which carried this worthy man to his grave, was severe and rapid, and prevented the intercourse of his most intimate friends; but by the report made by the few persons who had access to him, it appears that his confidence in God never failed him.

I shall conclude this narrative of my excellent and much esteemed friend, by the account which I received of the closing scene from his medical attendant.

'I attended Mr. N. professionally, throughout the illness of which he died. I saw him four or five times a day, and frequently sat up with him all night; he had hold of my hand when he expired, and I declare that I never witnessed a death so easy: in which there was so much resignation to the divine will, and so much confidence in future happiness. He said a few hours before his death, 'I know that my Redeemer liveth: and that he suffered for us, and in him I have full confidence, and that I shall be happy.'

A funeral sermon was preached for him at Orange-street Chapel, from Gen. xxv. 8. 'And Abraham gave up the ghost, and died in a good old age, an old man,' &c. &c. J. T.

Legacies left by the late Mr. Nayler.

	£.	s.	d.
Sunday School Society.....	100	0	0
Poor Pious Clergymen.....	100	0	0
Sick Man's Friend Society ..	100	0	0
Deaf and Dumb Asylum	100	0	0
MarketDrayton Sunday School	100	0	0
Orange-street Chapel Sunday School.....	200	0	0
Orange-street Chapel Benevolent Society.....	100	0	0
British and Foreign Bible Society.....	200	0	0
Naval and Military do.....	100	0	0
London Missionary Society..	100	0	0
Church Missionary Society ..	100	0	0
Hibernian Society.....	100	0	0
Irish Evangelical Society....	100	0	0
Friendly Female Society	100	0	0
£.	1,600	0	0

RECENT DEATHS.

About half past 7 o'clock, on Friday evening, Jan. 8th, the Rev. Herbert Mends, of Plymouth, then in health and good spirits, was suddenly attacked by violent pain (supposed to be occasioned by spasms of the stomach) and expired about 8 o'clock. It was an awful and impressive stroke! The business of the town was, in a degree, interrupted the next morning, by the enquiries and lamentations it occasioned.

Hitchen, Herts. The Rev. William Parry, theological tutor of Wymondley Academy. Died, Jan. 8, 1819, after a painful and protracted illness.

REVIEW OF RELIGIOUS PUBLICATIONS.

Sermons by John B. Romeyn, D.D. of New York. *Two Volumes in One.* 8vo. 10*s.* 6*d.*

These very able sermons, twenty-six in number, were delivered in New York, and printed there in two volumes: they have lately been reprinted in Edinburgh in one thick and cheap volume of 550 pages. The subjects are, 'Christ the Light of the World—the Glory of a Nation—the Millenium—God's Mercy to the Fatherless—the Benevolent Eunuch—the Right Use of Providence—the Inestimable Value of the Scriptures—the Duty of seeking the Lord, &c.—the Blessedness of a Triumphant Believer—Paul Preaching before Felix—the Perfection of Christian Knowledge—the Constraining Influence of the Love of Christ—the Redeemer's Tears over lost Sinners—God's Controversy with his People—the Only Safety in the Hour of Danger—the Difference between Believers and the Men of the World—the Nature and Consequences of Spiritual Idolatry—the Example of the Bereans commended—the Duty of Well-doing—the Eternal Inheritance of Believers—Christ the only Foundation—the Duty of America in the present Contest—the Conversion of Lydia, and the Conversion of the Ethiopian Eunuch.'

These important subjects are treated by the author in a masterly manner; his thoughts are frequently original, his style energetic, and his spirit manly and independent. His design in this publication was, as he tells us in his preface, 'to afford a specimen of the manner in which Calvinistic principles can be applied to the illustration and enforcement of the duties belonging to the various relations of life;' and we think he has completely succeeded in the attempt.

Very few of these discourses have a political bearing, but one on 'the Millenium,' and another on 'the Duty of Americans in the late Contest,' contain passages which many of our readers will not altogether relish. In the former, he says, p. 110, 'Before the millenial period there will be a general and thorough destruction of civil and ecclesiastical establishments throughout the earth;' he also boldly asserts, p. 106, that, 'until the Jews be converted, we need not look for the millenium; for from among them *chiefly*, messengers will be sent to declare the glory of the Lord.' From this sentiment we beg leave to dissent.

Dr. R. is decidedly of opinion that the 'two witnesses' are not yet slain; that a day of darkness and calamity is coming upon the church and the world before the latter day glory; that popery will again revive and persecute; and that the nations of Europe, composing the 'Latin earth,' will be great sufferers, Britain not excepted; her church, he says, 'though Protestant, is completely secularized by her government, and made subservient to state purposes. Much blood, even the blood of the saints, has been unrighteously shed by her since the Reformation, for which no national repentance has ever been professed. She has been fighting for the Catholics of Spain, and has succeeded; and thus for political purposes, by her military prowess, upheld the man of sin. Under her auspices the Bourbon family, a family devoted to the Roman see, has been restored to the throne of France: by her test-law she is daily profaning a holy ordinance of her avowed Redeemer, &c. thus accumulating her guilt, treasuring up for herself wrath against the day of wrath.' We hope that in these gloomy conjectures Dr. R. will prove to have been greatly mistaken; but while he thus speaks, he adds, that it is not his intention to depreciate the value of British exertions for the advancement of the Redeemer's kingdom. 'God has pre-eminently honoured her, by making her the instrument of doing more for his cause than any other nation. Her Missionary and Bible Societies, her varied exertions for the diffusion of truth and the melioration of misery, have stamped upon her name imperishable glory.'

On the whole, however, we think these sermons reflect great credit upon the reverend author, and will amply repay the attention of the reader.

The Articles of the Synod of Dort; *with the History of Events which made way for that Synod, as published by the Authority of the States-General.* Translated from the Latin, with Notes, &c. by the Rev. T. Scott, Rector of Aston-Sandford, Bucks. 6*s*.

THIS publication cannot but be interesting to all who have paid attention to the points in dispute between Calvinists and Arminians, as it records not only 'The Judgment of the National Synod of the Reformed Belgic Churches in 1618 and 1619,' but the rise and progress of those controversies which gave occasion for that synod, a portion of ecclesiastical history which has been obscured and misrepresented, especially by some anti-Calvinistic writers; indeed an 'Abstract' merely of those articles has usually passed in England for the articles themselves, and that abstract formed by anti-Calvinists.

The aim of the venerable publisher of this volume has been not only to give a faithful history of facts, but, to shew that Calvinistical doctrines encourage and promote genuine holiness; that those doctrines are deplorably misunderstood and perverted by many; that deviations from the creeds of the reformed churches in these points are generally followed by deviations in other doctrines more generally allowed to be essential to vital Christianity. The author also wished by means of this publication to leave behind him his deliberate judgment on several controverted points.

The candid reader, in perusing these articles, will find much to admire and much to blame. However true and scriptural might be the decisions of the synod of Dort, yet, as Mr. Scott observes, 'when made the terms of conformity, or of officiating as public teachers, even with full toleration and exemption from any thing beyond simple exclusion, I must regard them as peculiarly *improper*. The terms of communion, even where none are molested who decline them, and of being public teachers, should by no means be carried into all the *minutiæ* of doctrine. They should include only the grand principles in which all the humble disciples and pious ministers of Christ agree, and not those in which they are left to differ. The apostles never attempted to enforce by authority the whole of what they *infallibly knew* to be true: and who then should attempt to enforce their *fallible* opinions on others?'

But, the author justly observes, 'the decisions of the synod of Dort ought not to be judged according to the generally prevailing sentiments of modern times. An immense revolution in opinion on these subjects has taken place within the last two centuries.' *Toleration* was then considered, not only by Episcopalians, but by Presbyterians also, a horrible crime; and they esteemed it a most precious blessing when they could prevail on 'the secular power to carry into effect their censures, exclusions, or requirements.' These intolerant times are now happily passed away, and all reasonable men of every persuasion admit that others have as good a right to think and to publish their thoughts as themselves.

Mr. Scott displays in this performance much judgment and much candour;* he freely reproves both Episcopalians and Dissenters for what he conceives to be culpable, and recommends them all to keep 'the unity of the Spirit in the bond of peace.'

This volume may be useful to all parties; and we sincerely wish that, according to the advice of Bishop Horsley, 'those who oppose Calvinism, would first learn what Calvinism is;' and for that purpose we recommend this work to their candid perusal.

Reformation in the Catholic Church of Germany, and the Downfal of Papal Authority, &c. *Price* 5*s*. 6*d*.

THIS volume contains the particulars, and the documents, relative to a serious contest now depending between the Catholic Bishop of Constance, Baron Wessenberg, and the See of Rome.

* The following note is truly candid:—Mr. Scott says, p. 174, 'It may be worthy of consideration, how far a grant from parliament for building churches and chapels *exclusively* for the establishment, while the public at large must advance the money from the general tax or taxes, is consistent with strict equity. The design is excellent and most desirable; but whether it would not be more unexceptionable, if a proportionable sum were granted to peaceable dissenters, for building their places of worship, may be matter of inquiry to impartial legislators.'

The baron is represented to be a pious, zealous, and benevolent prelate, of great activity, who has introduced many improvements in his diocese, which are offensive to the man falsely called 'His Holiness,' who has strained every nerve, for two years past or more, to hurl him from his ecclesiastical dignities; in which efforts he has hitherto failed; and Wessenberg, instead of being thereby degraded in the public esteem, stands high in the eyes of the German Catholics. These documents prove that the aim of the pope is not only to establish an uncontrolled sway in the regulation of the Catholic church, but an unconditional subjection of all the bishops, and to circumscribe and abridge the episcopal dignity. This has occasioned the present struggle, and the baron appears to be supported not only by the Grand Duke of Baden, but by the public opinion.

In this interesting pamphlet we have first, an *Introduction*, written expressly for this translation, by the Attorney-general of the King of Prussia; then follows a *Memorial*, giving an account of the proceedings of the court of Rome in this affair, and the measures adopted in consequence by the Grand Duke of Baden, by whom Wessenberg was appointed capitular vicar. The court of Rome refused to confirm him in his office, charged him with many irregularities and innovations, and directed the chapter to elect another, which they have refused to do.

The correspondence is very copious; the last paper is a declaration of the clergy in the four chapters, Hohenzollern, &c. vindicating their bishop; highly commending his character, and applauding his permission to have *prayers* and *hymns* in their own language, and the *Epistles* and *Gospels*.

It is remarkable, that just three hundred years after Luther another man should rise, who seems to be endowed with a similar spirit; then, as the writer of the Advertisement prefixed says, 'Martin Luther threw down the gauntlet of defiance to the pope, and entered into a contest which, however apparently unequal, terminated in wresting one half of Europe from the grasp of papal usurpation: the other half remains to be emancipated:—it is ripe for the event.'

Scripture and Common Sense in the Doctrines of Regeneration and Baptism. *Respectfully submitted to the consideration of all who dare believe Scripture, and who have Good Sense to respect an Appeal to Common Sense.* By the Rev. Melville Horne, *Curate of St. Stephens, Salford.* 2*s.* 6*d.*

The dangerous error of *baptismal regeneration* cannot have too many opponents, if they will fairly meet it, not on the ground of human authority, but on that of reason and Scripture. Here sophistry must be exposed, and truth become triumphant. We have a happy proof of this in the pamphlet before us. It is not mere admiration of genius and piety, but the *consecration* of them to the cause of truth and righteousness, that commands our esteem. We see much indeed to applaud; but in pursuing the subject with the author, we feel so interested in the great truths of the Gospel, that admiration is absorbed in the most cordial approbation and esteem for the author. Neither the venerable host of reformers, or fathers, nor the mitred brows of their episcopal superiors could intimidate him from a manly avowal of his sentiments. Fearless of opposition, he boldly denounced *baptismal regeneration* as irrational and unscriptural. Our readers will applaud the exertions of a veteran, a clergyman of nearly *forty years standing*, who, dropping the shackles which bind others to *names and institutions*, dares to appeal to Scripture and common sense for the overthrow of error, and the establishment of truth.

We must now quote some passages from Mr. Horne's solemn and impressive preface. In alluding to the Bishop of Lincoln's work on Calvinism, and to a previous intention of writing a reply, Mr. H. observes,

'Frequently has he taken his pen for that purpose, and three years ago he completed a manuscript of thrice the magnitude of this publication; but it was committed to the fire, and his purpose alternately changed or suspended. In the mean time, Dr. Mant and other gentlemen have followed in his Lordship's track. One more zealous than the rest carries his doctrine to the last climax of absurdity, by actually *glorifying* us in baptism! Finally, Mr. Whitehead has branded regeneration as a heresy. That he is an anti-Calvinist is a powerful mo-

tive for his engaging in the controversy. Another motive is, that some of his views are peculiar to himself; particularly his denial *in toto* of the communication of spiritual grace in the administration of the visible sign. For this he is prepared to meet reproach and obloquy; yet he is convinced that, as his views are founded in truth, so they go to the very core of the controversy; and once established would set it aside for ever.'

The faithful and solemn appeal in the closing sentences, of a man 'treading the valley of the shadow of death,' is truly impressive.

In his appeal Mr. H. first directs the reader's attention to the meaning and application of the sacraments, the covenants, and the promises: he then explains the nature and effects of regeneration in the case of those adults who are born of the Spirit; and then argues with much force, that the spiritual regeneration of an infant is absurd, unnecessary, and incompatible with the character of God, of Christianity, and of fallen man himself, and therefore impossible. Yet in the case of children who die in their infancy, he thinks that the unknown change is something more glorious than regeneration, and that its nature is to us incomprehensible. He next advances to attack the advocates of baptismal regeneration. He treats them, personally, with great respect; but as for their irrational and impious opinions, they have never, in our estimation, met with a more complete, a more triumphant refutation. Nor do the Bishop of Gloucester, and other evangelical writers, who, in deference to the expressions in the baptismal service, admit of some spiritual grace or aid conveyed by or with the water, escape the faithful exposure of Mr. Horne's pen.

'I know (says he) it is contended, that the aboriginal doctrine of the church is, that baptism does convey regeneration; but while I have a Bible, I have proof positive to the contrary. Revelation recognizes no authority but that of the Revealer. Anglican, Nicean, and Athanasian fathers derive their authority from the Bible, and must never be opposed to it. Never will I remove a controversy of faith, from the authority of God, to the traditions of man. When I am called from the open ground of Scripture to the *bush-fighting* of the Fathers, I am tempted to forbidden ground, which it is sinful for me to tread. It is *treason* against the Divine Majesty, for a moment to bring the authority of all worlds in competition with his authority. No authority can add to his, any more than a world of tapers to the solar light. Their smoke would only darken his meridian beam. Englishmen claim an open trial, by God and their country; and so do Christians, by Christ, his prophets and apostles, in the face of Christians who can understand the Scriptures. But when our opponents withdraw the cause from a Scriptural Court, it argues that they fear its decision; and when they remove it back to a secret committee of ancient fathers, where not five hundred learned Englishmen have inclination or leisure to attend them, it proves they wish to get rid of the witness of the church, and to extort from fallible fathers a sentence they cannot extort from infallible apostles. But to what purpose will they report a verdict, so procured, to faith, to experience, and to common sense?' p. 32—3.

Mr. H. then calls the attention of serious clergymen to the following faithful statement:

'It is plain to them that their church holds a baptismal grace, which on the authority of the fathers, she terms regeneration. They themselves, at adult age, have repented and believed the gospel. This change they know baptism did *not* produce in them; but repentance and faith. This change does fully answer to the Scripture account of regeneration. Nothing else can answer to it. What shall they do? Can reformers and fathers have erred? Shall they have the *hardihood* to contradict the language of their church? The dilemma is delicate and distressing. How natural then is it for them to look out for some *diluted sense*, in which they suppose our reformers use the term; and what can they fix upon but preventing grace? In like manner as they dare not call the moral change produced by repentance and faith by its scriptural epithet of a new birth, they perhaps designate it by *renovation* or some other term. Thus they keep on *decent terms* with their church. Other evangelical clergy boldly, but I fear disingenuously, deny that our church does teach any spiritual regeneration in baptism. I am pressed by the same inconveniences, and have preferred to walk in what appeared to me the straight line, scriptural truth, in defiance of human authorities. And it is time that Scripture and common sense should assert their legitimate authority on so momentous a doctrine, in a church where they are recognized in word, yet in reality denied.' p. 76.

The following remarks, coming from a man who is standing on the verge of an invisible world, and who appeals to 'the judgment seat of Christ,' will doubtless excite attention.

'Review under the pure light of the Bible, all the heresies which have deformed the church, and they will be found incompatible with the leading doctrines of Christianity. They never could have prevailed, had we stood on the BIBLE ALONE. But what has, in every age, given efficacy to error is, his *image* among men—AUTHORITY; BISHOPS and CLERGY, listed in his cause, *against* the BIBLE. Nevertheless, Inspiration tells us of *mysteries of iniquity, depths of Satan, deceivableness of unrighteousness.* Such a *depth* is water regeneration!' p. 78.

We need quote no more from this cheap and ably written pamphlet. We beg leave, however, to suggest, that a compression of the leading arguments, and a less frequent allusion to some peculiar sentiments, might have made the work more generally useful.

The Royal Preacher; *a Sermon occasioned by the Death of the Queen.* By W. B. Collyer, D.D. &c. 1*s.* 6*d.*

THE death of the queen naturally leads to the subject of this discourse—'the vanity of all temporal things,' as *expressed* by the royal preacher in Eccles. i. 1, 2, 'Vanity of vanities;' &c. and 'the infinite importance of things eternal,' as *implied* in those words. Wealth, rank, fame, youth and beauty; connexion, talents, attainments, time itself, and human life, are all beautifully shewn to be vanity; not indeed as to our present state in the world, but in comparison with futurity. The preacher then proceeds to inquire what are eternal things? How are eternal things to be secured? and how are they to be reconciled with the duties of the present life? These questions being resolved, the discourse concludes with some solemn admonitions, and a modest and, we doubt not, a very just character of her late Majesty, referring especially to her conscientious observance of the Lord's Day, her private charities, and the purity of her court.

The Royal Tomb re-opened; *a Sermon occasioned by the Death of the Queen.* Preached at Weston-Green Chapel by the Rev. J. Churchill. *To which is added a Record of her late Majesty.* 8vo. 1*s.*

Female Virtue and Domestic Religion recommended by the Example of our late illustrious Queen; *a Sermon at St. James's Clerkenwell.* By the Rev. S. Piggot, A. M. Curate. 1*s.*

Royal Honour Transient; *a Sermon at Cliff-Lane Chapel, Whitby.* By George Young. 1*s.*

THE re-opening of the Royal Tomb, so recently closed, affords to Mr. C. a pathetic topic of discussion, which he very properly improves in a discourse from Job xxx. 23. The sermon is practical and appropriate, and the interest of it increased by the brief 'record' of her majesty's character and virtues. Mr. P.'s sermon is partly biographical, with some pertinent and practical remarks on the solemn occasion of its delivery. Mr. Young, from Jer. xiii. 18, judiciously improves the subject, chiefly as affording ground for national humiliation. Messrs. C. and P. have dedicated their discourses to the Prince-Regent, &c.

Monumental Pillars; *or, a Collection of remarkable Instances of the Judgment, Providence, and Grace of God; accompanied by suitable Reflections.* By T. Young, of Margate. *Second Edition.* 12mo. 5*s.* 6*d.*

THIS is a collection of remarkable facts, in which the goodness or severity of God appear to have been manifested; intended by the pious author 'to impress the mind of the readers with an influential belief of the existence, Providence, justice, and grace of God. Many of the narrations, taken from Fleming, Gillies, the Evangelical and Methodist Magazines, and various other sources, are pretty well known; yet doubtless there are many persons, especially young people, yet unacquainted with them. Their being collected in one volume, and especially being followed with serious and appropriate reflections, will no doubt render them acceptable and useful to many. In some instances they border, we fear, rather too much on the marvellous to be received in this incredulous age; yet even some of these are well attested.

There appears to be a mistake in the excellent story of the 'Praying Shepherd,' who was not the Rev. Oliver Heywood, of Yorkshire, as stated, but the Rev. Peter Ince, ejected from *Dunhead*, in Wiltshire, who actually became the shepherd and afterwards the chaplain of a Mr. Grove, near Birdsbush. *See Palmer's Noncon. Mem.* vol. iii. 363.

LITERARY NOTICES.

We have the pleasure to announce, that a handsome 8vo. volume of the Memoirs of the late Rev. William Kingsbury of Southampton, many years one of the Editors of this Magazine, is in the press, and expected to appear in a very few weeks.

In the press and speedily will be published a volume of Sermons 8vo.; including an Exposition of the first chap. of Colossians, by the Rev. John Morison of Brompton. 10*s.* 6*d.*

The Rev. John Burder, of Stroud, has in the press a small volume of Sermons for Children; his object being to render religious truth intelligible to the very youngest who are capable of receiving instruction.

Mr. S. Drew, of St. Austle, is about to publish by subscription, in two octavo volumes, 'An Attempt to demonstrate from Reason and from Revelation, the necessary existence, essential perfections, and superintending providence of an Eternal Being, the Creator, Supporter, and Governor of all things.'

Mr. Cobbin is preparing a small English Grammar, on a new plan, chiefly for the use of those classes in Sunday Schools that receive instruction in the week. The examples are mostly from Scripture.

In the press 'Peace or War, or the year 1850 anticipated;' a dialogue.

A Guide for Youth; being a Sequel to the Guide for Families, a Sermon, &c. by the Rev. Mr. Piggott.

By subscription, 'Imanuel's Crown,' by the Rev. the R. Newman.

A new edition of Mr. Cennick's Sermons.

SELECT LIST.

NEW PUBLICATIONS.

Obligations to the Observance of the Lord's Supper; a discourse delivered at the Monthly Meeting of the Associated Ministers and Churches at New Broad-street, Jan. 7th 1819. By H. F. Burder.

Lectures on Scripture Doctrines, by W. B. Collyer, D.D. &c. 8vo. 14*s.*

The Pilgrim's Fate, and other Poems. By Ingram Cobbin, M.A. 12mo. 4*s.* 6*d.*

Immortality of the Soul, and other Poems. By T. Thomson. 12mo.

Letters from the Rev. J. Newton to the Rev. W. Barlass of New York. 12mo. 4*s.* 6*d.*

Youth's Theological Dictionary of the New Testament. 12mo. 7*s.*

A Review of Scripture on the Second Advent, First Resurrection, and Millenium. By a Layman. 8vo. 6*s.*

A brief Memoir of the late Queen, with Anecdotes, Poems, &c. By T. Williams. 18mo With a Portrait. 2*s.* 6*d.*

Memoirs of Rev. P. Henry (not Harvey) with a Sermon for Mrs. Henry, by the Rev. Matt. Henry.

Religious Instruction an essential part of Education: a Sermon at Queen-street Chapel, by R. Watson. 1*s.*

Strictures on the Rev. Mr. Beresford's Sermon, and the Rev. Mr. Vaughan's Letters on Calvinism. By Philos. 8vo.

The dreadful Sin of Suicide; a Sermon, by G. Clayton, 2d edition.

The Grace of God to Britain: a Sermon at the Female Orphans' Asylum, by the Rev. S Pigot, A. M. 1*s.*

MEETING OF EDITORS.

It having been stated, at a Half-Yearly Meeting of the Editors of this Magazine, that a Paragraph had appeared in a Periodical Work asserting, that our highly esteemed Friend, the Rev. George Burder, '*receives a hundred pounds a-year, for Writing the Articles which appear in that Magazine, from month to month, under the head of Reviews*,'—It was Resolved unanimously, That this Assertion *is not founded on truth*; and the Editors feel it a duty to publish their Vindication of Mr. Burder's Character from this mis-representation.

It was also Resolved to inform our Readers that the Review Department is not written by any *one* individual; nor has any pecuniary reward whatever been given to the writers of that department.

(Signed) Alex. Waugh, Chairman.

*** *Donations to Widows in our next.*

RELIGIOUS INTELLIGENCE.

CHINA.

From Mr. Milne's Indo-Chinese Gleaner, No. III.

Inundation.

July 14, 1817, In the neighbourhood of Canton, to the west and the southward, the river Pih-Keang overflowed its banks during the night, by which, it is said, 900 persons were drowned. The land was inundated and the houses destroyed, by which great distress is occasioned.

Earthquake.

August 12.—By a Pekin gazette of May the 2d, it appears, by letters from Chang-Ming, the viceroy of Sze-chuen province, on the western frontier of China, where a persecution of the Christians occurred about two years ago, that on the borders of that province, at a place called Chang-Kuh, an earthquake happened in April last:—upwards of 1,100 houses fell, and crushed to death beneath their ruins 2,800 and more persons, Chinese and foreigners, old and young, men and women, with a number of the Lama priests. His Imperial Majesty expresses strong feelings of commiseration for the sufferers; and, in addition to 5,000 taels of silver, which the viceroy had already distributed to the houseless survivors, he directs 3 or 4,000 more to be added; and closes by directing particular care to be used in the distribution, that the people may actually receive it, instead of its being embezzled in its progress, as is too often the case; that Chin-Poo Gae Lee Yuen, his universal affection for the black heads (i. e. the people) may be seconded by those entrusted with his Majesty's bounty.

Degradation of a Prime Minister.

His Imperial Majesty has lately displaced and degraded Sung Ta-jin, his prime minister, because he presumed to advise him not to visit certain tombs of his ancestors; and had intimated that a great drought then prevailing was occasioned by the emperor's intention. This was deemed such glaring disobedience to the commands of his *Holy Majesty*, that it was impossible not to punish it. It was therefore ordered that he should be deprived of his office, and be reduced to wear a button of the sixth rank, and be sent to the eight standards of wandering shepherds at Cha, ha, urh. His name is to be retained on the books; and, if for eight years he commit no error, he may again be eligible for his former situation.

This, as Mr. Milne observes, furnishes a practical lesson on Ps. cxliii. 3, 'Put not your trust in princes,' &c.

INDIA.

Letters from India state, that in the last summer the heat in Calcutta was so extremely great, that many people fell down dead in the streets. The epidemic disorder, to which such multitudes have fallen a prey, is also said to continue.

QUEBEC.

In our Magazine for February last we mentioned the opening of a neat and commodious chapel in Quebec, by Mr. Spratt, who was designed to labour in the East, but was obliged to relinquish the object on account of ill health. The recent arrival of Mr. Spratt in England, with a view to obtain some pecuniary assistance, which we intimated was expected, enables us to give a correct and brief statement of the circumstances of the case. Mr. Spratt first visited Quebec in the spring of 1812. His exertions have been considerably blessed in the increase of hearers, and in calling them to the knowledge of the truth. At the commencement of his labours the congregation assembled in a small upper room, which, in the course of two years, it became needful, from the enlargement of the congregation, to exchange for another about double the size of the former. This, which would seat 200 persons, being filled, it was thought adviseable to erect a chapel.

The high price of land, of workmanship, and of many of the materials, occasioned the expence to amount nearly to 2,700*l.* currency, or 2,400*l.* sterling. Of this sum 1,200*l.* currency were raised by Mr. Spratt's congregation and friends in Quebec, and Mr. Easton's congregation at Montreal, with a few other benevolent individuals. Nearly 500*l.* are needful to answer present demands, and to prevent the utter loss of the building; the remaining 1,000*l.* being held at interest for a few years.

The chapel is vested in the hands of nine trustees. It will accommodate about 500 persons, and is often nearly full. The prospects of future usefulness are very encouraging. A large number of young persons attend, and great seriousness prevails among the hearers.

A most deplorable degree of ignorance, superstition, and profaneness, exists among the Catholics. The Lord's day is awfully abused. At the close of mass, property is often sold before the church doors, in the country parishes, to the highest bidder. The ear of the pious servant of God, in the city, is often shocked with the sound of the violin and the dance when going to the house of God; and cards and other games, and drunkenness, occupy the whole of the Sabbath after the morning service.

A Bible Society has existed at Quebec, chiefly among Mr. Spratt's friends, during the last five years; and many copies of the Scriptures in French have been sold and given to the Catholic inhabitants who could read. A great desire to peruse the word of God is manifested, and though the priests often take the Bible from the people, they frequently consult it by stealth. It is much to be lamented that the conduct of the Catholics has an unhappy influence on too many professed Protestants, and leads them to a high degree of irreligion, and neglect of the day and worship of God. It is to be hoped, that the faithful preaching of the gospel in this city will be blessed to the conversion of many Protestants from the practical errors of their way, and that the sword of the Redeemer's mouth, the word of God, will prove the means of overthrowing that system of iniquity which the Man of Sin has established.

BAVARIA.

From the German Papers, Munich, Nov. 15.

The Act of Union, of the Lutheran and reformed confessions, in the Bavarian circle of the Rhine, was confirmed by his Majesty on the 10th of October. The chief contents of this document relate to the following points:—

A. General Regulations.—The two confessions are fraternally united, under the name of Protestant Evangelical Christian church. It has no other basis of faith than the Holy Scriptures.

B. Religious Doctrine.—It declares the holy Sacrament of the Lord's Supper to be a festival of remembrance of Jesus Christ, and of the blessed union with him.

Confession is a self-examination before partaking of the Lord's Supper; it is therefore no longer called confession, but preparation.

With respect to Predestination and Elective Grace, this church expresses its conviction that God has destined all men for salvation, and does not withhold from them the means of attaining it.

It recognises no necessary baptism (Sie nimms Keine Nothtaufean.) These are the few main fundamental principles from which all the other rules for the practice of divine worship are deduced, viz.—

C. Rites and Liturgy.

D. Religious scholastic instruction.

E. Property of the Church, its union, administration, and application.

F. Constitution of the Church.

G. Religious Discipline.—Upon these principles, the Royal Rescript of Oct. 10, declares the union of the Protestant confessions in the circle of the Rhine to be accomplished.

ITALY.

We rejoice to find that even in Italy the system of General Education appears to prevail.

The system of mutual instruction has been for some time introduced into the states of His Holiness. It also begins to make progress in Tuscany. The academy of the Geographiles of Florence have published a well-conceived and well-expressed work on this ingenious system, which has produced a great sensation in Italy.

*Books proscribed by the See of Rome.**

Among the Books forbidden to be read are—The History of the Bible

* This proscription appears in the Appendix of *Libri proscripti*, which comes down to September 1817. The *Index*

Society; Cooper's Letters on the State of the Catholics in England; and The History of the Inquisition. The policy of this measure is obvious: the Bible is a book dangerous to the interests of the papacy. There is little doubt, however, that forbidden fruit will be coveted, and that many will be inquisitive to learn what the Bible Society is, and what it has done.

NEW YORK.

A LARGE Methodist chapel was opened in John-street, New York, on the 4th of January, 1818. A small one was erected on the same spot in 1768, just 50 years before.

LONDON.

WE have heard, with pleasure, that efforts are now made, and with considerable hope of ultimate success, to unite, on grounds honourable to them both, the two branches of the Secession Church in Scotland. We have received a paper from Johnstone, near Paisley, on this subject, but our limits will not admit of its insertion at present.

MENDICITY.

THE Society for the Suppression of Mendicity in the Metropolis, appears to have been already very useful, and meets with considerable encouragement. We hope its funds will keep pace with its increased exertions. More than six thousand beggars have been examined by them, whose cases have been suitably regarded. They have found that generally the most successful beggars are those who deserve punishment rather than relief, whilst many of the deserving poor are pining in want and misery, because they cannot adopt the bold and daring importunity of the impostor.

Several benevolent persons are digesting a plan, in aid of the Mendicity Society, to provide *employment* for the industrious poor.

Another society has been recently formed, denominated 'The Provisional Protection Society,' under the exclusive management of a Committee of Ladies, the object of this society is to protect and relieve female servants of good character who are out of place.

ON Wednesday and Thursday, the 11th and 12th of Nov, 1818, was celebrated the first Anniversary of the Gainsborough Auxiliary Missionary Society. The Independent place of worship being much too small for the accommodation of the company, all the services were held in the Methodist Chapel, the use of which was granted with a promptitude and cheerfulness highly beseeming brethren of the same family. An appropriate and impressive discourse, from Deut. i. 11. was delivered by the Rev. Spedding Curwen on the Wednesday evening. The business of the society was transacted in the forenoon of the following day. John Tidd, Esq. being requested to take the chair, the Report was then read by the Secretary; afterwards succeeded the various resolutions, &c. which were moved and seconded in apposite, pious, and affecting speeches by the Rev. Messrs. Gilbert, Curwen, Earl, Miles, Boden, Jefferson, Rawson, King, &c. In the evening the Rev. Joseph Gilbert, of Hull, preached a most excellent and suitable sermon from Isaiah xl. 4, 5, to a large and attentive auditory.

The contributions on this occasion were liberal, and evince, in connexion with the large addition of subscribers which has taken place since the meeting, an increase of interest in the eternal happiness of the spiritually benighted population of the earth.

POPERY.

CATHOLIC Arguments, to retain Persons in Communion with the Church of Rome; *A Conversation between a Priest of that Church and a respectable Man, who having heard the Gospel preached by a Protestant Minister, continued to attend his Ministrations.*

THE priest having been informed of the circumstance, sent for the worthy man, in order to charge him with having changed his religion; and the latter obeyed the summons, with a Bible under his arm.

Expurgatorius, a catalogue of books prohibited in the church of Rome, was first made by the inquisitors, and afterwards approved by the Council of Trent. It was also confirmed by Pope Clement VIII, in 1595. Several such indexes have since been published in Spain, Naples, and Rome.

The priest accosted him:—Well, M—, what book is that, and what do you think to make of it?

M. I wish to conform to what it requires, and to supplicate, with the utmost humility and confidence, the blessings which it promises for the salvation of my soul; for in no other way than that which this book points out can I be saved. Every other way leads to perdition, but the Bible conducts me to Jesus Christ, as the only Saviour and the Guide to eternal happiness.

P. Ah, M—! the salvation of thy soul! Do not we perform the offices needful for that every Sunday and holiday? Thou hast nothing more to do than to attend those services, and to come occasionally to confession, in order to obtain salvation.

M. But, Sir, I am not able to understand the services which you perform; and I feel that while I did attend them I was as a blind man, in danger of falling into a pit. Now, by means of my Bible, and of my attendance on the religious worship of the Protestants, I have been enabled, through the Divine aid, to comprehend what is needful for my eternal peace.

P. You expect more from your Bible than it can do for you.

M. Not at all, Sir; for I know that it is only by the Scriptures that we have everlasting life.

P. What has happened to you, M—? How! you will not follow the example of your own family! You have an uncle who is a priest, and your relations live like saints and revere our holy religion.

M. Do not be angry with me, Sir, and—

P. I tell you you are a vagabond; your obstinacy is unpardonable, and you disgrace your worthy family by changing your religion.

M. Ah, Sir! it is one of the errors of your religion that it leaves the people in entire ignorance. You perform its services, it is true, but in a language they do not understand, so that they cannot be instructed by them.

P. It is not needful that they should be in the vulgar tongue; but I see what you want—to live like an infidel, without faith or obedience.

M. By no means, Sir; surely it is not to live without faith and obedience, to use my best endeavours to follow the rules of the Word of God; and, Sir, in taking my leave of you, I beg you to judge how those can be saved who, while they call themselves spiritual guides, serve idols, the work of men's hands.

This good man is become very active in instructing others; he takes his Bible with him wherever he goes, and embraces every proper opportunity of reading it to his companions, many of whom listen with attention. One of them, having heard it read, begged a New Testament of M—, who, having three, gave him one The poor man was so glad, that he offered any part or the whole of a week's labour in return; and, taking it home, sat up till three o'clock the next morning reading it. He has since come to hear the Gospel preached. Another person wishing for a Testament, but unwilling to ask for it without a return, after much pains obtained a hare, and presented it to the writer of this account when he made the request. It is unnecessary to say that he was not refused.

Such are the incidents which are frequently occuring even in the most bigotted parts of the continent; may they become more and more frequent; and may the means of instructing these hungry and thirsty people become more abundant.

We copy from THE TIMES of December 28, the following article:—

'In a pamphlet lately published by the Rev. Prebendary Dennis, of Exeter, it is stated, that, 'as late as the summer of last year, the Prince Regent avowed to the Clerk of the Closet, and authorized him to make known his determination to refuse the Royal Assent, even should both Houses of Parliament pass a Bill in favour of the Roman Catholic Claims.'

SLAVE TRADE.

By advices from America, it appears that the Slave Trade is carried on with vigour. Upwards of 1600 slaves were imported in one day, (Oct. 29, 1818). Most of these stolen men were expected to find their way to the Louisinia market; and it is suspected that the Spanish character of the ships is a mere cover for American capital, employed in this execrable traffic.

IRELAND.

Extract of a Letter from Dr. Townley.

THE south of Ireland is so deplorably in want of the gospel, that every effort to introduce the blessings of true religion in that quarter, must be hailed with pleasing emotions by the friends of evangelical truth. Limerick is undoubtedly one of the strongest holds of Satan in the sister-kingdom; but He who has all power can dispossess the strong man, overturn his ramparts, and liberate his captives. An attack was made on this proud citadel of the foe in the year 1816, under the direction of the Irish Evangelical Society, and some advantages soon gained. The congregation which had been accustomed to assemble in the Court House, was on one occasion compelled to listen to the gospel in the open street, the enemy having deprived us of the use of that building: but the result was favourable to the cause of God; for premises were soon after taken and filled up as a place of worship, upon a lease of two years; but before the expiration of that time, ground more eligibly situated, in the very heart of this populous city was procured, and a commodious place of worship has in the course of last year been built upon it.

On the 21st of October, the New Independent House of worship in Bedford-row, Limerick, was opened for Divine service. Mr. Cooper, of Dublin, preached in the morning from Haggai ii. 9. and Mr. John Burnet, of Cork, in the evening, from 1 Pet. i. 25.

The services were interesting and impressive, and the numerous congregations which attended, seemed to participate in the solemn business of the day.

This building is substantial and simply elegant; will contain about 500 persons, without galleries, and the success which has already attended the preaching of the gospel to the inhabitants and vicinity of Limerick, encourages us to hope we shall in this "*latter house*" behold still greater and more glorious things. Rev. J. Pethwick is now preaching a course of lectures on the supreme authority of the Scriptures, &c. which has excited much attention.

NEW CHAPEL IN THE POULTRY.

A NEW and large place of worship is now erecting for the use of the Rev. John Clayton, jun. of Cammomile-street, on the spot where the ancient prison, called the Poultry Compter, formerly stood. The first stone of the building was publicly laid on Thursday the 17th of December. The Rev. Mr. Clayton, senr.; and the Rev. Messrs. John and George Clayton, concurred in the solemnity.

JOANNA SOUTHCOTT.

SOME of the deluded followers of the late fanatic, Joanna Southcott, on January the 12th, disturbed the public peace by pretending to proclaim the coming of their Shiloh: they marched with flags, &c. through Temple Bar, (the gate of the great city) decorated with ribbands, and proceeded to Budge-row; where a watchman, named Sibley, sounded a brazen trumpet, and declared the coming of Shiloh, the Prince of Peace; while his wife exclaimed aloud, "Wo! Wo! to the inhabitants of the earth, because of the coming of Shiloh!" The mob laughed, and pelted them with mud; and as they resisted the violence offered them, a fight ensued. The peace officers interposed, and with difficulty secured several of them, who were next day brought before Mr. Alderman Bridges, who required security for their good behaviour; which, not being able to procure, they were sent back to the Compter.

A general Bill of all the Christenings and Burials, from Dec. 16, 1817, to Dec. 15, 1818:—

Christened in the 97 parishes within the walls, 1,048; buried, 1,204.

Christened in the 17 parishes without the walls, 5,317; buried, 4,078.

Christened in the 23 out-parishes in Middlesex and Surrey, 13,410; buried, 10,099.

Christened in the 10 parishes in the City and Liberties of Westminster, 4,458; buried, 4,324.

Christened, Males 12,530; Females 11,703. In all, 24,233.

Buried, Males 9,883; Females 9,822. In all, 19,705.

Whereof have died,

Under two years of age	5,381
Between two and five	1,815
Five and ten	808
Ten and twenty	703
Twenty and thirty	1,453
Thirty and forty	1,884
Forty and fifty	2,040
Fifty and sixty	1,864
Sixty and seventy	1,585
Seventy and eighty	1,271
Eighty and ninety	722

Ninety and a hundred	175	Christened	24,233
A hundred	1	Buried	19,705
A hundred and one	1		
A hundred and two	1		4,528
A hundred and eight	1	4,528 more christened than buried.	

A LIST OF LECTURES TO BE DELIVERED MONTHLY, DURING THE YEAR, 1819.

BRISTOL.---*Tuesdays, Wednesdays, and Thursdays; to begin at Seven o'clock in the Evening.*

Jan. 12. Bridge-street. Mr. Crisp.---*Christ the Wonderful.*
Feb. 17. Bath-street. Mr. Thorp.---*The Deity of Christ proved from his Miracles.*
Mar. 18. Castle-green. Mr. Lowell.---*The Practical Influence of the Gospel.*
April 13. Broadmead. Tabernacle Minister.---*The hardening and deceitful Nature of Sin.*
May 12. Tabernacle. Dr. Ryland.---*On the Holy Spirit convincing of Sin.*
June 17. King-street. Mr. Crisp.---*The Character of Judas Iscariot.*
July 14. Bath-street. Tabernacle Minister.---*On Faith working by Love.*
Aug. 11. Tabernacle. Dr. Ryland.---*On the Sinfulness of the Human Heart.*
Sept. 14. Broadmead. Mr. Lowell.---*The Apostle's Confidence respecting the Philippian Converts.*
Oct. 14. King-street. Mr. Holloway.---*On the Evidence of being Elected.*
Nov. 18. Castle-green. Mr. Roberts.---*On the Mission of the Holy Spirit.*
Dec. 14. Bridge-street. Mr. Thorp.---*On the Importance of correct Religious Sentiment.*

STROUD, GLOUCESTERSHIRE.---*On Wednesday Evenings, in and near Stroud.*

Jan. 20. Ebley. Mr. Winterbotham.---*The Nature, Importance, and Means of attaining Divine Knowledge.*
Feb. 10. Forest-green. Mr. Rees.---*The Peculiarities which distinguish the Gospel from every other System of Religion.*
Mar. 10. King-Stanley. Mr. Burder.---*The Obstacles which prevent the Attainment of consistent Views of Divine Truth.*
April 14. Rodborough. Mr. Edkins.---*The Glory of the Gospel.*
May 12. Shortwood. Mr. Davies.---*The Marks of Distinction between the Operations of Natural Conscience and the Work of the Holy Spirit.*
June 16. Stroud. Mr. Cousins.---*The Importance of being decided in Religion.*
July 14. Ebley. Mr. Edkins.---*The Duty of making an open Profession of Faith in Christ.*
Aug. 11. Forest-green. Mr. Davies.---*The Character which Christians ought to sustain.*
Sept. 15. King-Stanley. Mr. Rees.---*The Sentiments with which the Faults of professing Christians should be regarded.*
Oct. 27. Rodborough. Mr. Cousins.---*The Duty of Christians, in Reference to the Promotion of Religion, Morals, and Happiness.*
Nov. 24. Shortwood. Mr. Burder.---*Private Devotion.*
Dec. 22. Stroud. Mr. Winterbotham.---*Family Worship.*

*** *Ordinations, Chapels, and other Articles of Intelligence, are unavoidably deferred.*

MISSIONARY CHRONICLE
FOR FEBRUARY, 1819.

INDIA.

EARLY in the last month several letters were received from India, all which are interesting. Some relate the safe arrival of new missionaries; others the success of the word of God in the conversion of sinners; and others the sickness or the death of pious and useful labourers. We shall give some Extracts from this correspondence.

Extract of a letter from the Rev. Richard Knill, dated Madras, 5th August 1818.

'For many months before I was laid aside, I felt weak and poorly, but I was not willing to feel. Every thing around me seemed to say, 'Watch—Pray—Preach; and whatsoever thy hand findeth to do, do it with thy might.' I was anxious to obey, and presumed that through the blessing of the Lord, I should soon overcome all my weakness. About Christmas I took cold, and my body was not strong enough to resist its course; and from that time to the present, I have never quite recovered. I have had two physicians; one here, and another at Cuddalore, and finding that I did not increase in strength, I became anxious what to do. I trembled at the thought of being a *Cumberer* in the Lord's vineyard. I felt a wish to go to Otaheite, or any place which they thought more suited to my constitution. I knew that the uttermost parts of the earth are a part of Christ's possession, and I could dwell in one place as well as another.'

[He then relates particularly the opinion of the medical gentlemen on his complaint; that he could not live where the thermometer was above 80, and that removal was essential to his recovery; he then adds—]

'In this state of things, I knew not what to do. China, Malacca, Bangalore, were recommended; but a letter from brother Mead is so much to the point, as it respects the climate, and the prospects of usefulness, that I have now determined, by the grace of God, to go to Cape Comorin, and join Mr. Mead (in the Travancore mission). I shall set off in a day or two. My conveyance is an open boat: the distance 500 miles.

'I shall go from a place and people I dearly love; and it will ever afford me a subject for gratitude and praise, that God, in his love, sent me hither. My dear brother and sister Loveless, and our congregations, will feel a mutual pleasure with me in reviewing the scenes that are passed, when we worshipped the Lord together in his temple, and felt his presence precious to our souls. Yes, heaven will be the sweeter to us all, in recollecting the times of refreshing we have had from the visits of our adorable Master; and though his Providence seems to me dark in removing me from such a scene of labour, yet, ultimately it will be found, I trust, that the Directors did not send me here in vain.

'Madras has a thousand attractions. I would not change my station, from choice, for any other in the world. Every thing belonging to our mission is interesting. Eleven schools; three English and one Tamul congregation; a Bible and Missionary Society; Prayer Meetings, when and where we please; some tokens of the Lord's presence. No man would spend his strength for nought *here*, if his soul were right with God. Every way in which a minister could make himself useful in London, is opening to him here also. Hundreds, thousands, tens of thousands, yea, hundreds of thousands, are open to him, to whom, if he had strength and ability, he might prove a blessing. O Madras! Madras! how large are thy fields! How great thy harvest! but alas, the labourers how few!

'I am not troubled with languor, stupor, or lowness of spirits. My mind is as active and vigorous, blessed be God, as ever it was; but I am shut up in a cage; my weakness will not let me give vent to the ardour of my soul. O for a colder climate, and invigorated strength, to labour for my blessed Saviour a few years longer!

'Let not, I beseech you, *my* going to Travancore, prevent another brother from going thither also. There are *ten stations* included in the establishment which brother Mead occupies; and what are we among so many?'

P. S.—'On the 10th inst. our souls were gladdened by the arrival of our brethren (Messrs. Milton, Fleming, Beighton and Ince, all intended for Malacca) in the

ship, General Graham. It was an affecting and solemn interview. God had called us to a great work. We felt it. God had also called away some of our dear fellow labourers. Dear Donaldson, Mrs. Mead, and Mrs. Hands, in one year. We heard it as a sound from their graves, 'Be ye also ready.' A consultation was held on the 14th, relative to one of the brethren filling up my place at Madras, when it was unanimously agreed that brother Fleming should remain here—a measure which we hope will meet your approbation, but above all, that of Him, whose we are, and whom we serve.'

A letter from the Rev. R. Fleming states many of the same particulars which are contained in Mr. Knill's. Mr. F. says,

'We left Motherbank, March 31, 1818, and had a pleasant run to the Cape, which we made on Sabbath June 21. We experienced a cordial reception from brother Thom; and had the satisfaction to hear Mr. Faure preach his first sermon in Cape Town. We finally left the shores of Africa, July the 1st, and after a speedy and pleasant passage (on the whole) we anchored in Madras roads Monday August the 10th. To attempt to narrate the kind and endearing reception we met with from the friends in Madras would be a waste of words; such scenes may be conceived of, but cannot be described.

'But our joy was mingled with sorrow. We had heard that Mr. Donaldson was no more; and an account of the decease of good Mrs. Hands, at Bellary, was the first intelligence we received from the country. In addition to these causes for sorrow, we found poor brother Knill labouring under ill health, and just on the eve of quitting Madras for the milder climate of Travancore.

'We have since heard of the death of Mr. May. Ah! the house of mourning tands near the house of mirth!'

After mentioning the resolution of the brethren that he (Mr. Fleming) should continue for the present at Madras, and the reasons of that decision, he adds

'My brethren and sisters left this place for Malacca on Wednesday the 26th of August. They were all in good health. Mr. Knill departed for Travancore on the preceding Thursday.

'I have commenced the study of the Tamul and Sanscrit languages: the former is necessary for conversing with the common natives; the latter is the key to all the Hindoo mythology.'

A postcript to this letter is added by Mr. Loveless, in whose house the Missionaries were kindly entertained.

Death of the Rev. Mr. May.

Mr. Loveless says, 'Since this letter was written, we have heard that brother May is removed! Yesterday, we received a letter from brother Townley, dated Calcutta, August 15th, in which he says, 'About 12 days ago, he (Mr. May) was taken ill at Chinsurah; his disorder assumed the aspect of a threatening fever. On the 11th he was brought down to Calcutta, for the advantage of the best advice; but all was in vain; he breathed his last the following morning!' This is a loud call for more labourers to come 'to the help of the Lord against the mighty,' and a powerful reason for the Directors fully to reinforce their missions in India. May the Lord direct and help you in all things. Pray for me, that I may remain to the end, the Society's devoted servant for Christ's sake.'

Extract of a letter from the Rev. Thomas Beighton, dated Vepery, near Madras, Aug. 13, 1818.

'Early on Tuesday morning, June 30, we left Simons's town (near the Cape of Good Hope) with a fair wind, and took with us five additional passengers, who had been at the Cape for the benefit of their health. We were afterwards overtaken with two severe gales.

'On Monday evening, Aug. 10, Madras appeared in view, which greatly animated us all. After we had cast anchor, a messenger came on board, informing us that arrangements would be made for our landing.

'Mr. Loveless appeared as soon as we got ashore, and we immediately proceeded to his house, where we met brother Knill. Brother Pritchett is also here, busily employed in attending to the printing of the Gentoo New Testament.

'We were much affected to hear of the death of brother Donaldson. Short indeed has been his missionary career! May his bereaved partner share in the sympathy of the Directors. Mrs. Hands also is dead. Great has been the mortality among the missionaries! O that their places may soon be filled up by faithful, zealous missionaries.

'Last night we witnessed an interesting scene; a large congregation on heathen shores, listening with the greatest attention to the word of life. The Lord is doing great things here. Many were glad to see the missionaries who had just landed among them; many prayers had been offered up for our safety.

'Hitherto our voyage has been rather disastrous; yet, there is abundant cause for unfeigned gratitude to God who preserved us amidst the foaming billows. We have seen his wonders in the deep, and have been upheld by his omnipotent arm. We entreat the churches to assist us in rendering praise to his holy name.

'We expect to sail from hence (for Malacca) in a few days, and hope our passage will not be long, as the monsoon is in our favour. The vessel will touch at Pulo-Penang.'

BELLARY.

Mr. Reeve, who has been two years at this station, in connection with Mr. Hands, in a letter, dated 27th August, 1818, says,

'You will no doubt feel much pleasure in hearing that the good cause is still prospering in this place. The Lord hath done great things for us, whereof we are glad. Our Auxiliary Bible Society will, I trust, prove a very great and most extensive blessing; many copies of the Scriptures have been distributed far and wide. Some time ago a large number were sent to a camp about 100 miles hence, the whole of which were sold in less than an hour; and another liberal supply is requested. There never was such a hungering for the Bread of Life among the English soldiery as there now is: the Bible is become the inmate of the napsack, and may be found under many a soldier's pillow.

'These good men have also a strong desire to furnish the poor heathen with the Scriptures; for this purpose they have already subscribed more than seven pounds.

'We have the New Testament and the Psalms in Hindostanee and Persian, and expect a supply of Mahratta, Tamul, and Teloogoo; and to these will very soon be added, the greater part of the New Testament in the Canarese.

'This camp, though surrounded by the grossest idolatry, has in its midst one sacred temple devoted to the true God. The pious soldiers have their stated seasons for prayer, reading the Scriptures, and singing the praises of God: their place has been once enlarged, but is now too strait for them.

'We have lately received very pleasing accounts from the little society at Bangalore: they sent £10 last month for the Missionary and Bible Societies. A subscription has been commenced at Seringapatam also; an invalid soldier lately died there, and bequeathed his little all to Mr. Hands, for the use of the Bellary Bible Society.

'In June we remitted to Calcutta £50 for the Bible Society, and £25 for the Naval and Military Bible Society.

'The great head of the church still deigns to smile upon our labours among the English at this station. On the sabbath day our chapel is well attended, both in the morning and evening; neither are the prayer-meetings, nor the Wednesday evening lecture slighted. You will perceive from the journal that we continue to have additions to our church from month to month.

'In May last a private soldier in the 84th Regt. died, exclaiming, 'O Death, where is thy sting?' About fourteen months before he was led by curiosity into our place while I was preaching, and the word was made effectual; from that time he persevered in adorning the doctrine of God his Saviour.

'My dear brother Hands is still mourning, on account of that mysterious Providence which has taken away the delight of his eyes with a stroke; but he bows like a Christian with humble resignation beneath the afflicting hand of his heavenly Father. He is still poorly, and a change of air seems necessary to improve his health; he needs an interest in your sympathy and prayers.

'My dear partner has already felt the debilitating effects of a tropical climate. Her charge is now great and heavy. My two little ones are quite well, as are Mr. and Mrs. Taylor. We need tracts for the hospitals, &c.'

AMBOYNA.

The Rev. Mr. Kam, in a letter to the Rev. Mr. Brown, of North Walsham, expresses his gratitude in the strongest terms for the kindness shewn him by Captain Parker (Mr. B.'s brother-in-law) who gave him a free passage in his ship, the *Timor*, to Amboyna, from the Island of Celebes, at which and other islands in these seas he had spent nearly six months, in the instruction of the people, who had long been destitute of the means of grace, but were eagerly desirous of them.

In the island of Chiauw the king had built a large church, which, however, had no pulpit; but, in two days after Mr. Kam's arrival, a pulpit was provided, in which he preached day after day to a multitude of people. The king, who was in possession of a Malay Bible, took great delight in listening to Mr. Kam's exposition of it to him in private as well as in public. Mr. K. baptized in this island only, two thou-

sand persons, the ordinance not having been administered there for a long time.

Mr. K. was gladly received by his own congregation at Amboyna, which consists of more than 1,400 persons, Dutch and Malay.

ARRIVAL OF MISSIONARIES AT THE CAPE.

A Letter has been received from Samuel Trawin, missionary to Calcutta, dated Cape Town, Oct. 27th, 1818, informing the directors, that, after a tedious voyage of fourteen weeks, in the ship Palmers, Captain Kemp, he and Mr. Hampson, with their wives, arrived at the Cape on the 23d of that month. The Rev. Dr. Johns, a Baptist missionary, sailed with them in the some vessel. They expected to proceed on their voyage to Calcutta on the 28th or 29th. The Word of God was regularly preached on board twice every sabbath: a school was kept for the instruction of the sailors in reading and writing. They had frequently the pleasure of seeing them, in little companies, in different parts of the ship, reading the Scriptures, while the others were engaged in the instruction of the illiterate.

OBITUARY OF MRS. HANDS.

'During the last twelve months it has pleased God to exercise Mrs. Hands with much affliction. Since her confinement, in June last, she has been much subject to bilious obstructions; and, though every means was used by a skilful and kind physician to remove them, they increased to such a degree as to produce, in February last, the jaundice, with which she was afflicted nearly two months, and which, with the trying medicines that were necessary to remove it, brought her so low that we feared she would not recover; but the voice of prayer was heard, and she was so far restored as to be able, in the beginning of May, to take a journey of forty miles with me to the Hindoo festival at Bisnaghur. The journey and change of air appeared to have benefited her, and we hoped her health would soon be established. Soon after this, our youngest child was taken ill with a fever and bowel complaint, from teething, and was quickly reduced to such a state, that for five weeks we daily expected her death; this occasioned her dear mother much anxiety and fatigue, which, with the excessive heat which prevailed at that time, not a little injured her health. I wished much to have removed her and the child to another station for change of air; but the doctor pronounced the child to be too weak to bear the journey. During the month of June Mrs. Hands was often ailing, but generally able to attend to the duties of the family. In the former part of July she was frequently troubled with a bowel complaint; but not so as to occasion any very serious apprehensions until about the 20th, when the complaint, though every means had been used to remove it, assumed a more alarming appearance, and began to be attended with extreme pain and sickness at her stomach, so as to reject all food; and, though the best medical assistance was rendered,* she was soon reduced so low as to be confined to her bed. She continued gradually to decline; but much prayer was made on her behalf, and we hoped, by the Divine Blessing on the means used, she might yet be restored. On the 28th she began to complain of acute pain in her right side, which indicated an affection of the liver. The usual remedies in such cases were resorted to, but without effect; for the pain, accompanied with violent fever and vomiting, continued until Saturday noon, the 1st August, when an abscess which had formed in the liver burst, and nearly three pints of its contents were cast up from the stomach. Nature now very rapidly sunk, and about a quarter after three in the afternoon she breathed her last.

'For several days previous to the departure of my dear wife she was unable to speak much; for, besides excessive weakness and constant pain, the nature of her complaint and the medicines used to counteract it, produced a degree of stupor which almost incapacitated her for thought and reflection. This grieved her much. A few days before her death she lamented the darkness of her mind, and want of satisfactory evidence of her being a child of God. I endeavoured to comfort her, and remove her doubts by referring her to past experience, and repeated to her part of the forty-second psalm, and afterwards read to her Buck on the Review of past Experience, which seemed to revive her; she lamented that the cares of a large family had too much engrossed her mind, and that she had not lived so near to God as in times past, and

* Dr. Owen, the garrison surgeon at Bellary, a very kind and much esteemed friend of ours, during the latter part of her illness, visited her thrice and often four times a day, and left no means untried that were likely to be useful; to him we are under the greatest obligations.

therefore God had withdrawn from her the light of his countenance. She expressed her fears that she should not recover, and said, though she desired to live for the sake of her family and the cause, yet, if it was the will of God, and he would graciously remove the cloud from her mind, she was willing to die. On Thursday the 30th, during the night, she was for a short time delirious, and once attempted to sing; the tune was that mournful one, Walsal; the words were pronounced so very indistinctly I could not understand them. Some time after the fever abated, and she became composed. In the course of the night, I read to her 'the dying Experience and Expressions of several eminent Saints,' and several of her favourite hymns, and spoke to her of the power and compassion of the Saviour; these seemed to afford her much comfort. I said to her, 'My dear, if you had a Saviour now to seek, how sad would be your case.' She replied, 'I sometimes fear I have this work to do; yet I hope I have not deceived myself.' I repeated to her that verse of Dr. Watts,—

'A guilty, weak, and helpless worm, &c.'

She said that verse expressed her feelings and desires, and she hoped Christ was the foundation on which all her hopes were built.

'When about to pray with her, I said, 'Is there any thing in particular you wish me to ask for you?' She said, 'Pray for patience, resignation, and for assurance; these I particularly need.' After prayer, she thanked me very affectionately, and said, 'I was enabled to follow you all through; May our prayers be answered.' I said, 'Are you afraid to die?' She replied, 'I fear the struggle.' I said, 'Not the sting, I trust?' She answered, 'No, I hope that is taken away.' I then repeated Dr. Watts—

'If sin be pardoned, I'm secure,
Death hath no sting beside,' &c.

in which she joined. Having repeated to her several precious promises and other passages of Scripture which were calculated to encourage and strengthen her faith, I said, 'should this affliction terminate in death, is there any particular text with which you would wish it to be improved.' She replied, 'I wish both Mr. Reeve and yourself to improve my death: Mr. Reeve to the young people from 1 Tim. i. 15—'This is a faithful saying, and worthy of all acceptation,' &c.; and you, from John iii. 10, 'God so loved the world,' &c. These are precious texts.'

'Friday, the day before her death, brother Reeve visited her and prayed with her; she lamented to him the stupor of her mind, and expressed her hope that God would graciously remove it before he called her into eternity. Some time after this she said to me, 'I have been, like Hezekiah, ungrateful, when he was sick nigh unto death, his prayer was heard and fifteen years added to his life: but it is said of him, 'He rendered not again according unto the benefit done unto him.' 'When I was raised up from sickness, in answer to prayer, I was not sufficiently grateful.' Speaking to her eldest daughter, Sarah Des Granges, she exhorted her to fear God, and be obedient and affectionate to me, that she might be a comfort to me when she was gone.

'On Friday night the fever was again very high, and she was for a short time delirious; after a little sleep (which could only be procured by opiates) she awoke somewhat refreshed and composed. I said to her, 'My dear, if you are about to enter into the valley of the shadow of death, I hope the Sun of Righteousness will first arise and scatter the clouds that hang over your mind and give you light and comfort!' She replied, 'I hope he will; my mind is now more comfortable than it was.' Some time after this, waking from sleep, she repeated with much feeling, 'For we know, that if this earthly house of our tabernacle were dissolved, we have a building of God, an house, not made with hands, eternal in the heavens.' 2 Cor. v. 1. When Mrs. Ross, an eminently pious member of our church, who sat up with her, asked her how she felt her mind exercised now, she replied, 'I cannot think much, but I hope soon to be reposing in the bosom of Jesus.'

'Saturday morning the pain in her side being very great, the doctor applied another blister: when putting on her blister and taking her medicines in the morning, she said 'This day will be a trying day to me, pray that my patience fail not. About noon we fondly hoped she was a little better; but alas! how fallacious were our hopes; just at this time the abscess before-mentioned burst, and we feared she would have been suffocated with what she threw up. As soon as she had recovered breath, she said to us, 'Lift up your hearts to God for me.' After this she spoke very little and with great difficulty, became considerably deaf, and required cordials every five minutes to keep her from fainting: pulsation at the wrist now ceased, her hands and feet became cold, and we perceived the lamp of life was just about to expire. A little before she departed, I said, 'My dear, is Jesus precious to you now?' She replied,

'Yes.' Speaking of the preciousness of Christ to believers, and especially in the trying hour of death, I repeated that verse of Dr. Watts—

'Jesus, my God, I know his name;
His name is all my trust;
Nor will he put my soul to shame,
Nor let my soul be lost.'

And immediately after—

'His honour is engaged to save
The meanest of his sheep;
All that his heavenly Father gave
His hands securely keep.'

With her dying lips she then attempted to repeat the next verse—

'Nor death, nor hell, shall e'er remove
His favourites from his breast;
In the dear bosom of his love
They shall for ever rest.'

Expressing the sorrow I felt in parting with one so dear to me, and the hope that I should soon be with her in heaven, she said, 'Ah! there we shall know what happiness is; but I wish you to live, live for your children and for your work's sake.' She now requested to see her eldest daughter Sarah; when she came, fixing her eyes upon her, she said, 'Sarah, you will soon have no mamma.' She could say no more. Soon after this she became very restless, but soon was again composed; and, fixing her eyes upwards, in a few minutes she sweetly breathed out her spirit in the arms of Jesus.

'This was a trying scene; never, never, shall I forget it! and the loud lamentations of the children, servants, and natives of every description about the mission, all rushing into the room, impatient to see her once more before life was gone, increased the distress—O that he death of my dear wife may prove life to some of their souls! Sabbath evening, about five o'clock, her remains were interred in the garrison burial ground. The high estimation in which she was held by all who knew her in life was particularly manifested at her funeral; no mark of respect that could be given to her was withheld. General Lang, with the officers of his staff, and nearly all the officers and ladies at Bellary, followed her to the grave; four of the latter held up the pall; all the members of the church followed as mourners, with the exception of a few of the soldiers, who insisted upon being allowed to assist in carrying her; so anxious were the poor soldiers to shew their esteem for her, that several of the serjeants volunteered for this service. All the children of our schools, the school of the 84th regiment, a great number of children of our native schools, our servants, and an immense crowd of natives followed; indeed such a funeral, it is said, was never seen at Bellary before. All classes seemed anxious to shew their esteem for the dead and their sympathy for her bereaved partner and family. Brother Reeve read the funeral service, after which all united in singing

'Hear what the voice from heaven proclaims,' &c. &c.

'Thus has my beloved partner ascended to her rest, and left me and her dear little ones in this vale of tears, almost overwhelmed with affliction; but we sorrow not as those who have no hope! No, though, from the stupor occasioned by disease, she was in a great degree incapacitated for exercising her Christian graces, and did not enjoy those clear and transporting anticipations of glory which many other Christians have done in their dying moments, yet we have the most satisfactory evidence that she was a child of God, and is gone to glory. Some of her secret papers, which have been found since her departure, have greatly revived my drooping spirits and afforded a melancholy joy to my heart; they discover the most exalted piety and devotion, and the most fervent love to the Saviour and his cause.

'She was one of the oldest missionaries of our society in India, having been engaged in the work twelve years. Her heart was much in it; and, until the arrival of our dear brother and sister Reeve, she laboured exceedingly hard, having a large school to attend and provide for, besides the care of her own children. She has now entered into rest.—

'Far from this world of toil and strife,
She's present with the Lord;
The labours of her mortal life
End in a large reward.'

To me and the dear children the loss is irreparable. She was to me an affectionate wife, a wise counsellor, and a faithful friend; and to her children a most tender mother: but our loss is her eternal gain. I bless the Lord for that measure of resignation and support which he has afforded me under this most trying dispensation, that I am not suffered to repine, but am enabled to say, 'The Lord hath done all things well—the Lord gave and the Lord hath taken away; blessed be the name of the Lord!'

'J. HANDS.'

LETTERS from Africa—from Mrs. Williams, widow of our late Missionary, who died in Caffraria—from Mr. Barker, at Theopolis, from Mr. Ebner, &c. have just been received—extracts from which will appear in our next.

METHODIST MISSIONS.

The Methodist Missionary Society have sent a missionary to Tobago, (Mr. Rayner) who is said to have commenced his labours with great encouragement. But his excellent wife died Sep. 28, 1818.

Mr. Colmar, one of their missionaries in Tortola, who went out in 1816, died Sep. 15th, 1818, of a bilious fever, after a sickness of only five days. Aged 23.

The Committee are about to send two missionaries to the kingdom of Hayti.

Mr. Cubit has returned to England from Newfoundland, for want of health.

Mr. Clough has been to Madras, to recruit his health, and is about to return to Columbo.

Mr. Lynch has purchased premises for a chapel and mission house, in the neighbourhood of Madras.

Messrs. Shaw and Edwards continue their labours among the Namaquas, with increasing assurances of success. Attention is paid to agriculture and other arts of civilization.

Messrs. Baker and Gillison sailed for Sierra Leone, Dec. 16. They were with Mr. Davies, for the Bahamas, set apart to the work, shortly before their departure in Spitalfields chapel.

In Kingston, Jamaica, premises have been purchased for an additional place of worship. The prospects in every part of that great island are such as call for thankfulness.

Mr. Lawry, a missionary to New Holland, landed at Port Jackson, May 1, 1818.

We hear that the Rev. Mr. Dyer, of Reading, has resigned his office as pastor of the Baptist Church, in consequence of having accepted, in connexion with Dr. Ryland, the office of Secretary to the Baptist Missionary Society.

EDINBURGH MISSIONARY SOCIETY.

The funds of the Edinburgh Missionary Society having, in consequence of their extended operations, been for some time completely exhausted, a Deputation of their number will visit London, in the close of February and the beginning of March, for the purpose of endeavouring to obtain, by collections at sermons, and other public or private subscriptions, the means of enabling them to continue their exertions for the diffusion of the Gospel among the Mohammedan and heathen tribes of Russian Tartary, to whose instruction and conversion their labours have hitherto been chiefly directed.

MISSIONARY CONTRIBUTIONS.

[*Collections and anonymous Contributions received by the Treasurer, from* 16 *Dec. to* 16 *Jan. inclusive.*]

North Wales Association for propagating the Gospel. Mr. John Davies of Vronheulog, near Bala, General Treasurer. Mr. Cadwallader Williams Secretary to the Association.

Anglesea, Rev. John Elias, Treasurer:—

	£.	s.	d.
Aberffraw	5	2	6
Amlwch	5	2	1½
Beaumaris	3	2	1
Bethel	1	10	0
Bethesda	5	5	4
Bethlehem	8	1	4
Bodedern	3	10	1½
Brynsencin	5	10	0
Carried forward	37	3	6

	£.	s.	d.
Brought forward	37	3	6
Bryndu	2	10	9
Caergiliog	3	15	8
Dwuran	3	10	0
Gairwen	8	10	4
Glasinfryn	7	15	0
Gorslwyd	3	3	2
Gwalchmai	3	12	8½
Carried forward	70	0	4½

	£.	s.	d.
Brought forward	70	0	4½
Holyhead	9	11	6
Llanerchymêdd	5	17	6
Llanvhyddlad	5	10	5
Llangristiolus	4	12	9
Llanfair	3	8	10½
Llanfurog	3	10	0
Llangoed	2	0	0
Ditto Sunday School	1	0	3
Llanfugail	7	3	0½
Llangefni	7	4	2
Llanallgo	4	2	4
Carried forward	124	1	2½

	£.	s.	d.
Brought forward	124	1	2½
Llanglwyllog	3	18	0
Llandegfaw	0	15	3
Lledroed	3	17	7
Newbro'	5	0	0
Peniel	1	8	9
Penygarnedd	3	13	1
Penygreigwen	2	0	1
Rhosycolyn	2	18	2½
Sion	3	0	0
Talwrn	2	10	0
Tymawr	7	0	0
			160 2 2

Caernarvonshire, Mr. Michael Roberts, Treasurer:—

	£.	s.	d.
Abererch	1	10	0
Bryncinion	3	1	8
Bwlchderwin	0	13	6½
Bontfechan	0	12	0
Brynmelyn	1	1	10½
Beddgelert	4	10	2½
Brynrodyn	3	10	6
Bangor	4	3	0½
Clynog	3	16	6
Caernarvon	10	16	1
Cricieth	0	10	0
Cwmcoryn	0	9	10
Carneddi	3	4	3
Dinas	1	5	1½
Edeyrn	2	4	6
Erw Suran	0	14	4½
Four Crosses	1	16	6
Garn	1	2	1
Lithfaew	1	11	0
Llanengan	2	4	4½
Llanllyfrie	2	9	8
Llanrug	0	16	9
Carried forward	52	3	10½

	£.	s.	d.
Brought forward	52	3	10½
Llanberis	1	2	3½
Nefyn	2	9	0
Nant	2	4	0½
Pen y Caerau	1	5	3½
Pwllheli	7	0	0
Penttr	4	2	9
Pen y graig	1	3	9
Rhyd y clafdy	1	3	4
Rhadbach	1	2	6
Rhydlios	0	17	0
Tymawr	2	12	6½
Tremadoc....2 6 5½			
Ditto Sunday School 1 13 8½			
	4	0	2
Terfyn	0	15	2½
Ysgoldy.....0 14 3			
Ditto Sunday School 0 17 0½			
	1	11	3½
Uwchymynydd	1	10	6½
Waenfawr	0	16	10
			86 0 5

Merionethshire, Mr. Gabriel Davies, Treasurer:—

	£.	s.	d.
Aberdovey	0	8	2½
BALA and NEIGHBOURHOOD.			
Bethel 7 16 6			
Do. Sunday School 12 16 8			
Cwmtirmynach .. 0 7 7			
Glyn 0 10 7½			
Llandderfel..... 3 14 6			
Ditto monthly subscribers, by Mr. Davies Vronheulog 4 10 0			
Llidiarde..... 0 14 6			
Parc..... 1 13 0			
Penbryn 1 3 9½			
Sarnau..... 0 9 3			
Trerhiwaedog.... 2 11 4½			
Talybont..... 1 4 1			
Annual subscribers 4 4 0			
	41	15	10½
Carried forward	42	4	1

	£.	s.	d.
Brought forward	42	4	1
Barmouth	2	16	4
Bwlch	1	1	4
Bryncroyg	1	13	0
Bettws	0	10	8
Corwen	3	6	8½
Cynwyd	0	15	4
Cwrt	0	4	6
Cerrig y druidion	2	1	3½
Capel Garmon	0	9	7
Capel Cirrig	0	17	1
Corus	0	5	1
Dolgelley	8	6	6
Dyffryn	2	7	1½
Dolyddelyn	1	0	5
Flestiniog	1	0	6
Glanrafan Sunday School, by Miss G. Jones	1	7	10
Carried forward	70	7	4½
Carried forward			246 2 7

	£.	s.	d.
Brought forward....	246	2	7

	£.	s.	d.		£.	s.	d.
Brought forward..	70	7	4½	Brought forward	76	5	8½
Gwynfryn	0	13	6	Penmachno	1	4	0
Harddlech	0	13	0	Penrhyn	1	3	0
Llangwm	2	0	2½	Sion	0	10	3½
Llandrillo	0	15	7	Trawsfynydd	2	5	9
Llanfachreth	0	10	0	Talsarnau	0	15	9
Llwyngwril	0	3	9½	Towyn	0	14	9
Maentwrog	1	2	3	Ysputty	1	6	0
Carried forward..	76	5	8½				84 5 3

Montgomeryshire, Mr. Owen Jones, Treasurer:—

	£.	s.	d.		£.	s.	d.
Brithdir	3	3	4	Brought forward	75	6	11½
Bont	6	4	6	Llanbrynmair	6	19	2½
Ceunant	6	0	3½	Llawryglyn	0	10	0
Cemmes	5	10	4	Machynlleth	8	5	6
Carno	3	17	7	By Miss Foulkes's Missionary Castle	1	14	6½
Cowarch	1	13	6	Mallwyd	2	16	9
Dreowen	3	1	8½	Tregynon	4	5	4½
Drefnewydd	6	2	10½	Trefeglwys	2	18	1½
Gwernbant	2	11	4½	Tynyrwtra	1	1	0
Graig	0	15	0	Pentyrch	1	8	0
Glo	1	18	0	Sarne	0	12	10½
Llandinam	1	17	2½		105	18	4
Llanwnog	1	3	4	Shrewsbury, by the Welch Congregation	6	0	0
Llanfair	4	9	6				111 18 4
Llanidloes	10	2	4½				
Llanwddelan	8	19	0½				
Llandwrin	6	1	10				
Llanwddyn	1	15	2				
Carried forward ..	75	6	11½				

Denbighshire (Western parts) by Rev. Thomas Jones, Sen.:—

	£.	s.	d.		£.	s.	d.
Llansanan	1	16	0	Brought forward	22	8	5
Cefn Meriadoc	0	16	1½	Llanrwst	6	10	11
Cefn Coch	1	6	0	Do. Sunday School	2	9	2½
Mochdre	3	6	0	Tan y fron	0	14	0
Llandudno	0	12	0	Pandy	0	10	1½
Abergele	2	13	0	Pwllterfyn	1	0	0
Llantsaintffraid	1	1	0	Ruthin	1	0	0
Tal y bout	0	11	6	Llannefydd	1	0	0
Henllan	3	7	0	Gwytherin	2	11	2½
Groes	1	15	0	Llanrhaiad	3	12	9½
Nantglyn	2	10	6	Denbigh	8	6	10
Y Rowen	2	14	3½	Donation by T. J.	1	0	0
Carried forward..	22	8	5				51 3 6
							£493 9 8

South Wales Auxiliary Missionary Society, Milford,
Rev. Mr. Warlow:—

Auxiliary Contributions	3	16	0
Collected by Rev. Messrs. Innes and Yockney	2	1	8
Subscriptions	4	4	0
	10	1	8
Tearse, Cross, and Rosemarket, by Rev. Mr. Thomas	4	0	0
Haverford West, Rev. Mr. Bulmer:—			
Auxiliary Contributions	6	0	0
Carried forward..	£20	1	8

			£.	s.	d.
Brought forward . . .			20	1	8
Collected by Rev. Messrs. Innes and Yockney	3 10 6½				
Subscriptions	1 1 0				
			4	11	6½
Trefgarn, Rev. B. Griffiths	7 15 0				
Subscriptions	2 0 0				
			9	15	0
Rhodiad and Solva, by Rev. Messrs. Harries and Griffiths	15 5 0				
Subscription	1 1 0				
			16	6	0
Fishguard, Rev. William Davies:—					
Auxiliary Contributions	4 10 0				
Collected by Rev. Messrs. Innes and Yockney	10 0 0				
Subscriptions	2 16 0				
			17	6	0
Penygroes, Rev. J. Evans	4 16 0				
Hebron, ditto	4 4 0				
			9	0	0
Glandwr, by Rev. William Griffiths	15 15 6				
Benefit Club at Lanfyrnach	1 0 0				
			16	15	6
Henllan, Carvan, Landilo, and Lanboidy, by Mr. Lloyd			27	0	0
Trelech, by Rev. Mr. Jones			12	2	2½
Bethlehem, by Rev. Mr. Phillips	5 3 6				
Langharn, by ditto	1 16 6				
			7	0	0
Carmarthen, Rev. Dr. Peter:—					
Auxiliary Contributions	10 0 0				
Collection	11 19 0				
Profits of Strawberry bed	1 12 6				
Well-wisher to the Cause	1 1 0				
Subscribers	15 15 0				
			40	7	6
Bwlchnewydd, by Rev. Mr. Bowen			2	4	0
Hermon, by Rev. Daniel Jones	1 4 11				
Crigbar, by ditto	1 3 9½				
Tabor, by ditto	0 19 3				
			3	7	11½
Capel Rerw, by Rev. Mr. Sylvanus			1	3	0
Penrhywgaled and Wig, by Rev. Mr. Thomas			2	9	0½
Horeb, by Rev. S. Griffiths			6	2	0
Saron, by Rev. T. Jones			4	4	0
Hawen and Glyn, by Rev. T. Griffith	3 10 0				
Sunday Schools, by ditto	6 10 0				
Small congregation in Cardiganshire, by ditto	2 16 0				
			12	16	0
Lanedy, by Rev. Mr. Price			2	14	0
Swansea:—Castle-street Chapel, Rev. Mr. Luke.—Collections by Rev. Messrs. Innes and Yockney	11 0 2				
Ebenezer Chapel, by Rev. Mr. Davies	11 1 2				
			22	1	4
Alltwen, by Rev. Mr. Davies			5	0	0
Neath, by Rev. Mr. Bowen			6	0	0
Bridgend and Brinmenin, by Rev. Mr. Jones			3	1	0
Lanharan and Taihirion, by Rev. Mr. Jones			3	2	0
White Cross, by Rev. Mr. Hughes			4	2	0
Mynyddyslwyn, by Rev. Mr. George			1	1	0
Penmain, by Rev. Mr. Thomas			2	2	0
Maesyronem, by Rev. Mr. Jones			1	6	0
Aber, by Rev. Mr. Lewis			3	0	0
Carry forward.....			268	0	9

	£.	s.	d.	£.	s.	d.
Brought forward....				268	0	9
Langattog, by Rev. Mr. Davies	5	14	6½			
Collected by Rev. Messrs. Innes and Yockney at Crickhowell	2	1	0			
				7	15	6½
Hanover, by Rev. Mr. Davies				1	14	4
Penywain by Rev. Mr. Davies				1	7	0
Tabernacle, by Rev. Mr. Peregrine				0	14	0
Collections at the annual meeting at Newport :—						
At Mill-street Chapel, Rev. Mr. Davies	36	7	5			
Two friends, by Rev. E. Jones	40	0	0			
At Hope Chapel, Rev. Mr. Lewis	29	8	6			
				105	15	11

Further Collections by Rev. Messrs. Innes and Yockney :..

	£.	s.	d.		£.	s.	d.
At Abergavenny	14	11	6	Bt. forward	32	1	6
Brecon	1	12	8				
Landovery	0	8	9	Narbeth 4	9	6	
Newcastle	1	0	0	Neath, by Rev.			
donation..	1	0	0	Mr. Edwards	1	1	0
Cardigan.....	3	8	10½	Margam 2	6	2	
Newport, Pembrokeshire	0	17	2½	By Mr. Philip Jones, Margam 1	1	0	
Tabernacle, Haverford West	9	2	6	Cardiff 4	9	1	
					45	8	3
Carried forward	32	1	6				

Missionary Hymn Books.			0	4 6
Rev. Mr. Phillips, Neuaddlwyd			15	16 9
Rev. Mr. Evans, St. Florence			4	4 0
Subscription			1	0 0
				452 1 0½
			£.	452 1 0½

ESSEX AUXILIARY MISSIONARY SOCIETY, Mr. Joseph Savill, Little Waltham, Treasurer :—

Little Baddow, Subscriptions and Collections, by Rev. S. Morell.....				3	0	0
Billericay, per Rev. J. Thornton, twelve Monthly Collections at Missionary Prayer Meetings, with what is gathered at a Missionary Box.....	11	0	8			
Annual Subscriptions	4	1	0			
				15	1	8
Bradwell. Subscription				1	1	0
Brentwood Collection at the Monthly Prayer Meetings, by the Rev. Mr. Smith.....	12	8	2			
Donation	0	5	6			
				12	13	8
Bocking, Rev. T. Craig :—						
Missionary Association Collection.....	3	16	4			
Two friends	3	0	0			
Annual subscriptions	21	14	0			
				55	10	4
Chelmsford :—Auxiliary Missionary Society.						
Penny a week subscription.....	23	8	6			
Donations and annual subscriptions.....	5	0	0			
Miss Burr's Boarding School.....	1	10	0			
Sunday School children	0	19	6			
	30	18	0			
Of which the Friends at Chelmsford gave to the Hibernian Society	5	0	0			
				25	18	0
Carried forward				118	4	8

				£.	s.	d.
			Brought forward	118	4	8
Clavering:—Cash of the Rev. Mr. Pierce		7	0 7			
Collection by ditto		10	0 0			
				17	0	7
Colchester:—Rev. J. Savill—						
Branch Missionary Society:—Amount of weekly subscriptions, &c. received by the different collectors		50	11 0			
Collections made at the General Meeting, after two sermons, preached by Rev. Dr. Waugh and the Rev. Mr. Chapman		23	7 3			
Annual subscriptions		21	0 0			
Donations		1	11 6			
		101	9 9			
Deduct expenses for printing Colchester Association Reports, advertisements, &c.		6	15 11			
				94	13	10
Fordham:—Collection by the Rev. Mr. Harris				7	10	0
Harwich:—Ditto, by the Rev. Mr. Hordle				5	0	0
Maldon:—Rev. J. Tait:—						
Collection by the Ladies' Association		13	10 1			
Subscriptions		10	10 0			
Legacy of Mr. Joseph Pattison, Maldon		10	0 0			
				34	0	1
Romford:—A donation				2	2	0
Witham:—Rev. Mr. Newton:—						
One year's Subscription from the Ladies' Association		18	9 5¼			
Subscriptions		8	18 6			
				27	7	11¼
Sundry annual subscriptions				8	8	0
Balance of preceding account		40	8 1¾			
Interest on Bank ditto		6	19 6			
				47	7	7¾
				361	14	9
Deduct expenses of committee meeting, printing reports, carriage of parcels, &c.				9	11	7
					352	3 2
					£.352	3 2

*** *Remainder of Collections, &c. and acknowledgement of Presents, unavoidably postponed until next Month.*

ERRATUM.

In the Chronicle for last Month, 42d page, 22 lines from bottom:—Collection at Exeter, for £ 7 *read* £.17.

POETRY.

ON THE MOTTO TO LORD FOLEY'S ARMS.

UT PROSIM----*That I may do good.*

MY Saviour, while thy life I read,
Fain would I in thy footsteps tread;
That I may still do good:
My labours small---my efforts weak,
Yet would I persevering seek,
To honour thus my GOD.

Fain would I live to do thy will,
Others to serve, and thus fulfil,
Thy wise and perfect plan:
I'd weep or joy with every friend;
Do *good* to all---this is the end---
The task assign'd to man.

Westminster.

But chiefly would I still do good,
By pointing to a Saviour's blood,
Thro' which all sins forgiv'n;
My friend's salvation will I seek,
My first desire of Christ to speak,
The only way to heav'n!

Daily I'll sympathise with woe,
My tears for misery shall flow;
But chiefly flow for sin!
This motto shall be still my prayer,
My aim, my hope, my wish, my care,
With this my plans begin.

S.----



Revd R. H. Shepherd.
Ranelagh Chapel.
Chelsea.

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

MARCH, 1819.

MEMOIR OF THE REV. JOSEPH BANKS,
LATE OF MONKWEARMOUTH, NEAR SUNDERLAND

THE pre-eminent usefulness, which in almost every age distinguishes a few highly honoured individuals, furnishes ample scope for the pen of the biographer; for however closely they may imitate him who did not cause his 'voice to be heard in the street,' their agency employed in producing the moral changes of a widely-extended sphere, cannot escape observation. Some there are who have possessed a diversity of talents which has created a general interest in their favour; or to whom, in the course of life, remarkable incidents have occurred; or who, having embarked in perilous enterprises, have been peculiarly guarded and wonderfully rescued amidst dangers, by gracious and signal interpositions of Providence. In these cases, biography becomes interesting. There are others who have pursued the unvarying tenor of their way, and with whom one day has been like another, one week like another, and one year like another, except that as they have been moving along, their usefulness has continued to augment and extend itself in every direction, and their meetness for heaven has been uninterruptedly increasing. Are not these also entitled to a record among the just, and to have their memory embalmed by grateful survivors duly appreciating their moral worth? But whilst the veteran, who has with honour finished many a campaign, is deservedly selected and proposed for the imitation of others, shall the young Soldier of the Cross, who has just buckled on his armour and fallen a prey to death, be without memorial? or, shall a narrative of his short career be without interest? The mother who has committed to the grave the mortal remains of her youthful son, lingers over the past incidents of his life, his expressions come vividly to her recollection, his actions, invested with all the charms of youth, present themselves to her mind; all is interesting, and, in her view, all was full of promise; and does not Zion lament the fall of her Burtons, and her Hills, and her Spencers? Does she not feel interested in the occurrences of their short history? Does she not, with mournful pleasure, review the expectations they raised? Does she not often bedew their graves with her tears, and in all the bitterness of grief exclaim, *Alas! my sons?*

The Rev. Joseph Banks, the subject of this memoir, was born on the 2d of May, in the year 1791, at the village of Boston, near Wetherby, Yorkshire. His mother died when he was nine months old. Having, at so early a period, lost the natural guardian of his childhood, the result was almost fatal to him. He has left the following account of the first years of his life:—

'In consequence of my mother's decease I was claimed by a relation, as the image of her who bare me; from that relation's excessive fondness I received every means of obtaining with facility the objects of my unhallowed pursuits; no wonder, therefore, that I gave early evidence of a fallen origin, and testified that I was a degenerate plant of a strange vine. My father, having heard of my youthful irregularities, requested that I might be removed, for the purpose of receiving an education superior to what the place of my abode at that time could afford. With reluctance I was permitted to depart: but, alas! instead of expected reformation on my removal, my progress in impiety rapidly increased. In the midst of this wild career I became pensive and sad, not arising so much from remorse, as from disappointment. As far as age and circumstances would admit, I had ranged every inviting field; but the visionary bliss eluded my grasp. Thus, finding myself duped by appearances, I became disgusted with the world, disgusted with life, and it was only an unseen gracious hand that preserved me from self-destruction. At this alarming crisis I received intelligence that my friends had procured me a situation with a clergyman in the West Riding of Yorkshire, with whom it was their intention I should remain till I could enter the established church. Soon after my arrival, finding I was designed for the ministry, I thought of course I should think a little about religion; this consideration induced me, though contrary to the advice of my spiritual director, to purchase the invaluable writings of Alleine, of Boston, of Hervey, and of Doddridge. I began to read with attention; but as I advanced they made me uneasy; they pricked me to the heart. Unsheltered, I found myself exposed to the indignation of offended Deity: my alarm increased: I heard the thunder of a violated law: Sinai appeared enveloped in flames. With inexpressible anxiety I looked around for help, and in anguish exclaimed, 'What must I do to be saved?' For some time there appeared none to aid—no eye to pity. I read my books by stealth; I ran to the ministry of my venerable father, Mr. Cockin, when, be astonished, oh, Heavens! and wonder, oh earth! from amid the tempest I heard a still small voice—the language was generous invitation. I listened in hope and with trembling steps: I could not but advance; I saw the Friend of sinners; he told me his ability, his willingness to save; he revealed his beauties; he intimated his regard, and cheered my soul with the sublime joys of his salvation. Then truly with Ephraim, 'after that I was turned I repented; and after that I was instructed I smote upon my thigh. I was then indeed ashamed, yea, even confounded, because I did bear the reproach of my youth.'

'Since that memorable period ingratitude has too much marked my conduct; since that period I have drunk deep of Christian sorrow; yet, through mercy, I continue determined to know nothing but Christ, and him crucified; and though I painfully feel that 'in me, that is, in my flesh, dwelleth no good thing,' still 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 me from the love of God, which is in Christ Jesus.'

Whilst at Cawood, near Selby, with his maternal grandmother, he acquired the first rudiments of learning; afterwards, he and two others, who from their early proficiency seemed to merit encouragement, were sent to a school two miles distant. Of these school-fellows, the one, Mr. Raby, is now a clergyman in the Church of England, and the other, Mr. Dowson, a preacher in the Wesleyan connection of Methodists; while Mr. Banks became a minister among the Independents. So diversified are the spheres of life in which, under the direction of an overruling Providence, men starting from the same point are at times seen to move!

At Easingwold, where the subject of this article was placed by his father for further improvement, he made some progress in classical

literature. His next place of residence was in the neighbourhood of Halifax, where he was employed as an assistant in a respectable grammar-school, to pave the way for his admission into the clerical office in the Establishment. But, on examining the terms of ecclesiastical ordination, he could not reconcile his conscience to subscription, and the fear of giving offence to his father and friends, by frustrating their intentions, and also a strong desire to be employed in the work of the ministry, prevented his decision, and rendered him unhappy. In this state of mind, he wandered one evening to Halifax, and led by the hand of Providence, he entered a Dissenting chapel, and heard Mr. Cockin preach. Pleased with what he had heard, he repeated his attendance, and had an interview with the minister. Mr. C. advised him, before he took any further step, to consider seriously the subject of nonconformity. While he suspended his determination, Towgood's Letters came into his hands, which brought him to a decision, and he resolved to take his lot with the Dissenters. Mr. C. recommended him to the academy at Idle, and admittance was promised. But between the resignation of his office as assistant at Heath School, and his admittance into the seminary, he retired for two or three months to Cawood, where he found the too-indulgent guardian of his childhood and youth approaching her dissolution. With cheerfulness and gratitude to God for the opportunity given him of repaying her mistaken kindness in another way, he, in her last illness, tenderly watched over her, and prayed with her, and, according to his knowledge, explained to her the precious truths of the gospel, and administered every consolation in his power.

Entering the academy with greater advantages than young men devoting themselves to preparation for the Christian ministry often possess, he made rapid progress in his studies. For a time, the historians, orators, philosophers, and poets of Greece and Rome employed his researches, but afterwards his practice spoke the language of the poet—

> ——— Chief
> Thee, Sion, and the flow'ry brooks beneath
> That wash thy hallowed feet, and warbling flow,
> Nightly I visit.'

From a series of biblical criticisms found among his papers, it appears that the original languages of the scriptures, and especially the Hebrew, occupied much of his attention. In the beginning of 1813, an application having been made to the academy, to obtain preachers to supply a small vacant chapel at Monkwearmouth, he was sent among others, and received a unanimous call from the congregation. He settled among them the same year, and the next year he was ordained to the pastoral office. At his ordination, Mr. Davison of Newcastle, Mr. Vint of Idle, Mr. Cockin of Halifax, and Mr. Parsons of Leeds, assisted. He married the only daughter of Mr. Stothard, a respectable surgeon at Monkwearmouth; the affairs of his church prospered, and more than an ordinary portion of human felicity seemed to have been allotted to him. About this period, in a letter to a friend, he says, 'All is going on well here; much good is, I trust, done; and the glory of the Lord rests, I hope, upon our tabernacle.'

It may not be out of place to observe here, that the Life of Spencer, written by Mr. Raffles, and published in 1813, greatly interested him, and not a little excited his exquisitely tender feelings. The following lines, in his hand-writing, and dated Saturday-night, Oct. 8, 1814, being expressive of what he felt, may not be thought unworthy of transcription.

'Oh, Spencer! how I banquet on thy life,
And love t'embalm thy memory with tears;
I must, I cannot, but lament thy fate.
Were I not young, less might I feel for thee;
But, Oh! I know (as thou, dear youth, hast known)
A soul bending 'neath pressure of a charge,
A solemn charge, the charge of precious souls!
O may the grace that succoured thee be mine!
May I, like thee, be faithful unto death.
I long would wave the banners of the Cross;
Long would I fight the battles of the Lord:
But, Spencer, should my day, like thine, be short,
O! may the Saviour give me victory too,
And welcome me to extasy divine.'

A short time after his ordination, at a meeting in Sunderland, he, in a strain of empassioned and glowing eloquence, advocated the cause of the British and Foreign Bible Society. This effort elevated him as a public character, and his friends fondly cherished the pleasing hope, that a mind so richly endowed would be long continued to exert its powers in promoting the best interests of men. The year following, a new chapel was begun and finished. When opened, Messrs. Parsons, Vint, and Hamilton, preached on the occasion. All things wore a promising aspect. What had been done, raised high expectations. When the students from Idle first visited the old place of worship, eight or ten individuals had remained attached to it; when Mr. Banks entered on his stated labours, about two hundred were collected in it to hear the word of life; before it was left, not fewer than three hundred attended, and not long after the removal of the congregation to the new chapel, there were about six or seven hundred hearers; and the sphere of usefulness seemed continually widening, as weeks and months came round in their course. But how uncertain are human prospects!—disappointment, perplexity, and affliction, were awaiting the subject of this memoir. The new erection had taken place when building materials were unusually expensive, and had cost a large sum. The people, though numerous, were in general poor, or not accustomed to contribute towards accomplishing objects of this nature. A period of extraordinary calamity immediately followed; several banking houses at Sunderland and in its neighbourhood failed in quick succession, and very severe losses were sustained; at the close of the war, the shipping interest suffered considerably; great numbers of disbanded seamen were without employment and without bread, and poverty and ruin invaded all classes of society. The chapel had not been, nor was it till lately, vested in trustees, and every friend who, during the erection, had in any way made himself responsible, as well as every claimant, turned his eyes to the minister. In this situation of things he bent his course first to Edinburgh, and then to Yorkshire; but distress was general, and met him in whatever direction he moved; and except from a few of Mr. Cockin's friends, at Halifax, he returned without obtaining any assistance. An accumulation of such painful circumstances gave a shock to his feelings; his health became seriously affected; he was under the necessity of abridging his usual services, and, as one source of income arose from the custom of having collections at every service, the receipts of the chapel suffered a diminution. His sensations may be easily conceived when external aid was denied, and internal supplies also began to fail.

The motive that led him into engagements, which ultimately preyed upon a mind of the finest sensibilities, was noble, but perhaps his prudence was scarcely equal to his zeal; and the termination of his brilliant but short career may merit the erection of a beacon, to

warn ministers against undertaking, without adequate support, to direct and manage the temporal concerns of congregations, which might hazard their tranquillity, usefulness, and life. In general, where the interests of congregations require the erection or enlargement of chapels, God is pleased to bring forward men able and willing to take upon themselves the responsibility of pecuniary engagements; and to these public spirited individuals, not only the gratitude of our churches, but the gratitude of their country is due; but where such friends of religion and true patriotism are not found, ministers have need of caution, lest they entangle themselves with the affairs of this life. In many instances, it is true, pledges have been given by them which have been faithfully redeemed; but in cases of this nature much depends on the qualifications a minister possesses for soliciting the liberality of the public, and in these qualifications Mr. Banks was very deficient. His peculiar delicacy in a great measure incapacitated him for meeting the frown of churlishness, or encountering the peevishness of discontent, or mitigating the impatience produced by an application viewed as intrusion; or, indeed, for receiving a negative dictated by conscience. Within a few weeks of his decease, when the silver cord of life was almost loosed, and general debility had seized his frame, he resolved, as a last effort for obtaining relief from the pressure of his circumstances, to visit the metropolis, and try its long-experienced and far-extended liberality; but the energies of nature were failing, and the representations of his friends prevented him from attempting to carry his resolution into effect.

At the close of 1816, to escape from heart-breaking circumstances around him, and also to avoid the keenness of the sea-air, which he had always considered as injurious to his constitution, he repaired to the house of his tutor, where he had probably passed some of his happiest days; he preached a few sabbaths in a very feeble state, and as he began, he likewise finished his public ministrations at Idle. The subject of his last discourse was the dissolution of the world, and the unchangeableness of the Saviour, from Heb. i. 10, 11, 12; and he was heard as one taking his final leave of all sublunary things. His debility rapidly increasing, he was conveyed home; he lived about three weeks after his return, which were distinguished by his entire resignation to the will of God. About twenty minutes before his immortal spirit left its tenement of clay, one of his attendants inquiring whether he was happy, he replied, 'O yes.' Thus, on the 20th of March, 1817, in the prime of life, died Joseph Banks, whose abilities had raised many hopes, and whose character was adorned with many excellencies. He was frank, generous, and of a sociable disposition; his benevolence was conspicuous, little regarding the things of this world, and having an heart easily susceptible of impressions; distress never sued to him in vain; his liberality extended as far as his means, and, at times, probably exceeded.

From his diary, it is evident that he was a man of prayer, that his devotion was fervent, and that the exercises of his soul were often vehement. In one place, after employing very strong expressions, indicative of increasing humility, he proceeds—

'I am resolved, through divine grace, to be more diligent, and more studious, and more devoted to my work, the grand, the glorious work of the Christian ministry. O that God would pour out upon me his heavenly influence, forgive me my former sins, and renew my strength as the eagle's. After my

affliction, I find that there is nothing but Christ, and him crucified, for sinners. May I ever glory in his cross, and unceasingly enjoy holy fellowship with the Father and with his Son. As I advance in days, I see more and more the vanity of life, and of every thing but religion. May my heart be regulated by grace, and all my powers consecrated to the divine praise.'

Influenced, constrained by the love of Christ, his constant resolution was to spend and be spent for him. His zeal for the interests of religion, the salvation of sinners, and the glories of the cross, was of no ordinary description. In the enjoyment of health and vigour he unreservedly devoted his talents to the work of his Divine Master; and in the school of adversity and affliction he learnt patience and submission to the sovereign pleasure of God. It is not, however, pretended that his character was perfect. His mind was ardent, his passions were strong, and self-government was not always maintained with sufficient firmness; and in his public performances, his style was rather florid, and sometimes perhaps too much calculated to dazzle his audience. In this sketch there has been no intention to flatter the character of the deceased; nor, as he must have had his imperfections, would his biographer, with rash hand, attempt to 'draw his frailties from their dread abode.' At the time of his interment, Mr. Davison, of Newcastle, delivered an address to the church and congregation, and, on the 7th of April, preached his funeral sermon from Rev. xiv. 13. Since his death, the interest which cost him so much has struggled, and is now struggling with great difficulties; but a hope is still entertained that the liberality of the public will rescue it from threatened ruin.

REFLECTIONS

Occasioned by the Death of the QUEEN, *and of other distinguished Personages.*

THAT portion of a funeral discourse which delineates character, although the most interesting to the audience, is often the most difficult for the preacher. The writer of this paper, in adverting to the death of the Queen of Great Britain, the Queen of Wurtemberg, the Queen and Queen Dowager of Spain, has a different object in view. The preparation of biographical memoirs he leaves to those whose facilities of information better qualify them for the task; his easier, but not less useful purpose is, to point out some practical lessons which these events are fitted to teach.

Perhaps not twice during a century does there occur such an assemblage of royal deaths.—Four European queens have departed this life within the short space of two months, in addition to the decease of a beloved princess a year before, herself heiress to the British crown, and on the point of becoming the mother of future sovereigns. The providence of God illustrates the word of God; and never have we seen more impressive comments on that declaration of the Apostle Paul, 1 Cor. vii. 31, 'THE FASHION OF THIS WORLD PASSETH AWAY.' The world itself, as to every individual inhabitant, will soon be no more, and, even during the short term of its continuance, it undergoes repeated changes in its 'figure, form, and image.'

The pious Hannah, adverting to some remarkable, though not altogether rare, vicissitudes in human condition, justly attributes them to the providence of God: 1 Sam. ii. 7 & 8—*The* LORD *maketh poor, and maketh rich: he bringeth low, and lifeth up. He raiseth up the poor out of the dust, and lifteth up the*

beggar from the dungnill, to set them among princes, and to make them inherit the throne of glory. Striking instances of such changes are recorded in the history of Esther, Mordecai, and Haman. Esther is raised from the condition of a dependent orphan to the rank of Queen of Persia; Mordecai is also suddenly advanced to a high station, while Haman, next in dignity to the king, is as suddenly deprived of his honours, and perishes by an ignominious death. What extraordinary examples, both of elevation and depression, have been witnessed in the courts of Europe within the recollection of those of us who are yet young! Crowns and sceptres have been seized and lost; recovered, and lost again with a rapidity of change which gives to real history the semblance of a pageant or a dream; and what further fluctuations are still to come we almost fear to conjecture. Two of the illustrious females recently deceased had a share in those political vicissitudes; and, although the British Queen passed a long life unaffected by any such troubles, yet was she not exempt from domestic sufferings, having become a widow even during her husband's life; called not to weep over his tomb, but to the more painful task of beholding the wreck of reason, bodily and mental vision being both extinguished. And now the fashion of this world, with regard to the Queen of Great Britain, has entirely and for ever vanished. Her life exhibited its fashion, and her death its passing away.

There is not, perhaps, one person among a hundred millions of mankind, in whose history the two circumstances meet of so much worldly dignity lasting so long; Queen Charlotte having sustained for the unusual term of fifty-seven years, the exalted honours attached to the consort of the sovereign of one of the most distinguished nations of the globe. In her life, consequently, is seen the fashion of this world under one of the most flattering aspects it ever assumes. What is all this glory to her now, but *as a dream when one awaketh!* How striking the contrast between the Queen of England as she appeared on the 22nd of September 1762, the day of coronation, and as she was on the 17th of November 1818! On the former of those days, decked in the most splendid attire, surrounded by princes, nobles, and officers of state, in a spacious hall superbly ornamented, and venerable for the grand transactions of which through many generations it has been the theatre, she received, with her illustrious spouse, the insignia of royalty, amidst the acclamations of admiring thousands. Then was seen in its brightest splendour the fashion of this world. On the last of these days she is stretched on the bed of death, a pale, emaciated, lifeless corpse. The fashion of this world has passed away.

The rich man's property, the poor man's strength, the labour, the dress and equipage of the gay, and the virtuous woman's husband and children, are to them, respectively, the fashion of this world, which every day's observation tells us is, in every instance, soon to disappear. Hence let us learn how to estimate whatever we deem most valuable on earth. *Brethren, the time is short. It remaineth that they who have* beloved relatives *be as though they had none; and they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not; and they that use this world as not abusing it; for the fashion of this world passeth away.*

Let us often place ourselves in thought, on the confines of the state towards which we are hastening. 'The narrow neck of land'

which divides time from eternity, is the only spot whence both worlds can be clearly seen at once; and, oh! what awful, what glorious objects are in view! *The blackness of darkness for ever* is before us, if this world be our portion; but if we are seeking those things which are above, *eternal life*. To the eye of faith a crown of glory is visible, within sight of which, the brilliant things which glitter on the diadems of earthly sovereigns lose all their lustre. And while it is to be feared that but few among the princes of this world attain those heavenly crowns, it is certain that the poorest are encouraged, through faith in Jesus, to expect them.

JOHN.

Cotswold Hills.

ON THE PROMISES OF SCRIPTURE.

A SERIOUS reflection on the numerous wants, the fallen state, the awful guilt, and the utter helplessness of man, must impress us with the inconceivable importance of the Divine promises. They are most happily adapted to relieve the wants, to alleviate the sorrows, and to remedy the disorders of the moral world. In beholding this vast treasure, let us pause and admire—let us adore and believe, and we may venture to call this inexhaustible fund our own!

But what is meant by the promises? What is the design of them? What is their extent? How are they enjoyed? And what is the right use of them? These questions, as natural as they are interesting; it will be the object of this paper, with studious brevity, to answer and explain.

A promise is *a declaration of God's goodness or mercy to mankind*. And the world is largely partaking either of the blessings of his goodness, or of the riches of his mercy: nor should it ever escape our recollection, that every benefit which the world enjoys is in exact agreement with the promises of God's word. Conceive of their nature: they are rich and abundant; general and special; absolute and conditional; of universal and of particular adaptation. They are founded in infinite wisdom, rectitude and love. They are recorded in lines of rich mercy, and speak to us in the most alluring terms of divine compassion. We are taught from them to look for every supply; for the prevention of evil, and the enjoyment of good; for peace and happiness, temporal and eternal. Man, on receiving a promise from his fellow-man, naturally expects the favour according to the ability and fidelity of him who has thereby pledged his character. Now let faith adore, and unbelief be confounded, in tracing up the promises to the perfections of God—of Him who 'has sworn in his holiness,' and whose immutability makes it 'impossible that he should lie:' for 'God is not a man that he should lie, nor the son of man that he should repent.'

The obvious *design* of the promises is, *to reveal the true character of God*, and by that means to secure the confidence, and promote the happiness of fallen creatures. When every promise has an immediate reference to the wisdom, the goodness, the power, the mercy, and the faithfulness of Jehovah; what is this but to make himself known? and when known, that he may excite the soul to frequent exercises of faith and love, of obedience and delight. In the last and most glorious ages of the church we are assured this knowledge shall be universal. 'For they shall all know me, from the least of them to the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.' This design of God in his promises

is most eminently displayed in such a declaration as this: 'Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.' No language can be better adapted to promote faith, and hope, and love than this; and such is the general tenor of all the promises.

Consider *how extensive* are the promises of God. They beam upon us with the refulgence and glory of their divine Author. His mercy to the world, and his love and faithfulness to his people have, through this medium, the brightest manifestations. They extend to all characters; to all conditions; through all ages: and to crown all, they assure the believer of everlasting life. Here an old author shall be quoted: 'The promises are propounded promiscuously to all, with the commandment of believing; but they are not performed to all, because many fail in performing the condition. Whatsoever is good for the soul, the body, the estate, the name, the posterity of man is promised to them that fear God, and obey his commandments. The promises extend to all estates, to all conditions, and to all kinds of distresses: they are a Christian's catholicon, being a help to all duties, a quickener of all graces, and a comfort to all troubles.' In a word, it would be difficult to find a case—except that of those who for impenitence are justly 'given up to a reprobate mind'—that is not met and cheered, as with a sun-beam, by the promises. And let the sinner who reads this take notice of the freedom of gospel promises; of the wisdom, the love, the ability of Christ; of his own unbelief in rejecting such a Saviour; and of his final condemnation if he persist in this rejection: yes, let him read and believe, or read and tremble, at these memorable promises and declarations of the Son of God:—'Whosoever believeth in him shall not perish, but have eternal life. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.'

Let us be anxious then to know how the promises on which so much depends may be enjoyed. Neither the mere sight of them, the knowledge of their extent, nor the persuasion that they will conduct the possessor of them to the mansions of heaven will be sufficient, unless I have such an interest in them that I can call them *my own*. How then may the anxious enquirer, and the humble believer, come to some conclusion on the subject? How may he begin to taste, or to resume the enjoyment of the promises? The following hints may possibly afford him assistance; and the hints are more worthy of his attention, because in the desire to know, or in the actual enjoyment of the promises, do we discover the broad distinction between the righteous and the wicked.

In general then, the promises are enjoyed by the true Christian when he is found in the path of duty—when called to pass through scenes of difficulty—and especially in the season of tribulation. The frame of mind too is observable: they are enjoyed in the exercises of prayer and praise, of faith and trust, of hope and zeal, of patience and resignation. Dr. Watts admirably observes on this topic: 'They are the most powerful motives to duty; they are the constant food of a living Christian, as well as his highest cordials in a fainting hour. And in such a world as this, where duties perpetually demand our practice, and difficulties and trials are ever surrounding us, what can we do

better than to treasure up the promises in our hearts, which are the most effectual persuasives to fulfil the one, and sustain the other. Here are laid up the true riches of a Christian, and his highest hopes on this side heaven.'

The *right use* of the promises in all their extent and variety, in their abundance and preciousness, demands care and consideration. Our first care should be to guard against the *abuse* of them: we should study to avoid the misapplication of them. 'Be ye not unwise, but understand what the will of the Lord is.' They are used aright, when we make them incentives to exertion: and who does not often require the most powerful stimulus? Hear the Psalmist: 'Thy testimonies are my delight and my counsellors.' They are used profitably also, when they serve to invigorate and mature the graces of the Christian character. When these promises unfold the mysteries of Providence, when they give us fresh and impressive views of the grace and faithfulness of Jehovah, when they seem to discover more of the preciousness and glory of Christ, and when they assure us of the personality and operation of the Spirit, it is then that they are used lawfully; it is then that the Saviour's prayer is answered in the Christian's experience: —'Sanctify them by thy truth; thy word is truth.' And again, they are rightly used in a time of repentance and godly sorrow; in a time of darkness and despondency, in worldly difficulty and disappointment, in the season of personal, relative, and social affliction; and, finally, in the immediate, or even remote, contemplation of death.

But in reference to the promises, let believers be found waiting upon God for their light and influence, for their support and consolation. Let the great promises of the gospel be treasured up in your memories, that you may be prepared for reflection and meditation, in the hour when you most need their direction and support. And if they are thus remembered, thus digested, the soul will be the better guarded against the vain wish for strong impressions, for audible voices, or special revelations, as though God must favour you above others, before you can or will believe his written word. Consider, likewise, that the promises are not made to gratify self-love, are not recorded that they may feed the pride of a sectarian spirit; are not given to cherish error and self-righteousness, but for growth in grace, for the edification of others, and for the promotion of the divine glory.

Such, then, though briefly considered, are the promises which are 'yea and Amen in Christ Jesus.' And if in their nature, application and influence, they are 'exceeding great and precious,' may we ever make a sanctified use of them! What says St. Paul? '*Having these promises, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.*'

R. A.

THE MISERIES OF WAR.

To the Editor.

DEAR SIR,

In your Review of Dr. Bogue's 'Discourses on the Millenium,' you introduce a striking paragraph on the conduct of our female writers, in not shewing their disapprobation of the horrid evil of war; and I am grieved that such a charge may be preferred with so much truth. I cannot help thinking, however, but 'some grave essay in prose, or poetic effusion,' might be found, even of the ladies, calculated to awaken the horror of every feeling heart against the miseries and crimes of war. If nothing better offers itself to your notice, Mr. Editor, I beg leave to

assure your readers that *one female, at least,* has entered her protest against war. This I learn from a Poem published about sixteen years ago by a Lady then living at Uttoxetor, in Staffordshire. It is entitled 'Patriotism,' and is addressed principally to the Patrons of Sunday Schools. I believe it was examined by the late amiable Dr. Williams of Rotherham, before it went to the press, and had his approbation, though this is not mentioned in the publication. The sentiments of the fair writer on the subject of war may be fairly gathered from the following lines with which her poem begins.

'Long has the Muse rehears'd, in tuneful strains,
The hero's fame, amidst embattled plains;
Long has she sung the ruthless deeds of war,
And twin'd her garlands round the victor's car:
The classic ear hangs on the swelling lyre,
And youthful bosoms glow with martial fire.
Hence wond'ring crowds, each lavish art employ,
To honour most, whom most their kind destroy.
Oh! shame of reason!—shame of human pride!
That boast of intellect to brutes denied.
Go to the desert, where, in wild domain,
The lordly lion asks no leave to reign;
Search ZAARA'S scorching region, where alone
Nature, unrivall'd, rules the burning zone:
Here, fervent all, the native brute imbibes
Ensanguin'd fierceness 'bove his fellow tribes;
Yet these, e'en these, to waste their kind forbear,
Wolves slay not wolves, nor tigers tigers tear.
Man, reas'ning man, his species joys to waste,
And specious arts conceal the murd'rous taste;
In crimson seas the parent earth is drown'd,
While Angels weep, and Nature trembles round.'

No person will rejoice more than the venerable *David Bogue,* that such sentiments have issued from a British female pen; and the transcriber earnestly calls upon Christian ladies who employ their talents for the good of mankind, to take the hint which this champion has given them. 'England expects every man to do his duty,'—and surely, as far as *war* is concerned, it may be said, *England has done her duty. The church of God* now calls upon every man and woman too to do their duty. How long will it be ere it can be said with truth, British Christians have done their duty in protesting against the horrid traffic in human blood?

A FOLLOWER OF THE PRINCE OF PEACE.

No. IX.

TERMS OF ART EMPLOYED BY ST. PAUL,

Illustrated from Antiquities in the British Museum.

WHEN it pleased God to reveal himself to the Patriarchs of old, in condescension to human infirmity he distinguished himself by some appellation descriptive of his sovereign attributes, as 'All-bountiful, All-mighty,' &c. and afterwards as eminently 'the Being.' But this was an accommodation to the distinctions found necessary among mankind, for supreme Deity has no name; needing no distinction. This was felt among the considerate heathen, as it is among ourselves; Plato, in the conclusion of the first hypothesis of the Parmenides, says, concerning the first cause of all, the *One,* 'That no name pertains to it, nor discourse, nor any science, nor sense, nor opinion; and therefore, in consequence, it can neither be named, nor spoken of, nor become the subject of opinion, nor be known, nor perceived by any being.'

The same says Maximus, writing to Augustin, (A. D. 390)—'that there is one supreme God, without beginning, and without any natural issue, the great and glorious Father of all, none denies, or doubts; it

being a most certain truth. His powers diffused throughout the mundane system we invoke under many names, because we do not know what is his proper name; for the word *God* is a name common to all objects of worship; and in this way presenting severally many supplications to his power, as to his members, we think we worship God entire.' This is the noblest apology that can be made for polytheistic worship; which however resolves itself into an acknowledgment of human ignorance;—was, in its best days, confined to the bosoms of a few philosophers and their disciples; and was contradicted in the public services and ceremonies of the nations. How many thousands of Christians were martyred, not because they would not worship the supreme Deity, the unknown; but because they refused to sacrifice before the image of Cæsar, or of Fortune! of Flora the prostitute, or of Venus the goddess of prostitutes!

Herodotus,* reporting the derivation of the Grecian names of their deities, which he deduces from Egypt; and adverting to the *Cabirim*, or three Mighty Ones, observes, that 'the Pelasgians, as I was informed at Dodona [the famous temple of Jupiter] worshipped gods whom they distinguished by no name, or surname [no distinguishing appellation] for,' he adds, 'they had never heard of any;'—and they applied to this oracle at Dodona, to know whether they might lawfully adopt the names they learned from the barbarians—the Egyptians." The Pelasgi were ancestors of the Greeks, and settled near Attica. Is it unlikely, that the introduction of these foreign names was disliked by some among the Greeks!—that some still retained the worship of the three mighty ones (as some in India retain the worship of the Supreme) though with caution, and in opposition to the whole torrent of fashion, popularity, and priestcraft?

Pausanias* (who lived about A. D. 150) mentions 'three statues of *Dios* (Jupiter) placed in the open air near Corinth; one of these' he says, 'is without a name, the second is the *Terrestrial;* and the third they call *Most High!*' I suspect that these three statues were in one, which having three sides to it, should be read in this order: 1. the Terrestrial, or Supreme on Earth: 2. the Celestial, or Supreme in the Heaven of Olympus: 3. the Inexpressible — the infinite — the unknown God:—a traditionary object of commemoration, perhaps derived from the Pelasgians, and therefore without name, or surname. It is well known that of the *Cabiri*, or three Mighty Ones, only two were represented, the third being too exalted to admit of representation.

But Pausanias also speaks† of 'altars, (in the plural) to the gods distinguished as unknown, in Attica, in the very port to Athens:—meaning probably, several altars, each inscribed 'to the unknown God;' for such seems to be the construction of his words, as he adds 'and to heroes,' *i. e.* to several heroes, each separately. Now if several of these stood in so public a place as the port of Athens, they were open to the observation of St. Paul, as well as to that of Pausanias. An altar of the same kind as stood in the port of Athens, might certainly stand in the city itself: and I think the testimony of Lucian is express to the point. We might add that of Appollonius Tyaneus, that of Jerom, that of Chrysostom, and that of Isodore of Pelusium, who mentions a temple also inscribed 'to the unknown God:'—but there is no need.

I was led into this train of

* Lib. ii. cap. 52.

* Lib. ii. cap. 2. † Lib. i. cap. i. 1.

thought, by observing what I beg leave to suspect is an error in your worthy correspondent IMUS. He refers the term 'the highest,'* inscribed on the votive breast, to Minerva; but I am not certain that Minerva is entitled to be called the highest. We see that term appropriated to Jupiter, to Jupiter in connection (if my conjecture be right) with the higher than the highest,—the inexpressibly high; but certainly it is ascribed to Jupiter in Pindar, Nem. i. 90. xi. 2.

When St. Paul was about to be examined by the scourge, he pleaded his privilege as 'a citizen of no mean city;' when examined before the Areopagus he claims distinction as a servant of no mean deity; not, as some had reported him to be, a gatherer up of other people's cast-away scraps:—but, he describes himself as able to teach the most learned assembly in Athens, the most religious too, and (as we learn from CALMET) that body which had authority in religious matters. He speaks to them as groping in darkness, as liable to be again brought into judgment, and to become responsible to a superior who will judge the world in righteousness. He assumes the attitude of an ambassador from the unknown God; and he tells them more concerning his perfections in half an hour than they had learned in all the days of their lives. How he argues this from his text, the altar, or rather its inscription, we shall see hereafter.

'So Paul departed from among them,' says the evangelist: they came to no vote on his doctrine; they could not applaud it, for they did not understand the doctrine of the resurrection; they could not condemn it, for he proved that he worshipped the same God as they acknowledged in the instruments of their devotion. Says Pausanias* (describing the Areopagite district of Athens) 'here are the images of Jupiter, Mercury, and the Earth, to whom all persons, whether citizens or strangers, who have vindicated their innocence in the court of Areopagus, are required to sacrifice.' I think we may acquit the apostle of any compliance with this custom; he offered no such sacrifice: that he might offer the sacrifice of thanksgiving, giving glory to God, for his own deliverance, and for the success of his doctrine, in the instance of Dionysius the Areopagite, admits of no doubt; and with this reflection I beg leave to close the present paper.

IMULUS.

ANECDOTES.

THE Rev. Samuel Whiting, who was born at Boston, in England, in 1597, and died near Boston, in New England, in 1659, was a learned and useful minister of the Gospel. Sometimes an occasional word spoken by him had a remarkable effect. Once, particularly, on a journey, being at an inn on the road, some persons in the next room were excessively noisy and clamorous in their mirth. Mr. Whiting, as he passed by their door, looked in upon them, and with a sweet majesty only dropped these words,—'Friends, if you are sure that your sins are pardoned, you may be wisely merry.' These words not only stilled their noise for the present, but also had a great effect afterwards on some of the company. —*Mather's New England*, p. 160.

PRIDE REPROVED.

Dr. Campbell, in his twenty-first Lecture on Ecclesiastical History, recording the excessive pride of the Popish clergy in the ninth century, of which he gives many proofs,

* ὙΨΙΣΤΟΣ.

* lib. i. cap. 28.

states, that by a canon in the council of Troyes, it is ordained that no man shall presume to sit in the presence of a bishop, unless he command it; and he concludes the subject with 'a story, homely indeed, but apposite.'

'An English country parson was bragging, in a large company, of the success he had had in reforming his parishioners, on whom his labours, he said, had produced a wonderful change for the better. Being asked in what respect, he replied, that when he came first among them, they were a set of unmannerly clowns, who paid him no more deference than they did to one another; did not so much as pull off their hat when they spoke to him, but bawled out as roughly and familiarly as though he were their equal; whereas now they never presumed to address him but cap in hand, and, in a submissive voice, made him their best bow when they were at ten yards distance, and styled him *your reverence*, at every word. A Quaker, who had heard the whole patiently, made answer, 'And so, friend, the upshot of this reformation, of which thou hast so much carnal glorying, is, that thou hast taught thy people to worship thyself.'

SCRIPTURE ILLUSTRATED.

Elisha, the son of Shaphat, which poured water on the hands of Elijah. *2 Kings*, ii. 11.

To the Editor.

SIR,

IN the summer of 1817, I was engaged on business with some others on board the Russian squadron, at that time anchoring on the other side of the Channel; having occasion to ask for water to wash our hands, we were surprized by the appearance of a servant with a small pitcher, who made signs for us to hold out our hands whilst he poured a gentle stream; but whether this was the usual mode of ablution amongst the officers, or designed by them as a token of respect to us as strangers, from ignorance of the Russian language we could not learn; the only information we could obtain from a young officer (a Frenchman) who acted as our interpreter, was, *C'est la coutume du pays*, 'It is the custom of the country.

Dover. I. M.

ON ADULT BAPTISM.

To the Editor.

SIR,

LOOKING the other day into the Protestant Dissenters' Magazine for 1799, page 182, I found a paper on this subject, from which I made the following extract. After observing that baptism is allowed on all hands to be an initiating ordinance, that is, an ordinance by which persons are admitted into the Church of Christ, or regularly assume the profession of his religion; the writer says,

'Now, when persons who were born of Christian parents, who have been educated in the Christian faith, have professed themselves Christians for many years, and as such have joined with Christians in the worship of God—I say, when such persons are baptized, can we consider their baptism as administered at a time agreeable either to the nature of an initiating ordinance, or to the practice of the first preachers of the Gospel? I hope I shall give no offence if I say, that such practice appears to me, at present, in much the same light as *his* would, who, though born and bred in England, should, when grown up, apply to parliament for an act of naturalization, that is, an act to grant him such rites and privileges as he had a previous claim to, and had long possessed and exercised. In this latter case, the application would be thought absurd as well as needless; and, let me ask, would it be less so in the other?'

OBITUARY.

Mr. J. WILLOUGHBY FOXALL.

THIS amiable and excellent young man was born at Walsall, Staffordshire, March 22, 1792; and departed this life at the same place in the house of a relative and friend, on the 22d of Feb. 1818, aged 25 years and 11 months. He was favoured with the prayers, though not with much of the instructions of two pious and excellent parents, both of whom died whilst he was very young, and left him to the care of his relations, and to the mercy and faithfulness of an indulgent God. An interesting Memoir of Mrs. Foxall is inserted in the Obituary of the Evangelical Magazine, in the month of May 1794, and another of Mr. Foxall, in the month of October 1802.

Mr. J. W. Foxall appears, in a measure, to have been sanctified from the womb, for, from his earliest years, he manifested a peculiar attachment to the ways of religion. Even in the days of childhood, he seemed to view with comparative indifference those recreations and amusements which generally attract the minds of the young; and with an apparent superiority to the vanities of time, his attention and affections appeared to be absorbed in the realities of eternity. It is unnecessary to attempt any history of his life, as all his relatives and friends who would peruse such a narrative with interest and pleasure, are already conversant with every particular from his cradle to his grave. It may, however, be proper to observe, that, though his life was but short, yet in the course of his experience there were many interpositions of a kind and righteous Providence, which he did not fail in his wisdom to observe, and in his piety to improve.

There is something like a dignity in human nature, though it be depraved; and it sometimes appears to us, as the poet describes it, 'majestic, though in ruins.' This dignity consists, and can only consist in those sweet dispositions and amiable virtues which, when they spring from a proper source, and are directed to a proper end, form the ornament of the man, and the glory of the Christian. From undeniable testimony we are authorized to say that our departed friend was blessed with a mildness of disposition and an evenness of temper which endeared him to the affections of all who knew him. Hence it is a remarkable, though not a singular fact, that those persons who despised his principles and profession as a Christian, have yet admired and loved him as a man. But that which was most worthy of observation in Mr. F. was to be found in his religious character; and it was this which threw an additional lustre over his disposition and temper, and which entitled them to rank amongst the genuine fruits of the Gospel, the gifts and graces of the Spirit of God. The reality of his personal religion was rarely, if ever, questioned by those who had the best opportunities of surveying his character and marking his deportment. It need not, however, rest upon the partialities of friendship, nor yet upon the testimony of a few disinterested individuals. A short extract from his Christian experience, as delivered to the Church at Warwick upon his admission as a member, will justify the sincerity of his profession, and, at the same time, add another testimony to the excellency of that Gospel which it was his honour to profess, and his happiness to enjoy. Having with his characteristic modesty introduced himself to the notice of the Church, as a candidate for Christian communion, he proceeds to tell them the dealings of God with his soul. 'It has pleased the Lord,' says he, 'by gentle and attractive means, to bring me to the knowledge of himself, and not by any remarkable and alarming Providence, as is the case with many; yet, I hope I can say, that whereas 'I once was blind now I see.'' It is with peculiar frankness and honest penitence that he makes acknowledgment of his sins. 'After the loss of both my parents, I too much followed the maxims of the present evil world; and though I had sisters who advised, and friends who admonished me, yet, when out of their sight, I gave way to sin, and pursued with avidity the road which leads to destruction; conscience was fre-

quently aroused, and often did I form resolutions, but being made in my own strength, they were speedily broken; and yet from a very early period of my life, I hope I can trace the operations of divine grace in my soul.' He then proceeds to bear an honourable and affectionate testimony to the ministerial labours of the Rev. Mr. Percy; and particularly, he mentions a sermon preached by a minister from Northamptonshire, from Isaiah lix. 1, and 2; which was so blessed to the good of his soul, that it led him to behold Christ as the only and suitable Saviour, made him cry for mercy and pardon, and falling at the foot of the cross, he exclaimed, 'Lord, I believe, help thou mine unbelief.' He was frequently harassed with fears that all was a delusion with himself, because there was no *particular* time to which he could advert as the date of his religious impressions. Like Job, however, his 'record was on high,' and the sacred Spirit sometimes dispelled those fears, and enabled him to make the powerful appeal, 'Thou God seest me;' 'Lord, thou knowest all things; thou knowest that I love thee.' He concludes this address with a solemn sentence of self-dedication to God, soliciting an interest in the prayers of the church, that he might be 'useful in life, ornamental to his profession, and be kept by the power of God, through faith, unto salvation.'

There was one trait in his character which deserves peculiar notice, and it was his ardent desire to be useful in the improvement of those talents entrusted to his care. He had been desired and recommended to enter the ministry, and some steps were taken to forward this purpose, but he prudently declined the idea, as it has since been evident that his weak constitution, and his almost constant infirmities would have incapacitated him for the office. Nevertheless, he did not abandon the idea of usefulness, nor conceal 'his talent in a napkin.' Both at Warwick and at Birmingham he was actively engaged as a Sunday School teacher, and he discharged his duties with honour and success. By the lively interest he took in the welfare of those children committed to his trust, by his ardent zeal and active exertions he showed that he himself had felt the power of that Gospel which he now wished to make known to others; and it is pleasing to be able to record, that in several individual instances, 'the pleasure of the Lord prospered in his hands.' At Birmingham in particular, his name will long live in the recollection of many; for not only had the uniform tenour of his conduct gained him general esteem, but as a teacher he had set an example which was deservedly admired and properly emulated. It is unnecessary to cause the wound to bleed afresh by mentioning the spirit which he breathed, and the affection he displayed in the social and domestic circle. Let the memory of relatives and friends cherish the fond remembrance, and whilst it acts as a cordial for their sorrows, may they shew that his memory is sacred and endeared by imitating his bright and lovely example.

We are now to attend Mr. Foxall on his sick and dying bed:—It was fondly expected and earnestly wished that his retirement from business at Birmingham, and his return to his sympathizing friends and his native air, would have considerably recruited his bodily strength and constitution, and if means and prayers could have saved him, 'our brother had not died.' On Sunday afternoon, February 22d, he drank tea and associated with a considerable number of his relatives, but on the following day, after a tedious night, a very sudden and sensible change took place, and he was evidently drawing near to the shades of death. It appears that he was conscious of this in his own mind, for in the midst of his violent and agonizing pain, he said to his friends standing by, 'Dying is hard work;' and soon after, as if longing for a release from this body of sin and death, he breathed the prayer, 'Come, Lord Jesus, come quickly.' He then, as strength would permit, addressed his friends severally and individually, and prayed most earnestly for them, and particularly noticed the younger branches of the family, for whom he manifested the most tender and affectionate concern. He seemed anxious for a dismission from this tenement of clay; and in the course of his last struggles was heard to say, 'Why are thy chariot wheels so long in coming; why tarry the wheels of thy chariot?' 'O death, come and set me free; come

Lord Jesus!' Nature almost exhausted, now rapidly declined amidst the struggling agonies, and about half past one on Monday the 23d, he gently closed his eyes and fell asleep in Jesus; thus sustaining the character and going to realize the blessedness of those 'who die in the Lord.'

This event was improved in an address to young people at Walsall Chapel, a short extract from which may perhaps not be unacceptable to your juvenile readers—

'And now, my dear young friends, cannot we learn some important lesson at the t mb of this our departed brother? Shall it be said that he has died in vain, or that the voice of Providence has spoken to us in vain? His early and unexpected death has read aloud in all your ears the affecting sentiment in the text, 'All flesh is grass.' You are now in the bloom of youth, in the prime of your days, in all the height of your pleasing anticipations; but see how death cuts down the fairest flower that blossoms in the family, and writes upon his coffin the melancholy truth, 'the glory of man is as the flower of grass.' Now, then, whilst you are retired from the fascinating charms of time and sense, and at the grave of your friend are contemplating the oft-forgotten, the much-neglected truth, the mortality of man; whilst the scenes of death are familiar to your minds, let us press home to your conscience the important inquiry, What security have you for the next hour? What grounds have you to expect that your life, above all others, will be spared? Examine the bills of mortality, look at the ravages of death on every hand, see the king of terrors seize in his impartial grasp persons in the extremity of life, in the middle stage, and in the pride of youth. Let the tolling bell, the yawning sepulchre, and the dreary coffin speak the language they are designed to speak, and from the grave, if from no other, let the wise man be heard, 'Boast not thyself of to-morrow,' &c. 'Oh! foolish people and unwise,' to build your everlasting all upon the vain expectation of to-morrow; to suppose that death will always pass by yourselves to strike your neighbour, when perhaps the fatal arrow is now pointed at your breast which must bring you to the dust. Whilst we tremble for your presumption we feel for your danger, and breathe the spirit and the prayer of Moses, 'Oh, that you were wise, that you understood these things, that you would duly consider your latter end.'

RECENT DEATHS.

On Friday, February 5th, died, of an accumulation of water in the chest, the Rev. Mark Wilks, of Norwich, younger brother of the Rev. Matthew Wilks of London. Mr. Wilks preached on the Sabbath previous to his death twice, and with more than his usual vigour and cheerfulness, to the congregation of which he had been the minister forty years. In his last conflict, he displayed the same energy of mind, firmness of character and fervor of devotion by which his life had been distinguished. He had attained his seventy-first year on the very day which terminated the days of the years of his pilgrimage.

The Rev. W. Hull, of Norwich, spoke at his interment in the meeting-house on Friday the 12th; and his nephew, the Rev. Mark Wilks of London, preached, on the unexpected event, to an immense auditory on Sunday the 14th of February. The deceased was so generally known, and so extensively useful, that we should presume an account of his life and some of his discourses will be prepared for publication.

The Rev. W. Parry, whose death we mentioned in our last, was a native of Abergavenny, in Monmouthshire; whence he removed to London with his father, who settled with his family in the metropolis. He was afterwards admitted into the Academy at Homerton, and there pursued a course of studies for the ministry with great diligence. After an honourable residence of six years in this excellent seminary, he was called to the pastoral office at Little Baddow, Essex. Here he soon became a burning and shining light, and for many years filled a large space in the public eye, among Dissenters in that part of the kingdom, as a minister of high endowments, which he consecrated to the purposes of serious and evangelical religion. His character was that of a faithful and judicious minister of the Gospel, labouring diligently in his sphere, dis-

tinguished for clearness of intellect, possessing various knowledge and sound erudition. After occupying this situation nearly twenty years, he removed to Wymondley, Herts, to undertake the important office of principal tutor in the Academy, which had been established in the county of Northampton from the days of Dr. Doddridge, its first tutor, but was now broken up in order to be re-established in a new situation and under new tutors. Mr. Parry was eminently qualified for this important post, not only by his talents and learning, but also by his enlightened and stedfast attachment to the doctrinal truths of the Gospel, in connexion with their vital and holy influence on all the branches of Christian piety and morality. The labours of this new situation, were such as to press heavily upon his nervous system, already shaken by close and intense study. His health for several years past has been infirm, and he often suffered from the effects of former exertions. His last illness was of some months duration; and we are happy in knowing that he was richly favoured with the supports and hopes of the Gospel to the last hour of his life. Evidences of this were given to a numerous and crowded auditory at the Rev. Mr. Geard's Meeting-house, Hitchin, by the Rev. Mr. Chaplin of Bishop's Stortford, who, by desire of the deceased, preached a funeral Sermon at the interment, January 21st.

This sermon is now published, and we hope from it to present our readers with a few more particulars respecting this excellent and valuable man.

Dec. 21st, died Mr. James Kemp of Hoxton, aged 74.—He was for upwards of twenty years a Deacon of the Church at the Academy Chapel, and was indefatigable in attending the sick, as well as active and constant in all the other duties of that station.

One of the first Sunday Schools in the metropolis was opened in his house, and conducted with success by his family for thirty years, till the School-rooms were built near the chapel.

He adorned his profession by much meekness, prudence, and integrity—lived to see the work of God greatly advanced in that neighbourhood, in which he much rejoiced.

LAMENTED DEATH OF MRS. JAMES.

Copied from the Birmingham Paper.

'ON Tuesday evening, Jan. 27, died at the Five Ways, aged 38, Frances Charlotte, wife of the Rev. John Angell James, and last surviving daughter of the late Thomas Smith, M. D. of this town. It has seldom fallen to our lot to memorialize a character of such rare and distinguished worth, as that which in the removal of this valuable woman, has been withdrawn from the earth, amidst the tears of thousands who loved her while living, and lament her now dead. Cut off in the midst of her years, and in the maturity of her excellencies, her decease furnishes to her mourning friends another proof, how frail is humanity in its best state, and how precarious a source of happiness are the present social ties, even adorned with all that is amiable in virtue, and sanctified by all that is holy in religion. The entire superstructure of her character was founded on the base of those dispositions which are strictly and exclusively Christian. The law of kindness, which was ever on her lips, was but a transcript of the law of God, which was written on her heart. The works 'which praise her in the gate,' were the fruits of that faith, which relies for salvation on the sacrifice of the Son of God, and which during months of languor and disease, yielded her a degree of peace and joy, of which multitudes are destitute amidst all the gaieties of life. Let us mourn, not that she is gone, for death to her was everlasting gain, but that so few remain who are like her.'

Her funeral sermon was preached on Sabbath morning, Feb. 7th, and although a similar tribute of respect was paid to her memory, at the same time, in most of the pulpits of the evangelical dissenters in this town, hundreds were not able to crush within the doors of Carrs Lane Meeting-house, who found the place full, long before the appointed time of service.

The funeral discourse, with a brief memoir included in it, will shortly appear from the press.

FEB. 15, died Mrs. Lowell, wife of the Rev. Mr. Lowell, of Bristol.

SUNDAY Morning, Feb. 21, died the Rev. Dr. Jenkins, Baptist Minister at Walworth, in consequence of a stroke of apoplexy about three weeks before.

REVIEW OF RELIGIOUS PUBLICATIONS.

Sermons Translated from the French of César Malan, Minister of the Gospel at Geneva; *to which is prefixed a Sketch of the Religious Discussions which have lately taken place at Geneva.* 8vo.

HERE is a publication which, at the present moment, is peculiarly interesting to all who love our Lord Jesus Christ in sincerity. Our readers will recollect the brief account given of M. Malan, and of his sufferings for the truth's sake, which was inserted in our Magazine for November last. This pamphlet contains, besides the Translator's Preface, and the Narrative of Events, two long, but very animated, eloquent, and impressive, sermons on topics of the first importance: the first is entitled, *Man can be saved only by Jesus Christ;* from Luke xix. 10. This is the discourse mentioned by one of our correspondents in the before-quoted Number of our last Volume. The other sermon is, *The Faith unto Salvation;* from James ii. 14. The theology of these discourses is sound and scriptural, though, occasionally, an expression or a statement may occur less precise and guarded than we might wish; but the peculiar circumstances of the author, which must have been little favourable for quiet study, the benevolent ardour of his feelings, the vigour of his conceptions, and the zeal for truth and holiness, which breathes through the whole, supply, or rather supersede, any apology for trivial inaccuracies. Indeed we can hardly refrain from denominating them far better, and more likely to be useful, as pulpit compositions, than most of the French sermons, ancient or modern, which it has been our lot to peruse. They display the Gospel in a clear and unequivocal form, and they constantly impress its truths on the understanding and the conscience with mighty power and unyielding fidelity. At the same time we must confess, that the translator does not appear to have done full justice to the original; M. Malan's French style is more correct and luminous than that of this version. Our limits will permit us to indulge in only one quotation:—

'Behold now, finally, whither tend all thy altercations, and all thy controversies with thy Maker?—To thy own confusion; to demonstrate more clearly thy misery, thy absolute nakedness. Is it in this feeble condition that thou art come to wrestle with the angel? Is this all thy claim? Is this the refuge in which thou confidest? Are these the merits that must save thy soul?

'Ah, hapless being! what will become of thee if covered only with these? Where will be thy resource in the day of retribution, if thou hast only thyself for an advocate; if thou be found in thine own righteousness; if thou hast but pollution to offer as a satisfaction for thy transgressions? It is easy for thee now, during the long suffering of God, to exalt thyself in the midst of thy equals: to lift thy forehead even to the heavens, and say, with security, 'My virtues, my honesty, my integrity—God is merciful!' But, you will not be always here below. Look only a few years before thee. Come, follow me to the throne of ETERNAL JUSTICE, of Him who searches the heart and the reins, and *who is of purer eyes than to behold iniquity;* there I leave thee with all thy works, with all thy purity, with all the arrogance of thy pretensions. Seest thou these heavens passing away with a great noise? this earth, and all that is therein, melting with fervent heat? Seest thou on the throne that CHRIST whom thou hast rejected; no longer meek and lowly of heart, but clothed with glory, and girded with strength and power, ready to exercise justice and take vengeance on all who have not obeyed the Gospel? Seest thou the elect assembling from the four winds? the angels veiling themselves with their wings, and the saints casting their crowns at the feet of Him who liveth for ever and ever, and celebrating his love, whilst the rebellious are lamenting and smiting their breasts? Dost thou see, moreover, the accuser, Satan, who awaits thee before thy Judge? Now come forth: advance: be not afraid. Dost thou not know that thou art just, that thou art upright, that thou art pure, that thou art honest? Have not men a thousand times repeated it? Why then grow pale? Why this confusion—this alarm that takes possession of thy soul? And whence comes it, ye who are not

Christians, that the bare supposition which you hear from the lips of frail man, causes your limbs to tremble, and your hearts to fail? It is that the truth levels your pride, and brings you to nothing; it is that the terrors of GOD seize upon you. You feel no assurance from the work of EMMANUEL, and eternal justice forces the avowal, that all is lost.'

Our readers may recollect, that our correspondent, in the article before referred to, said, that M. Malan had been prevailed upon to sign the *Regulation*, with a certain declaration of the sense in which he understood it; and that in consequence he was re-admitted to the pulpits of the Genevan Church. This statement was not perfectly correct; the compromise was founded upon some explanatory and softening representations offered by the reverend company of pastors themselves; and these M. Malan thought it his duty to meet, as a demonstration of his conciliatory disposition, by declaring that he was willing to sign the Articles, *as now explained by the authority that imposed them*. Upon this, he was re-admitted, but it was only for a single Day. He thus had the opportunity of preaching to crowded congregations these two sermons, and, on the following day, he was suspended from all ecclesiastical functions. The Narrative prefixed to the present publication gives a full account of that transaction; and it is a debt of justice to insert a part of it. We select the extract from a letter of M. Malan himself to one of his friends:—

'My dear Friend and Brother in Christ, as you already know, by signing the articles of the 8th of May 1817, I have again entered into communion with the *Company of Pastors* of Geneva. I was induced to do so by different considerations. Several of its members deceived me as to the meaning of these abominable articles. I confess, however, I was still more influenced by a false charity, and, I am willing to avow before the church, by a want of faith, and an unfortunate desire to conciliate every one; flattering myself that I should thus gain general approbation. But this fall was permitted by my merciful Saviour, that it might serve to strengthen and recover me. I have preached the Gospel according to the measure of faith my God has granted me; and I have been publicly suspended from my ministry. It has moreover been notified to me, that I must exclude the opinions I profess from my class in the College, under pain of a dismissal. You well know, my friend, what I must answer; and probably by the time that you are reading these lines I shall have been discharged. Blessed, however, ever blessed be God! How good and merciful is he in having thus condescended to choose me to bear witness in favour of his beloved Son! I could not easily tell you all the mercies which my unchangeable and heavenly Father has poured into my cup. In the midst of all these distractions, tribulations, and persecutions, it has pleased him to cause peace to descend on my dwelling.'

Not content with silencing him in their pulpits, the company of pastors first broke up a sunday school, which he taught gratuitously; and afterwards gave him fifteen days to consider whether he would promise not to teach evangelical sentiments to his pupils in the college.

'At the expiration of the allotted period of fifteen days, M. Malan continued firm to the cause of his God and Saviour. He refused to declare that he would not preach the Gospel to his scholars, and to teach them only the Socinian catechism. He was, therefore, dismissed from his office of Master of the fifth class in the College; and thus thrown, without any human means of support, with a wife and four children, upon the never-failing protection of Him, who overrules all things for the benefit of his people.'

We have heard that this upright and faithful man maintains an unshaken spirit under all the injuries which the enemies of the Gospel have heaped upon him; and that he preaches in a building not very large and commodious, which has been obtained without the walls of the city.

A Treatise on the Covenant of Grace. By John Colquhoun, D. D. Minister of the Gospel, *Leith*. 6s. bds.

AFTER a period of thirty-six years in ministering the glorious Gospel amongst his people, Dr. C. states, that he has composed this treatise more immediately for their spiritual benefit, and that something of his may remain with them after he shall have become no longer capable of his accustomed services. Such a proof of pastoral regard, elicited by 'numerous tokens of firm attachment from his flock,' is an interesting record, amidst the many

changes, which, within this period, have taken place.

We shall best explain the character of the book by the following extract from the preface:

'In a work which professes to be, for the most part, a Compilation, and, from the alterations which have been made, especially in the mode of expression, in order to suit the connection, as well as to adapt the materials to the purposes for which they are introduced, names could seldom be inserted with propriety. It is, however, proper to acknowledge, that the authors to whom much of the doctrinal part of this Treatise is indebted for its materials are, Cloppenburg, Witsius, Turretine, Moor, Erskine, Brown, Hervey, Gib, Muirhead, Gill, and Boston. As to the last judicious writer, I freely acknowledge that, as far as he has proceeded, I have followed him so closely, as often to adopt, for the most part, his method, and even his illustrations and proofs; indeed, the substance of the greater part of his book on the Covenant of Grace, is extracted, and will be found in the following pages; though the sentiments are expressed in a different manner.'

The experimental and practical influence of the Divine Covenant is not overlooked; but we think it might have been more frequently, more efficiently brought before the reader. In a doctrinal view, however, the volume is sound and judicious, and it is on the whole, a truly respectable Compilation.

The Faithful Minister's Character and Reward; *a Sermon preached in the Outer High Church, Glasgow, on the Lord's Day, after the Interment of the Rev. Robert Balfour, D. D.* By John Campbell, D. D.

This valuable discourse is founded on 2 Tim. iv. 6--8.---'For I am now ready to be offered,' &c. Dr. Campbell considers, 1. The view of Christian *Character* which the text suggests, including an expectation of approaching dissolution;---the successful issue of the spiritual conflict;---the final termination of the course of labour;---and a stedfast and intrepid adherence to the faith of the Gospel. 2. The great *Reward* anticipated---a Crown of Righteousness. After a scriptural and judicious illustration of these important topics, Dr. Campbell proceeds to give a sketch of the private and ministerial character of Dr. Balfour,---an attempt for which he was peculiarly qualified, both by his own talent for correct discrimination, and by the length and intimacy of his acquaintance with his endeared and lamented friend. 'The endowments of his mind,' says Dr. C. 'were certainly of a superior order; his understanding remarkably clear, penetrating, and comprehensive; his judgment unusually sound; his imagination lively, rich, and fertile; but always under the controul of his judgment; his heart susceptible of the finest sensibilities, and strongly alive to all the kindness of genuine affection; his conceptions of scriptural truth were so just and luminous, so well-proportioned and in perfect harmony with the analogy of faith, that his statements, even in the rapid movements of a glowing imagination, avoiding every thing unguarded and rash, left to the cooler moments of dispassionate review nothing to retract and nothing to modify. He embellished every subject that he handled;---topics, even the most familiar and common, touched by him, came forth arrayed with a beauty and splendour, gratifying, in a high degree, to the most correct and elegant taste; intelligible, at the same time, and edifying to the humblest class of Christian hearers;---his style, though diffuse, was correct, and often elegant; his elocution and delivery just and graceful; and, when the subject admitted of it, to a high degree animated and impressive.'

To this interesting discourse are appended some valuable notes, containing additional information relative to Dr. Balfour's life and character. There is also an admirable letter written by him on the trying occasion of the loss of an only son, who was drowned in the Clyde.

Obligations to the Observance of the Lord's Supper; *a Sermon preached at New Broad Street, January 7th, 1819, at a Monthly Association of Ministers and Churches.* By H. F. Burder, M.A. *published at the request of the Ministers, 8vo. 1s. 6d.*

We have the sincerest pleasure in presenting to our readers an analysis of this Sermon, and in accompanying it with our cordial recommendation.

The text is selected from the memorable passage in the first epistle to the Corinthians, (chap. xi. 24.) 'This do in remembrance of me.' The subject is well introduced by a reference to the discordance of primitive and modern Christians, in regard to compliance with this injunction. The preacher then states—1. The obligations to the observance of the Lord's Supper; and 2. The considerations which may be supposed to influence the minds of many, so as to counteract their force. The obligations are—those which arise from the design with which the ordinance was instituted; the authority by which it is enjoined; the public profession of attachment to the Saviour which this ordinance expresses, and which he justly requires of all his disciples; and its adaptation to promote the purposes of Christian edification.

The second head of discourse supposes that the force of the obligation may be counteracted by an apprehension of not being entitled to partake of the ordinance; by the fear of not acting consistently with so public and decided a profession; by a dread of the awful consequences with which unworthy communicants are threatened; and finally, by the terms of communion which some churches impose, and the formidable ordeal through which they require the candidate to pass.

The interest awakened by this judicious outline, will not be disappointed on an attentive perusal of the whole sermon. The discussion is able, affectionate, and impressive; and certainly is well adapted to produce a most desirable and useful effect. Deeply regretting, as we do, the neglect of so clear a command, the practical disregard of so high a privilege, in multitudes who are avowedly disciples of the Lord Jesus, we rejoice in every wise attempt to correct the evil, and to persuade to holy consistency. The arguments adduced under the first head must have influence, if deliberately and seriously weighed.

The objection of those who doubt their interest in the Saviour, and consequently their right to the ordinance of his supper, is well answered.

'It is by no means necessary that you should be free from all distressing doubts and apprehensions on this momentous point, in order to your participation of this privilege. If faith be weak, it is not to be expected that the evidence of its existence should be strong. Yet he that is weak in the faith is to be received, as well as he that is strong, and who gives more glory to God. No authority can be found in scripture, for restricting this privilege to those who have arrived at maturity of Christian knowledge or experience. In no passage does the word of God require, as a qualification for its enjoyment, the full assurance of hope, or even the full assurance of faith. He is warranted to partake of this ordinance who feels his need of the Saviour, who renounces every dependence except the Saviour, and anxiously desires that the Saviour may reign in the affections of his heart, and by his grace secure the obedience of his life. To this, allow me to add one remark: that while a Christian continues to neglect an ordinance to which his obedience is clearly required, it is not surprising that the evidence of his faith, and consequently of his interest in the blessings of salvation, should be to his own mind far from satisfactory.'*

We entirely agree with the author in his suggestion to ministers, that 'there are advantages to be secured by publicly urging the inducements to communion, decidedly superior to those which can be anticipated from the employment of persuasives in private. In the pulpit we make our appeal to *characters*, not to *individuals*; and, without incurring painful responsibility, we endeavour to persuade by *scriptural* motives, not by *personal* influence.' There is, however, one disadvantage. Characters may be faithfully described and accurately distinguished, but we cannot insure a correct application. Some have been led, in consequence of these addresses, to offer themselves for Christian fellowship, whose personal religion was questionable. The encouragement has failed where effect was most desirable, and has succeeded where it was least so. We incline, therefore, to lay some stress on what Mr. B. indeed explicitly admits, the

* *We refrain from making other Extracts from this discourse, as we may hereafter present to our readers some of its principal parts in the form of an essay.*

propriety, in many instances, of stating to *individuals* the importance of the duty, and of recommending it by scriptural arguments and persuasion. Let ministers and deacons in their congregations, and let members of churches in their families and among their friends, sedulously trace the marks of true piety; and where these are found let appropriate encouragement be given. It may be modified according to the circumstances of the case; and difficulties may be met, and scruples obviated without hazard of misapplication or offence. T. K.

A Brief Memoir of Her late Majesty Queen Charlotte; *with Authentic Anecdotes, and a Poetical Appendix.* By Thomas Williams. 2*s.* 6*d.* bds.

A token of respect to the faithful consort of our revered sovereign, the affectionate mother of his royal offspring, and the vigilant guardian of the morals of the court for more than half a century, cannot, as the author observes, be deemed unsuitable or unmerited. Such a token is here presented to the reader, combining much information of Her Majesty's education and early years; her marriage; her coronation; and the leading circumstances of her life; with the particulars of her illness, death, and funeral. Allusion is made to Her Majesty's supposed parsimony. Several instances of royal bounty are recorded; and we are assured, on good authority, that her private charities were considerable. The narrative is intermingled with occasional serious reflections; and a pleasing and well-executed portrait of Her Majesty, forms the frontispiece of this neat pocket volume.

Remarks on a late Publication of the Rev. Dr. Chalmers, intituled, '*The Influence of Bible Societies on the Temporal Necessities of the Poor;*' *showing the dangerous tendency of some Clauses in that Work.* By an Old Member of the Committee of the British and Foreign Bible Society. 1*s.*

THE sensible writer of this pamphlet, who appears to entertain a high degree of veneration for the character of Dr. Chalmers, apprehends that the great and deserved popularity of that divine will augment the evil consequences of several passages in the publication alluded to, particularly the following, contained in the Appendix, p. 33:—

'*Now what is done by an individual,*' [in apportioning his benevolence according to the respective claims of different societies] '*may be done by every such association as I am now pleading for. Its members may sit in judgment on the various schemes of utility which are now in operation; and, though originally formed as an auxiliary to the Bible Society, it may keep itself open to other calls, and occasionally give of its funds to Missionaries, or Moravians, or the Society for Gaelic Schools, or the African Institution, or to the Jewish, and Baptist, and Hibernian, and Lancasterian Societies.*' And again, (p. 39,) '*I should be sorry if Penny Associations were to bind themselves down to the support of the Bible Society. I should like to see them exercising a judgment over the numerous claims which are now before the public, and giving, occasionally, of their funds to other religious institutions.*'

The writer observes, that when the Bible Society began to flourish, and obtain 50 or £60,000 pounds per annum, pre-existing societies began to fear their utter ruin; whereas a higher springtide of benevolence then flowed into the channels of all the principal religious institutions. But that which chiefly contributed to the prosperity of the Bible Society was the *unity* and *simplicity* of its object. 'Had the plan of the society embraced missions and schemes of education, would it,' he asks, 'have reached one-tenth of its present extent?' Certainly not; but the passage above-quoted is calculated to injure the Bible Society in one of the most beneficial and productive operations, Bible associations: for 'on what correct principle can we recommend it to such associations to alienate any part of their funds from the original object for which they were formed, to other institutions?' The injustice of such a measure must be obvious to every considerate mind, although the impolicy and hazard of it may not be so manifest to all. The author then intreats Dr. C. to let the experiment of distinct Bible associations, for the Bible *only*, be fairly made in Scotland before he encourages these mixed societies, lest he unwittingly injure that cause which lies so near his heart.

'But should he unhappily be determined to go forward in his parish, on this plan of forming an Association for Missionary, Bible, Jewish, African, Gaelic, Hibernian, and Lancasterian Societies, how does he mean to proceed at its formation? Will separate advocates address the meeting, each doing his utmost to impress the audience with the value and importance of the institution for which he pleads? Or are the different societies to be alluded to generally by each speaker? It must be obvious to all, that the institutions named are all more or less important, and worthy of public patronage; but it will be readily admitted that they are not all equally so. What will be the certain effect on the minds of those present, in reference to all these societies, which are to be sharers of the fund? A preference to one or more above the rest, or perhaps an objection to some of them altogether. This will be unavoidable, and must seriously affect the subscription. Again, will the Doctor state whether the contributions are to be received in favour of any one of these societies, at the option of the subscribers, or generally for all? Or, whether the apportioning of the sums to each society is to be settled by the voice of the contributors, at a public meeting, or by the committee? Perhaps by the former, as the Dr. represents the members of his proposed association, (p. 38,) '*as sitting in judgment on the various schemes of utility which are now in operation.*' A very superficial acquaintance with the world, and with societies, will soon convince any one, that such a mode of carrying on the concerns of an institution is impracticable. But should he determine that the Committee are to vote the sums to each, he will find it no easy matter to reconcile all the partialities of even this small body. And he should recollect, that at the annual general meeting, the amount of each grant must be submitted to the subscribers at large. Is it not to be expected, that the judgment of the committee and of the subscribers may be at variance, in reference to the sums voted? Is there not a danger of their charging the managers with partiality? And may it not be expected that the good sense and honest independence of my countrymen may lead them to discuss the propriety of the grants? How changed would be the meetings of committees, and of societies, were the Doctor's plan to be followed! Instead of harmony, satisfaction, and pleasure, which beam on the countenances of those present, an opening would be afforded for all the partialities and sectarian prejudices of the various classes of Christians who compose the committees, or subscribers; and a struggle would be incessantly carried on in favour of the society to which they are individually attached. And how much chagrin and disappointment may be expected to arise in the minds of those who have failed in carrying their favourite point? Thus confusion will be the unavoidable consequence; many will withdraw in disgust, and threaten the very existence of these societies. And thus the Doctor will be guilty of an act of *felo de se* on his own beautiful theory.'

The author then takes a view of the subject in a *pecuniary* way, and shews that the Doctor's project would be productive of immense injury to all the Societies: he asks

'Does the Doctor expect, that the members of this new institution would give a subscription equal to what they subscribed to them individually before they became consolidated? If he does, he would find himself miserably disappointed; some few noble-minded persons might do it, but in general, it would be found, that the subscriptions from individuals would not be more than what they gave to a single society when separate. Thus the great cause of Christian Charity would be paralyzed, and the means of liberality which have flowed from that ancient city, like a broad river, would be in a great measure dried up. He afterwards adds, 'his firm conviction that the prosperity of each (society) and of all (societies) depends much on keeping them distinct, and in letting them individually make their appeal to a liberal and enlightened public.'

We have long observed, and seriously deplored the prevailing plan of consolidating various charities; and entreat our readers to peruse this pamphlet before they proceed. We are, upon the most mature consideration of the subject, fully persuaded that the cause of God, in the diffusion of gospel truth, will suffer most materially from this system. It may save the labour of a few treasurers and secretaries (diminishing, however, the number of persons usefully brought into action), and it may save the pockets of hundreds of persons, who on this plan will probably give one pound, where they gave, or would give, five or ten; but it will occasion contests in many associations; conflicts between the patrons of various institutions; each striving to promote his favourite object: will prevent some persons from joining such associations,

because they cannot approve of every object united in them, and oblige others to retire with disgust from scenes of discord, where peace and harmony ought to prevail, and thus the present pleasing prospect of the Christian Philanthrophist will be overcast with clouds and darkness.

LITERARY NOTICES

In the Press.

THE Baptists self-convicted, by the Rev. W. Anderson of Dunstable, in his remarks on the editor of Calmet's Dictionary of the Holy Bible. By the editor of Calmet.

Admonitions from the dead, considered and improved, in a Sermon by the Rev. W. Chaplin, at the interment of the Rev. W. Parry; with an address at the grave by the Rev. Joseph Turnbull. 1*s.* 6*d.*

The mode of instruction followed in the Fitzroy Sabbath and Free Schools; exhibited in a Lecture at the School Room, by T. Elton. 2*s.* 6*d.*

A new and improved edition of the Rev. Mr. Raffles' Sunday School Teacher. 12mo.

Professor Paxton of Edinburgh, has nearly ready for publication, in 2 vols. 8vo. 'Illustrations of Scripture, from the Geography and Natural History of the East, and from the Customs and Manners of Ancient and Modern Nations.'

SELECT LIST.

NEW PUBLICATIONS.

NOVI TESTAMENTI GRÆCI JESU CHRISTI TAMEION; aliis CONCORDANTIÆ, ita concinnatum, ut et loca reperiendi, et vocum veras significationes, et significationum diversitates per collationem investigandi, ducis instar esse possit. Opera ERASMI SCHMIDII, Græc. Lat. et Mathem. Prof. Accedit nova præfatio Ernesti Salomonis Cypriani. 2 vols. 8vo.

The Second Part of Mr. Cottle's Messiah, foolscap 8vo. 6*s.*

Sermons on the most Important Doctrines, &c. in 2 vols. 12mo. By Rev. J. Thornton, Billericay. 8*s.*

Mason's 'Spiritual Treasury;' consisting of a Meditation for every Morning in the Year. A new Edition. 12mo. 5*s.*

'An Appeal to Truth;' a farewell Sermon at Lutterworth Church (in consequence of being three times removed by the bishop.) By the Rev. G. Bugg.

'A Brief Sketch of the Various Attemps which have been made to Diffuse the Knowledge of the Holy Scriptures through the Medium of the Irish Language.'

Sermons by the late Rev. Charles Wesley, A.M. 8vo. 7*s.*

A Fourth Edition of Dr. Wilson's Hebrew Grammar. 8vo. 10*s.* 6d.

A Sermon for her late Majesty, by W. Taylor, D.D. 1*s.* 6*d.*

Letters during a Tour through parts of France, Savoy, &c. By T. Raffles, M.A. 2nd Edition. 7*s.*

The India-Chinese Gleaner. By the Rev. W. Milne. No. 1 to 3. 2*s.* 6*d.* each.

The Trinitarians' Appeal. By the Rev. S. Newton, Witham. 3*d.*

A Short Tour through several Counties, with an Appeal on the Religious and Moral State of the Villages. 3*d.*

RELIGIOUS INTELLIGENCE.

Peckham, Feb. 5th, 1819.

MY DEAR SIR,

THE connection of the subjoined article with the general history of Protestantism, the peculiar events of the present times, and the existence and prosperity of the reformed churches of France, induces me to hope that it will inform and interest your readers, and be therefore allowed a place in the Evangelical Magazine.

Your's most truly,

MARK WILKS.

To the Editor.

PROTESTANTS are distinguished from Roman Catholics by their disbelief fo the doctrine of Transubstantiation, or the real presence, which forms an important article of the Catholic faith. It results from this difference, that the one regards as idolatrous what the other esteems eminently devotional; that which is to the one a sacred duty enjoined by God, is to the other a superstitious rite which he has publicly proscribed. It is therefore as natural that Catholics should adorn the streets through which, according to their creed, the Divinity is to pass, as that Protestants should refuse those exterior acts of homage which their consciences forbid: and when the faith of a sect is known, and its dogmas are fixed, it is a flagrant violation of religious liberty to oblige the members of that sect to perform acts forbidden by their faith, or by the dogmas on which that faith is founded.

The Protestants of France have always avowed that they could not, without being guilty of idolatry, participate in those

ceremonies which the Catholic priests celebrate in their processions, and especially on the Fête-Dieu. Their national synods, which have with them an authority equal to the councils of the Catholics, have formally and solemnly prohibited them.

The second article of the 14th Chapter, on the Discipline of the Reformed Churches, published by order of the last national synod, held at Loudun in 1659, lays down the following rule:—'It is not permitted to any of the faithful to participate in any thing with which idolatry is united,' accompanied with a minute extracted from the proceedings of the celebrated synod held at Charenton, 1631.

'It having been represented that in several places the magistrates have commanded the Protestants to hang with cloths the front of their houses, and light out candles on the festival called the Holy Sacrament, and that some persons, by a deplorable infirmity, have so much forgotten themselves, as to comply with an ordinance which requires their consciences to render to the creature that honour which is due to the Creator. The company not being able to express its grief at a cowardice so inexcusable, adjures those who have fallen into sins so repugnant to true piety, by the fear of the living God, by zeal for his glory, by the tender mercies of the Son of his love, and the concern which all the faithful should have for the salvation of their souls, to renew their zeal, to be worthy imitators of the faith and constancy of their fathers, and to testify by their perseverance in well doing, the sincerity of their repentance and of their affection to the service of God. It enjoins, especially on the consistories of the places where these scandals have taken place, to rebuke with holy vigour those who have given such an evil example, and on the synods to proceed by all the ecclesiastical censures, even to the suspension and deposition of pastors and elders, against those who by their connivance have favoured, or may hereafter favour the offenders.' Such, then, is the doctrine and discipline of the French churches, recognized and guaranteed as we shall see by the edict of Nantes, and other confirmatory laws.

The third private article of the edict of Nantes, given in 1589, by a prince who knew the dogmas, usages and scruples of the Protestants, dispensed with their participation in all such ceremonies. Under Louis XIII. and Louis XIV. the secret articles of that treaty were confirmed, and the first article of the edict of March 1626 was expressed in the following terms: 'Neither shall they (the reformed) be constrained to hang the fronts of their houses on the days of fêtes, but only permit tapestry to be hung, or their houses to be adorned by the officers of the places, without their contributing in any respect towards the object.'

From the revocation of the edict of Nantes to the commencement of the Revolution, the laws presumed that there only existed in France, Catholics or converts; the Protestants were supposed either to have disappeared, or to have changed their creed; and there could not therefore exist, in regard to them, either usages or laws. In seasons of the greatest moderation, if they followed the dictates of their religion, it was by the connivance of the authorities, and not by public permission. When the Constituent Assembly proclaimed liberty of faith and worship, the Protestants were replaced in the situation in which they had been before the revocation of the edict of Nantes; they could profess openly their religion, and they could not be compelled to observe the ceremonies of another church.

During the stormy periods of the revolution, Catholics and Protestants were equally at the mercy of successive factions; nor was any thing definitively arranged till the Concordat was signed by Bonaparte and the Pope in 1801, and followed by the Law of Worship of 1802.

The concordat of 1801 recognized the Catholic religion as the religion of the majority; but this recognition imposed no obligation on dissidents—liberty of conscience was as perfect as under the constituent assembly, and the organic law of worship of 1802, left this liberty unimpaired. Far indeed from obliging Protestants to assist in the ceremonies of the Catholics, it contained, in article 45, the following prohibition. 'No religious ceremony shall be celebrated on the outside of churches consecrated to Catholic worship in the places where there are temples consecrated to different religions.'—Loi du 18 Germinal an. 10. Nor was this prohibition deemed sufficient for the security of religious freedom; and it was therefore provided by the 260th article of the penal code, that no citizen should be constrained to assist at the ceremonies of any religious sect. That article condemned 'to imprisonment from six days to two months, and to fine from 16 to 200 francs, any individual who by force or threats should constrain one or more persons to perform either of the authorized modes of worship, attend on such worship, celebrate particular festivals, or observe certain days of cessation from usual avocations.'

In this respect, the charter of 1814 changed nothing. After having pronounced sacred, by the 5th article, the liberty of

religious profession; it declared indeed the Roman Catholic religion the religion of the state; but by this could only be meant that it was the religion of the majority; especially as it formally confirmed all anterior laws not expressly repealed.

Unhappily, attempts were soon made to give to the charter a sense different from its text, and to convert the liberty of worship into a simple toleration of non-Catholic sects. In the first year of the restoration, June 7, 1814, the Director-General of the Police prescribed the observance of sabbaths and festivals, and the hanging of their houses by all persons, in the streets through which the procession of the holy sacrament should pass, under pain of fine. This ordinance was attacked in the Chamber of Deputies, as arbitrary and destructive of religious liberty; and on the 19th of November, a law was passed abrogating this ordinance, and only enjoining the cessation from labour, &c., on sabbath and fête-days.

It was not then till six months after the promulgation of the Charter, that the Charter interdicted, by legislative interpretation, the usual occupations on sabbaths and fêtes; and it then left every citizen perfectly free on the subject of the tapestry. Since that period what new legislative enactment has given to the Charter a meaning and a force which it was not pretended that it then possessed?

In the absence of any new law, or any royal ordinance, the Protestants have, however, been thrown into the utmost consternation; their consciences, their property, and their liberty, have been invaded; they have been, year after year, exposed to vexatious and disgraceful punishments, and the vindictive prosecutions of ministers and their subaltern agents. It would require volumes to give the history of these intolerant proceedings. I shall endeavour to present a sketch:—

M. de Narbonne, Sub-prefect of the Department of the Lozere, wrote, by order of the Prefect, to the Mayors of the Arrondissement, comprising part of the Cevennes, 'that they were to require the Protestants to hang the front of their houses; and that they were to enlighten those Protestants on their error, who supposed that such compliance was prohibited by their discipline, as the writings of the Protestants, which had been examined, enjoined exterior marks of reverence; but that, after having used all the means in their power for the execution of the order, they were to punish, with the utmost rigor of the laws, all delinquents, and return to him the details, that he might report to the prefect, who had orders to make his report for the department to his Excellency M. Laisné, Minister of the Interior.'

The consistories of some districts assembled, and presented to the sub-prefect a protest, in which they boldly acknowledged that they could not obey the order of the mayors, but that their resistance, instead of being rebellious, was founded on conscience, their discipline, and the Charter. The fête arrived; they complied with the municipal regulations, and swept and cleared the streets where they resided, but they abstained from adorning their houses; and, notwithstanding their protest, they were cited before the police and fined: and M. Sauguinede, adjunct of the mayor, and a deacon of the church, was suspended from his functions for having signed the protest.

They then appealed to the prefect; they entreated him to put a stop to a new kind of persecution unknown to former ages, when the Roman religion was dominant, and which would ultimately compel the Protestants to abandon the towns and villages where processions were made, from their inability to harmonize their duties to conscience with obedience to the magistrate; for that, between two contrary precepts, they could not hesitate, but '*obey God rather than man*,' though they should lose their property, incur fines, and all the punishments with which those are usually assailed who are persecuted for religious opinions.' From the prefect they received no answer, and they then addressed the minister of police.

In the mean time, the Protestants of St. Croix, of St. Germain de Calberte, of Vedron, of Meyrieux, were condemned by the tribunals, and *forty-nine* persons of Barre and *fifty* of Florac, the town of the sub-prefecture, were subjected to the same punishment. Intending to bring their situation before the courts in the capital, they wrote to an advocate in the following terms:—'Our cause is good, but the issue alarms us; we are neither turbulent nor enemies to the government; and why, when our discipline is recognized by the laws, why are our consciences to be compelled? We have been condemned *en masse* by all the tribunals; and, if the supreme court sanctions them, it will only remain for us either to abandon our homes or our country, or become parties to idolatrous ceremonies.'

The signal was now given; the system was organized, and persecution spread from department to department with fearful rapidity. Some of the Protestants, intimidated, and dreading the renewal of the scenes of massacre which their churches had lately witnessed, complied; but others opposed a firm and persevering resistance.

In a town in the department of the HAUTE GARONNE all the inhabitants were condemened *en masse* to the fine of 500 francs, and persons were even comprised in the punishment before whose houses the host had not passed.

In the department of the TARA others were condemned to prison for a repetition of their offence.

As far as Bourdeaux, in the department of the GIRONDE, the same violence was offered to the citizens, and the proceeding was founded on a decree published in 1757.

At Calvisson, in the department of the GARD, four leagues from Nismes, *one hundred and thirty-eight* Protestants were prosecuted for the same presumed offence.

On the other side of the Rhone, in the department of VAUCLUSE, at Lourmarin, similar persecutions were commenced; the appeals to the first local courts were rejected; and it was not till a spirited individual of that place brought the subject a second time before the Court of Cassation at Paris, and gained a verdict, that any thing promised to check the overwhelming evil. On the contrary, all the prefects, sub-prefects, mayors, justices of the peace, and judges of police, had a perfect understanding, and were in correspondence with, and acting under the direction of, M. Laisné, the late Minister of the Interior.

The tribunal of Apt, in rejecting the appeal of the Protestants, avowed, that 'the mayor had even been provoked to the conduct he had pursued by the superior authority of the order of his excellency the Minister of the Interior.'

I have seen the reply of M. Laisné to a president of a consistory, who had entreated the government to put a stop to this ominous persecution: it is dated 18th April, 1816. His excellency tells the worthy pastor, 'that he is mistaken in supposing that a measure prescribed by the civil authority can in any respect affect conscience: that though the king had guaranteed the liberty of worship, he had also proclaimed the Catholic religion to be the religion of the state, and it was his will that the exercise of that religion should be surrounded with its accustomed pomp, especially in public processions; that the custom of contributing to these solemnities had been consecrated; and that if the Protestants refused to obey the order of the police, which was purely an administrative act, applicable to all persons without distinction, they would display irreverence and incur the penalties of the laws.' *Thirty-eight* Protestants had before signed a letter to his excellency, which was not answered. The Consistory of Castres wrote to the procureur-general of the king at Thoulouse with no better success; and they appealed to the tribunal of Lavaux in vain. It was then resolved to deposit 150 francs, and bring the subject before the Court of Cassation at Paris. Its decree was almost expressed in the words of the minister of the interior, 'That the rule of the mayor was not contrary to the liberty of professing religion insured by the Charter, and threw no obstacle in the way of private worship professed by the appellants, and that, as they had disobeyed the police, they incurred punishment, which had been legally inflicted.'

Such was the desperate situation of the Protestants, and such their dismal prospect, when an intrepid individual, M. Roman, of Lourmarin, determined once more to bring the subject before his country and the government, by application on a new case to the very court which had given this intolerant decision. While this affair was in progress, in consequence of several communications on the part of respectable Protestants, with M. de Cazes, then the minister of police, and now minister of the interior, it became known that he was inimical to these extensive persecutions; and that on one occasion he was so anxious to evince the sincerity of his disapprobation, that he requested the applicants to remain with him in his cabinet while he wrote on the subject to some of the local authorities, and this even while letters of a contrary tendency were in circulation, written by M. Laisnè, at that time his colleague. The cause was at length brought into court, and the public mind was therefore in some measure prepared, both by an apprehension of the convulsion which the continuance of such a state of things must have produced, and by the known spirit of M. de Cazes, for a decision different from that which had already occasioned so much agitation; but it is impossible to describe the satisfaction and delight of the Protestants and all liberal persons, when the actual decision was made public; nothing could be more explicit or appropriate. It declares 'that the law of the 19th November, 1814, compelling an observance of sabbaths and fêtes, does not require the hanging of the fronts of houses on any fête, or for any religious ceremony; that therefore the municipality has no right to order or require it, the police to enforce it, or the tribunals even to take cognizance of the subject!' Thus, after years of agitation and persecution, not only ruinous by its immediate operation, but, in its moral influence destructive of the respectability and existence of the Protestants; a triumph of unspeakable importance has been achieved, the benefits of which it will require the same vigilance and cou-

rage to preserve; as there are not wanting active and powerful enemies, who are anxious by the press, and by every other public and private means, to excite and alarm the Court and the Catholic population against the Protestants, whom their bigotry cannot endure should find, once more, some repose under the favour of a just and indispensable law.

INDIA.

THE disorder called *Cholera Morbus*, has made most dreadful ravages in Bengal. In the district of Gurruckpore, report says, that 30,000 people died of it in the month of May last. It has prevailed chiefly among the Gautees, Camatees, Agrees, and the lower class of Mahomedans. It also prevailed in Malwa, Seroor, Bassein, and Poonah. It is even said, in some papers, that more than 200,000 persons have fallen victims to it. Several accounts, however, state that (in August last) the disease was on the decline, and beginning to disappear. Some of the medical practitioners speak very favourably of the effect of the warm bath, after the calomel and laudanum; and on some occasions, bleeding has been resorted to with the most happy results. We apprehend that few Europeans, comparatively, have died of this disease.

It is shocking to relate, that with a mischievous design to create alarm in the Tannah district, some persons had caused two buffaloes to be painted in an extraordinary manner, and had sent them from village to village, and the prevalent idea was, that wherever these buffaloes came the disease would follow. A reward of 300 rupees has been offered for the apprehension of these offenders.

HEAD OF THE GANGES.

AT a meeting of the Asiatic Society, July 10, 1818, a paper was presented from Capt. Hodgson, who on the 31st of May, 1817, reached the head of the great river Ganges, which he saw issuing from a very low arch, at the foot of the grand snow-bed, or solid mass of frozen snow, of 300 feet perpendicular above the small outlet; the breadth of the stream was about 30 feet, and the greatest depth of the water 18 inches. The height of the halting place, near which the Ganges issues from under the great snow-bed, is calculated to be 12,914 feet above the sea.

BOMBAY.

Respectable efforts are now making, under the direction of the Bombay School Committee, for the education of the native children. The plan is printing in the Persian, Hindoostanee, and Guzerattee languages. Elementary books are also in a course of preparation. We survey, with hope, the prospect thus afforded, of enlightening the minds of the rising generation of native Indians.

SUMATRA.

Lieutenant-Governor Raffles, with his characteristic energy and activity, has taken pains to penetrate the interior of this island, hitherto little known. The result has been the discovery of a mine of wealth, a country highly cultivated, and abounding in precious metals. The Passummahs are a fine athletic race of men, agricultural and numerous. Within the space of twenty miles the population does not fall short of a million. Friendly treaties have been entered into with some of the princes. The Governor undertook these discoveries personally, and in great part on foot, accompanied by Lady Raffles, whose appearance satisfied the natives that his measures were not of a hostile nature. The roads were in some places so bad, that she was obliged to be carried on a man's back. Dr. Arnold, physician and naturalist, fell a sacrifice to fatigue and fever. Dr. Horsfield was also taken dangerously ill. Great expectations of national advantages are expected from these discoveries.

AVA.

MADRAS, Aug. 22.—Accounts from the eastward state, that the city of Rangoon had been nearly destroyed by fire on the 29th of May.

PEGU.

From the Bombay Gazette, Aug. 26.

IT is said that a considerable portion of the town of Pegu has been destroyed by fire. This occurred on the 29th of May, and much injury has been sustained. This will, perhaps, be deemed a punishment, consequential to the orders of the new government, for removing all foreign priests and missionaries.

AFRICA.

A NEW mission for exploring the interior of Africa is under the direction of Mr. Ritchie, late private secretary to our ambassador at Paris. His companion and second is Lieutenant Lyon; accompanied by M. Duponté, a French naturalist, a surgeon, &c. The Bashaw, and a military escort, attend them from Tripoli to Mourzok.

May they succeed better than their predecessors, and prove pioneers to prepare the way of the Lord.

PROVINCIAL INTELLIGENCE.

IRELAND.

It is with much pleasure we find that 'the Sunday School Socicty for Ireland' has extended its aid to no less than 700 schools, of which 120 have been set up within the last year, and wants only an increase of funds to extend its utility throughout the kingdom. The objects of the society are confined to elementary instruction, and to the circulation of the Scriptures.

This Society is patronised by the Duke of Kent (as Earl of Dublin) and by many of the nobility, and several prelates of that kingdom. J. D. La Touche, Esq. Secretary.—(See Advertisement on the Cover of our last Magazine, p. 13.)

'The Hibernian Society' is also extending the benefits of week-day education far and wide. The number of the Society's schools was, by the last report, 392, containing 32,516 children; and by a late circular which we have seen, abridged from its annual report, it appears that great numbers of the Catholics are anxious to obtain Scripture instruction, and that several of the priests are liberal enough to encourage it, though the majority certainly oppose.

ORDINATIONS.

AUGUST 6th, 1818, the Rev. J. Birkby, late student at the Rotheram College, was ordained pastor, of the Independent Church, Earl Shilton, Leicestershire. Mr. Webb, of Leicester, commenced with reading and prayer; Mr. Harrison, of Wigston, delivered the introductory discourse; Mr. Chater, of Kibworth, offered up the ordination prayer; Mr. Bennett, of Rotherham, gave the charge, from 1 Cor. iv. 1, 2.; Mr. Hall, of Leicester, preached to the people, from Heb. xv. 22. Mr. Jerard, of Coventry, concluded with prayer: it was numerously attended and highly interesting.

OCT. 7, 1818, the Rev. Jenkin Thomas was ordained at Oxford, as co-pastor with the Rev. James Hinton, over the Baptist Church in that city.

OCT. 28, 1818, the Rev. J. E. Good, late student of Axminster Academy, was ordained over the Independent Congregation, Endless Street Chapel, Salisbury. Mr. Hamlyn, of Holt, commenced the service, by reading and prayer; Mr. Bishop, of Ringwood, stated the nature of a gospel church, and asked the usual questions; Mr. Elliott, of Devizes, offered up the ordination prayer; Mr. Weston, of Sherborne, (Mr. Goode's late pastor,) gave a very impressive and affecting charge from 2 Tim. iv. 5.; Mr. Kent, of Trowbridge, addressed the church, from 2 Cor. vi. 1.; and Mr. Trowbridge, of Cerne, closed the solemnity with prayer. Mr. Elliott preached in the evening; Messrs. Davies, of Ludgershall; Symes, of Hindon; Waters, of Codford; Hopkins, of Tisbury; Hanneford, of Broad Chalk; and Saffery, (Baptist Minister) of Salisbury, filled up the devotional parts of the services. Mr. Weston preached the preceding evening. The attendance on all the services was very great.

Nov. 4th, 1818, the Rev. Robert Davis, formerly a student at Gosport, was ordained Pastor over the Independent Church at Totton near Southampton. Mr. Maitland, of Hythe, commenced the services of the day by reading the Scriptures and prayer; Mr. Adkins, of Southampton, briefly stated the nature of a Christian church, and proposed the usual questions; Mr. Priestley, of Fordingbridge, offered the ordination prayer; Mr. Scamp, of Havant, (Mr. Davis's pastor) gave the charge, from 2 Tim. iv. 5.; Mr. Reynolds, of Romsey, addressed the church and congregation, from 1 Thess. v. 12 and 13; and Mr. T. Adkins concluded with prayer. The services were all solemn. Mr. Scamp preached in the evening.

Nov. 18, the Rev. W. H. Lewis, of Carmarthen College, was ordained over the Independent Church at Narberth, Pembrokeshire. On the preceding evening, two sermons were delivered by Messrs. Davies, of Panteg, and Philips, of Bethlehem; Mr. Jones, of Rhydybont, and Mr. George, of Brynberian, engaged in prayer; the ordination service was introduced by Mr. Bulmer, of Haverfordwest; Mr. Warlow, of Milford, discoursed on 'the nature of ordination;' after which Mr. Griffiths, of Glandwr, proposed the usual questions; the ordination prayer was offered up by Mr. Evans, of St. Florence; the charge was delivered by Mr. Peter, Theological Tutor at Carmarthen, from Acts xi. 24; and an address was given to the people by Mr. Lloyd of Henllan. There were also two sermons in the evening, by Messrs. Harries, of Pembroke, and Jones, of Saron.

The hand of Providence has been manifested in the erection of the meeting, the formation of the church, and the

settlement of their minister. The pleasing prospect of extensive usefulness, and the spirited conduct of an individual, who has generously undertaken, for the present, to meet the expenses incurred by building, are such as to recommend this cause to the benevolence of the public, whenever pecuniary assistance may be requested.

CHAPELS OPENED.

*** *The Chapel mentioned in our Jan. Mag. p. 35, as opened Dec. 9th, is at Wisbeach (not Wisbech) Isle of Ely.*

At Sunderland, on Wed. July 8th, 1818, a spacious, beautiful, and commodious Chapel was opened, for the Independent denomination; when 3 sermons were preached by the Rev. E. Parsons, of Leeds, the Rev. J. Mather, of Sheffield, and the Rev. T. Raffles, of Liverpool; the devotional exercises, by the neighbouring Ministers. The sum of 43*l.* was collected towards defraying the expenses of the building.

Preaching commenced in Sunderland, in August, 1816, by Mr. Parsons, who was succeeded by the students of Mr. Vint's Academy, and Mr. Bell, of Hoxton. The place for worship was a large school-room, but the numbers increasing and eagerly seeking admission, determined a few friends, to seek a place more convenient. A piece of ground was purchased, in the most respectable part of the town, and a chapel has been erected capable of seating 1000 people.

The building has cost 2,100*l.* notwithstanding the greatest œconomy; the friends have made many sacrifices, yet it remains deeply involved, and it is hoped, that an appeal to the religious public will not be made in vain. It has been supplied by ministers principally from Yorkshire. A sunday-school has been established, and the number of scholars amount to 240, with a prospect of great increase.

Dec. 10. A small Chapel was opened at Crudwell, near Malmesbury, Wilts. Messrs. Mantell, of Swindon; Thodey, then officiating at Malmesbury; and Roberts, supplying at the Tabernacle, Bristol, engaged in the devotional parts of the services. The preachers were, Messrs. Bishop, of Gloucester; Rees, of Rodborough; and Burder, of Stroud.

The Independent Chapel, at Driffield, Yorkshire, having been enlarged, with the addition of galleries, was re-opened Dec. 20, by two Sermons preached by the Rev. J. Arundel, Whitby. When every one whose heart stirred him up brought the Lord's offering to the work of the Tabernacle, with much zeal and liberality, and the cause of religion in this place appears to prosper.

On the same day the Congregation of West Chapel, Wooler, opened their new and neat Meeting-house. The public services were conducted by two respected clergymen of the Church of Scotland, Mr. Cupples, of Legertwood, and Mr. Hunter, of Swinton, who preached three excellent and appropriate sermons, to serious and overflowing audiences. The collections in behalf of the Chapel amounted to £15. 19*s.* which was considered handsome.

January 1, 1819. A new Independent Chapel was opened at Northallerton. Mr. Arundel, Whitby, preached in the morning, from Rev. xxi. 5.; Mr. Eastmead, Kirbymoorside, in the afternoon, from Hag. ii. 9.; and Mr. Norris, Boroughbridge, from John vi. 37, and Mr. Gollop, Darlington, from 2 Tim. i. 18, in the evening.

This is a Market Town, containing about 2,500 inhabitants, in the North-Riding of Yorkshire. A few persons here maintaining Calvinistic sentiments, have been visited occasionally for several years, by evangelical dissenting ministers in the neighbourhood. About two years ago, a deacon of the Independent Church at Whitby, took a farm in the vicinity, for the express purpose of promoting the erection of a Chapel and the settlement of a minister. The building is neat, the situation excellent, the disposition to hear the gospel in the town and neighbourhood encouraging, and the favour of Providence in raising friends to foster this infant cause extraordinary. The neighbouring ministers have agreed to supply the Chapel by rotation for several months.

CHAPEL BURNT.

In the late alarming fire at Buntingford, Herts, the Meeting-house belonging to the Dissenters of that town (Rev. T. B. Brown, pastor) was burnt to the ground. It had been enlarged and thoroughly repaired only in the year 1812. It is with pleasure we state that the Members of the Congregation have come forwards with a generous zeal for its rebuilding. Mr. T. Griffin, (Treasurer) Buntingford.

A Bristol correspondent observes, as a singular circumstance, that, among six considerable dissenting congregations in that city, there is not one school-master; and suggests that there is a favourable opening there either for a preparatory or classical school; or perhaps for both.

LONDON.

By an occasional Report of the Society for the Suppression of Vice, it appears they have been particularly active in the detection and prosecution of persons concerned in the circulation of obscene prints and books, both in London and the country. We understand, also, from the public prints that they have commenced an action against a pamphlet-seller of the name of Carlile, for republishing, in a cheap form, Paine's Age of Reason.

Nov. 26. Messrs. John Owen and James Sherman, late students at the Countess of Huntingdon's College, Cheshunt, were ordained for the public work of the ministry in that connexion at Sion Chapel, Whitechapel. At 5o'clock in the afternoon, a very numerous congregation was assembled, when Rev. G. D. Owen commenced the service with reading and prayer; Rev. Mr. Stodhart delivered an introductory discourse, and called upon the candidates, who stated some account of their call to the knowledge of the truth and to the ministry, and read the usual articles of faith; the Rev. John James offered up the ordination prayer, and after the imposition of hands, the Rev. J. J. Richards delivered the charge, from 2d chapter of Jonah, and 3d verse, "Preach the preaching I bid thee;" and the Rev. T. Williams, of Stepney, closed the service with prayer.

We are glad to hear that the Rev. Dr. Holloway has been presented to the living of Stanton, in Shropshire, by the Rev. Rowland Hill.

The East Kent Association, with divine permission, will hold their half-yearly meeting, at the Rev. Mr. Clark's, Folkstone, on Wednesday, April the 7th. Preachers expected are Messrs. Mather, Dean, and Atkinson. Mr. Mather to preach on the Tuesday evening.

Society for the Relief of Aged and Infirm Ministers.

We are informed that this Society will commence the distribution of its funds, at the next Midsummer quarter, and that applications for relief at that time, must be made before Lady-day, by letter, post paid, to the Rev. T. Cloutt, Sec., Walworth.

Bible Admonition Society.—We hear that a General Meeting of this Society is to be held at the Three Tuns Tavern, St. Margaret's Hill, Southwark, on Thursday evening, the 4th inst. (March). The Rev. Dr. Collyer to take the Chair.

We understand that the Annual Sermon recommending the useful purposes of the society for the relief of the Necessitous Widows and Children of Protestant Dissenting Ministers will be preached by the Rev. G. Clayton, at the Old Jewry Chapel, removed to Jewin Street, Aldersgate Street, on Wednesday the 7th of April next.

Islington Benevolence.—The following Societies stand connected with the Congregation at Union Chapel, Islington. A Benevolent Society for the Sick, which has, since its formation, distributed £.2317; Free Schools for 70 boys and 50 girls; a Maternal Society for Lying-in Women, &c.; also, auxiliary Missionary, Bible, and Tract Societies.

DISTRIBUTION OF PROFITS.

Widows relieved, Jan. 20, 1819.

Name.	Denom.	Recommended by	£.	Name.	Denom.	Recommended by	£.
D. S.	Indep.	G. Burder	6	R. J.	Indep.	Dr. Styles	6
A. B.	.....	....Do	6	E. B.	.....	Donalson	4
J. R.	.....	J. Townsend	6	J. M.	Presb.	Dr. Waugh	5
A. W.	.....	M. Wilks	6	M. C.	.....	.....	5
A. B.	.....	....Do	6	M. R.	.....	.....	5
D. B.	.....	R. Hill	5	I. S.	.....	.....	5
A. P.	.....	....Do	6	M. C.	.....	.....	5
M. G.	.....	W. F. Platt	6	S. H.	.....	.....	5
A. D.	.....	M. Wilks	4	M. L.	.....	.....	5
M. H.	.....	J. Boden	6	I. R.	.....	.....	5
H. S.	.....	J. Cockin	6	E. J.	.....	.....	5
B. T.	.....	Greatheed	5	E. C.	.....	.....	5
A. W.	.....	R. Hill	6	E. P.	.....	.....	5
M. E.	.....	M. Wilks	5	M. G.	Indep.	G. Ewing	5
M. G.	.....	....Do	6	M. M.	Presb.	G. Burder	5
M. S.	.....	G. Collison	6	A. C. N.	.....	G. Ewing	5
J. B.	.....	....Do	6	J. G.	Indep.	S. Tracy	5
A. L.	.....	D. Bogue	6	B. D.	.....	Dr. Winter	5
A. T.	C. M.	W. F. Platt	6	J. L.	.....	G. Burder	5

MISSIONARY CHRONICLE
FOR MARCH, 1819.

THE officers of the Auxiliary Societies, which the friends of the (London) Missionary Society have kindly formed in its favour, are hereby respectfully informed that the Treasurer's accounts for the year will be closed on the last day of this present month (March); they are therefore requested to transmit their several Contributions to *William Alers Hankey, Esq.*, at the Society's Office, No. 8, Old Jewry, Cheapside, London, on, or if possible before, the 31st of March; together with their Lists of Subscribers, of ten shillings and upwards, alphabetically arranged for publication in the Report of the year. The latter may be addressed to Mr. Langton, Assistant Secretary and Accountant; and they are requested to add the names of the officers of their respective Societies.

The Friends of the Society will not judge their best exertions to recruit its funds unnecessary, when they are informed that on a comparative view of the years 1817 and 1818, (viz. from January to December in each year), the expenditure in the latter exceeds that of the former no less than £11,000.

The Officers, &c. of the Auxiliary Societies in and about London, are requested to meet at The City of London Tavern, on Tuesday Evening, March the 20th, at 6 o'clock.

The Ladies' Auxiliary Societies will meet at the Society's Rooms in the Old Jewry, on Tuesday the 30th Inst, at 11 o'clock, to pay into the hands of the Treasurer the amount of their several collections, &c.

INDIA.

WE have frequently observed that the general aspect of affairs in India, as it relates to religion and morals, is far more encouraging than it was till of late; and the following testimony of a gentleman on his return to that country after an absence of a very few years, affords confirmation to the statements before made.

'Things have assumed an appearance, since I left, so new and improving, that, in describing their state, I scarcely know where to begin. The School-Book Society, the Hindoo College, the Diocesan Committee, the Bible Societies, the European Female Orphan Asylum—all now exist, and, with others, are in active operation, and are well supported. The Governor General, in his College Speech, recommends the communication of knowledge to the Natives of India—the Bishop of Calcutta enforces from the pulpit the same duty—and, now, scarcely an opponent dares shew his head. Surely this hath God wrought! The necessity, however of sending Missionaries becomes hereby more pressing, lest the diffusion of knowlege should, without Christian principles, only render the natives more expert in mischief. But, respecting such anticipations we may say, *The morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.* May the Lord of the harvest thrust forth labourers into this harvest, which is fast ripening for the gatherer!'

To which we may add the following observations from the Missionary Register:

'The multiplication of copies of the Sacred Scriptures, and the increase of Protestant labourers, will contribute to the reformation of the oldest missions of the country. The Roman Catholics must both increase their means and improve their system. Before the light of the Word of God, unscriptural notions and institutions will give way. In the mean while, when it is known, that the Rev. Myles Prendergast, an Irish Roman-Catholic clergyman, has been appointed, by the Pope's bull, bishop of Malabar, and has obtained leave from the East-India Company to proceed thither; and that it is his express object and intention to take with him to Goa, probably from Brazil, upward of twenty Missionary priests; it is high time for this Protestant country to redouble its exertions for the spiritual benefit of India.'

Extract of a Letter from the Rev. H. Townley.

'*Calcutta, July*, 1818.

'THE multitude of tender mercies renewed since I last wrote, cannot be all specified for number, and because the compassions of the Good Shepherd of Israel fail not, we continue to the present day. My dear partner and two little ones are well. My highly esteemed colleague and partner and little one are the same. Our beloved fellow-labourers at Chinsurah and Bankipore are rejoicing in their work and going forward. The general pleasing aspect of our affairs fills our hearts with joy and gratitude; and we feel encouraged to the arduous, but not doubtful, conflict with the powers of the tottering empire of darkness.'

Mr. T. then mentions his satisfaction with the Directors' subscription towards the School Book Society, lately instituted at Calcutta; and their grant towards the extension of schools for the natives. He then adds:—

'The education of the rising generation teems with advantages too well known to need any specification. We trust that the impracticability of introducing the Blessed Scriptures will grow less and less. Where schools have been for some length of time established, the prejudices and apprehensions of the natives evidently decrease. Present duty seems to be, with patience and prayer, to wait and seize the favourable moments of introducing scriptural light and truth.'

The amount of the '*Union Chapel*' Fund is about £1,750; the money received for the '*Bengal Auxiliary Missionary Society*,' about £300; and the subscriptions towards defraying the expenses of our '*English worship*,' about £275.

The missionaries go among the natives almost every afternoon, give away tracts, and converse with them on the concerns of their souls. Mr. T.'s letter contains a specimen of such a conversation, but we have not room for its insertion.

Mr. Townley has been appointed Secretary of the Calcutta Auxiliary Bible Society with the Rev. Mr. Thomason, in lieu of Dr. Bryce who has resigned.

Mr. T. speaks very favourably of Mr. Harle, who was united with the late Mr. May, and Mr. Pearson, in the care of the native schools.

BOMBAY.

From the Bombay Gazette, Aug. 12.

'WE observe, from a letter in one of the papers of the week, that a woman was lately buried alive with her deceased husband, near Isherah, within a few miles of Calcutta. The ceremonies accompanying this shocking spectacle, as they are detailed by an eye-witness, bespeak an inhumanity and cruelty truly deplorable. We had imagined that this mode of immolation was not required and scarcely countenanced by the Hindoo law; but, happening so close under the eye of public authority, we must conclude that it is according to law and usage. The bodies were placed upright in a hole dug for the purpose, and the earth was thrown in by handsfull around them, and trodden down by the woman's eldest son, a youth of about nineteen. When it reached above the head of the miserable victim, a shout of joy and exultation was raised by the unfeeling multitude.'

DIFFUSION OF THE SCRIPTURES.

THE probability of great and lasting benefit to the natives of India, by a general circulation of the Bible in their own tongues, may be well conceived of from the following observations, made by a native to Mr. Thompson, one of the Baptist missionaries, when on a journey to Benares, Lucknow, &c.—

'True; the company and the gentlemen here may not have any thing to do with your work; but you have adopted the most certain method of making the people of this country Christians: for instance, I take a book of you, and read it awhile; and, whether I become a Christian or not, I LEAVE THE BOOK IN MY FAMILY: after my death, my son, conceiving that I would have nothing useless or bad in my house, will look into the book, understand its contents, consider that his father left him that book, and become a Christian.'

DEATH OF THE REV. ROBERT MAY.

Superintendant of numerous Schools in Bengal, containing about Three Thousand Children.

IN our last number we mentioned the death of this truly valuable Missionary, whose labours had been successfully directed to the education of children, for which useful work his stalents were peculiarly adapted; we are now enabled, by a Letter from the Rev. Henry Townley to the Secretary, to give a fuller account of that lamented event.

'*Calcutta, 14th August*, 1818.

'MY DEAR SIR,

'We know not what a day may bring forth. At such an hour as we think not,

the Son of Man cometh. Scarcely had I sealed and forwarded my last half-yearly letter, expressive of my joy and gladness, but I am called to write a mournful postscript, and to announce that death has bereft us of our valued fellow-labourer —the Rev. Robert May. He was called to rest from his labours on Wednesday morning last, the 12th instant, at 11 o'clock. His illness commenced at Chinsurah about ten days previously; it was a fever, which continued to increase, when, on Tuesday the 11th, he was urged to come to Calcutta to obtain the best advice. He arrived in his boat in the afternoon. I took a physician with me to the landing place, who immediately prescribed for him, and he was conveyed to my house in a palanquin. On the following morning the crisis arrived; the disorder took an unfavourable turn, and after a few struggles — he breathed his last.

'You may easily imagine the shock it has given us all. The heavy work before us, calls for an increase, not a diminution, of strength, but we are dumb, because the Lord hath done it. Jesus Christ, our blessed example, was pressed even to death by the weight of our sins; it is a small matter if we are bowed down and prematurely exhausted by the weight of his delightful work. It is heaven upon earth to be spent in the service of Christ. I feel it, at the same time, a matter of conscience, not wantonly to lavish health, and strength, and life.

'How providential was it that Brother Pearson arrived in sufficient time to prevent the previous toils of Brother May from turning to small account, and the work he had begun coming to an untimely end! The propriety of immediately sending him help need not be stated, it speaks for itself. I should be glad to see six like Brother P. come out to assist in the schools. There are great things in agitation, but all denominations are cramped for want of men. They cannot be procured here. We hope that time will furnish some from among us, but we cannot build upon it. Brother Harle is longing to convey the tidings of salvation directly to the poor heathen, but we cannot find a substitute for him in the schools *.

'At the commencement of Brother May's illness his mind was exceedingly distressed. The enemy dictated to him the bitterest things. Well instructed as to what a Missionary *ought* to be, he could not forgive himself for his own defects; but Jesus forgave him, and he found peace. In his delirious moments his mind was busied with the things pertaining to salvation—he said, 'Jesus Christ has met me at the pool of Bethesda.' 'I do not want money, I want Christ;' and, in his last collected moments—'Live closer to Christ.' 'Christ is precious.''

Mr Townley then urges the Directors to send him help quickly. 'I know,' says he, 'your hearts and thoughts are towards us; only make no long tarrying, for death is here abrupt and rapid in his work. The climate tries us; we are not here, what we were in England.'

* The Directors are looking out for two able young men to go out as Catechists to Bengal.

MALACCA.

By a letter from Mr. Milne, dated Sept. 15th, 1818, we have the pleasing information that Mr. Milton, Mr. and Mrs. Beighton, and Mr. and Mrs. Ince, arrived at that place on the preceding day.

Malacca, having been ceded to the Dutch government, was formally taken possession of on the 21st of September.

Mr. Slater, we are concerned to learn, has been so much indisposed, that it was thought necessary for him to take a voyage to China, with a view to the recovery of his health.

SOUTH SEAS.

Extract of a Letter from Mr. J. M. Ormond, dated Eimeo, Dec. 1, 1817.

'The natives say, that 'before the missionaries brought them the word of God, they were blind with *three eyes*,' (the eyes of the head and the eye of the mind), meaning that they could neither read nor rightly understand. If there were *fifty* missionaries here, there are places of worship enough for them all. I have visited the natives at the time of morning and evening prayers. A few of their petitions I will subjoin.'

'Jehovah! Thou art the true God, there is none else. Thou alone art our hiding-place. Thou alone has sent us teachers, that our hearts may be enlightened; that we may know the sin of our hearts; that we may know the love of Jesus Christ the Son of God; and that we may also know the will of God. Bless our teachers, let them not die soon, nor be sick with disease. Make them diligent, that they may know our language, and tell us the Word of God, the good word. Bless also the teachers in Britain, and the brethren who believe!' These are a few of their expressions. It would astonish Europeans to see some of their prayers written out at length. They have astonishing gifts. Yesterday I heard a native

pray that 'the Word of God might be sown in their hearts, as seed that is sown in good ground, that it might grow and spread, and that they might sit in the shade of it.' The natives of the adjacent islands stand with stretched-out arms, and cry, 'Send us Teachers.' There is no time to lose, O tell the Christians in England that we often feel pleasure in the thought, that they are praying for our prosperity. *Blessed be the Lord God of Israel, and let all the nations of the earth call Him blessed.*'

AFRICA.

Extract of a Letter from Mrs. Hamilton to a Friend, dated (New Lattakkoo) Krooman River.

'*March* 9, 1818.

'THINGS here are going on better than we expected in so short a time. We have no opposition from the Bootsuannas; on the contrary, some of them are thanking God for sending us and his word among them, and praying that we may never leave them. Once their cry was, 'Away with the Dutchmen,' (meaning us white people). When we see such a change, we are constrained to say, 'What hath God wrought?' Many now attend the preaching of the Gospel. I last Sabbath counted *fifty-two*. Some of them begin to see the vanity of their former way, and have a desire for the 'one thing needful.'

'We have an Experience Meeting every Wednesday for them. I enjoy greatly these opportunities. I long for Wednesday as much as I used to do when I have been going to Broadway Chapel. Perhaps some of the simple expressions of the Bootsuannas at these meetings may be interesting to you.* *Momeits* said, 'Since I have heard God's word, I daily see more of the vanity of dancing, and all the foolish customs in which I used to delight; and, if I were able, I would put a stop to them all; and all people should come and hear God's word.' *Class* said, 'I do not know what sort of hearts other people have, but I know I have a very bad one. As one goes into a dirty house with a broom, and sweeps out all the dirt, so I pray that God will make his word a broom to sweep out all the filth that is in my heart.' *Tessia*, a chief, said, 'The Lord hath shut up my mouth to-day, so that I can say nothing; but I am lying in his hand, and desire to be led by him as a man leadeth his pack-ox.' *Munameets*, Mateebe's uncle, said, 'I cannot understand much that I hear, therefore I come daily to church and pray that I may understand, then I would bear witness to the truth of what you tell us.' *Chakka*, (or Chakkie), a chief, said, 'I cannot say I do not understand, for I understand so much as to know how I may be saved; but one thing I want, that is, a determination to give myself wholly to Christ, in spite of every thing that may oppose it.' A poor old man, who is called Buffles-ear, because his ear was torn off by a Buffalo, said, 'I am so stupid that I can understand nothing; but I pray constantly that the Lord will give me an understanding heart. The world is like a cover on my heart, and I wish God would take it off; but it is so heavy when I pray, that I cannot tell God all that is in my heart for want of words to describe what I feel. I am a servant, and it grieves me much that I cannot come often to church, but always when you meet, if I do not come, my heart does.' Mateebe's sister-in-law requested the women to go to work without her, and she would follow. When asked the reason of this request, she said she wanted to hear something out of God's word before she went; and that when she went alone she knelt down at the first bush she came to and prayed; but when the women went with her she could not do so! *Momeits* spoke again, and said, 'I see no home but in Christ; but I understand so little about him. O that I had wings and could fly to heaven, then I should understand! I am determined to go forward; for I am afraid of that great fire, and I see no way of escaping but by coming to Christ, who is my only refuge.' Such is the language of some of these people. I do not say they are converted, that is only known to God; but these are pleasing beginnings, and give us much encouragement. When I hear them talk thus, I forget all the toils and troubles through which I have passed, and am ready to encounter fresh ones with cheerfulness.'

* A few of these sentences from another letter written by Mrs. H., appeared in our Chronicle for September, 1818.

WE are exceedingly grieved to find, by a letter from Mr. Beck, at Cape Town, that our good missionary, Mr. Pacalt, who was settled at High Krall, was removed from his useful station by death, on the 26th of November last, after a few day's illness.

DEATH OF MR. WILLIAMS,
Missionary in Caffraria.

WE briefly noticed the removal of this worthy man in our last; we now present to our readers a larger account in the following extract of a letter from Mrs. Williams to the Secretary:—

'*Theopolis, 17th Sept.* 1818.

'DEAR SIR,

'I received yours to my late dear husband, dated January 27th; and, though the Lord was pleased to remove him to a better world before its arrival, I feel myself bound to thank you for the encouragement therein afforded. O, Sir! were it not for those precious promises what could I do now in my present situation. The Lord hath indeed given me strength equal to my day; he hath supported me beyond my own expectation and that of my friends.

'Brother Barker having written to you, renders it unnecessary for me to write so fully as otherwise I should have done. The ways of God are in the deep, past finding out by mortal worms. We had just become familiar with the people, and they with us. Many of the young people had begun to read and sew; and though there was not a great number at the school, yet there was much attention, and I hope our labours have not been altogether in vain, but that the seed sown in much weakness among these poor Caffres may spring up at a future period, so that our Lord may have an abundant harvest.

'My dear husband was taken ill on the 16th of August; he had spoken to the people for the last time that morning. As soon as he came home he lay down on the bed, and on that day week I was bereaved of a kind and tender husband, an affectionate father, and a faithful preacher of the truth. During most of the first five days he was delirious; after which he lost his hearing, his speech, and nearly his sight. It would have afforded great consolation to my mind had he been able to speak to me; but the Lord's thoughts are not as men's thoughts.

'I was convinced, on the 20th, that his disorder was a nervous fever. I laid blisters on his head, but they had no effect. About three hours before his death, the Lord so strengthened me, that I was enabled to resign him: but you may conceive of my feelings when I beheld my partner dead, and found myself alone in the midst of a land of savages with my two fatherless children. I sent immediately to Brother Barker, at Theopolis, in hope that some of the brethren would come and stay with me until it could be known whether permission would be given, by the government at the Cape, for more missionaries to come to the station; but Mr. Hart,* having first heard of the event, came and fetched me away. It was my wish to have remained with the poor Caffres. Believe me, Sir, it was like tearing my flesh from my bones to leave these poor creatures without any one to tell them of Jesus Christ and his salvation; but as no one came to abide here, I could not prudently stop alone; I therefore returned with Mr. Hart, who had ventured his life to serve me. When we were on the way we met Brother Barker, but it was a great grief to me that he could not see the place and the people.

'I am now at Theopolis, and stand in need of much wisdom to know what course to take; Brother B. advises me to return to England; but that does not altogether meet my inclination. Should two missionaries, with their wives, go to Caffre-land, I shall wish to go with them; and, as I hear that two of the directors are coming hither, I wish to remain till they arrive, that I may have their advice. The Society's property I intend to take care of until I receive instructions from you, or some other director, as I have many valuable articles.

'Brother and Sister Barker are very kind to me; they have offered me part of their house, and every thing I need; but I prefer being alone with my children, so that the brethren are repairing a house for me.

'I must now conclude, entreating your earnest prayers for me and my dear orphans, and waiting with anxiety for instructions from the Society, &c. &c.

'E. WILLIAMS.'

* Mr. Hart is superintendant of the government farm at Somerset.

Extract of a Letter from Mr. Barker.

'*Theopolis, 15th Sep.* 1818.

'I SEND you a line dated August 28, giving you what information I was then in possession of respecting the death of our lamented brother Williams. Sister Williams will write further particulars respecting that melancholy event. I shall, therefore give you some account of my journey to Caffra-land.

'On the 29th, I set off for Caffraria with five of our people. On arriving at Graham's town, I applied to the commanding-officer for permission to proceed, which was readily granted, with an offer of every assistance in his power. He informed me that he had sent a dispatch to Mr. Hart, superintendant of the government farm, *Somerset*, to render all needful assistance, with waggons, men, &c. to remove Mrs. Williams. Thus favoured, I proceeded on the 30th to De Bruin's Drift, on the great Fish River, where Captain Birch of the Royal African Corps entertained me for the night. Next morning, at day-break, I crossed the river, and travelled along a very bad road until

mid-day before we came to water. Here we halted, and found a Cattle-Krall of Caffres, who showed us every mark of attention in their power. They regaled us with plenty of the best thick-milk that I ever drank. From thence we proceeded with all possible speed, in order to reach that river before dark; but, on our way, we met the cattle and sheep of our deceased brother, the people with which informed us that the waggon was loading when they came away, and would soon follow; that Mr. Hart had arrived the day before to remove Mrs. Williams. Having received this information, we redoubled our speed, hoping to arrive at the station before the waggon had moved; but we met it about two or three miles from the place. On coming up with the party, Mr. Hart told me he was resolved not to delay, but proceed immediately; that he had dispatched a messenger to (king) Geika immediately on his arrival at that river the day before; that the messenger had returned just before the waggon departed with an answer that did not please him; that Geika, on account of his wife's illness could not come to that river, but wished to see Mr. H. at his residence, but that he had declined this, and would lose no time. I then turned my horse round, without seeing the station, for which I am extremely sorry. On the 11th we safely arrived here.

'The poor people at that river appear to be very desirous of another missionary, and I hope they will soon have one; indeed they have been promised one. The directors would do well to exert themselves on their behalf. The greatest trouble Sister Williams appeared to have when I met the waggon was, that she had left the poor creatures alone; but what could a woman do by herself, and I do not think it would have been proper for her to have remained alone. She can remain with us until we hear from the directors, which I hope will be without delay*.

'The Society is indebted, and that greatly, to Mr. Hart, for his attention to Mrs. W., and his great kindness to missionaries in general, and indeed to all the officers who had opportunity to render assistance on the late occasion.

'I feel persuaded that you will expect me to say something of the state of affairs here. In my letter of the 28th ult. I stated that Brother Ulbricht was then lying ill: on my return, I found him about again; and to-morrow he intends to proceed to Bethelsdorp with the waggons from Latakkoo, to arrange matters for their return.

'We are in much want of rain, having had scarcely any this year. However, we have all our corn in the ground, but we wait for rain for ploughing the gardens. But though we have had very little rain here, yet the drought around us cannot be compared with that up the Fish River. Never did I behold a place so dry; all the verdure is completely gone!

'With respect to the internal state of our institution, I can say but little. I often pray for clearer evidence that the Lord is indeed with us; yet many things are certainly very pleasing. Our people listen with great attention to the word; but I want to see the same attention in putting the truth into practice. As to my own experience, I trust I often enjoy the presence of the Lord with me in my work, and hope I frequently speak from the heart.

'Our school is at present not so well attended, many of the children being away with their parents, who are burning lime, sawing wood, &c. over the Cowie River. I hope we shall very soon see the long-expected deputation from the Society. Pray for us all, but especially for the poor Caffres, that the door which has been opened to them may not be shut.'

SIBERIA.

Letters have been received from Dr. Paterson and Mr. Swan, at *St. Petersburgh*, dated Dec. 9 and 25, and from Mr. Stallybrass, at *Irkutsk*, dated Nov. 2, from which it appears, that *Selinginsk*, a town situated on the *Selinga*, is likely to prove the most central and proper place for commencing a mission to the Mongolians. On the north of that town they will have the large tribe of *Chorinsky Buriats*, and on the south the *Mongols*, who inhabit Chinese Tartary. *Selinginsk* is situated in the midst of a large tribe of *Buriats*, consisting of from 10 to 12,000 people, among whom the language may be the most correctly acquired. These people seem to be less under the power of prejudice than some others, and have fewer priests among them. There appears also to have been a door opened by the conversion of the two *Saisangs*, of whom mention has formerly been made.

Dr. Paterson says, 'We have finished printing the Mongolian Tract, and hope soon to send off some hundreds of them. The printing of the Gospels is also begun. Our Missionary Prayer Meeting here (in St. Petersburgh) is well attended, and interest excited. I lately received from Riga fifty rubles for the London Missionary Society.'

Mrs. Paterson has lately been delivered of a daughter, and both mother and child

* Mr. Campbell and Mr. Philip will soon be at hand to give directions.

are doing well. Mr. Stallybrass enjoys his health, but Mrs. S. is indisposed; their little boy thrives. Mrs. Rahmn, we are sorry to find, continues very weak, and their female infant is also unwell.

Mr. Stallybrass has received from Malacca a supply of Chinese Testaments, which they hope to distribute in the Chinese towns, which are not far distant from them. 'We are,' says Mr. S. 'earnestly longing for the arrival of the Mongolian Gospels from St. Petersburgh.'

WEST-RIDING OF YORKSHIRE, AUXILIARY SOCIETY.

THE Fifth Report of this Society proves that the friends of Missions in that district have been remarkably active and generous: the subscriptions, collections and donations of the past year amounted to nearly £1,300; and the total amount, during the five years since the establishment of the society, £7,200.

We inserted in our Chronicle for September, 1818, an account of the last Anniversary Meeting at Wakefield, in which a Resolution was passed, congratulating the Directors on the success with which their efforts had been crowned in the South Sea Islands, India, &c. &c. The Directors, highly gratified by the liberality and approbation of the Association, passed the following Resolution on the 30th of November last.

'Resolved, That the Secretary be requested to write a letter to Geo. Rawson, Esq. of Leeds, Treasurer, acknowledging the note of congratulation and approbation of the proceedings of the directors, contained in the Resolutions of the West-Riding Auxiliary Society, at their Anniversary Meeting held at Wakefield on the 1st and 2d July last; and to express the strong sense the board entertain of the zeal, exertions and liberality of the said Society, in promoting the objects of the parent Institution.'

THE YORKSHIRE NORTH-RIDING AUXILIARY SOCIETY.

ON Monday, December 21, a Meeting of the Inhabitants of Scarborough was convened at the Rev. S. Bottomley's Meeting-house, for the purpose of forming a Missionary Association, as a Branch of the North-Riding Auxiliary Society. *T. Hinderwell, Esq.* who was called to the chair, delivered a most animated and pathetic address, explaining the nature, importance, and progress of '*The London Missionary Society*,' and urged various arguments to stimulate the exertions of the meeting in aid of the sacred cause. After adverting to the success of the mission to the South Sea Islands, he further observed—'The benevolent design of the parent institution extends also to Africa, that long-afflicted country, which once agonized under the galling chain forged by the avarice of *Christianized* Europe. Blessed is that man, the ardent friend of the human race, who so ably advocated the cause of the poor enslaved Africans, and so nobly persevered with unrelaxing efforts, until the grand object of his pursuit was happily accomplished! I revere the wisdom and humanity of the British parliament, which abolished the horrid traffic in human blood, and wiped away the crimson stain that once polluted the annals of this nation. But above all, I rejoice in the transcendent glory of my country, in the establishment of Bible and Missionary Societies for the god-like purpose of emancipating millions of heathens from that worst of slavery, an abject servitude to sin and Satan. Consider the vast assemblage of heathens on the face of the globe, from the rising to the setting sun, participating in the blessings which emanate from those societies. Imagine for a moment that you hear their united voices ascending, as incense, in praise and thanksgiving to heaven, and invoking a blessing on this our favoured land; whilst angels and archangels, and all the host of heaven tune their harps of gold, and join in the sacred concert, singing Hallelujah to Him that sitteth on the Throne, and to the Lamb for ever and ever. Insensible must be that mind, and cold that heart, which glows not with holy warmth at the contemplation of such a glorious scene.'

This address, at the opening of the meeting, did not fail to raise the missionary feelings of a large and respectable audience, which were kept up in pleasing exercise by the successive speeches of Messrs. Bottomley, Sykes, Cornwall, and Arundel; and the fundamental principle of the Missionary Society was never more delightfully carried into effect than on this occasion; when, in one harmonious band, were united Episcopalians, Wesleyans, Baptists, and Independents, who merged their distinctions in the glorious cause of Missions to the heathen.

BURMAN EMPIRE.

THE care and superintendance of the mission to the Burman Empire has now wholly devolved on the American Baptist Brethren. Mr. Judson and Mr. Hough occupy the Mission House at Ranjoon.

Mrs. Judson, in a letter to a friend, says, 'The language has now become somewhat familiar; we can read with ease, and converse intelligibly. Mr. J.

has written one or five tracts, and translated Matthew, which Mr. Hough has printed, with types from Bengal.'

Mr. Judson is proceeding with a dictionary. We rejoice to learn that Mrs. Judson assists in the translation of the tracts into Burman.

Periodical Accounts of the Baptist Missionary Society, No. XXXIII. *from July*, 1816, *to the end of* 1817.

THIS Number contains much interesting matter, and relates the proceedings of the Society in nine different places in Bengal, and four in Hindoostan; also in Orissa, Surat, the Burman Empire, Ceylon, Java, and Amboyna. These are followed by a copious 'Review of the Missions,' occupying nearly forty pages, signed by the Rev. Messrs. Carey, Marshman, and Ward. An account of 'proceedings at home' is then added, and several articles of 'recent intelligence.'

We would gladly make large extracts from this pamphlet, but our scanty limits forbid. There is a passage, however, in the close of the Review of Missions, which breathes such a candid spirit, that we cannot deny our readers the pleasure of perusing it.

After recommending *increased exertion* in the missionary cause, the brethren add, 'Far be it from us to confine our earnest wishes for successful exertion in the work of missions to one denomination, when nearly all denominations are animated with the missionary flame; and in our native land alone, five or six different bodies, like so many sacred bands, glow with almost equal ardour in the cause of the Redeemer of men. In being made the humble instruments of opening the way to the languages of so many millions, our grand object, from the time we commenced this important work, (at which time we knew of none engaged therein beside ourselves,) was, *to secure its being actually done*, and to excite and stir up others thereto, rather than to exclude them. In seeing others, therefore, put their hands to the work, whose ability and opportunities may exceed our own, we feel our object accomplished, our wishes fully realized. Will the heathen world have the Scriptures given them in too perfect a state? Will the nations behold the light of the Sun of Righteousness too soon? We think not; and we therefore intreat all who love the Lord Jesus to take new courage, from beholding the blessing already so graciously granted.'

THE First Report of the General Wesleyan Methodist Missionary Society is just published, and contains Proceedings of the General Meeting, Laws, and Regulations, List of Committee, Stations of the Missionaries, Report, Account of Subscriptions, Disbursements, &c. &c.

The Report gives an account of their missions at Gibraltar, in France, in Asia, particularly in Ceylon, in Africa among the Namaquas, in America, Jamaica, Antigua, Demerara, Bahamas, Bermuda, St. Domingo, Nova Scotia, Canada, and Newfoundland. The number of missionaries is stated to be 103, the greater number of which are engaged in ministring to the heathen. The sums received, with the balance of the former year, and £1,082, collected for Newfoundland, in consequence of the fire, amount to £20,331 : 8 : 1¾.

IT is with pleasure we report, that on Monday, Feb. 8, 1819, at a full meeting of the Directors of the London Missionary Society, the sum of *two hundred guineas* was unanimously and cheerfully voted to the Edinburgh Missionary Society.

JANUARY 11th, 1819, The Stand Missionary Association held their First Annual Meeting. By this Association the sum of £40 : 14 : 2 has been raised, by monthly subscriptions and donations, including £5 : 13 : 6 from the scholars belonging to the Sunday School, since the formation in last January. The meeting was much enlivened by the interesting addresses delivered by the neighbouring ministers present on this occasion. Several ministers, near Manchester, who have branch Missionary societies in their congregations, have agreed to assist each other at their annual meetings. The plan has already been acted upon with pleasure and benefit; and, were it generally adopted by the ministers and congregations throughout the kingdom, it would be an effectual means of exciting the attention of British Christians to the cause of missions, and the general interests of the kingdom of Christ.

SUPPLEMENTARY.

Extract from Mrs. Hamilton's Letter, dated Krooman's River, New Latakkoo.

I TOLD you, in my last, of our little experience meeting for the Bootchanas, it still continues, although, I think, not quite so well attended as it was, as many of our friends are away at the outposts; yet, when there, I often get a sip of that stream which makes glad the city of God. One, whom we loved, the Lord has taken

from us, I think I mentioned him to you, his name was Class; he went to Grigua town to exchange goods with the Grignas, a fever was sweeping away the inhabitants of that place, it is now here. Class returned in health, and went the same day to his friends and took an affectionate leave of them, saying, 'Jesus Christ would have me to be with him.' 'Jesus,' said he, 'is going to make me dead, and take me to heaven.' The next day he took the fever and scarce spoke afterward, until a little before he died. Mr. Read asked, 'if he knew him, he said, 'Yes.' 'Do you pray?' 'O yes, it is good to pray! God is good! God is good!' these were his last words.

CLASS'S FUNERAL.

'He was ill two weeks, about nine in the morning I heard the women howl, as their custom is when any die. I thought he was dead. I went to his house, found him still living; our interpreter's wife begged that the women might be put out as the noise disturbed him; but they flew like tigers at the man who went to put them out, but he got them outside of the hedge; they then made more noise than before; they tore their hair, and beat the ground with their carosses, howling and screaming most horridly. When any person is sick, the doctor applies his mouth to his breast and makes a snorting noise, like a hog; this, they say, is to blow the devil out, who, they believe, enters into the sick to deprive them of life: this appeared truly shocking to see a man lying to all appearance dead, or breathing his last, and so tormented against his will. We had full liberty to see him as often as we would. He died about mid-day; while dying some men pushed his knees up to his mouth; as soon as he was dead they tied him fast up in a net, and proceeded to bury him; the grave was a round hole, three feet diameter, six deep, in the form of a chair, after rubbing the grave with wild onions, they sat him in upright, as if alive; two men went down into the grave, others handed the earth down in bowls, the men below putting it close and smooth round the corpse with their hands, picking out every blade of grass or stone; they fixed a branch of thorn tree at his mouth, another on his head; when the grave was full every one helped to scrape the ground smooth, then setting a bowl of water and roots on the grave; the men first washing their hands and feet, then the women, they then formed themselves into a circle, and repeated a kind of prayer to the corpse, begging he would not deprive them of rain, and they would give him all his goods and plenty of water, then all sprang on the grave with loud hissing and clapping of hands; an old woman then brought his carosses, assignay, and all that he had, and holding them over the grave, said, I have brought you your goods, here are your carosses, your weapons, your corn, beans, &c.; then bringing an ox's leg-bone, said, and there is your park ox; the whole was concluded by pouring many pots of water on the grave, by the directions of the rain-maker, and the women went away howling as before. This was the first burial that I had seen.'

MISSIONARY CONTRIBUTIONS.

[*Collections and anonymous Contributions only from* 16 *Jan. to* 16 *Feb. inclusive.*]

	£.	s.	d.
Hull and East-Riding Auxiliary Society, by Mr. J. S. Bowden	202	15	6
Trinity Chapel, Leather-lane (first annual collection), after sermons by the Rev. Dr. Waugh and the Rev. John Hyatt, 20th Dec. 1818	26	0	0
A Friend, by the Rev. Mr Sleigh of Salisbury.....	1	0	0
Gainsborough, Lincolnshire:—Subscriptions and donations for 1818, and collection at the Anniversary Missionary Meeting.....	80	14	0
Legacy by the late Miss J. Stephens, of Beeralston, Devon.. 20 0 0 Duty deducted.... 2 0 0	18	0	0
Glasgow Bible and Missionary Society, in the congregation of Rev. Messrs. Kidston and Brash, by Mr. W. M'Gavin	10	0	0
Tyrone Auxiliary Missionary Society, by Mr. William Weir, Treasurer..	10	0	0
Glasgow Youths' Auxiliary Missionary Society, by Mr. Malcolm M'Callum, Treasurer	40	0	0
Jewin-street Christian Purpose Auxiliary Society, by Rev. T. Wood	10	0	0
Stirling Auxiliary Missionary Society, by Rev. John Smart, Secretary..	20	0	0
Limerick:—Rev. S. Petherick and congregation, by Rev. Dr. Townley	5	10	0
Amount of fourth year's donations at the Pimlico, Chelsea, and Brompton United Monthly Prayer Meetings, including Ranelagh, Buckingham, Cook's Ground, Trevor, and Paradise Chapels, by Rev. E. A. Dunn, Treasurer	21	1	0

	£.	s.	d.
Friends at Lymington, Hants, by Mr. E. J. Clarke	6	8	6
Camberwell Auxiliary Missionary Society	100	7	10
A few female friends at Kidderminster, collected by Miss M. Best, of Cobourg Cottage 4 10 0			
Female Sunday School, at the Old Meeting ditto 3 4 6			
	7	14	6
North Britain.—Hamilton Bible and Missionary Society, by Messrs. W. Mather, and Co.	5	0	0
T. S.	2	0	0
A few bookbinders and friends	0	11	6
Sandwich, Kent.—Collections of Missionary Prayer Meeting there	11	9	0
Epsom and Ewell Missionary Society.—Half a year's collection, by Mr. R. James	3	3	0
Church and congregation at the Tabernacle, Stockport, by Mr. George Ashton	12	0	0
The Young Ladies at Miss Biden's Boarding School, Kingston, Surrey	1	7	0
A Friend, by the Rev. John Townsend, to be distributed in Bibles in India	5	0	0
Half year's penny subscriptions from Lady Huntingdon's Chapel, Worcester, by the Rev. E. Lake 16 0 6			
A Friend, per ditto 5 0 0			
	21	0	0
Dunkeld (North Britain).—Juvenile Missionary Society, by the Rev. John Black 10 0 0			
Subscription 0 19 6			
	10	10	6
Contributed, on board the Hon. E. I. Company's Ship the Waterloo, by Mr. Hezekiah Clark, surgeon	4	0	0
Female Missionary Society at Huntly (North Britain), by Rev. John Hill	20	0	0
Friends at Riga, by Rev. Dr. Paterson, fifty rubles, or about	2	10	0
Perthshire Missionary Society, by the Rev. John Willison, Secretary ..	60	0	0

County of Armagh Auxiliary Missionary Society, by Mr. A. M'Creight, Treasurer.

Keady Old Congregation, by		Rev. Mr. Tassey	2	7	7½
Newton Hamilton	ditto	Rev. Mr. Dobbin	0	14	4
Mountmorris	ditto	Rev. Mr. Howden	1	15	0½
Agh rey	ditto	Rev. Mr. Gibson, .. 1817 ..... 3 11 9			
Ditto	ditto	Rev. Mr. Gardner, 1818 ..... 3 11 10			
			7	3	7
Richhill	ditto	Rev. Mr. Gibson, .. 1817	3	8	3
Tullyallin	ditto	Rev. Mr. Johnston.. 1818	3	6	8
Armagh Tabernacle	ditto	Ditto	12	5	0
Tullylish Congregation	do.	Ditto	9	10	0
Scarva	ditto	Rev. Mr. Reid	3	12	10
Redrock	ditto	Rev. Mr. Hervey	2	16	9½
Sundry Subscriptions and Donations			30	3	10½
		Irish £	77	4	0
		Sterling amount at 8½ per Cent Exch. £	71	0	0
Dumfries (N. Britain) Missionary Society, by Rev. Andrew Fyfe			10	0	0
Birdbush, near Salisbury, Collection at, by Mr. John Jones			14	7	10
Saffron Walden Auxiliary Society, by Rev. W. Clayton			25	5	11
A Friend, by the Rev. John Campbell, D.D.			1	1	0
Somerset Auxiliary Society, addition.					
Rev. Tho. Pyke and Congregation 2 0 0					
Balance of Account 1 16 7					
			3	16	7
C. D.			1	0	0
Barking, Essex, United Missionary Society, by Mr. Thomas Harris, Treasurer			4	1	7
Brentwood—Collected at the Missionary Prayer Meetings there, by the Rev Mr. Smith 7 4 10					
Produce of a Missionary box in the Family of a Grocer at Brentwood, by ditto 4 10 0					
			11	14	10

	£.	s.	d.
Islington—A few Boys at Mr. Innes's Academy	2	3	6
A few friends at Twyford, Berks, by Rev. W. Hyde	1	0	0
Wem, Shropshire, Penny Society, in the Congregation of the Rev. Peter Edwards	7	13	0
Newfoundland, Signal Hill Missionary Society, by Lieut. Rd. Vicars of the Royal Engineers	24	12	0
First Fruits, by a Young Man, per Mr. H. F. Stroud, Bath	1	0	0
Collections at the Missionary Prayer Meeting held in Dublin for the year ending 15th November, 1818; conducted by the Rev. Messrs. Loader, Stewart, Carlisle, Simpson, Stratton, Davis, and Gilbert, £22 17 7—Exch. 8¾—21 2 5			
Donation by a Friend..20 0 0			
	41	2	5
Beaver Place Sunday School, Chesterfield, 9 months ending 1st January, 1819	4	4	0
A Lady at Chesterfield	1	1	0
	5	5	0
Carrickfergus Castle, County of Antrim Monthly Missionary Prayer Meeting, by Mr. Alexander Johns	3	0	0
Castle Hedingham—Three Friends, by Rev. R. Stevenson 3 0 0			
Donation by ditto 10 0 0			
Missionary Association..... 2 4 6			
	15	4	6
Wigton (Cumberland) Auxiliary Missionary Society, by Mr. W. Baxter, Treasurer	13	18	0
Bristol Juvenile Missionary Society, Second Quarter, by Mr. Jos. Talbot, Treasurer	30	0	0
Preston Auxiliary Missionary Society, by Mr. John Hamer, Treasurer, Half Year's Contributions..... 26 12 6			
Missionary Box at the Rev. E. Chadwick's 2 5 6			
Clifton Penny-a-Week Society, by the Rev. D. Edwards 3 4 0			
	32	2	0
The Young Gentlemen of Mr. Burrell's Academy, Leatherhead, by the Rev. T. Lewis	2	10	6
Totness Penny Society, for the benefit of the Missionary Society, by the Rev. T. W. Windeatt	10	0	0
Mrs. Nicholson's Young Ladies, Chigwell	2	2	0
A Lady at Towcester, by Rev. T. Hitchin	1	0	0
Mite from the Sunday School, Launceston, by M. C. S. Dudley	0	10	6
West Cowes, Isle of Wight, Children of Sunday School, and a few Friends	4	0	0
East Cowes Sunday School, by Miss Helmore	3	0	0

The thanks of the Directors are presented to the following:—

Rev. Thomas Young, of Margate, for Six Copies of his Monumental Pillars, &c.—Miss M. Crockford, Bedford, for the Evangelical Magazine for the years 1814 and 1818—Mrs. Jackson, Thornhaugh-street, for 8 vols. of the Evangelical Magazine, half bound, from 1793 to 1801, inclusive—Mr. T. Grant, Whitechapel, for the Evangelical Magazine from 1793 to 1818, inclusive, in Numbers—Mr. W. Parker, King's Mews, for Books from the Book Society to the amount of £2—Mr. Rist, 64, Cornhill, for a few miscellaneous Books—St. Dionis, Fenchurch-street, for ditto—Miss Perrys for Evangelical Magazine, from 1797 to 1816 inclusive—Mr. Houston, also, for several Numbers of Bible Society Reports, Baptist Periodical Accounts, Sunday School Repository, &c. &c.—Mr. Manfield, Camberwell, for the Times Newspaper for 1818—and to Mrs. Reade, Camberwell, for Evangelical Magazine for 1817, &c.

Errata in Chronicle List Contributions for Jan.—Feb.

Page 82, line 23, in some copies, *for* Rev. Dr. Peter *read* Rev. D. Peter.

83, 11, from bottom,—Contributions at Bocking should have been inserted as follows:—

Bocking—Rev. T. Craig—Missionary Association Collection ..	30	16	4
Two Friends	3	0	0
Annual Subscriptions	21	11	0
	55	10	1

POETRY.

To the Editor.

MY DEAR SIR,

HAPPENING to find the following lines in the Gentleman's Magazine for *November* 1737, I immediately thought that they might be quite as acceptable to your reader as some of the more modern poetry which often appears in your closing page.

I am, your's truly,
R. W.

'*To the Rev. Mr. WHITFIELD, on his Design for Georgia.*'

'How great, how just thy zeal, advent'rous youth,
To spread in heathen climes the light of truth!
Go, lov'd of heav'n, with ev'ry grace refin'd,
Inform, enrapture, each dark Indian's mind;
Grateful, as when to realms long hid from day,
The cheerful dawn foreshows the solar ray.
How great thy charity, whose large embrace
Intends th' eternal weal of all thy race;
Prompts thee the rage of winds and waves to scorn,
T' effect the work for which thy soul was born.
What multitudes, whom Pagan dreams deceive,
Shall, when they hear thy heav'nly voice, believe!
On Georgia's shore thy WESLEY shall attend,
To hail the wish'd arrival of his friend;
With joy the promis'd harvest he surveys,
And to his LORD for faithful lab'rers prays;
Though crowded temples here would plead thy stay,
Yet haste, blest prophet! on thy destin'd way.
Be gentle, winds, and breathe an easy breeze,
Be clear, ye skies! and smooth, ye flowing seas!
From heav'n, ye guardian angels! swift descend,
Delighted his blest mission to attend;
Which shall from Satan's pow'r whole nations free,
While half the world to Jesus bow the knee.
'Long on Savannah, peaceful stream! shall glide
Your worth renown'd shall be extended wide;
Children as yet unborn shall bless your lore,
Who thus to save them left your native shore;
Th' Apostles thus, with ardent zeal inspir'd,
To gain *all nations* for their Lord desir'd.
They measur'd seas, a life laborious knew,
And num'rous converts to their Master drew;
Whose Hallelujahs on th' etherial plains,
Rise scarce beneath the bright seraphic strains.'

'*Gloucester, Nov.* 1, 1737.'

WHITFIELD'S CHAIR.

The following Lines are written on an old Elbow Chair now in the Parsonage House of one of the Places of Worship erected by that man of God.

'If love of souls should e'er be wanting here,
Remember me, for I am Whitfield's chair;
I bore his weight—was witness to his fears—
His earnest prayers—his interesting tears;—
His holy soul was fir'd with love divine,
If thine be such—sit down, and call me *thine*.'

Erratum:—In some copies of this Number, *for* 200 guineas voted to the Edinburgh Missionary Society, *read* 400 guineas.



Rev.d Joseph Banks.
late of Monkwearmouth,
near Sunderland.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

APRIL, 1819.

MEMOIR OF THE LATE REV. GEORGE PHILLIPS, A.M.
NEW WINDSOR, NEAR MANCHESTER.

THE subject of this Memoir was born at Haverfordwest, in the county of Pembroke, on the 15th of November, 1784; he was lineally descended from ancestors of distinguished piety, and steady attachment to the principles of those who obtained the name of Puritans; one of whom was a clergyman, who suffered in the reign of James I. for refusing to read the Book of Sports. This was the father of the Rev. Peregrine Phillips, an eminent Nonconformist divine, who pursued his studies at Oxford, until forced from that university by the civil war. He first obtained the rectory of Langum and Freystrap; and was afterwards preferred to Mountain, near Pembroke; to St. Mary's in that town; and also to Cosheston. From these livings he was ejected by the Act of Uniformity, in 1662, when he retired to a farm, called Dredgmanhill. Here he began to preach in his own house to those who would venture to hear him; and suffered much by fines and imprisonment, under the statute against conventicles; and still more severely under the Five-mile Act. When liberty was granted to Dissenters, he also preached at Haverfordwest, where his ministry was the means of awakening many, and of establishing a dissenting interest, which still continues as an Independent Church, assembling in the Old Meeting-house, St. Thomas's Green. With this ancient society the descendants of those sufferers for conscience sake have ever since been connected. In this church the father of Mr. George Phillips, who was named after his Nonconforming ancestor, sustained the office of Ruling Elder, adorned his profession by a life of strict integrity, and died in his 80th year, under the happy influence of those principles he had long maintained.

Having the privilege of being trained up from his infancy in the way he should go, by a father, whose example was equal to his care for the religious instruction of his children, Mr. Phillips had peculiar reasons for gratitude to the Giver of every good. 'I can never,' says he, in a letter to his friends, 'be sufficiently thankful to the Author of my being for blessing me with religious parents. When I consider how much I am indebted to the pious instructors of my youth, in guarding me from the temptations and vices by which others have been destroyed, I feel myself called upon to bless and praise the Giver of them.' Through the Divine blessing on parental instruction, he became the subject of serious impressions at a very early period. Amongst other indications of this, one circumstance, which

occurred when he was only five years of age, excited particular notice.—While at the usual exercise of repeating his catechism, on being asked, '*What must become of you if you are wicked?—and whither shall you go if you are a child of God?* he was so overcome by his feelings, that he could scarcely proceed; and shewed, by the tears which started from his eyes, that the serious truths he had been learning were not without their effect on his mind. He was frequently observed to weep when spoken to on religious subjects; and that this was from a spirit of seriousness can hardly be doubted, as he took little delight in the usual diversions of children, often refused to join in them, and manifested much tenderness of conscience in abstaining from any thing he conceived to be wrong.

While receiving the advantages of a common school education he discovered a love of books; and his friends had the happiness to perceive that his inclination to religion increased as he grew up. They had not, however, the most distant idea of directing his attention to the ministry, until it was suggested to them in the following manner:—His father having never seen Dr. Calamy's account of the venerable ancestor from whom his family had descended, was highly gratified in receiving a transcript, taken by one of his elder sons from the 'Nonconformist's Memorial.' On shewing this to his pastor, the late Rev. John Evans, a conversation took place on the subject, in the course of which Mr. Evans said, 'I think, Mr. Phillips, you ought to educate your son George for the ministry; he is a promising serious boy, and may do honour to the principles and memory of this good man.' To such an idea there appeared no objection, especially as it seemed congenial with the habits and inclination of young Phillips. Mr. Evans therefore kindly interested himself in his education, and placed him, at the age of thirteen, under the care of the Rev. James Phillips, who then kept a classical school at Haverfordwest. On the removal of his esteemed instructor to his present situation at Clapham, Mr. Phillips entered the public grammar school, and was for some months under the tuition of the Rev. James Thomas, the present master of that institution. While at school, his religious feelings suffered no diminution. He was admitted a member of the church at the Green Meeting; and, by his prudence and piety, justified the design his pastor and friends had formed respecting his future destination.

In September, 1801, through the recommendation of Mr. Evans, and of his former tutor, Mr. Phillips, he entered the Academy at Wymondley, in Hertfordshire, under the care of the Rev. W. Parry. Of the manner in which he spent his time in that institution, and of the avidity and success with which he availed himself of the important advantages afforded him, the Rev. Mr. Crisp, of Bristol, who was one of his fellow students, gives the following account:—'During the five years which he spent at Wymondley he pursued a course of studies with assiduous application. His acquaintance with history became very respectable; his classical knowledge was correct and extensive; and his theological researches were conducted with ardour and success. While at the Academy he was much attached to the writings of old practical divines, among whom Baxter and Howe stood very high in his estimation.' The spirit also in which he pursued his studies is thus described by the same friend, with whom he daily associated:—'He was far from treating any of the great doctrines of revealed truth

with the slightest degree of levity. He looked on error as an object of dread, and to be guarded against it was with him a matter of fervent prayer. His anxious desire to be firmly convinced by the conclusions he drew, arose from that tenderness of conscience, and honesty of character, which shrunk from the thought of advancing sentiments, as a public teacher, of which he was not firmly persuaded. I have heard him speak in terms of unfeigned concern respecting those whom he had seen treating religious truths as subjects of mere literary curiosity. He was deeply concerned for those who could speak on divine subjects with no other warmth than that which arises from the eagerness of debate, or form conclusions with a precipitation originating in the want either of diligent inquiry, or piety of feeling.'

Having completed his studies at Wymondley, Mr. Phillips left that seminary with very respectable attainments; and, after supplying for a short time at Kidderminster and Enfield, he returned to Haverfordwest. Being desirous of completing his studies at Glasgow, and having the offer of one of Dr. D. Williams's exhibitions for that purpose, it was not then his wish to settle with any congregation. He therefore began to make preparations for Scotland; and, after spending about two months with his friends, he took ship at Milford-Haven in October, 1806. On his arrival at Glasgow he was introduced to the Rev. Mr. Ewing, under whose hospitable roof he resided until he could find convenient lodgings. The polite attention and singular kindness of Mr. and Mrs. Ewing he could never forget, and hardly knew how to accept such favour from those to whom he had been a perfect stranger. About this time he experienced a severe trial in the loss of a chest, which contained all his books, it being sunk with the vessel by which it was sent from Bristol. In this event the providence of God was very remarkable, as it was in the same vessel he intended to have sailed for Glasgow, had not a more convenient passage been found in another going about the same time from Milford. Mr. Ewing, having heard of his loss, called at his lodgings to inform him of it, when he expressed no sorrow on the occasion, but observed, that the first emotion of his mind ought to be gratitude, that he was not a passenger on board that fatal vessel.

In the enlarged field of improvement which was presented to him at Glasgow, he kept the grand end of his studies constantly in view. He conceived that a thirst for knowledge could not be too great, provided the acquisition of it was not regarded as the end, but as the means of becoming more useful in the service of Christ. 'His academical course at Glasgow,' says Mr. Fletcher, of Blackburn, 'was uniformly creditable to his genius and exertions. Possessing superior powers of acquiring and of preserving the new stores with which he filled a mind naturally capacious, already improved by culture, acute and discriminating, it is not surprising that he attracted considerable notice, and obtained a succession of literary rewards that seldom falls to the lot of any one individual. The first prizes in all the philosophical classes were conferred upon him with highly flattering marks of distinction; and his compositions on the various subjects that came before him were honoured by the professors with peculiar approbation. He continued three sessions at Glasgow, and, before the expiration of the last term, he took the degree of A. M.'

The attainments of Mr. Phillips, both in learning and piety, will be

best described in the language of those who were intimately acquainted with him. The Rev. Ralph Wardlaw, with whom he and one of his companions were in the habit of spending some of their social hours, speaks of him as follows:—'He was one of a thousand; possessing a highly cultivated and elegant mind, he adorned it with the loveliest of all ornaments, that amiable and unobtrusive modesty which, while it usually accompanies superior genius, was in him the result of a still higher principle—even of genuine unaffected piety. The vanity and affectation of inferior minds were his perfect scorn—the object of his implacable disgust. He grew in estimation in proportion as he became intimately known.'

The Rev. John Burder, of Stroud, one of his fellow students at the university, says, 'I could not fail to consider him a very great acquisition to our party at Glasgow. I have scarcely met with a man of his age of such general and select reading as he was. Acquaintance with him therefore was of advantage to me in two ways: I derived information of the most valuable kind from it, and I learnt how to estimate my own progress in literature. In his society I acquired additional knowledge, and lost a portion of self-importance.'

'Never,' says Mr. Fletcher, 'did I form any acquaintance which has proved a source of more pure and exalted delight. During our session together at college we were scarcely seven successive hours separated; we saw and felt alike on every thing; our attachment was mutual and progressive; and I never had, or expect again to have, *such* a friend, in whom are combined such various excellencies as distinguished and adorned the character of George Phillips.'

In the spring of 1808, the classical tutor at Wymondley having given notice of his intended resignation, one of the trustees made a private application to Mr. P. to know whether he would be disposed to succeed him, to which he returned an immediate answer in the negative.

On the death of his pastor, Mr. Evans, the wishes of the principal persons in the church that he should succeed to the pastoral office were communicated to him; this proposal, however, he respectfully declined: but, though he did not feel it his duty to settle in the place of his nativity, it was natural for him to take a lively interest in the affairs of the congregation; and he felt much alarmed when he heard of a minister being proposed, who was understood to be an Universalist.

[*To be concluded in our next.*]

MOTIVES FOR THE DAILY USE OF THE LORD'S PRAYER.

To the Editor.

SIR,

HAVING, throughout the last and some preceding years, derived daily enjoyment and benefit from using the Lord's Prayer in private, as well as in social worship, I wish to employ the commencement of another year in recommending the experiment to any of your readers who may not be habituated to the same practice. If what I offer for this purpose may likewise encourage others to persevere in it, and assist them to profit by it, to Him be the glory who dictated this admirable summary and pattern of devotion!

'Our Father!' How delightful is it to address in *this* character and relation one whose name is 'Love,' and who is 'able to do exceeding abundantly for us, according to his riches in glory by Christ Jesus, beyond what we ask or think!' 'All are his offspring;' neither does the tenderest earthly parent exercise such bounty and forbearance as God extends even to the 'evil and the unthankful.'

When taught to say, 'Our Father,' does it imply that we should use this prayer *only* when others are present to join with us? May we not unite in *spirit* with myriads dispersed over the earth, to whom our Father has given the Spirit of his Son, that they might call him, in whatever language, Abba, Father? Ought we not to make a *common* cause with them, asking with and for *them* whatever we desire for ourselves, as members of the same body, whereof Christ is the head, 'through whom we all have access by one Spirit to the Father?'

In the person of JESUS CHRIST God was *visibly* manifest on earth, and will be so, after the Resurrection, to all who have trusted in him; but now, 'though we love him, we see him not.' In the person of the HOLY SPIRIT God is *intellectually* manifest to believers; but, alas! how imperfectly is this experienced! In the person of the FATHER he is *always* present *throughout* his works. The Apostles, though at times indulged with the *visible* presence of their exalted Master, more usually addressed their petitions to 'the God and Father of our Lord Jesus Christ,' as he here directs us to do. By the visible *Heavens* we are every where and always surrounded, and our Father is present throughout their immeasurable extent: we are on *earth*, at his foot-stool, and should worship him 'with reverence and godly fear.'

What should we *first* ask from him? Not our *own* temporal, or even spiritual gratification; not even the common benefit *solely* of his children, with all of whom we unite to call upon him. No; this prayer teaches us to 'love the Lord our God with all our heart,' and all mankind 'as ourselves.' We are taught to postpone our requests for ourselves and our fellow Christians, that we may make the 'kingdom of God,' and the universal demonstration of 'his Righteousness,' the *first* and greatest object of our concern. 'Hallowed be thy name!' May the glorious and gracious *character* of our heavenly Father, in whatever manner and degree mankind possess the means of discovering it (and he has never left *any* without testimonies of it), be acknowledged, revered, and worshipped, by them! With such dispositions to receive the 'kingdom of God,' O, that it may 'come' to all men, as it has come to us, 'in the glorious Gospel of the blessed God!' How *then* may we expect the Word of God to run and to be glorified! We may confidently ask, after such preparatory requests, that the revealed 'Will' of God may be 'obeyed, as it is in Heaven, also on the earth.'

Human prayers are adapted to human purposes, and commonly refer to some imaginary *secret* will of God, rather than to what he has *revealed*. Hence, they are crippled with '*if* it be thy will;' instead of coming with boldness to the Throne of Grace, to ask for mercy, and grace to help in time of need. Our Lord teaches us to ask, that we may receive; to seek with importunity, that we may obtain; and there can be no danger either of error or of disappointment in so doing, if we ask for blessings in the manner and order that he has prescribed to us. Seeking the universal glory of God, and the universal benefit of mankind, our *own* benefit cannot but be included and ensured. If we 'have not, it is because we ask not,' or 'because we ask amiss.' *Selfishness* is the ruin of mankind. If the will of God were obeyed on earth, as it is in Heaven, what else could be wanting to our own happiness, or to that of all?

But 'we have not a High-priest that cannot be touched with the feeling of our infirmities;' he knows 'what is in man,' and what man wants. He suffered hunger for our

sakes, and he teaches us to ask for its relief. 'Give us this day our daily bread,' or suitable and competent food. To the *present* time all concern for ourselves is restricted, and we are authorized to cast our care on God for *whatever* at present concerns us. The daily supply of temporal wants is to be sought preparatory, and in reference to whatever *else* we need. The most affluent are really as much dependent on God for their enjoyment of daily food as the most needy; for whom also we are moreover to offer this request equally as for ourselves and our families. It is not 'give me,' but 'give *us*;' give it, O Lord, to all; but especially to the household of faith! Give to all, according to the variety of their necessities and situations! Grant nourishment, rest, clothing, shelter, all that is needful during *this* revolution of the earth; and we will ask concerning the *next* when it comes. To some it is night, while with us it is day: supply to us and to all what is needful!

'And forgive us our trespasses,' or sins, or debts, 'as we (or, for we also) forgive them that trespass against us,' or 'every one that is indebted to us.' (Compare Matt. vi. 12. and Luke xi. 4.) An elegant poet, though one of the least merciful among satyrists, has beautifully paraphrased this petition:—

'Teach me to feel another's woe,
To hide the fault I see!
The mercy I to others show,
That mercy show to me!'

This demonstrates that human reason cannot but approve what it never would have invented. If asked for a proof of the inspiration of the sacred Scriptures, we may fairly put our finger on this petition, and say, 'There it is.' Why? Could not reason urge the necessity that we should pardon others, if we hope to be pardoned? Undoubtedly, nothing is more plain: but would *reason* ever have taught to *ask* forgiveness from God, *as* we forgive others? Why, then, did our Lord? Assuredly, as the most powerful means of enforcing so difficult, yet so indispensable a duty. It is the only petition that he confirmed by an argument (Matt. vi. 14, 15.) and that he illustrated by a parable (ch. xviii. 21—35.), yet it is the only one in this prayer that probably never was offered up in any other. It is, perhaps, that which, with most persons who do not use the Lord's prayer, forms their principal objection to it. To some it is objectionable, as inconsistent with their doctrine: but to how many more, because it condemns their practice! It is, however, liable to no rational objection, unless misconstrued. The comparative 'as,' neither in this, nor in a former petition, can properly be understood to denote equality. We cannot expect mankind upon earth to perform the will of God *equally* as angels, or the spirits of the just made perfect in heaven. Still less can we hope to forgive others in the same *perfection* that God forgives us. Neither can we depend upon forgiveness of *future* offences against us, so as to make this a condition of our present hope of forgiveness. But, unless we are conscious that we now heartily forgive to fellow creatures all the past deficiencies of their conduct towards us, how dare we to ask forgiveness from God? The comparison relates, not to what we have done, or may hereafter do; but to what we do now, and purpose to do, in the Lord's strength. It teaches us, 1. That, to the acceptance of our prayers, a suitable disposition of mind is requisite. 2. That such are the riches of the grace of God in Christ, as to ensure the free forgiveness of our aggravated and innumerable offences, unless we refuse to forgive the few and trifling offences of our fellow sinners toward us.

After the petition for pardon of sin, follows one, that our heavenly Father may 'not lead us into temptation;' which implies, that if he does this, it can only be *judicially*, as the punishment of unrepented, and consequently unpardoned sin. This is the usual and natural requital of impenitence. Sin is its own punishment; and death is its offspring. The course of nature, and of divine providence, must be changed, to keep impenitent sinners from further temptation. The next and closing petition (with which I must conclude this paper) 'but deliver us from evil,' relates to our deliverance from the devices and malice of Satan, the author of temptation, who reigns over all that do not commit themselves to the guidance and protection of God. He is emphatically called, 'the wicked one;' which is always the same term here translated 'evil.' If we seek not the glory of God and the good of all; if our hearts are engrossed with worldly objects; if careless about obtaining forgiveness from God, or exercising it toward others; if we do not watch and pray against temptation; we remain Satan's willing slaves and self-devoted victims. But God is able to deliver; he has sent his Son to destroy the works of the devil; and promises, for this purpose, his Holy Spirit to them who ask him. The dominion, the might, and the majesty are his; and shall be found effectual by all who put their trust in Him.

Allow me, therefore, to recommend to the daily use of all your readers, this precious directory of inspired devotion: 1. as an universal *pattern* of prayer; 2. as a brief *summary* of unparalleled fulness of meaning; and therefore, 3. as a constant *supplement* to *other* prayers; which, upon examination, will always be found to want something that *this* prayer has. I have not the slightest doubt that whoever uses the Lord's prayer, with due attention to its full and important sense, every day through the present year, will be able to say at its close, 'It is good for me to have done this.'

RABKASHEB.

Jan. 1st, 1819.

CHRISTIAN ACTIVITY.

To the Editor.

SIR,

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

I am not however about to dilate upon a subject which has already been very well handled, but to make some remarks upon another, which has some affinity to it, viz. the choice a Christian should make of a situation, when he is wearied with the concerns of business and wishes for retirement. I am afraid that many estimable and useful persons are much too selfish in this choice. They inquire for a place where the Gospel is preached, where there is a delightful country, an agreeable society, and a flourishing interest, and then feel satisfied. Whereas, though

I would not undervalue any of these things, I should think the first inquiry ought to be, 'Where can I do the most good? How can I best employ the leisure I am now likely to have, for the glory of God, and the good of my fellow creatures?'

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

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

RUFUS.

THE TRAVAILING PANGS OF THE WHOLE CREATION,

TO BRING FORTH THE MILLENIAL GLORY OF THE CHURCH.

To the Editor.

DEAR SIR,

THE great JONATHAN EDWARDS, in his 'Call to united and extraordinary prayer for the advancement of the Kingdom of Christ on Earth,' (a work wherewith every Christian should be acquainted) when speaking of the Millenial glory of the church, says, 'The whole creation is, as it were, *earnestly waiting* for that day, and constantly *groaning and travailing in pain* to bring forth the felicity and glory of it. For that day above all others, excepting the day of judgment, is the day of the manifestation of the sons of God, and their glorious liberty. And therefore, that elegant representation the Apostle makes of the earnest expectation and travail of the creation in Rom. viii. 19—22. is applicable to the glorious events of this day. 'The earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because, the creature itself also shall be delivered from the bondage of corrup-

tion unto the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now.' The visible world has now, for many ages, been subject to *sin*, and made, as it were, a servant to it, through the abuse that man, who has the dominion over the creatures, puts the creatures to. Thus the sun is a sort of servant to all manner of wickedness, as its light and other beneficial influences are abused by men, and made subservient to their lusts and sinful purposes. So of the rain and the fruits of the earth, the brute animals and all the other parts of the visible creation, they all serve men's corruption, and obey their sinful will. And God doth in a sort subject them to it; for he continues his influence and power to make them obedient, according to the same law of nature, whereby they yield to men's command, when they are used to good purposes.

It is by the immediate influence of God upon things, according to those constant methods which we call the *laws of nature*, that they are obedient to man's will, and that we can use them at all. This influence God continues, in order to make them obedient to man's will, though wicked. This is a sure sign that the present state of things is not lasting; it is a confusion, and God would not suffer it to be, but that he designs, in a little time, to put an end to it. Seeing it is to be but a little while, God chooses rather to subject the creature to man's wickedness, than to disturb and interrupt the course of nature, according to its stated laws; but it is, as it were, a force upon the creature, for the creature is abused in it, and perverted to meaner purposes than those for which the author of its nature made and adapted it. The creature therefore is *unwillingly subject*, and but for a short time, and, as it were, hopes for an alteration. It is a bondage which the creature is subject to, from which it was partly delivered at the time Christ came, and when the Gospel was promulgated in the world, and will be more fully delivered at the commencement of the glorious day we are speaking of, and perfectly at the day of judgment.

Though the creature is thus subject to vanity, yet does not it rest in this subjection, but is constantly acting and exerting itself, in order to that glorious liberty which God has appointed at the time we are speaking of, and, as it were, reaching towards it. All the changes brought to pass in the world, from age to age, are ordered by infinite wisdom, in one respect or other, to prepare the way for this glorious issue of things, when truth and righteousness shall finally prevail, and he, whose right it is, shall take the kingdom. The mighty struggles and conflicts of nations, those vast successive changes which are brought to pass in the kingdoms and empires of the world, from one age to another, are, as it were, the travail-pangs of the creation, in order to bring forth this glorious event. And the scriptures represent the last struggles and changes, which shall immediately precede this glorious event, as being the greatest of all, as the last pangs of a woman in travail are the most violent. The creature thus earnestly expecting this glorious manifestation of the children of God, and travailing in pain in order to it, the scriptures by a like figure very often shew, that when this shall be accomplished, the whole inanimate creation shall greatly rejoice. That the heavens shall sing, the earth be glad, the mountains break forth into singing, the hills be joyful together, the trees clap their hands, the lower

parts of the earth shout, the sea roar, and the fulness thereof, and the floods clap their hands.'*

The above quotation, Sir, appears to me to contain, not only the most beautiful illustration I ever saw of that sublime passage, (Rom. viii. 19—22.) but also the strongest motives to missionary exertions. Shall the inanimate and irrational parts of the creation struggle, groan, and travail in pain, to bring forth the glorious liberty of the children of God, and shall the children of God themselves stand still, as unconcerned spectators? God forbid! May we not consider all missionary exertions as so many friends hastening to the assistance of the whole creation in her travailing pangs? How pleasing the reflection! The design of our monthly prayer meetings, our more public missionary meetings, in town and country, our Bible Associations, our public and private contributions, &c., is to assist the whole creation in her last throes to bring *forth the glorious liberty of the children of God,* wherein she herself shall participate. Here is the most honourable employment for all; and, surely, he cannot be a Christian indeed, who does not, in some way or other, lend an assisting hand. J. R.

Llanbrynmair.

No. X.

TERMS OF ART EMPLOYED BY ST. PAUL,

Illustrated from Antiquities in the British Museum.

It was no part of the duty of the first messengers who carried the Gospel to the heathen, to run themselves into difficulties and dangers without an adequate object in prospect; as it was no part of their duty to decline sufferings when the noble purposes of their mission were to be fulfilled. Paul, at Athens, had two descriptions of persons to contend with; the Jews, his brethren according to the flesh, and the Gentiles, with whom he had few religious notions in common. He was encountered by the Epicureans and the Stoicks, who accused him of being, contrary to law, a proclaimer of 'foreign demons.' Aware of the consequences intended, in his apology he shews, in the first place, that they, the Athenians, and they, the Areopagites, already worshipped and sanctioned the Divinity whose servant he professed to be—that Divinity, therefore, was not 'a foreign demon.'

Secondly, in coincidence with our conjecture, that the 'unknown God,' at Athens, was worshipped only with supplications and thanksgivings, he proceeds to shew that Supreme Deity could not receive offerings from men, as though he needed any thing; since he is the source of all bounty and good:—that he could not be resident in a temple, since his care extends all over the earth,—since he directs the various generations of men, and assigns them their proper residences, respectively, on the face of the globe.

It is to be observed, that Paul was now standing in the midst of the Areopagus, where he had a full view of the Temple of Minerva*, the boast of Athens; and of those figures (then in their full beauty) which all, who were susceptible of the excellencies of art, had agreed to admire. The Apostle admired them too; for he speaks of them as 'sculptured by art;' he does not deny their good workmanship; he does not decry their merits; he acknowledges the exquisite skill

* See Edwards's Works, by Williams and Parsons, vol. ii. p. 463.

* See Evan. Mag. Vol. xxiii. p. 13.

displayed in their execution. He goes further; he speaks of them as the result of much thought and reflection (ἐνθυμησεως): much *mind* had been engaged on them; this he acknowledges, and in handsome terms. The first word, *art*, seems to refer to the masterly hand of the sculptor; the second word, to the rational powers exercised on their composition; and this may again be referred to, either their arrangement and effect, as decorations; or the means of their distinction, *i. e.* their diversity of character, and of symbols.

The remains of these figures we now possess: that Minerva to which Paul pointed, that Neptune, that Ceres, which *heard his discourse*, are now submitted, in our National Repository, to the inspection of the curious; and, wonderful instances of art they are! Bruised and broken, mutilated and almost perished from age and accidents, they nevertheless command the admiration of all instructed beholders. The taste they display, the execution they manifest, justify the applauses originally bestowed on the master, and justify too the observation of the Apostle, that they were 'sculptured with consummate art, and demonstrated the application of much reflection, and much energy of the human mind.' But here we stop; what they could not do, and why they could not do it, will engage our inquiries hereafter.

It is natural to conclude by reflecting on the difference ordained by Providence, to take place in succeeding ages between the doctrine taught by Paul and the most illustrious monuments of heathenism. Formerly, *they* were in their glory; they had magnificent temples, fumeing altars, adoring priests, and prostrate worshippers; the whole city crowded the streets at the great Panthenaic Procession: the youths who rode their fiery coursers, the virgins who carried the sacred symbols, the umbrella-bearers, the basket-bearers (these also are in the British Museum) were thought happy—were deemed favourites of the divinity, were dear to Minerva herself; they were under her protection; and Minerva's city honoured Minerva's votaries. Speedily the scene changed; no longer the sacred *peplum* (the veil of Minerva) was unfolded; no longer the holy ship was borne in procession; no longer the divine ægis commanded veneration, or the portentous spear inspired terror: and we now see 'the man whose resurrection gave assurance to the world that God had ordained him to be the universal judge—to judge the world in righteousness,'—we see HIM exalted on the ruins of heathenism. The worship of Minerva is not understood, or so much as thought on, but by a very few whose thirst after knowledge leads them to explore times and manners long gone by; whereas, the worship of the unknown God, still exists, and ever will exist: still may we offer up to him prayers and thanksgivings; and we have greater reason than ever so to do. We see that the kingdom and nation that will not serve the Messiah shall perish. The temple at Jerusalem is no longer the residence of the Most High; but Gentiles tread down the courts thereof, and the holy places thereof: the temple of Minerva no longer protects the very objects of worship it contained; but a race of men whose name was absolutely foreign to the ears of even Athenian newsmongers, have carried off their divinities to an island at the remotest part of the globe, to a people distinguished by those ancients who best knew them, as being separated from all the rest of the earth! What a lesson to those who still practice idolatry!

IMULUS.

HEBREW CRITICISMS.

PSALM lxiv. 6.—It is proposed that this verse be thus rendered :—'They HIDE (their) iniquities; they accomplish a diligent HIDING, both the inward thought of every one of them, and the heart is deep.' The context is presumed to be greatly in favour of this translation, and it is countenanced by our received version in Prov. xxviii. 12—'A man is HIDDEN.'

Gen. xxii. 14.—'And Abraham called the name of that place Jehovah Jireh (the Lord will provide), as he had said that day in the Mount (viz. in conversing with his son as they ascended it, see v. 8), the Lord will provide.' This is a literal rendering; it makes a clear sense, and accords with the manner of the inspired writers, when recording the naming of places. As an authority for the conversion of a future after אשר, see Isa. vii. 23.

The authority of the Hebrew vowel points, of course, depends upon their antiquity. The writer has not hitherto, in his researches in the Hebrew Scriptures, placed much dependence upon these vowels; but, in reading the Prophecy of Isaiah, an argument in favour of a very high antiquity occurred, which, as far as he knows, is *new*. It is derived from that play upon the sound of words, in which this inspired penman frequently indulges, producing *a chime between two or more words*.—In several instances indeed the *letters* of the chiming words are such, that they would chime whether pronounced with or without the points; yet even in these cases it deserves to be inquired, whether (considering the almost infinite number of ways in which such words might have been pointed) the chances are not very great against their happening to have points which chime exactly; and observe, it cannot be pretended that these words are pointed purposely as they now stand, for the sake of producing the chime, because most of these words occur elsewhere, and are so pointed in other places; whence it appears that the points given to them in Isaiah are those proper to such words; but, in the passage which I am about to cite, the *letters* themselves of the last word are such, that the chime depends considerably upon the sound which the points indicate; and hence it seems fair to conclude that this pronunciation was adopted in Isaiah's time. The text alluded to is in Isaiah v. 7—'He looked for (*mish-pat*) judgment, but behold (*mis-pach*) oppression; for (*tze-da-kah*) righteousness, but behold [*tze-gna-kah*] a cry.' The ground of the argument is thus merely stated, in the hope that if, on examination it shall be found weighty, some of your correspondents will favour the writer with their thoughts upon it through the medium of this Magazine.

T. K.

PLEA ON BEHALF OF SERVANTS.

To the Editor.

SIR,

IT has been upon my mind for some time past to put together a few thoughts on a subject, the consideration of which has not, I think, adequately to its importance, occupied the attention of many who, I doubt not, are sincere Christians. I refer to the prevalent custom of defrauding servants of their privilege of attending the public worship of God on the Sabbath-day; a privilege which many professors of religion appear to be fully capable of appreciating, as it relates to themselves personally, if we may judge from the frequency of their own attendance at places of worship. That it is the incumbent duty of Christian masters and mistresses to

provide for the spiritual wants of their domestic servants, I take for granted will not be denied; but that such provision is often neglected, will, I fear, on faithful investigation, too clearly be manifested. I presume that there is not any family in which exists the smallest regard to religion, but the servant or servants are allowed the opportunity of being present at public worship *once* on the Sunday. But, I would ask, why are servants favoured but *once*, while all the rest of the family are out twice, and perhaps three times in the course of the day? Is it because servants stand less in need of religious instruction, or are expected to employ their time at home to more advantage than their superiors? Or are they detained from the house of God by unnecessary domestic or culinary occupations?

In London and its vicinity it is perhaps generally necessary (it is not universally so) that some person should remain in the house for its security; where such is the case let others of the family, who are of suitable age, perform, in common with the servants, this duty by turns; for surely, in matters relating to the immortal soul, 'the rich and the poor meet together,' and possess equal rights.

Are not persons to be found who themselves hear three sermons during the day, and, it may be, attend a prayer-meeting besides, whose female servant is just permitted, after having hurried through her meal and made the usual alteration in her dress, to go out *where she pleases*, for an hour and a half or two hours? How do some families contrive, where but one servant is kept, when they leave home for a period in which a sabbath-day is included? Is not such servant often debarred, through the whole day, from being present at the 'place where prayer is wont to be made?' I apprehend that many similar cases might be stated little to the credit of professors; but I forbear, and shall feel obliged if some more competent correspondent would take up the subject and favour us with a few practical observations calculated to impress upon the minds of heads of families their responsibility with reference to the religious claims of servants.

B.

HINT TO MINISTERS.

To the Editor.

SIR,

THE importance of a correct and extensive knowledge of the Holy Scriptures must be allowed on all hands; consequently whatever tends to facilitate that object ought to be strictly adhered to, and constantly practised. It is my humble opinion therefore, if ministers in general were accustomed (as some do, and more formerly used to do) at the conclusion of their discourses, to re-state the divisions, if any, they have made, and the illustrations they have given, in a short abstract of the whole, it would essentially increase the knowledge of their auditors, by placing the subject in a clearer and more perspicuous light; and impressing it more deeply upon the understanding, and the memory, would furnish materials for after-reflection.

A CONSTANT READER.

To the Editor.

DEAR SIR,

THE following 'Memorial' was drawn up at the request, and solely for the private use of a poor but pious woman in this place, who was lately, through earnest prayer, delivered from a most powerful temptation to *suicide*. Recollecting, how-

ever, that the public mind has, of late, be enmost painfully drawn to this subject, and thinking that perhaps these plain sentiments might find their grateful echo in the breasts of some of your readers, I judged it not improper to submit them to you for insertion in your widely-circulating Miscellany.

L—— E.

Ebenezer.

This Memorial
is designed to assist a forgetful heart
in remembering the mercy of HIM,
who 'regarded the low estate of his handmaiden,'
who said to the Tempter,
when it was *his* 'hour and the power of Darkness,'
'Hitherto shalt thou come, but no farther:'
And who so preserved her
from troubling the church, wounding her friends, and forsaking her child,
by a dreadful breach of the *Sixth Commandment*.
'Bless the Lord, O my soul!'
And now, once more
by the Spirit of Christ, let me humbly, yet firmly, say,
'All the days of my appointed time will I wait,
till my change come:'
And once more,
by the same good Spirit, let me pray,
'Hold Thou me up, and I shall be safe.'
Amen!

ANECDOTE.

THE following anecdote shews what beneficial effects may be expected from Bible Associations among the poor:—

The ladies of a Bible Association, in one of their weekly calls upon the poor, saw a female at her door with an infant in her arms. They kindly asked her if she had a Bible? She answered, No. They then asked whether she would like to become a subscriber for one? She replied, with tears in her eyes, that she would if it were in her power; but she could not. On leaving her, the husband, an idle worthless man, who had seen the ladies talking with his wife, asked her what they wanted? she told him. He then inquired what answer she gave them: she repeated that also. On the following Monday, as the ladies were passing her door, they found her waiting for them; and she tendered them sixpence as the commencement of a subscription for a Bible. The ladies, surprised, yet delighted, asked her how she became enabled to spare so much. She answered very feelingly, '*I hope it will last, I hope it will last.*' The next week, she was ready with a shilling; and in a very few weeks paid up the requisite sum, and received her Bible. It appeared from her statement, that almost immediately after their first conversation, the husband attended diligently to his employment; and, instead of spending the greater part of his earnings at the public-house, as he had been accustomed to do, brought his wife home his wages. In a very short time he relinquished his allowance of four shillings a-week from the parish; he became afterwards a free subscriber; and when I heard the account from a friend, this man, who must have been considered by many as among the incurables, had a considerable sum deposited in the Savings Bank.*

* From Remarks on Dr. Chalmers, 'On the Influence of Bible Societies on the Poor.'

OBITUARY.

WILLIAM WOODCOCK.

Wm. Woodcock was born in the year 1792. His father is a respectable common brewer in Chelmsford: and has been for several years one of the deacons of the church under the pastoral care of the Rev. S. Douglas.

He was not the subject of a sudden conversion: but there appears to have been several means which co-operated in bringing him to decide on the Lord's part; amongst which may be enumerated—1st. The early instruction which he derived from his pious parents, especially his mother.—2d. The serious impressions he received from the judicious plan of instruction adopted by the Rev. J. Pilkington, of Rayleigh, to whose seminary he was sent at eight years old.—3d. In coming to reside at home at the age of fifteen he became acquainted with a large circle of Christian friends from whom he derived much spiritual advantage; as also from attending an evening meeting for religious conversation and prayer; and from a course of sermons delivered by the Rev. S. Douglas on the 3d chap. of Revelations. 'Thus,' says he, 'my mind became increasingly acquainted with the truths of the gospel, and I felt a great earnestness about my own soul.' This state of mind was followed by a conscientious improvement of every means for religious instruction, until he experienced wisdom's ways to be 'ways of pleasantness, and all her paths to be peace.'

On July 29th, 1813, he was admitted a member of the church. On this subject, he has the following remark: 'I have this day been admitted a member of the church of Christ. What an honour and a privilege should I esteem it, to be permitted to celebrate the dying love of my dear Redeemer! Oh, thou blessed Jesus! let me experience, more than ever, thy love shed abroad in my heart. And as I have this day given myself up to God, may I be enabled to show forth his praise all the days of my life.'

In what measure this desire was granted will be seen by the subsequent brief sketch of his engagements with religious benevolent societies.

1st. As a sunday school teacher, he was punctual to the hour of attendance, regular in his mode of instruction, and affectionate in the manner of his address to the children. The effects of this were seen, in the fact of one scholar after another presenting their thanks for the instruction they had received from him. Joined to the labours of his own school, was that of walking the distance of six miles, to assist in the duties of other schools in destitute villages. And his last public labour was an address delivered to the children of the Chelmsford Sunday School, whilst his faultering voice indicated his approaching dissolution.

2d. As a Secretary of the Essex Sunday School Union he was indefatigable in his exertions. To this assertion the reports of this Society, which from time to time were sent to the Sunday School Union in London, bear ample testimony; the greater part of them being in his own hand writing, and the fruit of his unwearied labours. As joint secretary with him for the space of four years, I can affirm that I always found his mind prolific in good ideas for benevolent purposes, in connection with which, what his hands found to do he did with all his might.

3rd. He was secretary and depository to the Chelmsford Religious Tract Society. And though, in this place, this is a contracted institution, yet to the promotion of its valuable objects, he devoted a portion of his time and influence.

4th. He was at once the treasurer and an active collector to The Chelmsford Auxiliary Missionary Society. And whilst the funds were augmented by his collections, and the monthly meetings enlivened by his prayers, the annual meetings of the society were benefited by his animating and weighty addresses. 'I consider,' says he, 'the objects of the Missionary Society of superlative importance to mankind; and one of the noblest motives

to exertion, that can possibly actuate the benevolent mind.'

5th. He was a visitor of the sick; Yes. Though he could at his pleasure retire into his parlour, and enjoy all the comforts of life, yet he despised not the humble cottage of the poor, nor the abodes of wretchedness and woe. In some cases I have followed him in this labour of love; in which instances I have found that his was not a transient visit, to give a trifle and depart, but he would chearfully take the humble seat, read, converse, and pray with the object of his visitation; proving it to be the great desire of his heart to be rendered a blessing to such individuals.

Notwithstanding all these exertions, he was, if I may so speak, no mercenary Christian. The love of Christ was the secret and powerful spring which set every wheel in motion. Free grace was the theme of his song. 'Methinks,' says he, 'if any thing can inspire our hearts with love, it is this, 'God so loved the world, that he gave his only begotten Son to atone for our sins;' but I have to lament that I feel so much coolness of affection for that blessed Redeemer, who left the realms of bliss to save such a rebellious creature as I am.' And the last declaration written from his lips was, 'I feel sensible that I have been one of the greatest of sinners, and the most undeserving of mercy, and therefore I think that the rich grace of God cannot be too highly exalted.'

When first attacked, November 1816, though he was sometimes led to expect that the result would be death, he did not welcome the idea. To him, life, on many accounts, appeared desirable. His interesting prospects for future years, his engagements in the church and congregation, with benevolent societies for the county, and, I may say, for the world, made it evidently appear, that for him to live would be Christ, whilst none doubted that for him to die would be gain. At this time, medical assistance was called in, and a change of air was recommended. This measure was adopted, first at a friend's house, and then by a tour through several counties of England; and, eventually, by a visit to Cheltenham for six or seven weeks, from which he returned with about the same health as when he set out.

Soon after his confinement to his chamber, November 1817, he enjoyed unspeakable happiness of mind. All his desires seemed to centre in a subjection to the appointment of God, and he rejoiced to repose all his care upon him. He delighted much in the company and conversation of Christian friends. And though he had many such of the higher order of life, yet the poor were not excluded from his chamber, for he was a companion of all those who feared the Lord.

He was particularly solicitous to promote the best interest of his young friends who visited him in his affliction, recommending to them the religion of Jesus Christ, as the only source of true happiness.

About five days before he died, he stated his experience thus;—'I have committed all my concerns into the hands of Jesus Christ, trusting in him alone as the only ground of a sinner's hope for salvation. And I long for the time when I shall serve Him in the beauty of holiness; being perfectly calm in the prospect of dissolution, I seem settled upon a rock, against which the gates of hell cannot prevail.'

On Monday (the evening of which closed his happy career) in the afternoon, he seemed revived, and talked much to an aunt who was present with him, and with greater strength and clearness of voice than he had done for some time before. He also sung distinctly and sweetly Watts's hymn, 'When I can read my title clear,' &c.

In the evening, the Rev. W. Podmore called to see him, and, after a little conversation, he prayed with him for an easy dismissal from the body; to which he loudly added, Amen. He afterwards took some refreshment, and then earnestly requested of his friends to retire, being hardly persuaded to permit his younger sister and the servant to continue with him. Nor, in fact, did he long need their assistance; for, lying down as if composing himself to rest, in a few minutes he sweetly fell asleep in Jesus, on Monday the 4th of May, 1818; aged twenty-six years.

On the following Sabbath, his death was improved by the Rev. J. J. Freeman, to a very crowded audience, from Gal. vi. 14.

J. S.

MR. NIND.

January 26th, 1819, died in the eighty-first year of his age, very highly esteemed for his exemplary piety and the discharge of every relative duty, Isaac Nind, Esq. of Overbury, Worcestershire. A most impressive discourse was delivered at the interment, by the Rev. Wm. Day, of Bristol, from 1 Thess. iv. 8. in which the important doctrines of the Gospel (the anchor and support of the deceased during so long a pilgrimage) were exemplified and enforced; exhibiting, in their economy, every thing to give a title to, and meetness for, the attainment of that rest which remains for the people of God; and producing in their fruits the faithful discharge of the relative duties of life, all which were most conscientiously exercised by the deceased, as a husband, parent, master, or friend. As a Christian, he was characterised by a uniform devotional frame of mind, and a close walk with God. A most grateful testimonial to his character was borne in the sympathetic grief manifested by a numerous auditory, assembled to pay the last tribute of respect for one they so much loved and honoured; evincing that the Christian is not only in high estimation by all witnessing his pious example, but that the memory of the good man is blessed

MRS. NEILL.

On January 12th died, in her brother's house, in Surry Street, Strand, Mrs. Jane Neill, in her sixty-third year. To a life of modest but uniform piety, accompanied with singular gentleness of manners, and the other virtues which to a Christian endear his home, God enabled her, during the two last years of her life, to superadd eminent degrees of patience under severe bodily suffering, and the steady hope of the future sanctity and happiness of her redeemed nature. The writer of this short notice attended her constantly during her illness; and feels himself authorized to state, that he never heard a murmuring word from her lips, and that her faith and hope, which rested entirely on the atonement, the advocacy, and promises of God her Saviour, produced steady serenity of mind, and unqualified acquiescence in the holy, and wise, and gracious arrangements of her Father in heaven.

REV. MR. PAYNE.

Died at Walgrave, in the county of Northampton, on Saturday night, Feb. 13, the Rev. A. Payne, who had been pastor over the Baptist Church there thirty-three years. His health had been for some length of time on the decline; yet only two Sabbaths intervened, between his labours and his death. It is somewhat remarkable, that on the 24th of January, which was the last Sabbath he ascended the pulpit, he was observed to speak with more than usual vigour and interest, from those words of Job, chap. xxx. ver. 23, 'For I know that thou wilt bring me to death: and to the house appointed for all living.'

REV. CHRISTOPHER BURCHARDT,

a Swiss Clergyman.

A letter from Dr. Naudi, in Malta, has been received by the Bible Society, mentioning the death of this valuable and useful man. After his persevering travels for the distribution of the Holy Scriptures in Egypt, Palestine, and Syria, he had scarcely arrived at Aleppo, when a fatal fever, then raging in the neighbourhood, put an end to his most valuable life.

He left Malta in a Greek vessel, with six large cases of Bibles and Testaments in various languages, without any of those fears which had deterred others and courageously distributed them in Alexandria, where he openly conversed with peasants, strangers, and merchants, and where so many seamen applied to him, that he said, 'the Greek Testaments he had dispersed would only be like so many drops thrown into the sea;' so great was the demand for the Word of God.

He thence departed for Grand Cairo, where Jews, Turks, Syrians, Copts, Christians, and Pagans, visited him; and where he could have dispersed a far greater number of copies if he had possessed them.

From Cairo, he went to Jerusalem, where he visited all the convents and public places, and furnished them every where with the Word of God.

Leaving Jerusalem, going by Syria, and visiting the places on his road, he came to the great commercial city of Aleppo, in the neighbourhood of which the fever attacked him, and closed his life and labours.

REVIEW OF RELIGIOUS PUBLICATIONS.

A New Family Bible and Improved Version, from corrected Texts of the Original; *with Notes Critical and Explanatory, and short practical Reflections on each Chapter, together with a General Introduction on the Authenticity and Inspiration of the Sacred Books, and a complete View of the Mosaic Laws, Rites, and Customs.* By the Rev. H. Boothroyd, Editor of the 'Biblia Hebraica,'—Vol. I. 4to. £1 : 16.

'THE translation of the Bible into the English tongue is so excellent a performance in itself, and so necessary a service to the church, that I feel,' said the pious and intelligent Dr. Watts, 'a sensible regret whensoever there is occasion to complain of, or to correct it;' yet it would be but a poor compliment to the clergy and to literature, to suppose that two centuries, with all the advantages derived from the revival of letters, and from our intercourse with the East, had produced no advance in Biblical learning or sacred criticism. The contrary is so far true, that we consider these important branches of knowledge to have made more progress within that period than for ten centuries preceding. The English language too has advanced in refinement, if not in strength; many words are become obsolete, and others have changed their meaning; so that nothing can be more certain than the propriety of a corrected version of the Scriptures, or the capability of the present age to produce it.

It must notwithstanding be admitted, that the work is very great for an individual to undertake, though some advantages might result from this circumstance, in respect to the harmony and consistency of the whole work.

Mr. Boothroyd, it must be confessed, has taken the best possible method of preparing himself for this task, as it respects the Old Testament at least, by editing a new and valuable edition of the original Scriptures, of which we have spoken in a former volume. This has made him minutely acquainted with the labours of the best Biblical critics, as well as the original texts and ancient versions. Mr. B. also possesses an independent turn of thinking, which protects him from the bias of system or of sect, with an attachment to the great fundamental truths of Christianity, which secures him also from the suspicion of wilfully bending the Scriptures to the cause of heresy, or theological errors of great importance.

Before, however, we enter upon any examination of either the Translation or Notes, it will be proper to review the valuable apparatus prefixed, which has been compiled with much care and judgment, from the labours of the most learned and judicious writers on the Scriptures and Sacred Antiquity. The Introduction, or apparatus, is in four parts:—1. The authenticity and inspiration of the Scriptures; the present state of the original texts; the assistance to be derived from the ancient versions, and a brief sketch of the history of our own. 2. Principles and form of the Hebrew Republic; their laws, civil and military police. 3. The religious polity of Moses; idolatry; and the sects among the Jews. 4. On the climate, agriculture, and natural productions of Judea—the arts and sciences of the Jews—domestic manners and employments. On the second part Mr. B. acknowledges his obligations to Michaelis's Commentaries on the Laws of Moses, as translated by Smith; and it is easy for a person, conversant in these studies, to see that Mr. B. has had reference to the best modern writers in every part of his apparatus.

Before we enter upon the Translation, it will also be necessary to recur to the Author's Preface, as furnishing the principles on which it is varied from the authorized version in present use. Here, indeed, are several points in which we are not so happy as exactly to agree with the translator. 'The common version is,' he conceives, 'too verbal and literal to be in all instances faithful, and perspicuous.' This we may admit; and yet many Hebrew

idioms are in themselves so beautiful, so naturalized in the authorized translation, and 'mix and incorporate with the English language so *kindly*,' as *Addison* expresses it, that we feel very averse to part with them; and among these are some of the very phrases to which Mr. B. objects, particularly that of *lifting up the hand*, which we infinitely prefer to the cold forensic term of *swearing*. Beside, phrases of this nature are sometimes equivocal, and will bear different interpretations; and to fix them is to confound the office of an expositor with that of a translator.

As to various readings of the originals, as they could not be avoided but by a perpetual miracle, we are not so obstinate as to reject them, when supported by good authority; yet we should be cautious in admitting them, as, we doubt not, Mr. B. has been, though we think they should be marked more conspicuously. With respect to conjectural emendations, we should as soon admit them in the Statute Book as in the Bible.

Many of Mr. B.'s observations on the common translations are certainly just and proper, and many of his corrections are supported by the best authorities; but to some of them we demur; and we confess we are among the friends who are dissatisfied with his version of Gen. i. 2, in which he hath changed 'the Spirit of God' into 'a mighty wind.' We are well aware that *ruach* is frequently to be translated *wind*, or *air* (any *invisible* agent, says Mr. Hutchinson); but we doubt the propriety of introducing it as an agent before the atmosphere was formed, or that luminary by whose agency the air is supposed to be put in agitation; but we chiefly object to reducing the *Ruach Elohim*, the Spirit of God to a mighty wind, as some translators (Gilbert Wakefield in particular) have done in the New Testament, as well as in the Old, in order to get rid of the doctrine of divine agency. For this we conceive there is no sufficient authority, and it has a tendency, in our view, to degrade both the sacred doctrines and sublime language of the Scriptures, in a way which we are sorry this respectable translator should even *seem* to countenance, as we know his principles are very different.

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We consider the first two verses of Genesis as a general introduction, describing the state of the globe at its first formation, when the Spirit of God moved (brooded) on the surface of the abyss; but neither light nor air existed in our system till the Almighty *fiat* spoke them into being.

We dissent also from Mr. B.'s version of 2 Sam. xxiii. 4, 5, which we would rather translate, 'Although my house be not RIGHT (כֵּן regulated) with (or before) God, yet,' &c.

By intimating these differences in opinion from the author, we mean not to express any thing like general censure: on the contrary, we cannot but admire the talents and perseverance of an individual, who, though confessedly not without assistance, has first edited a critical edition of the Hebrew Scriptures, and afterwards a revised translation and commentary, both critical and practical, of the whole Bible; a work that might be thought sufficient to occupy, for a considerable time at least, twenty learned men of ordinary application. In our next we propose to give a specimen both of the translation and the notes.

Sermons by John Hurrion, in two Parts. *Part 1st. The Knowledge of Christ, and Him Crucified, opened and applied, in Eight Sermons. Part 2d. The Knowledge of Christ glorified, opened and applied in Twelve Sermons on Christ's Resurrection, Ascension, Sitting at God's Right Hand, Intercession, and Judging the World.* The whole revised with a brief Memoir of the Author, by Thomas Roberts, of Bristol. 8vo. 12*s*.

HURRION's Discourses on Christ Crucified, and Christ Glorified, are well known to many readers as a work of sterling and standard merit. The highly respectable author appears, from the Memoir prefixed to these Discourses, to have been a descendant of one of the ejected ministers, and to have possessed much of the spirit, and the learning, with which so many of those great and holy men were adorned. Denton, a small village in Norfolk, enjoyed the benefit of his labours during the first twenty-nine years of his ministry. From this retired sphere of usefulness, he removed, in the year 1724, to a larger

and higher field of action, by becoming the pastor of the Independent Church at Hare Court, in the metropolis. After occupying this situation only seven years, during the greater part of which time his health was very infirm, he bid adieu to all the vanities of time, and entered into the joy of his Lord, in the fifty-fifth year of his age, and the thirty-sixth of his ministry.

As an author, Hurrion is more distinguished by simplicity than fervour, by the clearness of his statements and the solidity of his arguments than the brilliancy of his imagination. He does not aim at effect, by placing his thoughts in the most striking light, nor does he labour to captivate the reader by novelty of illustration, or ingenuity of criticism. But a vein of manly sense and scriptural sentiment runs through his productions. He writes like a man who was familiar with the Scriptures; who, in studying them, was willing to become a fool, that he might be wise; who felt the importance of the great doctrines which he handled, and who sought not his own reputation, but the honour of his Redeemer.

The estimate he formed of his own writings is modestly stated by himself in the Preface to his Sermons, 'which,' he says, 'at least, were well designed, and which may be of some use to Christians of the inferior sorts; who may receive some light, establishment and comfort, even from such an attempt as this!' Yet, while he formed this humble opinion of his own works, they have been read and esteemed by the learned and the judicious; and are likely to be held in repute by readers who seek for profit rather than entertainment, and who value a work in proportion to the degree in which the author imbibes the Spirit and unfolds the rich peculiarities of the Gospel.

These Discourses were originally delivered at the Merchants' Lecture, Pinner's Hall, London; and, having been for some time scarce, they are now reprinted in one octavo volume, in a bold clear type, with notes and copious Scripture references.

One circumstance, contributing to the acceptableness of such a work, and the propriety of its re-publication, is the prevalence of erroneous notions on many of those topics which, in this volume, are ably and faithfully discussed. In the present day, when, on the one hand, we see the mind shooting out into extravagance, or, on the other, contracted by notions as frigid as they are unjust, those who value truth will steer the middle course between these wide and dangerous extremes. In this path of safety such writers as Hurrion will prove valuable guides.

The religious public are therefore indebted to the editor who has come forward to publish them in their present form, and has thus exerted himself to give them that extensive circulation to which their merits entitle them.

A Ready Reply to an Irish Inquiry; or, a Convincing and Conclusive Confutation of Calvinism, &c. By a Clergyman of the Church of England. 8vo. 10*s.* 6*d.*

If ridicule be the test of truth—if the acutest powers of irony be the best auxiliaries in a great controversy—then this writer has hit upon the most happy expedient for the accomplishment of his purpose.

After a humorous preface, and a short letter to Mr. Mathias, whose 'Inquiry' seems to be a kind of standing reference with the author, his plan proceeds in six chapters, containing suitable directions for refuting the Inquiry; for confuting Calvinistic Regeneration, Original Sin, Operation of the Holy Spirit, Justification by Faith, and Predestination. The author places the articles, appropriate Scriptures and Calvinistic interpretations in the foreground; and then ludicrously marshals Bishop Tomline, Dr. Mant, and others, to the business of confutation. A part of a paragraph will shew the satirical turn of the author; the whole refers to the evasion of Bishop Tomline, in reference to Rom. viii. 30:—

'You may then, by the help of our good old friend, baptismal Regeneration, shew, that all the members of our Church are both born again and justified; which shows how absurd the Calvinists are, to declare, that, in their natural state, they must be born again of the water and of the Spirit; and be justified by the faith of Christ, and not by the works of the law: and then by the help of the tense (for the Calvinists will never think of proving that the very prophets commonly used the past and present for the future tense) you may show, that the Spirit of glory

and of God rests on all Christians; that is, on all who are regenerated; that is, on all who are baptized; that is, on all members of the Established Church; and, indeed, as the Bible says, 'by their fruits ye shall know them;' it is manifest to all, from our faith and good works, that the 'Spirit of glory and of God resteth on us all.' Amen.—p. 148.

In the same ironical strain, the author had before observed:—

'Here again you see the invaluable use of baptismal regeneration; what a mountain of metaphysics and Calvinism it heaves off our shoulders. It enables us fully to admit every Scripture quotation of the Calvinists in the abstract, but to get rid of them, every single one, in the detail: blessings on those dear divines of Rome that first introduced it into our Church!'

The *Ieropaideia*, or true method of instructing the clergy, affords this satirist an opportunity of displaying his wit. This part of the volume contains a Letter to Parents of young Gentlemen intended for the Ministry, Letter to the Young Gentlemen, Letter to *dashing, merry* Parsons, Letter to serious, moderate Anti-calvinistic Clergymen, and General Hints for supporting the established Church against Calvinism. And here the love of the world, its maxims and its vices, among some of the clergy and their connections, are exposed. And then the Sermons of Sidney Smith, of Alison, and of Jebb, with the works of Bishops Tomline and Marsh, and Dr. Mant, are freely quoted in support of the humorous advice addressed to the clergy in these letters.

The author, whoever he be, is a man of no contemptible talents; but we must beg to express our doubts of the propriety and effect of his plan. A long continued and laboured effort of wit and banter may pall even upon a keen appetite. But, if he had employed his learning and logic, his humour and spirit in a direct defence of the truth, or in shewing the weakness and error of the principles he so keenly exposes, the combination of his powers would have been more happy, and the effect more powerful and lasting.

Questions Resolved, in Divinity, History, and Biography, &c. By the Rev. George Glyn Scraggs, A. M. 2 Vols. 10s 6d.

COMPILATIONS are not, strictly speaking, legitimate objects of criticism, especially when the selection has been carefully made, and the arrangement of subjects is judicious. Some men have a much better gift for compilation than others; and, from natural disposition and long habit, Mr. S. possesses this endowment, like the industrious bee, 'to gather honey all the day, from every opening flower.' Harmer, Burder, Calmet, Parkhurst, eminent commentators, and Encyclopædias have been laid under contribution. The first volume contains the author's thoughts on theology, which are plain and scriptural: but we strongly object to the grovelling term—'*What* is God?' Then follows a brief explanation of above four hundred texts of Scripture, on doctrinal and difficult subjects; and, towards the end, the author again appears to answer experimental questions. But are party spirit and slander *experimental?* The questions had better have been omitted; unless, indeed, Mr. S. could have suppressed certain personal allusions. The solutions seem strongly impregnated with the air of a certain *county-town*, which, whether salubrious or not, is not a specimen of the insalubrity of other places, 'Charity endureth (not reporteth) all things.' However, many good thoughts occur, which are clothed in perspicuous language, and which display a right spirit.

The second volume exhibits a great variety of miscellaneous and instructive information in general literature; and it comprehends an epitome of what is important in History, what is remarkable in Biography, what is singular in Natural History, whatever is curious in General Literature, and, finally, a Chapter of Miscellanies.

Little is inserted respecting the history of England, because it is generally known. A sketch of general ancient history, and some authentic facts in civil history are given chronologically. Both in history and biography the compiler records first, the occurrences before the birth of Christ, and then those of a subsequent date. Foreign characters are noticed in the Chapter of Biography, and then the British, and both successively, nearly down to the present period.

The compiler appeals to the candour of his readers, on account of the mul-

tiplicity of his subjects. We will therefore candidly point out a few exceptionable things. In the answer to the questions at the foot of pages 62 and 67, are found *indelicate* allusions at least. Why insert the questions at all? The criminal practice at Portland ought, if mentioned, to have excited the reprobation of a Christian moralist. Aurangzebee, and not Justinian II. as noted page 126 was the oldest monarch recorded in history. A. D. 353, relative to Alexander's family, should be read *B. C.* 353. In the article about Zedekiah, vol. i. page 201-2, *Hezekiah* is *thrice* mentioned instead of Zedekiah, in the space of a few lines. Other instances of inattention might be pointed out; but we have said thus much in the hope that a future edition will be called for, and then these and other mistakes may be corrected.

In summing up our evidence, we do not scruple to say, that though a few things might have been omitted, and others improved with much advantage to the work, yet the *utile et dulci* are happily blended. It will therefore be found very entertaining and instructive for young persons, and those who have but little time and money to expend on many authors. The second volume, having no connection with the first, had better be sold separately, which might be done with new title pages.

The Importance of Peace and Union in the Churches of Christ, and the best means of promoting them. *A Sermon preached at Christ Church, Oct. 7th, 1818, before the Meeting of the Associated Independent Churches of Hampshire.* By Samuel Sleigh. 1*s.*

The Apostle's injunction, Eph. iv. 3. 'Endeavouring to keep the unity of the Spirit, &c.' supplies Mr. S. with an excellent motto to his subject, while, throughout its discussion, he adheres to the theme which forms the title to the Sermon. We have thought that, on such occasions as these, it would be preferable, because more reverential, to vary or accommodate a question to a given passage of Scripture, rather than to expect from the preacher a full discussion of his subject, whatever becomes of his *text*. For instance, if the question had been, 'What is it to keep the unity of the Spirit and the bond of peace?' an excellent discourse would have been given on this impressive exhortation, instead of the one in our hands.

Mr. S. has, however, performed the part assigned him with an ability equalled only by his fidelity. The first part of the Sermon is by no means uninteresting; but we have only room to quote from the second. He first addresses all professing Christians, and suggests to them the following duties:—'To attend to religion as a Divine principle; to cherish the dispositions which directly promote peace and union; to form the habit of consideration; and daily to pray for peace and union.' And of relative duties he urges attention,—'to the admission of persons to church-fellowship; to circumspection in the choice of officers; to the maintenance of discipline; and to the principle of equality; and, on this last topic, we think Mr. S. carries his principle rather too far. In reference to ministers, he recommends these duties:—'to avoid, as much as possible, a controversial style of preaching; to inculcate peace and union by word and behaviour; to maintain independence of character; and, when divisions take place with other churches, to proceed with caution.' An impressive improvement follows. This long outline, which we deem important to quote, prevents our enlargement. Of a Sermon so interesting and useful, we only suggest, that ministers would do well to extend its circulation.

The History and Character of Grace Snodgrass. 2*s.* 1818.

This history is partly founded on fact, and partly on fiction. Now we do not approve of this compound: otherwise, we ought to say, that there is much in the narrative, accompanied by many excellent reflections, calculated to attract the attention and exalt the mind of its readers to virtue and piety.

A Treatise on the Nature and Operations of the Holy Spirit, By the Rev. T. S. Grimshawe, A. M. Rector of Burton-Latimer, &c. 4th edit. 9*d.*

This is a very useful pamphlet to be put into the hands of persons who have not access to larger books on this im-

portant subject. In the first part of the tract, the operations of the Holy Spirit are considered in the works of nature, as well as under the dispensation of the Old Testament, and in the primitive times of Christianity. The second part refers to the manner of his operations in the conversion of a sinner, and the progress of divine grace in the soul of a believer. The author appears to have made good use of Dr. Owen on the Spirit, in this cheap compendium, which we think well adapted to common readers.

The Supremacy of the Pope contrary to Scripture, and dangerous to the Safety of Protestant Governments; *a Sermon.* By the Rev. Daniel Neale, at Salter's Hall, in 1735. *Fifth Edition. To which is prefixed,* '*An Address to Protestant Dissenters on the present State of the Roman Catholics,*' By Joseph Ivimey. 1*s.*

This Sermon was preached by Mr. Neale, Author of the 'History of the Puritans,' about eighty years ago; when many attempts were made to unsettle the minds of Protestants, and great pains taken to reconcile them to popery, by pretending that it had assumed a milder and more innocent character. The most eminent dissenting ministers of that day united in preaching a set of discourses, now to be found in two volumes, which are truly excellent. Mr. Ivimey, judging that the present time resembles that alluded to, has reprinted this excellent discourse. He has prefixed an Address of about thirty-two pages, on the present state of things; in which are many passages which well deserve attentive consideration; and he calls upon the ministers who now plead for Catholic Emancipation, to state upon what grounds their opinion is founded, that 'assist Protestant Dissenters, we ought to assist Roman Catholics to obtain admission to parliament, and to be rendered eligible to all the offices of political authority.'

Admonitions from the Dead, considered and improved; *a Sermon preached at Hitchin, Jan.* 21, 1819, *at the Interment of the Rev. William Parry, Principal Tutor in the Academy for educating Young Men for the Work of the Ministry, at Wymondley, Herts.* By William Chaplin, of Bishops-Stortford; and, *An Address on the same Occasion,* by Joseph Turnbull, B.A. Classical Tutor at Wymondley.

It was the request of Mr. Parry that the task of improving his death should devolve upon Mr. Chaplin, and he has performed that task in a manner creditable to himself, and highly honourable to the deceased. The text is, 'He, being dead, yet speaketh;' from which appropriate scripture, the preacher first reminds his hearers of some of the admonitions which we receive from departed believers; and then describes the kind of attention which ought to be paid to them. These topics are treated in a truly serious and evangelical manner, and calculated for much usefulness. An interesting account of the deceased is added, which shews that he was a very excellent man—learned, orthodox, and pious.

Mr. Turnbull's address at the interment bears ample testimony to the worth of the deceased; and urges the spectators of the solemnity to be followers of those who, through faith and patience, are now inheriting the promises.

Suicide an Atrocious Offence against God and Man; *a Sermon preached at St. Swithin's Cannon-street, Nov.* 15, 1818. By H. G. Watkins, M.A, Rector. 1*s.*

This is an excellent and argumentative discourse on a subject seldom introduced into evangelical pulpits. Our readers, from the time of its delivery, will naturally recollect the painful circumstance which occasioned it, and we strongly recommend its attentive perusal to all who may be tempted either to commit the crime or to defend it.

We are glad also to see a new edition of Mr. G. Clayton's sermon on the same subject. This was recommended by us in our Twentieth Volume, p. 191.

Report detailing the extreme Miseries of the Off Islands of Scilly. By the Rev. G. C. Smith. *Second Edition.*

This is a most painful, and we doubt not authentic narrative. The only consoling circumstance is, that through the exertions of Mr. S. and some other

benevolent Christians, the case has been already in some measure relieved; and, attached to this report, is a plan for the permanent support of the inhabitants, which we earnestly recommend to all who are able to promote it.

LITERARY NOTICES.

In the Press.

SHORTLY will be published—An Analysis of the System of the Bible Society, throughout all its various parts—Auxiliary and Branch Societies, Bible Associations, &c.; with Practical Observations by C. S. Dudley. Subscription, 10*s.*

A System of Divinity, in a series of Sermons, by the late Tim. Dwight, D.D. President of Yale College; with the Author's Life and Portrait, in 5 vols. 8vo.

Rev. Mr. Simeon, of Cambridge, is preparing for the press ten or eleven volumes, comprising 1200 Skeletons of Discourses, under the title of Horæ Homileticæ; to be published by Subscription.

Mr. T. Yeates, late of All Souls' College, Oxford, and author of the 'Collation of an Indian copy of the Hebrew Pentateuch,' 'the Indian Church History,' &c. &c. is now printing a Syriac and English Grammar for the use of British students. The work was composed at the request and under the inspection of the late Rev. *Dr. Buchanan.*

An Epitome of Scripture History; or, The Principal Facts of the Old Testament; with Observations and Questions for Young Persons, in 1 vol. 12mo. By Jos. Ward.

Also in the Press, and speedily will be published, Thoughts on Baptism, as an Ordinance of Proselytism, with Observations on the Terms of Communion, by Agnostos.—Remarks on the Foreknowledge of God, suggested by Dr. A. Clarke's Commentary on the New Testament, by Gill Timms:—and a new edition of Luther's Commentaries on the Psalms of David, with historical illucidations and an illustrative frontispiece.

SELECT LIST.

NEW PUBLICATIONS.

ILLUSTRATIONS of Scripture in Three Parts, from the Geography and Natural History of the East, and from the Customs of antient and modern nations. By the Rev. G. Paxton, Professor of Theology under the General Assembled Synod of Edinburgh, 2 vols. 8vo. (1250 pp.) 1*l.* 6*s.*

The ŒDIPUS ROMANUS; or, An Attempt to prove, from the principles of reasoning adopted in the *Œdipus Judaicus*, that the 12 Cæsars are the 12 Signs of the Zodiac. Addressed to the higher and literary Classics of Society. By the Rev. G. TOWNSEND, of Trin. Col. Cambridge.

Sermons on Interesting Subjects. By R. Balfour, D.D. in 1 vol. 8vo. 6*s.*

Memoirs of the Rev. W. Kingsbury. By J. Bullar. 8vo. 7*s.*

Select Letters of Pope Ganganelli, translated by C. F. Metcalfe, Esq. 12mo. 5*s.*

Letters on the Excellence and Influence of Evangelical Truth. By Rev. R. Upton. 12mo. 5*s.*

Funeral Sermon for Rev. W. Parry, by W. Chaplin; and an Address at the Interment, by Jos. Turnbull, B.A. 1*s.* 6*d.*

A Practical Catechism of the Facts and Principles of Christianity. By H. Balfrage. 6*s.*

The Sin and Danger of being Lovers of Pleasure more than Lovers of God. Two Sermons, by Rev. And. Thompson, A.M. Edinburgh.

The Enjoyments of Youth a groundwork to the Comforts of Old Age. 7*s.*

Mode of Instruction in the Fitzroy Sabbath Schools. 8vo. 2*s.* 6*d.*

Prize Themes in prose and verse, by some of the pupils of Leaf Square Grammar School, Manchester. 12mo. 3*s.*

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THE INDO-CHINESE GLEANER, a periodical Work, conducted by Dr. Morrison and the Rev. R. Milne, is printed at the Mission-Press, Malacca, and published (generally) every Quarter. This Work, which is imported by Mr. Nisbett (at 2*s.* 6*d.* per Number) contains Extracts of the Correspondence of those Missionaries in the East, who labour under the direction of the (London) Missionary Society; together with Miscellaneous Notices relative to the Philosophy, Mythology, Literature, and History of the Indo-Chinese nations; drawn chiefly from the native languages.

RELIGIOUS INTELLIGENCE.

FOREIGN.

FRANCE.

Nismes, March 8.

THE public tranquillity has been troubled in this town: during several days past considerable agitation was evident; this was attributed to the proposition to modify the law of elections. Yesterday (Sunday) a numerous assemblage was formed in front of the theatre; vociferations and menacing language were heard. The authorities endeavoured to disperse the populace, but their efforts during a long time were ineffectual. The patrols, sent to restore order, were insulted and assailed with showers of stones.

March 9. Lieut. Gen. de Briche, commanding the military division, is arrived with 500 military.

A private account from Paris says, 'We have just heard, that, on the 9th and 10th of March, an Ultra-Royalist movement took place at Nismes. The men who committed so many excesses in 1815, the assassins of Gen. Lagarde, have taken advantage of the departure of the Swiss regiment of Bleuler, to reassemble in great numbers on the public walks, to re-echo their ancient cry of cannibals—'*The Bourbons or Death!*' The Protestants immediately shut themselves up in their houses, and prepared to sell their lives dearly. The National Guard, commanded by that excellent citizen, the Marquis de Pange (one of the 60 new peers) armed themselves, as well as the Gendarmerie. Twenty of the rioters were arrested; but they were almost immediately rescued by a strong body.'

An article from Nismes, in the *Minervé*, says, 'Some of those wretches, who spread terror through our city, in 1815, were heard to say, that the Protestants would have to pass an unhappy week.' Others boasted 'that the good old times would return, and the Protestants would have another dance.' Among the outrages committed, it is said, the son of the unfortunate Lichere, massacred in 1815, was violently assaulted and bruised.'

Another letter, dated March 11th, says, 'Our agitators of 1815 are still active. Every evening of this week, 3 or 4,000 of them have assembled near the theatre.'

Paris papers of March 21, says, 'Tranquillity is perfectly restored.'—*(Times).*

The Prefect of Gard, it is said, has issued an arreté, prohibiting assemblages of more than ten persons.

AMERICA.

Extract of a Letter from a Gentleman in New York, Jan. 13, 1819.

'THE American Bible Society' is enlarging its sphere of usefulness. The *Auxiliaries* are about 200. We have now eight printing presses at work.

In our last report, we stated, that during the first year of the institution, there were printed 6,410 Bibles; in the second year 17,594 Bibles; in the third year 36,000 Bibles and Testaments: and that it would be no extravagant supposition, that the printing and distribution of Bibles and Testaments in the fourth year will be equal, or nearly so, to the aggregate of the three preceding years.

We have an immense tract of country to circulate Bibles through. The *New States* west of the Alleghany mountains, are five times the extent of the *Atlantic States*, and are peopling very fast.

We have several Missionary Societies here; two of them composed of *young men*, who act with great spirit and effect. One of them, 'The New York Missionary Society,' instituted in 1797, and another, instituted in 1817, called 'The United Foreign Missionary Society.'

There are flourishing missions among the *Cherokee* Indians, also among the *Tuscoraras;* and I hope to see a general movement of the nation, in soliciting the attention of the government to the protection and improvement of the Indians.

Philadelphia, 30th Dec. 1818.

AN Education Society has been lately established in this city to prepare poor and pious youths for the Gospel ministry; another has been recently established at New York, both to be connected with the General Assembly of the Presbyterian Church in the United States, and whose funds will be more immediately applied to Academical Studies, preparatory to entering the Theological Seminary.

THE following articles which appeared in the *Guiana Gazette*, for Nov. 27, 1818, will seem strange to a European not acquainted with slavery:

To be sold at the Vendue Office, Dec. 3.

'The undermentioned slaves—*Jack, Swift, Huntje*, and *Cudjoe*, (carpenters) with his wife *Galatea*, and her three sons; also a negro named *Dublin*, at three weeks' credit;—at three months credit, a healthy negro woman named *Leah*, an

excellent pastry-cook, with her son *Phill*; also, two able field negroes named *Davy* and *Jenny*; also, a young healthy negro woman, about twenty years of age, named *Sary*, a house servant; also, a Mulatto man, *Jimmas*, a tailor; *Mary Hannah*, a good washer and cook; and *Charlotte*, a house servant and tolerable seamstress. These people are sold for no fault, the owner only wishing to settle a pressing demand against him.'

THE SYRIAN ARCHBISHOP OF JERUSALEM.

Gregorio Pietro Giarve, the Ecclesiastic above described, (who is of the denomination called Jacobites, or followers of St. James), from a desire to rescue his countrymen from the deplorable ignorance in which many of them are involved, has undertaken a journey into Europe for the purpose of procuring the means 'of establishing a Printing Office on Mount Lebanon, where correct editions of the sacred Scriptures, and other works of religious instruction may be printed,' in the Carshun (or Arabic in Syriac characters,) wherein at present they have only the use of manuscripts; which, besides the difficulty of obtaining an adequate number of copies for the use of a million of people, are subject to numerous variations, through the negligence of transcribers.

Instigated by such truly Christian motives, this prelate has visited Rome and Paris; but finding it impracticable to procure the funds necessary for such an establishment in either of those places, he proceeded to London; where, we are happy to find, that some gentlemen of the first respectability in the religious public, after having satisfied themselves as to his identity, and the purity of his motives, have commenced a subscription for the purpose of supplying him with a printing press, types, and materials. The archbishop having assured them, that as the Turks allow the Syrian Christians the free exercise of their religion, no obstacle will present itself to the free circulation of religious books. The people are already taught to read; and the clergy would encourage a general circulation of the Holy Scriptures, without note or comment.

We understand that he has consented to assist Professor Lee in examining the numerous Arabic manuscripts at Oxford, in order to ascertain which of them are the most suitable for the purpose of the British and Foreign Bible Society; who have been long waiting for the means of completing an edition of the Bible in popular Arabic, which they had commenced printing from such books as have been already printed at Mount Lebanon, those being considered as most generally acceptable where the Arabic is the vernacular language.

CONSTANTINOPLE.

The Rev. C. Williamson, British chaplain at Smyrna, writes from Constantinople, (August 10, 1818,) that a Greek gentleman of that city has translated and printed a religious tract; and that Mr. W. has five tracts now printing there; one of which is selected from the works of Chrysostom, recommending the reading of the Scriptures. Dr. Naudi's Italian tract on the subject first put them on searching the Fathers for passages of that nature.

PROVINCIAL.

IRISH SOCIETY.

An Institution has been lately established in Dublin, intitled, 'The Irish Society for promoting the Education of the Native Irish, through the Medium of their own Language.'

HORRID OUTRAGE.

From the Limerick Chronicle of Feb. 3.

'The late Mr. John Herbert, who was educated in the Roman Catholic Religion, some years since conformed to the Established Church, and continued an attached member of it to the period of his decease. During his last illness, which was protracted for many months, he was constantly visited by two clergymen of the religion which he had chosen; and, in his last moments, he fully evinced both the sincerity of the motives which had influenced him, and his determination to continue stedfast to the end. The period of his sufferings, however, approached, and on Friday se'nnight he died. Having directed that he should be buried at Fedamore, the burial-place of his family, one of the clergymen who had attended him during his illness, anxious to shew this mark of respect for his memory, was about to step into a carriage, in order to attend him to the grave, when it was intimated to him, that by doing so, he would incur the most imminent danger, as a plot had been formed to assassinate him. Deterred by this alarming intelligence, he was reluctantly obliged to relinquish his intention; and the funeral proceeded to the Church-yard of Fedamore, where the Clergyman of the parish was ready to receive it. The corpse, however, had

scarcely been taken from the hearse, when it was forcibly seized by a party of persons who had assembled; and, instead of being borne into the Church-yard, was dragged across a ditch into a potatoe-field, and thrown upon the ground, with every mark of opprobrium and reproach. The friends of the deceased, after some time, succeeded in bearing it to the grave, and the Clergyman had just commenced the solemn office of the burial of the dead, when a man stepped forward, proclaiming aloud, with oaths and imprecations, that the deceased never should be buried in any other manner than that in which his ancestors had been buried: in this outcry he was joined by numbers of those who were present, and the Clergyman was obliged to desist from the attempt. The clamour, however, having in some measure subsided, and the family of the deceased having surrounded the grave, service was again resumed, when the Clergyman was seized by the collar, the prayer-book dashed from his hand upon the ground, and every term of reproach which malice could invent, or the most diabolical ingenuity suggest, was prodigiously lavished both upon his office, as a Clergyman of the Established Church, and the religion to which he belonged. The corpse was at length committed to the grave, and the numerous actors in this shameful outrage, after some time had elapsed, dispersed

*** We have seen a confirmation of the above account, by the affidavits of the clergymen who attended Mr. Herbert, in all its particulars, except what respects the potatoe field. All the violence it seems was within the sacred limits of the church-yard of Fedamore.

SOCIETY IN SCOTLAND,

For propagating Christian Knowledge.

It was intimated in a former Number for May last, in a list of Missionary stations, &c. that the above Society, 'at present, supports no Missionaries in Foreign countries;' this, it appears from a letter just received from Scotland was not correct. It is true, that the improvement of the nation in the Highlands, and Islands, is the chief object of that institution; and that by far the greatest part of their funds is applied to that purpose; but we learn from a statement of the Society's concerns, in an Appendix to the sermon preached before that body, by Dr. Inglis, July 5, 1818, that two foreign missions are connected with the Society. We subjoin the statement itself:

'The Society judged it proper last year, to place on their Establishment, the Rev. W. Glen, employed in the service of the Edinburgh Missionary Society, at Astrachan, and to grant him the salary of £50 per annum. formerly enjoyed by the Rev. H. Brunton at Karass. As the character and missionary qualifications of Mr. G. are highly respectable, there is reason to hope, that, by the blessing of God, his labours in that station may be eminently useful, in diffusing the knowledge and influence of the gospel, among the Mahomedans and others, whom providence may bring within the sphere of his ministrations.

'In another and distant part of the globe, the Rev. John Sargeant continues to labour among the New Stockbridge Indians, North America. Journals of his weekly engagements certified by the Rev. Dr. Morse, Secretary to the Society's Correspondent Board at Boston, are regularly transmitted and received. He receives a salary of £50 per annum.

'Some proposals have recently been addressed to the Society by Dr. Morse, for improving to more advantage, that part of the Society's funds, which has been appropriated to foreign missions; and will in the course of the ensuing winter, receive that attentive consideration which their importance demands.

We have received the Seventh Annual Report of the Committee of Management of the Glasgow Theological Academy, under the care of Messrs. Ewing and Wardlaw. The Report states, that three students have left the Academy during the past year, Mr. Begg, to settle at Fraserburgh; Mr. Spence, at Inverness; and Mr. Swan, who is now engaged under the auspices of the London Missionary Society in studying Russ at St. Petersburgh, with a view to Siberia. Three other Students have been received into the Academy. It is, however, with deep regret, we learn that 'six applications for admission into the Academy, which appeared highly worthy of attention, the Committee have been reluctantly obliged to decline, on account of the deficiency of the funds.' We hope, that the churches in the *north* will display increasing zeal in the support of this very important Seminary; and it would be very gratifying to hear of its receiving some liberal contributions from Christians in the *south*.

ORDINATIONS.

Jan. 5, 1819, the Rev. George Newton, (late student at Idle) was ordained over the united churches at Easingwold and Shipton, Yorkshire. After the meeting

had been sanctified through reading the word of God and prayer by Mr. Eastmead, an introductory discourse was delivered by Mr. Jackson, which was succeeded by a fervent prayer for the minister, by Mr. Norris; a solemn charge, by Mr. Vint, from Mal. ii. 6, 7.; and a faithful address to the people, by Mr. Arundel, from Phil. ii. 29.

Mr. Jackson preached at Shipton once every sabbath for several years, in a chapel erected at the sole expense of a pious individual at York; but, on his resignation, in 1814, this interest was united to that at Easingwold, for the permanent maintenance of the ministry at both places.

The settlement of Rev. Tho. Hitchin, (late of Tattenhall) over the church and congregation at Towcester, took place Dec. 16, 1818. Mr. Gunn, of Aylesbury, read and prayed; Mr. Aston, of Buckingham, delivered the introductory discourse; Mr. Bull, of Newport Pagnell, addressed the minister from 2 Cor. iii. 5.; Mr. Knight, of Yelvertoft, preached to the people, from Heb. xiii. 22.; and Mr. Gravestock concluded. Mr. Morris, of Olney, preached in the evening, from Ps. lxxxvii. 3.

CHAPELS OPENED.

March 31, 1818. A small neat Independent place of Worship, was opened in the village of Mylon, near Penryn, by the Rev. Messrs. Wildbore, Moore, and Hart, who also were engaged, with one of the County Itinerants, the 29th July following, in opening a similar place, but rather larger, in the village of Helford, near Penryn. The attendance on those occasions, was highly pleasing and encouraging. These newly erected village sanctuaries, which have been admired by strangers for their neatness, and which continue to be uniformly well filled with attentive hearers, are happily out of debt: partly in consequence of exertions made in their immediate vicinity, but chiefly owing to the liberality of a worthy individual at a distance, who, on hearing of these village cases, nobly volunteered to make up all that was deficient to set them free. This generous act is related, that others may feel constrained to 'go and do likewise.'

Dec. 23, 1818. The New Independent Chapel at Caistor, Lincolnshire, was opened, when Mr. Morley, of Hull, preached in the morning from Haggai ii. 9.; in the afternoon, Mr. Greenwood, of Killingholme, from Psalm lxxxiv. 1.; and in the evening, Mr. Mather, of Beverley, from Exodus xx. 24. Messrs. Burn, of Wrawby; Collins, of Barrow, and others, engaged in the devotional exercises. The building is very neat, the congregations were numerous and attentive.

Feb. 25, 1819, was opened a small, but neat Independent Chapel, at Sutton, near Hounslow, a populous neighbourhood, comprising other villages, hitherto wholly destitute of the light of the glorious Gospel. A Sermon was preached, in the morning, by Mr. Vowles, from 2 Cor. vi. 16; afternoon, by Mr. Morrison, 1 Thess. v. 20; evening, by Mr. Churchill, Matt. xiii. 33: Mr. Thomas, of Richmond, and Mr. Poole, the resident minister, also engaged. The congregation was very attentive, and several signified their readiness to encourage their pastor in his disinterested work and labour of love.

NEW CHAPELS.

On the 22d of September, 1818, the foundation of a spacious Chapel at Salford, separated from Manchester only by the river Irwell, was laid by the Rev. J. A. Coombs, of Hoxton, College, who desion. The Rev. Messrs. Roby and livered an excellent oration on the occa- Bradley offered up fervent prayers for the Divine blessing on the undertaking.

BIBLE ASSOCIATIONS.

The progress of Ladies' Bible Associations in this town has been rapid: there are now nine of these; the number of female collectors is 343, who, in the short space of four weeks, have obtained 5,567 subscribers, and collected £331 : 9 : 8.

Similar institutions have been established at Kingsbridge, Salcombe, and Modbury.

Four new Ladies' Associations have been formed at Ross, Hereford, Leominster, and Bromyard.

Advantage to the Poor.

Many have zealously engaged in these Associations, who before were not accustomed to go among the poor. The duties of their new office brought them necessarily in immediate contact with much of human misery; their hearts were touched; and thus, out of Ladies' Bible Associations have a variety of benevolent institutions arisen.

MISCELLANEOUS.

The Rev. G. Bugg, curate of the parish church of Lutterworth, has lately been deprived of his curacy by the mandate of the Bishop of Lincoln, without any charge, that we hear of, of misconduct. This is the third time that he has been thus treated, to his very great and serious loss. Mr. Bugg has published the farewell sermon preached to his parishioners.

The Rev. Mr. Philip, of Liverpool, has commenced a Course of Lectures to Seamen, which are well attended; they behave with great decorum.

We are requested to state, that the Rev. J. Davies, late of Farnham, has accepted a unanimous invitation to the pastoral office over the Church and Congregation, in Acre Lane Chapel, Brixton, Surry.

NOTICES.

THE Half-Yearly Meeting of the West Kent Ministers will be held at Mr. Roffe's place of worship, Town-Sutton, on Tuesday, April 6th, when Messrs. Kent and Wm. Giles are expected to preach.

ON Wednesday, April 7th, the Half-Yearly Meeting of the Middlesex and Herts Union will be held at the Rev. Mr. North's chapel, Ware; when the Rev. Mr. Loyd, of Southgate, is appointed to preach, on 'The essential difference between the children of God and the children of this world.' Service to begin at half past ten o'clock.

THE next General Meeting of the Staffordshire Association of Independents will be held on Tuesday and Wednesday in the Easter-week (April 13th and 14th.) The several services will be held at Mr. Farmer's, Hope-Chapel, Shelton; and Mr. Newland's, Tabernacle, Hanley. Preachers—Messrs. Cooper and Scales.

The Half-yearly Meeting of the Wilts Association will be held at Mr. Honiwill's Meeting, Melksham, on Easter Tuesday; Mr. Hamlyn, of Holt, to preach in the morning.

The first Half-Yearly Meeting of the Warwickshire and Worcestershire Association will be held at Warwick on Wednesday, the 21st of April.

THE Annual Meeting of the Surrey Mission will be held April 21st, Dr. Waugh to preach.—See our Cover.

LONDON.

PENAL CODE.

THE following Petition, presented to the House of Commons, by the Societies of Friends, (usually called Quakers,) on the important subject of the Penal Code, speaks, in temperate and respectful terms, what, we believe, is the general sense of the humane and thinking people of the country. We trust that the powerful voice of public opinion, will have its due weight with the British Legislature, and prevail to ameliorate our too sanguinary laws.

'To the Commons of the United Kingdom, in Parliament assembled.

'The respectful petition of the undersigned, representing the Society of Friends commonly called Quakers, in the United Kingdom, sheweth,

'That at the last annual assembly of the said society, the awful subject of the punishment of death, as now prevailing in this empire, arrested the attention of the meeting, inducing serious reflection, with feelings of deep commiseration and regret.

'Acting agreeably to the instructions of the said meeting, your petitioners desire to represent their firm conviction, that the frequency of this punishment, extended, as it is to crimes of very different degrees of guilt, is repugnant to the mild and benevolent principles of the Christian religion: and they would further express their belief, that were these principles received and acted upon to their full extent, were the genuine spirit and precepts of the Gospel of our Lord Jesus Christ implicitly obeyed, way would ultimately be made for the abolition of this practice in all cases.

'To the laws, therefore, as they at present stand with regard to this subject, your petitioners earnestly and respectfully entreat that your deliberations may be speedily directed, in order that, in the wisdom of the Legislature, such a change may be effected in our penal code, as may, whilst it shall secure the ends of justice, imprint on it the characters of Christian mercy, righteousness, and love, the firmest bulwarks of society and government.

'Then, we reverently trust, will the result of your exertions be viewed with acceptance by the Most High, who rules in the kingdoms of the earth, and be a means of obtaining for our beloved country his continued blessing and protection.'

We are glad to hear that a Committee of the House of Commons has been appointed for the consideration of this important subject.

As a proof of the little effect of capital punishments, in deterring from crime, the following fact, is stated in the public papers by Mr. J. Wilks, solicitor, of Finsbury-place :—'W. Weller was hanged in the Old Bailey, with Cashman and Driscoll, on Tuesday, Dec. 15th, for circulating forged Bank Notes. On the proofs of his guilt, or the expedience of his execution, I do not presume to remark; but after the execution his corpse was delivered for interment to his friends; and from the very room in which was placed the coffin with that corpse, and during its continuance in that room, some forged Bank Notes have been uttered by his confederates; and three persons have been apprehended for issuing notes, probably obtained at that place.'

MERCHANT SEAMEN'S BIBLE SOCIETY.

On Friday, Feb. 25, a Meeting of this excellent Society was held at the City of London Tavern, which was attended by many most respectable and benevolent Gentlemen. Lord Exmouth in the Chair.

The report contained many interesting details of the Society's proceedings; amongst others, it stated, that during the past year, the Society's agent, stationed at Gravesend, had visited 1681 vessels, containing 24,765 men, of which number 21,671 were stated to be able to read. For the religious instruction of this large number of seamen, but 2,200 copies of the Scriptures were found on board. The Society's agent had offered sets of the Holy Scriptures for sale, at reduced prices, to the officers and crews of these ships; but, owing to the paucity of pecuniary means possessed by the seamen, he had only disposed of 390 Bibles and 207 Testaments, for the sum of 89*l.* 4*s.* 10*d.* The report further stated, that 590 ships, having 6,149 men on board, of whom 5,490 were said to be able to read, would have proceeded to sea without a single copy of the Holy Scriptures, had it not been for the seasonable bounty of this Society: besides the number sold, the Society's agent had gratuitously distributed to the ships, for the use of their respective crews, 1,705 Bibles, and 4,068 Testaments.

PORT OF LONDON SOCIETY,

For promoting Religion amongst Seamen.

This Society, we are happy to learn, grows in the affection and gratitude of those for whose advantage Christian benevolence has instituted it. Sailors attend willingly and numerously. At many of the morning services on board the Floating Chapel there have been more than four hundred seafaring persons. The utility of this mean of attaining the avowed purpose of the Society, has been acknowledged by the Honourable East India Company, (whose immense treasures, always uninsured when at sea, give them a large interest in the morality and subordination of seamen) by a voluntary donation of one hundred pounds. The Parliamentary Commissioners, for the better regulation of the River Thames, have become, in the most handsome manner, unsolicited contributors to the Society's funds; and the Police magistrates have spontaneously borne testimony to the beneficial tendency of the Port of London Society. The first Anniversary Meeting will be held on the evening of the 10th of May, at the City of London Tavern; and the Anniversary Sermons will be preached on board the Floating Chapel on Tuesday, the 11th of May, at eleven and four o'clock. Due notice will be given of the preachers. The opportunity afforded on Good Friday, the 9th of April, will be embraced to have Sermons on board the Chapel; viz. in the morning at —— o'clock, by the Rev. John Clayton, Jun. and in the afternoon, by the Rev. Andrew Reed.

The Society's ship is moored off Wapping New Stairs:—and ladies may enter the chapel, without any inconvenience, at doors at either end of the ship.

Two Sermons will be preached on board this Vessel, April 9th (being Good Friday), by the Rev. J. Clayton and A. Reed. The Anniversary to be held May 10th.—See our Cover.

SECESSION CHURCH.

The religious public will rejoice to hear that there is hope of a speedy union between the two bodies of the Secession church, known by the names of *Burghers* and *Anti-burghers*. Those in Nova Scotia, and those in Ireland, have already united; agreeing to occupy the ground on which they stood before the mournful separation. In Edinburgh, Glasgow, Aberdeen, and various other places of Scotland, meetings of congregations on both sides have been held, and resolutions harmoniously adopted for promoting the important and desirable event. Ministers and people are equally active and zealous in the business. The four seceding ministers in London, Dr. Waugh, Dr. Jermont, the Rev. Mr. Broadfoot, and the

Rev. Mr. Fletcher, have met twice on the subject; and were unanimously of opinion, that it is their duty to promote the good work; that the present time is favourable for making the attempt; and that it should be made cautiously and regularly. They motived, that a Sabbath evening should be devoted in each of their congregations to the purpose of public humiliation and prayer; that the four sessions should meet conjointly for prayer and Christian conference concerning the matter; and that a memorial and petition from the ministers, elders, and people, should be sent to their respective synods—beseeching them to adopt suitable measures for accomplishing the much-desired union. All this has been done accordingly, and may God give an answer of peace, and his enriching blessing!

Feb. 11, 1819. A Meeting of the Associate Congregation at DUNBAR, was held for considering the best means of effecting a Union with their Antiburgher Brethren, when several Resolutions for that desirable purpose were unanimously adopted, and a Committee appointed to carry them into effect.

We are sorry that we have not room for the Resolutions.

Hint with respect to the Highlanders in London

SOME benevolent friends of the Gospel are at present spreading religious books in Gaelic, for the use of the Scotch Highlanders: among these are the following, Alliene's Alarm; Guthrie's Trial of a Saving Interest in Christ; Boston's Fourfold State; Dyer's Golden Chain; Baxter's Call; Corbyn's Solemn Call; Select passages of Scripture; Doddridge's Rise and Progress; Newton's Life; Willison's Sacramental Catechism; Thomson's Catechism on the Lord's Supper; Grey's Catechism on Baptism; Shorter Catechism, with Proofs; Mother's and Brown's Catechisms.—Tracts—Looking at the things that are not seen; Brown's Advice to Young Men and Women; Poor Joseph; John Covey; The Blood of Christ; Profit and Loss; Plain Truths; The One Thing Needful; The Fisherman; The great Question answered, &c. As there is a large portion of Scotch Highlanders in London, it is hoped, the known benevolence of our worthy friends here, will find them out, and see that they be supplied with Gaelic Bibles, and the above small but excellent treatises and tracts.

MERCHANTS' LECTURE,

Broad Street.

THIS lecture was first established in the year 1672, in the reign of King Charles II. by the Presbyterians and Independents conjointly, at Pinner's Hall, in Broad-Street, on Tuesday Mornings; and was supported by the contributions of the principal merchants and tradesmen of those denominations in the city. Its professed design was to maintain the doctrines of the Reformation against the then prevailing errors of Popery, Socinianism, and Infidelity. Ministers, the most celebrated at that time for learning, ability, and popular talents, were chosen. It was continued for more than a century at Pinner's Hall, and removed from thence, July 1778, to the Meeting House in New Broad-Street, where the lecturers, in their course, now preach every Tuesday Morning at eleven o'Clock.

The peculiar doctrines of the Gospel, for the defence of which the lecture was first instituted, have been, and still are, steadily maintained, and practically enforced: and there is reason to believe, that this ancient lecture has, by the Divine Blessing, promoted, in an eminent degree, the great interest of Religion; and it is hoped, by the same blessing, it will still accomplish, to the joy of many, the same important end.

It may be further urged, that this beneficial Institution seems now to claim the friendly regards of the public on account of its venerable antiquity, together with the example of our forefathers, who esteemed highly this weekly service, and, by their punctual attendance, and generous support, have transmitted to us, their descendants, the means of religious edification, through a series of an hundred and forty-six Years.

The managers of the lecture, however, have, with much concern, beheld its declining state of late years, both as to attendance, and finances; and they are sorry to inform its friends, that it has been found necessary to sell out the whole of the property in the funds, which the liberality of former patrons had enabled them to purchase; in consequence of which, the Committee depend soly on the annual subscriptions to enable them to remunerate the lecturers for their services: but the number of subscribers is at present so small, that, after the necessary expenses are paid, the remainder does not amount to one half of the sum formerly appropriated to that purpose. The managers cannot but hope that those who know and value the Gospel, will lend their assistance to preserve the lecture from sinking.

Persons willing to become Subscribers, are respectfully requested to apply to Mr. Samuel Houston, No. 31, Great St. Helen's, or at the Vestry, New Broad-Street, after the Lecture.

The following is a List of the Lecturers from the Commencement:—Dr. Bates, Dr. Manton, Dr. Owen, Mr. Baxter, Mr. Howe, Mr. Alsop, Mr. Jenkins, Mr. Mead, Dr. Williams, Mr. Cole, Mr. N. Mather, Mr. Collings, Sen., Mr. Crusoe, Mr. Gouge. Dr. Singleton, Mr. Glascott, Mr. R. Taylor, Mr. Galpin, Mr. J. Nesbitt, Mr. M. Clark, Mr. Collings, Jun., Mr. Bragge, Mr. Foxon, Mr. Bradbury, Dr. Ridgley, Mr. Hubbard, Mr. Hurrion, Mr. Rawlin, Mr. Hall, Mr. Goodwin, Dr. Guyse, Dr. Marryatt, Dr. King, Mr. Pike, Mr. Brewer, Dr. Conder, Dr. Gibbons, Mr. Winter, Mr. Webb, Mr. Barber, Dr. Fisher, Dr. Davies, Mr. Bennett.

The present Lecturers:—Mr. Clayton, Mr. Goode, Mr. Ford, Mr. Humphreys, Mr. Burder, Dr. Winter.

A List of the Committee of Deputies, appointed to protect the Civil Rights of the Three Denominations of Protestant-Dissenters, for the year 1819.

W. Smith, M.P. *Chairman.*
J. Gutteridge, *Deputy Chairman.*

J. Collins, E. Maitland, J. Stonard, B. Shaw, H. Waymouth, G. Hammond, J. Benwell, T. Stiff, T. Wilson, J. Addington, W. Burls, S. Favell, W. Hale, J. Rutt, E. Busk, J. Esdaile, J. Gibson, W. A. Hankey, D. Bevan, J. Bunnell, S. Jackson, and J. Pritt, Esqrs.

MENDICITY.

THE first Annual Meeting of the Society for the Suppression of Mendicity was held at the London Tavern, on the 24th of February, the Duke of Northumberland in the chair; when the Report was read, the conclusion of which is as follows:—

'The Society has certainly succeeded in convincing a great portion of the public of the impolicy of indiscriminate alms-giving, in punishing many daring impostors; in relieving many deserving characters; in assisting the really distressed; in putting the sturdy beggar to the necessity of working for his daily bread; and in preventing the professional mendicant from training up his children to a pursuit not likely to be so gainful as the misplaced bounty of the public had hitherto rendered it. The utmost wishes of the humane, and the ardent expectations of the sanguine, may not have been altogether realized; but, in the progress hitherto made by the institution, although occasional cause has arisen for despondency, yet, on the other hand, much has been found to encourage hope, and to justify perseverance.'

It appears that the Society have paid attention, in the course of nine months, to 3,284 cases. We are glad to find that they are so well supported, the sum of £4,387 having been received. Various regulations, with regard to vagrants, were recommended, to which we hope due attention will be paid.

'THE Provisional Committee for Encouragement of Industry,' &c. at the King's Head in the Poultry, has great pleasure in acquainting the Public that their inquiries have been very successful, having the gratification of receiving perpetual communications of the greatest interest from many quarters, relative to the means of benefiting the condition of the poor, by means of agricultural employment, and the cultivation of waste ground.

Another Committee we understand is formed at 86, Cornhill, for purposes very similar; namely, the advantageous employment of the poor.

CAUTION TO SWEARERS.

A FEW weeks since, two young men, one named Joseph Gowlet, a sailor, and the other a coal porter, in company at a Public-house at Lynn, engaged, for a pot of beer, which could swear the most diabolical oaths; when, to the astonishment of all present, Gowlett, after using the most abominable expressions for a short time, became exhausted and could not utter a word; and, dreadful to relate, has remained speechless ever since—a living example to those who take God's name in vain. The eyes of the Lord are in every place, beholding the evil and the good. H. W.

CHARLES IV. King of Spain, died at Rome, Sept. 21st, 1818, being indisposed only twenty-four hours, and having survived the Queen only sixteen days.

ACCORDING to a journal published in Italy, the Jesuits, since their restoration, are already in possession of three colleges in Piedmont; another at Ferrara, in the States of the Pope; of an Institution in the county of Lancaster, in England; of a second Institution near Dublin, in Ireland; of a College at Friburg, in Switzerland; and lastly, of several establishments in Mexico. These facts prove that the predictions of certain persons, which it was attempted to turn into ridicule, were not destitute of foundation.—*Paris Paper.*

MISSIONARY CHRONICLE
FOR APRIL, 1819.

MISSIONARY SOCIETY,
USUALLY CALLED
THE LONDON MISSIONARY SOCIETY.

THE Annual Meeting of the Members and Friends of this Institution is intended to be holden, in London, on Wednesday, Thursday, and Friday, the 12th, 13th, and 14th, days of May next.

The Preachers engaged are, the Rev. Mr. James, of Birmingham; the Rev. Mr. Foote, of Logie Pert, near Montrose, North Britain; the Rev. Mr. Jackson, of Stockwell; and the Rev. Mr. Cox, of Bridgnorth.

The Officers of Auxiliary Societies, who apply for the *Quarterly Chronicle*, are again requested to state to the Secretary the Number of Collectors (of one shilling and upwards, weekly) each of whom is entitled to a Copy; and also the Number of Contributors (of one penny or more, weekly) who wish to receive the *Missionary Sketches*. They are likewise requested to send the Names of such Booksellers, in Town, who will forward them to their Correspondents, the Booksellers, in the Country, whose Names should also be given. No. X. of the *Quarterly Chronicle*, and No. V. of the *Missionary Sketches*, are published this day.

The numerous Members and Friends of the London Missionary Society will learn, with the same unfeigned grief with which we announce, the removal from our world of that most distinguished Friend and Ornament of the Institution, JOSEPH HARDCASTLE, ESQ. for many years the faithful and active Treasurer, the warm Patron, the wise Counsellor, and the generous Benefactor of the Society. He departed this life, after a long and painful illness, at his residence, Hatcham-House, near Deptford, on Wednesday, the 3d of March, 1819, in the Sixty-seventh Year of his Age. His remains were conveyed to the tomb, in Bunhill-Fields, on Friday the 12th, with every mark of respect and veneration. The Rev. John Townsend delivered the Funeral Address at the Grave; and the Rev. Dr. Collyer concluded the solemn service by prayer. The pall was supported by the Rev. Messrs. Rowland Hill, Burder, Dr. Waugh, Wilks and Collison, and W. A. Hankey, Esq.

Funeral Sermons were delivered on the following Sabbath:—In the Morning by Dr. Collyer, at Peckham; and, in the Afternoon, by the Rev. John Townsend, at Bermondsey. Several other Ministers noticed the mournful event in their sermons on that day.

The Directors of the Society feeling it to be their indispensable duty to bear a public testimony of respect to the memory of this invaluable man, Resolved, at a Meeting, on Monday, March the 8th, that a Funeral Service should be holden, with permission of the Rev. Mr. Hill, at Surrey-Chapel, on Thursday the 18th; which accordingly took place. The pulpit and desks were hung with mourning. An excellent sermon was preached by the Rev. Dr. Bogue, Tutor of the Missionary Seminary at Gosport, from Acts viii. 2—'And

men carried Stephen to his burial, and made great lamentation over him.' The preacher observed from these words, that the loss of eminently wise and good men is a just cause of lamentation to the Church of Christ; this observation was then applied to the loss recently sustained by the death of Mr. Hardcastle; and Dr. B. concluded by pointing out the various lessons of instruction which ought to be derived from such a mournful event. The Rev. Dr. Waugh prayed before the sermon, and the Rev. Rowland Hill at the conclusion of the service. The attendance of so great a number of ministers, and of a very large and respectable audience, who appeared to be deeply impressed on the occasion, afforded an unequivocal proof of the high and just estimation in which this good man was held by the members of the Society, and by the Friends of Missions in general.

We hope we shall be enabled to present to our Readers, in our next Number, a Sketch of the Character of the late Mr. Hardcastle.

*** *The Sermon we presume will be published.*

INDIA.

CALCUTTA.

A LETTER from Messrs. Townley and Keith, dated 7th Sept. 1818, states the proceedings of the 'Bengal Auxiliary Missionary Society' established by them. They have exerted themselves very diligently in printing various religious tracts in the Bengalee language, and dispersing many thousands of them among the natives, who in general receive and read them with great avidity. Among the tracts printed are, A Dialogue (written by Mr. Keith) between a *Pundit* and a *Surkar* (a *teacher* and an *agent* for Europeans); the History of the Saviour of the World; a Dialogue between a Gooroo (or spiritual guide) and his Pupil; an Appeal to the Conscience, called Good Counsel; also a Dialogue between Ramhuree and Shadhoo, the former, an idolater, the latter a pious man, who points out what a true Christian is: some of these are in great demand, and second editions printed of 6,000 each.

In the evening the brethren go abroad, and sit down in or near a Hindoo's house, and read, or ask a native to read, part of a tract, converse with the natives on the subject, and give away a number of copies.

They also give away at the Monthly Missionary Prayer Meeting, to the members of the church, and other active friends, a number of the dialogues for dispersion in their several connexions. Thus the tracts are widely circulated throughout Calcutta and its environs.

They have also been engaged in collecting *Lessons from the Bible*, with a view to a school on a new plan, in which the sacred oracles are intended to be taught.

'We wish,' say the missionaries, 'to procure pieces of ground, at a small monthly rent, on which to erect what you would call *sheds*, but we shall call *Bengalee Chapels*, in which we can meet the natives, at all times and seasons, without the inconvenience which we have hitherto experienced. At present we wish for *seven* of these, in different parts of the town, so that we may every day go forth to make known the Saviour and his dying love to sinners. Oh! if you could but see the *million* of immortal souls in Calcutta, how would it move you to send us men of God, and money to carry on the work. We trust you will never suffer the *Gospel Car* to resemble the *Juggernauth's Car*, near Serampore, which this year stuck fast in the mud. We may remark, that the ponderous cars of the heathen deities have filled the roads with ruts; but, notwithstanding the roughness of the road, we fondly hope that we have, in some little degree, moved forward the *Gospel Car*. We only want a little more of British piety, zeal, and wealth, with the presence of our Elder Brother, and *his* presence will effect far more than Juggernauth's brother's did, which was procured at the price of fifty rupees, as a present to his priests—all which could not induce the car to go forward. We know and are assured, that it is the will of God that his Word shall run and be glorified. We are encouraged therefore to set our shoulders to the work with all our might; our work will not be in vain in the Lord. We are already in possession of the promised land.'

In a postscript to the letter, the bre-

thren, referring to the late Mr. May, observe—'His labours among the young will be reaped in after-generations. It was in his heart to endeavour to establish a *Society* here for the education of the natives. Like David, he collected materials, but was not allowed to build the house. Only nineteen days after his death the *Calcutta School Society* was established. Long may it flourish, that the desire of our brother may be accomplished; namely, that all the children in India may be able to read and write portions of the Scripture. Let this loud call move the Christians in England and Scotland to do what their hands find to do, as the time of usefulness may be very short, like Mr. May's. We rest assured that you will not long deliberate about sending us men, truly qualified with genuine piety, gifts, zeal, and strength, followed with the fervent prayers of all the Israel of God. H. TOWNLEY.
J. KEITH.'

CALCUTTA SCHOOL SOCIETY.

IN the year 1817, the Calcutta SCHOOL-BOOK Society was formed; since which, the Gentlemen engaged in that Institution met to consider whether its objects might not be greatly promoted by the establishment of a *School Society*. This measure being approved, a General Meeting of persons friendly to the design was convened at the Town Hall, on the 1st of September, 1818. J. H. Harrington, Esq. was requested to take the chair, on the motion of the Lord Chief Justice. An Association was formed, Regulations adopted, and a Committee, consisting both of European and Native Gentlemen, appointed. Lieutenant Francis Irvine was requested to act as Recording Secretary, and Edward Sheffield Montague, Esq. as Corresponding Secretary; Joseph Baretto, sen. Esq. Treasurer; Stephen Laprimaudaye, Esq. Collector. The proceedings of the meeting were ordered to be printed in the English, Persian, and Bengalee languages.

A handsome subscription was commenced. Among the donations is the following item:—

'London Missionary Society (through their missionaries in Bengal) 1,000 Sicca Rupees.' (about £125.)

MADRAS.

MR. Loveless, in a letter just come to hand, dated 17th of October, 1818, says 'Things are going on tolerably well in our congregations and schools, though the great thing is wanting to render them effectual. O! for the outpouring of the *Holy Spirit*, then this 'wilderness shall rejoice and blossom as the rose.' The Native Schools promise great usefulness; and the natives discover an increasing disposition to send their children to schools in which Christian principles are professedly taught. We have had an application lately for two new schools, near a village in which we have had a School for several months. The use of the ground has been given to us *gratis*, and we opened them a few days ago. We have likewise had an application from some natives to establish a Female Native School—a rare thing in India! We design to comply with their request as soon as possible. Perhaps we shall be considered too extravagant on the subject of schools; but we rely on the liberality of British Christians for all needed supplies in so important a part of our work. The Free School adjoining the chapel, both Male and Female, prospers. Our Bible Association has furnished a great number of them with the Bible, and many of the boys have attained a very considerable knowledge of its sacred contents.

'We received a letter from our dear brother Knill, yesterday, and rejoice to hear he has completely recovered his health; and, with Brother Mead, is labouring with the most pleasing prospects of usefulness, at Nargarcoil, near Cape Comorin.

'You will rejoice in the pleasing communication, that a Religious Tract Association has at length been established at Madras, an account of the origin and formation of which is transmitted to the Secretary of the Religious Tract Society, by this opportunity.

'The dreadful epidemic, *cholera morbus*, that has raged through India for many months, has at length reached Madras; but it is not so violent in its effects as in many other parts. Through divine goodness, we have all been preserved from its attacks, and are enjoying good health.'

TRANSLATION.

MR. Pritchett, one of the Society's missionaries at *Vizagapatam*, who has been for some time at Madras, to superintend the printing of the Gentoo, or Telinga New Testament, translated by him, and adopted by the Calcutta Auxiliary Bible Society, informs the Directors (Sept. 14, 1818) that the printing had proceeded as far as the 15th chapter of St. John; and that he expected the whole would be finished by the month of February.

He has also translated the first part

of a 'Series of Dialogues, between a Teacher and a Disciple,' on the most important articles of our holy religion. These were composed by a gentleman in Bengal, and printed in columns, Bengalee and English. Mr. Pritchett is now, by desire of a clergyman, rendering them into the Gentoo tongue.

Mr. P. in the close of his letter, says, 'You must be grieved to hear so frequently of the inroads of death amongst your missionaries. The Lord help us to make the best use of life, while it is continued to us. I am still favoured with good health; but death has just now been permitted to enter my family, and take away our youngest little boy from us—but this is of God, who cannot do wrong. We miss our child, but humble ourselves beneath His sovereign hand. We were happy during the illness, and at the death of the child, to have our sorrows alleviated by the Christian kindness and sympathy of Mr. and Mrs. Loveless.'

Extract of a Letter from Mr. Fleming, Madras, Oct. 12, 1818.

'We have at length formed a 'Religious Tract Association' in Madras. I have received no fewer than four petitions for schools this month, from the natives; they make no objection to being taught the sacred Scriptures.'

TAMUL BIBLE ASSOCIATION.

On the 5th of Nov. 1818, a Meeting was held at the Church Mission House, in Madras, for the purpose of forming a *Native Bible Association.* About one hundred persons attended, Heathens and Christians, the Rev. Mr. Rhenius in the chair. Several natives of different descriptions addressed the Meeting, and spoke highly of the Bible, and its superiority over the Heathen Shasters. The Association (the first among the natives) was formed. Two Secretaries and a Treasurer were appointed, and a Committee chosen, consisting of Heathens and Christians. About thirty-five persons subscribed.

BELLARY.

Extract of a Letter from the Rev. W. Reeve, Bellary, Sept. 29, 1818.

Mr. Reeve, after lamenting the general apathy of the Hindoos in matters of religion, and their proneness to the arts of deception, proceeds to mention some encouraging circumstances; among these, he observes, is 'the little opposition manifested by the natives to Christianity. Open violent persecution is a thing I never saw nor heard of in this part of the world: a missionary might travel from hence to the north or to the south, to the east or to the west, for several hundreds of miles without fear of being molested, especially when his character is known. He might stop and pitch his tent in whatever city, town, or village, he pleased, and there would soon be a multitude assembled round him, discovering the greatest respect to his person, and the most anxious solicitude to hear what he has to say on the great subjects of religion.

'Is it not pleasing to remark also the numerous inquiries, and the frequency of visitors? I remember no day, since I have been in India, in which several persons have not come to ask questions relative to the object of our coming among them. Many come, without doubt, either from mere idle curiosity, or from mercenary purposes; yet, in many cases, we trust, they have been pierced to the heart, and have departed, saying, 'Men and Brethren, what shall we do?'

'Should we not remember also, that a large portion of divine truth has been diffused among them? At all times they manifest not only readiness but eagerness to receive our books. We have distributed many thousands of Dr. Watts's first and second Catechisms, Our Redeemer's Sermon on the Mount, and a great variety of other small tracts. Several persons have been here who told us that they came more than a hundred miles on purpose to obtain some of our books.

'The translation of the sacred Scriptures is going on as fast as time, health, strength, and other circumstances will allow. The four Gospels, and the Acts of the Apostles, will soon be in circulation. The books which have been translated in the past year are, from St. James to the Revelations, inclusive; from Genesis to Ruth, inclusive; and from Micah to Malachi, inclusive; so that you see the smaller portion only now remains; and, beside these, we have added several dialogues, catechisms, and tracts, to our old stock. You will conclude from these things I trust that we have not been altogether idle, or spending our time in vain. We long for the time when the Sacred Volume shall be completed—then a new era will arrive in the mission—then shall we have much more leisure, and far greater opportunities of doing good. It is exceedingly delightful to reflect, that in a few more years the sacred Scriptures will be translated into all the languages of the East; yea, I may say into all the languages of the world.

'Our native and other schools are in a

flourishing state; there are now 553 children under our care. This presses very hard upon us. Send forth, we beseech you, without delay, more labourers to strengthen our hands.'*

MALACCA.

Mrs. Beighton, in a letter to a friend, dated Malacca, 26th Sept. 1818, says, 'We had a very quick passage from the Cape to Madras, and experienced a very kind reception. Mr. and Mrs. Loveless and Mr. Knill received us with tears of joy. Had you, or any of my dear Christian Friends from England, been with us your hearts would have melted with pity for the many thousands of idolaters which appeared to our view. Before I went on shore, I dreaded landing, because of the dangerous surf; but, eventually, we were not much alarmed, some men having prevented our sight of the waves by a large cloth. The schools are very pleasing; I visited them several times; they are well conducted. I heard many of the native children, who had not been more than one year at school, repeat nearly all Dr. Watts's Hymns for Children, likewise many parts of Scripture with great accuracy. I am much hurt to say, they shame many children in England! The chapel is well attended, and there is a large field for labour.

'We thought ourselves happy in obtaining a vessel for Malacca so soon; but it was small, and we were greatly annoyed by the cock-roaches, and, when the weather was bad, almost suffocated with heat. I cannot relate all the inconveniences of so long a voyage; but, when compared with our mercies, they are as nothing. We had a pleasant passage to Penang, and were treated with great kindness by the Governor,' &c.

'Mr. Slater is gone to China for the recovery of his health. Mrs. S. and child remain with us (at Malacca), Mr. and Mrs. Medhurst and son make part of our family, likewise Mr. Thomsen. Mr. Milne has three fine children; so you perceive we have a large family at the same table, the children excepted. Provisions, &c. are extravagantly dear. Messrs. Milne, Thomsen, and Medhurst, labour very hard for the conversion of the poor heathen'.

AFRICA.

CAFFRARIA.

Mr. Barker, in a letter just received, dated Theopolis, 15th of Nov. 1818, observes, 'I wrote you last on my return out of Caffraria, and am sorry to inform you that things since then have taken a very serious turn. The Caffres are fighting among themselves; and it appears, that Makaana is the principal man among the disaffected party. 'T Geika has several times sent to the colony for assistance, and has been obliged to flee. Assistance was promised him, if he needed it, in his attempts to suppress the depredations on the colonists, when his Excellency the Governor was in Caffraria. An expedition is in readiness to enter Caffreland, to assist 'T Geika, and twenty of our people have orders to join it. The government look upon 'T Geika as paramount Chief, and have, from time to time, made him many valuable presents; and 'T Geika at last appears disposed to check the daily depredations of the Caffres. The consequence is, that all the other chiefs, or nearly all, are disposed to take up arms against him. What the event will be time will unfold. I hope it may be for good to the cause of our dear Redeemer, who over-rules commotions among men for his own glory.

'As to the Caffre mission, I feel a desire to acknowledge a particular display of Divine care in the late dispensation of Providence. Had our Brother Williams been living, our concern for his situation would have been great, and probably himself in imminent danger; but now, both our departed brother and his family are out of the reach of malice or apprehension; he has joined the spirits of the just, made perfect, and his family are with us at Theopolis.'

Extract of a Letter from Mr. Hamilton, (Now Lattakoo) Krooman's River.

'*June* 9, 1818.

'I RECEIVED your welcome letter of October 12, 1816, on the 29th of January, 1818, which, blessed be God, found us all well. We have now, I think, obtained a a permanent settlement among the Boot-suannas. I can now inform you of two great things which God hath done for us in Lattakoo; first, He hath taken away from us all fear of man, so that we can now sleep as soundly here as in London; and, in the second place, He hath taken away all anxious concern about future supplies. He hath given us, not only the necessaries of life, but also many of its comforts. But we are troubled with inflammation of the eyes, resembling, I apprehend, the disease of the eyes so common in Egypt.

'I am very glad to hear that you intend to send out more missionaries. Here are large fields for cultivation. Poor Makoon has been here, begging that a missionary may be sent to teach him the way to

* Our friends may expect larger extracts from this interesting letter in the Quarterly Transactions.

heaven. There are also many towns north-west of us, which are as fields white for the harvest. Tell the young men who may be disposed to come out, that the hardships of travelling are nothing---that seeming difficulties, when approached, disappear.'

LITTLE NAMAQUA-LAND.

'A letter has been received from Mr. Kitchingman, dated at *Gutsinau*, August 27, 1818. He left Cape Town, October 22, 1817, and arrived at his present station Dec. 3d. He has been under the necessity of removing with the people from place to place, for the sake of pasture, that their own spot may be reserved for the dry season. He reports that the attendance of the people on the means of grace is better than when he first arrived; and that he has reason to believe, from their conversation and prayers, that the word has not been preached in vain. About sixty or seventy children generally attend the School; but the frequent removals of the people, though unavoidable, are in many respects injurious.'

Mr. Ebner writes from *Warm-Bath, 24th Dec.* 1818, stating, 'that he removed to that place, from *Africaner's Kraal*, on the 19th of March, 1818, accompanied by some of the baptized brethren, whom the captain of Warm-Bath (Bondelswart) had sent to escort him. The captain, it seems, had been induced to send for him, in consequence of being much affected by the goodness of God in preserving him from destruction by a lion. He and his sons had been hunting lions, one of which seized him by the hand, which, with difficulty, he withdrew, much wounded, from his mouth. The lion then seized one of his sons; but the captain, though he had now the use of but one hand, rescued his son and killed the lion.'

Mr. E. says, 'This is a pleasant country, with abundance of water and pasture land; but is sometimes long without rain. When I came, the people told me that they had been without rain for three years and six months. I then related the history of Elijah, and exhorted them to pray earnestly to God for rain. We did so; and on the 29th and 30th of that month we had two copious showers, for which we returned thanks next day.'

LETTERS have been received from Mr. Moffat, dated *Africaner's Kraal*, 2d of March; *Vreede Berg*, 22d of June and 20th of August, 1818.

Having obtained permission from his Excellency the Governor, he, with Mr. Kitchingman, and Mr. Ebner, left Cape Town, Oct. 22, 1817, and arrived at *Byzonderneid*, 30th Dec. and were received by Mr. Schmelen with great affection. On the 1st of January, he took leave of Mr. and Mrs. K. and proceeded on his journey through a wilderness, where the want of water subjected him and his people to great distress and danger. Having, however, obtained help from Pella, he reached that place on the 10th. 'This station,' he observes, 'makes a better appearance than I expected. Mr. B. seems to have exerted himself considerably in promoting civilization. There are about thirty gardens, well watered, with abundance of melons, &c. &c.' A large house is also erected for a church.

While here, Magerman, the native teacher at Warm-Bath, came with oxen, earnestly desiring to take Mr. Moffat to that place, and was greatly disappointed when he found that Mr. M. was engaged to Africaner's Kraal. He, however, assisted Mr. M. to pass the Orange River; and, at a place where a krall of his congregation lay, the people took him by the hand, and said he must not speak a word about going to Africaner's Kraal, but must stay among them. They told him, that as soon as he put his oxen to his waggon to leave them, they would stand like a wall before him; and that the women were determined to lie down before his waggon wheels, rather than suffer him to leave them as sheep without a shepherd. In a short time, however, three of Africaner's sons arrived, and Mr. M. proceeded with them, according to his appointment.

Mr. Moffat soon found that Africaner had long been dissatisfied with the spot where he dwelt, and that it was altogether insufficient for the support of the inhabitants. It was therefore thought necessary to seek for a better situation. Accordingly, on the 23d of June, Mr. M. &c. set out and travelled northward, through a very hilly stony country, without seeing a human being, but met with sufficient support from the camelopards, zebras, &c. which they met with, and a scanty supply of water. On the 11th of July, they came to the Gentoo, or Lion's River, which takes its rise in the Karas or Stony Mountains, and empties itself into the Fish River.

Two days' journey before they arrived here, they met with an old woman in the middle of a wilderness, and found that on account of the infirmities of old age, her other companions, including her own children, had left her to perish! There was only a little drop of water in the sand, and she subsisted on small bulbs of

the Ixlas, &c. We proposed to take her to another Kraal of Bushmen; but she refused, saying, that they would do the same to her as her own friends had done. I asked some questions respecting a Supreme Being; and though I put many questions to her, all that I could learn was, that she had heard from the south that there is a God. After some further conversation with her, we gave her some flesh, a knife, &c.

On proceeding further, they met with Magerman, who gave them a full account of the Namaquas to whom they were going, and they were averse to the admission of Orlams, &c. On various accounts it seemed expedient to proceed no further. He, however, preached frequently to the people, and conversed with them on religious subjects. They appeared to be remarkably ignorant, as the following account will prove. The lions are very numerous and troublesome. The day before Mr. M.'s arrival, one had entered the kraal and killed some of the cattle. They immediately imputed this to their sorcerers, who, they are taught to believe, is in the lion. They therefore make hideous shoutings, addressing themselves to the lion, saying, 'What evil have we done, that you should come and take our cattle.' Accordingly, they are afraid of injuring the sorcerers, lest they should take revenge by paying them a visit in the lion's garb. Mr. M. desired to see one of these men, but they take care to keep out of the way when Christians, and particularly missionaries, are present.

Mr. M. is of opinion, that on account of the sterility of the country, no suitable station for a missionary can be found in those parts. The people, therefore, of Africaner desire to remove to some more favourable situation, north of Griqua Town.

MADAGASCAR.

By a letter from the Rev. David Jones, dated Mauritius, Nov. 10, 1818, we learn that he and Mr. Bevan have visited Madagascar. They sailed from Port Louis on the 8th of August, and landed at *Tamatave*, in the island of Madagascar, on the 18th of the same month. They were favourably received, and soon commenced a school of ten children, some of whom were of the principal families. When they informed the people that their wives, whom they prudently left at Mauritius, would come and teach the *Malagash* women to read, write, and sew, they exclaimed *Sarabe! Sarabe!* that is, Very good! Very good!

On the 24th of September they returned to Mauritius, to avoid the unhealthy season then approaching; but they intended very shortly to go back to Madagascar. Upon the whole, they were much encouraged with the prospects before them. We have not room at present for further particulars.

FEMALE AUXILIARY MISSIONARY SOCIETIES RECOMMENDED.

Recent events have most triumphantly proved the efficiency of *Female Associations*, wherever the visit of mercy can be made, or moral influence exerted. Liverpool, Manchester, Chester, Southampton, Exeter, and Plymouth, stand foremost in this new field of activity, in behalf of the *British and Foreign Bible Society*: and they have set before the friends of *Missions to the Heathen*, an example of benevolent activity worthy of imitation. The ladies in various districts of the metropolis, and in several parts of the country, have already distinguished themselves in this 'labour of love;' and, we trust, that, throughout the whole kingdom, similar exertions will be made. Hundreds of millions are destitute of the *preached* Gospel, which is, unquestionably, and, in the first place, 'the power of God unto salvation;' one fourth part of these benighted people would, probably, be found unable to read, were a bible put into their hands; and these, together with all the rest of the heathen, need the assistance of the living instructor, to illustrate and enforce the written word. Let it also be recollected, that it is missionaries *chiefly* (almost exclusively) who are the TRANSLATORS of the Bible into the languages of the heathen; and they also are the principal DISTRIBUTORS of the Bible, when translated. Whoever, therefore, is a friend and helper of the Bible Society, should also be a friend and helper of Missionary Societies, whose claims on the liberality of the British public are equally strong and powerful. Let British females, then, in every town, and in every congregation, come forth, 'to the help of the Lord against the mighty.'

CHURCH MISSIONARY SOCIETY

The gratifying accounts from *Sierra Leone* of the progress of the Gospel among the Negroes, have encouraged the Committee to send additional labourers. Mr. Thomas Jesty and Mrs. Jesty, with

Mr. Henry Barrett, sailed for Africa Jan. the 29th. They are to take charge of such scholars as may yet want teachers.

THE *Baring*, in which the missionaries and New Zealand Chiefs sailed, after long and repeated delays, at length left the Downs, with a fair wind, January the 27th. Mr. Butler and his companions procured lodgings at Brompton during this delay. *Tooi* had been alarmingly ill, but was happily recovered; his indisposition had a most salutary effect on his mind; and it cannot but be hoped, that the many prayers offered up in behalf of these affectionate young Zealanders have been answered; and that they will return to tell their countrymen, not merely the wonders of our arts and manufactures, but 'the unsearchable riches of Christ.'

BATH ASSOCIATION.

A public meeting of this Association was held on Tuesday, January the 5th, at the Guildhall, Lord Gwydir in the chair. The meeting was numerous and highly respectable; between forty and fifty clergymen were present. After the Report was read by the Rev. J. Richards, Resolutions were moved and seconded by Archdeacon Digby, the Rev. Messrs. Wilson, Richards, Biddulph, Methuen, Joyce, Elwin, Hawkins, Davies, and by Col. Sands, Major-Gen. Baynes, —— Walmesley, Esq. &c. £228 were subscribed and collected.

GLOUCESTERSHIRE ASSOCIATION.

A meeting of this Association was held on Wednesday, Jan. 5th, at the Tolsey, Gloucester, the Bishop of Gloucester in the chair. The Report was read by the Rev. J. Kempthorne. Various motions were made, &c. by the Archdeacon of Gloucester, by the Rev. Messrs. Berken, Sollis, Neville, H. Davies, J. Davis, Turner, Blencowe, Dr. Williams, Jacob, Mayers Mainwaring, Morse, Daniel Wilson, and by Capt. Harward, J. Wathen, Esq. &c.

ON Saturday, August 8, 1818, the Bishop of Calcutta laid the first stone of the church to be erected at Dum-Dum. The Bishop was attended by Colonels Hardwicke and Grace; Majors Hopper and Sealy; and the Rev. Mr. Robertson, chaplain of Dum-Dum, several of the clergy, and some gentlemen from Calcutta.

WESLEYAN MISSIONARY SOCIETY.

TWO *Budhist*, or *Cingalese* Priests, named DHERMA RAMA, and MUNHI RATHANA, who came from Ceylon with Sir Alexander Johnston, have been placed by the Committee of the Wesleyan Missionary Society, under the care and tuition of the Rev. Dr. Adam Clarke, whose report concerning them is very favourable.

ON Friday, Feb. 19, the Anniversary Sermon of the Society for Propagating the Gospel in Foreign Parts, was preached at Bow Church by the Bishop of Gloucester; the text, Acts iv. 12—'Neither is there salvation in any other,' &c. The Bishop, after exposing the miserable state of the heathen world, gave a scriptural illustration of the blessings derived from a true knowledge of the Gospel of Christ and, having noticed the zeal of the Romish Church in making proselytes, especially in South America, strongly urged the necessity of propagating the pure Christianity of the Reformation.

ON THE FORMATION OF AUXILIARY ASSOCIATIONS.

A youth of about sixteen, having observed that, in the congregation to which he belonged, little was done for the missionary cause, except by a few annual subscribers, resolved to attempt something more; he therefore procured a written address, on the Claims of the Heathen World, and the Duty of Christians to attempt their Conversion. He handed this among a few of his friends, requesting that those who approved of forming an association would sign their names. About twenty persons signed the paper, met together, appointed a Committee, and printed 500 copies of an Address and Regulations, which were dispersed in the chapel. Thus an Auxiliary Society was formed, which produced, in the first half year, about £5, the next year £20, the next £40, and there is hope of further increase.

Thus the practicability of raising funds for this great object is fully proved, and the probability of exciting the attention of a whole congregation to it, especially with the sanction of the minister, by a single individual, is apparent. A hint to this effect was given in our Chronicle for December last.

NOTICE.

THE next Anniversary of the *Dorsetshire Auxiliary Missionary Society* will be holden, in *Blandford*, on Wednesday in the Easter-week (14th of April.) The Rev. Messrs. Eccles and Cloutt, of London, are expected to preach.

MISSIONARY CONTRIBUTIONS.

[*Collections and anonymous Donations only, from* 16 *Feb. to* 16 *March, inclusive.*]

	£.	s.	d.
Dorset:—Cerne Abbas, by the hands of the Rev. James Troubridge.			
Subscriptions for the year 1818 ..... 15 0 0			
Donations 15 0 0			
	30	0	0
Essex:—Barking. Six Juvenile Friends, by Mr. John Smith, up to Christmas, 1818	1	10	0
Norfolk:—Lynn. After a Sermon preached at Rev. Mr. Arrow's Meeting, by the Rev. John Leifchild of Kensington	21	0	0
Northamptonshire:—Pinchbeck. Rev. Mr. Woodward and Friends	4	8	0
North-Britain:—Stewarton Auxiliary Missionary Society, by Mr. D. M'Farlane, Secretary	5	0	0
G. A. S.	5	0	0
North-Britain:—Elgin Auxiliary Missionary Society, by Rev. Niel M'Niel	10	0	0
Cheshire:—Congleton, Independent Chapel, Mill Street, Rev. G. Marris 7 15 11			
Sunday School at the Chapel 0 9 7			
The Dane-in-Shaw Sunday School 0 11 7			
	8	17	0
Ireland:—County of Antrim, Carrickfergus Castle, collected at Monthly Missionary Prayer Meeting, by Mr. Alexander Johns	3	0	0
J. M. H. A Friend	5	0	0
Kent:—Dover. Collected at Zion Chapel, by Rev. Wm. Mather 15 0 0			
Subscriptions 7 6 0			
	22	6	0
Yorkshire:—Sheffield and Attercliffe Missionary Union, (a Branch of the West-Riding Auxiliary Missionary Society), Mr. G. Bennet Treasurer,			
Male Juvenile Missionary Society.... One Quarter 24 3 11			
Queen Street Female ditto ..... One do. 10 4 5			
Garden Street ditto .... Two do. 14 0 6			
	48	8	10
Northumberland:—Newcastle-upon-Tyne Auxiliary Missionary Society, by Mr. T. Bonner, Treasurer	86	0	0
Donation of a Friend	5	0	0
Union Chapel, Sloane Street:—Collected at Missionary Prayer Meetings, by Rev. S. W. Tracy	5	10	0
Moiety of the produce of the Shoe Lane Auxiliary Missionary Society, by Mr. James Elvey	10	0	0
Durham:—Darlington. Produce of a Missionary-box collected at a Monthly Prayer-Meeting, by Mr. Charles Gollop	3	9	6
Essex:—Produce of a Missionary-box in the Family of a Grocer at Brentwood (inserted Brentford in our last Chronicle by mistake), by Rev. D. Smith	4	10	0
Wilts:—Codford, Rev. Mr. Waters and Congregation	5	0	0
Northumberland:—Blythe, A Friend, by Rev. Mr. Robertson	3	0	0
Devon:—Legacy by the late Mr. Wm. Bradford of Exeter, by Mr. J. L. Glyde, Trustee under the Will 20 0 0			
Less duty 2 0 0			
	18	0	0
Berks:—Reading, Donation of a few Young Ladies at Watlington House..	2	0	0
A Donation for the exclusive use of the Mission to Otaheite	52	10	0
The Crew of the brig Albion, of Cardigan, Capt. L. Davies, by Mr. Lewis	2	0	0
Moiety of a Collection by the Calvinistic Methodists at Trevine, by Mr. D. Davies of Aberistwyth	3	17	9
Cheshire:—Stockport, Orchard Street Chapel, Auxiliary Missionary Society, by Miss Mayers, Treasurer	44	16	0

				£	s.	d.
Sussex:—Lewes Tabernacle Juvenile Auxiliary Missionary Society.						
Male Branch—Mr. Henry Hilton, Treasurer			15 14 10			
Female ditto Miss Elizabeth Penfold, Treasurer.						
Weekly Subscriptions	26 14 8					
Donations	0 16 0					
Missionary Boxes	0 7 6					
Sale of Missionary Hymn Books	0 3 0					
			28 1 2			
				43	16	0
Gloucestershire: Friends at Tewkesbury				6	1	4
Devon:—Cawsand, near Plymouth Dock, Rev. John Varder and Congregation				5	0	0
R. J.				5	0	0
Paisley Auxiliary Missionary Society			70 16 0			
Largs ditto ditto per Mr. J. Lyle			15 0 0			
Cambray ditto Association			4 4 0			
				90	0	0
Ashburton do. by Rev. John Kelly, Annual Subscriptions			10 4 0			
Ladies' Penny Society			2 0 0			
Annual Collection, &c.			9 1 6			
				21	5	6

THE Directors of the London Missionary Society would be wanting in their duty, were they not gratefully to acknowledge the kindness of their friends at Liverpool, to the Rev. Mr. Campbell, Rev. Mr. Philip, Mr. Mault, and others, who there embarked for Africa. Their thanks are particularly due to J. Gladstone, Esq. M. P.; to Mr. Hope, Mr. Hurry, Mr. Bolton, and to the Rev. Mr. Raffles, and other ministers, for their kind attention and valuable services on that occasion.*

Received at the Seminary, Gosport, a small box of Religious Periodical Publications from C. D. Boroughbridge.

The thanks of the Directors are presented to the following:—

C. White, Wooburn, Bucks, for five years Evangelical Magazine, viz. 1813, 1814, 1815, 1816, 1817, in Numbers—J. P—m, of Birchanger, for Evangelical Magazine for 1814, 1815, and 1816, in Numbers, five old books, and four quires of paper, and 4*s.* for the carriage—A Lady, by the hands of Mr. T. Ballance, for fifteen years Evangelical Magazine, viz. 1804—two for 1805 to 1817 inclusive, in Numbers—Mr. Bressett, Houndsditch, for a model of an Indian canoe—A Friend, for 20 Copies of Tong's Life of Matthew Henry; 2 Boston on the Covenant of Grace; Watson's Apology; Dr. M'Gill's Essay; 4 Buck on Experience; 2 Stennett on Domestic Duties, with 84 other old volumes—Mr. James Collins, Ross, Herefordshire, for eleven years Evangelical Magazine, viz. 1807 to 1817 inclusive, in boards; and one for 1818, in Numbers—J. L. for superfine black cloth, &c.—Mr. Jos. Coles, 227, Tottenham-court-road, for Evangelical Magazine for the years 1807 and 1808, in Numbers; Baptist, from 1809 to 1818, in Numbers; Periodical Accounts, Numbers 16 to 33, inclusive—Rev. John Holmes, Dublin, for Historical Sketches of the Mission of the United Brethren, 1 vol.—Mr. Maxted, Purfleet, Essex, for eight years Evangelical Magazine, viz. 1803 to 1810 inclusive, in Numbers.—Mr. John Sloen, Shoe-lane, for two years Evangelical Magazine, viz. 1806, 1807, half-bound.—Mr. D. Masterton, Jun. Duke Street, Aldgate, for three years Evangelical Magazine, viz. 1816, 1817, and 1818, in Numbers.—Mrs. Boultwood, for six years Evangelical Magazine, viz. 1813 to 1818 inclusive, in Numbers—Mr. Jenner, Shepherd's Walk, for four years Evangelical Magazine, viz. 1810, 1816, 1817, 1818, in Numbers.—Mr. S. Webb, for Evangelical Magazine for the years 1799 to 1809, with 5*s* for carriage—Mr. Gilbert of Lynn, for two years Evangelical Magazine, viz. 1816 and 1818, in Numbers:—and to a Friend to Missions, at Deal, for four years Evangelical Magazine, viz. 1812, 1813, 1814, 1815, half bound; 1816, 1817, and 1818, in Numbers; 1 vol. of Caryl on Job; 1 vol. of Sermons; Young's Monumental Pillars; Lowman on Civil Government; West on the Resurrection; Bloomfield's History of the Martyrs, 2 vols. in Numbers, &c. &c., together with 5*s.* for the carriage.

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* *We are sorry that this article has been so long mislaid.*

POETRY.

An Elegy

ON THE LAMENTED DEATH OF JOSEPH HARDCASTLE, Esq.

Late Treasurer to the (London) Missionary Society.

I.

THERE is a time to deeply mourn,
To keenly feel the general gloom;
'Tis when the greatly good are borne
To slumber in the silent tomb.
O! ye who value sterling worth,
Now may your hallow'd grief arise—
Imbosom'd on his bed of earth,
Alas! the good HARDCASTLE lies.

II.

Around his Tomb shall Truth and Virtue bend,
As Pilgrims to some holy shrine resort;
For he was Truth's and Virtue's faithful friend,
Their bright example, and their firm support.

III.

Religion's tribes, by varying names design'd,
Shall in his solemn funeral dirge accord;
For he was one in Brotherhood of mind,
With every true Disciple of his Lord.

IV.

The poor, whose wants his gen'rous love supplied,
A numerous host, about his grave shall stand;
For those who knew him scarcely knew allied
A heart so gentle, and so free a hand.

V.

In distant lands, where Pagan darkness dwelt,
O'er Afric's plains, and through the southern Isles
His name is known, his bounty has been felt,
And at his mem'ry rescu'd Slavery smiles.

VI.

Where mission'd heralds spread the Gospel sound
His death shall claim the tributary tear;
For he the sacred sweets of truth had found,
And glow'd with zeal that all the world should hear.

VII.

Enrich'd with gracious fruit, esteem'd, belov'd,
He felt no pride, nor sought the public gaze;
But meekly round his ample circle mov'd,
And grasp'd at usefulness, but shrunk from praise.

VIII.

No more these cares his mighty mind employ—
The Husband, Parent, Patron, Friend, is fled:
His angel spirit soars to endless joy—
His ashes slumber with the honor'd dead.

IX.

Be silent each murmuring breath,
The promise our faith should renew,
'The Righteous have Hope in their death,'
The Christian hath glory in view.
Your harps from the willows remove,
Let sorrow submissively flow;
He joins in the triumphs above,
And we in the anthems below.

X.

The saints who in Jesus depart,
Have left their afflictions behind;
The anguish that tortur'd the heart,
The doubt that perplexed the mind:
The limbs that were feeble with age,
The flesh that was wasted with pain,
The pangs that no skill could assuage;
They never shall feel them again.

XI.

The Spirits escaped to the skies,
Releas'd from their burdensome clay—
Their tears are all wip'd from their eyes,
Their fears have all vanish'd away:
The days of their mourning are past;
Their being's perfection begun;
No storms can the skies overcast,
Where God is the light and the sun.

XII.

Like seed that is laid in the dust,
Their bodies beneath shall repose;
A sacred deposit, a trust,
To rise as their Saviour arose.
What now in corruption is sown,
Shall, raised, to Glory belong;
This clod, immortality own,
This weakness, like angels be strong.

XIII.

They speak from the depth of the grave,
They sing with the heavenly choir,
Of Grace that is mighty to save,
Of life that shall never expire.
Your harps from the willows remove,
And let the full harmony flow;
He sings with the Seraphs above,
And *we* with believers below.

ALIQUIS.



Freeman sc.

Rev.d George Phillips A.M.
late of New Windsor
near Manchester.

Pub.d by J. Pratley, Stationer Court, New.t Str.t 1810.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

MAY, 1819.

MEMOIR OF JOSEPH HARDCASTLE, Esq.

LATE TREASURER OF THE LONDON MISSIONARY SOCIETY.

WITH the honoured name of Joseph Hardcastle most of the readers of this Magazine must have been long familiar. In the minds of many it has been habitually and deservedly associated with those principles of truth and holiness, which it is the design of this publication to disseminate, and with those operations of enlightened zeal for the advancement of the Redeemer's kingdom, which it is the glory of the Missionary Chronicle to record. Often have our pages been enriched with biographical notices of some of the excellent of the earth, both in public and private stations, whose memory will long be blessed; but never have we been able to exhibit to our readers the portraiture of a more *finished* character than that of which we are now desirous to present to them a sketch. Well might he conciliate so much affection; well might he command so much respect! His character embodied an assemblage of excellencies, both intellectual and moral, not often to be found united in the same individual; and every one of these excellencies had attained a maturity which, even when separately contemplated, could not fail to render him beloved and honoured.

To the formation and developement of such a character, it will readily be conceived that superiority of natural endowments, external circumstances peculiarly advantageous, and communications of heavenly influence in an abundant degree were all contributory.

The unaffected modesty and humility by which Mr. Hardcastle was so peculiarly distinguished, while they invested with additional charms his pre-eminent talents in the view of those who had the privilege of an intimate acquaintance, had also the effect of concealing from such as observed only at a distance, the lustre of those mental endowments which indisputably characterize their possessors as men of the first order of intellect. The energies and habits of his mind were such as to give an aptitude at once for the speculations and refinements of knowledge, and for a practical attention to the most important concerns of human life. One of the prominent features of his mental character, was a faculty of acute and penetrating discernment: on all the subjects which employed his thoughts, his mind was accustomed to discriminations as delicate as they were just. With this correctness of judgment was intimately allied a remarkable comprehensiveness of mind, which afforded him a peculiar facility of taking into view the whole range of an extensive subject, and of contemplating it in all its parts, in all its relations, and in all its bearings By these superior

powers, he was qualified to render the most valuable services to the benevolent institutions with which he was connected, and to those whose interests he had most at heart; while he was a liberal benefactor by pecuniary donations, he was a still more efficient contributor by his talents.

The avocations of commercial life, in the metropolis of the British empire, have an obvious tendency to give expansion to the mind, and to call into exercise the generous feelings of the heart. These advantages were realized by Mr. Hardcastle from a very early period of life. Under the auspices of his respected uncle of the same name, he was initiated into habits of commercial activity; and, before he had attained the age of manhood, on himself devolved the principal superintendence of an extensive mercantile concern. The same immutable principles of integrity and honour with which he entered on his career, he maintained inviolate to its close. His high reputation in the commercial world was at length the growth of almost half a century, during which it received no shock—it sustained no blemish; and long will it be remembered, even by many who were unacquainted with his religious character, as a model of integrity that was never impeached, and of honour absolutely unsullied.

As 'a Christian is the highest style of man,' so in this distinguished individual appeared the highest style of Christian character. Eminent attainments in the knowledge of Christ constituted the basis of equally eminent attainments in those virtues and graces which adorn the doctrine of God our Saviour. The principles which his faith embraced, and which gave vitality to his religious system, were the doctrines of the cross of Christ. In the near prospect of the celestial world, this venerable man of God expressed the deliberate conviction of his heart, when he said, 'No principle can enter into the mind so sublime as the doctrine of the Cross, which, with infinite majesty, speaks peace in heaven, on earth, and throughout the universe!' On the grand and leading doctrines connected with the economy of Redemption, he was accustomed to express his sentiments with a precision and an elevation, worthy of one who was familiar with the writings and had imbibed the spirit of Owen and of Howe, and in whose mind the word of Christ habitually dwelt in all wisdom and spiritual understanding. His acquaintance with the sacred Scriptures was accurate and profound. In the circle of his family and of his intimate friends, what judicious remarks would he frequently offer on passages difficult of explanation; what pertinent and original observations would he often suggest from the resources of his own mind; and with what diffidence would he submit for the opinion of others, interpretations of Scripture prophecy, especially in reference to the advancement of the Saviour's kingdom, which combined, in an extraordinary degree, ingenuity with probability! By the vigour of his enlightened mind, and the susceptibility of his renewed heart, he was qualified to receive from the study of the word of God, sacred and perpetual delight. Its perusal was the daily gratification of his moral taste. He was alive to a perception of its beauties, and divinely prepared to yield to its sanctifying and transforming impressions. It supplied the materials of his prevailing thoughts, the sources of his highest enjoyments, and the directory of his conduct in life.

The preservation of spirituality of mind, when engaged in secular pursuits, must be allowed to be an

attainment as difficult as it is valuable; yet this was one of the excellencies, under the influence of divine grace, which it was the happiness of Mr. Hardcastle habitually to display. Actuated by the most delicate sense of honour in all his transactions, and entrusting all his interests to the control of a wise and gracious Providence, he was a proficient in the happy art of divesting himself of anxious solicitude; and thus, obeying the Divine injunction, 'be careful for nothing,' he experienced most abundantly the fulfilment of the consequent promise, 'the peace of God, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus.' Never did he seem, either by the cares of the world, or by the continuance of prosperity, to be disinclined to spiritual conversation, or unfitted for devotional engagements. His heart was always attuned for the exercises of thanksgiving and of supplication; and when, in the bosom of his family, he conducted their morning and evening devotions, it was indeed a privilege to surround with him the domestic altar, and to feel the glow of holy affections, kindled by the flame of hallowed fervour which pervaded the sacrifice of his lips and of his heart. His gift in prayer was characterized by unusual excellence, and could not but be regarded as the indication of a mind fully imbued with the Spirit of the Gospel, favoured with a copious effusion of Divine influence, expanding itself in all the energies of sanctified intellect, and displaying the devotional affluence acquired by frequent intercourse with Heaven.

Of his engaging and attractive manners in private life, it would be difficult to convey an adequate idea to those who had not the happiness of his acquaintance. His eye beamed with benignity; in his conversation there was perfect ease and affability, and in his whole demeanour an air of unaffected and even unconscious dignity. With all the beauteous aspect of Christian humility, he seemed to make no intentional demand on the respect of those around him, and yet every one felt it impossible to be otherwise than respectful. Every one felt it an honour as well as a pleasure to be admitted into the circle of his friends, and no one could quit his society without wishing to enjoy it again. The intelligent were attracted by his wisdom, the serious by his piety, the accomplished by his urbanity, and the young by his condescension.

If there was one feature of his character more prominent than the rest, it was his enlightened and diffusive benevolence:—love to God and love to man were the ruling principles in his heart. Happy in his own feelings, and enjoying in a peculiar degree unruffled serenity of mind, it was his predominant desire to diffuse happiness around him. How affectionately this disposition was expressed towards all the members of his own family, their bereaved hearts will never cease to testify. Never will they forget the strains of pathetic tenderness in which he said, on one occasion during his illness, while they were standing around his bed, 'In this little circle I have centered all my affections.' And yet while his conjugal and paternal affections were so lively and so strong, his feelings of genuine benevolence were confined within no limits narrower than the utmost bounds of human habitation. To every philanthropic object he was disposed to contribute on a scale of extended liberality; and whenever he relieved private distress, it was with a peculiar kindness of manner, which inexpressibly enhanced the gift: but never did he embark in the cause of charity with so much zeal or munificence, as when that charity had

for its object the spiritual and immortal interests of his fellow-creatures. Mr. Hardcastle was accustomed to regard it as a peculiar privilege to live at a period, in which the energies of the Christian world began to be roused in favour of the perishing heathen; and how powerfully he contributed to the excitement and right direction of that zeal was more apparent to others than to himself. His attention was first directed to the importance of Missionary efforts, by reading the periodical Reports of the Moravian Society. In connection with Mr. Wilberforce, Mr. Henry Thornton, and other philanthropists, he was a leading member of the Sierra Leone Company, actuated by an earnest desire to impart to the natives of Africa the blessings of civilization and Christianity. About this period he anxiously endeavoured to promote the establishment of a Mission to the Foulah Country, and devoted to these objects of true beneficence much of his time and attention. The distinguished part he acted in the very formation of the Missionary Society must be accurately known to many of our readers. 'Every heart selected him for the office of treasurer, in which, for so many years he rendered such eminent services to the church and to the world. In the important deliberations connected with the infancy of the Society, he seemed to be the presiding spirit, giving to its very constitution and primary operations, that character of unity, love and zeal, by which they were distinguished. In its counsels, on all difficult occasions, he was its wisest oracle. His sagacity never failed to mark out the best measures, and from his bosom emanated some of its mightiest achievements. When any differences of opinion occurred, he manifested that tranquil, dignified, celestial temper, which conciliated all minds, and united all hearts around him in advancing the Redeemer's kingdom.' The liberal and catholic spirit which pervades the constitution of the Missionary Society, was, in a high degree, congenial with the temper of his own mind. 'With a true heart fervently' did he love all of every denomination, who love and honour Christ. Bigotry and party spirit found no place in his breast. He was himself a decided and conscientious Dissenter from the established church, yet it was his delight to enjoy the friendship of many of that communion, as well as of other religious persuasions, and, with harmony and love, to co-operate with them in every effort of Christian benevolence.

For many years not only the Directors of the Missionary Society, but also the Committees of the Tract Society, and of some other religious associations, were accustomed to hold their meetings regularly on Mr. Hardcastle's premises, and to receive every kind and generous accommodation. When they withdrew, in order to occupy the more central situation of the Missionary Rooms, the following letter of acknowledgement was addressed to him by the excellent Secretary of the Tract Society, and of the Bible Society.

Battersea, 31st Jan. 1815.

MY DEAR SIR,

THE Committee of the Religious Tract Society cannot retire from the premises occupied by them fourteen years, without gratefully acknowledging the kindness of the gentleman to whom they have been indebted for this important accommodation, and by whom it would have been cheerfully afforded for years yet to come.

I account it a privilege and an honour to be employed as the medium through which their sentiments are communicated. Allow me to state, that while they thank you, they tender also their congratulations; for they cannot forget that, although you have seldom had it

in your power to take part in their councils, you have uniformly evinced a lively interest in their proceedings, and especially in their success.

'You are, indeed, identified with the cause; and as long as it continues to prosper, that is, to augment its means of promoting the everlasting happiness of mankind, you will acquire an accession to that measure of joy, which I trust all your philanthropic engagements will connect with the whole of your progress through life, and with your last reflections.

'Divine Providence has empowered you to contribute largely to the happiness of thousands near you, and millions afar off. On their behalf, the members of the Missionary Society, have, from time to time, thanked you with all the cordiality which the Committee of the Religious Tract Society have employed me to express. Well may sentiments of equal warmth resound from all the nations of the earth, when it shall be told them that the plan of The British and Foreign Bible Society was *proposed* and advanced far towards its mature state on *your* premises; and that its *first* meeting was in compliance with an invitation, which, among other signatures, contained your own!

'I conclude with requesting, in the name of the Committee of the Religious Tract Society, your acceptance of their publications, and with assuring you that their esteem for your general character rivals their gratitude for your persevering and costly patronage.

'I am, my dear Sir,—

Yours, with much regard,

JOSEPH HUGHES,

Secretary.'

Joseph Hardcastle, Esq.

For several years, the declining state of Mr. Hardcastle's health no longer permitted him to take an active part in the concerns of the Missionary Society, and, at length, he deemed it necessary to resign the office which he had discharged with so much honour to himself, and so much advantage to the Institution. Still, however, when retired from public avocations, with leisure for the enjoyment of the air and gentle exercise, he was favoured with considerable exemption from pain and disorder, and with habitual tranquillity and cheerfulness of mind. Much he delighted in the society of his family, in the study of the holy Scriptures, in the admiring contemplation of the beauties of nature, and in communion with his God. Thus he continued to pursue the even tenour of his retired course, till the month of November, 1817, when he was visited with an attack of paralysis, which induced great debility, and deprived him altogether of the power of walking. For some days there appeared to be great cause for apprehension that the time of his departure was at hand; and he regarded himself as arrived at the very confines of the eternal world. Under this persuasion, and in the full exercise of intellectual vigour, he repeatedly addressed the members of his family, sometimes individually and sometimes collectively, in strains of holy elevation and exquisite tenderness never to be forgotten. Many of the heavenly sentiments and expressions he uttered were written down at the time, and some of them will be introduced into this Memoir as the most interesting and edifying exhibition of his real character; but in vain would it be to attempt to describe the grandeur and majesty with which the venerable saint appeared, when, from the fulness of his heart and in the prospect of glory, he discoursed on the things of Christ and the things of heaven.

From the effect of this severe and threatening attack he was, however, partially restored; and his attached family had the privilege of endeavouring, by affectionate assiduities, to contribute to his comfort, as well as the high advantage of listening to his counsels, and contemplating his exemplary patience and resignation. For more than a year it was their anxious lot to feel the suc-

cessive alternations of hope and fear, with regard to the issue of the painful dispensation. At length, however, hope was greatly discouraged by a severe accession of painful illness. The shock was too violent to be sustained by a frame already feeling the pressure of extreme debility. The mind, indeed, retained its seat, and preserved its undisturbed tranquillity. A good hope, through grace, and an entire freedom from the fear of death, reigned in his serene breast; but the earthly tabernacle exhibited from day to day, and at length from hour to hour, additional symptoms of approaching dissolution, until twelve o'clock on Wednesday the 3d of March, when glory dawned upon the departing spirit, and it was conducted along the path of life to its high destination among the perfected spirits of the just, and the angels that surround the throne of God and of the Lamb. 'Mark the perfect man, and behold the upright, for the end of that man is peace!'

The following sentences, expressive of the sentiments and feelings of his mind, when, soon after the commencement of his severe illness, he believed that the time of his departure was at hand, were with many others committed to writing on the occasions on which they were spoken.

'Lord Jesus, thou hast said, 'he that believeth in me shall never die; and he that believeth in me, though he were dead, yet shall he live.' I believe this—I believe I shall never know what death is, but pass into life. Lord thou hast said, 'him that cometh unto me, I will in no wise cast out.' I firmly believe these words: I come to thee; thou wilt not cast me out.

'My last act of faith I wish to be, to take the blood of Jesus as the high priest did, when he entered behind the veil, and when I have passed the veil, to appear with it before the throne.

'Surely goodness and mercy have followed me all my days, and I am now going to dwell in the house of the Lord for ever. I am infinitely indebted to him for his conduct of me from infancy to the end of my life. He took me by the hand in a wonderful manner, and has brought me into connection with the excellent of the earth. He has drawn me with cords of mercy from my earliest days. He gave me very early impressions, and enabled me to devote myself in youth to his service. And this God is my God for ever and ever—for ever and ever!'

'If it should please God to restore me, I shall regard renewed life as a blessing—but I speak under the impression that I am a dying man. If I am to live I shall welcome life and thank its Giver;—if I am to die, I shall welcome death and thank its Conqueror;—if I have a choice, it is to depart and be with Christ, which is far better.

'No principle can enter into the mind so sublime as the doctrine of the Cross, which with infinite majesty speaks peace in heaven, on earth, and throughout the universe! Let every one of my children glory in the Cross of Salvation. It is the power of God to every one that believeth—the *power of God!* what feeble ideas I attach to such expressions!'

On one occasion, when the family were standing around his bed, he said to Mrs. Hardcastle—'I thank you a thousand and a thousand times for all your kindness and care; a faithful and a good friend have you been to me—a help-meet in all my pilgrimage. I commit you to the care of good and tender children, who will reverence you all your life. How happy should I

be, were I permitted to become the guardian angel of this family.'

'The warfare will soon be accomplished;—the victory is almost won;—I shall soon be triumphant!

'I wish to extol my Saviour with my last dying breath.—Everlasting life I already feel in my soul.

'I hope my departing spirit will be favoured with some intimations of approaching glory; but I will trust in him;—I will trust in him. In the mean time I possess a sweet peace—calm—undisturbed. I will go to God, my exceeding joy.—It is an awful thing for a human spirit, deeply depraved as it is, to appear before the tribunal of so mighty a being. He putteth no trust in his servants, and the heavens are not clean in his sight.

'My experience is that of humble hope; I have no feelings of triumph, or of rapture, but I will trust and not be afraid.

'I bless God for all the comforts of my pilgrimage. In his presence is fulness of joy; at his right hand there are pleasures for ever more—I hope to realize those pleasures shortly. O my God, enable me to wait thy time; in thy good time dismiss me.

'I have just finished my course; I hope also I may say, I have fought the good fight; I have kept the faith; and that henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day. Father, into thy hands I commit my spirit;—Lord Jesus receive my spirit when it leaves the body; thou hast redeemed it—I have waited for thy salvation!'

MEMOIR OF THE LATE REV. GEORGE PHILLIPS. A.M.

NEW WINDSOR, NEAR MANCHESTER.

(Concluded from page 132.)

ON finally leaving college, in May, 1809, Mr. Phillips was engaged to supply a vacant congregation at Liverpool. From this place he made a pedestrian tour through North Wales, and once more visited his friends at Haverfordwest. The congregation being then destitute, he willingly supplied them until the Rev. Josiah Hill arrived with a view to settle amongst them. In the ensuing autumn he again visited Liverpool; and, on leaving this place, in November, he paid a second visit to Kidderminster, where he preached for a time at the Old Meeting. From Kidderminster he went to supply 'a large and respectable congregation' at Southampton, where his labours were interrupted and finally abandoned through serious indisposition. In some of his letters, written about this time, the following passages occur:—

'I have lately had much occasion to think of the dealings of Providence; several circumstances have occurred, calculated to direct me to look up to 'the Guide of my youth.' In the many places where I have lately been, I have reason to be thankful for the kind friends I have met with. Indeed, through life I have been peculiarly favoured in this respect. How many friends has Providence raised up for me just as I wanted them! O, that in my mind a proper habit may be formed of regarding the hand of God! Is there any thing on earth equal to the sensation we feel, when in that state which nothing but the softening influence of affliction can produce, we go to God, our 'exceeding joy;' and, having surrendered our life, health, and friends to Him, experience his favour to be infinitely more than all!'

About this time, the 'Lancashire Independent Academy,' was established at Leaf Square, near Manchester; and, in June 1810, Mr.

Phillips was invited to preside as classical tutor in that institution. In the prospect of entering on this situation, he observed that different persons have different talents assigned them, the character of which ought to be well considered before they can be expected to act a useful part, and expressed his own conviction that he was completely unfit for a situation of such publicity. On coming to Leaf Square, he was invited to exercise his ministry at New Windsor Chapel, situate near the Academy. Here he commenced his labours in the month of September, and soon after received a unanimous call to the pastoral office, which he accepted.

Although Mr. Phillips was engaged to superintend the classical department only, he was obliged to act as resident tutor in the Academy. When the accommodations were ready for him, he took up his abode in the house, under a proper sense of his responsibility, and with a mind directed to Him, whose favour could ensure prosperity. 'I came this evening,' says he, 'to the house which is probably to be my abode for some time; I have been looking back to-day on a considerable part of my past life, and, in viewing the situations into which I have been guided by a mysterious hand, I can scarcely conceive of circumstances taking place more exactly suited to my wants, than those which have occurred. I fully intended to have devoted the whole of this evening to that serious consideration which the occasion seems to require, and to a solemn consecration of this place, and myself to that God, whom I hope it is my supreme desire to serve.' Before he went to Manchester he had carefully examined the different plans of some public schools, adopted whatever was excellent in them, and supplied what he deemed deficient, from his own judgment. His mode of tuition was calculated to ensure the respect, and gain the affections of the boys. While he sought their improvement in learning, he was particularly anxious for their spiritual welfare; and had reason to hope that in the hearts of some of them, the seeds of true piety were effectually sown. His conversations with them on Sabbath evenings were peculiarly interesting and instructive, and are still remembered with gratitude. 'In him,' as Mr. Fletcher observes, 'they beheld learning without ostentation, dignity without pride, and condescension without meanness: and it may with truth be affirmed, that no instructor ever acquired, in so short a time, a more complete possession of the hearts of those committed to his care.'

In his ministerial labours Mr. Phillips met with much encouragement, and had a fair prospect of increasing usefulness. Before he had preached six months at Windsor Chapel, the seats were all taken; several respectable families residing there, who had been in the habit of attending places of worship in Manchester, chose to sit under his ministry; others, who had not regularly attended any where, became constant hearers; and the congregation was so much increased as to render an enlargement of the building necessary. His solemn separation to the ministry took place on the 29th of May, 1811, when his much esteemed friend, Mr. Fletcher, of Blackburn, delivered the introductory discourse—the late Rev. W. Evans, of Stockport, offered up the ordination prayer; the Rev. W. Roby, of Manchester, gave the charge; and the Rev. S. Bradley, of Manchester, addressed the people.

A few weeks after his ordination Mr. Phillips entered on the marriage state, and formed a connexion which he thought likely to promote those objects and plans of usefulness to which he was devoted. In

the prospect of this union, he said, 'As far as it is possible to anticipate the future, I have every prospect of happiness; I hope, however, that I shall enter upon it, well remembering that all earthly happiness is precarious, and that nothing but the Divine favour can afford full satisfaction. The more we connect religion with our plans and pursuits, the more likely are we to be constantly happy; or, if trials overtake us, we shall then have some firm support for the mind.' The advantage of being thus prepared for any painful occurrence will appear from the following passage in one of his letters, and from the rapid decline of health which soon terminated his earthly course:—

'We have now been some time in our own habitation, and have enjoyed as large a share of happiness as mortals are entitled to expect. We are extremely unfortunate in the domestics which were engaged; they could neither accord with one another, nor with us. To keep peace, we were obliged to dismiss one rather suddenly; and we part with another to-day. One of them, though a member of a Christian church, has told innumerable falsehoods, and there are a few of our neighbours little enough to unite in spreading them. I have endeavoured to regulate my conduct so as to meet the danger, but have not been entirely successful. You cannot suppose that we allow these things to occasion serious uneasiness; but I am just giving you a peep at human nature, and a new proof that all earthly happiness has in some way its alloy.'

Speaking, in another letter, of those consolations which tend to alleviate the trials of life, he says, 'The Christian knows that they are sent for the improvement of his spirit, and that they cannot fail to be useful, unless he is wanting to himself. Under such trials, to be able, with submission to the Divine will, to wait the appointments of heaven, is a great happiness. I do not know that my character is so formed as to admit of uninterrupted felicity; and had my wishes been always gratified, I know not what I might have been.'

Soon after his marriage, the health of Mr. Phillips appeared to undergo a serious alteration. The united labours of the Academy and the pastoral office were more than his constitution was able to support; and he rapidly sunk into such a state of debility as to require an entire suspension of his usual employments. His friends were alarmed; and some of them advised his removal to some suitable place for a change of air. He therefore resolved to go into Devonshire, one of his medical advisers being of opinion that this was the best measure that could be adopted. On this occasion he said, 'As health is every thing, as to enjoyment and exertion, every sacrifice must be made in order to obtain it. The issue of these means is in the hands of God. I trust I can, with some composure, leave the event to him; and yet I feel it a trial; and, in some views, feel it severely; but the will of the Lord be done!'— The last sermon he preached was founded on these words of the Apostle:—'Here we have no continuing city, but we seek one to come;' when many of his hearers were justly apprehensive of its application to himself, and therefore heard him as a dying man. On the day before he entered on his last journey, he had occasion to speak to one of his pupils respecting some impropriety of conduct, when he warned him to flee from the wrath to come; and, in adverting to his own views of another world, he said, 'Death is nothing to me; there are some friends who would feel my death; but I have no other feeling than what arises on their account.'

In this frame of mind he left Manchester with Mrs. Phillips, on the 17th of October, intending to travel, by easy stages, to Sidmouth. On their arrival at Glastonbury, Mr. Phillips was unusually cheerful,

thought himself much better, and intended to take another stage on the following day; so little did he or Mrs. Phillips imagine that the time of his departure was at hand! In the night he was rather restless, yet not so ill as to excite the least apprehension; but in the morning about eight o'clock, he complained of a sudden giddiness, uttered a few incoherent words expressive of affection for his afflicted partner, and then, leaning on her arm, he expired in less than ten minutes.—How solemn a warning to be 'always ready!' He died on the 24th of October, the same year in which he was ordained, leaving a widow, to whom he had been united about four months, in a situation not easy to be conceived or described. His remains were removed to Bristol, and interred in the Baptist burial-ground; six dissenting ministers, Messrs. Thorp, Lowell, Page, Roberts, Holloway, and Dr. Ryland, were pall-bearers; Mr. Thorp delivered an eloquent oration at the grave; and Dr. Ryland concluded the mournful solemnity with prayer.

As a preacher, Mr. Phillips was daily rising in the esteem of those who knew him. While a student, his chief object was to prepare himself for such a course of stated labour as he should be able to maintain with success. He dreaded the idea of rendering a congregation subject to disappointment, in finding his ministry not such as to ensure increasing satisfaction. The time, therefore, which other students frequently employ in preparing for the pulpit, and in studying the most popular modes of expression, he spent in laying up a stock of materials for future use. And hence it was not until his studies were finished, that a pulpit style became the particular object of his attention. He felt, however, very strongly the importance of it; and, at proper seasons, attended to its cultivation. When he entered on his duties at Windsor Chapel, he began to accustom himself more frequently to extemporary speaking, for the purpose of acquiring greater fluency and simplicity of expression. His engagements, indeed, were so numerous, that he was frequently under the necessity of preaching with very little previous preparation; and, on Tuesday evenings, at the prayer-meetings, his expositions and addresses were wholly extemporaneous. On these occasions he often spoke in a manner more spiritual; with more simplicity and fervour, than when in the pulpit. By this means the character of his preaching, in the latter part of his life, was considerably altered. It lost its former stiffness, became more animated, and had a greater influence on the feelings of his audience.

'It was impossible,' says Mr. Fletcher, 'for an intelligent mind, accustomed to the contemplation of religious truth, not to be highly instructed, and much impressed, by the sermons he delivered. He had not the physical strength which is often essential, in connexion with higher qualities, to extensive and immediate popularity; but there was, in his preaching an energy of thought, an earnestness of soul, on the important realities of religion, which discovered at once the sincerity and the ardour of his mind. His sermons were always judicious, displaying a vigorous and matured understanding; and if in any department of preaching he particularly excelled, it was in the accurate delineation of the varieties of moral character. This gave to his discourses an air of originality so remote from ordinary and common-place thoughts, that they could not fail to interest the discriminating hearer; while, at the same time, in the exact portraitures he drew of human character, the most unlettered beheld the fidelity of his representations. He was a man of no ordinary cast; and had it pleased the Supreme Disposer of events to prolong his term of service on earth, he would have been eminently useful in the church of God.'

His moral and religious character is thus described by his friend Mr. Crisp:—

'A vein of piety pervaded his conversation, and an unbending regard to truth, integrity, and consistency, shone through his whole deportment. That tenderness of conscience which distinguished him in early life, was always a conspicuous part of his character. From the meanness of courting the good opinion of others, by wearing a disguise, his mind recoiled with abhorrence; and few ever aimed more sincerely to present an appearance corresponding with the real state of his mind. He remembered that the eye of God was upon him; and habitually realizing his presence, he ordered his conversation aright. Prayer was with him the employment of a lowly mind,—an exercise in which deep reverence and ardent love, were the mingled feelings of the heart. He read the Scriptures, not only as a humble inquirer after truth, but with a soul hungering and thirsting after righteousness. His sentiments were strictly evangelical; while it was his prayer and endeavour that Divine truths might be deeply impressed on his heart. These were embraced with serious deliberation, and maintained with that firmness which sincerity and caution naturally produce. Those who best knew him witnessed his faith in the Saviour, his love to God, his humble dependance on Divine grace, and his zeal for the truth as it is in Jesus. The most scrupulous integrity distinguished him in all his relations of life. He was never satisfied with any course of action unless it accorded with those rules he laid down for the internal regulation of his mind, and the guidance of his conduct.'

Thus acting on principle, it is no wonder that his friends should so often have noticed that decision of character, and that uniform consistency which marked his proceedings, and adorned his religious practice.

In contemplating the early removal of a person, so well qualified to fill the station he was called to occupy, we dwell on the loss the church of God appears to sustain: we mourn the dispensation by which talents, cultivated with diligence and ardour, together with the fruit of years devoted to hard study, are swept into the grave, and cut off from the service of men. But while the prospects of a congregation are clouded, and the hopes of pious families in some measure disappointed, we are taught that God is not dependent on any instrument he has been pleased to employ, however well it might be adapted to his purpose, but can lay it aside without the least inconvenience. At the same time there is a pleasure in reflecting, that in proportion as any one is qualified to serve and glorify God on earth, he is prepared for more important services above. In this view the friends of those seminaries of religion and learning, whence our churches are generally supplied with pastors, may learn to acquiesce even in the death of students, as well as in the removal of young ministers from the most promising scenes of usefulness. Their pious care in preparing them for the service of the sanctuary is not in vain, though the design of their education may not be fully answered in this world. We are sufficiently assured of the happiness of those who die in the Lord: and and when pious and useful men are unexpectedly called up to receive their reward, they admonish us to be diligent in the service of our common Master, while we hear the voice of Him who says, 'Blessed is that servant, whom his Lord, when he cometh, shall find so doing.' J. B.

Haverfordwest.

ON DIVINE TEACHING.

THE state of man in this life is obviously a state of want and dependence. And the supply of this dependent being, in the relief of his natural and temporal wants, descends from 'the Giver of every good and per-

fect gift.' And if this be admitted, and in fact it is almost universally admitted, it seems easy and natural to rise higher in our estimate of his actual state. It is not, surely, a laborious effort to reflect on the nature and the powers of the human soul—to consider that our present state exhibits an awful mixture of ignorance and depravity, of guilt and condemnation, and that therefore 'the Scripture hath concluded all under sin.' Let this be conceded, and a way is made plain to shew the *necessity* of Divine teaching, in order that truth may be known and enjoyed in its nature, influence, and perpetuity.

Now, supernatural agency, or Divine teaching, is one of the leading topics of prophecy and promise; and it has been also the great object of the prayers and experience of the servants of the Most High in all ages. This is so abundantly manifest to all who are conversant with the Word of God, that it would seem a waste of words and arguments either to prove the fact or to defend the practice. All teaching supposes knowledge in the mind of the instructor, and ignorance on the part of the object of instruction. It is the province of the teacher to remove the ignorance of the scholar, and to lead him on from one attainment to another, till the business of instruction is finished. But then the *competency* of the instructor is usually acknowledged. The Apostle puts a well-known fact, in the shape of a question, in order to establish the competency of the Divine Spirit to become our teacher:—'For what man knoweth the things of a man, save the spirit of a man, which is in him? even so the things of God knoweth no man, but the Spirit of God.' We come then to a most important conclusion on this point, that, if ever we know the things of God, '*He must reveal them to us by his Spirit.*'

If the dubious but importunate inquiry be, 'What is Divine Teaching? the following brief thoughts may be instructive and beneficial:—Divine teaching produces *self-knowledge*; it educes *self-conviction*; and it terminates in *self-condemnation*. The eye of the soul is opened, and the beams of heavenly truth discover the inward character. The depravity and vileness of the heart; the stubbornness and rebellion of the will; the concealed and nameless offences; the open and flagrant transgressions; all these arrest his attention and flash conviction in the sinner's face. He looks within and without; he resolves to pray, to reform, to keep the law, if possible, with a perfect heart. But ere long a temptation overtakes him, and he falls again into his former practices, and fresh guilt overwhelms him. Sin revives, and he dies. The violated law thunders its many curses upon him, and he stands like a degraded ruined criminal, self-convicted and self-condemned. He has no help in himself. This is a period, a crisis most awful! But if he be taught of the Spirit, he will not be left here. He shall find that the law, though full of terror, shall yet become 'a schoolmaster to lead him to Christ.'

The preaching of the Gospel, its proclamations and its promises are exhibited to his trembling soul by this Divine Teacher: the first ray from the Sun of Righteousness is directed to his heart! He hears of the Saviour—his majesty and his condescension; his righteousness and his death; his ability and his love; and all attested by his own declarations—he hears of this Saviour with mingled emotions of astonishment, of hope, of faith, and love. 'But will this mighty Redeemer hear *me*, receive *me*?' '*Make the trial*'—say all his ambassadors as with one voice! and the Eternal Spirit, with the whole

family in heaven and in earth, sanctions the invitation: 'The Spirit and the bride say, come; and, whosoever will, let him come and take of the water of life freely.' The invitation is accepted; the returning sinner is received into the fold of the Great Shepherd; and one more voice is added to 'the multitude,' who say, 'Now we believe, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world!'

Our blessed Lord assures all his disciples, that 'the Holy Ghost should teach them all things.' 'He shall glorify me: for he shall receive of mine, and shall shew it unto you.' We may therefore calculate, that all the future teachings, all the benign influences of the Divine Spirit are designed to guide and support this renewed and accepted sinner through life. And the more he is endued with his gifts and his graces, the more enlarged are his views of the economy of redemption, the more readily does he entertain and even adore the *design* of those effectual and saving operations, of which he is the subject. It is to *glorify Christ.* Let others most daringly degrade, undervalue and reject the Redeemer, he loves, and follows, and glorifies him; for he well knows that he is 'the Author of eternal salvation unto all them that obey him.' And should he see any of his brethren desirous of vain-glory, provoking one another, envying one another, his humble and peaceable language is, '*If we live in the Spirit, let us also walk in the Spirit.*'

Many other thoughts crowd on the writer's mind on this topic; but his paper is full, and he must therefore stay his hand till a more convenient season may offer for resuming a subject always interesting to the church of God.

UNCOMMON ATTAINMENTS OF THE REV. MR. LEE.

Most persons acquainted with the operations of the Bible and Missionary Societies, must have heard of the extraordinary acquirements of Mr. Lee in several languages, and of the eminent services he has already performed to these important institutions. But, as the public papers have lately given at large the speech of the Rev. Archdeacon Corbett, delivered some time ago at a meeting of the Shrewsbury Auxiliary Bible Society, we think ourselves warranted in presenting an abstract of it to our readers.

Mr. Lee, it appears, is a native of Shrewsbury, or of a village in its vicinity, and received at school the ordinary education of reading, writing, and arithmetic. He left school at the age of twelve, and learned the business of a carpenter. He conceived the desire of acquiring languages, and from the small pittance he obtained by labour, he spared a trifle to purchase a grammar, and, having used that, would then sell it to buy another book. He continued to apply himself daily to manual labour, yet pursued his studies with unremitting assiduity. He then became the teacher of a charity-school; and still his time was not much more at his own disposal than before. About this period, he was introduced to Dr. Scott, a learned oriental scholar, who furnished him with an Arabic grammar; and to this auspicious circumstance, and to the continued kindness of Dr. Scott, may be ascribed his introduction to the public societies before mentioned, his admission at Queen's College, Cambridge, and his ordination as a minister of the established church.

Mr. Lee, it appears, has taught himself the following languages:—1, Latin; 2, Greek; 3, Hebrew; 4, Chaldaic; 5, Syriac; 6, Samaritan; 7, Arabic; 8, Persic; 9, Hindoostannee; 10, French; 11, German; 12, Italian; 13, Ethiopic; 14, Coptic; 15, Malay; 16, Sanscrit; 17, Bengalee.

These attainments Mr. Lee has devoted to the cause of God and religion. 1. He had edited an entire new edition of the Syriac New Testament, for which he collated three ancient Syrian MSS. 2. An edition of the Malay New Testa-

ment; and the Old Testament is now in the press. 3. An enlarged and corrected edition of Mr. Martin's Hindoostannee Prayer-book, in conjunction with Mr. Corrie. 4. A Tract in Persian and Arabic. 5. A Malay Tract, and a Tract in Hindoostannee. 6. A Tract in Arabic. 7. Part of the English Liturgy in Persic. 8. A New Translation of the Old Testament in Persian, in conjunction with Mirza Khaleel. 9. Mr. Lee is printing an Hindoostannee New Testament. 10. He is preparing for an Ethiopic Bible and other works. This account, which to some persons may seem almost incredible, receives no small confirmation from the fact, that the Rev. Mr. Lee has recently been appointed *Arabic Professor* in the University of Cambridge, in the room of Professor Palmer resigned.

But we shall not enlarge. Let God be glorified, who giveth such talents to man, and disposeth him to make so good a use of them; and may Mr. Lee long be spared to the world and to the church, a humble, diligent, and successful 'helper to the truth;' and let the friends of Missionary and Bible Societies be encouraged. If it be the will of God, widely and rapidly to diffuse throughout the world, the knowledge of his Son and Salvation, He who has endowed Mr. Lee with these extraordinary powers, can easily qualify a hundred more, in like manner, for the arduous work.

ANECDOTE.

The infidel writer, Mr. Collins, used occasionally to visit Lord Barrington, who, in conversation once asked him, how it was that though he (Mr. C.) seemed to have very little religion himself, yet took so much care that his servants should attend regularly at church. His reply was, that 'he did it to prevent their robbing or murdering him.'

OBITUARY.

REV. ADAM STUMPHOUSEN.

March 8, 1819.—After an illness of nine weeks, in the seventy-first year of his age, and in the full expectation of the mercy of Christ to eternal life, died, at Malmsbury, the Rev. Adam Stumphousen. On the 17th, according to his request, his mortal remains were brought and interred in a new brick grave, near the pulpit, in his own chapel, at Clack. By his particular desire, his friend, the Rev. George Mantell, of Swindon, preached his Funeral Sermon, —text, 2 Tim. chap. iv. ver. 7 and 8. The Rev. G. Garlike of Painswick delivered an oration at the grave; and the Rev. Mr. Bidmead, of Lea, concluded. The solemn, the truly affected and melting countenances of the crowded multitude, strongly evinced how highly he was esteemed, and how deeply he was regretted by his neighbours and congregation. This faithful champion of the doctrines of the Reformation was well known to many congregations in the connexion of the late Countess of Huntingdon, among whom he laboured with much success upwards of forty years. Having had a small annuity left him, he volunteered his services among a very poor and scattered people in the village of Clack, situated about eight miles from Malmsbury, and five from Wotton-Bassett, in Wilts. This village and its vicinity has been highly favoured by the labours of the companions of Mr. Whitfield; and the fruits of an Adams, a Cennick, a Jones, &c. &c. still appear in a neat chapel, a dwelling-house, and a spirit to hear and receive the Gospel of Christ. The great Head of the Church smiled on the efforts of Mr. Stumphousen in this place, and a goodly company of poor but affectionate people are now left as sheep without a shepherd, to deplore the loss of their beloved Pastor.

About five years since, Mr. Stumphousen extended his labours to Wotton-Bassett, and many in this benighted town attended his ministry; encouraged by the pleasing prospect, he exerted himself, and collected with much difficulty, money sufficient to put the old place of worship in decent repair; these two places are now left without a minister; two neat places of worship are shut up, and a population of some

hundreds of precious souls, void of prejudice, are left to perish for lack of knowledge. Ye friends of missionary exertions! ye zealous ministers of the Wilts Association! ye redeemed of the Saviour's blood, who know the worth of precious souls, and the deplorable condition of North Wiltshire, come, come quickly 'to the help of the Mighty.' What! must all the regard for immortal souls be lavished on wealthy cities, populous towns, and foreign nations; and a district of fertile country, of many miles in circumference, containing many villages and some towns, be left waste, without even an attempt to cultivate? What, is there no man with a little property, endued with common talents and a disinterested heart, like-minded with a Stumphousen? Are there none among the thousands of our British Israel, that impressed with this urgent call, are prepared to say, here am I, Lord, send me? Should the Lord the Spirit incline the hearts of any of his dear servants to listen to this voice, they may obtain every information on the subject, by applying, letters post paid, to Rev. Geo. Mantell, Swindon.

MRS. GOOD.

April 2d, aged thirty-one, died Anne, the affectionate wife of the Rev. J. E. Good, of Salisbury. The instructions of pious friends, and the ministry of her uncle, Mr. Honywill of Melksham, were blessed to her conversion, but retired habits and reserved disposition prevented any ostentatious display of her religion to the world. In her family she 'walked with God,' and in public she 'adorned the doctrine of her Saviour in all things.' An amiable pattern of Christian humility, domestic friendship, filial affection, and conjugal tenderness—she lived highly esteemed and died deeply regretted. Mr. Weston of Sherborne improved the decease at Salisbury, April 11th, from Phil. iii. 21. to an overflowing and weeping audience. Mr. Honywill delivered a discourse on the occasion at the same time at Melksham, where her remains are deposited till the last day.

MRS. SUSANNA CAHUSAC.

Dec. 23, 1818, died, aged 74, Mrs. Susanna Cahusac, of Deptford. Of this excellent person it may be said that, she was of very honourable descent, being the eldest branch of the fourth generation of a family, which was, for conscience-sake, one of the Refugees from the Province of Languedoc; in consequence of the revocation of the Edict of Nantz. Her immediate parents had ceased to worship in the French Church, and become members of the Church of England: and she, like the other branches of her family, had not only imbibed the prejudices of the unenlightened part of that community, but was also remarkably fond of Sunday excursions into the country, and took great delight in the gaieties and vain amusements of the world; at the same time totally neglecting all serious religion.

Speaking of her own conversion, in a written account of her Christian experience, delivered into the church, of which she was an honourable member, she says:

'The change wrought in me was so gradual that I can scarcely tell when it took place. But this I know, I was found of the Lord when I sought him not, and at a time when I had set my face as a flint against him. In March, 1779, I went to live with Mrs. Parker, of Fleet-Street, as governess to her daughter. She was an instrument in the Lord's hand in bringing me to the knowledge of himself. She took me to hear that dear man of God, the Rev. Mr. Romaine. I had said, that I would never go to hear him, because I had been told that if I did, I should become a Methodist. Like many more, I despised those ministers who preached Christ; and ridiculed the followers of the Lamb, owing to being ignorant of his ways. But the Lord was pleased to call me from among them, and gave me to see the error of my ways and brought me to the knowledge of Jesus Christ.'

'The Lord drew me as it were with the cords of love, in so gentle a manner, that I have had none of those violent conflicts which some have experienced; but I trust that the Lord is my God; and I can say from my heart: 'He only is my rock and salvation, and my strength, and my portion for ever.'

'During the life of Mr. Romaine, I partook of the Lord's Supper at his Church, considering it as my home,

and looked upon him as my spiritual father.'

To her latest hour she retained a high veneration for the memory of Mr. Romaine, and also for that of Mrs. Parker, who had been the means of her going to hear him. The spiritual experience which Mrs. Parker exhibited in her conversation, the exemplary nature of her general temper and conduct, but still more her happy and triumphant death, matured and deepened the work of God in the mind of Mrs. C.

When Providence cast her lot among the Dissenters, she united herself to their communion: and till her death continued a member of the church, under the pastoral care of the Rev. J. Townsend. The state of her domestic connexions were such as to constrain her to provide for her own support by the exercise of her own talents. She filled several honourable and useful situations in life successively, and gave the highest satisfaction, not leaving any one of them but by her own choice.

She was a woman of excellent understanding, possessed great firmness and presence of mind, and to all her female acquaintance she presented a pattern of genuine piety, and also of industry, economy, and punctuality.

Mrs. Cahusac spent the first sabbath in December with her eldest sister, Mrs. T.; seemed in perfect health and spirits, and was at the Lord's table with the Church; of which she had for many years been an honourable member. Being the last ordinance sabbath in the year, and many instances of mortality having taken place in the church, the minister took occasion to observe, that peradventure some one member then present would no more communicate with them upon earth: and it was exemplified in her experience. In a few days after, that sickness commenced which carried this aged and excellent Christian to her eternal rest. From the first day of the attack, her medical attendant was apprehensive that it would prove fatal. This, however, did not create alarm in the mind of our departed friend. She was all resignation to the will of God, and thankful for the comforts and blessings which she possessed in her afflictions. To those around her she expressed gratitude for their kind attentions; at the same time charging them not to pray for her life.

Her natural cheerfulness did not forsake her in the midst of pain and weakness, and through a settled faith in the promises of God, her soul enjoyed peace and comfort: she nevertheless, spoke strongly of her own unworthiness and short comings. The words of David dwelt much upon her mind and seemed to yield her great consolation. 'Although I walk through the valley of the shadow of death I will fear no evil, for thou art with me, and thy rod and thy staff they comfort me.' At other times she would run over some of those sacred hymns which had cheered her heart in the devotions of the sanctuary. Among those were, 'Dearest of all the names above,' &c. and

'Jesus, lover of my soul,
'Let me to thy bosom fly.'

On the second line of which she laid great emphasis. But that which seemed above all the rest to animate and comfort her was, 'Jesus, thy blood and righteousness,' &c.

She had required a little nephew to be brought to her to recite one of the Hymns for Infant Minds, which is entitled, 'the Child's Grave.' And, after he had finished the recital, she laid her hand on him, and also on a little niece who had accompanied him, and with great earnestness and solemnity prayed for a blessing on them.

She felt the sentence of death in herself, but she was calm and composed, and talked freely and seriously of her dissolution. During one of those periods of sickness, which her complaint frequently excited, she said, 'this sickness is unto death; but it will not be just yet:' nor was it for some days. During these she had some sharp struggles and conflicts of mind, and excruciating pains of body, after which she fell asleep in Jesus.

She died as she had lived, not feeling or expressing any rapturous enjoyment of religion, but exhibiting that calm repose and that steady support which are derived from a lively faith in the gracious promises of the glorious Gospel of the blessed God: and, a scriptural hope of eternal life, through the blood and righteousness of the Lord Jesus Christ. The faith and hope which she had been accustomed to esteem genuine, were those which are

inseparably connected with the sanctification of the heart by the Holy Spirit; and walking in the way of holiness; even that 'holiness, without which, no man shall see the Lord.'

Well may sinners and formalists exclaim with Balaam, 'Let me die the death of the righteous, and let my last end be like his!' But let all such remember, that no individual can participate of this supreme blessedness, but he that 'is righteous' and 'doeth righteousness.' J. T. B.

MRS. BULGIN,

AGED 41, wife of the Rev. S. Bulgin, Baptist Minister, of Poole, died on the 31st of March, of a cancerous affection, under which she had laboured for eight or nine months; during the three last of which, she endured indescribable agonies. In 1797, she was brought to a saving knowledge of the truth as it is in Jesus, under the ministry of Mr. Cooper, now of Dublin; then in the zenith of his earlier popularity at Bath. Through twenty-two years, she displayed great Christian excellence. The meekness of her deportment, and the irreproachable conduct of her life, for twelve years which she had lived in Poole, had prepared for her numerous friends of different denominations, who sincerely sympathized with her, and, as far as human power extended, mitigated her keen and incessant sufferings. In her protracted illness, though, by no means constitutionally formed to endure pain with calmness, she was peaceful and happy beyond the common lot of even eminent Christians; and few approached her bed-side, who did not inwardly say, 'let my latter end be like hers!' Funeral sermons were preached for her at the Baptist and Independent Meetings, by Messrs. Shevelle and Durant (lately rendered widowers themselves) to crowded and affected audiences. She has left to her deeply afflicted husband the charge of five children, some of whom are yet very young.

REVIEW OF RELIGIOUS PUBLICATIONS.

1. Religious Liberty, applied to the case of the Old Meeting-house, John-street, Wolverhampton, *including Remarks on the Conduct of the Editors of the Congregational Magazine, and the Resolution of the Congregational Board, July 7.* By J. Robertson.
2. Religious Liberty, not infringed by the Proceedings in the case of the Old Meeting-house, John-street, Wolverhampton. *An Appeal to the Public, in answer to the Remarks of the Rev. James Robertson, by the Dissenting Ministers who originally signed the Case; with an Appendix, containing a Detail of Facts,* By Mr. C. Mander.
3. Infringements of Religious Liberty exposed, in the Case of the Meeting-house, John-street, Wolverhampton; *in Answer to the Appeal of the Nine Dissenting Ministers who patronised that Case.* By James Robertson.

WE are sorry that this question, pregnant with such important consequences, has kindled so much impure fire, that the combatants and their cause have been enveloped in smoke. It shall be our study to keep ourselves clear from the heat, while we attempt to blow away the smoke.

The Old Meeting-house, and a dwelling-house for the minister, John-street, Wolverhampton, were built in 1701, and the first minister was a Calvinistic Trinitarian. In 1781, Mr. Cole, who was then minister, resigned his charge; having previously, it seems, departed from his original sentiments. He, however, himself wrote to Mr. Jameson, then at Warminster, who, having preached, and been chosen by a decided majority, came to settle; but was shut out of the place by a Socinian minority. Mr. Griffiths, an Antitrinitarian, was, in 1782, invited to officiate in the place. In 1772, Mr. B. Mander was appointed trustee, and, twenty years after, the Socinians chose fresh trustees, leaving out the name of Mr.

Mander, who refused to sign the trust-deeds; and, as he is now the only surviving trustee on the original deed, it is contended he is the only legal trustee. In 1813, Mr. Stewart, a professed Unitarian, was invited to be their minister for three years; and early in 1816, began to embrace the sentiments of the original founders of the place. In September following, he publicly announced his change of views, which drew Mr. B. Mander into the meeting-house, where he had ceased to attend, but where he was now induced to interfere, in order to protect Mr. Steward from the violence with which he was treated by those whose creed he had forsaken. Mr. Steward had engaged to quit in three months; but previously to that time, he was forcibly excluded by the Unitarians, who were, in their turn, resisted by Mr. B. Mander, who said to the opposite party, 'If you will produce the trust-deed, and prove that I am not a trustee, I will retire; otherwise, I will give Mr. Steward possession' which accordingly he did, causing the locks, which had just been put on, to be torn off. For this an action was commenced by the Unitarians, which at length compelled the Trinitarians to commence a suit in Chancery, to obtain the production of the trust-deeds, and to restrain the opposite party from ejecting Mr. Steward from the place, in which they succeeded, by the intermediate decree of the Chancellor, whose final decision we yet await, to determine this question. 'The case of the old Meeting, Wolverhampton,' was inserted in the Congregational Magazine, for January, 1818, by nine ministers, which drew forth an answer from Mr. Robertson, of Shelton, in April; and, in the following Number, a reply was inserted by the ministers who signed the case. Mr. Robertson's rejoinder was refused admission by the editors of that Magazine, as were some papers on the other side; and the other monthly publication, in which the counter-statement of thirteen Unitarian ministers was inserted, at length came to a similar resolution, to decline interfering in the affair. Mr. Robertson, therefore, appealed to the public, in the pamphlet whose title stands at the head of this article. Here, he says, 'the attempt to charge Unitarianism as illegal, and indictable at common law, constitutes the whole of this charge which he has engaged to support,' while he declares that 'the principles discarded by Unitarians he most firmly grasps, as revealed truths of great moment.' He, however, insists that every congregation should be at liberty to change their principles as often as they please, and yet keep possession of their place of worship. The nine ministers who signed the case, as of great importance to orthodox dissenters, deny that they ever solicited any proscription of the common law, to exclude any class of religious professors from the enjoyment of the most entire liberty. It appears, then, that upon the grand principle of religious liberty, both parties are agreed. An impartial spectator will, therefore, ask Mr. Robertson, 'What meaneth the heat of this fierce anger?' Nor can we quite approve the spirit which appears in the preface of the second pamphlet which we have announced. The body of that production is a much more cool and convincing piece of argument; and the appendix, by Mr. C. Mander, is so very instructive a history of the whole affair, that for this, we could willingly part with all the pamphlets on either side. The nine ministers declare that they are not accountable for any of the arguments of the counsel for Mr. Mander, who founded their plea on the illegality of Unitarianism. They, however, say, in our opinion, with more generosity than prudence or justice, that the only checks and precautions to hinder a religious society from devoting their place to error, are 'a distinct and perspicuous statement in the trust-deeds of the purposes for which the property was vested;' or, in other words, a full and unambiguous declaration of those religious opinions, for the promulgation of which a place of worship was built and endowed. Upon this Mr. Robertson fastens, in the last pamphlet we have undertaken to notice; for he observes, that the trust-deeds, when produced, prove not to be thus explicit. He also notices, that Mr. Steward is a Baptist, which is contrary to the sentiments of the original founders of the place. But it does not appear that Mr. Steward is intended to be retained as the permanent minister. He seems to be the *locum tenens* until the question is settled concerning the right to occupy the place. Mr. R

seems to admit, for he has not fairly said whether he does or not, that if the trust-deeds were thus explicit, it would be proper to apply to the law to preserve a place for the use originally intended by the founders. But on what ground would he admit this? Is it because those who lay out their money in erecting a building a have right to prescribe the terms on which all future occupants shall hold it? If so, then we conceive that where the deeds are not so explicit, if we can by other evidence prove to the satisfaction of an honest jury, what was the intention of the founders, that intention must, as far as possible, be fulfilled; otherwise, our honesty amounts only to that of the man, who would abstain from picking a pocket of a purse, but would feel no scruple to put into his pocket the purse which his neighbour's incaution had dropped before him. For it is well known, that many of the old trust-deeds are most incautiously expressed; because their framers never anticipated the circumstances in which Dissenters have since been placed. Again, Mr. R. contends, that the place of worship in question should be reserved for the use of Protestant Dissenters; but, as he doubtless contends for this, not merely according to the special pleading of a lawyer, because the deeds bind them to this, but on the grand principle of equity, because the founders intended this when they laid out their money on the building; then it is equally manifest to the conviction of every impartial person, that the founders of the Old Meeting at Wolverhampton, intended it to be employed for Trinitarian doctrines. Once more, Mr. R. admits that it is perfectly proper to institute a suit at law, to prevent trustees from alienating a building to their own private use. But does he mean, that if they should choose to turn a place of worship into a museum, or a ball-room, for the instruction and entertainment of the public, this would be perfectly proper? But if he means that the trustees are bound to preserve the place for the very purpose for which it was originally intended; and that it is fair to compel them to this by law, whenever they might be otherwise disposed; then this is all that is intended by the plaintiffs in the Court of Chancery. It appears to us, therefore, that there is no other alternative, but either a place of worship must be left entirely in the power of the occupants for the time being, who must be left at liberty to turn it to any use, private or public, religious, civil, or political, for which the majority may decide and then what is the use of any trust at all? for the intention of any original founders must, as far as it is discernible and practicable, be fulfilled. To this latter part of the alternative Mr. Robertson accedes, so far as to admit that a place of worship, built by Protestant Dissenters, should be preserved for their worship, and not alienated to the establishment, or appropriated to private use; and perhaps, also, he would admit that it should be preserved for Trinitarian doctrines, where they are expressly mentioned in the trust-deeds. But on what principles he would go thus far, and stop short of the whole length of our statement, he has not told us, and we are not able to discover. He seems, indeed, to hint at alarming consequences, which have arrested his course; for he tells of the numerous places which may be wrested from the Independents, or even from the Protestants. To much of this alarming statement we think we could make satisfactory replies; but one answer must serve for all,

'Fiat justitia ruat cœlum.'

A New Family Bible and Improved Version, from corrected Texts of the Original; *with Notes Critical and Explanatory, and short practical Reflections on each Chapter, together with a General Introduction on the Authenticity and Inspiration of the Sacred Books, and a complete View of the Mosaic Laws, Rites, and Customs.* By the Rev. H. Boothroyd, Editor of the 'Biblia Hebraica,'—Vol. I. 4to. £1: 16.

[*Concluded from our last, page* 147.]

As a specimen of Mr. B's Translation and Notes, we give the following extract from Judges, chap. xi. containing the much disputed history of Jephthah.

Ver. 30. 'And Jephthah made a vow to Jehovah, and said, 'If thou wilt without fail, deliver the children of Ammon into my hands, (31) Then it shall be, that whatsoever cometh out of the doors of my

house to meet me, when I return in peace from the children of Ammon, shall surely belong to Jehovah, or I will offer it up for a burnt-offering.' (The two following verses, containing Jephtha's victory, we omit.)

Ver. 34. 'And Jephthah came to Mizpeh to his own house; and, behold! his daughter came out to meet him with tabours and with pipes: and she was his only child; beside her he had neither son nor daughter. (35) And when he saw her, he rent his clothes, and said, 'Alas! my daughter! thou hast brought me low indeed! and thou art among those who distress me: for I have opened my mouth to Jehovah, and I cannot reverse it.' (36) And she said unto him, 'My father, if thou hast opened thy mouth to Jehovah, do to me according to that which hath proceeded out of thy mouth; forasmuch as Jehovah hath taken vengeance for thee of thine enemies of the children of Ammon!' (37) And she said to her father, 'Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and with my companions bewail my virginity.' (38) And he said, 'Go.' And he sent her away for two months: and she went, and with her companions bewailed her virginity upon the mountains. (39) And it came to pass at the end of two months, that she returned to her father, who did with her according to his vow which he had made; and she knew no man. And it became a custom in Israel, for the daughters of Israel to go yearly to lament with the daughter of Jephthah the Gileadite, four days in the year.'

The following are Mr. B's explanatory notes:—

Ver. 31. '*Shall belong to Jehovah*; that is, if it be a person or animal which cannot be offered in sacrifice; it shall be consecrated to the service of Jehovah; or, if what is proper to be offered, it shall be offered. I follow our marginal version in rendering *or* instead of *and*.

Ver. 39. '*And she knew no man.* Some suppose Jephthah offered his daughter as a burnt-offering to Jehovah; a sentiment which I think unsupported by the text. Dathe has produced strong arguments against this opinion; and I conceive the remark which concludes this verse decisive. For if she was put to death, in her virginity, it is needless to inform us, she knew no man; but if she was devoted to a virgin-state, then this remark is just.

Ver. 40. '*To lament with the daughter*, &c. I have again adopted our marginal version, as giving the genuine sense. According to Houbigant, this custom only continued during the life of Jepthah's daughter," as we find no reference to it afterwards.'

On comparing this passage with Mr. B's. notes in his edition of the Hebrew Bible, we find an abstract of Dathe's arguments to prove Jephthah did not immolate his daughter, which would have been a gross violation of the Jewish law. That learned Commentator, however, supposes that she might be 'put to death as a *thing* devoted,' which was also the opinion of Capellus. We prefer, however, the opinion of Mr. B. The notion of a sacrifice seems to have originated in the ambiguity of the Hebrew *vau*. Other critics give the same sense, preserving the more usual import of the *vau*. (Ver 31.) 'AND I will offer HIM (*i e.* Jehovah) a burnt-offering.' It is by no means improbable that the consecration of Jephthah's daughter was accompanied with a sacrifice. See *Parkhurst* in עלה.

We subjoin also the author's moral improvement of the history:—

'*Reflections.* Let us learn to be upon our guard against rash vows and resolutions. It may be sometimes useful to bind ourselves by our solemn vows, to shew our gratitude to God, and confirm our regard to his glory. But those vows should be wisely made, and extend only to those things that will be clearly serviceable to the interest of religion, which are our duty, had no such vows been made. But many persons besides Jephthah have run themselves and their families into great inconveniences by rash resolutions and vows; therefore it is better to let such things alone, and always guard our hearts and lips. So Solomon advises, 'Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven and thou upon earth; therefore let thy words be few.'

'We are also reminded by the persevering resolution of Jephthah, and the cheerful submission of his daughter, that lawful vows should be kept; far better is it not to vow, than to vow and not perform. We have all of us vowed to be the Lord's, by our profession of Christianity, and by giving up ourselves to him. Let us remember that we have opened our mouth, and cannot go back with honour and a good conscience. Let us be faithful to all our engagements. So Solomon exhorts: 'When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools. Pay that which thou hast vowed.'

It is proper to observe, that in the poetic parts of Scripture Mr. B. preserves the poetic form, in the manner of Lowth, Blaney, and the best modern translators. We add a short example from the blessing of Joseph, in Deut. xxxiii.

Ver. 13. And of Joseph, he said,
'Blessed by Jehovah be his land;'
14. With the precious dew of the heavens,
And with the *springs* of the low-lying deep;
With the precious productions of the sun,
And with the precious fruits of the moon;
15. With the precious things of the ancient mountains,
And the precious things of the everlasting hills;
16. With the precious things of the earth and its fulness,
And may the favour of *him*, who dwelt in the bush,
Come upon the head of Joseph;
On the crown of the distinguished of his brethren.

Note, ver. 14. *Productions of the sun and moon.* These denote annual and monthly productions; the former were such as wheat, barley, grapes; the latter such as figs, olives, and other things, of which they had many crops in a year.

16. *Who dwelt in the bush.* He alludes to Exod. xii. 2. Compare Gen. xlix. 26.

The *Reflections* upon this part of the Chapter are,

2. The favour and good-will of God is the best blessing we can ask for ourselves or our friends. Moses prayed for many blessings upon Joseph, but this was the last and chief; it is the source of all blessings; it sweetens all others and secures the soul from evil. At the bush God renewed his Covenant; let us recommend our children, servants, friends, and acquaintance to the good-will of God, as our Covenant God; and instead of being solicitous for a blessing out of the corn-floor, or wine-press, or from worldly prosperity, let us pray that his good-will may be with them in time and in eternity.

We cannot close this article without giving our cordial approbation to this work, *generally* considered, though we may have our objections to particular parts; and we hope it may be eminently useful at the present, moment in obviating a great number of infidel objections revived in the republication of the deistical writers of the last century, which are circulating with extraordinary zeal by many, who seem to think they are serving the cause of humanity by depriving us of all the consolations of religion.

We would also particularly recommend this work to ministers and students, whose libraries are contracted, as they will find in this work and Mr. B.'s Hebrew Bible, which may be advantageously connected, a most valuable summary of all the modern critics and commentators; at the same time Mr. B. has so totally avoided all learned ostentation, and consulted simplicity, perspicuity, and practical utility so effectually, that this Bible will be equally acceptable to private Christians and their families. The work also, so far as it has proceeded, appears perfectly free from learned nostrums, and sectarian prejudices.

Scenes in Europe, *for the Amusement and Instruction of little Tarry-at-Home Travellers.* By the Rev. Isaac Taylor.

This little book is adorned with eighty-four copper-plate pictures, three in a page, smartly engraved, which convey a good idea of cities, dresses, customs, and peculiarities, of different countries, so as to instruct while they amuse the young reader; the descriptions are partly in prose and partly in verse; but the author sometimes indulges too much quaintness and familiarity in the former, and the latter is frequently very indifferent. The book is not intended to communicate religious instruction; but it may be useful in affording some general notions of the world at large.

The Duty of Christians towards their unconverted Relatives: *a Sermon in the Methodist Chapel, York.* By William Naylor. *Published by request.*

The text is, John i. 42. 'And he brought him to Jesus.'

The heads of the discourse are, 1. It is essential to the happiness of your relatives that they should be brought to Jesus. 2. The means those who are acquainted with Jesus should employ, to lead their kindred to him. 3. Thus to bring their friends to Jesus is the

duty of all who know him to be their Saviour. These topics are treated with clearness and warmth; and we hope the discourse may induce religious persons to interest themselves more zealously in the conversion of their relations and friends.

The Sunday School Repository; or, Teachers' Magazine. No. xxv. *Published Quarterly.* 1s.

The general Contents of this Number will be sufficient to shew how well it is adapted to promote the important cause of Sunday Schools—Essay on the Instruction of the Young—On the Want of Success—Answers to various Queries—New Queries—Plans—Anecdotes—Review of Books for Sunday Schools—Intelligence, Foreign and British, &c. The Extract from 'The Duty of loving and seeking Christ early,' delivered at Aberdeen, is excellent, and affords a good pattern for addresses to children. The Repository should be regularly procured by every Sunday School.

Appeal to Truth; *a farewell Sermon preached at the Parish Church of Lutterworth, Dec.* 30, 1818. *In consequence of the Author's dismissal from his Curacy by the Lord Bishop of Lincoln.* By the Rev. G. Bugg, A. B.

This farewell discourse is founded on 1 Peter, iv. 19. 'Wherefore, let them that suffer according to the will of God; commit the keeping of their souls to Him in well doing, as unto a faithful Creator;' from which the preacher shews, 1st. When Christians may be said to suffer according to the will of God; and 2nd. the conduct they should pursue under such circumstances. The author, of course, applies the subject to his own case; and appeals to his audience as to the manner in which he had exercised his ministry at Lutterworth. It does not appear that any specific charge was brought against Mr. B., or that he had transgressed any law of the Church of England. In the Appendix, where the author makes some remarks on '*Law, Discretion,* and *Opinion,*' he says, 'If I have broken the laws, customs, or requirements of the Church of England, then, and only then, I am convinced of the law, as a transgressor.' Here, then, I confidently assert my own innocence. I have been uniformly attentive to law, and to every discretion authorized by law: and I cannot be proved guilty by any other rule. For instance: if my Diocesan say to me, 'I forbid you to preach any longer as Curate of Lutterworth;' I obey. Why? Because the Bishop is empowered by law to remove me for 'ANY CAUSE,' at his *discretion.* For 'ANY CAUSE;' and therefore *for doing my duty,* if it should so please him:—but, if his lordship says, 'I command you to preach only *written* sermons, or only *un*-written sermons,' in such case, if I comply with this demand, it is no *obedience* (because the law does not require it;) and if I refuse to comply, I am not guilty of *disobedience;* for disobedience is refusing to comply with *authorized* and *lawful* claims.'

If such be the authority of the bishop, that merely at his discretion or humour, and for *any cause,* he may displace a worthy and useful minister, we cannot but think that authority unscriptural and unsafe, and that the case of curates is miserably hard. The case of the parish too is hard; for, in the present instance, 480 of the inhabitants in vain petitioned his Lordship of Lincoln. Perhaps we notice this case the more, because it happens that Mr. Bugg is ejected from the very same pulpit, in which John Wickliffe, the morning star of the Reformation, boldly maintained *the same doctrines;* it is also the same pulpit which was for several years occupied by the present Bishop of Gloucester.

Surely the rulers of the Church, who thus displace faithful ministers, are not aware of the mischief they are doing to their own Church! They remind us of Proverb xiv. 1. At Lutterworth, we hear that the Meeting-house has receeived an accession of hearers; and at Long Sutton, where Mr. Maddock was ejected, a dissenting chapel is erected.

We are sorry for Mr. Bugg. He had been at Lutterworth less than a year, and had removed to that place at considerable trouble and expense. By his *three removals,* under the same influence, he has spent more than four hundred pounds, and 'from his increased incapacity, through want of established health, a probable loss of a situation altogether.'

The Voice of Warning; *a Sermon delivered in the Tabernacle, London, 14th Feb.* 1819. By John Hyatt.

THIS is one discourse of a series which the author is delivering (and designs to publish) on the Seven Epistles, to the Churches in Asia, but is published separately, at the request of friends, who consider it seasonable when the Catholic claims are about to come before Parliament. The text is from Rev. ii. 5. 'I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.' The question which the author proposes to discuss is this—'Have we greater reason to fear a removal of the gospel from our country, or, to hope that it will be continued amongst us?' He then examines first the grounds of fear that it may be removed, and notices the gross immoralities which disgrace our land; but he dwells particularly on the danger likely to arise from the possession of *power*, by the Roman Catholics, which he concludes is their real object. 'Our liberty, our lives, and the dearest interests of our posterity are (he affirms) involved in this long agitated question;' and, he adds,—'we hope that when the Catholic Question is again brought forward, another 'flood of petitions' will roll into both houses of parliament.' Mr. Hyatt, in the second place, 'glances at the grounds of hope relative to the continuance of the gospel amongst us,' and, of course, refers to the great increase of evangelical ministers, the existence of societies for the diffusion of the gospel, &c. &c. and then observes, 'viewing both sides, without prejudice, we are of opinion that the *latter* preponderate.' Some practical reflections conclude the discourse.

An Attempt to regulate the Claims of the Christian Ministry: *a Sermon at the separation of the Rev. James Stratton to the Pastoral Office at Paddington Chapel.* By W. Jay. 1*s.* 6*d.*

ON this delicate subject no man will be listened to with more pleasure and satisfaction than Mr. Jay, whose 'moderation is known unto all men.' The text, Judges, xvii. 13, is striking; and it is quite recommendation enough to our readers, to say, it is treated with his usual ingenuity, fidelity, and practical application. The close is particularly solemn and impressive.

The Death of a Young Seaman bewailed and improved: *a Sermon, at Cliff Lane Chapel, Whitby, Dec.* 1818. By. G. Young.

'THE melancholy fate of John Adams, who was lost in the gulf of Finland,' gave occasion to this plain and practical discourse, from Gen. xxxvii. 34, 35. It is well adapted as a warning to seafaring man, and to console surviving friends under such losses, and Mr. Young appears particularly qualified, both by his talents and situation, to address them.

Transactions of the (London) Missionary Society, or, Quarterly Chronicle, *No.* 10. *April*, 1819, 6*d.*

THIS number contains Letters from Mr. Townley at Calcutta, and Mr. Milne, at Malacca; Particulars of the Death of Mr. Donaldson, at Bombay; Narrative of Mr. Kam's visit to the Celebes, &c.; Extracts from the Journals of South Sea Missionaries; Transactions at Lattakoo; and an Account of the Journey of Messrs. Stallybrass and Rahmn, from St. Petersburgh to Irkutsk, &c. &c.

The friends of missions will find in this Quarterly Publication the most interesting papers of the Society, more at length than in the Monthly Chronicle, inserted in this Magazine; and such as form a regular history of the progress of the Institution.

LITERARY NOTICES

In the Press.

A. C. SEYMOUR, Esq., of Dublin, is preparing for the Press Memoirs of the Life, Ministry, and religious Connexions of the late Rev. B. Ingham, of Yorkshire, one of the first Oxford Methodists.

In the Press and speedily will be published—A Translation of Paradise Lost into *Welsh*, by W. Owen Pugh—Sunday School and other Anecdotes, by G. Russell. —Orient Harpings, by John Lawson, Missionary at Calcutta—Hints to Mothers on Education—'Hedge of Thorns,' by Mrs. Sherwood, author of Little Henry, &c. —A Second Edition of Dr. Harris's Sermon before the Missionary Society in 1817; which has been some time out of

print, and is reprinted by particular request.

The long-promised volume, entitled 'Daily Bread,' is in the Press, and will be speedily published. It consists of meditations for every day in the year, and exhibits specimens of the talents of the most popular preachers and writers of the last fifty years.

SELECT LIST.

NEW PUBLICATIONS.

A HISTORY of the Christian Church, of the Albigences and Waldenses, &c. Third Edition, 2 vols. 8vo. £1. 5*s*.

Cries out of the Depths. Poems on Sacred Subjects, by Mary Parsons. 12mo. 4*s*. 6*d*.

The Revival of Popery, its intolerant character, Political tendency, encroaching demands, and unceasing usurpations, evinced in Letters to W. Wilberforce, Esq. M. P. By W. Blair, Esq. A.M.

Thoughts on Baptism, as an ordinance of Proselytism, Terms of Communion, &c. By Agnostos, 8vo. 4*s*.

Elementary Discourses, or Sermons addressed to Children, by John Burder, M. A. 4*s*.

Lectures on Jonah, for the use of Seamen. By G. Young, Whitby. 8vo. 5*s*.

An Address at the interment of Joseph Hardcastle, Esq.; by the Rev. J. Townsend; and the Funeral Sermon, by Dr. Collyer. Published at the request of the family. 2*s*.

The great importance of Vital Christianity, exhibited in Letters to Young Persons. By J. C. Seymour, Esq. Author of the Life of Whitfield, &c.

Jesus Christ an object of Prayer: a Sermon at the Baptist Monthly Meeting. By Thomas Thomas.

No Fiction, a Narrative founded on recent and interesting facts.

The Prospects of a Dying Christian; a Sermon occasioned by the Death of J. Hardcastle, Esq. By J. Purkis.

Act of the Magistrates and Council of Glasgow, relative to the Burgess Oath.

R. Baynes's Catalogue of Theology.

Portrait of Rev. J. Campbell. By Mr. Renton, Proofs, 10*s*. 6*d*. Extra ditto, New Editions. 15*s*.

Burder's Supplement to Watts. 32mo. 1*s*. 6*d*.

Recordanza, by Styles, D.D. 1*s*. 6*d*.

Sermons for Children. 2 vols. 1*s*.

Bingham's Life of Churchman. 6*d*.

Picture of Human Life.

World Displayed. By J. Campbell. 8*d*.

Funeral Sermon for J. Hardcastle, Esq. preached at Surrey Chapel, by Dr. Bogue, and published at the request of the Directors of the Missionary Society. 1*s*.

RELIGIOUS INTELLIGENCE.

FOREIGN.

FRANCE.

WE have been gratified in reading in the French Protestant Magazine, entitled, '*Archives du Christianisme*,' an article which evinces the utility of that work in communicating Missionary intelligence, and exciting a Missionary spirit in that country.

'Some months since, the members of the Evangelical Church of Saverdun, in the Department of the Arriége (near the Pyrennees) began to contribute, both the rich and the poor, according to their means, towards a new edition of Martin's Bible, publishing at Montauban.—M. Vergé, the pastor, and his assistant, have commenced a subscription of a sol per week (a halfpenny) for the poor, and they have not met with one refusal; but all the people, without exception, are so anxious to meet the zeal of their ministers for the spreading of religion everywhere, that they have determined to consecrate some part of their funds to the Societies established in England and other places, to send Evangelical Missionaries to the four quarters of the world.

'M. Vergé has also established Day and Sunday Schools on the British system, in which two hundred children are instructed in religion, who were before ignorant, idle, and immoral.'

WEST INDIES.

MARRIAGE OF SLAVES.

IT had been long a prevailing notion, that slaves were incapable of contracting marriage, and more especially without the consent of their owners. Marriage was, therefore, but seldom encouraged; and polygamy, with all its baneful consequences on morals, domestic comfort, and the relations of life, prevailed throughout the whole of the islands. A clergyman in Nevis, conceiving slaves competent to marry, ventured to publish the banns of matrimony between two in the parish church. The marriage was interdicted by the authorities of the island, and the clergyman appealed to the Bishop of London. His Majesty's ministers being consulted, the opinion of the law-officers of the crown was taken, who stated, 'That the ecclesiastical law had always held that slaves were competent to marry,

without any reference to the authority of their masters.'

This important decision has been transmitted by his Majesty's government to the colonies; and will, by according to slaves the right to enter into this contract, encourage marriages among them; guard them by the authority of the law; and thus check and utterly abolish an evil, not only highly injurious to the civil welfare of the colonies, but greatly obstructive, in many instances, to the endeavours of the Missionaries to bring the negroes under the influence of a pure and holy religion. A circumstance more favourable to the interests of morality and piety in the islands could not have taken place.

THE CONVERSION OF THE WORLD.

BRIEF EXTRACTS FROM A PAMPHLET SO ENTITLED; WRITTEN BY THE AMERICAN MISSIONARIES AT BOMBAY.*

1. *It is the duty of Christians to send forth preachers of the Gospel, in such numbers as to furnish the means of instruction and salvation to the whole world.*

THE Gospel of Christ is the sovereign remedy, which the wisdom and mercy of God have provided for the disorders of our fallen world. Wherever it has prevailed, it has meliorated the condition of men. It has rescued whole nations from the gross ignorance, and the cruel rites of idolatry; and it has purified great multitudes of successive generations from the pollutions of sin, and prepared them for the holy society of Heaven. How desirable it is that the benign influence of this religion should be extended over all the nations of the earth! How desirable that the renovating and saving power of the gospel should be experienced as extensively as the ravages of sin have been spread in our world!

But it is a melancholy fact, that eighteen hundred years have passed away since his gospel was first promulgated by Christ and his apostles, and as yet a small proportion only of the human race have received the heavenly message. How shall we account for this fact? If Christianity is from Heaven, why is it not the religion of the world? If 'Jesus Christ' is the only name under Heaven given among men by which they can be saved,—why do not all men every where invoke that sacred name?

The answer to these inquiries will readily occur to every reflecting mind. 'How shall they call on him, in whom they have not *believed?*—and how shall they believe in him of whom they have not *heard?*—and how shall they hear without a *preacher?*—and how shall they preach unless they be *sent?*'

In this Scripture we are plainly taught that the gospel is to be propagated in the world, not by miraculous power, but in the ordinary way of instruction; *and that it is the duty of Christians to send forth preachers of the gospel, in such numbers as to furnish the means of instruction and salvation to the whole world.*

It is the design of God that all the nations should be brought to the knowledge of Christ; the appointed means is preaching, and preachers must be *sent. By whom then are they to be sent, and what number is required?*

If Christian teachers are to be sent forth, it is obvious that the Christian church must send them. We cannot suppose that the *world* will take up the business of propagating the religion of Christ, or that ministers are to expect a special commission from heaven, directing them to go to the heathen; nor can we suppose that individuals will of their own accord, and at their own discretion, go and preach to the heathen: if they should do this, they would not answer the description which the apostle gives of Christian Missionaries, viz. persons that are *sent.*

As to the number of preachers, the same reasons which prove the duty of sending one, equally prove the duty of sending as many as are requisite to fulfil the command of Christ, to preach the gospel 'to every creature.'

If we send half a dozen Missionaries to a country where there are as many millions of souls, we are too apt to imagine that we have discharged our duty to that country—we have sent them the gospel. The fact however is, we have only sent the gospel to a few individuals in that nation. The great body of the people never hear of our Missionaries, or the religion which they teach. The thing that Christ commands is to preach the gospel to *every creature*, not merely to a few individuals in every nation.

That the number of Missionaries at present employed in preaching the gospel among unevangelized nations, is nothing like an adequate supply, will be evident from a moment's attention to the following general survey.

Let the population of the globe be computed at eight hundred millions.*

* A new edition of this will be out in a few days, with a Missionary Table corrected to the present time.

* It is probable that the population of the earth is much greater, and amounts to *one thousand millions.*

Asia	500,000,000
Africa	90,000,000
Europe	180,000,000
America	30,000,000
Total	800,000,000

The number who bear the Christian name throughout the whole world may be ascertained with a sufficient degree of accuracy for the present purpose.

Europe, we know, contains the greatest part of the Christian population of the globe. After deducting about three millions of Mahometans, we may allow the whole remaining population of that quarter of the globe to be Christian, in a very general acceptation of that term.

In the United States of America there are about eight millions that may also be reckoned Christians. The Christian population of the European possessions in North and South America is not accurately determined; but it probably is not far from ten millions. If we include Abyssinia in the list of Christian nations, we may allow about three millions of Christians for the continent of Africa.

The late Rev. H. Martyn, one of the English Chaplains in Bengal, computed the Christians of all denominations in India and Ceylon at nine hundred thousand; if we allow one hundred thousand more for the Islands in the Indian Ocean, and one million for Western Asia, we shall have a total in the whole of Asia of two millions.

According to the foregoing estimate, the Christian population of the world will stand as follows:

In Asia	2,000,000
Africa	3,000,000
Europe	177,000,000
America	18,000,000
In all the world	200,000,000

This amount, deducted from the whole population of the earth, leaves us six hundred millions of the human race, to whom Christ has not yet been preached. If this calculation is at all correct, it demonstrates the melancholy fact, that, in eighteen hundred years, only about one fifth part of the world has been evangelized; and that, if the progress of the gospel should be no more rapid in future than it has been hitherto, it will not be spread through the world in five thousand years to come. How distressing must this prospect be to every benevolent mind—to all who have been taught to say from the heart, '*Thy kingdom come.*' Let us hope, however, and let us pray, that God, in mercy to our miserable and guilty world, may cut short the reign of sin, and speedily establish the holy and peaceful kingdom of his Son over all the earth.

But what exertion is the church of Christ now making for the advancement of the kingdom of her Lord? What means are Christians using for the conversion of six hundred millions of their fellow-beings, to whom he commanded that his gospel should be preached? What number of preachers have they sent forth to instruct this great multitude?

The number of Missionaries actually labouring for the conversion of six hundred millions of people is only about four hundred in all the world, that is, one preacher of the gospel to one million seven hundred thousand souls.

Six hundred millions of the human race who want the gospel, and only four hundred Missionaries to impart it to them! It is thus, O ye disciples of Jesus, that you repay the debt of gratitude which you owe to your Redeemer! He called you by his grace, delivered you from sin and hell, restored you to God, and inspired you with the blessed hope of everlasting life. Now he calls you to his service, and requires that henceforth you should live, not to yourselves, but to him who loved you, and gave himself for you, and washed you from your sins in his own blood. He confers upon you the singular honour, the high privilege, of going as heralds before him into all the world, to proclaim his approaching reign, and call the nations to repentance. And is it so, that among the millions that bear the Saviour's name, only four hundred can be found who are willing to accept of his service? It cannot be; there are, there must be, if the gospel is not a fable, if religion is not a dream, there must be thousands in different parts of the Christian world, who are ready, whenever the churches shall call them forth, to embark for any part of the world, to spend their lives in preaching the gospel to the heathen, who are ready and willing 'to endure all things for the elect sake, that they also may obtain the salvation that is in Christ Jesus, with eternal glory.'

Let the churches, then, consider the part that belongs to them in the business of evangelizing the world.

If we allow only one Christian Missionary to every twenty thousand souls throughout the world, it will appear that thirty thousand Missionaries are necessary, and that the number of Missionaries now in the field is, to the number required, but little more than one to one hundred. With how much propriety may we say, 'the harvest truly is plenteous, but the labourers are few!'

2. *Now let the inquiry be made, Are Christian churches able to provide this number of Missionaries, and to support them after they have taken the field?*

It is granted that there are suitable men enough, if they were disposed to go, and if the churches were able to send them to the work. Now there are three ways in which Christians might furnish the requisite pecuniary aid, without depriving themselves of their ease, their comforts, or the increase of their wealth. These are *first*, a trifling increase of their industry; *secondly*, a very little more frugality and self-denial, in their manner of living; and *thirdly*, by appropriating a small part of their annual income to the object.

The *first* of these resources would be abundantly sufficient for preparing the Missionaries in the first instance. Can it be necessary to say a single word to show that a church, consisting of 150 members, with hearts glowing with gratitude for their own redemption, and animated with desires and hopes of extending the same redemption to others, and for this purpose conscientiously uniting to raise enough for the support of *one* youth—can a single word be necessary to show that they would find it an easy task?

Should each individual of the 150 add that little to his accustomed diligence in business, which would in the course of a year gain him five shillings, that would amount to 37 *l.* 10 *s.* in each church. This sum would, in some countries, be a comfortable support for a young man, training up in that rigid economy and self-denial which the missionary life demands.

Or were each individual to increase his diligence a little farther, so as thereby to gain, in the course of a whole year, ten shillings, would this be a severity? Might not the poorest mechanic so arrange his business, and add so much as this to his accustomed annual labour, without causing any considerable increase of his daily toils? Were this done, the avails would be most amply sufficient for the annual expense of preparing the Missionaries.

Should it be said that some churches are so *poor* that they could do but very little, it might be answered, that many churches are so *rich*, that they could do very much, and so far alleviate the burden of their indigent brethren, as to leave them only that little to do, which would save them from embarrassment, and still give them a share in the glorious work.

Again, there are many wealthy persons, who might each of them, as individuals, with perfect ease educate a young man for the work; and in other cases, two, three, or four persons might unite together in doing the same. Much has already been done in this way; and if the subject were brought forward, and duly urged, much more would, no doubt, be done.

But suppose that the churches could furnish the necessary number of Missionaries, are they able to support them after they have entered the field? This is another important consideration.

Three ways have been mentioned by which Christians may raise money for the support of missions. The first of these has been considered as devoted to the preparation of the Missionaries for their work, and the avails of the other two may be appropriated to their subsequent support.

Let therefore the inquiry now be made, how much money for the support of missions Christians might annually raise; *first*, by a little more frugality and self-denial in their mode of living; and, *secondly*, by consecrating a small part of their annual income to the object.

Frugality and self-denial in the mode of living, are here considered in application to decoration of buildings, to dress, servants, and equipage, sugars, teas, wines, liquors, and other luxuries, and also to amusement. Millions are annually expended on these things, and they are carried to that extent, which causes not only an immense waste of money, but which is also injurious both to soul and body. So generally is this the case, that there is scarcely a family, nay, scarcely an individual, in the country, who, by a little pious frugality and self-denial in the use of these costly luxuries, might not thereby annually save a considerable sum, and at the same time find it for his real comfort and benefit in the present life. And if his faith, for a moment, transports him forward to the day of judgment, what does he behold? At the right hand of God he sees a vast multitude, collected from the ends of the earth. How came they there? He now learns, that while himself was upon the earth, he, with many others, conscientiously moderated their use of the elegancies and luxuries of life, and employed these pious savings in sending abroad that gospel, by which this multitude believed in Christ and have entered into life.

Can any thing be more obvious than the *duty* and the *ability* of the churches to fulfil it? Is not the whole a sober, moderate calculation? The great secret lies in persuading every Christian to do his part in the work. Let the churches examine and deliberate; let Christians in their conferences, their families, and their closets, scrutinize every part of it. And let each one inquire solemnly with him-

self, whether he might not, in the ways which have been mentioned, raise his annual contribution without any material variation of his ease, his comforts, or the increase of his fortune. The work is truly a stupendous work. Taken up by a few individuals it is impracticable; but shared among the whole multitude of Christians, the burden would certainly be very light.

Let it now be observed, that though it is the duty of the Christian world to impart the gospel to all unevangelized nations, yet some parts of the world have a greater claim to our immediate attention than others; and, without attempting to determine precisely what places are the most important as fields for missionary exertions, we may mention the following as interesting and worthy the immediate attention of the Christian public.

The Northern and Western parts of the continent of Asia. Within these limits there are probably fifty or sixty millions of people, destitute of the gospel, immersed in gross ignorance, and led away by the delusions of Mahomet. Scattered over these regions are not less than a million of Armenian, Syrian, and Greek Christians, in general destitute of the Bible—destitute of spiritual light and life—and, on the whole, but little better, in any respect, than their Mahometan masters. What a field for the benevolent exertions of enlightened Christians!

Siberia, Tartary, and the Northern parts of China, form another immense theatre for missionary operations—a field as yet scarcely explored.

The eastern coast of Africa, including Egypt, Abyssinia, and the island of Madagascar, presents another extensive and interesting field for the propagation of the gospel.

The Burman Empire, and the other neighbouring countries on the eastern peninsula, and the great and populous islands in the Indian Ocean, present another extensive field for the prosecution of Christianity, and demand very earnest attention.

The great islands of *Sumatra* and *Borneo,* are also without a single Missionary, wholly destitute of Christian instruction. In Java and the Moluccas, where the Dutch formerly had settlements, there are many nominal Christians of the Protestant persuasion. The Malay language is almost universally spoken among these islanders, and the Malay Scriptures, many years ago translated by the Dutch, are now reprinting.

India has been the seat of a Christian and Protestant Mission for more than a hundred years, and within twenty years past the number of Missionaries and Missionary establishment has been considerably increased;—but yet there is room! There is not even now a Missionary to a million of souls.

Ceylon is in itself an extensive missionary field, where a hundred Missionaries may find enough to do.

These considerations, Christian Reader, are surely sufficient to excite in your heart feelings of sympathy, and resolutions of activity. 'Arise, then, and be doing, and the Lord be with thee.' Lose no time: *twenty millions of the heathen are dying in sin and darkness every year*—'without God, without Christ, and without hope.' Let every reader ask himself, What have I done for the heathen? What ought I to do for them? What can I do? Let conscience answer these questions, and act immediately according to its dictates.

ON THE ANNIVERSARIES OF BENEVOLENT SOCIETIES.

THE noble institutions which have recently sprung up among us reflect an honour on the country, and a lustre on the age in which we live. Those who have been in the habit of watching and assisting the progress of these institutions during the last ten or fifteen years, have rejoiced to behold a gradually increasing zeal excited for their encouragement and support. Enlarged ideas and liberal sentiments on the importance of educating the children of the poor, and spreading the Gospel both at home and abroad, are not now confined to ingenious theories, or suffered to evaporate in empty wishes. It cannot, I think, be doubted, but that much of the success which has attended the efforts of charitable societies must be attributed to the impulse derived from the animating influences of their public meetings. Persons who occasionally visit the metropolis in the month of May have an opportunity of mingling in those assemblies, and hearing those addresses which awaken emotions of joy, gratitude, and ardour, not to be described. To be adequately known, they must be felt. On these occasions, many a contracted heart has been opened, many a sluggish spirit stimulated to form generous purposes, and strike out plans of usefulness, the beneficial effects of which it is impossible to calculate. We almost wonder that our pious ancestors should not have found the art of engaging the social sympathies of man in the sacred cause of religion; or of constructing those fit organs, so familiar to us, through which the prin-

ciples and the power of the Gospel might operate most efficiently to meliorate the condition of our fallen and ruined race.

But while we have some reason for exultation, have we no cause for salutary fear? What if there should be an abatement of interest in public meetings for transacting the business of benevolent societies? Will there not be a consequent diminution of zeal for their support and promotion? such an effect is possible, but I hope not probable. However, it may neither be improper nor unnecessary to inquire, what are the best means of maintaining the spirit of those anniversary meetings, which have hitherto proved so eminently useful. I shall not enter upon any elaborate discussion, but merely offer the following string of queries:—When a society assembles its members and friends for the dispatch of business, as the time is often very limited, it deserves to be considered, whether the Secretary had not better read a brief and judicious abstract, than the whole copious report, which, being generally printed, every one can take home and read it at his leisure? Whether it ought not to be intimated, before a single speaker ascends the platform, that there are six, eight, or any other given number of motions to be made and seconded, with a view to ensure some fair and equitable proportion of attention to each, in order that three or four, who take the lead, may not engross the chief part of the time, and oblige those who come up in the rear, to suppress any valuable information they wish to communicate? Whether such as stand forth prominently on these occasions, would not do more real good by a simple statement of the means used, and the funds raised, or a concise exhibition of striking well-authenticated facts, than by opening a showy and magnificent display of rhetorical figures? Cheerfulness is certainly not incompatible with piety, and a sprightly yet chastened stroke of wit may for a moment touch the fancy without in the least tainting the heart; but it is worthy to be considered, whether, when sacred subjects especially are under discussion, facetious stories, puerile puns, and awkward attempts at humour, might not be altogether suppressed, without either injury to the cause or to the character of the advocates who plead it? Whether, when a speaker is sermonizing, and running on in a dull tedious harrangue, quite foreign to the business in hand, the chairman may not venture, by virtue of his authority, *ex officio*, to interpose a seasonable check, without waiting till the whole company are unhappily seized with such fits of coughing, as absolutely to drown the orator's voice? It would be easy to lengthen the string, and add other queries, but these shall for the present suffice.

I. T—n.

PROVINCIAL INTELLIGENCE.

BLACKBURN ACADEMY.

We are glad to hear that there are already in this infant Institution, *eight Students*, pursuing a course of suitable studies for the ministry of the Gospel, under the superintendence of the Rev. J. Fletcher, M. A. The students are laudably and usefully employed in neighbouring villages, or in Blackburn, in preaching to the poor, or assisting in the care of schools. At *Belthorn*, a chapel has been erected, and more than three hundred children read the Scriptures. The annual income of the Academy is said to be about £700.

A Meeting of the Sheffield and Attercliffe Missionary Union Society, was held at Sheffield, on Easter Monday, April 12, 1819, G. Bennett, Esq. in the Chair. The Rev. J. Bennett, of Rotherham, preached on Tuesday Evening, the 13th, and the Rev. Mr. Harrison, of Thurston, on Wednesday morning. On Wednesday afternoon a meeting for the itinerant business of the Union took place. After an excellent sermon by the Rev. T. Hicks, of Doncaster, the Rev. J. Bennett presided at the Lord's table.

NEW CHAPELS.

Feb. 10, 1819, a small neat Meeting-house was opened on Horton Heath, Hants, when two Sermons were preached by Mr. Adkins, of Southampton, (from James, v. 20) and by Mr. Blackstone, of Winchester, from 2d Sam. vii. 13. the services were solemn and well attended. This Meeting-house was built at the sole expence of a pious farmer, who lives on the spot.

NORWICH.

The foundation stone of a new Independent Chapel, was laid in Princes Street, March 16, by the Rev. John Alexander—the dimensions 67 feet by 52.

We are glad to hear of additional places for the preaching of the gospel in this populous city, where is abundant room for zealous exertion.

BUNTINGFORD.

The first stone of a new Chapel, instead of that which was lately burnt down, was laid March 2. The Congregation, assisted by neighbouring churches have acted liberally, but a deficiency of £200 remains, to defray which, any remittances will be most gratefully received. The minister is Mr. Brown.

ORDINATIONS.

Dec. 29, 1818, the Rev. Hugh Hart, late of Wortley, Yorkshire, was set apart to the Pastoral Charge of the Independent Church, St. James's Street, Paisley. Mr. W. R. Thomson, late Student at Glasgow, engaged in prayer, &c. Mr. Ralph Davison, of Newcastle, then described the nature of a Gospel Church, and asked the questions, which were answered by Mr. Hart, in a most interesting manner. Mr. Spry, of Edinburgh, engaged in prayer; and Mr. Campbell, of Glasgow, delivered the Charge, from 2d Tim. ii. 15.

In the Evening, Mr. Spry preached to the people, from Nehem. ii. 18.

Since the settlement of Mr. Hart, the congregations have been both numerous and respectable. On the Sabbath Evenings the Chapel has been crowded to excess. The Church has received a considerable and very pleasing augmentation in members. The friends at Paisley desire to express their gratitude to Mr. Campbell, above-mentioned, for the kind attention he has shewn them. They also feel a pleasure in stating that, through the kindness of Providence, Mr. C. who has for eight years past exercised his ministry in Glasgow, has the happiness of seeing a church gather around him of about three hundred members. A Chapel has been built which accommodates one thousand persons. The congregation is good, and the prospect of usefulness encouraging. This Church commemorates the death of Christ Monthly, and acts strictly upon congregational principles.

April 6, 1819, Rev. Algernon Wells, from Hoxton Academy, was set apart to the Pastoral office, at Coggeshall, Essex. The Chapel having lately been enlarged and repaired. Mr. Smith, of Brentwood, commenced with prayer and reading. Mr. Thornton, of Billericay, explained the nature of a Gospel Church. Mr. Savill, of Colchester, proposed the usual questions. Mr. Crathern, of Dedham, offered the Ordination Prayer. Dr. Harris, of Hoxton, gave the Charge; and Mr. Stevenson, of Hedingham, concluded. Mr. Hooper, Classical Tutor, preached in the Evening.

NOTICES.

HANTS ASSOCIATION.

The half-yearly Meeting, intended to have been held at Fareham, in April, will, in consequence of Mr. Davies's removal, be held at the Rev. D. Tyerman's, Newport, in June. Due notice will be given of the day.

The Anniversary of the formation of the Union of Christians at Bedford, will be held at Bedford, on Wednesday, the 26th of May, when the Rev. G. Collison, of Hackney, and the Rev. W. Anderson, of Dunstable, are expected to preach.

The Annual Meeting of the Ministers and other friends of the Somerset Association, is to be held on Wednesday, the 26th of May, at Mr. Golding's Meeting-house, at Fulwood, near Taunton. The Rev. Richard Taylor, of Yeovil, and the Rev. John Gunn, of Chard, are engaged to preach on the occasion.

LONDON.

SYRIAN ARCHBISHOP.

At a Meeting held March 11, 1819, at Mr. Hatchard's, Piccadilly; Sir Alex. Johnston in the Chair, the following Resolutions were passed unanimously:—

1. That it appears to this Meeting, from various testimonies submitted to it, that the *Syrian Archbishop of Jerusalem*, the most Rev. *Gregory Peter Giarve*, now in London, has visited this country for a purpose which lays a forcible claim to the support of benevolent persons;—that purpose being the intellectual and moral improvement of a numerous body of people. 2. That this Meeting gives full credit to the following statement, which has been laid before it, of the condition of the said people:—'There are, in Syria and the neighbouring countries, about one million of persons who use the Carshun language; that is, they speak Arabic; but, in writing it, they employ the Syriac character. These people have very few books among them; there being printing-presses for the Carshun no where but at Rome, and at St. Antonio near Tripoli, in Syria, and but a small number of books printed at these presses. The main body of the people are, in consequence, in a lamentable state of ignorance; and their poverty is so great, that they have not the means of relieving themselves.' 3. That the state and condition of the people for whom this benefit of instruction is sought, are peculiarly worthy of commiseration and relief; as they inhabit, under circumstances of much difficulty and oppression, those very countries from which our own highest advantages were originally derived. 4. That the Syrian Archbishop of Jerusalem having proposed to form a printing establishment at the place of his residence on Mount Lebanon, for the purpose of printing, in Carshun, elementary and other books, with the Holy Scriptures, in order to promote education and Christian know-

ledge wherever the Carshun is used, this Meeting cordially approves the said design. 5. That a fund be now opened, for enabling the Archbishop to effect the objects proposed, and for promoting the intellectual and moral improvement of Syria; and that the application of the said Fund be entrusted to the charge of a Committee.

(Signed) ALEX. JOHNSTON, *Chairman.*

April 13. A public Meeting was held at Freemason's Hall, Lord Teignmouth in the chair; when the Archbishop was introduced, and a subscription entered into for the furtherance of the object. The particulars were given in the Philanthropic Gazette for April 21. We can only subjoin that a Committee was appointed to carry the above Resolutions into effect: S. Hoare, Esq. has undertaken the office of Treasurer; and the Rev. Professor Lee, of Cambridge, Secretary.

ADULT SCHOOL.

AT the last Annual Meeting of the City of London Society for the instruction of adults; it was stated that since the formation of the institution 1322 persons had been taught to read the Holy Scriptures.

Irish Free Schools, London.

The Annual Meeting of the two Schools, situated in *St. Giles's* and on *Saffron Hill*, have lately been held, when it appeared that nearly five hundred of both sexes are daily instructed in reading the Scriptures. Much good in these poor neighbourhoods, and among the children of Irish parents, has certainly been done. The public examinations of the children were truly affecting to a benevolent mind, and calculated to promote the further support and extension of these charitable institutions.

MARCH 16th. A Meeting was held at the City of London Tavern, C. Grant, Esq. in the chair, when a Corresponding Committee in London was formed, to act in co-operation with the Edinburgh Missionary Society, and the Rev. Dr. Manuel was appointed Secretary to that Committee. We are glad to hear that the deputation from Scotland, which lately visited London, obtained more than £3,000. in aid of the funds of the Edinburgh Missionary Society.

ON Lord's Day, March 21, 1819, the New Meeting-house at Bethnal Green was opened for public worship. On the occasion, Rev. John Kello, of Bethnal Green, preached in the forenoon; and Rev. Dr. George Clayton, of Walworth, in the evening.

THE spacious Chapel, in Church Street, Spitalfields, formerly a French Protestant Church, but for several years occupied by the Society for the Jews, has been purchased by the Wesleyan Methodists, and not for a Baptist Tabernacle, as, by misinformation, stated before.

WEDNESDAY, April 7th, the congregation of Scotch Seceders, Miles's Lane, Cannon Street, gave a harmonious call to be their Pastor, to ALEXANDER WAUGH, A.M., son of Dr. Waugh, of London. The Rev. A. Fletcher, of Albion Chapel, preached and presided on the occasion. We understand it is not yet twelve months since Mr. Waugh was licenced as a preacher, and that the above is the *fifth* congregation from whom he has received a call.

THE Rev. John Humphrys, of London, has accepted the office of Principal Tutor of the Protestant Dissenters' Grammar School, at Mill-Hill.

SADLERS' WELLS.

AT the opening of this low theatre, on Easter Monday, the rush of the crowd to obtain front seats was so violent, that a boy, about fourteen years of age, was thrown down, and was trampled to death by the number of persons forced over him, by those who were immediately behind. Several other persons were also hurt. The performance, however, commenced and was carried on as usual, and fun and laughter occupied the audience as if nothing had happened.

We are reminded of a still more melancholy event, which took place at the same temple of folly, Oct. 15, 1807, when eighteen persons lost their lives in attempting to force their way out, on a false alarm of fire.

How awful are these sudden calls from a scene of folly and riot, to the tribunal of God and the everlasting state!

March 23d. The celebrated dramatic and political writer, Kotzebue, was assassinated in his own house, at Manheim, by a fanatic student of the University of Jena, named Sandt, who afterwards stabbed himself, but is still living though not expected to recover. This detestable action is thought to have originated in the suspicion that M. Kotzebue had prejudiced the Emperor Alexander against the German Nation. We think it our duty to add, that we consider the dramas of this writer of the most dangerous tendency, and the more so from the talent displayed in them.

ANNUAL MEETINGS IN MAY.

Sunday, May 2d.

MISSIONARY SERMONS will be preached in Twenty Chapels in the Wesleyan Connexion, in London and its Vicinity.

Monday 3d.—Morning.—The Annual Meeting of the GENERAL WESLEYAN MISSIONARY SOCIETY in the City Road Chapel. Chair to be taken at Eleven.

Evening.—CHURCH MISSIONARY SOCIETY'S Anniversary Sermon, at St. Bride's, Fleet-Street, by the Hon. and Rev. G. T. Noel, M. A. at half-past Six.

Tuesday 4th.—Morning.—Annual Meeting, same Society, at Freemason's Hall. Chair at Eleven.

Evening.—London Auxiliary Irish Evangelical Society, Annual Meeting, King's Head, Poultry, at Six.

Wednesday 5th.—Noon.—BRITISH AND FOREIGN BIBLE SOCIETY, Fifteenth Annual Meeting, at Freemason's Hall. Chair at Twelve.

Thursday 6th.—Morning.—Anniversary Sermon for the PRAYER BOOK AND HOMILY SOCIETY, at Christ Church, Newgate Street, by Rev. D. Wilson, M. A.

Afternoon.—At Two. Annual General Meeting of this Society, at the London Coffee-House, Ludgate-Hill.

Evening.—Half-past Six; First Anniversary Sermon of the Society for PROMOTING CHRISTIANITY AMONG THE JEWS, at St. Ann's, Blackfriars, by Rev. R. Cox, M. A.

Friday 7th.—Morning.—Half-past Ten.—Second ditto, at St. Paul's, Covent Garden, by Rev. E. Cooper, M. A.

Afternoon.—Annual Meeting of the same Society, at Freemason's Hall. Chair at Two.

Sunday 9th.—Morning.—Sermon for the SCRIPTURE ADMONITION SOCIETY, by Dr. Collyer.

Two Annual Sermons for the LONDON FEMALE PENITENTIARY, at St. Clement's Danes, by Rev. E. Burn and E. Cooper. (*See Advertisement.*)

Monday 10th.—Morning.—At Ten. PUBLIC MEETING of the SCRIPTURE ADMONITION SOCIETY.

Noon.—Annual Meeting of the LONDON FEMALE PENITENTIARY, at Freemason's Hall. Chair at Twelve precisely.

Evening.—Annual Meeting of the PORT OF LONDON SOCIETY, for the Religious Instruction of SEAMEN, at the City of London Tavern. Chair at Six.

Tuesday 11th.—Morning.—At Six, to Breakfast at the City of London Tavern; Annual Meeting of the LONDON ITINERANT SOCIETY. Chair at Eleven.

Two Sermons on board the Floating Chapel. Morning and Afternoon.

Noon.—Annual Meeting of the NAVAL AND MILITARY BIBLE SOCIETY, at the King's Concert Rooms, Haymarket. Chair at Twelve.

Wednesday 12th.—Morning.—At half-past Five, to Breakfast, at the City of London Tavern, Anniversary Meeting of the SUNDAY SCHOOL UNION. Chair at half-past Six.

LONDON MISSIONARY SOCIETY Anniversary begins. *See Page opposite.*

Thursday 13th.—Morning.—At Six, to Breakfast, at the City of London Tavern, Twentieth Annual Meeting of the RELIGIOUS TRACT SOCIETY.

Friday 14th.—Noon.—Anniversary Meeting of the HIBERNIAN SOCIETY. Chair at One.

Saturday 15th.—Morning.—At Eleven precisely, at the Albion Tavern, Aldersgate-Street. Annual Meeting of the PROTESTANT SOCIETY for the Protection of Religious Liberty.

Noon.—At Freemason's Hall, Anniversary of the BRITISH and FOREIGN SCHOOL SOCIETY. Chair at Twelve precisely.

Tuesday 18th.—Noon.—Anniversary of the London WELSH Auxiliary BIBLE SOCIETY, at the Paul's Head Cateaton Street. Chair at Twelve.

MISSIONARY CHRONICLE FOR MAY, 1819.

ANNIVERSARY

OF

THE MISSIONARY SOCIETY;

THE

TWENTY-FIFTH GENERAL MEETING.

THE ARRANGEMENT OF THE INTENDED SERVICES IS AS FOLLOWS: —

WEDNESDAY, MAY 12.

Morning, Surrey Chapel.—The Rev. JOHN ANGELL JAMES, of Birmingham, to preach.

Evening, Tabernacle.—The Rev. JAMES FOOTE, M. A. Minister of Logie Pert, near Montrose, to preach.

THURSDAY, MAY 13.

Morning.—The Annual Meeting of the Society for the despatch of Business will be held at the Wesleyan Chapel, Great Queen Street Lincoln's-Inn-Fields, when the Report of the Directors will be read, and Officers chosen for the ensuing Year.

Evening, Tottenham Court Chapel.—The Rev. THOMAS JACKSON, of Stockwell, to preach.

FRIDAY, MAY 14.

Morning.—St. Ann's Church, Blackfriars.—The Rev. ROBERT COX, M. A. Perpetual Curate of St. Leonard's, Bridgnorth, 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 stated 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 7th or 8th 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 desired, that those who take their Seats in the Galleries of the several Chapels, where the Sermons are preached, 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 11th, at Three o'Clock.

Missionary Hymn Books may be had at the Publisher's, Stationers' Court, and of the Door-keepers at the Chapels. Price 6d.

ADDRESS.

'I WAS glad,' said many a Jewish saint in ancient times, 'when they said unto me, Let us go into the House of the Lord: our feet shall stand within thy gates, O Jerusalem!—whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord,' Psalm cxxii. 1, 2, 4. It must have been very pleasant to pious persons to meet on the road, or in the metropolis, with a multitude of every tribe of Israel, and with proselyted Gentiles from neighbouring countries, all uniting to pay their homage and their thanks to the God of Abraham. It should seem that zealous persons invited their friends on these occasions, saying, 'Let us go up to Jerusalem;' and that the invitation was cordially received, 'they were glad,' when they were so invited. And may not we, British Christians, express our joy when the return of the *Evangelical Month*, and the Notices published by various Societies, invite us to meet in the Christian Jerusalem of our own country, not only to pay our honours to the God of Heaven, but to countenance, by our personal presence, the various schemes of usefulness to the souls of men, which the inventive benevolence of our age has devised; to learn the progress of our active brethren, on whom has devolved the execution of our plans; to offer up our praises for what God hath effected by our means; to encourage the hearts and strengthen the hands of our agents at home and abroad; and to unite with thousands in fervent prayers for further success?

Yes; the experience of more than twenty years has proved, how much the cause of Christ, of the Gospel, of immortal souls, of the unenlightened world, affects the hearts of Christians in every part of the United Kingdom, and how cheerfully many of them have travelled from a distance, year after year, with no small toil and expense, to enjoy the spiritual feast which this season affords. And, as almost all the Societies we refer to are growing in magnitude and effect, it may be expected that a growing interest will be taken in their concerns; and that the metropolis will witness, in the present month, a larger confluence than ever of those whose hearts and lips exclaim—'Peace be within thy walls, and prosperity within thy palaces;' and let the cheerful travellers remember that it is written, 'they shall prosper that love thee.'*

May we not venture to suggest to parents, that the introduction of their children, at a suitable age, to these religious meetings, may be happily productive of spiritual good to the rising generation, and engage them in the support and encouragement of institutions which will need *their* aid, when their parents have retired from the present scene of action to their eternal rest.

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* Is it not, on many accounts, peculiarly desirable that one of the Secretaries of each Auxiliary Missionary Society in the country should (occasionally at least) visit the Metropolis at the Anniversary Meeting? and would it not be reasonable that his expenses (if he will accept the offer) should be defrayed by the Auxiliary Association to which he belongs?

INDIA.

A VERY interesting letter has been received from Mr. Mead in Travancore. He has had the pleasure of receiving Mr. Knill as a fellow-labourer, who was obliged to leave Madras for a better climate. Mr. Knill is much recovered; Mr. Mead mentions several stations open to him, in most of which Mr. Ringeltaube formerly laboured. In several of these there are churches built, congregations collected, and schools established. A general disposition to hear prevails. The Queen of Travancore has given land, and a house for the support of the mission. The Rajah of Cochin has also given 5,000 rupees (half crowns) for the same purpose. Mr. Mead, having been made a magistrate by the Rajah, has so distributed impartial justice, that the people are become strongly attached to him. Sixteen hundred persons have lately renounced heathenism, and thrown away their idols.

'WE have much pleasure in presenting to our readers the following letter, from Mr. Knill to his former tutor and friends, at Axminster, &c.:—

'*To the Rev. James Small, with the Students, and to the Church and Congregation over whom he presides in the Lord.*

'Cape Comorin, South Travancore, Oct. 27, 1818.

'Grace, mercy, and peace be multiplied unto you, through Jesus Christ our Lord. Amen. O, my dear friends, how you have refreshed my soul. Your valuable present has spread a savour over many a family in Madras, and will cause a grateful incense to arise to heaven, when the heart that dictates this shall have ceased its throbbing, and the hand which writes this shall have mouldered into dust. All the precious books, both new and old, safely arrived—at a time which, of all others, appeared the most favourable. My departure from Madras had long been meditated, owing to protracted weakness; and just five days before I set out your books came to hand. This afforded me the felicity of leaving a sacred monitor with most of the people who had heard from my lips the word of life. How delightful the privilege! On most of the books I wrote a few lines which I thought applicable to the recipient; and the probability of its being my farewell—my last, my dying words to them, left a weight—a solemnity, which, I hope, will never be forgotten. Could you, my esteemed friends, have witnessed the notes which I received, and the tears which were shed, you would have praised the Lord for making you the instruments of such a blessing. The books were not all given to *poor* people; for my going away opened an avenue here and there, for a little volume to persons who would not have received it courteously on any other consideration. I have the most pleasing hope that the Lord will smile on this attempt to honour him. Lavington's sermons, so sweet and experimental, proved very acceptable to a pious female, who had long wished for such a book. The Great Assize has been read by many to edification. A member of our congregation, who lives in a populous part of the town, had several of various descriptions, in order to form *a circulating library*. On my journey I fell in with a young gentleman from Padang, to whom I presented 'Doddridge's Rise,' &c. 'This, said he, 'is the very book I wanted for myself and sisters, as it will teach us the whole of religion.' May God the Holy Ghost sanctify it to the family. I suppose it is the first of the kind that has ever been used as a family-book in the vast island of Sumatra. I gave a pious serjeant-major one *whole set*, with his promise that he would do all the good he could with them in his regiment; but the time would fail me to enter into particulars. Be assured, my dear friends, that I distributed your bounty as judiciously as I could. Many fervent ejaculations accompanied, and have followed them. Soon they will be circulated through various parts of the East, and you will be recompenced 'at the resurrection of the just.'

'On the 26th August, 1816, I landed at Madras; and, after spending two of the most eventful years of my life in it, I was compelled to depart. It was a weeping day. Nature struggled at the separation, but the Lord strengthened us. Several of the missionaries were there. I kneeled down and prayed with them all, and then we parted, expecting to see each other's faces no more. O, blessed Saviour, grant that we may meet in heaven.

'August 20, 1818, I began my journey, and Sept. 20 I arrived here, after travelling full 500 miles in a palanquin; and though I was weak, and many times exposed to a burning sun, and cold wet nights, yet goodness and mercy followed me all my journey through.

''O bless the Lord, my soul,' and you, my dear friends, praise him too, for his unspeakable goodness to assist a poor feeble creature.

'At Porto Novo I experienced great kindness from W. Stevenson, Esq. 'I was a stranger and he took me in' for eight days, as the waters had overspread the surrounding country, and rendered tra-

velling dangerous. I visited Tranquebar, the ancient seat of the royal Danish mission. Here are two churches: the one in the fort, called Jerusalem, the other in the suburbs, called Bethlehem. Many flourishing schools, a large library, and about 2,000 persons attached to the mission; but alas! I fear there is very little genuine religion; and notwithstanding all that has been done, and all that is doing, there never will be any genuine religion, except produced by Him who said, 'Behold I create all things new.' To Him may our eyes be ever directed for the influence of his Spirit.

'From Tranquebar I proceeded to Negapatam—once a flourishing town, but now completely fallen into poverty and death. No commerce, no riches, little religion, no minister of the gospel; and we do not look for much religion where the gospel is not. Here is a vast and important pile, with a noble church, and a fine organ; and who is there among the saints of the Lord who will go forth and cultivate this most interesting spot? Will no one? At this place I found a scholar of the late Dr. John, who acts as clerk, keeps a school, &c. &c. I hope he is a real Christian. To him I committed a number of books, with which he will form *a circulating library* for the benefit of the few people who are there. On leaving such a place as this, my mind naturally went back to happy England; and O, my countrymen, how great, how exalted are your privileges! May you improve the day of your mercies, and Christ and his cause be increasingly precious to you.

'Next I came to Tanjore. Sacred spot! Here lived and died the illustrious Swartz; and here still lives the excellent Kohloff, whose whole deportment reminded me of the innocence and sweetness of Paradise. This is a huge mission; and the good man would sink under its numerous cares were it not for the assistance which he receives from the native priests. Strange that no devoted servant of Christ can be found in Europe, to join the Bartlett's-buildings' Society, in order to assist this glorious work.

'From Tanjore I passed on to Trichinopoly, where the venerable Pohlè lately died. I preached in the mission church to about thirty persons, and left books also with the clerk to form a little circulating library.

'I next came to Palamcottah, where I found the excellent Col. Trotter ready to afford me a hearty welcome. From thence I proceeded to this place, where I found my dear brother Mead, and his little motherless babe, in perfect health, and in the enjoyment of many mercies. The place is beautiful for situation, cool and healthy, and the prospects of future usefulness are beyond any thing I have seen or heard of.

'I bless God, that every day since my arrival my health has wonderfully improved, so that now I can attend to my work with ease and pleasure; and I trust many years of active and important service are yet in reserve for me. I shall not think of returning to Madras again, to take up my residence, as it would look like tempting Providence after I had been repeatedly ordered away by the doctors. This place appears suited to my constitution, and I encourage the hope that the Lord will suit me to the place and the people.

'We have no less than ten congregations, old and new, belonging to the mission, with a church and school attached to several of them, and preparations going forward to establish a catechist and schoolmaster in many of the surrounding villages. Since Mr. Mead's arrival here, there has been a great stir among the people, and hundreds have renounced idolatry, and put themselves under his care and instruction. Their *penates* are thrown out of doors. They attend Christian worship on the Lord's day, and, what is very remarkable, they all voluntarily give a note-of-hand declarative of their renunciation of idolatry, and their determination to serve the True God. Query. Does not this illustrate that charming promise contained in Isa. 44, v.?

'Col. Munro, the British resident at Travancore, is a warm friend of missionary exertions. He is, indeed, an invaluable friend. Through his influence, five thousand rupees, value about 2*s*. 6*d*. each, have been given to Mr. Mead for enlarging and carrying on our works of love among this people. The queen has presented a good house, which is a great comfort in this country. No Europeans live in this neighbourhood. We seldom see a white face; only one European has passed since I have been here. All our intercourse is with a people of a strange country and a strange language; but the hope of bringing them acquainted with the adorable Redeemer, turns the wilderness into a pleasant garden, makes the rough places smooth, and every privation becomes as sweet as the honeycomb.

'We have just formed a plan for going about preaching the gospel; we go to one village where there is a congregation, &c. and stop a week, and do all that we possibly can for the instruction, comfort, and increase of the church: then proceed to the next village, and stop a week there; and so proceed till we have visited them all in order. Pray for us, dear friends, that all

our work may begin and end with the glory of our Master and the happiness of men.

'You are not to imagine that out of these ten congregations, amounting to 2,000 people, there are many real Christians. The best idea I can give you is this:—depict to your imagination a large parish, on the forest of Dartmoor, who are called Christians, but had never heard the gospel. A faithful minister goes to reside among them: he finds a very few who appear to be hopeful characters—many who have a little knowledge of the Bible—some who can talk pretty fluently about religion—hundreds who can read, but yet the greater part are involved in great darkness. He begins his work by increasing schools—opens places for prayer, reading the Scriptures, &c.; preaches every day, and is continually going about attempting to do some good among his people. Just such is the state of the people where we dwell, and just such are our labours among them. May Jesus, our blessed Master, help us, that soon we may see we have not laboured in vain.

'We have just set on foot 'The South Travancore Seminary,' which we intend to consist of thirty boys, selected from the most intelligent of our congregations, to be brought up in our house, and in the nurture and admonition of the Lord. A good English and Tamul education to be given them, and especially a good knowledge of the glorious gospel of the blessed God. May it prove as one of the schools of the prophets. Then will they go forth as scribes, well-instructed, and be the messengers of peace to their own people. In order to secure the dear little fellows a place in the hearts of the Lord's people, we shall call them by some well-known names,* some of which I subjoin, and will send a complete list hereafter. We shall try to support as many of them as we can out of our own little stock, and we confidently hope that the Lord will incline the hearts of his people in India and England, to help us. We have no doubt but the importance of such a work in such a place must approve itself to every thinking mind.

'And now, my dearly beloved friends, what shall I more say? the time, the paper would fail, if I should enter into every thing that God has done for me and by me; therefore I shall conclude, by entreating an interest in your daily prayers, and by assuring you, that I am

Your very affectionate,
and greatly obliged
RICHARD KNILL.'

'P.S. I have just seen a dear friend and brother, the Rev. Mr. Fenn, from the Church Society. He is labouring among the Syrians, about 60 or 80 miles from us, and has about forty thousand of this community waiting to be instructed.

'I received all the letters which were sent me from Axminster friends, for which I feel additional obligation; but at present I hope this will be accepted as an answer. Should God spare my life, I may be able on some future day to send an answer to each.'

SUPERSTITIONS.

A missionary in India, who visited a Rajah, saw a Brahmin bring him in a brass vessel what they call the 'Water of life flowing from the feet of a Brahmin.' It is the daily practice of the Rajahs to take a draught of this before they eat.

He mentions another instance—a young man was compelled by his father, to drink with him the washings of the Brahmins great toes, and to take some of it to his mother at a distance, who was ill, to cure her.

On a certain night, called the 'Illumination Night,' which is the night of *evil spirits*, the Hindoos are commanded to light up their houses, to keep watch, and to GAMBLE; otherwise, they say, in their next birth they will become *asses!*

Thus, alas! 'the god of this world blinds the minds of the heathen! and thus the priesthood of the devil tyrannize over even princes!'

DISASTER OF JUGGERNAUTH.

ON the 5th of July last, the drawing forth of Juggernauth's car took place. On these occasions he is drawn by ropes to the temple of his brother *Radhaballubh*, about two miles distant. He is then let down by ropes and carried into the temple. Here he stays eight days, to enjoy the society of his brother, during which time the influx of worshippers is immense. On the ninth day, he is supposed to remount his car and return to his own temple.

But a sad mischance befel this '*Lord of the world*,' as his name means when

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*Thomas Biddulph. David Bogue, Claudius Buchanan, George Burder, John Calvin, Phillip Doddridge, Matt. Henry, Rowland Hill, John Hunt, John Knox, Martin Luther, John Munro, Samuel Rooker, Thomas Scott, James Small, Marmaduke Thompson, Isaac Watts, John Wesley, George Whitfield, Noel Welman, W. Wilberforce, Matt. Wilks, &c. &c. &c.

the car had been drawn but a small distance, the ground having become very soft by rain, the wheels of the ponderous machine stuck so fast that it could not proceed. On the second day the people applied their shoulders to the ropes, but in vain; Juggernauth stuck fast in the mud. It was then suggested that nothing but the presence of his brother would induce Juggernauth o move. Messengers were immediately despatched, and the priests of Radhabullubh, having brought him a certain distance on their shoulders, stopped, saying that he refused to go any further; he never had gone further on any occasion; nor would he deviate from his usual course. This, however, was a mere trick to get money; and after much dispute they consented, for fifty rupees, to let him proceed. When arrived, enthusiasm redoubling the efforts of the multitude, the car began to move. This propitious event was universally ascribed to the satisfaction of Juggernauth on beholding his brother. After all, however, he proceeded but a few yards further, and again remained stationary.

In two or three days the priests of Radhabullubh's temple began to feel the effects of Juggernauth's absence, and the offerings fell off deplorably. The misfortune was attributed to various causes, and various schemes were suggested to mitigate his wrath. The proposal of one Brahmin was truly diabolical; he pretended that Juggernauth had appeared to him in a dream, and told him that his car would not move, unless a number of human victims were immolated by being thrown under the wheels.

The missionaries at Serampore having heard of this, and dreading lest it should be put in execution, immediately printed and dispersed a tract, in which they explained the true cause of the car's stopping, and appealed to their reason, begging them to consider what they could gain by worshipping so helpless a log of wood, and pointing them, at the same time, to the true 'Lord of the world,' as waiting to be gracious to all, in every nation, who turn to him through his Son. What effect this produced cannot be ascertained; but nothing more was heard of the proposed immolation. On the last day of the festival, the weather being favourable, the deluded people drew the car forwards to to the temple of Radhabullubh, though it was not customary to do it on the last day, and seating Juggernauth in it, carried him back to his own residence.

May we not hope that the time is not far distant, when, by the increasing light of Divine truth, these poor idolaters may discover their folly, and demolish their idols as the people of Otaheite have done.

MALACCA.

Extract of a Letter from Mr. Medhurst, at Malacca, to a Friend in London.

August 6, 1818.

'At this press was thrown off the first sheet that ever Malacca produced of the *Malayan Scriptures;* how rejoiced was I to witness it! it was followed with many prayers. Formerly all Malay books were transcribed—an endless labour, the source of numerous mistakes, and raising their price so high, that the people in general lived and died in ignorance. I consider this as a memorable era; and hope it augurs the future improvement of the Malayan, Chinese, and European inhabitants of the Peninsula.'

MALTA.

Extract of a Letter from Mr. Wilson, Malta.

'*Jan.* 27, 1819.

'You will perhaps have heard that we sailed from Gravesend, in the Starling, Dec. 1, 1818. After a wearisome voyage of 46 days, the Lord has brought us in safety and health to the place of our temporary destination. Calms and strong winds, with heavy seas, were the predominant features of our course; but we had a tremendous hurricane on the day and night before our arrival in Malta. Long without wind, we were wishing for a favourable breeze to waft us to our port; and, at length, in the afternoon of January 16, a storm arose, not unlike that which St. Paul and the Roman mariners endured, when they were wrecked on the very island to which we were sailing. The gale increased till about seven next morning, when a tremendous wave suddenly rolled over our vessel, sweeping away at once, part of the bulwarks on the side where it entered, part of the opposite side, part of the galley, the companion (*i.e.* the entrance to the cabin), and one of our men; at the same time breaking the wheel from the rudder, and throwing down the man at the helm, and the captain; the latter had happily lashed himself to the halyards, else in all probability he had shared the fate of poor Nero. At the moment of the shock, I was sitting near Mrs. W. but the crash of the vessel, the cries of the watch on deck, and above all, the influx of the water into our cabin, awfully roused us from our reflections. To know the thoughts of a dying man, you must be in our situation. I and my dear wife committed each other's spirits to God, and felt strong consolation in Christ. One passage of Scripture afforded us peculiar comfort: 'When thou passest through the waters, I will be with thee.' At length, day-light appeared;

soon after which we reached the island of Gozo, and shortly after the wished-for island of Malta, into the harbour of which we put, without further damage, about ten on Sabbath morning; for which, with the greatest sincerity, I desire to return thanks to the God of winds and seas. My life has now been doubly given, and by the grace of God, I trust it will be doubly devoted to his service.'

Letters have also been received from Mr. Lowndes, who, referring to the arrival of Mr. and Mrs. W. says, 'The event afforded me much pleasure, and matter for gratitude to God, who preserved them in the time of imminent danger. I return thanks to the Directors for the books, &c. but more especially for sending another labourer into this important and extensive field. With the exception of the English congregation here, the prospect is not inviting. Darkness here, as well as in heathen lands, covers the people; but the work is the Lord's. I expect it will be about six weeks before I leave Malta for Zante.

Mr. Lowndes lately visited Gozo, where he distributed Bibles, Testaments, and Tracts, in English and Italian. Several of the Italian books were left at the convents which he visited, and at one of which (the capuchin) he slept. Mr. Lowndes leaves Mrs. L. and the children, for the present, at Malta, while he proceeds to the Greek islands.

THE *Nottingham, Derby, and Leicester Auxiliary Missionary Society*, held their Annual Meeting on Wednesday Morning, April 14th, at Leicester, when the public meeting for business was followed by a Sermon from the Rev. Dr. Winter of London. In the afternoon, the Ordinance of the Lord's Supper was administered to a large number of communicants; and in the evening the Rev. Dr. Waugh, of London, preached for the benefit of the Society. The Rev. J. A. James of Birmingham preached on the preceding evening. The congregations were large and attentive; a missionary spirit seemed to be generally excited; and the collections, under a great pressure of local distress, were considerably above former collections, and much larger than were expected.

A Missionary Meeting for the county of *Dorset* was held at Blandford on the 14th of April. Mr. Jones, of Birdbush, preached on the preceding evening; Mr. Cloutt, of London, in the morning; and Mr. Eccles, of Camberwell, in the evening. A Meeting for transacting the business of the Society, at which Mr. Hughes presided, was held in the afternoon; and the devotional services on the occasion were conducted by Messrs. Hall, Moore, Devenish, Woodbridge, Moren, Collins, Saltern, and Dr. Cracknell. It was truly gratifying to witness the spirit which prevailed among the ministers and friends of the missionary cause in Dorsetshire, and there is reason to hope that the unanimity and zeal then manifested will produce extensive aid to the Society.

ORDINATION.

ON Wednesday, March the 31st, Mr. Thomas Nicholson, lately a student in the Missionary Seminary, at Gosport, but who received his first classical education at Lancaster, was ordained as a Missionary to the heathen, at the place last mentioned. Mr. M'Lean, of Kendal prayed and read the Scriptures; Mr. Raffles, of Liverpool, delivered an introductory discourse; Mr. France, of Lancaster, proposed the usual questions, and offered up the Ordination prayer; Mr. Roby, of Manchester, gave the charge; Mr. Fletcher, of Blackburn, concluded. The chapel was crowded to excess, and by the ardour and ability displayed by the ministers in the various parts of the service, Christians of all denominations were, in a high degree, pleased and edified.

Mr. Fletcher preached a most appropriate and impressive Sermon on Thursday Evening.

Mr. Nicholson is intended for Madras.

NOTICES.

Welsh Missionary Sermon.

THE Rev. John Elias, of Anglesea, will preach a Sermon in Welsh, on Lord's Day, May the 2nd, at Albion Chapel, Moorfields. Service to begin at two o'clock. A collection will be made for the London Missionary Society.

The Sixth Anniversary of the *Auxiliary Missionary Society, for Cambridgeshire and its vicinity*, will be holden at the Rev. T. Hopkins's Meeting-house, Linton, on Tuesday, 25th inst.; when two Sermons will be preached, both in the forenoon, one by the Rev. A. Fletcher, of London, the other by the Rev. J. Miles, of Foulmire. In the afternoon the Society will re-assemble for the transaction of business. Service to begin at half-past 10 o'Clock precisely.

On the preceding Monday Evening, the 24th, a Sermon will be preached by Mr. Fletcher, at Rev. T. Lowe's Meeting-house, Barkway, for the benefit of the Society; and, on the following Wednesday Evening, the 26th inst., another Sermon will be preached by Mr. Fletcher, for the same purpose, at the Meeting-house, Sawceston, Cambridgeshire. The Evening services will commence at half-past six precisely.

MISSIONARY CONTRIBUTIONS.

[*Collections and anonymous Donations only, from* 16 *March to* 16 *April, inclusive.*]

	£.	s.	d.
Tottenham Court Chapel Auxiliary Missionary Society.			
Male branch, Rev. John Hyatt, Treasurer..... 119 7 4			
Female ditto, Mrs. Arrowsmith, Treasurer..... 227 18 6			
	347	5	10
Tabernacle Auxiliary Society, Rev. Matthew Wilks, Treasurer.			
Male branch 218 15 1			
Female ditto 77 0 11			
Charity Schools 21 3 5			
Catechetical ditto..... 17 0 5			
Forsaith and family..... 3 5 8			
Green's Prayer Meeting 2 8 6			
Harris's Class 2 10 0			
	342	4	0
North London and Islington Auxiliary Society, Mr. Trueman, Treasurer.			
Union Chapel, Rev. T. Lewis..... 136 5 2			
Tonbridge ditto, Rev. Mr. Rayson.			
Annual Subscribers and Donations..... 89 4 3			
Tonbridge Chapel Sunday School 1 8 2			
Grenville Street ditto, ditto 3 3 0			
93 15 5			
Holloway, Rev. R. Bowden 34 0 0			
Lower Street, Islington, Rev. J. Yockney 30 0 0			
Highgate, Rev. J. Thomas..... 20 0 0			
Camden Town, Rev. Mr. Richards 14 11 1			
	328	11	8
Hackney Auxiliary Society, by Mr. Pearson, Treasurer 18 1 7			
Gravel Pit Meeting, Rev. Dr. Smith..... 75 0 6			
St. Thomas's Square ditto, Rev. H. F. Burder 70 0 0			
Well Street ditto, Rev. Geo. Collison 47 19 1			
Walthamstow, by Mr. Collison 16 10 2			
Collected by Miss Clarke..... 17 6 6			
Ditto, by Miss Turner 10 4 10			
44 1 6			
Clapton, Rev. Mr. Kidd and Friends 11 0 0			
	266	2	8
Clerkenwell Auxiliary Society, by Mr. Charles Dudley, Treasurer.			
Direct Subscriptions and Donations to the Auxiliary .. 78 2 7½			
From the branch among the Welsh Calvinistic Methodists' Meeting in Wilderness Row..... 37 12 8			
From the branch Society Male Department 36 15 7½			
Ditto, Female Department..... 47 9 1			
Collection and Donations by E. and G. Fox, Ashby Street, Clerkenwell 0 18 3			
	200	18	3
Surrey Chapel Female Missionary Association, Mrs. Neale, Treasurer 146 13 6			
Ditto, Juvenile Auxiliary Missionary Society, Mr. Fred. Smith, Treasurer 46 15 6			
	193	9	0
Stepney Missionary Association, at Rev. George Ford's.			
Female branch 95 7 9			
Male ditto 33 7 5			
	128	15	2
Hoxton Female Auxiliary Society.....	125	0	0

			£. s. d.
Crown Court Auxiliary Society.			
Male branch, Mr. Young, Treasurer	53 6 1		
Female ditto	33 12 1		
Juvenile ditto, Mr. J. Stephenson	27 16 4		
Boys of the Bible Class, of the Crown Court Sabbath School	0 10 9		
Boys of the Testament Class, of ditto	0 5 0		
	28 12 1		
			120 10 3
Kingsland Auxiliary Society.			
Male branch, Mr. D. Langton, Treasurer	54 17 8		
Female ditto, Miss A. Rutt, Treasurer	51 4 0		
			106 1 8
Horsely-down Auxiliary Society, at Rev. Mr. Bodington's Meeting.			
Female branch, Mrs. Tunno, Treasurer	36 10 0		
Juvenile Society, Mr. D. Scott, Treasurer	60 0 0		
			96 10 0
Stockwell Auxiliary Society, Ten Months Subscriptions, Mr. T. Hayter, Treasurer			90 0 0
New Road, St. George's in the East, Juvenile Female Missionary Society, by Rev. Andrew Reed			89 7 10
Fetter Lane Auxiliary Society, Rev. G. Burder's.			
Male branch, Mr. Muston, Treasurer	46 14 6		
Female ditto, Mrs. Muston, Treasurer	30 6 0		
Prayer Meeting, No. 49, Mary-le-bone, by Mrs. Moss	5 0 0		
			82 0 6
Chapel Street Soho Auxiliary Society, Rev. Mr. Stollery			70 0 0
Orange Street, Auxiliary Society, Mr. Byfield, Treasurer			67 17 0
Founder's Hall, at, Mr. John Moginie, Treasurer	51 13 9		
Collection at Sunday School, by ditto	10 9 0		
Produce of a Box at Mrs. Levesey's, for Chinese Tracts	2 1 0		
			64 3 9
Kensington Female Auxiliary Society, Mrs. Leifchild, Treasurer			60 5 0
Holywell Mount Chapel, Rev. Mr. Platt.			
Auxiliary Male branch	33 1 10		
Ditto, Female ditto	11 8 2		
Sunday Children	10 10 0		
Poor Child Sunday School, Bethnal Green	3 3 0		
			58 3 0
Greenwich and Deptford Auxiliary Missionary Society, by Mr. Dyer, Treasurer.			
Greenwich Tabernacle, Rev. W. Chapman	17 9 5		
East Lane Meeting (*vacant*)	8 15 4		
Ditto, Mr. Venner's School	3 16 3½		
	12 11 7½		
Butt Lane Meeting, Deptford, Rev. J. T. Barker	22 3 8		
			52 4 8½
Mulberry Garden Chapel Missionary Association, Rev. R. Stodhart, by Mr. Jos. Stiles, Treasurer			49 4 4
Well Street Female Auxiliary Society			45 13 1
Bermondsey, Contributions from the Congregation of Rev. J. Townsend			43 11 5
Broad Street Female Auxiliary Society, by Miss Wilkinson, Treasurer			40 1 8
Rose Lane, Ratcliffe, Auxiliary Society, at Rev. Thomas William's Meeting House, Mr. H. Robinson, Secretary.			
Subscriptions	12 11 6		
Collected by Messrs. Poyton, Whitebread, Phillips, and Miss Talbot	14 2 7		
Rose Lane Sunday School	4 0 0		
			30 14 1
Union Street, Borough, Rev. J. Humphrys and Friends			26 0 0
Gate Street Chapel, Lincoln's-Inn-Fields, Auxiliary Society.			
Male branch, Mr. Haggar, Treasurer	16 13 10		
Female ditto, Mrs. Perkins, Treasurer	9 10 5		
			26 4 3
Walworth, Rev. Geo. Clayton and Friends			25 0 0

	£.	s.	d.
Shepherd's Market, Rev. Mr. Hacket's, Auxiliary Society, Mr. W. Harris, Treasurer 19 17 6			
Sunday School Children 3 4 3			
	23	1	11
Aldermanbury Postern Missionary Association, second half-year, by Mrs. Richardson, Treasurer	21	14	4
Sion Chapel Sunday School, by Mr. Gander 14 11 3			
Mrs. Gander and Friends 3 4 0			
	17	15	3
Swallow Street Sabbath School. Children's Subscription .. 4 1 8			
The Teachers and Friends 6 12 3			
	10	13	11
Barbican Sunday School, from March, 1818, by Mr. John Lock, Treasurer. Girls 4 4 6			
Boys 2 7 4			
	6	11	10
Female Fund, by Miss Kennerley	4	10	0
Donations and Subscriptions, at Mr. Norman's, No. 409, Oxford Street, by Miss M. Mott	1	8	6
Ladies' Missionary Association, Tottenham and Edmonton, three-quarters of a year, by Mrs. Vowles	9	0	3
Contributions of the Children belonging to the Providence Sunday School, Hill Court, Shoreditch, by W. F.	2	8	0
Association of the Domestics of Mr. Joseph Hardcastle, Hatcham House, in addition to a former Contribution, received since the last Report	1	16	0
Penny a-week Auxiliary Society, held at No. 22, Mitchell Street, instituted 19th Oct. 1818, half-yearly payment	2	5	0
Southwark. Rev. J. Knight and Friends, Collier's Rents	13	0	0
A Friend, by Mr. G. Hodson	1	1	0
Surrey:—Farnham Auxiliary Missionary Society, at Rev. Joseph Johnson's, by Mr. Thomas Reece, Treasurer	13	4	0
North Britain:—Grenock Female Association, by Mrs. Muir	15	0	0
Cambridgeshire Auxiliary Missionary Society, Mr. R. Haylock, Treasurer.			
Barkway, by the Rev. J. Low 1 15 10			
Cambridge Subscriptions and Donations 36 5 1½			
Croydon, by Mr. Farr 6 18 3½			
Duxford, Rev. B. Pyne and Friends 10 0 0			
Eversden, Mr. Golding and ditto 5 16 1			
Foulmire, Collection at Annual Meeting .. 32 10 8¾			
Donations 12 10 0			
Rev. Mr. Miles and Friends 12 12 0			
57 12 8¾			
Hitchin, Subscriptions, &c. in the Congregation of Rev. C. Sloper, by Mr. Watson Perks, Secretary 21 13 6			
Linton, by Rev. Mr. Hopkins and Friends 6 0 0			
Melbourn, by Mr. Jos. Campkin, Treasurer 33 1 11½			
Royston, balance of last year 7 11 3½			
Association in the Congregation of Rev. Mr. Towne, by Mr. Bunn, Treasurer 15 3 8½			
Subscriptions and Donations 45 5 3			
68 0 3			
Walken, Rev. W. Thompson and Friends 2 2 0			
	249	5	9¾
Peterborough, T. W.	1	0	0
Surrey:—Guildford Auxiliary Missionary Society, Rev. S. Percy	15	0	8
Pembrokeshire:—Trevine, Moiety of a Collection, by the Calvinistic Methodists, by Mr. D. Davies 3 17 9			
Subscription 2 2 0			
	5	19	9
Ireland:—Wexford Association for the spreading of the Gospel, by Rev. Mark Wilks	5	0	0
Kent:—Eltham, Penny-a-week Society, by Messrs. Wright and Smith	6	8	0
Essex:—Epping, Rev. Jos. Alcott and Congregation	14	0	0

	£.	s.	d.
Sussex :—Alfriston, Juvenile Missionary Society, two month's subscriptions and a few more donations, by Rev. G. Betts	12	6	0
Rutlandshire :—Uppingham, by Rev. Mr, Kemp	13	6	6½
Berks :—Abingdon Auxiliary Missionary Society, by Rev. Mr. Wilkins	15	0	0
Norfolk :—Guestwick, by Rev. J. Sykes.			
Miss Cooke, Thornage Penny Collection 5 0 0			
Miss Sykes, Guestwick Penny Collection 13 6 10			
	18	6	10
Yorkshire :—Legacy of a friend deceased, in Sheffield, by Messrs. W. and G. Younge, Sheffield	50	0	0
Bristol Auxiliary Missionary Society, Mr. W. Skinner, Treasurer	600	0	0
Lincolnshire :—Great Grimsby, Rev. W. Smelle and Friends	4	0	0
Devon :—Axminster, Rev. J. Small and Friends 17 13 6			
One class of Girls (Sunday School) 0 6 6			
	18	0	0
North Britain :—Glasgow Auxiliary Missionary Society, by Mr. Matth. Urie, Treasurer	80	0	0
Devon :—Exeter Auxiliary Missionary Society, at Castle Street Chapel, by Rev. R. P. Allen	22	0	0
Yorkshire :—Headon Juvenile Missionary Society (a branch of the Hull and East Riding Auxiliary Society) by Rev. J. Wilkinson	7	0	0
Lancashire :—Warrington, Subscriptions at St. John's Chapel, by Mr. Richard Heath	18	7	0
Surrey :—Godalming, a few friends at Hart's Lane Meeting, by Mr. J. Limbert	3	0	0
Berks :—Reading, Female Penny Society, at the Rev. A. Douglas's Meeting, by Mr. D. Fenton 6 0 0			
Subscription 2 2 0			
	8	2	0
Herts :—St. Alban's Auxiliary Missionary Society, by Rev. G. Browne.			
Subscriptions, &c. 9 19 0			
Juvenile Collections 11 6 0			
	21	5	0
Durham :—Barnard Castle, Contributions by Rev. Luke Pratman	8	0	0
Kent :—Canterbury, Rev. Mr. Gurteen and friends.			
Littlebourne 1 5 6			
Juvenile Society 10 0 0			
	11	5	6
Yorkshire :—West Riding Auxiliary Society, by Mr. George Rawson, Treasurer	400	0	0
Kent :—Deal, a few friends connected with the Independent Meeting of Rev. J. Vincent, Religious Conversation Society	6	10	0
Surrey :—Dorking, Missionary Association, by Rev. John Whitehouse	11	0	0
Ireland :—Dublin, Female Association, by Mrs. Ardill, 74, Angier Street, Treasurer ..... Irish 56 12 0 Eng.	50	0	0
Bucks :—Chalfont Penny Society, by Mrs. Chandler	1	14	0
Devon :—Sidmouth, Rev. D. S. Ward and Friends	10	0	0
Somerset :—Chard, Auxiliary Society, Subscriptions and Donations, by Rev. J. Gunn	40	3	3
Berks :—Newbury, by Rev. W. Dryland, one Penny Subscriptions and small Donations 15 0 0			
Annual Subscriptions 5 0 0			
	20	0	0
Middlesex :—Clapton, A Friend, by Richard Mitchell	3	8	6
Kent :—Deptford, Missionary-Box, fourth Donation of United Friends	1	2	6
Salop :—Shrewsbury Auxiliary Missionary Society, by Rev. Thomas Weaver, (including the sum of £44. 12*s.* 4*d.* from the Juvenile Missionary Association, by Mr. T. Birch; £4. 4*s.* 3*d.* from the Children in the Swan Hill Sunday School; and £3. 9*s.* 6*d.* from Friends to the Hadnall Sunday School, by the Rev. R. Everall)	98	3	6
Norfolk :—Harleston Auxiliary Society, weekly Penny Subscriptions, by Rev. Thomas Fisher	9	6	6
Lancashire :—Manchester, Collection by the Welsh Calvinistic Methodist Congregation, transmitted by Mr. John Davies, of Vronheulog, Merionethshire	6	2	0

	£.	s.	d.
Hants:—Basingstoke, Penny-a-week Subscriptions and Donations for the Year ending 7th March, 1819, by Rev. Jos. Jefferson	6	5	0
Chester Auxiliary Missionary Society, by Mr. John Williamson, Treasurer.			
Ladies' Penny-a-week Society, at Queen Street Chapel, Two Quarters..... 19 5 0			
Young Men's ditto ditto..... ditto 2 2 8			
Sunday School Children ditto..... ditto 0 5 7			
Ladies' Penny-a-week Society, Octagon Chapel, two qrs. 4 2 6			
Young Men's ditto Welsh Chapel ditto .. 1 9 9			
Penny a-week Society, Pickton, by Mrs. Pickton, ditto .. 0 3 3			
Missionary-Box at Saighton, by Mr. P. Dutton..... 2 17 0			
Annual Subscriptions 57 6 6			
	87	12	3
Durham:—Sunderland Auxiliary Missionary Society, by Mr. J. Givens, Treas.			
From Park Chapel, Monkwearmouth, including Subscriptions, &c..... 16 1 10½			
From Malings Ridge Chapel, Sunderland..... 2 8 0			
Spring Garden Lane, ditto ditto 18 0 3½			
Robinson's Lane, ditto ditto 4 10 10			
Bethel Chapel, Bishop Wearmouth, including the Amount of a Collection at a Quarterly Sermon 4 1 5			
Collection, after the Annual Sermon, by Rev. J. Wilson, North Shields 6 17 4½			
Workmen, employed by Sir H. Williamson, Bart. 10 1 4½			
	62	1	2
Herts:—Ware, Missionary Association, in the Congregation of Rev. T. Pavitt, Treasurer.....	10	0	0
Ditto, Missionary Association, in the Congregation of Rev. R. G. North	10	10	0
South Wales:—Swansea, sundry Subscriptions, by Rev. T. Luke.....	6	6	0
Dorset:—Bridport, Rev. John Saltren and Congregation .. 21 10 0			
Subscription 1 0 0			
	22	10	0
Sussex:—Brighton, Ladies' Auxiliary Society, Union Street Chapel, by Mr. W. Penfold jun.....	21	0	0
Surrey:—Epsom and Ewell, a few friends, by Mr. R. James, Collector	1	7	0
Norfolk:—Norwich, Tabernacle Auxiliary Society, by J. Butcher, Sec.			
D. P. M. a Friend to Missions 5 0 0			
Subscriptions..... 26 0 2			
Sundry small Sums 5 4 10			
	36	5	0
North Wales:—Barmouth Sunday School 4 14 0			
Subscription 1 1 0			
	5	15	0
Essex:—Bishop Stortford, by Rev. W. Chaplin.			
Subscriptions..... 12 12 0			
Donation, at Stansted, by Mr. John Sanders..... 4 3 6			
	16	15	6
Hants:—Chichester Juvenile Society, by Miss S. Bailey.....	15	18	6
Gloucestershire:—Auxiliary Missionary Society, by Mr. O. P. Wathen, Treas.			
Stroud Association, by Rev. J. Burder, Donations and Subscriptions 24 0 0			
Sunday School Teachers and Children 9 8 1½			
Collected by Mrs. Offley 5 14 0			
Ditto, by Mrs. Hobbs 3 5 4½			
Ditto, by Mr. G. B. Holden 3 1 10			
Collection at Monthly Missionary Prayer Meeting 2 10 0			
47 19 4			
Gloucester Association, Southgate Meeting, Rev. W. Bishop, by Mr. Wood 28 0 0			
St. Mary's Square Chapel, Rev. T. Thorn.. 7 0 0			
35 0 0			
Frampton and Framilode Association, by Rev. W. Richardson, three-quarters of a year..... 13 5 6			
Carried forward 96 4 10			

				£.	s.	d.
Brought forward			96	4	10	
Ebley Chapel, Rev. J. Davies, additional Subscriptions and Donations	2	12	6			
Collection	9	0	1			
			11	12	7	
Painswick Lower Chapel, Subscriptions ..	3	3	0			
Collection	4	0	0			
Collected by Mrs. Brown	2	5	1			
			9	8	1	
Cheltenham, by Rev. J. Brown.						
Collected by Miss Chapman and Miss Gore	5	0	0			
A Friend, by Rev. J. Brown	1	0	0			
			6	0	0	
Dursley, Rev. W. Bennett, additional Subscriptions			4	7	0	
Forest Green, Rev. T. Edkins. Subscriptions			3	13	6	
Uley, Rev. Mr. Ivey. Subscriptions			2	2	0	
Sundries			2	8	2	
			135	16	2	
Deduct Expenses for the Year, the total Receipts for the Year being £302. 11s. See Missionary Chronicle Oct. 1818			6	13	5	
						129 2 9
Devon :—Totnes, Penny-a-week Missionary Society, by Rev. T. W. Windeatt						10 0 0
Essex :—Newport Prayer Meeting, by Rev. J. H. Hopkins ..			4	1	6	
Subscriptions			1	10	0	
						5 11 6
North Middlesex and South Herts Auxiliary Missionary Society, by Mr. W. Radley, Treasurer.						
Enfield, Subscriptions	23	9	0			
Workpeople at Messrs. Baylis's factory ..	5	14	10			
Sundries	1	16	0			
			30	19	10	
Collection at Annual Meeting, after a Sermon, by Rev. Dr. Winter	18	18	5			
Ditto, at the Meeting for Business	4	1	0			
By Rev. W. Brown. Penny-a-week Society at Baker Street	12	0	0			
Subscriptions	2	12	6			
			14	12	6	
By Rev. W. M'Donald. Penny a-week Society at Lady Huntingdon's Chapel	30	12	10			
Subscriptions	0	10	6			
			31	3	4	
By Rev. J. Knight. Penny-a-week Society	4	9	7			
Subscriptions	2	11	6			
			7	1	1	
						106 16 2
Edmonton, by Rev. W. Williams, for last year						4 4 0
Barnet, Subscriptions			8	19	0	
Sundries			4	3	4	
						13 2 4
Southgate, by Rev. W. Lloyd						14 9 10
Cheshunt, by Rev. Fra. Weybridge. Subscriptions			5	3	0	
Sundries			4	1	6	
						9 4 6
						147 16 10
Carmarthen :—Contributions, by Rev. D. Peter.						
Lanybre, by Rev. Mr. Rowlands			4	4	0	
Brinberian, Rev. Mr. George			5	15	3	
Rhy dy bont and Capel Nonni, by Rev. W. Jones			6	8	6	
Subscription			1	0	0	
						17 7 9

	£.	s.	d.
Lancashire Auxiliary Society, Mr. J. H. Heron, Treasurer.			
Youth's Auxiliary Society, by Mr. G. Hadfield, Treasurer 10 0 0			
Subscriptions from Friends, at Mosley Street Chapel, by Mr. T. Stevenson 44 0 0			
Subscriptions from Friends, at Grosvernor Street Chapel, by Mr. Thomas Harbottle 103 3 0			
Liverpool Branch, by Mr. John Job 46 1 0			
Juvenile Missionary Society and Friends, at Bethel Chapel Bury 31 10 3½			
Leaf Square Grammar School, by Rev. J. Clunie 15 16 10			
Rev. R. Slate and Friends, Stand, Mr. Thomas Walker, Treasurer 15 4 0			
Friends at Darwen by the Rev. Mr. Blake 15 10 0			
Ditto, at Ashton-under-Line, by Rev. Eli. Sutcliffe 10 0 0			
A few Females, attending the Independent Chapel, Leek 2 13 0			
	293	18	1½
Dorset:—Weymouth, Rev. Dr. Cracknell and Congregation.			
Subscriptions 29 8 0			
Small Donations 2 10 9			
A Friend, by Dr. C. 0 10 6			
	32	9	3
Berwick and Tweedmouth, United Fellowship Meetings, by Rev. Mr. Balmer	5	0	0
Legacy of the late Mr. S. Walker, of Jermyn Street, by Mr. W. Walker, of Thorp Langton, Leicestershire	10	0	0
Sheffield and Attercliffe Missionary Union, (a branch of the West Riding Auxiliary Missionary Society,) Mr. G. Bennet, Treasurer.			
Male Juvenile Missionary Society, additional 11 14 11			
Queen Street Female Missionary Society, one quarter.. 11 1 4			
Nether Chapel, ditto ditto, two quarters 14 13 6			
Howard Street, ditto ditto, three ditto 16 0 10			
Attercliffe, ditto ditto, two ditto 6 8 0			
Scotland Street, ditto ditto, four ditto 4 6 0			
Wincobank, ditto ditto, four ditto 13 2 7			
	77	7	2
Dorset:—Dorchester, A Well-Wisher to the Missionary Cause	20	0	0
A few Friends at Kidderminster, by Joseph Bunnell, Esq.	5	5	0
North Riding Auxiliary Missionary Society, Mr. James Dunlop, jun., Malton, Treasurer.			
Whitby Branch Subscriptions and Donations 32 19 9			
Silver Street Ladies' Missionary Association, Mrs. Arundel, Treasurer 19 7 2			
Cliff Lane, ditto, Mrs. Adams, Treasurer .. 18 5 7			
Silver Street Juvenile Missionary Association, Mr. G. Ouston, Treasurer 20 0 0			
Cliff Lane, ditto, Mr. W. Jefferson, Treasurer 9 1 6			
Ditto, Sabbath School Missionary Box 0 6 0			
9 7 6			
100	0	0	
York Juvenile Branch Society, Mr. Jos. Moxon, Treasurer 64	0	0	
Scarborough Branch, Rev. S. Bottomley, Treasurer.			
Collection at Rev. S. Bottomley's Chapel, at the formation of the Scarborough Branch Society 7 3 4			
Penny-a-week Subscriptions, collected by Misses Woodal, Temple, Estill, Wood, and Lord 15 15 5			
Annual Subscriptions and Donations 26 5 0			
49	3	9	
Pickering Branch,			
Ladies' Society, for eighteen months 9 2 10			
Collection at Public Meeting 4 16 2			
13	19	0	
Carried forward 227	2	9	

	£.	s.	d.
Brought forward 227 2 9			
Malton Branch, Mr. John Sotheran, Treasurer 11 4 0			
Contributions at Shipton 1 5 6			
Ditto, from Linton upon Ouse, by Mr. John Hodgson.. 1 5 6			
Donation at Skelton 1 0 0			
	241	17	9
North Wales Association for Propagating the Gospel, Mr. J. Davies, of Vronheulog, Treasurer.			
Collection, by the Welsh Congregation of Calvinistic Methodists, at Pall Mall Chapel, Liverpool 21 14 9½			
Collected by a few Children belonging to the Sunday School at the aforesaid Chapel 6 13 3			
Missionary Box in a Joiner's Shop, in Great Cross Hall Street, (R. O.) 1 3 8½			
Collection, by the Congregation of Welsh Calvinistic Methodists at Bedford Street Chapel, Liverpool 12 3 0			
	41	14	9
Ireland:—Tyrone Auxiliary Missionary Society, by Mr. W. Weir, Treasurer	25	0	0
Herts:—Bushey Auxiliary Society, at Rev. Mr. Gilbert's, by Mr. Buy..	12	10	0

A Trunk, sent by the Friends at Tintwisle, for Mr. Platt, Missionary at Otaheite, was forwarded in January last, including, among other articles, the following Books: viz. Charnock's Works, Walker's Lectures;—Reports, Magazines, &c. 5 Vols.;—Village Dialogues, 2 Vols.;—Bible;—Rowe's Poems;—Roby's Lectures;—Poems, Tracts, &c. &c.

The thanks of the Directors are presented to the following:—

To Mr. N. Collison, Borough, for Evangelical Magazine, from 1812 to 1818, inclusive, in Numbers.—A Sincere Friend and Well-Wisher, Somer's Place, Somer's Town, for Scripture Dictionary, in 2 vols.; Church History, 3 vols.; Smith's System of Prayer; Buchan's Domestic Medicine; Magee on the Atonement; Roman History; History of Sufferings of the Protestants; 18 School Books, &c.; 9 years Evangelical Magazines, in Numbers, and 18 Pamphlets; Church Register for 1817, in Numbers; Christian Miscellany, 11 vols.—Mrs. and Miss Moores, by Rev. Mr. Dunn, Pimlico, 5 vols. for Rev. Charles Simeon's Helps to Composition, in boards; Dr. Gill's Cause of God and Truth, boards; Claude's Essay on Composition, by Robinson, 2 vols. boards; 2 Charnock on the Attributes, 2 vols. in boards; Manton, on Epistle of James; Baxter's Saint's Rest, and his Reason of the Christian Religion; Bolton's Dead Saint Speaking; Tuckney's 40 Sermons; Bishop of Norwich's 20 Sermons; Baxter's Cross of Christ, and Treatise on Conversion, by ditto; Beveridge's Complete System of Divinity; ditto, his Private Thoughts; Brooks's Crown of Glory; 45 others, in all 66 Volumes, 4 Pamphlets, and 4 Numbers of Evangelical Magazine—A Friend, for Church Missionary Register, for 1818, 1 vol. half-bound—Mrs. Lucy Pettit, for Jones on the Trinity, and 3 vols. of Hawker's Poor Man's Commentary on the Bible—Mr. T. Wontner, Islington, for the Times Newspaper, for the last five years—No name, for nine years Evangelical Magazine, in Numbers—Rev. J. Harris, Whitchurch, Salop, for Perkin's Works, 1 vol.; Smith's Sermons; 5 vols. of the Eclectic Review; Willison, on the Sacrament, and a bundle of Tracts—T. W., Peterborough, for the Evangelical Magazine, for the years 1807, 1813 to 1817, inclusive, in boards, and 1818, in Numbers—Mr. Maxted, Sen., Purfleet, Essex, for eight years Evangelical Magazine, viz. from 1811 to 1818, inclusive, in Numbers—X. Y. Z. for a Box of Trinkets.

Erratum in Chronicle for April.

Page 169, line 5 from bottom, *for* Brig Albion of Cardigan, Capt. L. Davies, *read* Brig Eliza, of Cardigan, Wm. Davies, Master

POETRY.

THE MISSIONARY'S SONG.

Founded on Matt. xxviii. 20.

'LO! I AM WITH YOU ALWAYS.'

I.

How charming the promise, how sure is the Word
Which Jesus hath spoken, and left on record;
That tells his Disciples, and me with the rest,
That with his kind presence we all shall be blest.

II.

Behold! I am with you, he constantly cries,
And never will fail you in needful supplies;
To the ends of the earth, and the end of your days,
I'll guide you, and guard you, and prosper your ways.

III.

These heart-cheering sentences scatter my fears,
Enliven my hopes, and dry up my tears;
Inspire me with courage, as onwards I move,
Adorning and praising Emmanuel's love.

LINES ON THE DEATH OF THE REV. DR. BALFOUR, OF GLASGOW.

WHEN the last beam that gilds the expiring day
Fades from our view, in gradual, soft, decay,
Nor leaves behind, a single trace to show
How bright, th' effulgence of its noontide glow;
Who hath not felt the calm, so soft and deep,
When Nature seems in solemn pause to weep?
Who hath not felt a tear of still regret
Steal o'er his cheek ere the full orb hath set?
So feels the fullness of our heart and eyes,
When all that's mortal of the Christian dies;
While, as we gaze, with deep intense delight,
On the last glories of that soften'd light,
Which paints th' horizon ere it quite decline;
And in celestial spheres with brighter radiance shine.
A Sun hath set—a soul hath passed away
From earth's dull clime, to Heaven's eternal day,
Whose bright career, our eyes with rapture view'd,
And with delight, its lengthen'd course pursu'd!
BALFOUR! I praise *thee* not; thy virtues were not *thine*,
But *His*, who formed thee, thus alone to shine.
The meek humility, the heart sincere,
The fear of God, which knew no other fear.
That ardent love of souls, whose generous flame
Burn'd bright and clear, in life and death the same;
All that can mind adorn, in manners gain
Thy life illustrates, thy mem'ry will retain.
Hath friendship charms, and is it sweet to prove,
The warm affections of the Christian's love?
Beyond the '*common lot*' the happy few,
Who shared thy sympathies, thy meekness knew;
Has *Truth* attractions, and is it sweet to hear
How guilty man may with his God appear?
Or is there music in the sacred thought,
Of blood bought liberty to captives brought?
Can mind impress, can eloquence delight,
When to the Cross they raise our raptur'd sight?
Long will our eyes our heart-felt loss deplore,
And o'er thy tomb their silent tribute pour.
Yet 'tis not sorrow, 'tis a purer woe,
Unmixed by worldly stain, the tear will flow;
And while we hail *thy* flight to realms of bliss,
Lament *our* loss, left in a world like this.

Kentish Town, March 6, 1819. R. B. T.



T. Cooper Sc

Revd. Benj.n Davies. D.D.
Late of Bath

Pubd. 1st by F. Wesley Stationers Court June 1st 1819

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

JUNE, 1819.

MEMOIR OF REV. BENJAMIN DAVIES, D.D.

WHILST the statesmen, the legislators, and the princes of this world are engaged in emblazoning the names of military and naval heroes, and rearing splendid monuments of their sanguinary achievements, it is our humbler and more useful province to record the characters and the labours of those faithful servants of Christ, who, having fought the good fight of faith, having kept the faith once delivered to the saints, and having served their generation according to the Divine will, have fallen asleep in Jesus, and now enjoy the rest prepared for the people of God. Among such excellent persons, the late Dr. Benjamin Davies deserves a conspicuous page in the history of the church, 'for he was a good man, and full of the Holy Ghost.' We should have rejoiced to see a full and extended life of our departed friend; but as this is not, we apprehend, to be expected, we shall present to our readers in this brief Memoir, all the information we have been enabled, with some difficulty, to collect, the whole of which we believe to be correct; and shall be glad hereafter to make any addition to the present outline, if the early friends of the deceased will have the the goodness to furnish us with the materials.

Dr. Benjamin Davies was born at Canerw, (pronounced Caneroo) in the parish of Lanboidy, in the county of Carmarthen, in the year 1739 or 1740. He was the youngest son of the Rev. Rees Davies, who was a zealous and useful preacher of the gospel, strictly evangelical in his principles, and of the independent denomination. He was well read in the works of Owen, Goodwin, Charnock, and Beart;* he was a pleasant and instructive companion of those students and young ministers who came in his way, who frequently proposed their difficulties to him for solution; and he would as readily recite passages from the above-named authors as any well-known verses of the Scripture.†

* Formerly an independent minister at Bury St. Edmunds, and author of the 'Eternal Law and Everlasting Gospel,' reprinted a few years ago; and of 'Divine Breathings,' or Sacramental Meditations; both remarkably judicious.

† Mr. Rees Davis was a person of considerable property, and owned the estate of Canarw, the scene of his constant residence; this was the first place in that county where the Dissenters preached. The estate, we believe, is now in the possession of the Rev. Mr. Lane, of Wells, who married a niece of Dr. B. Davies, daughter of the Rev. James Davies, of Bristol, the Doctor's brother.

Mr. Rees Davies was ordained at Trefach; but, some years after, took the charge of a small church at Penygraig, near Carmarthen, which he contrived to serve monthly, though at the distance of eighteen miles, until incapacitated by

It may be expected that the son of such a parent would become acquainted, even in his childhood, with the distinguishing doctrines of the Gospel, and such was the fact. He was so fully convinced of their truth, that, when at the academy, his tutor, after expatiating on a theological subject, would say to him, 'Do you believe this?' and he replied, 'Yes;' he would ask again, 'How firmly do you believe it?' our young divine would answer, 'As firmly as I believe the doctrine of election;' 'Well then,' his tutor would subjoin, 'you believe it firmly enough.'

When a child, he received the rudiments of his education at Henllan, where an excellent school was kept by the Rev. Thomas Morgan, minister of the Dissenting church in that place, and father of the Rev. Mr. Morgan, now Librarian of Dr. Williams's Library, Red-cross Street, London. In this school, which he entered when very young, he laid the foundation of that classical knowledge, which qualified him to become, in after life, so eminently useful as the instructor of youth. When at this school, such was his diligence in the pursuit of learning, that he would rarely join with his juvenile companions, in their usual diversions during the hours of recreation; and while his brother James, who was of a more volatile disposition, would be playing with his school-fellows, he would be sitting alone, in some retired spot, with a book in his hand.

At this early period, Dr. Davies was remarkable for his meekness, affability, and obliging temper; which probably induced his grandfather, on his mother's side, to leave him the tenement of Vrowen. His mind being deeply impressed by eternal things, he was admitted, while very young, a member of the church at Hanllan, in which, his consistent conduct and amiable disposition endeared him to the minister, and to the people.

Having duly considered the nature and importance of the work of the ministry, and, after due deliberation, made up his mind to engage in it, he removed to the Academy, for the education of young ministers, at Carmarthen, about the end of the year 1754, or beginning of the year 1755. It is not certain whether he spent any time at the Grammar-School in Carmarthen, preparatory to his admission into the Academy, but it is probable that he did, as young men are not admitted there under sixteen or seventeen years of age. Dr. Davies went through the usual course of studies at the seminary, then under the superintendence of Mr. Evan Davies, and Mr. Samuel Thomas, two tutors highly distinguished for their piety, learning, and zeal to promote the real good of their pupils. Here Dr. Davies diligently availed himself of the advantages which he enjoyed, to increase in the knowledge of the languages, divinity, the sciences, and every other branch of literature then taught in that seminary. Indeed, such was his proficiency, that, immediately on his finishing his education at Carmarthen, he became assistant-tutor, at the Independent Academy, which, a few years before, had been opened by the Rev. David Jardine, at Abergavenny. In this capacity he continued till the death of that gentleman, in the year 1766.

On the decease of Mr. Jardine he was chosen by the board, tutor of

age.* He married Elinor, daughter of Thomas Howells, Esq. of Vrowen, by whom he had three sons; John, who was a farmer, and occupied Canarw all his life; James, who was educated at Carmarthen, and settled first at Wooten-under-edge, and removed to Bridge-Street, Bristol; and Benjamin, the subject of this memoir.

* The congregation was supplied on the other three Sabbaths of the month by neighbouring ministers and other preachers.

that seminary, being assisted by two of the senior students in rotation. In this important office Dr. Davies continued about fourteen years, conducting himself in a manner truly honourable to his own character, very beneficially to his pupils, and highly satisfactory to the public. His students,* several of whom are now useful labourers in the church of Christ, speak of him in the warmest terms of respect and affection. One of them, an eminent minister near London, in a letter to the writer, says, 'At the time I was placed under his care, I was too young, and too ignorant, suitably to appreciate his learning and knowledge; but I perfectly remember the profound veneration, mingled with affection, with which all the students looked up to him. I never met with a single difficulty in my classical studies, which, upon application to him, he did not solve without a moment's hesitation;' in another letter, the same gentleman says, 'the remarkable and excessive modesty of the Doctor, concealed from the public his talents and his worth. He was a man of real learning, and eminent piety. Those who knew him at Abergavenny never ceased to regret his removal from thence.'

Dr. Davies was, during the same period, pastor of the church at Abergavenny, where he laboured faithfully in the dispensation of the word and ordinances of Jesus Christ. The sentiments of the church respecting him may be gathered from the following passage, in their dismission of him, as a member of that community, when he became pastor of the church in Fetter-Lane, London. 'As to his character as a pastor, and a Christian, he was, in the language of Scripture, an example, in spirit, in doctrine, and conversation; adorning the profession he made of the Gospel, to those who were without, as well as to those in the church.'

In the year 1781, it pleased God to remove from the present world that truly excellent divine, the Rev. Dr. Conder, who was for many years theological tutor in the Academy at Homerton. Dr. Fisher was chosen his successor in that department; the office of classical and resident tutor then became vacant by the appointment of Dr. Fisher, who had before filled it. The conductors of that venerable seminary then turned their eyes to Dr. Davies, with whose distinguished talents and reputation they were well acquainted. Application being made to him, through the medium of the Rev. James Webb, of Fetter-Lane, the Doctor was induced to remove, and was chosen July 24, 1781.

In the close of the year 1782, the Rev. Mr. Webb, who had been pastor of the church in Fetter-Lane, twenty-four years, was removed by death; and in February, 1783, Dr. Davies was called by the church to take the oversight of them in the Lord; to this office he was publicly set apart, April 24.

It may not be unacceptable to the reader if we here insert, from the church-book, the reply of Dr. Davies to Dr. Fisher, when requested, as usual on such occasions, to mention his reasons for accepting the call of the church, especially as it affords a fair specimen of the Doctor's modesty and piety:—

'My Reverend Fathers and Brethren,

'I AM fully convinced that there can be no rational prospect of usefulness but that which arises from a hope of the enjoyment of the presence of the Lord and his blessing; nor can I have any encouragement to entertain that hope, unless

* Among the pupils of Dr. Davies was the learned and judicious Dr. Edward Williams, who settled at Oswestry, and became the tutor of an Academy there; after which he became the principal tutor of the Academy at Rotherham, a seminary which has produced many able ministers of the Gospel. Mr. Bennett and Mr. Smith are the present tutors.

I am enabled to enter on the sacred employment with a suitable acknowledgment of God, and in obedience to his call. I therefore feel myself in a very solemn posture, when, on this important occasion, I endeavour to comply with the just requisition which you, Reverend Sir, have now made; and it is my desire to express myself with that seriousness and godly sincerity which a consideration of the omniscience of God inculcates upon me.

'I have very sensibly felt the vast importance of the ministerial work; nor am I a stranger to the many difficulties and discouragements with which it is often attended; I have found frequent occasion to say, 'Who is sufficient for these things?' Yet, at some seasons especially, I have enjoyed that sacred pleasure in it, which I expect not to taste elsewhere. This matured my wish and prayer, notwithstanding all discouragements, that the Lord would favour me with employment in his vineyard, as long as he is pleased to preserve my ability for it.

'When I was desired to relinquish the connexion in which I stood for a series of years with a church in the country, in order to enter upon a new charge, for reasons not necessary now to relate, I judged that the Lord had made it my duty to comply; but the thought of never more entering on the *stated* exercise of the work of the ministry, should the Lord call me to it, I could not have entertained without pain. Nor was I desired to sacrifice a privilege on which I put so much value: but whether I should ever be reinstated in the pastoral-work, I endeavoured to leave entirely to the disposal of Divine Providence. And I can appeal to Him who knows the heart, that it was my earnest and repeated prayer, that if at any time a door should be opened for my entering again upon stated service in the Lord's vineyard, it might be ordered in mercy to myself and to the people with whom I should be connected; but if the privilege of usefulness were denied, it was my desire to continue unemployed.

'When the Lord was pleased to make an awful breach in this part of his church by a stroke very tenderly felt, and which caused a wound not soon to be healed, I was applied to, to assist the church in their distress by my occasional labours. After having, by their desire, continued to preach to them for a considerable time, they thought proper to unite in giving me a call and invitation to undertake the pastoral office; and here I am ready with great freedom to acknowledge that the general acceptance which my labours met with, must be greatly owing to the candour with which they attended upon them.

'And now I can say with great sincerity, that, though I would gladly spend and be spent in the Lord's service, yet the charge I was invited to undertake appeared so weighty and important, that I felt great discouragement, and hesitated much whether I could venture to come forward. But having earnestly sought and waited for Divine direction, and deliberately attended to every circumstance that should influence my judgment, I was led to conclude that in a humble dependence on Divine aid, it was my duty to undertake the work,' &c.

The seminary at Homerton did not long enjoy the benefit of the Doctor's services, for in October, 1786, after he lost his excellent wife, he signified to the managers his intention to resign; he continued, however, in office, till Midsummer, 1787. A depression of spirits seems to have been the principal cause of his resignation.

Dr. Davies continued his pastoral labours at Fetter-Lane with great acceptance, until about Midsummer, 1793, when he was laid aside by a very painful indisposition; but, in the month of September, he was enabled to resume his work. In April, 1794, his disorder returning with greater violence, he retired for a time to Bristol. In the month of October following he returned to London, but still unable to engage in his public work; and, on the 31st of July, 1795, he resigned his office. After much deliberation, his resignation was reluctantly received in the month of September following.

Some time after this, Dr. Davies retired to Reading, in Berkshire; and, notwithstanding the continuance of his disorder, in a less or greater degree, he was enabled frequently to gratify the independent congregation, in that town, under the care of the Rev. Mr. Douglas, with his occasional services; these were in a high degree acceptable and edifying; and here he enjoyed a considerable measure of spiritual comfort, in the society of pious and intelligent Christians of various denominations.

At length, however, he removed from this desirable situation to Wells, where his niece, Mrs. Lane, wife of the Rev. Mr. Lane, resides; and here also he occasionally preached for that worthy minister.

After residing here a few years, he once more removed to Bath, where he much enjoyed the evangelical ministry of the Rev. Mr. Jay, for whom also he occasionally preached.*

And now the time drew near when he was to close his earthly pilgrimage, and reach his heavenly home. We have been favoured with some account of his dying experience from the Rev. Mr. Jay, who visited him in his last sickness, and delivered a funeral discourse after his decease. We regret that the sermon preached on that solemn occasion was not committed to the press, and now we fear it is scarcely to be expected; from the notes, however, of a friend, (imperfectly taken, we apprehend) we are enabled to present our readers with a few particulars.

Having described his character as a man, as a scholar, and as a preacher, he proceeds to notice him as a Christian.

'A *Christian* is the highest style of man;' and how well he deserved the name, all who knew him, in every place where he lived, will judge.—He was never backward to speak of his experience. His religion was not only real but eminent; he feared God above many. His character was uniform and consistent; he was the same in his domestic life and in his official capacity—an Israelite indeed. I consider him as having been one of the most devout men I was ever acquainted with; he was uncommonly attached to the house of God; and since his confinement it was not unusual for him to weep on the Sabbath morning on account of his detention from sacred ordinances. In family worship, his manner was never cold or uninteresting. In conversation on religious subjects he was firm, yet remarkably candid; in sentiment he was a moderate Calvinist and a firm Nonconformist, yet he maintained a happy intercourse with Christians of other denominations.'

There is sometimes too much stress laid on the frame and language of dying persons; but where the dying experience is consistent with previous character, it is always worthy of regard.

The first time I saw our honoured friend in his final illness, he said, 'I am going. I have done with the world, and I am not unwilling to leave it, for I know where I am going; and, though not impatient, I long to depart and to be with Christ, which is far better.' When I took my leave of him, intending a journey to London, he said, 'I have not raptures, but I have peace. Perhaps I may be gone before your return; do not attempt to embalm me. If you say any thing of me, let it be neither more nor less than this, that I die a poor penitent, at the foot of the Cross, deriving all my hopes from the Saviour.'

'After he had taken to his bed, at my first interview with him, I said, 'Well, my old friend, how is it with you?' He answered, 'I know who has saved me, and called me with a holy calling, not according to my works, but according to his own purpose,' (alluding to a Sermon I had lately preached,) I have been exa-

* Mr. Jay, speaking of Mr. Davies as a preacher, says, 'He was a good preacher; but he was defective in originality of conception and illustration; neither was his delivery such as forcibly to engage the attention of the audience, and produce that solemn stillness, when, if any thing can be heard, it is the dropping of a tear. His sermons, however, were all well composed; were judicious and *evangelical*; not in the modern and fictitious meaning of the term, but because they were replete with the cross and grace of our Lord and Redeemer, and inculcated Christian obedience and duty from evangelical motives.

'It is a singular circumstance that Dr. D. was accustomed, till within a few years past, to read his sermons; but he was so struck with the difference between reading and speaking, that he determined to throw aside his notes; although, after so long a habit, and at such an advanced age, it is wonderful that he could recollect his preparations so well, for he was never at a loss for a word.'

The writer of this paper has been told that Dr. Davies used pleasantly to say to his familiar friends, 'I have not *sense* enough to please the intelligent, and I have not *nonsense* enough to please the multitude.

mining my foundation, and it is broad and firm. I find it cannot be shaken. What satisfaction do I derive from the obedience and sufferings of my Redeemer! I am relying upon him.'

'At my next interview, he said, 'I am afraid I said too much when you was here last. I thought I spoke with too much confidence: I have felt much depression since; yet I have been supported.'

His dismission was gradual and gentle till within twenty-four hours of his departure, when he was tried with violent pains, which often produced a groan, but never a murmur. The former things are passed away; he has entered into his rest; and who is not now ready to say, 'Let us also go and die with him?' 'Let us not be slothful, but followers of them, who, through faith and patience, now inherit the promises.'

It is much to be regretted by the religious world, and especially by the surviving friends of Dr. Davies, that his extreme modesty prevented his publication of some of those excellent sermons which he delivered from the pulpit, a volume or two of which would have been highly prized; a very few discourses, however, he was prevailed upon to print, one of which was preached at the Monthly Meeting, at the Rev. Mr. Towle's, in 1782, and is entitled 'Real Christians, the Salt of the Earth;' another was occasioned by the death of Dr. Gibbons, in 1785, called 'Israel's Testament,' on Gen. xlviii. 21. In the year 1812, he gratified many of his friends by the publication of a sermon preached at Reading, entitled 'The Deity of the Saviour, the Riches of Christianity;' this is a discourse of no ordinary merit; the chief design of which is to prove that a denial of the Deity of Christ robs Christianity of its chief value and glory. The Doctor's estimation of this grand and fundamental doctrine may also be concluded from an admirable pamphlet, published while he was tutor at Homerton, entitled, 'Primitive Candour;' this was intended to shew what were the genuine sentiments of the Fathers on this contested subject, in opposition to a recent publication by Dr. Priestley. That gentleman was so pleased with the temper manifested in Dr. Davies's production, that he sought and obtained an interview with him, and owned that Dr. Davies was the only one of his opponents who had treated him as a Christian.

Dr. Davies was thrice married. His first wife was Miss Watkins, of Abergavenny, in whose society he enjoyed many years; she died at Homerton, and was interred in Bunhill Fields. In the year 1787, he married Miss Mary Baller, daughter of the late Rev. Jos. Baller, of Great Torrington, Devon, who died at Reading, Jan. 14, 1809, aged 70. The Doctor entered a third time into the marriage state; at an advanced period of life he married Mrs. Jarman, a respectable widow lady, of Bath, who survives him. We believe he had no children by any of of these ladies. The remains of this venerable man were deposited in Bath.

We shall not attempt a formal character of Dr. Davies; enough has been said to excite in the mind of every reader a high degree of respect and veneration for his memory. Those who knew him best uniformly speak in exalted terms of his piety, ability, and modesty. May these good qualities abound in every minister of the present and rising generation!

No. XI.

TERMS OF ART EMPLOYED BY ST. PAUL,

Illustrated from Antiquities in the British Museum.

THERE is no train of argument so forcible as that which proceeds on principles adopted by the persons to whom it is addressed. When the

Apostles reasoned with Jews, they deduced authorities from the Old Testament, and quoted the promises made to Abraham and to David: when they reasoned with Gentiles, they reminded them of 'the living God, who made heaven and earth, and the sea, and all things therein—who gave rain from heaven and fruitful seasons, filling our hearts with food and gladness:' and when they reasoned with philosophers, they assumed the arguments of those philosophers, and directed them to the purposes of their mission.

Of this condescension to the character of the auditory, no instance can be more striking than the Address of the Apostle Paul to the Areopagites, at Athens. He begins, as was customary, by complimenting them:—'Gentlemen of Athens, I have observed that your worship is extremely extensive, and includes not only gods whom you know, but at least one God whom you acknowledge you do not know. THAT God who made the world and all things therein; he, being Lord of heaven and earth, dwelleth not in temples, though the most costly and magnificent, like *that* celebrated structure in our view; nor is he served by human hands, as if he needed any thing; on the contrary, he is constantly engaged in bestowing most important benefits, life and breath and all things; and these to the whole race—to every individual. It was He who made of one blood all the nations of men; it was He who sent them forth to people the various parts of the earth; who fixed the times when they should proceed to their stations, and the limits of those stations which He had appointed to be their residence. Had they duly considered this, they would have perceived that their duty was to venerate this Supreme Disposer of all events; to have retained him in their knowledge with the greatest punctuality and diligence: Or, if unfortunately, they had suffered the knowledge of him to have slipped out of their minds, then it was their duty to have availed themselves of what little advantages they possessed, to have sought after him, if, perhaps, they might have found him; though, to say the truth, he is not far from any man endowed with reason and intellect; for by him, as the great source of reason and intellect, we live, and are moved, and do exist. This you all acknowledge; and certain of your poets have said in their hymns intended for sacred services—'We also, we men are his offspring:' His offspring! in what sense? certainly as to our intellectual powers, our rational faculties, our understanding. I know that *that* temple is dedicated to Minerva, whom you describe as the offspring of the Deity; you say she sprung in complete perfection, ready armed, ready for action, from the head of Jupiter; by this you mean Divine wisdom, and you call her the Goddess of Wisdom; but, Gentlemen, wisdom is an intellectual power; it is a mental, not a bodily quality; it has no sensible form, no figure, no length, no breadth, no dimensions; it is a spiritual attribute: how, then, can form represent it? Would any man attempt to represent his mind, or any quality of his mind, by form? You know the thing is impossible; there is nothing in common between the subjects; and if the human mind, by which man is more especially the offspring of God, cannot be represented by a figure, by a form, how can pure spirit, how can Divinity,—the Supreme Divinity, be represented by a figure, by a form? What resemblance has a statue, though made of gold, or of silver, though sculptured with the most exquisite skill, though conceived with the most masterly imagination, though revised and studied with all the energy of the

human powers—what likeness can it bear to Deity? or Deity to that? Why, then, worship it? In worshiping *that* you do not worship Deity? you worship a something made by art, by your countrymen, by your sculptors; but you do not worship Deity. If you worship the *stone*, you worship a block;—but I know you are ashamed of that notion: well, supposing you worship what that stone symbolizes, you worship that of which you have no experience, no knowledge—an unknown attribute, as your altar is inscribed to an unknown God. But the times of such *unknowing* worship are over. I shall not press upon you the errors of your predecessors: the God of heaven and earth has suffered them to pass by without severe animadversion, so shall I; but NOW he commands all men, everywhere, to change their conduct; he gives them an opportunity of better knowledge, and better practice; and, that no doubt might remain on this subject, he has marked out a certain individual to take cognizance of such matters, and the token by which he has marked him out is, his RESURRECTION FROM THE DEAD! I say his resurrection from the dead; this *must* be the finger of God; this *must* be an exertion of Divine power; now, if, as you assert, a Divine attribute received a separate existence, and became a distinct Deity, whom none of you ever saw, none of you ever conversed with, of whose existence you have no proof, why are you startled? why offended? at my reporting a person who, having had life, resumed that life after having been deprived of it; and was seen, was conversed with, by many; who gave abundant proofs of his renewed and supernatural existence; and who has honoured me, although the weakest of his instruments, with a commission, which I deem it my happiness, as well as my duty, to fulfil?

Such seems to have been the principles on which the Apostle argued: their success deserves a separate consideration.

IMULUS.

VILLAGE PHILANTHROPY.

[*A Letter to the Rev. T. Lewis.*]

REV. AND DEAR SIR,

WELL knowing the deep concern you have always felt for the best interests of this neighbourhood, and the many valuable services by which you have aided those interests, I feel every inclination to gratify your wish on the subject of Oxshot. I regret that neither time nor ability enables me to do it justice. A few particulars respecting the establishment of a Sunday School, and a regular supply of the Gospel ministry in that hamlet, are all I can now attempt.

Oxshot stands in a very sequestered and highly picturesque situation. It is somewhat more than three miles from us, and is surrounded by the commons of Stoke, Esher, Ditton, Leatherhead, Ashstead, and Cobham. The inhabitants live in a very great degree of scattered individuality, and only here and there the smoke of a cottage may be seen to ascend. The population (between two and three hundred) consists chiefly of small farmers and day-labourers—a poor, and too, too long a rude uninstructed people. The nearest neighbour of distinction is Prince Leopold, at Claremont, who is master of some of the farms and Lord of the Manor. There is much of the romantic and beautiful about this little hamlet. From some of its hills we have goodly prospects. With the aid of a glass may be seen the spires of above twenty village-churches, and the naked eye takes in a great extent of varied scenery—Richmond-Hill, Windsor-Castle, Hampton-Court, and, just at hand, the interesting House of Claremont.

But, with all its local attractions, the moral condition of the poor inhabitants has long presented a pitiable and melancholy contrast! Without

any means of instruction, they lived in a state of deplorable ignorance and depravity, having within themselves neither church nor chapel, nor school of any description. The parish-church (Stoke) is two miles and a half distant, which, in winter, is seldom accessible in any manner. On this account, the public-house at Oxshot being the most frequented of any on the Sundays, has, for half a century, been known by the name of Oxshot Church. On the day which the Divine appointment, seconded by the law of the land, has required us to keep *holy*, this house was filled with the devotees of drunkenness and riot. There the wretched peasantry, to use the expressive language of one of them, since made sensible of the evil, 'soaked their lives away;'—there, lost to all sense of moral good or evil, and seemingly unconscious of a God and another world, they wasted their scanty earnings on intemperate indulgences, ruinous alike to soul and body. In the meanwhile, their neglected offspring violated the sacred hours in noisy games and riotous quarrelling, on the green and by the doors of their respective cottages. One of these poor people, on witnessing the introduction of the Gospel among them, well observed, 'God Almighty was never wanted in any place more than at Oxshot.'

Since the lamented decease of our late amiable Princess Charlotte, at Claremont, I had frequent occasion to pass through this hamlet. I felt for the condition of the inhabitants, and took occasion to converse with the churchwarden, a respectable individual living near the spot, on the duty of attempting something on their behalf. He entered freely and feelingly into my views: a Sunday School was proposed, and a large barn, the property of Prince Leopold, was offered, and the corn removed out of it. In the month of June last year we opened the school, a short notice having been given on the previous day. It was a beautiful Sunday afternoon when the warden and myself entered Oxshot. All was peace and quiet. When we gained a distant sight of the barn, the scene was almost overpowering. Groups of people covered the green hill before the doors of the intended school, sitting and waiting seemingly in solemn suspense. Old age, manhood, youth, and childhood, were there assembled. Every game was suspended —every tongue was silent. On reaching the barn, the great doors were thrown open — the churchwarden stepped in, and evidently much impressed with the scene, removed his hat from his head, and, with an air of inspiration, lifted aloud his voice, and begged of God to send down his blessing, and sanctify the place. The people poured into the barn, which was soon filled, and there appeared to be a generous contention among the cottagers to run and fetch in chairs and benches for our better accommodation. The names of fifty-two children were entered, forty-eight of whom did not know the alphabet; we have now *a hundred*. We concluded this very interesting meeting by a general thanksgiving. Some children from the Leatherhead Sunday School had also arrived; and we sang 'From all that dwell below the skies.' I delivered a short address, chiefly explanatory of the simple but important object we had in view. On this occasion the females made their curtsey, and the males repeatedly nodded in token of approbation. To me this day was one of the most interesting in my life; and indeed, the like I expect never to see again.

Every succeeding Sabbath brought fresh accessions. The people gathered at the close of the school exercises, and then I called in the aid of the Gospel ministry. For this we are particularly indebted to the supplies sent from Hoxton College to our own pulpit. They have readily gone out to Oxshot when invited, and have uniformly expressed themselves much delighted upon such occasions. We owe also our grateful acknowledgments to our Rev. friends, Messrs. Atkinson, Knight, Churchhill and Whitehouse, who have all occasionally given their countenance and services to this rising cause. The desire of hearing became at last so general, that the barn was found too small. It was accordingly, in the month of October, shut up for one Sunday, in order to get it enlarged. It was re-opened by the Rev. J. Knight of Kingston, gallery, seats, &c. having been introduced, and the place made

warm for the winter.* At this opening a collection was made. The poor people contributed their little with cheerfulness, and *five* pounds were collected.

Since the regular ministry of the Gospel has been obtained, the Sabbath is fully occupied in the morning and afternoon with teaching the children and attending public worship. A new day has now dawned upon the poor man's cot at Oxshot. Every domestic tie is endeared to him. Habits of sobriety and industry are now acquired, and a relish for virtuous and religious pleasures take place of the sottish and vicious practices of former times. The fame of all these things has been noised abroad; many from the numerous hamlets around have attended the rising light, and amongst their benighted cottages also the Gospel has been introduced; for there is scarcely a village north-west of us in which there is not a bursting forth of the streams of the waters of life. At Oxshot various important institutions have arisen. There is now an Infants' Day-School, Evening Youths' School, and Evening Adult School. The children of the Sunday-School make astonishing progress. The Surrey Bible Society voted a moderate supply of the Scriptures, and some to whom we distributed them, have learned to read them in *four* months. A strong proof that a *real change* has been effected on the minds of these people, is that they willingly sacrifice many worldly advantages for the sake of the Gospel. They have had to encounter much opposition from a quarter where they ought rather to have found encouragement. Their attachment, however, to the good cause is followed with effects upon themselves, which render them superior to all the threats and privations which have been put in practice to frighten them back to their former wretchedness. These are considerations which gladden our hearts.

You will recollect, Sir, that on a late occasion, when you preached in our pulpit at Leatherhead, many both from Oxshot and Esher came to hear you. As they returned home through the forest, the *voice* of *Psalms* was heard floating on the evening breeze.

A very extraordinary and interesting part of our story remains to be told. For some considerable time, Oxshot has been blessed with the truly pious and exemplary services of a young Swiss gentleman from the Pays de Vaud, near Mont-Blanc. He is of a highly respectable family, and was sent to learn our language under the tuition of one of our friends in Leatherhead. With a liberal education and engaging manners, he attracted the attention and friendship of the most distinguished families in our place and neighbourhood. During the autumn of last year he visited Oxshot, came to the barn, and was much pleased with what he saw and heard. He felt a strong inclination to join us as a teacher, with which view he studied more closely the elements of the English language, and continued to attend with undeviating punctuality to the kind office he had voluntarily assumed. He is at present on a visit to his brother at Havre-de-Grace. Till the moment of his departure to the Continent, which was only a few days since, his labours of love at Oxshot were incessant. Besides teaching at the school, he visited the sick and miserable in their cottages, read to them such tracts and discourses as he found suitable to their case; and conversed with them on the state of their minds in terms so instructive and impressive, that he rendered his company with them almost essential to their happiness. His services were not limited to the Sundays: on regular fixed days of the week, he would go over to his beloved Oxshot, and, taking Mr. Burder's Village Sermons in his pocket, would go from cottage to cottage; or, collecting the peasantry together, would read to them, and follow up his reading with what remarks he thought needful, to impress it more fully on their minds.

It is surprising how much this young Swiss, by his disinterested

* Our expenses have been about £25, and this for bringing the Gospel to between two and three hundred souls. We have collected £12, and the balance of £13 is yet due. It should be understood that the above sum is exclusively for Carpenter's work. The place is still found inadequate to the numbers who are desirous of attending. There is ground to be had free, if we could only build.

visits and pious conversation, gained upon the affections of these humble people. His own heart became knit to them, as that of a pastor to his flock, or of a father to his children, and it cost him much feeling to part with them. It is his intention to return, and, if Providence permit, to renew his labours among a people where he has made himself already so singularly useful. He is the founder of the Adult School at Oxshot, which, though of recent formation, is well attended, and promises to be highly serviceable to general improvement.

I remain, Dear Sir,
Most respectfully, Your's,
Leatherhead. A. J.

HOLY PLACES OF PALESTINE.

The following Remarks by the late Rev. Mr. Burckhardt, on Places in Palestine deemed Holy, are so just that we insert them from the Missionary Register; they form a part of his Communications to the Church Missionary Society.

Some admirable reflections occur, on this subject, in Mr. Burckhardt's communications. We transcribe them with a melancholy pleasure, in the recollection that, while the Church has lost the benefit of his labours on earth, he is himself in the full exercise of those heavenly affections which were his happiness when here.

'Of course, I did not fail to visit several Holy Places; such as the Holy Sepulchre and the Place of the Nativity. If you should ask me whether I felt any thing very great at the sight of them, I must answer, No. I know not whether it proceeds from a hardness of heart; or from the circumstance, that I am in general averse from that sort of religious emotion which enters simply by the senses, and where the spirit finds no substantial nourishment. All this curdling of the blood, this trinket-selling, and these holy perfumeries, seem to me not to have the value of one single truly religious thought. When I desire to see and hear the Lord Jesus in person, it is not that I may gaze upon the traits of his countenance, or hear the sound of his voice: but rather it would be, that I might see Him act; and listen to his words, to penetrate into the sense of them.

'It may be said, and with some reason, that objects of sense serve to rouse the thoughts; but I think that a good sermon, of half-an-hour's length, on the Resurrection of Jesus Christ, is better suited to excite and keep up a lively devotion, than fixing the eye for a whole day on the Holy Sepulchre: for what enters by the sight strikes us strongly but for a moment; while the word spoken is able to interest us a hundred times longer. I saw an Armenian Priest reading, by himself, near the Holy Sepulchre. If he was reading, as I suppose, the History of the Resurrection, he might exclaim, at every line—'This, too, took place on this very spot.' Truly this must needs be a rare pleasure; but when religion is the subject, rarity is not the thing to be aimed at, but fruit for life.

'It is remarkable that the external actions, rendered sacred by Jesus Christ, are actions which may be performed in almost every place and at every time: on the contrary, there is but one Holy Sepulchre in all the world; and, supposing that to be destroyed, who can make a new one? We may observe, also, that we never read of Jesus Christ's having consecrated an altar, or an image, or any material substance; which proves to me that such things ought not to be considered as essential or necessary. If, in reality, the Holy Sepulchre is a holy thing, then I maintain that all the Europeans and Christians in general have been, ever since the crusades, the most irreligious, the most inconsistent, and lax characters in the world, for not having rescued this supposed inestimable jewel from the hands of the Turks.

'All this notwithstanding, I am in no wise disposed to depreciate the pious sentiments felt by those devout souls who kiss a hundred times the Holy Sepulchre—the greater part of them, perhaps, with a sincere love for Jesus Christ.

'I know what it was that Jesus Christ said to Simon the Pharisee, (Luke vii. 40—50.) who had blamed the act of Mary Magdalene; and I know too that a magnanimous man should have a respect for 'holy simplicity,' even while bringing fuel to burn him alive: but I recal to mind, that Jesus Christ says, *He that keepeth my commandments, he it is that loveth me.* I find there a grand proof of His wisdom, in establishing, as a test of love to Him, moral conduct, so useful and necessary to all men: and if, notwithstanding, my coldness has been a sin, I pray Him to pardon it.

'I do not think, however, that those Christians, who live in such remote countries, have any reason to complain of the great difficulties which they find in coming to Jerusalem. Jesus Christ, before he sent his Disciples to the extremities of the earth, said to them, *The Comforter shall abide with you for ever*, (John xiv. 16); and, elsewhere, *If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him* (John xiv. 23): and, in another place, he says, *The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father* (John iv. 21): and St. Paul—*Jerusalem, which now is, is in bondage; but Jerusalem which is above, is free, which is the mother of us all*, (Gal. iv. 25, 26.)

'Suppose even that the Europeans were entirely expelled from Jerusalem and the Holy Land, the loss would not be great: We may well lose the Sepulchre, without losing Jesus Christ, or the smallest essential point of his religion.'

ANECDOTES.

A BOY who had been present at a Missionary Meeting in the North of England, was so deeply impressed by what he had witnessed, that, on the next day he was overheard addressing himself thus to a little thrush which he had taught to perch on his finger:—'You are a sweet little fellow, and I love you dearly; but, much as I love you, if any body would give me three-pence for you, you should go, and I would give it towards sending the Gospel to the heathen.'

A minister who overheard this, was too highly gratified to suffer the poor lad to part with his darling bird, or to deprive him of the pleasure of contributing to the missionay cause; he therefore gave him double the sum he had set upon his thrush.

REVERENCE FOR THE BIBLE.

IT is reported of our excellent prince, King Edward the Sixth, that when in his council-chamber, a paper that was called for happened to lie out of reach, and the person who went to bring it, took a Bible which was near and stood upon it, to reach down the paper. The king observing this, ran to the place, and, taking the Bible in his hands, kissed it and laid it up again. This anecdote may admit of some very useful improvement. It should teach us to avoid every thing, either in speech or in conduct, which has even the appearance of a contempt of Holy Scripture. It should teach us also to testify our disapprobation of any symptoms of irreverence of this sacred book in others. In opposition to those who slight the Word of God we should manifest the most cordial esteem and reverence of it.

Those, in particular, who teach children to read the Scriptures, should inculcate upon them a sacred regard to this Divine book. While they read it, they should put them in mind of the high importance of its truths, and their suitableness to the condition and circumstances of man, as a fallen and apostate creature. Besides, the unnecessary waste of the Bible should be severely checked. It has often been remarked, to the disgrace of schools, that torn pieces of this best of books may be seen scattered around. This, it is to be feared, tends, in a great degree, to produce and cherish a contemptuous neglect of the Word of God.

A habitual reverence of God and his Word should dwell upon our spirits, and influence our conduct. This habitual reverence for the Word of God will be a constant guard upon us, and prevent us from trifling with it at any time. It is said of the Honourable Robert Boyle, that he never pronounced the name of God without a sensible pause in his discourse. With what feeling of reverential delight, then, should the Christian read that Book which comes from God, which testifies of Christ, and contains the words of eternal life! J. C. N.

MR. HERVEY'S RETRACTATION.

It is somewhat remarkable that several of the most eminent modern defenders of the doctrines of grace in England, were themselves in their youth strongly attached to an opposite system; but by an illumination of the blessed Spirit, had their judgment and heart amazingly changed: among these were Jenks, S. Walker, Adams, Conyers, Booth, J. Milner, and the evangelical Hervey; his views for several years were legal; he was a determined enemy to the imputed righteousness of Christ; but, by means of reading the Epistles to the Romans and Galatians, a Sermon by Mr. Whitfield, on 'What think ye of Christ?' Jenks on 'Submission to Christ's Righteousness,' &c., his views and heart were changed; and, with a noble openness and candour, he avowed the change and retracted his former errors. To his friend Whitfield, who had frequently insisted on the subject with him, he writes, 'I own with shame and sorrow, I have been a blind leader of the blind; my tongue and my pen have perverted the good ways of the Lord, have darkened the glory of redeeming merit and sovereign grace, and have dared to invade the glories of an all-sufficient Saviour, and to pluck the crown from his head.' This change of sentiment took place while he was curate at Bideford; when, in the most open and explicit manner, he discarded his former opinions, and avowed the doctrine of justification by Christ's righteousness, to the praise of the glory of free grace. He preached a sermon for the purpose, which is still at Bideford called his '*Recantation* Sermon;' this was printed and handed about the town. He still more openly published his retractation of error to the world at large, in a note to Aspasio Vindicated:—'If it be shameful to renounce error and sacrifice all to truth, I do very willingly take this shame to myself. In a copy of verses which I formerly wrote, sacred to the memory of a generous benefactor, I remember the following lines:—

'Our wants relieved by thy indulgent care,
Shall give thee courage at the dreadful bar,
And stud the crown thou shalt for ever wear.'

'These lines, in whatever hands they are lodged, and whatever else of a like kind may have dropt from my pen, I now publicly disclaim; they are the very reverse of my present belief, in which I hope to persevere as long as I have any being.'

J. B. W.

OBITUARY.

MRS. ELIZABETH RAMSDEN.

On the 16th of December, 1813, died at her house, Rockingham-Row, Kent-Road, aged 71, Mrs. Elizabeth Ramsden, widow of the late Mr. Hugh Ramsden.

It pleased the Almighty Disposer of life and of death, to make a severe trial of her patience, but her faith failed not. During an illness of near fifteen months, in which she suffered great bodily pains, she evinced that pious resignation to the will of God, and that humble dependence on the Lord Jesus Christ, on whom her every hope was fixed, which is the best evidence of a sincere Christian. It was frequently her prayer to be released, *if it seemed right*, still meekly and without impatience, waiting the appointed time when her change should come. Her mind, under her long affliction, was greatly supported, and she ever expressed herself full of hope and consolation. Humility was her pre-eminent characteristic; but, with a deep

sense of her own unworthiness, her trust and confidence in the rock of ages was sure and stedfast. After enduring the most severe pains until a few hours of her decease, at length her spirit met with a merciful dismissal, and winged its flight without a sigh or a groan. G. W.

MR. MICHAEL DAVY,

Of Mylor Village, near Penryn, after a very protracted painful illness, which he bore with holy fortitude and pious resignation to the Divine will, was mercifully delivered from the burden of the flesh, and triumphantly entered into the joy of his Lord, January 31, 1819, in the twenty-ninth year of his age. He was naturally sedate, and of a thoughtful cast, and, being left fatherless in the days of his youth, it was no small consolation to his widowed mother, whose circumstances were far from affluent, to have this son to look to, under a kind Providence, as a prop for the family: and perhaps there have been few instances, wherein a studious active concern to promote the welfare of the domestic circle, was ever more apparent, than in the case of this young man, whose sobriety and industry, commanded the admiration of all around. But, notwithstanding the steady deportment which young Michael displayed, occasioning him often to be spoken of as a pattern for the imitation of the young men of the village and parish where he lived, he was an utter stranger as yet to the things which belonged to his everlasting peace. While freed from every thing like hostility to the truths of the Gospel, or prejudice against its professors on the one hand, and without any particular sort of self-complacency, leading him to trust in himself that he was righteous, on the other, he was comparatively unconcerned about things of the greatest moment. On various occasions he had heard the truth as it is in Jesus faithfully dispensed, by different ministers, and he had discernment to perceive, that all preaching was not alike; though in fact it hitherto so proved, in regard to any real benefit, or solid advantage that he had derived from it.

Just as he came of age, however, barn-preaching was introduced into his native village, and under circumstances so peculiar, as seemed to augur very clearly, that Jehovah had designs of love and mercy towards some at least in that place. Young Davy was amongst the foremost to attend, and though he thought of nothing less than of having his eyes opened, and his heart changed, by the things which he heard, he proved the first-fruits of an ingathering there, to our Emanuel's praise. But real and wonderous as was the change which grace produced, it was less conspicuous outwardly in this than in many instances, when vicious habits have been relinquished, and the whole tenor of the conduct and conversation necessarily altered; still, however, it was marked by such decision of character, in a religious point of view, as did not fail to attract attention, and which, for the steady uniformity of it, was to be admired to the end of his days. And, now having given himself up to the Lord, he felt desirous of that communion with the saints in public ordinances which it is the privilege of all who are called of God to enjoy; and in process of time he was introduced to the church of Christ assembling at New-Street Chapel, Penryn, with which his communion remained stedfast, ornamental, and useful, until he became a pillar of the temple not made with hands, never to be removed. His conscientious regularity of attendance on the services of the Sanctuary, not only on Lord's days, but at the weekly Lectures and public Prayer Meetings, though he lived upwards of two miles in the country, was amongst the pleasing traits in his character: and, having soon discovered an acceptable gift in prayer, he was encouraged to give a word of exhortation in one of the neighbouring villages; which met with such acceptance, as led to his being regularly engaged, with two other young evangelists belonging to the same church, in conveying messages of love to poor sinners, in the surrounding villages, where his memory is still cherished with affection and respect.

But it is very probable that these excursions were injurious to his bodily health, being rather of a delicate habit naturally, and occasionally exposed to inclemency of weather: certain it is, that, for more than twelve months

prior to his decease, his constitution appeared to have been so impaired, as to render his long continuance upon upon earth improbable. Early in the spring of the year 1818, very decided symptoms of pulmonary affection appeared, to the great concern of all his friends; and though he got through the summer without much difficulty, towards the fall, he seemed to decline somewhat rapidly: he was himself fully aware of it, and, setting his house in order, he began to anticipate with serious, but very calm composure of mind, his latter end. As long as he could exert himself, and it became latterly no small effort to perform, he attended the weekly lecture in his native village, and the last sermon he heard was from 1 Peter, i. 9, which he often spoke of, after his confinement, as a season of great refreshing to his soul.

This was about the middle of October, and he hardly got out of doors afterwards: indeed his feeble strength so rapidly declined, that it was now thought almost every day would prove the last. It was not, however, till the beginning of November that he took to his bed entirely: it was brought down stairs, for his better accommodation, into a small sitting-room; and when he was undressed, he desired his clothes might all be carefully put away, saying he should never put them on again; and so it proved, though he little thought at the time, more than those around him, that exactly fourteen weeks, of painful languishing, from that very day awaited him. His cough was particularly distressing, often occasioning his passing sleepless nights: and besides the other usual accompaniments of decline, he was so much affected by the dropsy, as to be unable to turn, or move himself for weeks before he died. But amidst the accumulated sufferings of his body, there was a bright display of grace in the habitual tranquillity, and occasional transports of joy, which possessed his soul. Nothing like a murmur ever escaped his lips; while the goodness, the mercy, loving kindness and faithfulness of Jehovah, were the daily themes on which he delighted to dwell. It will not soon be forgotten, how appropriately striking on one occasion, and with what affecting solemnity, this dear afflicted servant of the Lord exclaimed, 'O that the happy hour were come, to change my faith to sight!' Even then did his happy spirit seem to be taking wing for the mansions of bliss. But the most joyous day to himself, and solemnly interesting to all around him, was the Monday which preceded his dissolution. He awoke early, as from a pleasing dream, and calling for his widowed weeping parent, he addressed her in a sort of holy transport, saying, 'My dear mother, I have good news for you, death is no more the king of dread! Jesus has drawn its sting—I am going to glory—I am sure of it—O, what I feel! it is like the love of my espousals to the dear Redeemer; and O! what a time was that! Seven times a day I then prayed to him and praised him, and now I can do the same;' adding, 'this is not in a way of vain boasting, it is to the praise of my God and Saviour.' He then expressed himself anxious to be assured from the lips of his dear mother that she could give him up to the Lord, on receiving which, he gave thanks to God: and then addressing himself most affectionately to all his relatives, one by one, and particularly his youngest brother Benjamin, in the the belief of whose conversion to God he expressed a very lively hope.

And now the time of his departure was at hand, and, anticipating from the very debilitated state of his poor mortal frame, that the powers of speech would probably fail, before mortality was swallowed up of life, he said to one of his dearest friends, whose unremitting kind attentions was amongst his greatest earthly comforts; 'if it should be so, and if I am happy I'll give you a sign of it.' The eventful period, within a few hours, arrived; his voice was lost in death; but casting a heavenly smile on his beloved friend, moving his lips, and pointing his finger to the skies, he sweetly fell asleep in Jesus. The affecting Providence was improved the following Sabbath Evening, by the Rev. J. Wildbore, from John, iv. 14, which passage was selected by the deceased for the purpose, as singularly expressive of his views and feelings, both in life and death.

Penryn. T. W.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Churchman's Second Epistle. *By the Author of Religio Clerici, with Notes and Illustrations.*

It is said, with how much truth, it boots not to our argument, that when the infidel wit, Rochester, the favourite companion of our then 'most religious and gracious sovereign King Charles II. of blessed memory,' met the acute Dr. Barrow at court, he bowed sarcastically to him and said, 'Dr. Barrow, your humble servant.' 'My Lord, your most obedient,' was the reply that attended a bow, to say the least, as low as the nobleman's. 'Dr. Barrow, your humble servant down to the ground,' said the Earl. 'My Lord, your most obedient to the antipodes,' replied the divine. The wit, stung with the fear of being outwitted, fled, like some would-be wits, to profaneness, as a refuge, and said, 'Dr. Barrow, I am your humble servant to the bottom of Hell.' 'There, my Lord, I leave you,' said the Doctor; 'I have answered a fool according to his folly, lest he should be wise in his own conceit; but I answer not a fool according to his folly, lest I should be found like unto him.' These apparently contradictory precepts of Scripture, which were thus so happily explained and reconciled by being applied, were forced upon our recollection by this Churchman's Second Epistle. For when a man, who evidently does not look shy at the mitre, and would cry '*Nolo Episcopari*' in such a tone as you would mistake the *N* for a *V*, yet stoops to put on the foolscap, that he may be allowed to make free at court, and laugh at all that is sacred; who would think of answering him in any other way, than by pulling the bells of his cap, and teasing him with his own music? He first, then, shakes his sides at the union among Christians, effected by the Bible and Missionary Societies, and vows that they are impudent enough to regard the established sect, as only one among the many. Stupid sectaries! that they have not learnt better from Archdeacon Daubeny, who would have taught them to confine salvation to his good churchmen, a minority of our own countrymen, and leave all the rest of mankind, to the 'uncovenanted mercies of God!' But as this jokester stoops to laugh at little things as well as great, would ye think it, Gurney, and ye short-hand writers, he holds up the practice of taking notes of sermons to ridicule as an infallible mark of puritanical precision? For here is the rub, a friend of this Churchman never dared to preach a sermon twice; because Mrs. and Miss —— took short-hand notes! Hard times for poor curates, who cannot often afford to spend threepence at a book-stall, and yet dare no longer to bring forth the old script-type pamphlet, and read it again and again, till it is as yellow as a kite's foot.

Next he assails the babes of the evangelicals, for though the Greek proverb says, 'the eagle does not hunt flies,' it seems this churchman does; for because, 'two boys and two girls in a cottage, in Lancashire said, we should pray two prayers, when we have meat and pudding too,' he is quite alarmed, lest the rising generation prove fanatics. For this 'poet's eye, in a fine frenzy rolling,' sees things so large in the fogs in which he lives, that evangelical babes are perfect Brobdignags to his view, and he expects them all to reason like Locke, to preach like Whitfield, and write Latin like Calvin! We could, however, give him story for story, and tell him of one of the babes of the anti-evangelicals, who, on being reproved for swearing, replied, 'I shall do it, for my papa (an anti-evangelical clergyman) says, it is gentlemen's language;' for this good churchman, like good King Charles, preferred a gentleman's religion to every other religion. But now comes the great bug-bear, for he asks

'What by religion now-a-days is meant?
'It means—if it means anything—Dissent.'

Then, upon this peg, is hung a note, telling of the vast number of Dissenting Chapels that have been opened of

late—*Hinc illæ lachrymæ!* Not, however, that this is so much a churchman as to spend all his blows on Dissenters; for he says, page 10, 'In naming the Eclectic, I am far from intending to make any invidious distinction between it, the Christian Observer, the Christian Guardian, the Missionary Chronicle, the British Review, *et id genus omne*, wherein fanatical gas exhales itself monthly, or quarterly, according to the capacity of the receiver in which its fumes are collected.' Then follows an humble plea for Arminianism, which the author endeavours to prove is the doctrine of the Church of England; but, by a strange sort of evidence, 'that the Church of England holds preventing grace, and so do the Arminians.' But all this is natural enough, from a man whose corpus theologicum is Hudibras. In this, however, he is consistent, that he has directed none of his spleen against the Awakenings recorded in the Arminian Magazine. He has made full atonement for it, indeed, by a long tirade against the Obituaries in the Evangelical Magazine, from which he has extracted all the dying expressions that appeared to him most fanatical. Of these, Christian Reader, the following are specimens; 'that they glorify God in their sufferings,' they 'taste that the Lord is gracious.' 'Have beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.' But you exclaim, 'This is merely the language of Scripture, and that quoted according to its genuine sense!' This Churchman may have read the Greek and Roman Classics; but he has forgotten the Prophets and Apostles; so that he was not aware that he was ridiculing inspired words. Well, if this should be the case, it does not impeach his churchmanship; for a bishop has, in his Refutation of Calvinism, exhibited to public condemnation its extravagant language, which turned out, however, to be a quotation from the formularies of his own church.

As to the rest of the extravagant expressions which have provoked this unhallowed wit to sport with the last awful moments of those who died, like Stephen, with the name of Jesus on their lips:——But enough; we have answered this fool according to his folly, lest he should be wise in his own conceit; but now that he tramples profanely on the ashes of the pious dead, we can answer him no longer according to his folly, lest we be found like unto him. For, though his wit is not of that overwhelming kind that admits of no reply, it has so much of the profaneness of a man sporting with his own damnation, that we are too much disposed to weep for him, to be able any longer to laugh at him: unhappy Churchman! who has solemnly declared that he was moved by the Holy Ghost to take upon him the office of the ministry, which he now employs to give edge to his satire on all who profess to be under the influence of that Spirit! who having received the solemn charge 'to seek out the sheep of Christ wherever he could find them,' now reviles those who seek the conversion of that nation 'of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever more;' and joins those very Jews in despising the Good Shepherd who goes after the lost sheep into the wilderness; and, because publicans and harlots come to hear him, exclaims with pharisaic contempt, 'A Friend of publicans and sinners!' But he is himself the friend of sinners, provided they pretend to no repentance, as the following picture of his friend will show, page 79.

'Farewell, my friend; in Academic ease
You through life's bustle loiter as you please.
From placid slumber shake yourself at nine,
And hold six hours enough before you dine.
With slipper'd freedom, and unbutton'd knee,
Lounge o'er your roll, and sip *unsloed* Bohea:
Then to the Muse awhile, the classic page,
Rich with old lore, the poet, or the sage.
At noon, unless the weather tempt a ride,
On foot you saunter by the highway side;
Just two miles out, and back again is all,
To whet a gentle appetite for Hall.
At dinner laugh, and chuckle o'er the pun,
Nor frown, unless the mutton's underdone.
Your sober port in combination press,
A pint—perhaps a little more—not less.
Then for three friends, a quiet rubber spread,
Mix one stiff beaker, and ere twelve to bed.'

At last this Churchman, who had scorned others, for encouraging the guilty to expect pardon through the Redeemer's blood, himself, says,

'Yet plead my Saviour's blood, when all is done!
And when the trumpet wakes me from my bier,
See round me all my heart has cherish'd here,
To the bright judgment seat of Grace above,
Not as an hireling, lead my fold of love.
Before their Heavenly Shepherd bend in pray'r.
'The lambs thy bounty gave me, all are there;'
How bless'd to find the flock which I resign,
Confirm'd for everlasting ages mine!

And this is the man who reviles the evangelicals, as guilty of fanatical delusions; because they can point a penitent thief to him who said to the dying criminal by his side, 'This day shalt thou be with me in Paradise!' He, who after smoothing down his sensual friend, while lounging away life in the indulgence of the flesh, hopes, at the dread Day of Doom, to enjoy the smile of him who has said, 'If ye live after the flesh, ye shall of the flesh reap corruption;' 'but, if you sow to the Spirit, ye shall of the Spirit reap life everlasting.' What! revile as pure Quixotism, the labours of the various societies of Christians, for propagating the Gospel through the world, almost two thousand years after Christ ascended, and then enjoy the smile of him who said, as he ascended, 'Go ye into all the world and preach the Gospel to every creature!' Yes, and sneer too, at the union formed among Christians, by Bible and Missionary Societies, and still persist in it, that *he* will applaud, who said, 'Father, I pray that all my disciples may be one, that the world may believe that thou has sent me?' At hopes like these we should stand astonished, had we not read, 'That the hope of the hypocrite is as the spider's web, and as the giving up of the Ghost.'

One benefit, however, may result from this 'Epistle:' it may serve as an answer to the question, not long ago proposed to a certain diocese, whether a minister of the establishment can be an unconverted man? But, on parting, we can assure him that, so far are we from being stung by his jokes to enmity for his person, or induced by them to blush at the language of prayer, or of the Scriptures, that we sincerely entreat of the Father of mercies, who can forgive the chief of sinners, that he would 'grant him repentance to the acknowledging of the truth, which may recover him from the snare of the devil, by whom he is led captive at his will.'

Lectures on the Principal Evidences, and the Several Dispensations of Revealed Religion; *familiarly addressed to Young Persons.* By W. Roby. 8vo. 8*s.*

THESE Lectures were delivered originally from the Author's Pulpit in Grosvenor-Street Chapel, Manchester; were particularly addressed to the *junior* members of the author's congregation, and are now printed at their request; partly, no doubt, to keep alive the salutary impressions at first made upon their own minds, and partly in hope that they may produce the same effect on others. The Lectures are in number twenty, and an analysis of the subjects will give the best idea of their contents and object. They are, 1. *Introductory,* On the Nature and Importance of Revealed Religion, the Spirit of Religious Inquiry, the Source of Religious Knowledge, and on Pretended Divine Revelation: Four Lectures.—The 2d class contains Five Lectures on the Authenticity of the Scriptures—their Inspiration—the Evidence arising from Miracles and Prophecy—General and Internal Evidence, and on the Futility of Infidel Objections. Then follow, 3dly, Nine Lectures on the various Dispensations of Revealed Religion, namely, the Covenants of Works and of Grace—the Covenants with Adam, Noah, Abraham and Moses—the Christian Dispensation and a Future State. 4. Three concluding Lectures consider the Sufficiency and Authority of the Scriptures—the Duty of Searching them—and the respective Regards due to Things secret and revealed. In characterizing these discourses impartially, we consider simplicity, utility, and practical piety as the leading features of the work; the argument is solid and temperate, and the sentiments are truly evangelical. We know, indeed, of no single volume that comprises within 400 pages so much sound and useful theological information; and the writer has endeavoured to render it the more interesting by the inter-

spersion of appropriate anecdotes, and by pertinent references, under each head, 'to some of the most valuable treatises existing, where the same topics are more fully discussed.' We would, therefore, earnestly recommend these Lectures to all who have the care of youth of either sex, and who wish them brought up to be able to give 'a reason of the hope that is in them.' Perhaps nothing could be better adapted to be read on Lord's days to young persons at School, who are advanced above the age of childhood; at least when they have not the opportunity of attending public worship.

Religious Instruction an Essential Part of Education. *A Sermon at Queen-Street Chapel, before the Teachers of the Sunday-School Union.* By the Rev. R. Watson. 1*s.*

Among the advocates of universal, and of religious education, Mr. Watson ought not to be overlooked, though his Sermon, like many others, has too long escaped our notice, through a press of matter. Speaking of the number of children educated in Sunday Schools in this country, Mr. W. reckons them at 'half a million;' but adds that—'This is not such an estimate as offers any authority to relax our efforts; for perhaps an equal number remain neglected by every educational charity!' Adverting to the alarm excited in a popular periodical work, that 'so great a number of children are dry-nursed in dissent,' he remarks, 'The question fairly stated is not where or how these neglected children are to be nursed; but whether they are to be nursed at all. Or, if the question respect different kinds of nurture, it is, whether thousands of the children of the lower classes are to have the nurture of your catechisms, your Bibles, your hymns, and your pious advices, or the nurture of vice in its lowest and most degrading forms.' As to nurturing *in dissent*, Mr. W. truly observes, the subject is never introduced into Sunday Schools: your catechisms contain only those truths in which Christians, both in the Establishment and out of it agree. And, as to sectarianism, 'he alone,' says the preacher, 'is the true sectarian, who forgets that there is a common Christianity, as well as a Christianity under the modification of his own party—who forgets that his duties to this common Christianity are of higher obligation than those he owes (and some he does 'owe) to his own peculiarities; and who would see a soul of man left to perish without concern, if not saved by the application of a process of his own. In whatever religious body that man is found, he, and he alone, is the true sectarian.' p. 18.

After this quotation we hardly need to add, that this is a discourse of a very superior class.

The History of the Jews; *from the Destruction of Jerusalem to the present Time.* By Hannah Adams. 8vo. 12*s.*

Mrs. Adams, of Boston, North America, has been previously known in the religious and literary world, by 'A Summary History of New England;' and by a Compendious 'View of Religions;' but this appears to us the most valuable and important of her works, and far more authentic than the second, as compiled from more respectable authorities, among whom she particularly acknowledges obligations to Basnage, Gregoire, David Levi, Dr. Buchanan, and Mr. Adam, author of 'The Religious World Displayed.'

Though the History itself commences but little before the destruction of Jerusalem, the reader is prepared for the terrible narrative by an Introduction which carries back the history of this people to the Persian Monarchy and the Babylonish Captivity. The History itself is divided into thirty-nine Chapters, and is followed by a judicious Index, which always adds to the value of such a work. The whole history is painfully interesting, because it is a history of persecution and of crime. No nation ever committed so great a crime as the crucifixion of the Son of God; no nation was ever 'scattered and peeled' as the Jews have been, and in no country more shamefully than in ours.

The latter part of the volume contains many interesting particulars relative to the modern Jews, with biographical hints of the most distinguished characters among them. It is brought down to the formation, in 1809, of 'The London Society for promoting Christianity among the Jews,' at whose expense the work is now reprinted. We think this a very proper means of

calling the attention of British Christians to the state of the Jews, to the injuries they have suffered from the rapacity of pretended Christians, and to the obligations the latter are under to contribute to their emancipation, and to use methods for their conversion; which object would be still more extensively promoted, as we conceive, by a judicious abstract of the work for general circulation.—May the blood which their fathers profanely imprecated on themselves and their children, and which has brought on them such singular and awful judgments, be sprinkled by the great High Priest upon the consciences of the present generation!

Two Sermons, one occasioned by the Death of Mr. J. Billing, by J. Styles, D.D. The other addressed to Young Persons, by J. Billing. 8vo. 2*s*.

The death of this pious and amiable young man, Mr. Billing, was noticed by us in January last, (p. 19). The affectionate address delivered by him to the young people at Brighton, is here preserved as a memorial of his worth. It is founded on the expressive words used of David, 1 Sam. xvii. 42. 'He was but a youth;' and his pastor, (Dr. S.) could find no words more suitable as the foundation of his funeral sermon, which was preached at Hoxton, where the deceased had been studying for the ministry. The construction of this discourse is ingenious, and the style eminently pathetic. It was, indeed, the happiness of the deceased 'youth,' to be loved by all who knew him; and his affectionate address to the young people at Brighton, where he was brought up, will be peculiarly interesting to those who, like himself, are devoting their talents to the cause of God in early life.

LITERARY NOTICES.

In the Press.

Mr. Mark Wilks has, in a state of forwardness for publication, an historical work on the late persecutions of the French Protestants—an account of several visits to France, and particularly of a journey to the southern departments of that country.

Genealogia Sacra, or Scripture Tables. By W. Berry, late of the College of Arms, London.

The Life of Thuanus, with Notes and Illustrations of his History of France.

Early Blossoms: containing Juvenile Biographies. By Dr. Styles.

Letters from Palestine, descriptive of a Tour through Gallilee and Judea.

The Life of Rev. W. Richards, LL.D. By the Rev. J. Evans.

A Second Volume of Letters, selected by Rev. J. Brown.

Dialogues, &c. in favour of the Doctrines of the Established Church.

Twice fifty-two Histories of the Bible. Translated from the German by T. T. to Triebner. Intended for Youth and Sunday Schools. Publishing by Subscription.

SELECT LIST.

Scripture Costume, exhibited in a Series of Engravings, representing the principal Personages mentioned in the Sacred Writings, drawn under the superintendence of Benjamin West, Esq. President of the Royal Academy, by R. Satchwell: with Biographical Sketches and Historical Remarks on the Manners and Customs of the Eastern nations. Eleph. 4to. 5*l*. 5*s*. bds.

Sequel to York House, or Friendship's Memorial. By Anna Kent, 3*s*. 6*d*.

Bishop Reynolds on the Fall and Rising of St. Peter. New Edition. Recommended by Dr. Winter. 12mo. 3*s*.

Remarks on the Foreknowledge of God, suggested by Passages in Dr. Clark's Commentary. By Gill Timms. 2*s*. 6*d*.

Advice and Encouragement to Sunday School Teachers, delivered at Hoxton Chapel. By Rev. W. Harris, LL. D.

The Death of a Seryant of God: a Funeral Sermon in memory of J. Hardcastle, Esq. By W. B. Collyer, D.D. With the Address at the Interment, by Rev. J. Townsend. 2*s*.

Christian Missions, an Enlightened Species of Charity. By Rev. S. C. Wilks, A. M. 8vo.

A Discourse; the substance of which was delivered at the Annual General Meeting of the Baptist Missionary Society in Bristol. 1818. By J. Foster. 8vo. 3*s*. 6*d*.

A Full Christ for Empty Sinners. By the late Rev. W. Romaine. Not published in his Works. 1*s*.

The World of Spirits: a Reverie. 1*s*.

The Word made Flesh, in Answer to Bevan's Publication, 'God in Christ.' By Wm. Milford. 1*s*.

The Trinitarians' Appeal Defended by a Layman. By Rev. S. Newton. 3*d*.

The Benefits of Sunday Schools, and Advantages of Unions; a Speech of Mr. C. N. Wawn, at Carlisle. 3*d*.

Justification by Faith; a Sermon by Rev. M. Armstrong, A. M. Curate of Walvey.

Report of the Proceedings in the Exchequer, in the Matter of the Macclesfield Sunday Schools.

Conversion of the World, 2d. London Edition. 1*s*. 6*d*.

Home Missions; a Sermon by Rev. T. East.

RELIGIOUS INTELLIGENCE.

Anniversaries.

METHODIST MISSION.

ON Sunday, May 2d, sermons were preached in all the principal Methodist Chapels in the London Districts, and collections made for the support of their foreign missions; and, on the following day (Monday) was held the Second Annual Meeting of the Society, in the City-Road Chapel.

At eleven o'clock, the Rev. Mr. Atmore opened the meeting by prayer, after which Jos. Butterworth, Esq. was called to the chair, and briefly stated, that the principal object of the present assembly was to receive the Report of the Committee relative to their proceedings during the past year; to hear such accounts from their missionaries as would rejoice and animate them in their glorious work; and then to adopt such resolutions as might be found suitable to the occasion. After dilating a few moments on the nature and magnitude of the missionary object, particularly as it related to their Society; Mr. B. observed, that Mr. Wesley was himself a missionary fired with true missionary zeal, and many now present were the fruits of his labours, and of those of his successors. That he and his coadjutors had met with the same opposition and persecution as awaited missionaries in the present day; but they persevered, and even where they met with the greatest opposition, their labours were ultimately crowned with success. He remarked, that God was now opening extensive fields of missionary exertion, raising up many labourers, and blessing abundantly their work in every quarter. He rejoiced that this was the case amongst all denominations; he gave to them all the right hand of fellowship, and this not out of compliment, but in the most cordial and affectionate manner. Mr. B. then gave an affecting statement of the very destitute state of some of our foreign settlements in point of religious instruction; some of them had none at all, but what they received from the half-yearly visits of a Catholic priest; and several others were in equally destitute circumstances. That last year some attacks had been made upon the missionaries in the West Indies; their cause was defended, and it produced letters of inquiry to gentlemen not in connexion with the Methodists, the result of which was altogether in their favour. He had then in his possession between forty and fifty letters from gentlemen of respectability, all speaking in the highest terms of the character of the missionaries, and their exertions. He then read extracts from some of these, and noticed, that the success of their labours was such, that no less than 20,000, (chiefly negroes) were now in Society in the West Indies. In the Eastern world, there were the most encouraging prospects, principally from the consideration of so many children now being under British instruction; and that a number of the Brahmins, as well as of the people at large, are desirous of giving their children an European education: and that he had no doubt, but that, in the next generation, India would be fully prepared for the reception of the Gospel.

The Report was then read by two of the Secretaries, Rev. Messrs. Watson and Bunting, and contained a general view of the nature, extent, and success of the Wesleyan missions: for though this was but the 2d *annual* meeting of the Wesleyan Missionary Society, Mr. Wesley and the Methodist Conference have, from the beginning of their exertions, possessed a missionary spirit, and pursued a missionary plan. So early as 1786, missionaries were sent to the West Indies, and to our colonies in America; and in every quarter of the world they have their missionary stations, to the number of between eighty and ninety in the whole, and their missionaries last year amounted to upwards of one hundred, beside those employed in Ireland, and on the Continent of Europe.

Rev. Walter Griffiths moved that the Report might be adopted and printed, which was seconded by a young Russian physician of the name of Zukkerbekker, who came to this country in pursuit of his professional studies, without a knowledge of vital religion; but being recommended to the study of the Scriptures, has been deeply impressed with the importance of eternal things, and said he should return to Russia with the Bible 'not only in his pocket but in his heart.' This gentleman was followed by Mr. Wilberforce, M. P.—Rev. G. B. Mitchell, Vicar of St. Mary's, Leicester; Mr. Brown, missionary from Hayti; J. Dyer, Esq. of the Admiralty; L. Haslope, Esq.; Rev. J. Taylor, Resident Secretary, but formerly a missionary in the West Indies; Colonel Sandys from Ceylon; Rev. S. Wood from Dublin; and several other ministers and gentlemen,

whose animated addresses continued the meeting till half past six o'clock. Mr. Wood, of Dublin, gave additional interest to a very excellent address, by presenting the Society with £1,500, being the moiety of a legacy lately bequeathed to the Society, by a Lady deceased, in Ireland.

CHURCH MISSIONARY SOCIETY.

MONDAY Evening, May 3d. The Anniversary Sermon for this Society was preached at St. Bride's, Fleet-street, by the Rev. G. T. Noel, M. A. when a collection was made, which produced £169.

On Tuesday, May 4, the 19th Anniversary of the Church Missionary Society, was held at Freemasons' Hall. At 12 o'clock the Right Hon. Lord *Gambier*, the President took the Chair, and commenced the business of the Meeting in the following manner:—

'The return of the Anniversary of this great and glorious institution calls for renewed praise to God. 'We praise thee, O God, we acknowledge thee to be the Lord! Let all the nations of the earth praise and magnify thy great and holy name, for that thy mercy is everlasting, and thy goodness endureth from generation to generation, world without end, Amen.'

'If there be any work of faith and charity transcending all others in its blessed effects upon the temporal and eternal welfare of mankind—if there be a work that does more than any other to promote the glory of God, and the interest of our blessed Redeemer—it is that work in which we are engaged. Our object is to convey to the benighted places of the earth now sitting in darkness and the shadow of death, the holy faith which we profess; and blessed be God, he has graciously smiled upon our feeble endeavours, and is shewing 'his way upon earth and his saving health among all nations;' and we doubt not that he will gloriously prosper it till 'all the kingdoms of the earth shall become the kingdoms of the Lord and of his Christ, and he shall reign in righteousness.'—

Rev. J. *Pratt* then proceeded to read the Report, previously to which he observed, that though the Committee had endeavoured to compress it as much as possible, yet the abundance of information it contained would exercise their patience.

The Report began by stating, that though the year has not been without its trials and disappointments, yet it afforded matter for thankfulness in the accession of members, and in its means of promoting the designs of the Society. The Societies engaged in promoting Christian knowledge among the heathen demand particular attention; for while millions of the human race are perishing for lack of knowledge, it matters not to the thinking mind that some may come from these scenes of misery, and tell us they are very good and very happy. The Committee acknowledge with gratitude the increased exertions of former associations, and the formation of new ones during the past year, particularly one for the City and University of Cambridge. The income of the last year, has in subscriptions, collections, &c. amounted to upwards of £28,000; but the friends of the Society would see the necessity of still continuing their exertions, when they learned that the expenditure of the Society has been within a few hundred pounds of the receipts. The Committee then proceed to give an account of the state of the Society's missions in different parts of the world; previous to which, they just alluded to the late visit of the Syrian Archbishop to this country, who attended a Meeting of the Committee of this Society, and communicated every particular respecting the people over whom he presides. A short extract was then read from a letter of Mr. Corrie, in India, in which he says, 'The scenes around us grow horribly familiar—in a neighbouring district I find two widows are burned every month: within a short time six lepers have been buried alive; and one hundred persons have drowned themselves, with a view of being revenged on some who had offended them.' This alludes to a tradition prevalent among them, that when they thus act, their spirit passes into a body of greater power.—In a letter from Mr. Thompson, he says, 'We have no reason to suppose that our exertions will be curtailed by any other cause than the contracted nature of our finances. We have now (who could have thought it?) a Committee of twelve persons, with the Bishop of Calcutta at their head, pledged to exert themselves for the spread of the Gospel here; 19,000 rupees have been collected, and 4,000 in annual subscriptions. What shall we say to these things? It is the Lord's doing, and marvellous in our eyes.' Mr. Corrie speaks of a letter received from a Hindoo, in which he states, that he had been ill, but by the advice of a Christian was restored to health, and being anxious to do all he can for the cause of Christianity, closes his letter with an offer of his house in Benares, which lately cost him 28,000 rupees.

The Report states, that for the first time in their lives, the Syrian Christians

have, by means of the Society's missionaries, enjoyed public worship in a language which they understand: a little church was opened, 20th September last, when the Metropolitan commenced the service in Syriac, and the missionary delivered a short discourse from 'Behold the Lamb of God,' &c. and the attention which was manifested was very encouraging. There are also very animating accounts from Ceylon, the governor of which has kindly offered them every assistance in his power. From the New Zealand mission accounts are very encouraging, and through the efforts of the Rev. S. Marsden (the wise director of the Society's concerns there) the prospects are very pleasing. Two youths lately visited this country thence, and there is no doubt but the eldest of them, under affliction, sanctified by the grace of God, has gone back to tell his friends the good tidings which he heard in England. In a letter from him, he says, 'Jesus Christ die for New Zealand-man's sins, and for Englishman's sins too. I tell my friends when I get to New Zealand, Come in house, and hear about Jesus Christ.' An English assembly could not bear to hear in what a state of degradation the great deceiver of mankind holds this unhappy people. In the time of sickness, and in the prospect of death, they pray indeed; 'but (says the New Zealand missionary) 'you can form but little idea of the nature of their prayers. I heard (continues he) of the father of a young man who was ill, and the poor man, instead of supplicating the Supreme Being, was uttering the most dreadful curses that can be conceived. I asked him why he did so: his reply was, that he did it to drive away the Attua, who would perhaps kill his son.'

The Report proceeded to state accounts from Western Africa, the great scene of the Society's labours; and here it has pleased God to mingle our rejoicing with mourning, by removing some excellent and worthy missionaries by death.—From Regent's Town, Mr. Johnson writes, 'God is carrying on his gracious work among us; both old and young, rich and poor, are hungering and thirsting for the bread and water of life. Last Lord's Day I administered the Lord's Supper to 120 of our black brethren and sisters.—Oh, may we give all the praise to God, who still continues to do such great things for us! There is a singular work carrying on among the children:—among the candidates for admission at the Lord's table there were nine school girls; their accounts were really astonishing. After evening service, last Sabbath, I heard that the schoolboys wished to speak with me; they said they had been in the field to pray, but did know how; they had heard that Jesus Christ came to save sinners, and wished to know if it were true. On a journey round the colony, in company with some of the natives, my companions declared the Gospel to their countrymen in their own language, in which, perhaps, many of them had never heard it before. These are the beginning of those labours by which Africa must be blessed, by the efforts of native labourers.'—Mr. Johnson then mentions many instances of the ability of these men. A Meeting was held in Regent's Town, Dec 7, on which occasion one who spoke, said, 'When I was first sold, I cry very very much, and thought my situation hard; but I did not know Jesus Christ came to save sinners. I once knew nothing, and laughed at prayer; but God has had mercy upon me.'

On the subject of missions, the Committee cannot help referring to the peculiar character of the times in which we live. We are labouring in a pacified world; the demons of discord are, for a season at least, chained; and the rulers of this world are agreeing to act in love, and mutual peace, and concord; the relations of commerce, broken by war, are renewed, and are extending on all sides; the civil and military powers are freely offering their labours and influence to aid the benevolent designs of Christianity; Christian Churches are awaking from their slumbers, and the glory of the Lord will be reflected by them on surrounding countries: their different representatives are coming to ask of us the means of spreading the Scriptures in their own country; Hindooism and Mahomedanism are shaking to their foundations the bases of their own superstitions; missionaries and printing presses are universally demanded; and if this be the actual state of things, who will not rejoice that the whole Christian world is moving forward to promote the cause of God? The Committee cannot but urge on all the Members of the Society, that the calls of Providence far outrun the charity of the Church. When the Saviour ascended on high, he left it as his last command to his disciples, to 'go into all the world and preach the Gospel to every creature;' and from that hour every personal effort has been the duty of every Christian in every age; but at the present period missionary zeal seems rapidly on the increase. The sun seems to be rising in splendour on those 'dark places of the earth which have been the habitations of cruelty;' and what is the extent of the field of labour? Here is a

call for Christian charity which we never heard before—the charity of the Christian missionary is co-extensive with the perishing world.

After the Report was finished, Mr. J. Thornton, the Treasurer, gave a brief statement of the finances of the Society. During the past year the income had increased £3,000, but the expenses £5,660, which therefore called upon them for increased activity.

Rev. Mr. Dealtry, of Clapham, moved the printing of the Report, which was seconded by the Rev. Mr. Matthias, of Dublin. The other resolutions were moved and seconded by Mr. Wilberforce, M.P.—Rev. H. Davis, from Columbo —Rev. Messrs. Hamilton, from Ireland, Marsh, Simeon, Beachcroft, Way, Bickersteth, D. Wilson; and the Meeting was closed as usual with the 117th Psalm, Dr. Watts's Version.

BRITISH AND FOREIGN BIBLE SOCIETY.

WEDNESDAY Noon, May 5th, was held the Anniversary of this Society, at Freemasons' Hall, which was early filled with a very respectable assembly, the Right Hon. Lord Teignmouth, in the Chair; but we defer the account of particulars till our next, as it would be impossible to do any tolerable justice to the Meeting in the present month, on account of the number of Societies which we have to mention.

PRAYER BOOK AND HOMILY SOCIETY.

THURSDAY Morning, May 6th, the Anniversary Sermon of this Society was preached at Christ-Church, Newgate-Street, by the Rev. D. Wilson, M.A. Minister of St. John's Chapel, Bedford-Row. In the Afternoon, the Annual Meeting of the Society was held at the London Coffee-House, Ludgate-Street, Right Hon. Lord *Gambier* in the Chair.

The Report, which was read by the Rev. Mr. *Pritchard*, stated the progress of the Society which had, during the past year, distributed 10,453 Prayer Books, including 15 in Greek, 48 in French, and nearly 500 in Hindostannee. Also 1117 Psalters, 314 volumes of Homilies, 28,150 Tracts of ditto, and 1,325 Copies of the Articles. As to the funds of the Society, the receipts for the past year were £2,141. 9*s*. 7*d*. and the expenditure £2,181. 10*s*. 6*d*. which left the Treasurer *minus* about £40. beside which the Committee are under engagements to to the amount of £760 more.

Beside the above publications, they have translated and are now printing the Homily upon reading the Scriptures in modern Greek, Italian, Spanish, and German. They are printing the three first Homilies (including that on the Scriptures in the Welsh and Manks languages, and are preparing translations in several others.

The usual Resolutions were then moved and seconded by the Rev. Messrs. Dealtry, Hamilton, Matthias, Wynn, Burn, Wilson, Cunningham, and Owen; and by W. Wilberforce, Esq. M.P. The Chairman closed the Meeting by earnestly imploring the blessing of God upon the Society.

SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

Two Anniversary Sermons were this year preached for the benefit of this Institution: the first on Thursday evening, May 6th, at St. Ann's, Blackfriars, by the Rev. R. Cox, M.A.—the second on the following morning by the Rev. E. Cooper, M.A. After which the Annual Meeting was held at Freemason's Hall, Sir *Francis Baring*, Bart. (President) in the chair, who opened the meeting by observing, that the liberality with which that Society had hitherto been supported, fully proved the estimation in which it was held by its Christian advocates and patrons. He need not say, that the countenance shown to it could proceed from nothing but a desire to emancipate and save a people who had too long escaped the notice of Christian benevolence. He hoped they would offer up their prayers to God for the recovery of this fallen people, and for the salvation of the house of Israel. True it was, that they had renounced and crucified Him who descended from heaven to earth, to die for their redemption. True it was that they had been scattered upon the face of the earth; they had been trodden down and abased; yet there was no truth more strongly pointed out in the Scriptures than their future glory; they were again to be a people who shall bend their knee to that Saviour whom their ancestors had rejected and nailed to a tree. After these few words of introduction, a letter was read from the Bishop of Gloucester, apologizing for his absence, and expressive of his cordial good wishes to the Society.

The Report was then read, by which it appeared, that the number of children in the boys' school was 42, and in the girls' 38. Eight boys and ten girls had been admitted in the past year, and four boys apprenticed out to different trades. A Boys School had been built at Bethnal Green, and £750 had been subscribed toward one for the Girls. The Rev. B. N. Solomon had been appointed a missionary

to Poland under the protection of the Emperor Alexander. One thousand copies of the Hebrew Testament, and several thousand Tracts in German and other languages, had been in the past year circulated on the Continent. The donations, subscriptions, and contributions made in the last year, amounted to 9,287*l.* 15*s.* 2*d.* and the disbursements to 9910*l.* 4*s.* 9*d.*

After the reading of the Report, the children belonging to the Schools were presented before the auditors, which had a very gratifying effect, from their healthful and neat appearance. After singing a hymn, they respectfully quitted the platform, with marks of great satisfaction from the company.

Mr. Wilberforce, M. P. then congratulated the Society on the pleasing sight they had just witnessed, and eloquently recommended the object of the Society. He was followed by Lord Gambier, the Rev. Lewis Way, L. Richmond, J. Owen, D. Wilson, C. Simeon, and other Clergymen.

THE SCRIPTURE ADMONITION SOCIETY,

After a Sermon, on the preceding Evening, by the Rev. Dr. *Collyer*, at Salter's Hall, held their First General Meeting at the London Coffee-House, on Monday Morning, May 10th, Dr. *Collyer* in the Chair; when the object of the Society, which is to placard passages of Scripture in all public situations, was strongly recommended in addresses from the Rev. Messrs. Legh Richmond, More, Marsden, Thomas, and other Ministers; but the Meeting broke up at Noon, when another Meeting was to take place, namely, the London Female Penitentiary.

LONDON FEMALE PENITENTIARY.

The Annual Meeting of this Institution was held at Freemasons' Tavern, on Monday, the 10th of May. The Right Honourable Lord Carrington in the Chair. The Report stated there had been 253 applicants, of whom 83 had been received into the house. That in the course of the last year 30 had been placed out in service, and 33 reconciled to their friends; making together, 63 rescued from the path of ruin through the means of this Society. The report gave also an account of the power of God remarkably displayed in the very worst of cases, of good done to many who were now the living and thankful witnesses of the interposition of God for their deliverance by the efforts of the institution. It appears that nine had received rewards during the last year for continuing one year and upwards in the same family, and that five of the former inmates within the same period had married. The Penitentiary is now capable (by the erection of an additional room) of receiving the increased number of 50 females, if the annual *income* of the Society would allow, which at present would be improper, from the expenditure having exceeded the annual receipts since the last Report, in the sum of £600, to repair which excess, recourse has been had to a part of a legacy of £1,800 left to the charity by the will of the late Stephen Maltass, Esq. In the last year a fever broke out among the women, and 17 of their number were afflicted with it; but the disorder assuming a mild character, they were, by the blessing of God, in a few weeks completely restored; this impeded the operations of the Society for two months, for which all due indulgence is claimed by the Committe for any comparatively limited numbers of those received, and now in the house. The meeting was attended by the Rev. Messrs. Burn, Richmond, G. Hamilton, Anderson, Dr. Waugh, Morrison, &c. and also by the Honourable Thomas Windsor, Messrs. Wilberforce, Babington, Grant, W. Alers Hankey, &c. The meeting was numerously attended, and the proceedings and speeches highly interesting.

PORT OF LONDON SOCIETY.

On Monday, the 10th of May, the Anniversary of this interesting and important Society, was held at the City of London Tavern. Sir John Jackson, Bart. M. P. in the Chair. The spacious room was thronged, and the Report detailing the numbers of Seamen who attend the Floating Chapel—the success which has attended the *gratuitous* services of the respectable Ministers and Students who have kindly supplied it—the splendid donations voted to the institution from several public bodies and individuals of rank—and the favourable testimonies borne to the improved habits of Seamen, by the agent of the Merchant-Seamens' Auxiliary Bible Society, were received with a high degree of pleasure. The Resolutions were ably moved and seconded by the Rev. Messrs G. Townsend, Coombs, Morison, Moore, Cox, Vowles, Edwards, Wyatt, James, Harper, Lacey, Evans, and Crisp.

R. H. Marten, Esq. was re-elected Treasurer; the Rev. N. E. Sloper, with Messrs. Cooke and Thompson, Secretaries; and the assembly departed at a late hour, highly gratified, and resolving to support more strenuously than ever, an institution of such paramount importance as the Port of London Society for promoting Religion among Merchant-Seamen.

NAVAL AND MILITARY BIBLE SOCIETY.

On Tuesday, May 11, the Thirty-eighth Anniversary of this Society took place, as usual, at the King's Concert Room in the Haymarket. At one o'clock his Royal Highness the Duke of Gloucester, one of the Vice-Presidents, took the chair, and requested the attention of the Meeting to the Report.

The Report began with an account of the receipts of the Society, which, from subscriptions, collections, donations, Auxiliary Societies, &c. amounted to upwards of 2,000*l.* The present Committee had, at the commencement of this labour, to liquidate a debt of nearly 650*l.* which reduced their receipts to within 1,400*l.*; and, though their disbursements this year have exceeded their receipts by upwards of 980*l.* they regret to say they have demands for Bibles and Testaments which they have not been able to supply; they have, however, to the utmost of their power, supplied troops going to foreign stations. One cause of the great demand which has lately been made upon them, was a circular letter which, by direction of the Commander-in-chief, (dated June 8, 1818) was addressed to the commanders of the different regiments and corps in the British service, directing them to correspond with the Committee of this Society concerning the troops under their care, particularly the sick in the Military Hospitals, and the children in the schools, with a particular reference to the design of this Society. During the past year 6,500 copies of the Scriptures have been distributed among the military; and in the naval department 2,600, making a total of upwards of 9,000: which, though far from meeting the numerous applications that have been made, it is hoped have been attended with substantial benefit; and some pleasing testimonies have been received from different parts to this effect.

In a letter from a colonel in France, referring to the circular letter before alluded to, he requested the Committee to forward 50 Bibles, and 20 Testaments, adding, that he could not but attribute to the liberal diffusion of the Bible amongst them the high state of discipline and morals which, he was happy to say, prevailed in the regiment, and had procured them the esteem of the inhabitants.

In a letter from a commander of one of the ships which sailed in the late voyage of discovery, he states, that the crew, with one or two exceptions, were unaccustomed to divine worship: scarcely any of them could read. Public worship was established among them; the usual lessons were read from the Bible, which excited great attention: and the men appearing desirous to obtain information, the Commander issued some Tracts and Bibles amongst them, which excited much interest; and when they were not engaged in the duty of the ship, many of the sailors would assemble to read and hear the Bible, and they frequently expressed regret that they never had heard these things before; every part of their duty was attended to with great readiness; and, with one or two exceptions, they became men of moral conduct, abstaining from drinking and swearing, and every other vice; they met all their difficulties with coolness, composure, and energy: and, when driven upon the ice, (and it was supposed by all on board that every blast of wind that came would destroy the vessel) their obedience to their officers, and attention to their duty, was strikingly manifested; and there was no hesitation in ascribing those effects to the distribution of the sacred Scriptures amongst them. The Committee were happy to state, that within the last three months three Auxiliary Societies had been formed: at Dublin, February 22d; at Edinburgh, April 27th (which have transmitted their first contributions); and at Portsmouth, on the same day; on which occasion 60*l.* was collected at the close of the Meeting, and about 30*l.* more has since been received. The Report concludes by recapitulating the good effects which have been produced by the distribution of Bibles and Testaments in the army and navy, which they are persuaded has not been inconsiderable; but, without assuming any merit to themselves for performing what they must consider their imperious duty, they would say, "Not unto us, O Lord; not unto us, but to thy name be all the glory!"

After the Report had been read, the Meeting was addressed by Lord Gambier; Lord Northesk; Mr. Wilberforce M. P.; Hon. and Rev. G. T. Noel; Rev. G. Clarke, Chaplain to the Royal Military Asylum; Rev. G. Hamilton, of Ireland; Captain Pakenham; Rev. Messrs. Beachcroft, Bunting, &c.

RELIGIOUS TRACT SOCIETY.

On the 13th of May, the Religious Tract Society held its *Twentieth Anniversary* at the City of London Tavern. The Chair was taken by Joseph Reyner, Esq. and the meeting was numerously and respectably attended by ladies and gentlemen, though held at the early hour of 6 o'clock, A. M. One thousand and ninety-three friends of this most important and interesting institution sat down to breakfast previous to the commencement of business. Many highly affecting and pleasing instances were related in which the distribution of Tracts had, through the influence of the Divine Spirit

converted the most profligate characters, and afforded consolation under the most trying circumstances.

The number of Tracts issued by the Society during last year is 4,043,321; of which are 150,000 in the form of broad sheets, for affixing on walls in manufactories and cottages, and on board ships, &c. &c. 351,000 children's books, and upwards of 1,000,000 of the Hawkers' Series. The loss on those supplied to hawkers, added to the amount of grants for various purposes, both foreign and domestic, in the whole exceeds the sum of £900. In addition to this, we very much regret to state, that the Society is under engagements to the amount of £800 beyond the sum in the hands of the Treasurer. Surely this simple statement, together with the increasing demands on the Society, must most powerfully appeal to the feelings and principles of individuals and auxiliary societies, and obtain from them renewed and more active assistance.

At the repeated and particular desire of many members and friends of the Society, there will soon appear, in one volume, the reports of its proceedings during *twenty years* which have elapsed since the commencement of its operations; during which period considerably more than 30,000,000 of Tracts have issued from its depositories, independent of pecuniary grants for foreign countries.

The labours of the Society have much increased: the field for its operations now extends to almost every habitable part of the globe. Its 'silent preachers' have penetrated into the hitherto inaccessible habitations of the Chinese, and are to be found on the arid plains of Southern Africa and America, declaring the truths of the Gospel, and carrying the glad tidings of salvation, where as yet the feet of Missionaries cannot tread; acting both at home and abroad as the pioneers for the labours of other societies; and declaring to foreign nations, in their own tongues, the wonderful works of God.

HIBERNIAN SOCIETY.

FRIDAY afternoon, May 14, at one o'clock, a numerous and respectable meeting of the Friends of this Society assembled at the City of London Tavern, CHARLES GRANT, Sen. Esq. one of the Vice Presidents, in the Chair. Mr. Grant said, that though he had come there to attend his duty as a member, he did not expect to be placed in that honourable situation; and coming immediately from other business, he did not feel himself so well prepared as he could wish. The object of the Institution, however, he observed, was to disseminate knowledge among the poor of Ireland, and to infuse into their minds the blessed truths of the Holy Scriptures.

The Rev. Mr. *Richings*, their Secretary, then read the Report of the Committee. The following is a List of the Society's Schools, with their respective situations, and number of scholars in each, as per last return.

SCHOOLS OF THE HIBERNIAN SOCIETY.

Counties.	*Schools.*	*Scholars.*
Sligo	46	4192
Leitrim	59	5543
Fermanagh	59	4513
Donegal	47	3649
Cavan	35	3592
Roscommon	18	2038
Mayo	44	3781
Galway	22	1889
Longford	9	830
Tyrone	56	9005
Monaghan	50	6414
Clare	3	250
Evening Schools for instructing Adults in the Irish Scriptures	32	1280
	480	46,976

Which is an addition, within the last year, of 88 Schools, and 14,460 Scholars. Of these Schools, 215 were under the superintendance of Protestant Clergymen, 9 under that of Protestant Dissenting Ministers; and 34 under Catholic Priests; 118 under the care of Noblemen and Gentlemen in their vicinity; 9 under the care of Ladies; and 63 had no visitors, being in situations not contiguous to the residence of either Clergymen or Gentlemen. The catholic priests who had engaged in this work, had acted, it was hoped, from the best motives, and the Society had endeavoured to give them no just grounds of jealousy. They teach the children to read, put the Scriptures into their hands, and leave them to read and judge for themselves.

The enlarged operations of the Society have made it necessary that the expenses of this year should be increased, by the printing of 40,000 Spelling-books for the use of the Schools. For the circulation of the Scriptures in Ireland, the Committee have to renew their expressions of fervent gratitude to the British and Foreign Bible Society, for 1,000 English Bibles, 2,000 English Testaments, 500 Irish Testaments, and 100 ditto in the Celtic character, which have been kindly and gratuitously afforded for the service of the sister country.

Beside, there have also been purchased within the year, 8 Bibles and 2,962 Testaments. It is pleasing to observe that the demand for the Scriptures is increasing, not only by the augmented number of

the Schools, but by the growing desire of such as reside in their vicinity, to possess the sacred volume, the distribution of which has produced such beneficial results.

The estimation in which the Society is held in Ireland, may be judged of from the circumstance, that a gentleman having established two schools on his estate, has referred the superintendance to this Society, without transferring to them any of the expense. During the last year also, 800*l.* have been collected in Ireland toward the expenses. Notwithstanding this, the Society is still indebted to S. Mills, Esq. their Treasurer, in a balance of 1,342*l.* 15*s.* 2*d.* The following comparative statement will show the progress of the Society, from year to year, from its commencement.

	Schools.	*Children.*
In 1814.....	145.....	8,342
1815.....	242.....	11,916
1816.....	320.....	19,312
1817.....	347.....	27,776
1818.....	392.....	32,516
1819.....	480.....	46,976

After reading the Report, the cause was this year eloquently pleaded by Lord Calthorpe, Rev. G. Hamilton, Mr. Mathias, and Mr. Wynn, Protestant Clergymen in Ireland, Mr. Wilberforce, M. P. Hon. and Rev. G. Noel, W. Blair, Esq. Mr. Ulrick, from Sligo, and several other ministers.

PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY.

SATURDAY, May 15, was held the Annual Meeting of this Society, at the Albion Tavern, Aldersgate-Street, Sir James Mackintosh, M. P. in the Chair.

Notwithstanding the Meeting of another important Society (the British and Foreign School) at the same time, a very numerous and respectable company early assembled. The Minutes of the Committee being as usual read by Mr. Pellatt, Mr. Wilks, the other Secretary, reviewed the proceedings of the Committee in a long and eloquent speech, which received great applause. He stated the great variety of oppressions which had been practiced or attempted upon Dissenters during the last year; particularly in taxing Chapels—in exacting tolls—in refusing the rites of sepulture and even matrimony—and in disturbing the places of worship—but nothing seemed to excite more indignation, than a refusal to relieve the poor, or mulcting them, by a reduction of their meals—for attending, though but partially, on the preaching of Dissenting ministers. The following Resolutions were then read and adopted, supported by the animated addresses of the Rev. Dr. Bogue, Mr. Orme, of Perth, Mr. James, of Birmingham, Mr. Alderman Wood, and other gentlemen; and the Meeting concluded with a most eloquent address from Sir James Mackintosh, their Chairman.

Resolutions:—1. That this Meeting, including the friends of religious freedom of every party, receive with great interest the statement of the proceedings of the Committee of the Protestant Society for the Protection of Religious Liberty, during the past year. That they have not forgotten the meritorious labours of preceding Committees, who mainly contributed to obtain the amended Toleration Act; aided to procure the recognition of more liberal principles in the administration of India, and who at the same time did not neglect to defend the domestic rights of Dissenters and of Methodists; and, they rejoice that the Committee for the past year have imitated their example, and laudably advanced in the same useful and honourable course.

2. That, impressed with the essential importance of academies for the preparation of pious young men for the ministry among Dissenters, and solicitous that no avoidable charges should oppress their funds or diminish their utility, they learn with great satisfaction that it has been now finally decided, that the apartments occupied by students in those institutions shall be exempt from public and parochial assessments; and that the Committee have prevented the interposition of churchwardens with schools established on those liberal principles, which alone the enlightened friends of education can commend.

3. That experience has convinced many members of this Society, that the demand of tolls on Sundays, from Dissenters and Methodists attending their own places of religious worship, imposes on them a burden peculiar and injurious; and that they, therefore, applaud the efforts of the Committee to avert that inconvenience, and recommend to their consideration the expedience of applying for some permanent provision, that may establish their right to exemption, in a distinct and unequivocal manner.

4. That, whilst this Meeting learn with approbation the liberal conduct of the Committee, in presenting fifty guineas to the Independent Chapel at York, and fifty guineas to the congregation of the Rev. Mr. Slatterie, at Chatham, towards their expenses, in resisting the assessment of their Meeting-Houses to the rates for the relief of the poor, they learn also, with regret, that the resistance of those congregations has not

been attended with success; and they hope that the Committee will take the earliest opportunity, that prudence will allow, to apply for an Act, by which, not only the pecuniary charge shall be prevented, but the degradation of submitting the expedience of the expenditure of Dissenting Congregations to uninformed, or unfriendly Magistrates at Quarter Sessions, shall be for ever removed.

5. That this Meeting would be unworthy descendants of wise, pious, and noble-minded men, if they could ever consider, with contented or indifferent minds, the continued operations of the Test and Corporation Acts on Protestant Dissenters, or could cease to regard them as a profanation of the sacrament of their religion to secular purposes —and a violation of those rights of conscience, which it is the delight of every man to enjoy, and his duty to maintain: and that they invite the attention of the Committee to some general and energetic efforts for the repeal of such penal and prohibitory statutes, and for the final establishment of the rights of Dissenters on a basis that honour, and reason, and religion shall approve.

6. That, when this Meeting consider the local persecutions which obstruct liberty of worship—the hostile spirit which many clergymen of the Established Church continue to manifest—the vexations of which the perverted poor-laws are made the instruments—the parliamentary measures incompatible with the past privileges of Dissenters that require constant attention—and the more combined and progressive labours of the Established Church, not merely to perpetuate but to extend its power,—they cannot but perceive the increasing importance of vigilance and union among all the friends of religious liberty of every denomination, and must recommend, as their general representative, the Protestant Society, which includes all parties within its protection, to universal and more zealous support.

7. That the Committee for the past year, composed equally of ministers and laymen, and including gentlemen who are members of the Established Church, as well as Dissenters from that church, this Meeting present their thanks for the prudence and zeal, the activity and caution with which they have discharged the important duties they were appointed to fulfil: and that the following ministers and laymen, also in equal proportions, with the Treasurer and Secretaries, be appointed to act as the Committee of the Society, during the ensuing year:—

Rev. J. Brooksbank, Dr. Collyer, G. Collison, F. A. Cox, Thomas Cloutt, Alexander Fletcher, Rowland Hill, T. Jackson, Dr. Newman, W. F. Platt, S. W. Tracey, John Townsend, Matthew Wilks, Mark Wilks; David Allen, Esq. William Bateman, Esq. J. B. Brown, Esq. James Emerson, Esq. James Esdaile, Esq. Colonel Handfield, Alderman Wood, M.P. Thomas Hayter, Esq. J. O. Oldham, Esq. J. Pritt, Esq. William Townsend, Esq. Thomas Wontner, Esq. Thomas Walker, Esq. and James Young, Esq.

8. That this Meeting also repeat their thanks to Robert Steven, Esq. the active, benevolent, and enlightened Treasurer of this Society.

9. That they also renew with even increasing pleasure their cordial acknowledgments to Thomas Pellatt and John Wilks, the intelligent, zealous, and disinterested Secretaries, and respectfully re-invite their useful exertions.

10. That this Meeting recognize upon this occasion with great pleasure the presence of Matthew Wood, Esq. Alderman and M. P. for the City of London; and congratulate the citizens of that city in the re-election of a representative anxious to promote education, peace, and liberty throughout the world.

11. But, That to Sir James Mackintosh, M. P. the honourable and eloquent Chairman, this Meeting offer their peculiar praise; and would express their hope that he, who in former years asserted the freedom of the press, and benefited India by his wisdom and his presence, will succeed in his beneficent attempt to render our criminal jurisprudence milder, more efficacious, and more just; and will soon complete a national history, to which the friends of truth and freedom in every future age may with confidence refer.

BRITISH AND FOREIGN SCHOOL SOCIETY.

On Saturday, May 15, the Annual Meeting of the British and Foreign School Society took place at Freemason's Hall. At 12 o'clock the chair was taken by his Royal Highness the Duke of *Kent*, supported by the two Princes of Hesse, Mr. Wilberforce, Hon. H. G. Bennet, and a considerable number of subscribers and friends to the Society. His Royal Highness briefly called the attention of the meeting to the great objects of the Society, and earnestly recommended that it should receive at their hands the most cordial support. The Report was read by Mr. Foster, from which it appeared that the Society was gaining ground in the four quarters of the globe.

In America James Lancaster was appointed to superintend the schools.—Schools were rising in various parts of

India, and even at Sierra Leone more than 2,000 children were already under instruction. Among the donations announced, were 100 guineas from the King of Hayti, by Mr. Wilberforce: 500*l.* from a gentleman unknown: and 25 guineas from the Duchess of Kent, to be followed by 10 guineas annually. Notwithstanding the liberality of the public, the demands are so great, and the regular funds of the Society, 800*l.* per annum, not meeting more than half its expenses, the Royal Duke recommended, that each person in the room, (which he calculated from 16 to 1800) would promise in his or her circle, to exert themselves to get their friends to put so small a sum as 10*s.* a-piece into their funds, and then the sought for aid would be obtained.

In the course of the Meeting the chair was addressed by Dr. Schwabe; Rev. G. Hamilton, son to the late Bishop of Ossory; Lord Ebrington; Hon. and Rev. George Noel; Hon. H. G. Bennet, M.P.; Mr. Wilberforce; Rev. J. Townsend; G. Phillips, Esq. M.P.; Mr. S. Billing, Member of the French Legion of Honour; Mr. Joshua Van Owen; Mr. Ald. Wood, &c. &c.

IRISH EVANGELICAL SOCIETY.

THE Fifth Annual Meeting of the Irish Evangelical Society, was held at the City of London Tavern, on Tuesday the 11th of May, the evening before the missionary services, and attracted a confluence of the most active and liberal friends to the spread of the Gospel.—We were charmed with the Christian spirit and the Christian eloquence which were displayed in the cause of Ireland; and could not but observe, that superior talents appeared to peculiar advantage, associated with an inspiring subject and the best feelings.

The Rev. T. Bull, tutor of the College at Newport-Pagnell, offered a solemn and introductory prayer. A Report, both interesting and encouraging, was read by the Rev. Mark Wilks; and its adoption was proposed by the Rev. Dr. Collyer, in a speech, which for brilliancy, beauty, and effect, has seldom been surpassed even by himself. The Rev. Drs. Waugh and Bogue, the Rev. Messrs. Morrison, Matt. Wilks, Griffin, Davies, and Messrs. T. Pellatt and T. Wilson, delivered addresses which alternately affected and delighted the Meeting. The Rev. Mr. Urwick, of Sligo, gave a most judicious account of his labours, and of the state of religion in the province of Connaught; and the Rev. Mr. Robarts, who has been at Tralee and other parts of the South, poured a tide, or rather a torrent of impassioned eloquence which bore every heart to that point of enthusiasm at which his zeal was anxious they should arrive. The friends of the Society separated under the most animating impressions.

From Carrickfergus Bay, and Lough Foyle, in the North, to Kinsale harbour in the South, and Tralee and Dingle Bays, in the West, the Infant Society has been able to extend its benevolence; and it has stations in each of the Four Provinces, and in at least twenty counties, including many villages, towns, and cities.

Several thousand children are instructed in the Sunday Schools connected with the various places of worship; and the ministers and their people visit Schools remote from their own residence, distribute Tracts, and circulate the Scriptures.

More than twenty ministers and students, from England and Scotland, have been enabled to visit Ireland, and some of them have itinerated for many months.

At the formation of the Society, Cork, Sligo, and Portarlington, were destitute of ministers. They have been furnished with pastors who are supported by the respective congregations. Youghal must have been abandoned, as assistance had been withdrawn. Mr. Gordon was continued, and the loss sustained by his death has been supplied.

Twelve students have been received into the Academy—four have completed their studies, and three will finish their's in a few months.

Places of Worship erected, or erecting, to be vested in the General Trust of the Society.

Manor-Street, Dublin.—In this dark and remote neighbourhood an encouraging congregation has been collected, Prayer Meetings are well attended, and Sunday Schools are established.

Kilmainham.—This suburb was proverbial for its profligacy, but now Sunday-Schools and attentive hearers of the Gospel promise to alter its moral character. The congregation is able to defray the expense of maintaining public worship.

Bray.—A large village, contiguous to Dublin, and resorted to in the season for bathing; there is the probability of considerable good being effected.

Limeric.—This city contains fifty or sixty thousand inhabitants; the first chapel was too small, and a second has been built. Sunday Schools and Day Schools prosper; a church is formed, and the congregation will soon be able to support a minister.

Tralee.—A large sea-port town; the prospects in the town and neighbourhood very encouraging. Schools are commenced, and a Bible Association formed.

Wexford.—Contains many thousand

inhabitants. The theatre has been purchased and fitted up. Sunday Schools and an Auxiliary Society are established. Gorey, Enniscorthy, and other places, are visited by the Minister, Mr. Rhodes.

Carrickfergus.—The congregation in this important town is large and increasing, and contributes towards the building and the Society. Several villages in the neighbourhood are visited and Sunday Schools formed.

Londonderry.—This large and commercial city has received with great affection the Society's preacher. An Auxiliary Society has been founded, and a considerable sum raised by the people towards the erection of a place of worship.

Portarlington.—The debt is liquidated and the prospects are encouraging The town contains a large Protestant population.

A General Deed of Trust has been adopted in conformity with the fundamental principle of the Society, and the Trustees consist of equal numbers of Episcopalians, Presbyterians, Calvinistic Methodists, and Independents.

It was the original design of the Society to excite and encourage exertions among the Irish, for the benefit of their own country: that design has been accomplished.

Notwithstanding the extraordinary poverty and sickness with which Ireland has recently suffered, more than £500 have been remitted to the Treasurer in Dublin, from these Societies, in the course of the past year, exclusive of their expenditure on Itinerancies, Schools, and their own Places of Worship.

The disbursements to which the Society is pledged for the current year, greatly exceed its income; and therefore it will be impossible to extend its exertions without increased pecuniary resources.

ASSOCIATIONS AND NOTICES.

APRIL 13. The half-yearly Association of Ministers, in Cornwall, was holden at St. Austle. Sermons were preached on the occasion, by Rev. George Oke, of Looe, in the Morning; Mr. Hall, in the Afternoon; and a double Lecture in the Evening, by the Rev. Messrs. Skeat, of Lostwithiel, and Cope, of Launceston.

At the next meeting will be held (D. V.) at Penryn, in September.

DURHAM AND NORTHUMBERLAND ASSOCIATION.

THE fourth Annual Association, of Independent Ministers, in the above counties, was held on the 11th and 12th of May, 1819, at Chester-le-Street, Durham. On the Tuesday Evening, 11th, Rev. J. Scott, of Hexham, preached from John iii. 30. 'He must increase.' At half-past nine on Wednesday Morning, the Meeting assembled for business; when several important resolutions were passed for diffusing the Gospel throughout the two counties. In the Afternoon, the Rev. C. Gollop, of Darlington, preached from Matthew iv. 10. 'Thy kingdom come'—after which, the ordinance of the Lord's Supper was administered. In the Evening, the Rev. J. Jefferson, of Basingstoke, (supplying at Sunderland) preached from 2 Cor. ii. 14.—'Now thanks be unto God,' &c. An interest was excited at the Meeting, and it is hoped will produce permanent effect, for the promulgation of the Gospel in the two counties, many parts of which are almost in heathen darkness.

THE Annual Meeting of the Independent Association, in the county of Kent, will be held at Greenwich-Road Chapel, on the 7th of July next. The preachers appointed are, Mr. Slatterie, for the Morning, Mr. Young, for the Evening, and Mr. Gurteen, for the preceding Evening. In the Afternoon will be held the General Meeting of the Kent Union Society, for the Relief of the Widows and Orphans of Gospel Ministers in the County.

HOMERTON ACADEMY.

ON Tuesday the 22d of June, the Annual Meeting of the Homerton Academy Society will be held at the King's Head Tavern in the Poultry, at Six o'Clock in the Evening precisely.

On Wednesday morning, the 23d of June, at half-past eight, the ministers educated at the Academy now at Homerton, and other ministers friendly to the institution, will breakfast together at the King's Head Tavern in the Poultry.

On the same day, at eleven in the forenoon, the Annual Sermon will be preached at the Meeting in New Broad Street, by the Rev. William Chaplin of Bishop's Stortford.

On Wednesday Evening at Six, two of the Students will deliver Discourses on Theological Subjects.

On Thursday the 24th of June, the Annual Examination will take place at Homerton, at Eleven precisely.

HOXTON ANNIVERSARY AND ASSOCIATION OF MINISTERS.

On Monday, the 28th of June, at half past Six in the evening, the Rev. John Hooper will preach at Hoxton Chapel, before the Ministers of the Hoxton Association, on the following subject:—The best means of preventing the spread of Antinomianism.

On Tuesday, the 29th of June, at 10 o'clock, the Annual Examination of the Students will take place at the Academy.

On Tuesday evening, at 6 o'clock, the General Meeting of the Subscribers to Hoxton Academy will be held at the City of London Tavern Bishopsgate Street.

On Wednesday morning at 9 o'clock, the Ministers of the Hoxton Association will breakfast together at the King's Head Tavern; and at 11 o'clock, an Essay will be read by the Rev. J. Thornton, on the following subject:—Whether expounding the Scriptures, with Preaching, be more adapted to Edification than Preaching only.

On Wednesday evening at 6 o'clock, three of the Students will deliver short discourses on Theological Subjects, at Hoxton Chapel.

It is hoped that the Ministers of the Hoxton Association will, if compatible with their engagements and convenience, be present on these interesting occasions; and that they will consider this intimation of the proposed arrangements as a sufficient notice, without receiving a printed circular.

THE Anniversary of the Countess of Huntingdon's College, at Cheshunt, will be held on Thursday the 24th of June. The Rev. T. Smith, of Trinity Chapel, Holborn, is expected to preach.

WE understand that the Rev. John Whitridge, late of Carlisle, has accepted the Principalship of the Academical Institution; which is to be established immediately in Shropshire. Mr. Hoppus, of Rotherham College, has engaged to visit Carlisle in July, as his probational successor.

LONDON.

REV. Mr. Ward, one of the Baptist Missionaries from Serampore, is arrived in England for the benefit of his health; and, if able, is expected to preach at the ensuing Baptist Anniversary, on the 23d Inst.

THE Rev. John Clayton, jun. has been chosen one of the six preachers of the Merchants' Lecture, Broad-Street, in the room of the Rev. John Humphrys, who resigned in consequence of his engagement at Mill-Hill School.

The Rev. John Harris has received and accepted a very unanimous invitation to the pastoral charge of the Church of Christ, meeting in Ebenezer Chapel, Townley-Street, Macclesfield. Mr. H. commences as above, June 13, 1819.

The Rev. T. Sharp, late Minister of Lady Huntingdon's Chapel, Great Yarmouth, has accepted an unanimous invitation to become Minister of Union Chapel, Woolwich, originally called St. Patrick's Chapel, and formerly occupied by the Roman Catholics. It was opened last autumn for the Protestant worship, and is remarkably well attended, even on week days.

THE Emperor of Russia has presented a diamond ring of very considerable value to the Rev. Samuel Burder, M.A. as a token of his majesty's approbation of his work, entitled, 'Oriental Customs,' and as a testimony of his attachment to the Holy Scriptures, which it is designed to illustrate. The work has, by the express desire of the Emperor, been placed in the Imperial Library at St. Petersburgh. The ring was very recently delivered to the author by the Russian ambassador to the British Court, to whom it was consigned for that purpose.

SUDDEN DEATH.

ON Wednesday, May 19th, died suddenly at Spa-Fields Chapel-House, the Rev. T. Bennett, of Birmingham, aged 63, a Minister in Lady Huntingdon's Connexion, who had visited Sion Chapel annually, during the last twenty-five years. Within the last two years he had been afflicted with inflammation in his eyes, and the sight of one was gone; he also complained of considerable weakness, and on Tuesday communicated his wish to return home, although there did not appear to his friends any symptoms of a speedy dissolution. He preached twice on the Sabbath, and attended the Prayer Meeting on Monday; but not rising at his usual time, a brother Minister went into his room, when he found that his spirit had fled. It is supposed that his death was occasioned by spasms.

ERRATA.

By a mistake of the Printer 'Dr.' was prefixed to the name of Rev. Geo. Clayton, in the Account of opening Mr. Kello's Meeting, in our last, p. 203. We understand that the Rev. Mr. Collison preached in the Afternoon.

Mr. Morell addressed the Church, on occasion of Mr. Wells's Ordination, p. 202.

In our April Magazine, p. 156, the 'Town' referred to in speaking of Ladies' Bible Associations, was Plymouth.

In the Chronicle, p. 262, (present Number) *for* 'we *are* classics,' *read* 'we *have* classics.'

MISSIONARY CHRONICLE
FOR JUNE, 1819.

TWENTY-FIFTH GENERAL MEETING OF THE MISSIONARY SOCIETY,

USUALLY CALLED

The London Missionary Society.

Held in London on the 12th, 13th, and 14th days of May, 1819.

SURREY CHAPEL.

The Rev. Rowland Hill being indisposed, the Prayers of the Established Church were read by the Rev. Mr. Neuth, who usually officiates as curate in this chapel. The Rev. Mr. Orme, of Perth, prayed before the sermon, which was delivered by the Rev. J. A. James, of Birmingham, to one of the most crowded congregations we ever remember to have seen in this capacious place. Many hundreds of people were unable to enter the doors; many of whom having expressed a desire to hear a discourse out of doors, the Rev. Mr. Rayson, of Tonbridge Chapel, preached to them in the yard behind the chapel. The Rev. Mr. M'All prayed before the sermon, and the Rev. Mr. Geo. Townsend, of Ramsgate, after it.

Mr. James's discourse was founded on John xii. 32, 33. 'And I, if I be lifted up from the earth, will draw all men unto me. This, he said, signifying what death he should die.' The following is a short analysis of the sermon:—

After some introductory remarks, by way of explaining the Text, the preacher considered it as presenting us with,

I. The great object of missionary zeal, 'To bring men to Christ.'—Such an object associates our institution with the 1. Design of the Son of God in redemption. 2. With the ultimate end of providential arrangements. 3. With the best interests of the human race.

II. The grand instrument of missionary exertions—the Doctrine of the Cross—and I, if I be lifted up, will draw all men unto me. Here the preacher, 1. Stated what is essentially included in the Doctrine of the Cross.—The *fact* of the Crucifixion.—The *design* of Christ's death as an atonement for sin.—The *divinity* of Christ's person, as necessary to the value of his satisfaction.—The justification of the soul by faith.—The moral tendency of the Gospel in sanctifying the heart and life. 2. The preacher then illustrated those principles in which the attraction of the Cross consists.—By the power of its great fact it arrests and fixes the attention.—As an exhibition of surprising love, it melts and captivates the heart.—As a system of mediation it allays the fears of conscience, and gives confidence towards God.—By the suitableness and certainty of its blessings, it awakens hope and establishes faith.—By admitting of an individual appropriation of its blessings, it excites all the feelings of personal interest and self-regard. 3. He exhibited the conquests which, by the power of its attraction, it had won.—In ancient times—in the scenes of modern missions—in our own eye and country.

III. The final accumulation of missionary success. *All men* shall be brought to Christ. Here the preacher took a view of the present moral condition of the world, with the means employed for its amelioration; from which he inferred not only that all nations should be ultimately converted, but that the era of their conversion is approaching.

He then concluded with an address to the directors—to missionaries—and to the congregation.

The Rev. Thomas James, of the City Chapel, brother of the preacher, concluded the service with prayer.

TABERNACLE.

The Rev. James Foote, M.A. minister of the parish of Logie Pert, near Montrose, preached in the Evening at the Tabernacle, to a large congregation; the Text was from Isaiah xxxv. 1.

'The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.' From this passage the preacher took a view of

some of the features of a desert, in which it resembles those of the heathen world, and showed how in the latter case these features would be changed or improved by the introduction of the Gospel. He observed that a desert might be considered, 1. as barren and uncivilized: so in general were heathen countries; but instead of unfruitfulness and barbarism, the Gospel would introduce culture, civilisation, and every thing which in connexion with these tends to promote the substantial comforts of life. 2. As a place of dreary solitude: but the Gospel would introduce the endearments of society; or, at all events, sweeten solitude itself. 3. As a place of inhumanity and cruelty. 4. As a place of comfortless sorrow: and, lastly, As a place of awful danger; under which head the literal dangers of a wilderness were described as preparing the way for a view of the danger to which the heathen were exposed of perishing under the wrath of God. The subject was improved, first, as furnishing ground of gratitude and admonition to those in Christian countries; and, finally, in reference to the sad state of the heathen. Here various topics were introduced; in particular may be mentioned the view given of the advantages and powerful recommendations of the London Missionary Society, as having arisen at a period when, if the attempt had been confined within the limits of one denomination, there would not have been found sufficient zeal and influence to carry on the operations to any considerable extent;—as having given occasion to a revival of religion at home; as having given birth to some other valuable institutions;—as having shown that serious persons can act together though differing in minor points. As the British and Foreign Bible Society furnished an opportunity of co-operation to all who acknowledged the Divine origin of the Scriptures, whatever interpretation they put on these Scriptures, so the London Missionary Society furnished an opportunity of co-operation to all of every denomination who adhered to sound and evangelical principles.

The Rev. Mr. Smith, of Brentwood, prayed before the sermon, and the Rev. Mr. Kent, of Gravesend, at the close of the service.

As many of the persons who wished to hear Mr. Foote could not obtain seats, the doors of Albion Chapel (the Rev. A. Fletcher's) were opened, and the Rev. Mr. Hillyard, of Bedford, preached from John iii. 16. 'God so loved the world,' &c. The Rev. Mr. Mack, of Clipstone, in Northamptonshire, prayed before the sermon, and the Rev. Mr. Cooke, of Maidenhead, after it.

TOTTENHAM COURT CHAPEL.

The prayers of the Established Church were read, as usual, by the Rev. Mr. Garie. The Rev. Mr. Jackson, of Stockwell, delivered the sermon from Zechariah iv. 7. 'Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the head-stone thereof with shoutings, crying Grace, Grace! to it.'

Mr. Jackson, having referred to the original design of the words, considers them as applicable to the experience of believers in every age, especially when engaged in promoting the cause of Christ, and consequently suited to the present occasion. He then, 1. Points out the difficulties which lie in the way of missionary exertions; 2. The encouragements to perseverance notwithstanding them; 3. The means which ought to be employed in prosecuting this object; and, 4. The glorious result which may be expected. Under the first head the preacher shows, that beside such difficulties as occur in the ordinary dispensation of the Gospel at home, there are peculiar obstacles among the heathen, arising from extreme ignorance, from indolence, from prejudices against foreigners, from a corrupt priesthood, and from superstition; also, from the labour of acquiring a new language, the want of Christian society, the want of success, &c. &c. He next considers the missionary's encouragements—from the immutable purposes and promises of Jehovah—the design of the Saviour's exaltation—the promise of the Spirit's influence—and the triumph of the Cross, both in ancient and modern times, referring particularly to the success of this Society in Otaheite, in India, in Africa, &c. &c. Under the third head, he considers the means which are to be employed, such as schools, tracts, Bibles, and, above all, the public preaching of the Gospel. In the last place, he contemplates the glorious result of missionary labours—the glory of the God of all grace. In conclusion, the preacher exhorts his hearers to expect difficulties—to exercise candour in judging of missionary measures; and an address is given to the Directors, elder and younger, to missionary students, and to the congregation at large.

The Rev. Mr. Aston, of Buckingham, prayed before the discourse; and the Rev. Mr. Morrison, of Brompton, after it.

ST. ANN'S BLACKFRIARS.

Prayers having been read by the Rev. R. C. Dillon, (the Rev. Mr. Saunders being unavoidably absent,) the Rev. R. Cox, A. M. perpetual curate of St. Leonard's, Bridgenorth, preached on Psalm lxvii. 1, 2. 'God be merciful unto us and bless us,' &c.

Mr. Cox commenced his sermon by observing, that, a missionary spirit generally accompanied a revival in religion, whereas carelessness respecting the awful state of the heathen is a symptom that a church, though professedly Christian, is paralized by indifference, or infected with the deadly poison of infidelity. As incentives to missionary exertions, he referred to the awful state of the heathen—our own religious privileges—the glory of God as connected with missions—and the increasing disposition of the heathen to receive the Gospel.

To elucidate the awful state of the heathen, he noticed their *morals*, their *religion*, and their *alienation from God*. 'When, therefore,' he concluded, 'we are pleading the cause of missions, we feel as it were our other charities to dwindle into comparative nothingness. It is a laudable thing to feed the hungry, to clothe the naked, to liberate the captive. It is still more so to preach the Gospel, though among professing Christians. But is it not an incomparably greater work to send missionaries to the heathen, loaded as they are with enormous sins, degraded by the basest superstitions, and as enemies lying under the wrath of the Almighty?'

In the second division, after having spoken at large respecting our various religious privileges, he added, 'fixed on the rock of ages, let us stretch out the hand of pity to rescue those that are sinking in destruction. Basking in the mid-day brightness of the Sun of Righteousness, let us send the torch of Revelation to those who are still immersed in darkness and enveloped in the shades of death. If there be any consolation in the Gospel of Christ, if any comfort in a sense of the love of God, if any fellowship with the Holy Spirit, if any bowels and mercies in believers, let it be our earnest desire, our ardent prayer, our incessant labour that God's way may be known upon earth, &c. &c.'

In the third division of his discourse, he observed that for such a length of time Satan had been permitted to maintain an uninterrupted possession of the kingdoms of the Gentiles, that we might be almost ready to question whether there was not some truth in the declaration of the father of lies, that all the power and all the glory of them were delivered to him, and to whomsoever he would, he gave them.

In the last head of discourse he showed, at large, that though no immediate blessing accompanied missionary exertions, it was still the duty of Christians to make them; he then contrasted the former years of unsuccessful labour of the missionaries in the South Sea Islands, with their present glorious prospects, and concluded his discourse with the following words:—'Beloved brethren, the kingdom of heaven is at hand. Let others then

———' reason high
Of Providence, fore-knowledge, will, and fate,
'And find no end, in wand'ring mazes lost—'

but let us, whilst we bow submissively to these deep things of God, rise up and be doing; for remember that notwithstanding all encouraging circumstances among the nations, the heathen are still perishing for lack of knowledge, the Jews are still abiding in unbelief, and millions of nominal Christians, even to the present day, have but the form without the power of godliness.'

MISSIONARY COMMUNION.

Friday Evening.

The Sacrament of the Lord's Supper, intended on this occasion, to be a public token of the union of Christians of various denominations, in the great cause of evangelizing the heathen, was administered in three different parts of the metropolis, no single place of worship (attainable by the Society) being sufficient for the accommodation of so great a number of communicants.

SION CHAPEL.

The Rev. Dr. Bogue presided. The Rev. Messrs. Collison and Wilks prayed. Messrs. F. Moore, Elias, Dr. Collyer, and J. Hyatt addressed the communicants and spectators. The elements were distributed by the Rev. Messrs. Barker, Branch, Britten, Brooksbank, Brooksbank, jun., Collison, Evans, Gale, Harsant, C. Hyatt, Hockley, Hunt of Kennington, Hunt of Chichester, Lockyer, M'All, Moore, Macdonald, F. Perrot, Pyne, Redford, sen. and jun. Vautin, Warr, West, Williams, Williams.

The following ministers, not before mentioned, assisted in the devotional services, where the sermons were preached, or the communion celebrated:—The Rev. Messrs. Coombs,

Creake, Hall, Hooper, Jenkins, Kirby, Lewis, Lloyd, Muscutt, Platt, Pinchbeck, Roberts, Seaton, Smith, West.

SILVER STREET CHAPEL.

A very numerous congregation assembled and the introductory prayer was offered up by the Rev. Mr. Dagley, of Chapel-end. The Rev. Mr. Cockin, of Halifax (who presided) delivered a very able address, and set apart the elements—during the distribution of which the communicants were addressed in a very suitable and affectionate manner by the Rev. Messrs. Innes of Camberwell, and Nicholson, (a missionary about to depart to India), as were the spectators by the Rev. Mr. Aston, of Buckingham; and the service was closed by prayer offered by the Rev. E. I. Jones, Minister of the Chapel. Suitable hymns were read at the proper intervals by the Rev. Messrs. Brown, of Ockendon—Thomas, of Highgate—Ray, of Sudbury—Harrison, of Woburn, and other country ministers, of whom there was a considerable attendance.

ORANGE STREET CHAPEL.

The Rev. Mr. Griffin, of Portsea, presided. Appropriate addresses were delivered, during the administration, by the Rev. Messrs. Griffin, Hillyard, Roby, and Orme; and prayers presented to the Throne of Grace by the Rev. Mr. Hartley, of Lutterworth, and Dr. Steinkopff, Lutheran Minister of Savoy Chapel. The elements were distributed by the Rev. Messrs. Blackburn, Boddington, Bowden, Castleden, Cloutt, Day, Dunn, Eccles, Foote, Geary, Greig, Harper, Hackett, Hicks, Howell, Jackson, Morrison, Morrison, Paul, Pinchbeck, Raban, Rayson, Richards, Smith, Townsend, Turner, Washbourn, Dr. Winter and Yockney.

MEETING FOR BUSINESS.

QUEEN STREET CHAPEL.

The places in which the Annual Meetings for the despatch of the business of the Society had formerly been held, having proved insufficient for the accommodation of the members and friends of the Society, who seem to have increased in number year after year, the Directors applied to the Trustees of this very spacious and elegant place of worship, occupied by the Wesleyan Methodists, requesting the loan of it for the use of the Society on this occasion; those gentlemen with the utmost readiness and kindness consented; and the meeting was held with a degree of comfort and convenience never before experienced.

The Treasurer, William Alers Hankey, Esq. who was called to the chair, briefly introduced the business of the day; the Rev. Mr. Tozer, of Tooting, gave out a hymn; and the Rev. Mr. Redford, of Uxbridge, implored the presence and blessing of God on the meeting. The Secretary then read an *Abstract of the Report* of the Directors, the whole being too copious to be read at length, though containing only a condensed account of the present state of the numerous missions supported by this society. This much-abridged Report occupied a full hour; the Rev. H. F. Burder assisted his father by reading a part of this interesting document: the whole, it is expected, will appear, with the Sermons, on the 1st of July next.

The Treasurer then addressed the meeting on the state of the Society's funds, and observed that there had been an increase of contributions during the past year, amounting to £1154. 9*s*. 4*d*. which was highly gratifying, as it showed that the friends of the institution had, in some degree, risen above those circumstances, which, in some preceding years, tended to depress the spirit of exertion; it showed also their disposition to keep pace in their efforts with the increasing demands on our funds.

He next observed that the expenditure of the past year had exceeded that of the former, by the serious sum of £5,366. 1*s*. 8*d*. and that the increase of expenditure would necessarily be progressive, until the period should arrive when the missionaries would be able to support themselves; till then, the cause must continue to be supported by the zeal and liberality of Christians at home; and that although much may be effected by an increase of personal contributions, yet that the most stable and efficient source of supply would be found in associate bodies:—Juvenile Societies were particularly recommended, not only as auxiliary to the funds of this institution, but as cherishing in the rising generation a spirit of love and zeal which might qualify them to occupy the most useful stations in future life. The Treasurer closed with

observing that the Society had, on that day, to lament a serious loss (alluding no doubt to the decease of the late excellent Treasurer, J. Hardcastle, Esq.) which reminded the present labourers that they also must shortly retire from their work, 'and where,' said he 'shall the Society look for future support but to our juvenile friends, until at length the glorious cause shall be triumphant throughout the world?'

Dr. BOGUE then addressed the assembly to the following effect:—'Is there one in this assembly who has not heard with delight the Report that has now been read? This is the twenty-fourth Report that has been made of our proceedings; and it is pleasing to think that every year it becomes more and more interesting: I imagine it will be acknowledged that that of the present year is the most interesting that has been read. In hearing such a report as this, and considering the subject to which it relates, how important is it that we should have the spirit of the true disciples of Christ; and how desirable it is that this day may be like the day of Pentecost; that the sacred Spirit may descend upon us, and fill us with gratitude and joy at hearing such tidings as have now met our ears, and likewise that we may be filled with a deep concern for the advancement of the Redeemer's kingdom, and an earnest desire for the progress of the Messiah's reign from year to year.

Our Missionaries have been, according to the Report, spreading the Gospel, shall I say, among three classes of men in Society. Some of our brethren have employed their labours among men of the rudest state. The Apostle Paul speaks of Barbarians, but his Barbarians were civilized men in comparison of the natives of South Africa, and of the South Sea Islands. But in those rudest parts of the world, among the most uncivilized portion of human nature, who but with delight must consider the amazing progress of Christianity? How astonishing, and beyond the expectation of any one, that there should be found among those idolaters a disposition to quit their ancient idolatry and to receive the Gospel. Near a hundred places of worship have been built at Otaheite and Eimeo, and worship has been regularly established in them on the Lord's Day: the Scriptures are read and prayer is offered up to God: where there are missionaries, the Gospel is preached; meetings for religious conversation are held; and family prayer is a common practice. Does this reprove the head of any family here present? Surely the person must blush for shame to think there is no prayer to God in my family, when these rude idolaters in the South Seas have the worship of God established in theirs!

In South Africa, the progress of religion has been different; there has been a different mode of introduction. Fewer there have embraced Christianity; but such as have embraced it, have been, I conceive, of a more decided character with regard to personal religion.

Others of our missionaries are labouring among, what I may call, a state below a high degree of civilization, and above that rude state of society just described. In Amboyna and a variety of other islands, Mr. Kam, one of our Missionaries, labours with the greatest degree of zeal. In these places the people seem not to have been so closely fastened to their ancient superstitions, as in the more civilized state of society; they appear more ready to quit them, and to make a profession of the Christian religion. This appears to have been remarkably the case in the Molucca Islands. In Travancore upwards of a thousand have, since Mr. Mead's arrival there, given in their names to Christ, and professed Jehovah to be the only true God, and even signed, of their own accord, a note of hand, engaging to worship him alone. It is striking to observe such a method as this; and it may lead us to new ideas and thoughts, and shew us that there are different ways of the Gospel spreading, from what we were ready to conceive. We thought few among the the heathen would embrace Christianity but such as were renewed by Divine grace: but it appears that multitudes are making a profession of the Christian religion. Some may think this to be nothing; but I wish you to consider if it be not a great matter for people like these to avow Christianity as their own religion: for there is far greater reason to hope that the Gospel will have free course, and be glorified among such as believe it to be a true religion, than among those who consider it to be destitute of truth: and it will lead us to a view of a quicker propagation of Christianity, at least as to outward profession than we had hitherto contemplated. It appears that when the Apostles preached the Gospel few received it, at least among the Gentiles, till they had felt the saving power of the Spirit of God: but I am not sure that in Judea there was not a greater resemblance to what is taking place now, than at first we may imagine. I know not whether the greater part of those people were not in the first instance rationally convinced of the Gospel truth, and consequently became scholars, to learn, while the Gospel was preached,

and were afterwards made, by the influence of the Spirit, to feel the power of renewing grace.

We may consider the reception of the Gospel in the South Sea Islands, and in Travancore too, as resembling the first introduction of Christianity into this country in the time of the Saxons: multitudes received it when priests were sent from Rome to communicate knowledge. It was more rational than their vile idolatry, and vast numbers embraced it who were no more than Christians in name: and in this manner was Christianity received in all the now Protestant countries of Europe. There is also a great resemblance to this in the time of the Reformation. By many, perhaps, that event has been over-rated with regard to its spiritual effects. In this country real Christians, at the Reformation, were comparatively few. I conceive that soon after the days of the Apostles, there was the same way of receiving the Gospel among the Gentiles. Pliny informs Trajan, the Roman Emperor, that the temples of the heathen gods were almost neglected. Of the great mass that had received the profession of the Christian religion, a great multitude returned to heathenism, through the execution of penal laws: from this we may conceive they were not converts sanctified by Divine grace; but persons who rationally believed Christianity to be true, but had not felt its efficacy. But remember, that if the people meet together to listen with respect to the pure Gospel of Christ, glorious effects may be expected to be produced.

There is another class of our missionaries labouring among the most civilized nations of the heathen world. I refer to China and Hindostan. In the latter, Satan appears to have acquired a peculiar kind of empire, such as I know not that he ever possessed in ancient times; and such as, I believe, he does not possess in any other country in the world. There, pagan idolatry is so interwoven with their frame, has so entwisted itself around every fibre of their hearts, that it seems a matter of immense difficulty to bring them to receive the Gospel. Individuals have received it, and the conversions there have more resembled those in the times of the Apostles: and there is encouragement to hope, that as there is a shaking among them—uncertainty, wavering and uneasiness of mind: by the outpouring of the Spirit of God, great things will be done.

China presents a peculiar phenomenon. Religion hangs loose about them; they appear to care little about it: but pride and covetousness, two principles that attach them to their ancient religion, make Christianity appear disagreeable in the highest degree to their worldly taste: yet we hope, that there too God will exert his Almighty power. We lament their situation—the stern despotism that prevents them from listening to the Gospel of Christ, and that prevents our missionaries from publicly declaring the glorious Gospel: but all the kingdoms in the world are in the hands of the Redeemer, and let us hope that he will open to our missionaries that immense empire.

The encouragement that we have received from the Report is very great. How pleasing is it that schools are erecting, in so extensive a manner: and still more delightful to hear of the erection of colleges: that was an interesting paragraph which stated, that at Madras twelve young men of talents are under instruction, with a view of obtaining a full and accurate knowledge of the doctrines of the Gospel, that they may be qualified for usefulness in promoting the Gospel of Christ: and it is full time that there should be seminaries in South Africa, and in the South Sea Islands, to provide native instructors for such a multitude of people. And I think literary men must be delighted to see that our Missionaries are not men ignorant, or fond of ignorance, when they read an account of the proposed Anglo-Chinese College at Malacca.

We have reason also to rejoice in the spirit that prevails at home. It is pleasing to observe an increase in the contributions, and I think this Report when circulated through the country, must interest all, and shew them that they are not giving their money in vain. The moral world, I think, is advancing by more rapid steps than it ever did before. Year after year the motion is accelerated, and indicates the approach of the millenial glory, when all the kingdoms of the world shall become the kingdoms of our God and of his Christ. Since the formation of this Society, some of our fellow labourers have finished their course. We lament the death of our valuable friends who have been called away, but glory was their aim, and that glory they possess: and let us rejoice that others have been raised up and are rising up in their place. To me, who have been intimately acquainted with the missionaries, their death is peculiarly painful, for I knew their excellencies, and their prospects of usefulness. The men of the world have their ways of thinking and speaking: they say, when a soldier dies in the field of battle, that he dies on the bed of honour. Christians have their nomenclature too; and I think if there be any place—any bed of honour in which the Christian dies, it is when he is employed in labouring to communicate

to the heathen the knowledge of Jesus Christ. But we have reason to rejoice that many persons are offering themselves for missionary work, and that many of these have had previous education: which is a considerable advantage to them: and I doubt not there will be found an increasing number; and that the only limits of the exertions of the Society will be the extent of their funds. I move, therefore, that the Report, which has been read, be accepted, approved, and printed, at the discretion of the Directors.

REV. DR. COLLYER.

With feelings which absolutely overpower me at the present moment, I rise after my venerable and esteemed friend and father, to second the Resolution that has been proposed to you. There is in the Report itself, in the extent of Missionary labours, in the changes which have taken place in the affairs of the Society, in the predominance of the goodness and power of Providence amidst all those changes, something that excites feelings neither to be expressed nor repressed.

I need not enter into the grandeur of missionary objects, nor into arguments in support of missionary labours. This has already been done with an effect not to be augmented.

When I was listening to the statement of yesterday morning, it appeared to me as though the four quarters of the world had lent their assistance in pleading that cause in which all the world is interested. As though the East had given her imagination, the West her classic eloquence, the North her cool and discriminating judgment, and the South that ardent fire of heart, which we behold burning at a distance, but which we cannot enkindle in our own bosoms.

I pass on from this topic, to one thing which has always appeared to me the rallying point of the Missionary Society; and which I am persuaded will be her salvation as a Society, so long as God himself takes an interest in his own cause; and that is the great *principle of union* upon which she is founded; and I honour her for it, for she is the origin, in the present day, of this principle, in its application to Society: she has had many sons and daughters since, but like Jerusalem, 'she is the mother of them all.' I can remember when she bore the peltings of twelve years, for that very spirit and principle which now excites all the religious world to emulation: when we were told of the incongruous materials with which we were building the temple, that there could be no cement to keep them together; that the foundation was laid too wide, that there would be no means of carrying on the building. These were dreams of men wise in their own conceits, who had forgotten that Word which lays the foundation of all true religion in Love; and love is a principle that will not fail to assemble around itself all denominations, and all parties, in one common bond of union, and one common field of co-operation. Now suppose the Missionary Society had listened to these suggestions, instead of assembling in this spacious place of worship to day, which belongs to another denomination, we might have been meeting in an upper chamber; or have found the smallest of our places of worship large enough in which to have met for a cause conducted on such a scale: but the Missionary Society believed the prophecies of God rather than the predictions of men: it dared to believe that the last prayer of Jesus should be answered: 'that they all may be one!' they believed also what he said when he told the Jews, who wanted to act in this sectarian spirit, 'Other sheep have I, which are not of this fold; them also I must bring, and they shall hear my voice, and,'———what then? shall they be divided? No, but—'they shall be one fold, and one Shepherd.' I congratulate the Missionary Society on this spirit, because it is the only spirit worthy of the cause in which she is embarked. It would be a bad example to our missionaries, and present a miserable spectacle to the heathen, if we were sending to them a Bible that speaks harmony, while we ourselves were torn asunder in endless divisions. We compromise no principle in this union: no man is here invited to come to be a Churchman, or to come to be a Dissenter; but every man is called upon as a lover of the Gospel, and a follower of the Lord Jesus Christ, to labour in the common work; and if another spirit—a spirit distinct from this had obtained, and like unruly and fretful children, we had chosen to walk alone, we might have been digging, planting, and watering a little corner of our own land, or a foreign land, instead of throwing the seed of life over the desolated face of nature, so that now 'the wilderness and the solitary place are glad because of them, and the desert springs and blossoms like the rose.' I admire the spirit because it is the pledge of success to the missionary cause. I remember the glorious prayer which the Apostle put up when he said, 'Now the God of peace be with you all;' and I admire this spirit because it is the representation and symbol, the foretaste of that which shall take place on the face of the whole earth, when all the churches of the Son of God

which are planted throughout the world shall become one. It is quite time we should learn to breathe a little of that air which is the only air we can breathe by and by—the air of heaven, which is the air of love.

God has prospered this Society by giving increasing scope to its labours, and this has brought upon it a debt, which it is your duty, and I am sure it will be your pleasure to liquidate. Success is certain. The object of the Missionary Society is God's honour, and the means prescribed are God's means: therefore no objections which have been made, or can be made, regarding the inadequacy of the means to the end can by possibility bear upon that head. If God had commanded me with Ezekiel, to go and preach to the dry bones, I should be certain, that by preaching, I could not raise them, but I would do it because he bade me. And this is the simple ground on which the Missionary Society proceeds. It does not pretend to be wiser than God, or to know better than the Redeemer, what will further his interests, but takes his commission into its hand, and when he says 'Go into all the world,' it goes. Let us but do what he commands us, and leave the result to him.

I have great pleasure, Sir, in seconding the motion, &c.

REV. MR. ORME, (of Perth.)

I come from a distant part of the country, and though I have never been present at the Anniversary of this Society, I have often been present in spirit, joying and beholding its order, and the stedfastness of its zeal for the glory of Christ; and I trust that what I have witnessed on the present occasion, will long live in my remembrance, and be cherished with the most grateful affection as among the finest specimens of British love and of British zeal that I have ever had the privilege to behold. I come, Sir, from a colder region than yours, perhaps in more senses than one, and I come rather to warm myself than to attempt to warm others. A motion has been put into my hand, which, I doubt not, will be received with the highest approbation by this Meeting.—

Resolved:—That the most grateful thanks of this Meeting be given to all who have contributed to the funds of the Society, especially to the Ministers and Congregations who have made collections; to the Treasurers, Secretaries, Collectors, and Members of Auxiliary Societies, of Ladies' Societies, of Juvenile Societies, and other Associations, and that they be earnestly requested to persevere in their active and zealous exertions.

As this motion refers to the funds of the Society, I may be permitted to advert briefly to one or two circumstances respecting those funds which appear to claim our particular attention. The first thing I notice is the excess: the increase of the funds of the Society to the amount of £1,154 above those of the former year: this is an encouraging circumstance, and this increase I presume has arisen chiefly, as the greater part of funds do, from the contributions of Auxiliary Societies, Juvenile Societies, and Ladies' Societies, and we must express our earnest desire that these Societies will continue their exertions, that the Missionary Society be enabled to proceed in its godlike career. There is another circumstance on which I beg leave to congratulate our Treasurer, and also this Meeting, that circumstance is that the expenditure of the Society has exceeded its income by more than £5,000. I rejoice in the announcement of this important fact. I rejoice not that the funds have been so small, but that the labours of the Society have been so great; I consider it as a proof that the Directors are sending more numerous labourers than they had before. I consider it also as a proof of increasing faith in God on the part of the Directors: and what can this Society do without faith in God from whom the blessing comes? And if it is one of the established axioms of the Kingdom of Jesus Christ, that as is our faith so is our blessedness, and in many instances our success also, then the increase of this faith on the part of the Society is a token for good. There is in this case a confidence in man as well as a confidence in God: for had not the Directors confided in the Christian people of Great Britain, they would have been afraid to have expended more than £5,000 above the income of the year. Surely this confidence merits the respect of this Meeting.

I rejoice in this circumstance on another account also, because it furnishes an answer to a rather troublesome objection which some of us have had to encounter, that there is a disposition on the part of the Society to accumulate unnecessarily large funds—but that objection is now no more.* We have seen that as the field of labour requires it, the Directors will trench upon their funds with the fullest conviction that they will not be disappointed in the expectations which they have formed of their brethren.

* This objection was always unfounded, and the Directors have repeatedly disavowed any intention to accumulate; but have always been ready to attend to any call of duty in the extension of the Society's efforts, however expensive. ED.

As I am perhaps the only individual from Scotland who enjoys the honour of addressing you this morning, I must in my own name and in behalf of my countrymen express our gratitude and our thanks to this Society, and to the Christian people of England for the support and assistance which they have afforded to the Edinburgh Missionary Society. I may be allowed perhaps to speak of what Scotland has done towards the promotion of the general interests of Christianity. Scotland has the honour to furnish one of the most eminent examples of missionary devotedness, and missionary zeal, that perhaps the world ever saw since the days of the Apostles. I hardly need to mention the name of David Brainerd, who was supported by the Society in Scotland; I do not speak of his literary qualifications, though they were considerable, but of his unfeigned piety, his abounding love to God, his patient sufferings, and his indefatigable labours, to which he finally fell a sacrifice. But this Society itself has been indebted to Scotland for some of its more honoured and useful missionaries: for a Milne and a Morrison, and may I not also add of a Campbell and a Philip, of whose arrival at the place of destination we have heard this morning? who, though they do not occupy exactly missionary stations, have set us an example of zeal and disinterestedness well worthy of our imitation. To Scotland also this Society has been indebted for one of the most valuable and now venerable of its founders—a father too of its numerous sons—whose hoary hairs are now become a crown of glory to himself, and I am sure you will go with me when I say a crown of glory also to this Society.

This Society has been indebted to Scotland also for some of the ablest of its advocates, and some of the warmest of its friends: and when I mention the name of a Waugh, a Chalmers, and a Wardlaw, I do not form an unnatural coalition, a combination which any of those individuals would disapprove of although they belong to different communities: I entwine a three-fold cord that cannot be easily broken.

I trust, on the whole, that Scotland and England will become more and more one in the great and glorious cause. That both countries will be excited to a kind of holy emulation, and strive together for the furtherance of the Gospel of Christ: and that the time is not far distant when we shall all unite together in ascriptions of glory, of honour and praise to that God who has given us victory over all the enemies of missions, through our Lord Jesus Christ.

W. WILBERFORCE, ESQ.

I rise, gentlemen, to second the motion which has now been made, and I beg leave, Sir, to assure you, and to assure this Meeting, that the excuse I made when I entered, for not having sooner come to this place was no idle and empty apology. I cannot but feel regret that I have not sooner had the honour of taking a personal share in your proceedings; and although, undoubtedly, I have myself contributed to your funds, yet I cannot but almost grudge you the privilege of enjoying meetings of this kind from which I myself have been unfortunately debarred.

When I read your Report of what has taken place at Otaheite; that there your missionaries, after a long course of dark and barren desolation, had at length been blest with the full radiance of the Sun of glory, I cannot but congratulate you all on having been instrumental in the production of such effects, while I join with you in grateful acknowledgments to that Being who has crowned your labours with this extraordinary success. I confess frankly, that the accounts which I read of the wonderful success of your missionaries had no small share in inducing me to join your party on the present day. I felt also that I had obligations to you which I am glad to express, on account of the labours of your missionaries among that peculiar class of our fellow-creatures, who from the circumstance of being the most oppressed, the most injured, the most degraded, had, on that account, the strongest claim to your compassion: and as there is no set of people who stood in more need of your benevolent attention, so there is no people more ready to receive instruction: the field indeed seems almost ripe for the harvest.

That undertakings like these could produce in rational men any disposition to hostility; or that, in a country which calls itself Christian, there should not be at once a universal desire to make all other countries partakers of the blessings which we ourselves so eminently enjoy, is astonishing. Why, Sir, if it were only temporal blessings which are to follow the communication of Christianity, how can we bestow them on so large a scale, as by inducing, through the blessing of God, that single seminal principle of all humanity, proceeding from the tree of Life, which is appointed for the healing of all the diseases of our common nature. Sir, it is the more necessary to say this, because we know that there have been those who, professing themselves to be wise, have become fools: they have talked of the superior virtue, as well as

all the other superior advantages of men, in a state of unreclaimed nature. So far have they presumed upon our ignorance as to state that the Hindoos were the most innocent people upon earth, and that the nations, in general, in proportion as they were uninstructed, were only exercising their reason less under the influence of bigotry and superstition. China, therefore, was held forth as a country where not only the arts were carried to high perfection, but also principles of sound morality and true humanity! I must say, Sir, we were too long disposed to listen to such stuff as this: but at length the missionaries went forth, and have disabused the world of these *atrocious* falsehoods; I say *atrocious*, because they are in direct hostility to every measure that can benefit mankind here, or lead them to happiness hereafter. We know also, that in the southern Islands where your missionaries have laboured with so much success, it has been stated that there was such a general kindness, and mildness, and tenderness among them, that we could scarce hope to render them any service by communicating to them the light of the Gospel. Undoubtedly, it is a melancholy truth, that for some time all our intercourse with them was of a degrading nature, and we only left among them the recollection of our crimes.

But at length we have been awakened to the duties we had to perform, and sent forth those who have laboured in this blessed field; and, as if to exercise our faith and patience, although for some time your missionaries were unsuccessful, yet at last the glad tidings of their success arrive, and you now have a rich reward for all your labours!

When we consider the effects of your exertions in countries of whose wisdom, and tenderness, and humanity some have told us, yes, and even their *innocence*, (I remember the very word to be used respecting the Hindoos,) when we know that among these people the most abominable practices prevailed; that there even the tenderest feelings of nature were violated—that the evil spirit, the god of this world, had, as it were, achieved a victory over the tenderest instincts of our nature, that there he brought parents to destroy their children, and children their parents—blessed be God, I say, for the success of your efforts in such countries. The horrid practice of the destruction of infants by their parents has prevailed so long and so extensively, that it has been called by Mr. Gibbon, the incorrigible vice of all antiquity. It was a *classical* vice, Sir, but we are classics of a higher order.

In India itself there begins to be an improvement. The bones already begin to exhibit signs of life and motion: we now hear of it with the hearing of the ear, and we doubt not but there also God will bless us with an abundant harvest. Sure I am, that our progress has already been greater than we could possibly expect; and we must be struck with the manner in which it appears to be proceeding: for whereas the objection here universally was that there was extreme danger in our venturing so much as to touch the religion of the natives of India—it seems, as if to give the lie to all such falsehoods as these, it pleased Almighty God to make them the instruments of their own conversion: and they are actually coming forward themselves and requesting instruction by means of the numerous schools which are established. It is delightful, Sir, and I am sure it is an exercise to which we are prompted by every sense of duty, to mark the workings of Providence, and observe how faith and prayer are answered by different means according to different circumstances in which men are placed. And, Sir, if all other objections against our being forward, and eager to communicate to those who are sitting in darkness, this marvellous and wonderful light are found insufficient, how much less should that bigotted attachment to sects and parties prevent our uniting together for that common purpose. I feel a satisfaction in, as it were, publicly trampling upon it. Sir, I will not conceal here, I should be ashamed if I could do it, that I am, on principle, a conscientious Member of the Church of England. I believe it is a benefit to this country that it should subsist, and to our dissenting friends as well as ourselves—but Sir, shall I then be retarded in attempting to promulgate the knowledge of our common Saviour by any idea that I will not unite with a Dissenter? There is something so shocking, so monstrous, something that indicates such an unacquaintedness with the real principles of true Christianity, that I am ashamed such a feeling should have place in any heart. Sir, I confess for my part, that however these distinctions and little inclosures may be necessary for us while we are at home, that I feel a sort of sacred pleasure in rising to an elevation where I am above them all. I am sure I get nearer to heaven, when I rise in this way above those petty distinctions, and rejoice to believe that the time will come when they will be no longer, but when God will be all in all; and our blessed Saviour himself be honoured and praised without any of those little dis-

tinctions of denomination which we know in this lower world. But I am detaining you: (*hear, hear*) I only say that I most gladly second the motion that has been just made, &c.

Sir, they well know that they never can be employed in a manner more grateful to God, or more useful to their fellow creatures. And I do congratulate you, in having the honour of presiding at such a Meeting as the present: and I know of no joy in this world that can exceed what you must feel on witnessing the success of the exertions of your Society. It is a joy, inferior indeed in degree, but not different in nature, to that you will feel when joy itself shall be changed into glory: when Christians shall meet from all parts of the world in one common convention to praise their Mediator and Redeemer.

REV. MR. BROADFOOT.

After referring to the eloquent speech just delivered, Mr. B. spoke to the following effect:—I shall only detain you a single moment or two; and one of the reasons why I do so at all is, that I may have an opportunity of giving my humble vote in favour of this great cause in which we are embarked. After what you have heard there can be little need for me to add any thing to increase a sense, on the minds of this assembly, of the importance of the cause of missions, which are designed through the grace of God and the blood of his own Son, to rescue the spirits of men formed for eternity from passing into the regions of eternal darkness.

It is no flight of words, no play of figure —we know, that while we are assembled, while we deliberate, the awful pit is shutting on thousands. The question is not, Shall we come forward? but let us hasten to occupy this field of labour. There are many things to encourage us. The world must be converted. The Father promised to his Son the heathen for his inheritance, &c. We all know that, except by a Society of this kind, the conversion of the world cannot take place. I am ready to do justice to the cause of Bible Associations: but it is well known by this assembly that it is not the circulation of Bibles that will *alone* convert the world, nor *chiefly* convert the world. In all ages 'it has pleased God by the foolishness of preaching, to save them that believe.' The motion in my hand relates in part to Female Associations. On this subject I hardly need to say a single word. We are sensible of the great advantage the cause has already derived from Female Associations; and I know that the knock of charity was never made at the heart of British female piety in vain.

We know, Sir, that the time is coming when the knowledge of Christ shall cover the earth as the waters cover the sea. The period perhaps of this remarkable day is not yet come; but when I look at the great combination of Christian talent and zeal in the cause of Christianity manifested in Bible Associations: in Associations in favour of the cause of Christian education, and the efforts made by this great and interesting Society—if the dawn of that morning has not broken in upon us, I think we are in the last hour that precedes it, and we already descry that star which will introduce the day in all its interest and in all its glory.

Resolved, '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 the 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 their brethren throughout the United Kingdom, the importance of extending, as far as possible, such Associations; and that it be especially recommended to form Female Associations for this purpose, wherever they can with propriety be introduced; the pious zeal of Female Christians both in town country having proved highly beneficial.'

REV. MATTHEW WILKS.

It is one evidence of wisdom in men, when their work is finished, to lay down their tools. I think this is strictly applicable to the present meeting. You have had enough to enlighten your minds, if they needed illumination, which I am persuaded they did not: you have had enough to sublimate your feelings, if they needed sublimation, which I think they did not: you have had enough to raise your passions of love and gratitude to God to the highest ascent; and for me to attempt, by a long address, any thing more, would be to put an extinguisher on the light, and throw a flood of water on the fire. I am a man of God; thanks to him for it. *You* are men of God; thanks to him for it. As a man of God, I know him; and knowing him, I can trust him. He has promised his blessing to them that seek him; and, as a man of God, I believe it. And I as much believe that God *is* blessing you, and *will* bless you, as I believe that there is a God. And now I am going out of life, what do I see, Sir? Is there not enough here to light the flame just as the torch is extin-

guishing? Now, my beloved, I cannot only trust God, but I trust *you*, for you are men of God; and though we are now moving retrogradedly as to the balance of expenditure, I have no more doubt that you will fetch it up, than that you are men of God. You have only to say, It shall be, and it shall be. Go home. Set all your good matrons to work, and set all your pretty little children to work. Remember, Sirs, you are the great wheel in the machine: if you do but move in it with all your heart, regularly, you will put a thousand other wheels in motion; and the whole nation shall be one grand machine.

Mr. Wilks concluded by seconding the Resolution.

REV. GEORGE CLAYTON.

Mr. Chairman. I rise with great pleasure to propose a Resolution to this Meeting, which I am sure will be sustained by the unanimous suffrage of all present. In announcing the sentiment it contains, however, I must beg permission to turn my eye from the Chair: for as the Chair has a special interest in the object of this Resolution, I consider that I have more immediately to do with the assembly before me. I have to propose:—

Resolved,—'That the cordial thanks of this Meeting be given to the Treasurer, Secretary, and the Directors of this Society; and to all, who, by their personal services, have promoted the welfare of the Institution.'

I am sure you will agree with me that the business of this day would be utterly incomplete were not this Resolution to pass. I am sure it will pass. I am quite certain, Ladies and Gentlemen, that were I so far to forget myself on this occasion, as to attempt to build an altar to adulation, and scatter the incense of flattery around those respected individuals whose names you have just heard, I should meet with general disapprobation from you, and that disapprobation would be more emphatically expressed by those to whom the Resolution refers: the anxious contest of those respected individuals is not for the perishing wreath of human commendation, but a crown of glory that fadeth not away. Their record is in your hearts—their record is in the hearts of many who through their instrumentality have received the purest truths of Divine Revelation; yes, I trust their 'record is on high:' is engraven on that heart which was once pierced for the sins of men, and from which, in a purifying and life-giving stream, nations of every climate and every colour are eventually to receive the benefits of salvation.

When I consider the tried and approved labours of your Treasurer, your Secretary, the Directors of this Institution, &c. &c. I am sure you will agree that they are entitled to our unanimous acknowledgments. On these occasions I always feel some degree of difficulty when individuals are concerned. The doctrine of human instrumentality in carrying on the designs of God is an admitted truth; and that something is due to instruments cannot be for a moment questioned. Man is prone to extremes; and is in danger on the one hand, of idolizing instruments, and on the other, of depreciating them. Now the truth lies between these two extremes. Having ventured to say thus much upon the immediate object of the Resolution, I should be content to sit down, because I am persuaded you are yet to be addressed by those, who will better deserve your attention; but as it is the first opportunity in my life, in which I have had an occasion of bearing my testimony at an annual Meeting, I hope I shall be indulged for a few moments; the reason of my not having done so before is, that my seniors who so ably originated and conducted the work, might have an opportunity of meeting the public: that 'gray hairs might speak, and a multitude of years give instruction' and impulse to your assembly. Having been called now, I must congratulate you, Ladies and Gentlemen, that the scene before us lies within so small a compass: it is brought within the reach of every man's discernment and every man's feelings. We are not met upon a complicated question: the work of missions is a work of clear, defined, and incontestible duty; founded on a debt of obedience to him who said, 'And I, if I be lifted up, will draw all men unto me.' Who said, 'Go ye into all the world and preach the Gospel to every creature.' And who, that considers the debt of love he owes to the Saviour,—who bears in mind the agony of the garden and of the cross, can for a moment oppose himself to that authority which says, 'Go, disciple all nations: and Lo! I am with you always, even to the end of the world.'

But there is also a debt of gratitude. When we look at the privileges that Britain enjoys, we are sure that it cannot be for its own sake only; 'no man lighteth a candle and putteth it under a bushel:' if we have been enriched by spiritual privileges, it is that we might communicate them to the perishing, the indigent, and the dying around us. Moreover, there is a debt of pity on which our labours proceed. That mind must be a stranger to the soft and soothing principles of compassion, which can contemplate the state of the heathen unmoved:

who are every hour passing into eternity with darkness, guilt, and anguish, rankling on their consciences; or at best take a leap in the dark, not knowing whether they shall ascend to the Paradise of Heaven, or plunge into darkness, despair, and torment. Who, that realizes their condition, does not feel that there is a debt of pity to be bestowed upon the heathen! It occurred to me the other day to be thrown into the society of a respected clergyman, who had passed a few months at Benares; he stated that during his continuance at that place, two per month of those poor deluded creatures suffered death by burial or by burning; so that in the course of twelve months, according to this calculation, twenty-four widows would be annually consumed! And, moreover, he stated to me that he saw with his eyes the ceremony of burying a widow alive; in which her own son, a youth about nineteen, was the principal agent! The grave was filled up by small parcels of earth, and when the last shovel was deposited on the head of his mother, and she was completely lost to view, the son himself uttered the most horrid and piercing yells, as if he had performed the most meritorious act. This gentleman also stated, that, during his stay no less than six were drowned, because they were the subjects of infectious disease; and that no less than a hundred persons drowned themselves, allured by the hope of a more favourable transmigration; imagining their souls would pass into better bodies. One poor wretch, under the influence of a vow, walked himself to death: he passed the window of my friend daily, who witnessed with compassion his increasing languor, and total decay of health and spirits, till at last he saw him a corpse not far from his own door. Now who, that contemplates scenes of horror like these can but feel his spirit stirred within him?

Let me add with regard to this work, that it is not only one of plain and obvious duty, but it is also peculiarly seasonable: the times call for it. In the early ages of Christianity it was the duty of the Church to suffer, for it was the age of persecution. In a subsequent age of the Church, I consider that polemical controversy became the indispensable duty of all the friends of the Redeemer: it was the duty of the times to contend by folios 'for the faith once delivered to the saints.' But, as the age of persecution has fled, and the age of theological contention in some measure passed over us, this seems to be the age of zealous effort. It is impossible to glance at the cordial union subsisting among the people of God at the present day, without feeling that union is strength, and taking encouragement from this to believe that the glorious day is about to dawn, when 'there shall be one fold under one Shepherd.' So much has been said on that subject in a strain of exalted eloquence by that able and admired senator, who has just left this room, and whose virtues and graces are above all praise, that it is quite unnecessary for me to make any addition: but I beg leave to remind you of one circumstance, and that is the state of the minds of the heathen themselves, with regard to the expectation of a universal religion which is to be established on the earth. Some of the Brahmins among the Hindoos have confessed that there is a general expectancy throughout their whole empire, that there is about to be established in the world a universal religion: and it is one of their prophecies that a certain conqueror, seated on a white horse, is about to go forth among the nations, from conquering to conquer. Now it does seem to me, that as the Delphin oracles, and other oracles, were compelled, contrary to their own interests, to give a testimony in favour of the Son of God at the period of his Incarnation: so now, Satan himself, in spite of his own interest, is obliged to give some sort of scattered intimations of the universal reign of the Son of God: it reminds us of that response—'Art thou come to torment us? we know thee who thou art, the Holy One of God.' A sagacious Brahmin said, 'I suspect that our religion will not be the universal religion, for this reason; we make no converts, whereas the Christian religion is continually obtaining proselytes!' What encouragement is this to go forward in the work to which we are pledged and in which we are embarked. We must have been deeply affected, I am sure, in hearing the Report, at the many instances of mortality it contains. There is something in death so nearly connected with judgment and eternity, that it speaks to our responsibility, while it speaks to our hearts: it seems to say, 'Occupy till I come.' Let us devoutly pray, that God may hasten that glorious hour, when the seventh angel shall be heard sounding in the vault of heaven: 'The kingdoms of this world have become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.'

REV. MR. JAMES.

At this late hour I shall simply confine myself to the object of the Motion which I have the honour to hold in my hand, and which has been already so ably moved by my respected friend and brother,

We have this morning been conducted by the Report amidst the sepulchres of the dead, and we have read the monumental inscription, as we have indulged our meditations among the tombs, which the finger of justice, no less than of piety, has written upon the grave of a Hardcastle, and a Donaldson, and a May, and a Williams, and others that have followed them down to the chambers of death. But let us be grateful, my friends, that two names yet remain of great importance to our Institution. Long may the sheltering arm of Omnipotence be stretched over their heads. Far distant be the day when the melancholy task shall be assigned to those who survive them, to pass the well-earned eulogium on their sepulchres. Let us rejoice that our indefatigable Secretary, and our active and able Treasurer, are still spared to us.

In every society there must be some on whom the *onus* of activity must rest; and we know how much lies upon the two pillars of our Institution, whose names I have just mentioned. It should be recollected that gratitude is practical, and not a feeling of the heart which is to be suffered to evaporate in mere words. What do we thank the Secretary, the Treasurer, and the Directors for? Literally and truly for spending our money; and, if they had not spent it this year, instead of thanking them we should have united in a vote of censure. Hence, then, if we really are sincere in thanking them for spending this money, we shall give full proof of our gratitude during the year to come, by pouring in the streams of our liberality, to replenish their partially exhausted funds. You have heard that they have contracted a sort of debt, that debt is their glory; if you suffer it to remain it will be your disgrace, &c. &c.

To leave off where I began, let us recollect my friends, that we are dying creatures. The opportunity of helping this cause may not long be granted to any of us. Since I last had the honour of addressing you, I have been at the mouth of the tomb, and, I trust, came back from it with a deeper impression of the necessity of working while it is called To-day: for soon the tongue that speaks to you, may cleave to the roof of my mouth; and the right hand which God has given to you also may soon lose her cunning. Let us recollect that the King of Terrors does not stand leaning upon an inverted spear, hearkening to our speeches, and suspending all his operations in the world. No; the work of death goes on; the shafts fly rapidly both at home and abroad: the heathen are dying around us, and we are dying with them, and God grant that when the moment of dissolution shall arrive, we may hear that plaudit from the lips of our great judge, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'

THE CHAIRMAN.

To stand as the Treasurer of this important Society at any time is an object that might well appal the feelings and excite the fears of any individual; but to stand before you as the successor of one whose service had been so long rendered, and the value of which has been so justly and deeply felt, is a situation from which any individual might well retire. I felt it, when, three years ago, you did me the honour to invite me to fill up that place which his infirmities obliged him to relinquish; and I feel it more and more to this day. And, my friends, I beg leave to mention one circumstance which peculiarly marks the dispensation of Divine Providence in the election which, when you established this Society, you were directed to make of him. His cool, his candid, his patient, his calm disposition, was well suited to promote the advantage of your cause. I acknowledge that my more sanguine disposition would have fainted and failed under those discouraging circumstances to which the Society was exposed for several years while that gentleman was Treasurer; but I have had the honour of succeeding to the office when those difficulties seem to have vanished, and its career has been one, if not of unchecked, yet of uncontrolled success.

With regard to the future, were I to promise to render you my services in my own strength, I am sure you would justly reprove my temerity. If my past services have been acceptable to you, I thank you for it, and I can only attribute it to the zeal and energy of those who were associated with me; for I have never seen any society, the attendance upon the business of which has been so constant, so regular, and so efficient as that of your Directors. And with regard to the future, you will recollect that when I had the honour of accepting this office, I did it upon the condition, not merely implied but expressed, that you would sustain myself and sustain my esteemed friend and colleague, Mr. Burder, and all those associated with us, by your ardent prayers. I will only add, that so long as the Lord shall sustain my powers, and I am supported by your prayers, I am your willing servant.

REV. MR. BURDER.

The time is so far gone that I may be excused from addressing you; and, indeed, it is become unnecessary after what you have heard from the chair.

REV. JABEZ BUNTING.

I certainly have come forward on this occasion with some feeling of reluctance. Being unexpectedly called to take a part, however humble, yet to myself exceedingly pleasant and honourable, in your Meeting of last year, I am afraid that my appearance so soon again may seem to indicate a disposition to intrude myself upon your notice. I am also, as I was last year, perfectly unprepared to follow such men, as he who appears here at the close of your meeting must always follow. However, as a friend of mine who was expected to make this motion is absent, I could not feel at liberty to refuse to present it to your notice. It is to the following purport:—

Resolved, That the Treasurer and Secretary be requested to continue in their appointments; and that the following gentlemen be chosen Directors for the ensuing year, in the room of those who by rotation retire; that all the other Directors who are eligible be re-chosen; that the Foreign Directors be re-chosen; and, that if any of the new Directors appointed at this Meeting should not accept the office, the Board of Directors be empowered to fill up vacancies.

I take this opportunity most respectfully to assure the members of this Society of my own personal and increased respect for them and their exertions, and I cannot help saying, I am glad to see the London Missionary Society holding their annual meeting *in this chapel.* I trust the time is come, when by every accommodation of this kind in our power, and by every good office that it is possible for us to render to each other, the different Missionary Societies will convince the world that we have all, to use the allusion of a venerable man that has preceded me, 'the same point in view; though we may think it right to go to it by different ways.' Another gentleman has spoken of the debt we owe to the heathen world. Permit me to observe, that our debt to missionary objects is a debt chargeable with the addition of long arrear. I perfectly agree with that honourable and distinguished gentleman who so eloquently pleaded the cause of missions before us to-day, that though we may be disposed to lay much blame at the door of those infidel travellers, who, for a time, attempted to delude us respecting the actual state of the heathen world; yet, after all, a great part of the blame attaches to us for not acting sooner. We were but too willing to be deluded. If, through the mercy of our God, we have at length, in our various denominations, begun to awake out of sleep, it becomes us seriously to think about paying off the debt that has been suffered to accumulate. And we should never forget on these occasions, that our debt to the heathen world is one that we have publicly acknowledged. The whole Christian public has recognized this principle, through the medium of its legislature, (especially with regard to British India); we have now nothing to do but to set about paying it in good earnest. This Society has already paid a very liberal instalment, and is about to pay another at the conclusion of this meeting.

Here Mr. Bunting begged leave to read a short extract from a letter containing a dialogue between a converted Namaqua, in Africa, and a Dutch farmer, which will, no doubt, appear in the periodical publications.

THOMAS WILSON, ESQ.

The time is so far gone, that I merely second the motion which you have now heard.*

The Meeting was then adjourned, and a very liberal collection was made at the doors, exceeding any on a similar occasion.

* The speeches are abridged from the short-hand notes of Mr. Bligh.

ANNIVERSARY COLLECTIONS, MAY 1819.

	£	s.	d.
Surrey Chapel	523	0	0
Tabernacle (with Albion Chapel)	142	0	0
Queen Street Chapel	149	6	1
Tottenham Court Chapel	148	3	0
St. Ann's, Blackfriars'	97	11	6
Sion Chapel	127	0	0
Silver Street Chapel	42	7	1
Orange Street Chapel	66	19	9
Total	1296	7	5

At an Adjourned Meeting of the Society, held at the School Room of Sion Chapel, on Friday, May the 14th, Votes of Thanks were unanimouly passed to the Ministers who had preached, with a request that they would print their Sermons for the benefit of the Society; and to the gentlemen who had obliged the Society by the loan of their several places of worship, &c. &c.

It is with great reluctance that we submit to the omission of the 'List of Contributions,' which we are fully aware our readers will expect; but being unwilling to mutilate the speeches of our friends at the late Anniversary, we trust we shall be forgiven. The List will certainly appear in our next Chronicle.

We are also under the necessity of deferring several interesting letters lately received from our missionaries, although, as our readers will perceive, eight pages are this month added to our Chronicle.

*** Our next *Missionary Sketch*, which will be published July 1, will represent the destruction of the Idols at Otaheite; pulling down a pagan altar, and building a Christian church.

POETRY.

LINES

IN MEMORY OF JANE, WIFE OF MR. D. BARTON,
of Rotherhithe,
Daughter of the Rev. T. Beck, of Deptford, Kent;

Who died Ten Days after the Birth of her still-born Son, March 13, 1819.
Aged 23 *years and* 2 *months.*

Snapp'd like a rose in lovely bloom,
An early tenant of the tomb,
Here rest to rise her frail remains,
Whose ransom'd soul in glory reigns;
There, sin and death and suff'ring cease
In endless purity and peace.
Oh, bless'd exchange!—seraphic flight,
From earth to heaven—from faith to sight!
Let youth prepare, for, ah, how soon!
The morning flower may fade at noon.

Aliquis.

'OMNIA MEA PORTO MECUM.'

'Nor Fortune's frowns, nor hostile rage I fear,
'For all my treasure's safe *within* me here.'—
Thus spake the Grecian sage*—nor let the Christian dread
Adversity's Cimmerian vale to tread;
The Christian's hopes all centre in the skies,
Where tempests never blow, nor billows rise:
His anchor's cast within the vail, 'tis sure;
'Tis firm; it will thro' all the storm endure;
Jesus has gone before, to point the road
That leads through death to heaven—from earth to God!

J. J.

* *Bias*,—Vide Cicero. Select. e prof. Script, Lib. iv. Cap. xi.



Rev.d William Vint.
Tutor of the Seminary at Idle

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

JULY, 1819.

MEMOIR OF THE LATE REV. HERBERT MENDS.

THE Rev. Herbert Mends was born at Brinkworth, in Wiltshire, in the year 1755. He was the son of the Rev. Christopher Mends;* and removed, when a child, with his father, to Plymouth. From Mr. Mends's papers, we have been furnished with a narrative, in his own hand-writing, of some important events of his life: it extends to the time of his entering the Academy, and is interspersed with reflections which relate to a subsequent period. It is a fragment only: but while we regret that the design which he appears to have had, of continuing the Memoir was not realized, we are glad that we have it in our power to present to our readers, this sketch of his early history.

Plymouth, March 13, 1810.

'After serious and mature deliberation, I now sit down to record some of the leading dispensations of a kind and gracious Providence, which has attended every one of my steps through life; and, on the review, my mind is filled, and at times, almost overwhelmed. Providence towards me has borne a just and remarkable resemblance to that miraculous cloud of old, which had a dark and a bright side. I have been made to sing of judgment and of mercy. I am a wonder to myself; and, under a consciousness of my insignificance and meanness, I bow with profound reverence, and I hope lively gratitude for that goodness and mercy shewn to me, who ever have been, in my own estimation, less than the least of the Lord's servants. Such has been the general feeling of my heart, and at times so deeply have I felt my unworthiness and inability to fill the arduous station of a minister of the Lord Jesus, that I have been on the verge of relinquishing it altogether. This I say, not from any sinister motive; but He who trieth the secrets of all hearts, He, whose 'eye looks on me—on all,' and before whom I write this, can witness my sincerity. Yet having obtained help of my God, I am continued to the present; and by the grace of God, I am what I am;—a monument of sparing, preventing mercy. And I now record it to the honour of free grace, that according to my limited talents and abilities, I have been enabled to labour in the Lord's vineyard more abundantly than many in my circle of acquaintance; and, I humbly trust, not without success. But it has been a constant cause of fear, 'lest after having preached Christ to others, I myself should be cast away!' Forbid it, O my gracious God!

'That passage in 1 Cor. ii. 2, &c. has been deeply impressed on my mind, as, in *some* of its parts, peculiarly applicable to myself; 'For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God,' &c.

'I shall, therefore, now, endeavour to call to remembrance, those periods of my life, which have been marked with the most prominent features of Divine Providence.

'In very early life, I well remember the strong impressions of my mind, concern-

* See a Memoir of the Rev. C. Mends, in the 7th Vol. of this Magazine.

ing the Ministry; and the full determination, should it appear to be the will of God, to devote my time and abilities to that important employ. This inclination I felt long before I had reason to hope that my heart had experienced the constraining influence of the love of God; or my mind was at all aware of the infinite weight of the work.

'When very young, I constantly joined a society of religious friends of my own age; and spent several evenings, and almost whole nights, in the exercises of prayer, reading, and singing: in those exercises I experienced uncommon delight. But I have reason to conclude from more mature reflection, that those feelings were more the result of natural passions, than sacred influences: and I have too much reason to fear, that this was the case with many of my then very zealous companions; as their future life discovered that those feelings, and that zeal, were not the genuine operations of the Holy Spirit of God: many of them went back, and walked no more with God.

'My dear and venerable father, about this time seriously thought of devoting one of his sons to the work of the ministry; and therefore (as I have heard him often say) he caused all of them to pass before the Lord, as the sons of Jesse were called before the prophet Samuel. (See 1 Sam. xvi. 6 to 15.) I felt a satisfaction, not easily expressed, at the appointment having fallen on me; although, as I have before said, I fear my motives were more the effect of feeling; and perhaps other motives, not of so pure a nature. I was placed at a grammar-school in Plymouth, under the care of the Rev. Mr. Lamoyne. With him I continued some time, and received the rudiments of a classical education.

'After a year or two I was placed under the care of the Rev. Samuel Buncombe, a truly pious and sensible minister of the Independent Denomination, at Ottery St. Mary, Devon. Three years were spent there; and I have ever thought that those years were to be numbered among the happiest and most merciful of my life. I received from Mr. and Mrs. B. so much tenderness and attention, that my affections were rivetted to them in a more than common manner; and in that situation I have reason to hope that the Lord opened my mind to behold my state by nature, and the need of a vital union to the Lord Jesus. If any particular circumstance might be considered as making a more deep, lasting, and serious impression, than others, it was a dream which I had when at School at Ottery. I felt the apprehension of the approach of the last great Judgment-day. I well remember all the attending circumstances; and observed that they were perfectly corresponding to the description of that awful event, recorded in the Gospel of Matthew. After I had perceived vast multitudes of the human race appearing before the throne of Christ, some being approved and others rejected, I at length beheld my beloved father and mother, and several of the family, summoned to appear. Great agitation was awakened in my breast; but I heard them distinctly examined and as distinctly heard the Judge say, '*Well done*,' &c. At this period, my whole soul was filled with horror indescribable, being conscious that I was not prepared to pass my final scrutiny. At length my name was announced; and I felt all the agonies of a mind fully expecting to be banished from the presence of God, and the glory of his power. The Judge then, with a stern countenance, and in language which struck me with mingled shame and hope, said, 'Well, what sayest thou?' I fell at his feet and implored mercy, and uttered these words: 'Lord spare me yet a little longer, and when Thou shalt call for me again, I hope to be ready.' With a smile, which tranquillized my spirits, the Lord replied, 'Go then, and improve the time given thee.' The extreme agitation of my mind awoke me. But so deep was the impression that I have never forgotten it: indeed, I soon after arose, and committed the whole to paper, with many other attendant circumstances not proper to be here recorded.

'I would not indeed attach any undue importance to the impressions made on the imagination in the moments of sleep; yet, probably, these visionary representations, may be one mean used by sovereign Grace, to awaken thoughtless youths to seek the things that belong to their eternal salvation. This effect I am convinced was produced in my mind.

'After having continued at Ottery three years I was removed to the Academy at Bridport, in Dorset, under the care of the Rev. James Rooker.'

On the completion of his academical studies, in the year 1777, he removed to Sherborne, in Dorset, where he was ordained over the church now under the pastoral care of the Rev. J. Weston.* In 1782,

* While he was at Sherborne, Mr. Mends married Miss Jolliffe, who died several years after his removal to Plymouth. He afterwards married Miss Fowler, who survives him. All his children died in their infancy.

on account of his father's infirmities, he was invited to be co-pastor with him at Plymouth. His labours in this important station were useful: the hearers and the communicants were considerably increased; and for several years previous to his death, nearly a thousand persons regularly attended upon his ministry. The sentiments with which he regarded his success, and the serious views which he had of the important work in which he was engaged, are expressed in a letter (dated August 30, 1813) to a respectable friend and correspondent.*

'Truly, my brother,' says he, referring to the ministry of the Gospel, 'this is the most important employment in which a mortal can be engaged—an employment which the brightest cherub would deem *his* honour. O my friend, what condescension, and what wisdom and kindness are displayed in the appointment of man to this delightful work towards his fellow men! Paul felt the force of this when he triumphantly exclaimed, 2 Cor. iv. 5—7. *We preach not ourselves*, &c. And how illustriously are the power and love of God herein manifested! O how effectually is boasting excluded by the plans of sovereign grace! A gracious God has not left your unworthy brother without witness. We have had thirty members added to us since the commencement of the present year.† May the Great Head of the church establish them, in this truly dangerous time, when errors of the most fatal kind abound—antinomian errors, which attack the church on the most dangerous side. In no age, have they abounded more than in the present. They are the bane of Gospel churches. They are in religion what revolutionary principles are in politics.'

In another letter, says this friend, he expresses his gratitude to God for having in his mercy kept the congregation in Batter Street in a great measure free from this contagion during so many years; 'which,' adds Mr. C. 'is doubtless to be attributed, under God, to the wisdom and fidelity with which he persevered in preaching the Gospel, as a doctrine according to godliness.'

In another letter to the same correspondent, he says,—

'But, my dear brother, while I rejoice in the revival and spread of the religion of Christ, O that I could as clearly see a proportional degree of prosperity in my own heart. I trust I do feel more of the sweet and lovely influences of the Spirit of Christ. But I often tremble at the apprehension of neglecting my own vineyard, while busily employed in cultivating that of others. Of how much importance is lively personal religion to ministers, whose responsibility is so awful! I very often glance my eye on a very weighty sentiment expressed by the truly great and good Dr. Owen, which I have written on a card, and fixed in my study, just over my chair:—'He that is more frequent in the pulpit *to* his people than in the closet *for* his people, is but a sorry watchman.' May this impressive sentence be engraven on my heart!'

Mr. Mends was firm and uniform in his attachment to evangelical truth, in the midst of various and conflicting errors. In his confession of faith, delivered at his ordination, which, together with the sermon and the charge, was published; he expressed his views in a tone of decision that evinced his conviction of their transcendant importance. At that period, opinions of an opposite description prevailed in the West of England, to a degree which is happily unknown at present, and this doubtless gave an edge to the zeal of our young minister, and induced him to avow his sentiments with no common energy. These views of Divine truth he never renounced. If, in the latter part of his life, he dwelt more largely on the duty and obligations of those, 'who believe in God, to be careful to maintain good works,'—it arose not from a diminished sense of the value of other branches of religion. The sovereignty, the riches, and the glory of Divine grace were dear to his heart; and nothing was farther from his mind than a wish to cast into the shade what holds so conspicuous a place in the sacred volume.

* The Rev. W. Chaplin of Bishop's Stortford.

† From a former letter, to the same friend, it appears that twenty-five had been added in the year preceding.

This appears from the extracts from his correspondence which have been given, and was known to those who listened with attention to his public discourses, or who had frequent intercourse with him in private. But local circumstances induced him to bear a more pointed testimony against certain errors, which appeared to him injurious to practical religion, than in other circumstances he would have deemed either necessary or expedient. He preached not a partial Gospel; but 'warned every man and taught every man, that he might present every man perfect in Christ Jesus.'

Mr. Mends was an animated preacher. The liveliness and fervour of his address attracted a numerous congregation; and kept them together at a period when increasing years and infirmities frequently diminish a minister's popularity. His people have been long distinguished for the general steadiness of their attendance in their own place of worship. The constant variety which a large town affords, or the reported eminence or eccentricity of a stranger, seldom led his congregation astray.

Such a conduct, which at once reflects honour on their minister and credit on themselves, is a model for the imitation of other churches. In populous places, where are various preachers, religious *rambling* is an evil very common and very much to be lamented. They who have deliberately chosen a minister, who continue to support him, and who profess to regard him with undiminished esteem, surely act inconsistently with all their pretensions, when they leave his ministry for that of another on any trivial occasion. If they respect his person, regard his feelings, or even if they value their own reputation, it becomes them to avoid such a pitiful fickleness. But still higher considerations deserve their attention. They may justify their love of change by the profit as well as pleasure which they flatter themselves that this variety affords. But such comfort and advantage are often delusive: the charms of novelty may be easily mistaken for religious consolations; and a temporary emotion of the passions may satisfy the mind instead of the humble, spiritual, and sanctifying effects of Divine operations. Religious rambling may make a talkative professor, but seldom a watchful, teachable, and prosperous Christian. Should any one, however, be confident that he derives personal benefit from such a conduct, let him reflect on the baneful influence of his example upon others. While in imitation of him his children are wandering from minister to minister, what reasonable hope can he entertain that, amidst all this religious dissipation, they will become truly humble and holy? They will probably be strangers to all serious feeling, and will hear the Word of God as judges not learners: they will soon listen to the preacher with no more personal concern than to an actor in a theatre, and will treat the messages of an ambassador of heaven as fit only to furnish materials for idle censure or applause. Whatever the father might have been, the son thus educated will regard religion with the mere feelings of the speculatist; and happy will it be, if the young critic should not prove a future Diotrephes in the church, or a leader or partisan in the divisions of some religious society.

Mr. Mends often reflected with particular pleasure on the formation of the Association of Independent Ministers and Churches in the West of England, of which he had been the first and most active promoter. This occurred in the year 1785. We have seen a letter of this date, addressed to the Ministers of Devon and Cornwall, and of parts of the two counties adjacent, for the pur-

pose of directing their attention to this object. It is pleasing to reflect, that within these limits the number of ministers to whom such a letter would now be addressed is nearly fourfold; and it is not unreasonable to suppose, that this Association has been instrumental, under God, of promoting this increase: as we are convinced that the numerous associations which have followed this example in most counties in the kingdom have eminently contributed to the extension and success of the Gospel. The efforts of Mr. Mends, and of those who co-operated with him, in pursuing this object, were zealously opposed by many worthy persons. They feared lest the establishment of this Association should place an influence in the hands of its members, which would infringe on the liberties of their respective societies. But several of them lived to see that their fears were groundless, and were ready to acknowledge the benefits of an union, which before they had deprecated.

Such associations of ministers and their people are in various respects useful. They promote brotherly love, and strengthen the hearts and hands of those who are zealous for 'the common salvation.' Modest and timid ministers are encouraged and assisted by the kindness and experience of their more established brethren; and the forward and conceited, should any such exist, soon find their level, and learn their own deficiences, by associating with others wiser and better than themselves. Very frequently affecting information is communicated to those who are present at these meetings, respecting the spiritual wants of their neighbours, or of strangers, which stimulate those who hear it to greater exertions; and interesting tidings are sometimes imparted, with regard to the prosperity of the Redeemer's kingdom, which send home the servant of God to his friends rejoicing, and 'are abundant by many thanksgivings to God.'

Mr. Mends did not produce much from the press: but, in 1785, he published an Elegy on the Death of William Shepherd, Esq. In 1789, a Sermon on the Injustice and Cruelty of the Slave Trade. In 1790, a Sermon on the Education of the Children of the Poor. In 1797, a Defence of Infant-Baptism. And in 1801, a Sermon, preached in London before the Missionary Society.

In the year 1785 he founded a Charity School in his place of worship, and to the very close of life watched over it with almost a fatherly affection. His kindness to the children might be inferred from their bitter lamentations at his funeral; which were doubtless the artless expressions of their grief for the loss of their friend and patron. He endowed it with a legacy of 200*l.* and we trust that it will continue to be conducted with that care which has gained it distinguished credit in the neighbourhood.

The Dissenters of Plymouth and its neighbourhood were indebted to Mr. Mends's exertions, for the removal of an illiberal measure which had existed for several years with respect to the dock-yard. No one was admitted as an apprentice in that establishment, who could not produce his baptismal register from a clergyman of the Church of England. This was not only a grievance with regard to the individuals immediately affected by it; but it fixed a stigma on the Dissenters in general. After repeated efforts, Mr. Mends was successful in causing an application to be made through a respectable channel to the government, which was promptly attended to; and it was ordered that the registers of Dissenters should be accepted as readily as those of Churchmen.

The subject of this Memoir was

not permitted to confirm the truths which he had preached, by his testimony in the immediate prospect of death: his removal was sudden. On the Sabbath preceding, he preached three times and administered the Lord's Supper; and on the Monday, he delivered the address at the monthly meeting of the friends of missionary labours of different denominations at Plymouth. Having lately entered on a new year, he particularly adverted to the uncertainty of life, as a motive to Christian zeal and activity; and expressed himself in the following manner, which on account of the affecting event, which occurred before the end of the week, could not pass without observation; 'We cannot expect,' says he, 'that all of us who are present, shall meet again in this world. But who *first* will be removed, is known only to God. Perhaps it is the youngest person, or perhaps it is the strongest; or perhaps it is he whose voice you are now hearing;' which last words we presume were literally fulfilled. On the Friday evening, as he was sitting with Mrs. Mends and two female friends in his parlour, he complained of a violent pain in his back. In consequence of his indisposition he was induced to go to bed; he walked across the room for this purpose with his usual alertness; but within a few minutes after he had entered his bed he expired.*

Mr. Mends had frequently expressed a wish, that, if it were the will of God, he might die suddenly, and his wish was gratified. So the pious Dr. Bates often prayed, that he might have 'a tolerable passage through the world, and a comfortable passage out of it:' this prayer, it has been remarked, was eminently granted him; for he died without any previous sickness. The views and wishes of good men on the subject of sudden death are various; but he who can say with the holy Cadogan, 'I have settled my accounts for both worlds,' may calmly rely on the wisdom and goodness of his unchangeable Saviour, as to the time and circumstances of his departure. Happy will it be if the sudden and affecting death which it has been our painful office to record, should awaken the serious attention of any of our readers. Surely the frequent occurrence of such events, should increase the solicitude of all who value their salvation, that they may be ready for the summons whenever it may arrive.

Mr. Mends was buried in the family vault in his own place of worship. The Rev. J. Doney delivered the funeral oration. On the Sabbath evening following, the Rev. W. Rooker, of Tavistock, preached on the mournful occasion to a most crowded congregation: it is supposed that fourteen or fifteen hundred persons were present; and that as many went away who could not obtain admittance.* This was a testimony of the respect in which his memory was held, not only by his own people but by the inhabitants of Plymouth in general. May

* A Medical Gentleman, who was sent for, but did not arrive till Mr. Mends had expired, says, 'It almost amounts to certainty that the bursting of some important blood-vessel, more immediately produced that melancholy event. The violent pain in the back, experienced by Mr. Mends for some time previous to his decease, was most probably the result of the distension of the artery, or blood-vessel, before it actually gave way. I am confirmed in the former part of my opinion by the circumstance of blood being evacuated by the mouth after death. But nothing less than actual inspection would enable me to speak with more decision.'

* Funeral Sermons were preached in the Tabernacle, and in the Baptist and Methodist Meetings, by the Rev. Messrs. Doney, Gibbs, and Hill. It is remarkable, that, without a knowledge of each other's design, they all chose these words for their text, 'Let me die the death of the righteous,' &c.

God provide for the destitute church an enlightened and faithful minister, who will long be a blessing in that important station!

ON THE BEST MEANS OF PROMOTING AN ACCURATE KNOWLEDGE OF THE SCRIPTURES.

In the first volume of the Evangelical Magazine, are two papers on the *Utility*, and Means for *Attainment* of an *Accurate Knowledge* of the *Scriptures*. At the close of the latter paper, the writer proposed to resume the subject in another Number of the Magazine, 'with a view to the application of stated opportunities of *public worship* to so important a purpose.' (Nov. 1793, p. 190.) This he has never done. At that time, he had already, for several years, employed one of the three seasons of every Lord's day, in a *connected exposition* of the Scriptures, with much pleasure to himself, and with evidence of benefit to his stated hearers. He hesitated, nevertheless, to urge the practice on others, from the reflexion, that most ministers, of much longer experience than himself, seemed by their conduct, to judge it inexpedient. He is not aware that the *occasion* for argument to this purpose has since materially diminished; but it will probably be admitted that his *motive* for hesitation, on that account, may reasonably have been removed by the lapse of above a fourth part of a century. It can no longer be said of the original contributors to the Evangelical Magazine, that 'the greater part remain unto this present.' It is time, therefore, for the survivors to discharge their debts, before the *last* is called for.

Much good has been, and is likely (by the blessing of God) to be done, by a serious and affectionate ministry of the Gospel, in whatsoever *form* it may be conducted. Many a detached *text* of Scripture, and many a *sermon*, whether founded upon it, or connected with it only as a *motto*, has doubtless been rendered useful to the conversion of sinners and the comfort of believers: but to whatever important uses such a mode of public instruction is adapted, it cannot impart a *general* and *accurate* knowledge of the sacred Scriptures. Yet these, and not sermons, constitute the matter of our *faith*: and it is only in proportion as they understand them, that any can properly judge of what they hear. Happily, the *Bible* is now almost in every one's hand: but considering the difficulties that every unlearned Christian, who searches it, must find, in aiming to comprehend its *whole* contents, the necessity of assisting them to do so, by a stated course of public exposition, has but increased as copies of the Bible have been multiplied.

I would, therefore, earnestly recommend to all who are entering on the ministry of the Gospel, an early and stedfast attention to this great object; and if they do not find it beneficial, both to themselves and others, in a higher degree than continually preaching from detached texts, I will venture for ever to bear the blame. Let none of them shrink from it, through a false *diffidence*. If capable of ascertaining the genuine sense of the Scriptures, why should they not be able to explain it to others? And if not, how unfit are they to *preach!* I shudder at their peril, in addressing hundreds, perhaps thousands of fellow-sinners, for four or five hours every Sabbath, on subjects of eternal importance, *without* daily searching the Scriptures, to ascertain whether things are so!

Persons who have enjoyed mature academical instruction, (especially if they had also the benefit of an early classical education) may undoubtedly enter with advantage upon a course of scriptural exposition.

Of all, therefore, who neglect this duty, they are the most inexcusable: but those who have judged it incumbent on them, *without* so desirable a preparation, to undertake the arduous employments of a minister, have certainly not less *need* to study, in order to *teach*, the Scriptures. No sense of deficiency, no fear of mistake, that ought not to deter them from preaching, can rationally discourage them from undertaking to *expound* the Scriptures.

Such an employment, indeed, is as much safer and easier than preaching, as it is more adapted to the constant acquisition of knowledge, and to seasonable occasions of imparting it. It furnishes the most useful and gratifying occupations of every fragment of time, and the most profitable matter for every season of meditation. It *draws*, instead of constraining, the attention. It leads the mind constantly *forward* in a straight course, without deviation, delay, or perplexity. Whatever interruption may be unavoidable, the thoughts return to this, as to their *rest*.

That which is most profitable to the mind of a public instructor, cannot fail to be most so, in the main, for his *hearers*. Fashion and habit have such power, that any alteration seems awkward. Too many hearers seek only to have their passions agitated, instead of storing up useful instruction: and too many ministers, (by the snares of popularity) are induced to gratify them, although at their mutual hazard, if not their certain loss. This may be deemed also the readiest way to multiply conversions, and to enliven devotion: and sermons may be thought better adapted to produce lively sensations of affection, than a connected exposition of Scripture. I feel it my duty, therefore, to testify, that the reverse *may* be found true. If the connected 'word of God' be explained, and applied, with suitable *simplicity* and *seriousness*, it will certainly prove 'quick and powerful, and sharper than any two-edged sword.' Is not this, indeed, more reasonably to be expected, from the word of GOD, than from the word of *man?*

I would recommend to devote the *whole* of one stated service, at least, on the Lord's day, to exposition, in preference to dividing the time and the attention by the addition of a sermon. Some leading passage in the part expounded, may most usefully, very often, supply the text of a sermon on an ensuing part of the day. The *extent* of the exposition should be determined chiefly by the continuation of the subject: but, usually, not fewer than twelve, or more than twenty verses, may be expedient. I apprehend the *Gospels* best to begin with, either in harmony, or any one of the first three, followed by that of John; with references, for illustration, to the others. The *Acts* of the Apostles should come next; and then the *Epistles*, which are best explained by the circumstances and order in which, (from the *Acts*) they appear to have been written.

The *preparation* for this public engagement should be kept in mind throughout the *week*. Let the English version be first closely examined, as far as designed for exposition, especially to ascertain what can be learned from it *alone*, and to detect the difficulties which your hearers may find in it. Digest it into *paragraphs*, determined purely by the connexion of the sense, in spite of its unnatural divisions of chapters and verses. Having done all that is possible from the English only, then compare it with the *original*; which, if completely intelligible, will supply all that is further wanted: but, in using this for the guidance of your hearers, guard against abstruseness and pedantry; and particularly against disgusting them with the

common version, which to *them* is the BIBLE. If you have not yet been able to satisfy yourself respecting the most *probable* meaning of every phrase (which is the *only* one you should state to your hearers) *critical* commentators may be useful; but I would earnestly caution against using them, *till* you have done all that is practicable *without* them.

In spiritual instruction and practicable application, the Scriptures are inexhaustibly rich. Beware of fanciful and mystical interpretation; and you can never, in exposition, want profitable matter. *Invention*, instead of being needful, is inexcusable. Read distinctly the whole of each paragraph. Revise it for necessary explanations; and familiarly and affectionately urge upon your hearers the practical lessons that it naturally suggests. You will probably not have opportunity of telling them a tenth part of what you have learned by study; but let it be *that* part which may best suit their capacities, their feelings, and their circumstances in life. Above all, take care that, as it cannot be the whole truth, it is nothing but the truth. What is reserved will be stored in your own mind for seasonable use. The constant habit of augmenting your scriptural knowledge will render *preaching*, as often as it may be necessary, incomparably more easy and satisfactory to yourself, as well as more profitable to your hearers. But you will find so much more gratification in exposition, that you will probably regret when it is indispensable, to make an oration from a few detached words. It is what I have very rarely done, either statedly or occasionally, for several years. Whatever point of doctrine or of practice it may be needful to discuss, the whole scope of a scriptural argument may more effectually recommend it, than any thing that we could substitute; but it is only a stated ministry, and a continual exposition, that can fully exhibit the numerous and great advantages of the performance. To describe them in detail, would require incomparably more space than could be allotted to the present article; but were it ever so extended, those who duly persevere in the experiment, would find that the half had not been told them. In every instance wherein it has been made at my private recommendation, I have been assured that this was uniformly the result.

I have only referred to an exposition of the New Testament, because ministers who complete that undertaking will best judge of proceeding with the Old Testament, which derives its most useful illustration from the Gospel. I found, in the chain of its leading historical events, a very edifying display of the wisdom and goodness of God, together with a humbling mirror of human weakness and guilt. The connexion of the several prophecies with the recorded facts to which they frequently allude, casts light on much that, separately, must seem obscure. 'All scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the men of God may be perfect, thoroughly furnished unto all good works.' 2 Tim. iii. 16, 17.

RABKASHEB.

ORIGINAL LETTER OF THE LATE REV. G. WHITFIELD.

Oxon, Oct. 22d, 1736.

DEAR SIR,

I RECEIVED your kind letter, but could not *possibly* till now sit down to answer it, therefore hope you'll not misconstrue my seemingly unfriendly silence.—You need not make any apology for consulting me on any occasion, or at any time. I hope I shall always be ready to

lend you my assistance in every thing that lies in my power to serve you, presuming that you still remember this, 'that the good that is done upon earth God doth it himself;' so that if you have already, or shall hereafter receive any benefit from my ministry, to *Him*, not to me, be all the thanks and glory. I rejoice to hear you go on in the good way you began when I was at Gloucester. The Lord establish you and your friend in every good word and work, till the day of Christ. For it signifies nothing to *begin*, unless we hold out to the *end*. Nay, it is far better never to have known the way of Christ, than, after we have known it, to turn aside from the ways of righteousness. May you both be preserved by the all-sufficient power of God from such a fatal apostacy. But, to descend to particulars in your last:—you seem uneasy that your school-business draws you too much from your duty (as you term it), &c. by which I suppose, you mean private prayer, reading, &c. But here, Dear Sir, lies your mistake, in imagining that going to school is not as much your duty, at its proper time, as going to prayer; supposing you go to school not to be *critics*, or *make your fortunes* in the world, but to get such a stock of *solid learning* as will make you, through the grace of God, able ministers of the New Testament, if so be He should ever call you to that function. No—Christianity, Dear Sir, does not put a *stop* to, but only *regulates* our common vocations, by teaching us to pursue them in such a *measure* and *manner* as most conduces to the glory of God and the good of souls. Go to school out of *this principle*, and you may be as easy when you are at your common book as if you were at your Bible. Only observe this caution, never to let your studies so far interfere as to prevent your private retirements. For you must always remember that it is better to be a *saint* than a *scholar*; and, indeed, the only way to be a true scholar is to be striving to be a true saint. But you say your master frets at you sometimes. But if you do your *best* to please him, be not uneasy; if not, amend where you have been *negligent*. God does not give all abilities alike; let us be thankful for those we have, and neither envy nor repine because we have not so many as others. While you are at school, you must learn such books as are set you, out of obedience to God who places you there. But you'll find nothing you learn now will be of use to you hereafter, but so far as it enables you to read your Greek Testament, and get a competent knowledge of the Latin tongue. But enough of this. I must not conclude this letter without writing a word or two, particularly of Mr. S.———d. Is he coming soon to Oxford? Then I hope he has laid a good foundation in religious principles at Gloucester, for otherwise, dear youth, I tremble for him—so many dangers will surround him here. I have seen terrible instances of young men that have promised *exceedingly well* in the country, after their settling in the University, fall into such dreadful excesses and ill-conveniences, because they could not bear being laugh'd at and ridiculed for the sake of Christ, that I think it my duty to warn all I am concerned with of those dangerous rocks against which so many have fatally split. Be pleased to tell him therefore from me, that if he will have his *nature changed*, and be a *Christian indeed at Oxford*, he must expect a great deal of contempt from superiors, inferiors, and equals, and those too who seem to come in sheep's clothing, but within are ravening wolves. Beg him therefore to sit down and count the cost, ere he begins to build, always remem-

bering that he will have strength given him to withstand all temptations, if he is sincere; and that if he will own Christ *here*, Christ will own him before the Holy Angels hereafter. I should be glad of a line from him to know his sentiments on this point. If he comes to our College, here's one excellent tutor that will fit his purpose, if he is *fully resolved* to be a *Christian*. But it's late—the clock has struck eleven; Dear Sir, God be with you and bless what is written to your mutual edification and comfort. My due respects to all friends. Believe me to be

Your's and Mr. S———d's
affectionate Friend and
humble Servant,
G. W.

P. S. Give yourselves entirely up to God and fear nothing. I would know how you manage your devotions.

To Mr. A. B———y, at Mr. P.———'s, in John Dart's Lane, Gloucester.

THE BIBLE ONLY IS THE RELIGION OF PROTESTANTS.

Foleshill, May, 1819.

DEAR SIR,

A GOLDEN sentence from the following piece has been a thousand times reiterated, as it justly deserves. Its force and beauty, however, much more strikingly appear on reading the whole passage in which it occurs. The book is in few hands; and I am persuaded that the publication of the extract will highly gratify the numerous readers of the Evangelical Magazine; whilst, at the present juncture, it may not be without its use.

Your's very sincerely,
N. R.

'Know then, Sir, that when I say the religion of Protestants is in prudence to be preferred before your's; as, on the one side, I do not understand by your religion, the doctrine of Bellarmin, or Baronius, or any other private man among you; nor the doctrine of the Sorbonne, or of the Jesuits, or of the Dominicans, or of any other particular company among you; but that wherein you all agree, or profess to agree, the doctrine of the Council of Trent. So, accordingly, on the other side, by the religion of Protestants, I do not understand the doctrine of Luther, or Calvin, or Melancthon; nor the confession of Augsburg, or Geneva; nor the Catechism of Heidelburg; nor the Articles of the Church of England; no, nor the harmony of Protestant Confessions; but that wherein they all agree, and which they all subscribe with a greater harmony, as a perfect rule of their faith and actions, that is, *the Bible*. THE BIBLE, I SAY, THE BIBLE ONLY IS THE RELIGION OF PROTESTANTS! Whatsoever else they believe besides it, and the plain, irrefragable, indubitable consequences of it, well may they hold it as matter of opinion; but as matter of faith and religion, neither can they with coherence to their own grounds believe it themselves, nor require the belief of it of others, without most high and most schismatical presumption. I, for my part, after a long (and as I verily believe and hope) impartial search of the true way to eternal happiness, do profess plainly that I cannot find any rest for the sole of my foot, but upon this rock only. I see plainly, and with mine own eyes, that there are popes against popes; councils against councils; some fathers against others; the same fathers against themselves; a consent of fathers of one age against a consent of fathers of another age; the church of one age against the church of another age. Traditive interpretations of Scripture are pretended, but there are few or none to be found: no tradition, but only of Scripture, can derive itself from the fountain, but may be plainly proved either to have been brought in in such an age after Christ, or that in such an age it was not in. In a word, there is no suf-

ficient certainty but of Scripture only, for any considering man to build upon. This, therefore, and this only, I have reason to believe: this I will profess; according to this I will live; and for this, if there be occasion, I will not only willingly, but even gladly lose my life, though I should be sorry that Christians should take it from me. Propose me any thing out of this book, and require whether I believe it or no; and seem it never so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this, God hath said so, therefore it is true. In other things, I will take no man's liberty of judgment from him; neither shall any man take mine from me. I will think no man the worse man, nor the worse Christian: I will love no man the less for differing in opinion from me. And what measure I mete to others I expect from them again. I am fully assured that God does not, and therefore that man ought not, to require any more of any man than this,—to believe the Scripture to be God's word, to endeavour to find the true sense of it, and to live according to it.'

Chillingworth's Religion of Protestants a Safe Way to Salvation. Chap. 6. Sect. 56.

JOB ILLUSTRATED.

To the Editor.

SIR,

In the Magazine for February last, you have inserted a version of Job, xxxviii. 12, 13, 14, from what is called the '*New Translation,*' which I presume is either that of the late phenomenon in Oriental Literature, Miss Smith, or of the very learned Mr. John Mason Good.* It is, however, to be regretted that the person, who communicated this extract, had not adduced the authority of Hebrew MSS. of the ancient versions, or (Houbigant-like) of conjectural criticism, for producing a translation so widely different from the present authorized version. As this authority is not produced, I take the liberty of saying that, to *me*, this new rendering seems not a little harsh and incongruous, nay even unintelligible. In our Bible-Translation, as well as in that expressive and beautiful one of the late very learned Mr. Heath (of Exeter) the phrase *Day-spring* occurs instead of the new term—*the Nile.* Besides, where is the pertinence of the simile —*of the wicked's being destroyed by the inundation of the Nile, as the Clay of the Seal?* Now I have always understood that the annual overflowing of this river, so far from causing a sweeping destruction, is by the wise and benevolent efficiency of the omnipotent Creator and Governor of the Universe, the only cause of the celebrated fertility of the land of Egypt. *See* Lowth's Isaiah, where in his note on chap. viii. ver. 2, he gives his reasons for rendering—'*whose lands the rivers have* [*not spoiled, but*] NOURISHED.'

I here, therefore, take the liberty of laying before your readers, the rendering of the above passage in *Job*, as it stands in Mr. Heath's Translation with his explanation of the 14th verse.

* Our correspondent is strangely mistaken—the article referred to is sent us as original, and we believe it to be so. As it may gratify this correspondent and some other readers, we shall subjoin the version of Mr. Good:—

12. Within thy days hast thou ordained the dawn,
And appointed to the day-spring his post;
13. That they should lay gold on the skirts of the earth,
And evil-doers be terrified away from it?
14. Canst thou cause them to bend round, as clay to the mould,
So that they are made to set like a garment;
15. While their lustre is withholden from evil-doers,
And the roving of wickedness is broken off?

Chap. xxxviii.

12. 'Hast thou since thy days commanded the morning? Hast thou caused the day-spring to know its place,

13. To take hold on the ends of the earth, that the wicked may be shaken out of it?

14. It may change its form like sealing-wax; yea, they may set themselves in array at earliest dawn;

15. Yet shall their light be withholden from the impious; and the lofty arm shall be broken.'

His note on verse 14, is—'This passage, I think, alludes to the destruction of the Egyptians in the Red Sea. Those are *the wicked* in the 13th verse. The former clause relates to the earth and the change of its appearance at the dawn of the morning; the alteration made in its appearance being compared to the impression of a seal on wax: the latter clause to Pharoah and his host —'*they might set themselves in array to pursue the Israelites, before the dawn; but they shall never see the light of the morning.*'* The word לבוש both in the *Samaritan* and *Chaldee*, signifies *flamma, lumen.* So in the Zech. xii. 6. '*I will make the governors of Judea like a hearth of fire*'—should be rendered—'*a flaming fire-brand.* Thus too, the parallelism will be preserved;—'like a *flaming fire-brand* among the wood, and like a *torch of fire* in the sheaf,' &c.

But renderings and criticisms in the Book of Job, of far more importance than the forgoing, as they appear to me, at least, might be extracted from this version of Mr. Heath. Accept a few of them. Chap. ii. 10.—'*Wilt thou,* EVEN THOU, *speak as one of the foolish women speaketh?*' In his Note, Mr. H. says,—'I make the pause at את, considering it a pronoun; this gives the proper emphasis to the particle גם, the proper signification of which is *even.* He thought it exceeding strange to hear such advice from his *wife!* who had had so great opportunity of knowing better:—for this I am indebted to my very learned friend Mr. Mudge. The word נקבל implies more than simply *receiving*; it is an *acquiescence* in the whole of God's Providential *dispensations.*'

Again, chap. iv. 17—21. '*Can mortal man be righteous in the sight of God? Can* [*even*] *an upright man be pure in the eyes of his Maker? Behold, he placeth no confidence in his servants; and in his angels he discerneth folly; how much more in those that dwell in houses of clay, whose foundation is in the dust, who are crushed like the moth?** From morning till evening they *are destroyed; for want of discernment they perish for ever. Is not the excellency that was in them pulled up by the roots? They die, but not in wisdom.*' Once more; but, indeed, a hundred instances of clearer, more connected, and happier renderings, than in the common version, might be produced. Chap. vi. ver. 8—15. '*Would to God my petition were granted, and that God would give me what I long for; even that it would please him to crush me at once; that he would let loose his arm and cut me off. So should my cry still be, nay, I would raise it louder, in proportion to my sufferings; let him not spare, for I dispute not the decrees of the Holy One. What is my strength that I should hope? And what is to be my end that I should prolong my life?* [understood passively—*that my life should be prolonged?*] *Is my strength the strength of stones? Is my flesh brass? Do not I find that I am utterly unable to help myself, and that strength is quite driven out of me? Should a man that is utterly undone be insulted by his friend? And should he tempt him to forsake the fear of the Al-*

* We believe this book is now generally considered as written prior to the Exodus. See Mr. Good's Introductory Dissertation.

* This phrase in the *Geneva* Fr. Bible is spiritedly rendered—'*a la rencontre d'un germisseau.*'

mighty? My brethren have dealt deceitfully like a torrent; as the torrents of the valleys are they passed away,' &c.

Margate. AMPLIAS.

ANECDOTES

OF THE LATE MR. BROWN, OF HADDINGTON.

In the year 1774, Mr. Brown was visited by a Jew; they entered into close conversation on the great point in controversy between Jews and Christians—the Messiahship of Jesus Christ. Mr. Brown stated the evidences of this grand truth, with that perspicuity, argument, and deep seriousness which characterized his conversation as well as his writings. All he could say, however, seemed to make no impression on his antagonist. Mr. B. took leave of him in these words,—'Farewell, friend, well spake the Holy Ghost,' &c. Acts xxviii. 25—27.

During his last years, it was Mr. Brown's practice, in the summer, to spend about twenty minutes every Sabbath afternoon, after the ordinary service, in public catechising. He so framed his questions as that they might be easily and shortly answered; and by this mean he had an opportunity of going over in the hearing of all his congregation, briefly and in a familiar manner, the whole system of Divine truth. Might not something like these short catechetical lectures be advantageous, adopted in many situations?

The seed sometimes lies long under the ground, and the harvest after all is abundant. Mr. Brown's ministry, though not fruitless by any means during his life-time, was not remarkable at least for its apparent success. Many a prayer did he present, many a tear did he shed, for dead Haddington, and 'withered wicked' East Lothian. Is it enthusiasm to think these prayers and tears are come up in remembrance before God? The following facts are most certain:—the ministers in the Established Church who preach the Gospel purely, and who adorn their doctrines by their conduct, are in that quarter greatly increased. In Haddington, all the ministers preach the Gospel, though of various denominations:—Established Church, Episcopalian, Burger, Antiburger, and Independent—they all go hand in hand in supporting charitable and religious institutions. Haddington is at present the seat of the East Lothian Bible Society, of the Haddington Religious Tract Society, and of the Haddington Auxiliary Society for promoting Christianity among the Jews. There are several Sabbath Schools conducted in a very superior manner. Two Juvenile Libraries, one for girls and another for boys. It is worthy of notice, that some of the most active in supporting such institutions were members, when boys, of a praying society which Mr. Brown often favoured with his presence and exhortation. When these things are considered, there is something almost prophetic in the following passage in one of the few but most *impressive* sermons which he published. 'Though our fervent prayers and faithful instructions should long lie, like seed rotting under the clods in an untoward spring; yet, coming into remembrance before God, they shall spring up and bear fruit, who knows how long after our death? Who knows with what ravishing surprize Isaiah, and other ministers, parents, and masters, who had lived and died complaining bitterly that they were *dry trees*, and that they have laboured in vain and spent their strength for nought, will, at the last day, lift up their eyes round about, and see scores, hundreds, or thousands of their spiritual children gathering themselves together and coming to them, and will say in their heart, 'Who hath begotten me these? Who hath brought up these?—Behold, I was left alone! these, where had they been?'

OBITUARY.

MR. JAMES MALLABONE.

LATE OF NUNEATON FIELDS, WARWICKSHIRE.

God is pleased to favour some families in a peculiar manner with the blessings of his grace. They can recount a long line of ancestry, distinguished by eminent piety and zeal for God. It was thus with the family of Mr. Mallabone. His ancestors were remarkable for fervent, consistent piety. For several generations there has not been wanting an individual in that family, to worship God 'in spirit and in truth;' and to recommend the religion of Christ by exemplary conduct. His parents were members of the church of Christ, of the Independent denomination, at Bedworth, which was established by the ministerial exertions of the venerable Julius Saunders, a descendant (it is believed) of Saunders the Martyr, who suffered at Coventry in the reign of Queen Mary. In this church, the grandfather and the father of Mr. Mallabone were successively deacons; in the discharge of which office they both obtained the decided approbation and high esteem of their fellow members.

Mr. James Mallabone was born at Chilver's Coton, in the year 1754. His pious parents instructed him very carefully in the principles of Christianity. His disposition being naturally amiable, they found little difficulty in gaining his attention to that course of instruction which they deemed important. He was, from his earliest days, habituated to yield to their desires; and his aged father, when speaking of his conduct, declared that he had never been the cause of sorrow to either of his parents by disobedience.

But, though our departed friend was so excellent a character, there is no sufficient reason to believe that he felt the power of godliness until he was eighteen. The means of his conversion are not known. It was a gradual work; probably the effect of that careful education in the principles of Christianity which he had received from his pious parents, enforced by consistent examples and the faithful ministry of the Gospel, which he was accustomed to attend. Soon after this event, he joined the church at Chilver's Coton, then under the pastoral care of the Rev. Daniel Fleming.

The life of Mr. M. from this period was eminently exemplary. So consistent was his conduct, that it is difficult to select any particulars in which it might be said he excelled; but in whatever distinguishes the Christian from the natural man—whatever marks the man of piety more excellent than his neighbour—whatever shews the heart weaned from the world and set upon heavenly objects—whatever exhibits to human observation the watchful, conscientious servant of God, were most certainly found in Mr. M.

Mr. Mallabone's decided, consistent, piety, united with prudence in the management of his own concerns, pointed him out to the church as a proper person to fill the office of deacon. To that office he was therefore appointed; though his native diffidence, and the very humble views which he had of himself always prevented him from taking any prominent part in the affairs of the church, except when it appeared to him absolutely necessary, and then he never refused. But if there was any deficiency in this respect, arising from his native diffidence, it was amply repaid by his serious, judicious advice, which was always received with respect, because it appeared the result of deliberate thought, aided by observation and experience. He used at times to be much grieved that he could not exert himself as he wished, because the Lord was pleased to exercise him with an afflicted body; but what he did will long endear his memory to all the members of that church who knew how to estimate his real worth.

The real characters of men are most fully developed in their own families. Mr. M. was, in his own house, what he appeared to be in the church of God. It was obvious, to all the members of his household, that he lived in a considerable degree above the world. He had intercourse with heaven; and

he habitually led his family to the throne of Grace, that they likewise might converse with God. He exercised a most tender care over his children. Their spiritual interests lay very near his heart, and he was solicitous to train them up for God. Hence, his careful endeavours to impress their minds, at a very early age, with the importance of sanctifying the Lord's Day, for which he ever cherished a most respectful regard. When it was necessary for them to go from home for instruction, he was solicitous to place them under the care of pious persons, that the religious principles which they had imbibed might be cherished; and the consistent habits which they had formed, might be encouraged. Mr. Mallabone always considered the religious education of his children of great importance; and there is little reason to doubt that the objects of his tender solicitude will illustrate and confirm Solomon's assertion, 'Train up a child in the way he should go, and when he is old he will not depart from it.'

Our departed friend was not more exemplary as a parent than as a master. He attached all who served him to his interests, less by his authority than his kindness. Indeed his conduct was so uniformly amiable, that all who served him appeared to feel for him more than common attachment. The authority of the master was always blended with the kindness of the friend; and the consistent servant of God appeared in all his conduct, whether in the family or the field.

The Christian graces which rendered Mr. M. so amiable in the eyes of his more intimate friends, threw a lustre over his character that was observed and admired by others. It was evident that he possessed and cherished a benevolent disposition. He appeared sensibly to feel for those who were exercised with trouble; and as he found opportunity, he endeavoured to console them. It was a high gratification to him to relieve the needy, and be the instrument of diffusing happiness around him: and he was as charitable in his judgment of the conduct of men as ready to do them good. Mr. M. felt his best interests entwined with those of the church of God. He earnestly desired its prosperity. He possessed a great veneration for the ministers of Christ, and his house was ever open for their reception and entertainment, so long as they acted consistently with their sacred character and engagements. He was a cheerful and liberal contributor to the support of the cause of Christ in the neighbourhood where he resided; nor did he neglect that of the poor heathen. Warmed with true Christian zeal, he read with much interest of the success of missionary efforts, and rejoiced in the prospect of the increasing glory of the Messiah's kingdom.

It might very naturally be expected, that the closing scenes of this good man's life would be calm and peaceable, corresponding with the course he had run; and so it proved. He had long been the subject of affliction, and his family had been frequently alarmed with apprehensions of his approaching dissolution. He had long anticipated it, and waited for it with the composure of one whose hope was fixed on high, whose heart was dead to the world, and whose better thoughts had long had rest in heaven.

Mr. M's last illness commenced about the beginning of December, 1816. In this affliction he was exercised with much pain; but he bore it with exemplary patience; a murmuring word never escaped him. The nature of his disorder in a considerable degree precluded conversation; nevertheless, he said what was sufficient to satisfy his friends that Christ, who had been his hope through life, was his stay and support in the prospect of death. When asked the state of his mind, he replied, 'I have not those transporting feelings which some have; but I have a solid peace: I have no other source to fly to, but the great God of heaven and earth—that is, God in human flesh.' At another time, he said, 'When my heart and my flesh faileth, God is the strength of my heart, and my portion for ever. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me. It is a great mercy to be delivered from the fear of death!' On it being said to him, 'Mr. M. you know in whom you have believed,' he

said, 'Yes; I know.' When asked, 'Have you any fear of death,' he replied, 'I cannot say that the fear of death is taken away; but I know in whom I have believed.'

The night before his death Mr. M. called for his eldest son; and when he and the other children were come he affectionately addressed him, and said, 'My lad, follow the Lord—follow him fully—follow him with thy whole heart —never deviate from that—never turn aside—follow the Lord fully.'

On the morning of the day in which he exchanged time for eternity, he said to Mrs. M. 'when dost think my commission will be signed? The road is long and tedious; but all the days of my appointed time will I wait, till my charge come.' The Rev. Mr. Gill, of Hinckley, being present, prayed with him. When he concluded, Mr. M. thanked him, and soon after expired.

Thus peaceably did this good man leave the world, on the 21st of Dec. 1816 in the 62d year of his age. His funeral sermon was preached to a numerous auditory, by the Rev. Thomas Dix, of Bedworth, from Gen. xv. 1. 'Fear not Abraham,' &c. words which were much impressed upon his mind, and administered to his comfort in his last moments. M.

RECENT DEATHS.

April 5, 1819, died the Rev. Mr. Surman, who resided at Chesham 33 years, but had for a few years past been laid aside from active service. He was educated by the late Rev. Cornelius Winter, and was a man of an amiable disposition and peaceful temper. The Great Head of the Church gave him many seals to his ministry, and he was greatly beloved. Previous to his death he was confined to his room for eleven weeks, and enjoyed great peace of mind. He was buried April 14. Rev. Mr. Sexton (Baptist Minister) delivered an affectionate address at the grave, and observed that he was at Chesham when Mr. Surman first came, and that during that time there never passed an angry word or look between them. Mr. Harrison, of Wooburn, concluded in prayer; after which a large congregation assembled to hear Rev. W. Miller, (late of Wycombe) preach the funeral sermon, from a passage chosen by the deceased.—'Into thine hands I commit my spirit,' &c. Mr. Hall, the successor of Mr. Surman, commenced the service by prayer. Mr. S. has left a widow and three sons to lament his loss.

At Wooburn, Bucks, April 7, 1819, in the 64th year of his age, died Mr. W. East, Sen., who, for 29 years, filled the office of deacon with peculiar honour. He was raised up by Divine Providence from the lowly walks of society to a respectable station in life, in which he adorned a Christian profession, by the humility of his mind—the holiness of his deportment—the integrity of his dealings —the firmness of his principles and conduct—the urbanity of his manners—the tenderness of his feelings—and by his diffusive benevolence. In him the Church of Christ has lost a most useful member —his family a treasure of no ordinary worth—the widow and fatherless a tender and active friend—and the general interests of religion a generous and constant supporter. He was committed to the silent tomb on Friday, the 16th April, attended by a large concourse of mourning spectators, and on Lord's Day, the 18th, his funeral sermon was preached by his affectionate pastor, Mr. Josh. Harrison, from Prov. x. 7. 'The memory of the just is blessed,' when the place of worship was overflowing, so that some could not gain admittance.

On May 19th, died at Coventry the Rev. L. Gore, late of Cratfield, in Suffolk, aged forty. For ten years he has laboured with great activity in the Christian ministry. For the last nine months of his life he was the subject of afflictions of a peculiarly distressing kind; but these were greatly alleviated by the uncommon kindness and sympathy of Christian friends, and the presence of a gracious God. From Christmas till the time of his death, he enjoyed uninterrupted serenity of mind—no cloud of doubt hung over his soul—and he selected, as expressive of his own views and feelings, those words of St. Paul, Phil. i. 23. 'I am in a strait betwixt two,' &c. As Mr. G. belonged to no religious association, he has left a widow and two children unprovided for.

May 23d, died the Rev. George Jerment, D.D. many years minister of the antiburgher Congregation, Oxendon-Street, Haymarket. He preached on the preceding Lord's Day, May 23th, but in the night following received a stroke of apoplexy, which confined him to his bed till the Wednesday morning following, when he was happily released from his labours and his sufferings. We hope to receive a farther account of this valuable man, whose amiable and Christian temper recently appeared in the zeal with which he promoted a union between the Burgher and Antiburgher Churches.

REVIEW OF RELIGIOUS PUBLICATIONS.

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. 1818. 4to. pp. 414. £2. 2s.

The great and glorious object at which the conductors of Missions to the heathen should invariably aim is, not to proselyte to a sect, but to make Christians; to impart the pure Gospel of the grace of God, and to impress upon the mind a firm and distinct conviction, that the received Scriptures of the Old and New Testaments contain the whole of his revealed will. If this principle be not steadily kept in view, there will be great danger, lest a pure desire for the conversion of the world should be debased by an admixture of unhallowed zeal; and an impression be made upon the heathen, very unfavourable to the success of Missionary efforts, from an idea that it is intended to subject them, *in part*, to the authority of the word of man, and not *solely* to the authority of the word of God. It is desirable also that Christians, when forming a judgment of the success of such efforts, should not consult their peculiar religious systems and personal predilections, but direct their attention as much as possible to the intrinsic good which has actually been done, in relation to the dissemination of sound scriptural knowledge and the formation of genuine Christian character. Remote, indeed, from such views are those which are taken by men in general, who attempt to judge of the comparative utility of Christian Missions. They see nothing but the surface, and of this they judge by worldly maxims. The mere philosopher, statesman, political economist, man of taste, &c. will of course survey a missionary settlement with feelings governed very much by their respective professional character and habits; and we are inclined to suspect that the impressions which even Mr. Latrobe received, when visiting certain missionary stations, were in some degree influenced by his predisposition of mind, not only as a member of the Unitas Fratrum, but also as a Proficient in the Arts.

The sensibility of Mr. Latrobe appears to have been not a little disturbed, at one of the Settlements of the London Society, which he visited, both by the singing of the Hottentots, and the mode in which they expressed their devotional feelings. Far be it from us to countenance any indecorum in the public worship of God, or the adoption of any equivocal indications of religious character, yet we cannot but be struck with the very different manner in which an intelligent missionary (with a perusal of whose Journal we have been favoured) was impressed with the singing, at the very same institution, the year following that in which Mr. L. was there. 'Every Sabbath afternoon (says the missionary) Mr. P. has a meeting, at which he catechises the the children; after which the congregation sing together—one party singing tenor, another base, another treble, and another counter. It is impossible for words to express how delightfully the children sing; an excellent ear for music appears to be a natural gift, bestowed by the great Creator on the Hottentot nation in general.'

But our author, who was so much disconcerted by the music and devotional exercises at Hoogte Kraal, seems to have perceived no subject of animadversion in the violation of the Sabbath-day at the Settlements at Gnadenthal* and Groenek-

* Gnadenthal is situated forty leagues east of the Cape. The Brethren renewed their mission here in 1792. There are at this station upwards of 250 cottages, and about 1,300 Hottentots, one-fourth, or more, of whom are Communicants, some are candidates for communion; others candidates for baptism, but many are merely residents on the land which Government assigned to the mission. It does not appear that any of this mixed multitude are taught to regard the Lord's Day as more sacred than any other day. What effect the mere attendance on public worship is likely to produce, when

loof.* This is a very grave subject, and demands the most serious attention of the *Unitas Fratrum*. It cannot be expected that we should, in this place enter into a consideration of the moral obligation of the Sabbath; but we may be permitted to remark, *en passant*, that the original sanctification of the seventh day, by the Almighty himself, at the Creation, prior to any express dispensation, the insertion of the command which enjoins its observance, in one of the tables of the moral law (the authority of which no subsequent economy can abrogate or impair) the dedication of one day in seven, to the express purposes of Christian worship and devotion by the great body of Christians in all ages; the fatal consequences of a practical disregard of the Sabbath-day in Christian countries, and the injurious effects which must result among the converted heathen, from its profanation, are considerations which cannot be too seriously weighed by the members of that respectable body. On this subject we contemplate with sentiments of peculiar satisfaction the contrast presented by thousands of the South Sea Islanders, whose observance of the Sabbath-day is exemplary.

But we pass on to the attractions of this volume, which are neither few nor small. It relates a voyage and journey, undertaken chiefly to determine the situation of a *third* station for the mission of the United Brethren at the Cape, in addition to those already noticed in Gnadenthal and Groenekloof. Of these stations, Mr. L. gives very interesting and instructive accounts; and he relates, in an amusing and animated manner, his adventures in traversing the whole extent of the colony eastward, in search of the best place for a new station. He was accompanied by Mr. Melvill, a government surveyor; Mr. Schmitt and his wife, from Groenekloof; and another missionary, Mr. Stein; who, with Mr. Clement, had sailed with him from England, to reinforce the mission. Five Christian Hottentots, with a travelling and a baggage-waggon, attended them; relays of oxen being ordered by the government, for their assistance, throughout this extensive journey. The spot preferred, was at a stream, called *Witte* (or white) River, which joins the Sunday River, about fifty miles north-east of Bethelsdorp, but greatly superior to that station, in fertility and beauty. Fourteen plates (beside a map of the route, and views of St. Helena and Ascension Islands) embellish the volume. Mr. L.'s descriptions are lively, he has paid a laudable attention to the mineralogy, botany, and zoology, of the country. His Journal, which was designed especially for the use of his children, comprises matter that must be more interesting to them than to others: but it is, for the greater part, well adapted to the gratification of general readers; whom we hope its diversified merits may conciliate to the pious and profitable remarks which are frequently interspersed.

The Œdipus Romanus: *or, an Attempt to prove, from the Principles of Reasoning adopted by the late Right Hon. Sir Wm. Drummond, in his Œdipus Judaicus, that the Twelve Cæsars are the Twelve Signs of the Zodiac.* By the Rev. G. Townsend, A. M. of Trinity College, Cambridge. 8vo. 7*s.* 6*d.*

The rage of allegorizing has done more injury to Christianity, than perhaps any other method that has been adopted. Some weak, though we hope good men, have allegorized away the Ten Commands of Moses; and others all the simple and beautiful precepts of Jesus Christ. Simple souls! they did not know, perhaps, that they were co-operating with the most determined infidels, to sap the foundations of their own religion, and reducing the the faith of Christ to an ingenious fable. Fancy is a talent so much more general than reasoning, that many have been betrayed into this folly by the ease of practising it, and by the admiration which it always excites in vulgar minds; many have been led

after it has been performed, 'every one, does what is right in his own eyes,' might reasonably be inferred, had we not too many proofs of it constantly before us.

* The settlement at this station was formed in 1808, by the desire of Lord Caledon. It is situated about 30 miles north of Cape Town, and contains about 300 Hottentots.

astray by the example of Origen and some others of the Christian fathers; and Woolston shews the danger of following such examples, by having spiritualized away the miracles of Jesus and the leading facts of his history. But Sir W. Drummond has done more: by the same mode of argument (if argument it can be called) he has done away, awful to think! the very existence of our Saviour, and reduced him to an astronomical sign or symbol.

Mr. Townsend answers all the learned sophisms of this ingenious but visionary writer, by shewing, we think incontrovertibly, that the same kind of reasoning would prove the twelve Cæsars to be astronomical signs, and consequently that his argument subverts all the truth of history, and reduces it to fable and romance. This idea is pursued by him in a vein of genteel but poignant irony, which was, perhaps, never more judiciously applied; and the work closes with a train of serious argument, just and pertinent, expressed in language equally elegant and pointed; and, therefore, properly 'addressed to the higher and literary classes of society,' among whom Sir William's dangerous work has chiefly circulated. But, to enable our readers to judge for themselves of the truth of this observation, we give the following extract.

'Consider the object of Revelation; it was bestowed upon mankind by the Supreme Being, for the same reason that wool was given to the lamb, and strength to the lion, because it was essential to them, in that rank of creation in which God had placed them. Without Revelation man had been, from the very beginning, of all animals the most savage, ignorant, miserable. Left to his unassisted reason, how could he have emerged from the condition of a brute, to the refinements of taste, the elevations of science, the consolations of religion, and to the advantages and enjoyments of social life? Our common sense must convince us, that, if Revelation were thus necessary, its first and chief object must be to reveal in plain, clear, and simple language, the facts it authenticates, and the duties it prescribes. Since we shall live in another, as well as in the present world, we may naturally expect, that many things may be proposed in the sacred pages, which our finite reason cannot now comprehend, and may, therefore, give rise to various controversies, and divisions of opinion: but it is no less evident, that the historical part of that Revelation must be intelligible to every reader: it must be literally interpreted, or it ceases to be history.

'But Sir W. Drummond has informed us, that these *reputed facts* are *astronomical emblems*. Imagine him to be correct in his assertion: what are the consequences? The Deity has, in that case communicated either no Revelation to man, or a Revelation which discusses the squabbling of some unknown people, at some remote age, about the reform of an almanac, and the alteration of a calendar—inspiration becomes the dream of folly, superstition, and ignorance—the divine legation of Moses is levelled to that of Numa, Lycurgus, or Solon—the prophets are converted into enthusiasts or impostors—Christ himself (I can command my language, though not my feelings, when I write it) is an astronomical emblem—*the Child in the arms of Virgo*. (Œd. Jud. p. 277.) Words have not sufficient weight or power to describe the feelings of indignation, contempt, and pity, excited by this passage. These poisoners of the springs of moral happiness, these enemies of the virtue and peace of man, seem not to have any thing themselves at stake, and pervert every talent, in their endeavour to plunge others into a fearful abyss of doubt and uncertainty. The narratives of Scripture, before Sir W. Drummond's interpretation, melt away like the rainbow in the heavens. Every proof of our immortality and accountableness vanishes 'at one fell swoop:' the peculiar doctrines of Christianity, the Trinity, the Incarnation, and the Atonement cease to exist—morality becomes a matter of convenience—principle a dream; the laws of God chimerical; the laws of man expedient.—All in this life is coldness, selfishness, and vanity; and, at its close, oblivion and eternal sleep. Our frail bark is agitated some few years, the sport of every gale on the stormy ocean of life, to be consigned at last to the dark regions of night and silence.'

No Fiction; *a Narrative founded on recent and interesting Facts; in 2 Vols.* 8vo. 12*s.*

Many pious writers have borrowed the veil of fiction as the vehicle of important truth; they have perhaps conceived themselves warranted to adopt this mode of moral instruction, by the inimitable parables of our Lord, which at once charm the imagination by their simplicity and beauty; and by their salu-

tary doctrine instruct and impress the heart. We could easily select successful specimens in our own language, in which the characters are so correctly delineated, and preserved with such identity, that every reader pants to know the originals whence the copies were taken. It is true, that for the purposes of controversy, we think some excellent writers have erred in adopting this mode. The Velvet Cushion, for instance, to us has appeared as a *portrait* not true to nature, and in *argument* vapid as a dream. Even the much-esteemed author of Cœlebs infuses at least *so much* of the sectarian temper into her enchanting pages, *as* to make her Antinomians either Methodists or Dissenters, as if that ivy-root of bitterness did not grow on any of the walls of her venerable church.

The author of these volumes presents to his readers characters and facts of real life under a veil, not as a masked battery against any denomination of Christians, or for the purpose of rendering the weakness of his reasoning plausible by the excellence of his characters; but to purify and guard the passions of the young. 'The work is what it professes to be, a Narrative founded on Facts, in which such liberties only are taken as to veil the parties concerned from the eye of an unprofitable curiosity.' The history opens in the 19th year of Lefevre, and embraces a course of events through the twelve succeeding years of his life. The writer appears constantly to keep in view the improvement of the youthful character, and modestly says, 'If the book shall be thought a suitable instrument of imparting a relish for the beauties of nature—of leading the mind to discriminate between passion and principle—the specious and the good—and of impressing the heart more deeply with the importance and blessedness of genuine piety, he will be satisfied; though the seed may have been sown with many tears, doubtless in reaping such fruits he shall greatly rejoice.'

In his attachment to the scenery of nature, and in his power of touching the tenderest chords of the heart, the author reminds us of a Richmond; though we must say, we have never yet seen a delineation of character, even from his admired pencil, which so embodies the history of sanguine passions, and displays the dangers to which they are exposed, as in the *Lefevre* of these volumes; nor of the protecting influence and generous friendship of Christian principles, as in the character of Douglass. We recollect, that one of the most striking and useful tracts (The Backslider) of the late venerated Fuller, was drawn from life; and we hope that the volumes before us, composed in similar circumstances, may prove equally beneficial to the youth of our churches.

The Removal of an eminently Wise and Good Man lamented and improved. *A Sermon, occasioned by the Death of Joseph Hardcastle, Esq. Treasurer of the London Missionary Society, preached at Surrey-Chapel, before the Directors and other friends of the Institution.* By David Bogue, D. D. 8vo. 1*s*.

The venerable author of this Sermon, who has for so many years ably and usefully occupied the important office of Tutor of the Missionary Seminary, was naturally selected by the Directors, as a fit person to discharge that duty of respect and affection which the Society owed to the memory of their invaluable friend; and he has performed it in a manner which displays his perfect acquaintance with the great cause of missions, and his high estimation of the worth of the deceased. He founds this discourse, on Acts viii. 2. 'And devout men carried Stephen to his burial, and made great lamentation over him.' This text was well chosen, and gave occasion to shew that the death of wise and good men is matter of just lamentation to the disciples of Christ. The loss of so much excellence—the loss of their example—the loss of their counsel and instruction—the loss of their exertions, and the loss of their prayers, all conspire to render their death a cause of lamentation: the subject is then applied to the removal of Mr. Hardcastle, whose qualifications for the office he sustained were of the first order, whose temper and manners, whose liberality, humility, and piety, made him the delight and ornament of the Society. The death

of such a man must draw forth the tears of *esteem*, of *affection*, of *gratitude*, of *regret*, and of *sympathy*; and yet, on his own account, tears of *joy*. A suitable improvement is made of the whole. We trust that this judicious and solid discourse will be perused by every Member of the London Missionary Society, with pleasure and with profit, and become a durable monument of departed worth.

The Death of a Servant of God; *a Funeral Sermon in Memory of the late Joseph Hardcastle, Esq.* By W. B. Collyer, D.D. *To which is prefixed an Address at the Interment*, by the Rev. John Townsend. *Published at the request of the Family.* 8vo. 2*s*.

Of the *Sermon*, the first circumstances which struck us were the appropriate text—'Moses, my servant, is dead,' (Josh. i. 2.) and the ingenuity with which it is opened and applied. 'The text—delineates one of the greatest characters in the world—a *servant* of God; describes one of the most affecting events in the world—his *death*; exhibits one of the most sublime spectacles in the world—God himself pronouncing his eulogy—'Moses *my* servant is dead.'

All the works and words of God have one beautiful characteristic—simplicity. The highest character which can be applied to a mortal is there comprehended in one word—'MY servant,'—in which the preacher observes—'the readiness with which God recognizes the services of his people—the importance of his approbation—and the eternal *fame* (we don't admire that expression:) which he affixes to their characters.' Of the character of Mr. Hardcastle there can be but one opinion—'he had a good report of all men;' and has doubtless received from his Lord the final sentence of approbation—'Well done, good and faithful servant.'

Mr. Townsend takes his text from the open grave before him, and illustrates it by pointing to the monuments which surrounded him. But what is the object of a funeral oration? To impress upon the hearers and spectators the important truth that they must also die. If this be correct, Mr. T. is right in his exordium. But this is not the only object to be contemplated over the tomb of a great and good man. There is a mirror to be exhibited—a model of character to be pointed out, whose faith and conduct we are to follow, 'so far as he followed Christ.' This also Mr. Townsend has not forgotten. The interviews he had with Mr. H. are added in an appendix; and some interesting anecdotes of the deceased will be found both in the Address and Sermon. We have no room for these, but the following note from the Address, (p. 24,) is too interesting to be passed over:—

'I scarcely ever pass over London Bridge, without glancing my eyes towards those highly-favoured rooms appertaining to our departed friend's counting-house, at Old Swan Stairs, and feeling a glow of pleasure at the recollection, that there the *London Missionary Society*, the *Religious Tract Society*, the *Hibernian Society*, &c. formed those plans of Christian benevolence on which Divine Providence has so signally smiled. This pleasure is greatly heightened, when I also recollect, that in those favoured rooms was brought forth that gigantic agent of moral and spiritual good—the *British and Foreign Bible Society*. These rooms in my judgment, are second to none but that in which the disciples met after their Master's ascension, and from whence they went forth to enlighten and to bless a dark and guilty world.'

Elementary Discourses; *or Sermons addressed to Children.* By John Burder, M.A. 12mo. 4*s*.

Among the various 'Essays to do good' which distinguish the present age, the one that is likely to be most effective and beneficial is that of imparting instruction to the rising generation. The education of children in the great principles of the Gospel is the harbinger of the latter-day glory. In this view it is delightful to contemplate the combined talents and energies which are incessantly engaged in promoting this object. And when any plan or instrument is devised peculiarly adapted to convey the truths of salvation to infant-minds, it ought to be

hailed with gratitude, and immediately brought into full operation. As a successful labourer in this field of evangelical duty, Mr. J. Burder is entitled to our best thanks. Children in all classes of society are in this little volume presented with a treasure, which, if they prize as they ought, will under a divine blessing make them wise, and good, and happy. Teachers and managers of Parochial and Sunday-Schools will find it to be the desideratum which they have long wanted. The doctrines which it illustrates 'are those which all serious Christians regard as fundamental;' and the author has scrupulously avoided allusion to controverted topics of minor importance, which might give offence to pious persons of any denomination.' How well the subjects are suited to the age of those for whom they are designed, will appear from the titles of the Sermons, which are the following:—'Children invited to receive Instruction;'—'The Kindness of Parents and the Kindness of God;' 'Good Company Recommended;' 'The All-knowing God;' 'The Sufferings of Christ;' 'The Character of Samuel;' 'Love to God;' 'Love to Mankind;' 'The Gospel;' 'Children crying Hosanna.'

Of the manner in which he has performed his task, and of the reasons which induced him to undertake it, Mr. Burder shall speak for himself.

'Suffice it to observe, that, to obtain a hearing, to be understood, and to say what, when understood, might be useful, are the three combined purposes, by a regard to which, viewed in reference to the intellectual and moral circumstances of childhood, both the nature of the instruction given, and the manner of imparting it, have been regulated.

'The title of a book for Children is apt to convey the notion of so trifling and easy a performance, that probably many persons will wonder to be told that this little work has cost the author considerable pains. It was well for him, since he found difficulties in the way, that he judged the object in view to be important. His mind was influenced by the following reflections:—

1. Many children are called away by death, after arriving at such an age as renders them accountable creatures; and early instruction may become the means of their everlasting happiness.

2. Others are thus brought, in the morning of their days, to the knowledge of true religion, and consequently to the practice of virtue, who, without such instruction, although ultimately saved, might have continued for many years enemies to God and goodness, wretched themselves and the occasion of misery to all their acquaintance. What a host of sins and calamities does every such instance of early conversion prevent!

3. Where there is but little ground to hope that the soul is saved, the morals are for the most part improved, and society is greatly benefitted.

4. In a multitude of cases a religious education, though for a long time apparently useless, becomes at last effectual: lessons of piety taught by one instructor, and repeated by another, are little heeded for many years, but at length, after both *he that planted and he that watered* have rested from their labours, *God gives the increase.*

'The author is not so presumptuous as to imagine his work to be free from faults; he assures himself, however, that the design of the book will be deemed commendable, and that if it shall be found, on the whole, adapted for usefulness, its defects will be viewed with candour.

'His highest ambition is, that the God of all grace will condescend to adopt it into the number of the means which he employs for promoting the moral and religious welfare of mankind.'

Our limits will not generally allow of extracts from the works we notice. After the above statement, so modestly made, and, as we can assure the public, most fully realized, it will not be necessary in the present case to depart from our usual practice. We wish our readers to form their own judgment as to the merit of Mr. Burder's undertaking. It is a Manual which we should be glad to see in every pious family; and, printed in a cheaper form, it would be an excellent reward-book for schools. J. S.

Peace or War; or, the Year 1850 Anticipated; *a Dialogue between a Tutor and his Pupil. Designed for Schools.* 6d.

The author indulges the pleasing anticipation that in thirty years the Millennium will have commenced, and that war, and lotteries, and gin-drinking will be done away for ever. We wish he may prove a good prophet, and are desirous to encourage every thing which has a tendency to promote such a happy issue.

The Prospects of a Dying Christian; *a Sermon occasioned by the Death of Joseph Hardcastle, Esq. preached at New Cross Chapel.* By J. Purkis. 1*s.*

As a neighbour and a benefactor, Mr. P. considers the late Mr. H. entitled to this token of respect from him, and feels it his duty to add another testimony in favour of the excellent character of the deceased. The discourse is founded on Luke ii. 29, 30, and concludes with a sketch of Mr. H's. character, as resembling 'the mild beauty of the pea-blossom wet with the dew of the morning.'

Justification by Faith; *a Sermon.* By the Rev. Matt. Armstrong, Curate of Wolvey. Warwickshire.

THE Sermon before us is not elaborate nor eloquent; but it is plain, scriptural, and well adapted to a plain country congregation, and to such an one we understand it was delivered. From Gal. ii. 16. Mr. Armstrong deduces, 'That no man is justified by his own works—that a man is justified by faith and not the works of the law.' On these points the author dwells with great seriousness, principally in Scriptural language, and with some pointed appeals to the consciences of his hearers. We therefore do not hesitate to introduce to the notice of our readers this discourse, as likely to be very beneficial in villages; and fit to be put into the hands of persons generally ignorant of *the truth.*

The Smuggler; *a Conversation upon the Coast.* By the Author of 'a Conversation in a Boat,' &c.

THIS is an excellent Tract, of twelve pages, recently published by the Religious Tract Society, at the low price of 4*s.* per hundred. It is ably written, and exposes in a just and striking manner the evil, and horrible effects of a practice which is winked at, and even countenanced by some people professedly religious, who ought to know better. We hope that serious persons who visit the sea-coast, will not fail to distribute this valuable tract as widely as possible.

LITERARY NOTICES.

In the Press.

STRICTURES on the Test and Corporation Acts. By a Dissenting Minister.

The Female Sunday-School Teacher; or, the Life and Death of Miss E. Gillard.—Also, Youthful Religion, or a Brief Account of E. Sopp. By J. Boddington.

An Exhortation to early Attendance on Public Worship, &c. By J. Reynolds.

Immanuel: a Collection of Scriptures relating to Jesus Christ, with Remarks, in twenty-five Letters, against Socinianism. By Jos. Herricke.

SELECT LIST.

NEW PUBLICATIONS.

THE Baptists Self-convicted by the Rev. W. Anderson, of Dunstable, in his Remarks on the Editor of Calmet. 8vo. 2*s.*

A Discourse, the substance of which was delivered at the Annual General Meeting of the Baptist Missionary Society in Bristol, September 1818. By John Foster. 8vo. 3*s.* 6*d.*

A View of Modern Psalmody, being an Attempt to Reform the Practice of Singing in the Worship of God. By W. Cole. 12mo. 3*s.* 6*d.*

A Letter to the Rev. T. Rennell, concerning his Remarks on Scepticism, from a Graduate in Medicine at Oxford. 8vo.

A Concise History of Tythes, with an Inquiry how far a forced maintenance for the ministers of religion is warranted by Jesus Christ and his Apostles. 8vo. 1*s.*

The Modern Question Considered. By J. Dennant. 18mo. 6*d.*

A Pastoral Letter to the Baptist Church at Bow (on Terms of Communion) by W. Newman, D.D. 8vo. 1*s.*

John's Baptism not Christian Baptism. By F. Moore.

Persuasives to Early Piety, with Prayers, by J. G. Pike. 12mo. 3*s.* 6*d.* bound.

Letters of W. Thompson, lately deceased, with a Sketch of his Life. 3d Edition with Additions. 12mo. 2*s.* bds.

Voyages to Portugal, Spain, &c. from 1796 to 1801. By Francis Collins. 3d Edition, 12mo. 3*s.* half bound.

The Protestant, (a Periodical Work, published at Glasgow) Part I. 1*s.*

The Greek, Latin, French, and Italian of the Polyglot Grammar, in Ten Languages. By the Rev. F. Nolan.

An Hour's Religious Conversation between a Minister and one of his Parishioners. By Rev. J. Hughes. 18mo. 3*d.*

Whitsun-Week, in Manchester, (a Tract). 1½*d.*

Grace Displayed in H. Daffier, (executed for Murder). By Rev. J. Press. 3*d.*

The Sabbath-School-Boy, 6*d.*

RELIGIOUS INTELLIGENCE.

SCHOOLS IN INDIA.

For several years past, an increasing attention has been paid to the education of the natives in India. Mr. Swartz generally annexed a School to a missionary station. Dr. John, encouraged by his example, pursued the same plan, and at the close of his days published an excellent Tract on 'Indian Civilization,' to which were added 'Proposals for re-establishing Free Schools in India;' this pamphlet has no doubt contributed much to the promotion of the system.

The missionaries employed by the London Missionary Society have uniformly attended to this object. At VIZAGAPATAM, Mess. Cran and Desgranges commenced a School in 1805, and their first three pupils were sons of a Brahmin; in a few months they had between thirty and forty children under their care.

Mr. Loveless has directed his attention to schools in MADRAS, from his first settlement there in 1805. For many years he was one of the masters of the Male Orphan School, in which there were, in 1806, three hundred children. He has since established schools in connexion with his chapel, and has about four hundred under his tuition.

At BELLARY, Mr. Hands and others have pursued the same plan. They have seven schools under their care, containing about four hundred children, all of whom read the Scriptures. There are also schools in neighbouring villages in which one hundred and fifty children are instructed.

In TRAVANCORE, Mr. Ringletaube employed five or six native schoolmasters, and had several boys in training to assist him in reading, writing, &c. 'The labours of these schoolmasters' said Mr. R. in 1812, 'are of great advantage to the rising generation.' Mr. Mead and Mr. Knill will no doubt earnestly promote the increase of the schools in that district.

Mr. Skinner and Mr. Fyvie commenced schools at SURAT, immediately on their settlement there. They had soon seventy children under their care, and the Scriptures are introduced.

At CHINSURAH, near Calcutta, the late Mr. May was remarkably successful in the establishment and management of schools. His plans were approved by the officers of government, by whom he was countenanced and supported; and, at the time of his death, there were in thirty schools under his superintendence, and that of Mr. Pearson and Mr. Harle, about 3,000 children.

Mr. Townley and Mr. Keith have paid great attention to the same object in the populous city of CALCUTTA—built a school-room, engaged a poojah-house, and established a Sunday School, &c. They will no doubt pursue the plan, especially as there is now a *School-Society* on a large scale, lately established by the most respectable inhabitants of Calcutta, European and native; as also a *School-book Society*, to furnish the schools with elementary books, to both which institutions the London Missionary Society has liberally contributed.

Mr. Le Brun is usefully employed in the care of schools in MAURITIUS.

The exertions of other Missionary Societies are likewise highly laudable. The Baptist Society commenced a school in Bengal in 1809. In 1814, they published a Tract, entitled, 'Hints relative to Native Schools;' with proposals for the general support of an institution for their establishment. This has had a good effect; and the number of children on the books is said to have exceeded 10,000; more than 6,000 of whom actually attended.

The Church Missionary Society keep the same great object in view. Mr. Schnarrè has taken the charge of the late Dr. John's school establishments. Mr. Rhenius has also diligently employed himself in forming schools in MADRAS and other places. By the last return, there were more than 1,000 children in twenty-four schools connected with TRANQUEBAR, and 456 in thirteen schools connected with Madras.

Besides these, there are other schools in TRAVANCORE and other places, under the direction of chaplains associated with the Madras Committee, including more than 2,000 children.

The establishment at BURDWAN, under the care of Lieut. Stewart, flourishes greatly. About 1,000 children are instructed; many more schools will probably be extended from Burdwan as a centre.

The Wesleyan Missionaries are conducting schools on an extensive scale in CEYLON in various parts of the island. The last return stated the number of children to be nearly 4,000.

From this sketch of the progress of Schools in India, it will appear that more than *twenty thousand* of the poor ignorant children of idolatrous Hindoos are now

learning to read; and it is highly probable that in a few years the number will be doubled and trebled, yea, become tenfold what it now is.

When we consider the midnight darkness in which a hundred millions of Hindoos are involved, we must rejoice in the adoption of this plan for the instruction of their children. 'Not that,' say the Baptist missionaries, 'they are expected, nor specifically intended to convert the natives; their direct and immediate object is that of capacitating them, by instruction in their childhood, *to see things as they are* when their understandings are matured. By degrees the children in many places will be induced to read the Scriptures; if not in the schools yet at home. Their parents will be also induced to read them. The temporal advantages which the children receive in the schools will operate favourably on the minds of the parents; they will esteem Europeans who so disinterestedly labour for the good of their children, and they will be more disposed to attend the public ministry of the missionaries. By the blessing of God, therefore, on these seminaries, as subordinate to the preaching of the Gospel, the greatest ultimate benefit may be anticipated—the everlasting salvation of multitudes of the Hindoos.

NEW COLLEGE AT SERAMPORE.

A prospectus of a new college at Serampore for the education of Christian, native, and other youth, has been lately published. The plan is of considerable magnitude. His Excellency the Marquis of Hastings has consented to be the first patron of this new college; and its government is placed in the hands of the Serampore missionaries, who have given their premises for the use of the institution until suitable buildings can be erected. The main object is to instruct native youth in the Sanscrit language, that they may be enabled, by a thorough knowledge of the sacred books of Hindus, to compare the tenets of Brahma and of Bouhdism with the doctrines of Christianity, and thus become qualified for spreading a knowledge of the truth over Asia.

Further Information respecting the Saadhs—the people near Delhi, in India, who were visited by Anund Messek, as mentioned in this Magazine for April, 1818.

It appears from a letter written by the Rev. H. Fisher, of Meerut, to the Rev. T. Thomason, of Calcutta, that this sect originated in a person named *Jogee Das*, about 160 years ago; who, it is pretended, was raised from the dead by a mendicant stranger, after he had been slain in battle. He was commissioned by that stranger to become a reformer, and teach true religion. He and his disciples laboured to convert the people from idolatry to the worship of the one God as a Spirit, and with the heart and life. It is not improbable that *Jogee Das* had received information from some Christian, as several Divine truths and some rites resembling those of Christians are found among this people.

They reject all the Hindoo deities, images, ablutions, and the doctrine of transmigration, and fully expect a future judgment, which will establish the good in a state of uninterrupted happiness, and doom the wicked to dreadful torments, whereby they shall expiate the sins they committed in this world. They hold a *monthly meeting*, (formerly a *weekly* one, every *Saturday*,) when all in the neighbourhood assemble, each person furnishing, according to his means, flour, ghee, milk, or sugar. Some of them form these into bread, while others converse on the affairs of the community, or investigate complaints against any of their people. In the evening the bread is placed on a small elevation, and after a short prayer divided among the guests; after which a vessel, containing Sherbet, called the 'cup of fellowship,' is passed round, and the remainder of the night is spent in rehearsing verses in praise of the founder, and directions for their moral conduct. Persons convicted of immorality are excommunicated; falsehood, dishonesty, and all dissolute practices being strictly forbidden, and the people are taught to earn their living by honest industry.

A few years ago, a copy of the Serampore translation of some of the Gospels was brought them from Hurdwar Fair; of the meaning or spirit of these they seemed to have little notion, until *Anund Messeh*, from Meerut, paid them a visit, and explained some passages to them. They entertained many prejudices at first against any attempt to instruct them, lest Christians should imitate the Mahomedans (whom they abhor) by forcing a new religion upon them. Their prejudices, however, seem to have abated; a school has been established, and they more readily receive Christian books and listen to Anund's comments on the Scriptures. May we not hope that these people will hereafter become enlightened in the knowledge of the Gospel?

DISEASE IN INDIA.

Nov. 17. The spasmodic cholera has extended its destructive influence to the southward. Pondicherry has received this calamitous infliction, and many persons there have fallen victims to it. But it has happily subsided at the presidency.

SCILLY ISLANDS.

THE extreme distress of the inhabitants of the Scilly Islands has frequently been laid before the public, and various methods have been devised with a view to their relief. We are glad to find that at length a plan has been adopted which promises much permanent good, especially for the poor females; this is, the establishment of a *School of Industry;* for which purpose a public meeting was held, April 28, at Penzance, Sir Rose Price, Bart. in the chair, when, after a variety of addresses, illustrative of the specific object of the establishment, the Society was formed, His Royal Highness the Prince Regent, patron, Her Royal Highness the Duchess of Kent, patroness, a Committee of Gentlemen appointed, and another Committee of Ladies.

The Industrious Society (as it is named) proposes employing all those widows, infirm, and aged women, and distressed orphans, whom the Fisheries could not relieve. It is now commencing operations. The female Committee are teaching straw-plait, widows and children are knitting stockings, and a woman from Essex is gone to Scilly with a new spinning-wheel, to instruct them in spinning with both hands, shoe-thread and line-twine—all these goods will be sent to a warehouse in Penzance, and disposed of under the management of the Committee.

Among other speakers, the Rev. G. C. Smith, of Penzance, distinguished himself by an excellent address, in which he introduced the following anecdote.

A lady in London informed me that her little daughter was at a boarding-school at which a Mulatto girl was introduced, nothing could prevail on her to kiss the tawny child, until the latter having one day pricked her finger, and blood issuing forth, this lady's daughter exclaimed to a school-fellow, 'Dear me, Maria, her blood is the same as our's!'—(*Applause.*) —Thus, Sir, conceiving that 'God has made of one blood all the nations of the earth,' I feel happy to forget minor distinctions, and 'do good unto *all men.*"

A Committee in London and Penzance had previously succeeded in obtaining subscriptions to establish fisheries for the employment of the men.

DISCOVERIES.

LORD Belmore has returned to Naples, after a long and interesting tour through Egypt, Palestine, Syria, and to Troy. While in Egypt, he advanced 150 leagues beyond the Cataracts into Nubia, where, with the assistance of 100 Arabs, he made many valuable discoveries.

A Paris Journal announces that a French traveller, now in Egypt, discovered, at a distance of about nine hours journey from the Red Sea, an ancient city built in the mountains, between the 24th and 25th degrees of latitude. There are still 800 houses in existence, and ruins of various temples.

Advices have been received of Major Gray, employed by the English Government to travel in the interior of Africa. He left the River Gambia in April, 1818, and was at Bondou, near the River Senegal, Nov. 1. He had lost the greater part of his white men, and all the animals of burden. He had penetrated 300 leagues into the interior of the country, and did not despair of accomplishing the object of his mission.

It is stated in a Paris paper, that a young French traveller, nephew of Count Mollieu, has succeeded in reaching Tombuctoo by way of Senegal. His family has just received a letter from him, in which he announces his safe arrival in that celebrated town, hitherto almost unknown to Europeans, and which the unfortunate Mungo Park twice attempted in vain to reach.

COW-POX IN PERSIA.

Similar Disease in Milch Sheep.

W. BRUCE, Esq. resident at Bushire, in a letter to W. Erskine, Esq. of Bombay, informs him that the cow-pox was well known in Persia; that he has learnt from repeated inquiries of several different tribes, that the people who are employed to milk the cattle caught a disease which ever after rendered them secure from the small-pox, and that the disease was more prevalent among the sheep than the cows, the sheep's milk being more used than the cow's, the latter yielding little.

PROVINCIAL INTELLIGENCE.

NEWPORT-PAGNELL EVANGELICAL INSTITUTION;

THE friends and supporters of this Institution in the country, held their Seventh Anniversary Meeting at Newport-Pagnel, on the 19th of May, when two Sermons were preached, one by the Rev. Dr. Bogue, of Gosport, from 2 Tim. ii. 2; the other by the Rev. W. Chapman, of Greenwich, from John, iii. 30. A Meeting was held as usual in the afternoon, for the transaction of business, J. H. Handscomb, Esq. in the Chair. A

Report was read, officers were chosen, and the design and importance of the Institution were ably advocated, by several ministers and others who were present. The calls for ministerial assistance from the neighbouring congregations, and for village preaching in the vicinity of Newport, had made it desirable to increase the number of students to its present amount, which is seven; but for the support of this comparatively diminutive number the present funds have been found insufficient: (the Treasurer being in advance, with obligations, to the extent of about one hundred and thirty pounds.) It is sincerely hoped that the conductors of this Institution will not have appealed to the generosity of the friends to the cause of evangelical truth, without receiving that co-operation in aid of an establishment, whose object, in conjunction with others of a similar kind and with the various plans of humanity and beneficence, which mark the present age, is to concur with the designs of Providence in facilitating the glorious period when 'the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.'

ORDINATIONS, CHAPELS, &c.

NEW INDEPENDENT CHAPEL AT RYE.

On the 27th of March, 1817, on laying the foundation-stone, the late Rev. J. M. Clack, of Hastings, delivered an appropriate and solemn oration with fervent prayer for the Divine Blessing on the undertaking.

On the 24th of July following, the building, which is very neat, substantial, and commodious, was opened for public worship, when Mr. Evans, of Mile End New Town, preached in the Morning from Psalm cxxxii. 13, 14, and 15. Mr. Press, of Heathfield, in the Afternoon, from Psalm cxxvi. 3, 4; and Mr. John Emblem, of Stratford, in the Evening, from Heb. xii. 2. The devotional exercises were conducted by Messrs. Atwood, Exall, and Scott; the congregations were numerous and attentive, and the collection amounted to 63*l*.

On the 8th of April, 1818, the Rev. George Todhunter, late student at Homerton College, was publicly set apart to the pastoral office over the church and congregation.

Mr. Evans, of Mile End, delivered the introductory discourse, and asked the questions. Mr. Harper, of London Road, Southwark, offered the ordination prayer, and gave the charge from Prov. xiii. 17. Mr. Exall, of Tenterden, preached to the people, from Rom. xvi. 19, 20. Messrs. Press, Radworthy, and Rees, engaged in the devotional exercises, and Mr. Scott, of Ashford, preached in the evening from Zech. viii. 23.

The congregation was numerous and respectable; the whole of the services were solemn and interesting, and many were edified, testifying that it was a good day.

BOSTON, LINCOLNSHIRE.

It will be gratifying to the friends of religion to learn that the Independent interest lately commenced in this populous and commercial town is rising with very pleasing prospects. The present temporary place of worship being found too small to contain the numbers who are disposed to attend, the erection of a new chapel has been projected, and is in a state of forwardness. The foundation-stone of the new building was laid on the 9th of March, 1819, by Mr. Byron, of Hoxton College, who delivered to a numerous and attentive audience an oration explanatory of the doctrines and principles recognized by the denomination to whose use the building will be appropriated. It is expected to be opened in September.

We understood that Mr. Haynes from the above college has accepted an invitation to take the charge of this newly raised congregation.

On Wednesday, March 10, 1819, the Rev. Joseph Belcher was ordained over the Baptist Church, at Somersham, Huntingdonshire. Mr. Shepherd, of Ely, read and prayed; Mr. Manning, of Spaldwick delivered the introductory discourse and asked the questions; Mr. Howlett, of Streatham, presented the Ordination Prayer; Mr. Green, of Blunt-isham gave the charge from Gal. i. 10. and concluded the Morning service. In the Evening Mr. Pinchard, of Haddenham, prayed; Mr. Ragsdell, of Thrapstone, preached to the people, from 1 Thess. iii. 8, and concluded the delightful solemnities of the day in prayer.

The Church at Somersham is of recent origin. They rejoice in the goodness of God, who has hitherto blessed his word, and still animates them with the brightest prospects.

March 24.—A commodious Independent Chapel was opened, in the parish of Woalsnewton, in the county of Monmouth. Mr. E. Davies, of Hanover, preached from Psalm lxxxvii. 3; and Mr. Joshua Lewis, a Baptist minister, of Chepstow, from 2 Thes. i. 10, and concluded by prayer.

The following day, the Rev. David Thomas was ordained in the said chapel, to be the pastor of the infant church, collected by the blessing of God upon his labours, amongst the poor inhabitants of that district.

Mr. R. Everett, of Denbigh, began by prayer; Mr. E. Davies gave a description of the Gospel church and privileges, from Matt. xvi 12. Mr. R. Davies, of Newport, asked the usual questions, received the confession of faith, and offered the ordination prayer. Mr. Eb. Jones, Pontypool, gave the charge from 1 Tim. iv. 16; and Mr. Horlick, of Mitchel Dean, addressed the congregation from Heb. xiii. 17. and concluded.

Mr. Skinner, of Monmouth, preached at 4 P. M. It is hoped that the transactions of those days will be long remembered, as approved and blessed of God. The surrounding parishes were covered with thick darkness, almost heathen. About five or six years ago, providence led Mr. David Thomas to reside in the neighbourhood. He commenced preaching in several private houses. A spirit of hearing soon began to appear, and at last a church was formed, by Mr. E. Jones.

Mr. Thomas exerted himself to the utmost to have a place of worship erected, which is now legally invested in the hands of trustees. But there yet remains £100 to be provided for.

MARCH 30. A small but convenient place of worship was opened at Templeton, in Pembrokeshire. Messrs. Morgans, of Narbuth, and Thomas, of Tierce Cross, preached in the morning; and in the afternoon, Messrs. J. Davies and Evans St. Florence. The premises are transferred to thirteen trustees. Christians of different denominations appear to be warmly interested in the infant cause; and according to their circumstances have contributed liberally towards its erection, but a small debt still remains.

APRIL 15. The Rev. Wm. Hodge, late student under the care of the Rev. J. Atkinson, of Epsom, was ordained over the Independent church at Dawlish, Devon. Mr. Noble, of Tiverton, began the service. Mr. Bidlake, of Teignmouth, delivered the introductory discourse and proposed the questions; Mr. Gleed, of Lyme, offered the ordination prayer; Mr. Allen, of Exeter, gave the charge from 1 Tim. iv. 6; Mr. Davison, of Chudleigh, conducted the morning service; Mr. W. Rooker, of Tavistock, preached to the people in the evening: and Messrs. Watkins, of Newton, and Sewell of Paignton, took part in the services of the day.

APRIL 28th, 1819, Rev. W. Holmes, from Hoxton Academy, was set apart to the Pastoral office at Wisbeach, in the Isle of Ely. A new Independent interest having recently been raised in that place, and a commodious chapel erected. Mr. Alexander, of Norwich, commenced the services with reading the Scriptures and prayer. Mr. T. Morell, of St. Neot's, explained the nature of a Gospel Church, and proposed the usual questions. Mr. Green, of Bluntisham, offered up the ordination prayer. Mr. R. Hall, of Leicester, delivered the charge, from 1 Cor. iv. 2. Mr. Arrow, of Lynn, preached to the people. Mr. Wright, of Stamford, concluded.

Mr. Morell preached in the Evening.

MAY 6, 1819. The Rev. James Pinkerton, late student at Newport Pagnell Academy, was ordained Pastor of the Independent Church of Weedon-Beek, Northamptonshire. Mr. Griffiths, of Long Buckby, commenced with reading and prayer;—Mr. Robertson, of Stretton, Warwickshire, delivered the introductory discourse; and asked the usual questions;—Mr. Knight, of Yelvertoft, offered the ordination prayer;—Mr. Bull, of Newport, gave the charge, from Phil. i. 17. Mr. Edwards, of Northampton, preached to the people, from 1 Thess. v. 12, 13. Mr. Horsey, of Northampton, concluded the interesting service with prayer.

Mr. Scott, of Rothwell, preached in the evening, from Psalm, cxxxii. 9.

ON Monday, May 17, 1819, a small place of worship of the Independent denomination, was opened at Bawtry a market town in the West Riding of Yorkshire.

Mr. Bennett, of Rotherham, preached in the morning; Mr. Boden, of Sheffield, in the afternoon; and Mr. Richards, of Attercliffe, in the evening.

This town has long been inferior to many others, as to the outward means of religious instruction; but we sincerely hope that the Auxiliary Bible Society, recently established here, connected with the exertions of the different denominations of Christians now in the place will be the occasion of diffusing increasing light and happiness amongst the inhabitants.

CAMBRIDGESHIRE SUNDAY SCHOOL UNION.

MAY 18, the Anniversary Meeting of this Society was held in the Baptist Meeting-House, Cambridge. After solemn prayer by the Rev. J. Hopkins, of Linton, R. Foster, jun. Esq. was called to the Chair, and the Secretary read the Report of the Committee. From this interesting document it appeared that the Union comprised 18 Schools, all of which were in a very prosperous state—that 1364 Children were receiving instruction; they are regular in their attendance, and their behaviour and proficiency are pleasing and encouraging—that some who have left the Schools have joined religious societies, of whose sincere piety there is no reason to doubt,—and that others have died, after leaving a pleasing testimony behind them that they were going to be for ever with the Lord.

Several impressive addresses were delivered in the course of the meeting, and in the evening an excellent sermon was preached, from Psalm cxxxviii. 2, for the benefit of the Union, by the Rev. W. Chaplin, of Bishop-Stortford.

MAY 26. A new Meeting-House was opened at Aston Clinton, Bucks, when three Sermons were delivered on the occasion, by Mr. Shenstone, of London, Mr. Tyler, of Haddenham, and Mr. Gunn, of Aylesbury. The devotional parts were conducted by Mr. Hunt, of Tring; Mr. Clarabut, of New Mill; Mr. Glover, of Tring; and Mr. Griffiths, of Wotton-under-Edge.

MAY 27th, was opened a new Chapel at Harpenden, near St. Albans. Mr. Chaplin, of Bishop-Stortford, preached in the morning, and Dr. Waugh, of London, in the afternoon. This place owes its origin to the removal of Mr. Phillips, late Principal of Mill-Hill Grammar School, to Harpenden, where he has opened a private seminary; and having met with great encouragement in preaching in his own house, has now with the assistance of a few generous friends, fitted up a commodious chapel for the benefit of the neighbourhood, and with pleasing prospects of usefulness.

LONDON.

The Fifteenth Anniversary of the British and Foreign Bible Society, was held on Wednesday, May 5, 1819, at Freemasons' Hall, London; the Right Hon. Lord Teignmouth in the Chair.

His Lordship, in opening the business of the day, stated, that he had expected the honour of the Earl of Harrowby's presence, as well as that of the Chancellor of the Exchequer; but public business of great urgency had interfered to prevent it in both cases. The Bishop of Durham had authorized his Lordship to declare the continuance of his attachment to the Society, though his advanced age would not allow him to be present at its Anniversaries: and H. R. H. the Duke of Kent, with warm expressions of regard for the Society, had expressed his regret at his inability to attend the Meeting. His Lordship read also letters of apology from the Bishops of Norwich and Gloucester.

An Abstract of the Report was read by Rev. W. Dealtry, from which it appeared, that the issues of Bibles and Testaments, within the year, have been, 123,247 Bibles, 136,784 Testaments; being an increase beyond the issues of the preceding year, of 65,930 Bibles and Testaments; making the total, issued by the the British and Foreign Bible Society, in somewhat less than fourteen years, more more than Two Millions Three Hundred Thousand Bibles and Testaments.

The Cash Account appears to stand as follows:—

Total Net Receipts 94,306*l.* 17*s.* 10*d.*—which included—Contributions from Auxiliary Societies 56,604*l.* 3*s.* 3*d.*—Receipts for Bibles and Testaments, Reports, and Monthly Extracts 27,499*l.* 2*s.* 10*d.*

Total Net Payments 92,237*l.* 1*s.* 4*d.*—which included—Payments for Bibles and Testaments in the Languages of the United Kingdom, amounting to 47,371*l.* 15*s.* 7*d.*

The Society is under engagements for various grants, to promote the object of the Institution in Foreign Parts, for Returns of Bibles and Testaments to Auxiliary Societies, and for Bibles and Testaments and Printing-paper ordered, to the Extent of about 70,000*l.*

The Bishop of Cloyne, in moving that the Report be received and adopted, spoke as follows:—

'My Lords and Gentlemen,—I have the honour to move, that the Report now read be received and adopted. A more gratifying Report, has, I believe, never been read within these walls. It is several years ago since the friend of my youth, whose name I shall never mention without the utmost respect and affection—the late Sir W. Jones, threw out in print an idea that if a single Gospel were translated into the language of the Hindoos, (St. Luke,) and left to itself, without note or comment, he was sure that the effects in a few years would exceed even the warmest anticipations of his fellow Christians. It was some years afterwards, when a few pious individuals, among whom were our ve-

nerable and respectable President, our Secretaries, and several other Gentlemen, some of whom are now present, and others who are gone to their reward, considered whether it was possible to print the word of God in three or four languages, and to distribute it in our own, and in the neighbouring kingdoms. Now, Gentlemen, fourteen years have passed over our heads; and what has been the effect? Instead of printing only a few Bibles, or a single copy of St. Luke, we have produced above two million three hundred thousand Bibles, or parts of the Scriptures. Instead of spreading them only through our own country, and the neighbouring nations, we have spread them to the extremity of the East and the West; all over the vast empire of Russia, concerning which you have heard such a gratifying account today, as none of us shall easily forget. I only intreat you, which, indeed, after hearing the Report, appears very unlikely to be the case, not to relax in your exertions Still water and cultivate those off-sets of the tree of life which you have planted. Watch over their branches, for they will bear fruit to the immortal happiness of yourselves and your posterity.

[*To be concluded in our next.*]

PROTESTANT UNION, FOR THE BENEFIT OF WIDOWS, &c.

THE Twenty-first Annual Meeting of the Protestant Union, formed in 1799, for the benefit of Widows and Orphans of Protestant Ministers of all denominations, was held at the Missionary Rooms on Monday, 17th of May last, when the state of the Society's accounts were laid before the members; it appeared that, notwithstanding the annuities paid to twenty-one widows and the orphan children of the late Rev. John Rogers, with sundry expenses, amounting to 528*l.* 5*s.* 4*d.* yet 650*l.* has been added to the capital, which is now 14,150*l.* in the 5 per cents. exclusive of a balance in the Treasurer's hand of 173*l.* 1*s.* 5*d.* Several important resolutions were carried, calculated to promote the general interests of the Institution; and universal satisfaction was manifested at the prospect of the increasing advantage it is likely to produce to the widows and *fatherless children* of its members, its funds being established beyond a possibility of a failure from its own calls. Surely then this Society ought to be looked upon as of great importance, not only by ministers, for the interests of whose families it was formed, but by the churches who are enjoying the benefit of their labours, and who must know that the situation of their pastors prevents them from 'laying up in store for the time to come, for the comfort of their widows and orphan children. They have devoted themselves to God, in the service of the sanctuary, and therefore have committed their all to him, who has said, 'that the young lions do lack and suffer hunger, but they that seek the Lord shall not want,' but he that gave the promise for their encouragement, uses means and instruments to make it good. Hence, with his dying breath, he tried the affection of his beloved disciple, in committing to his care Mary, his mother. The cattle of a thousand hills was his, and he could have provided for her without him, but the apostle's 'love was not to be in word, in tongue, but in deed.' It may be feared, that it is for want of seriously considering the subject, that so few have applied for admission in the course of the last 2 years—only 4 out of from 60 to 100 who have been ordained. Few, if any, can plead ignorance in reference to the existence of such a society, as every reader of this work must see that, in our Report of its Annual Meeting, we uniformly endeavour to impress it upon the minds of our younger brethren, in whose view, no part of the word of God is to be slighted; and, therefore, the inference of the apostle must be felt by them, when he says, 'If any provide not for his own, and especially for those of his own *house*, he hath denied the faith, and is worse than an infidel.' But if his income be inadequate to afford 5, 4, or even 3 guineas per annum, it cannot be too much to expect that those, who are receiving spiritual and eternal advantages from his ministry will devise some plan, by which he might be able to secure a support for his family when his work is done. This society is open to all denominations; there are at present four members of the establishment belonging to it, and four widows, whose husbands were useful and valuable ministers thereof, are now enjoying its benefits. Any information required may be had by applying to the Secretary, Rev. W. F. Platt, Wilmot Square, Bethnal Green.

W. F. P.

FUNERAL OF THE REV. T. BENNETT.

THE funeral of Mr. Bennett, of Birmingham, whose lamented death we announced in our last, took place on Monday the 24th of May, when the mortal remains of this excellent man were entombed in the burying-ground behind Spa Fields Chapel. The great concourse of spectators who attended the solemnity, the universal gloom which prevailed, and the many tears which were shed, occasioned some to exclaim, 'See how they loved him!' The corpse was placed in the centre of the Chapel. Mr.

Hadlow read the appropriate Scriptures. The funeral oration, which was peculiarly suitable, affectionate, and impressive, was pronounced from the pulpit by the Rev. Mr. Lowell, who was followed in solemn prayer by the Rev. Mr. Stothard.

The procession then moved through the front door, by the public road, round the east end of the chapel, to 'the house which is appointed for all the living.' The chief mourners were a number of the members of Mr. Bennett's church, from Birmingham, who came 120 miles, to pay the last token of Christian love to their esteemed and venerable pastor. The funeral service was concluded by the Rev. W. James.

On the following Lord's Day, two funeral sermons were preached, one at Spa Fields, by Mr. Lowell, from Rev. xiv. 13. and another at Sion Chapel, by Mr. Stothard, from Psalm xvi. 11. Both these large places of worship were completely filled with attentive hearers; and the sermons were equally honourable to the talents of the preachers, and to the piety, zeal, and usefulness of the deceased. Mr. Bennett had been in the ministry about forty years. He was first a preacher in the Wesleyan connexion: his theological investigations, however, terminated in a cordial reception of the Calvinistic system; but his affectionate attachment to his old connexions seems never to have been impaired. Though by no means remarkable for any of the shewy qualities by which the superficial sometimes obtrude themselves, he was, nevertheless, a man of strong sense, considerable information, and much spirituality. The simplicity of his manners, combined with an almost indescribable solemn cheerfulness, rendered his conversation at once instructive and entertaining; and, indeed, in some instances, truly delightful. His life was one continued elucidation of the influences of 'pure and undefiled religion.' He has left a mourning widow, but they have no issue. In his will, he has bequeathed various respectable legacies, which, after the decease of Mrs. B. will come to the British and Foreign Bible Society, the London Missionary Society, and to several other valuable institutions connected with the spread of the Gospel at home and abroad. To these Societies he was a constant benefactor while living, and to one of them, he some time ago presented a very handsome donation; but such was his modesty, that he would not suffer his name to appear in the public accounts of the institution. In a word, he was, as was well observed in one of the sermons, another Barnabas, 'for he was a good man, and full of the Holy Ghost, and of faith;' and much people was, by his instrumentality, 'added unto the Lord.'

NEW CHURCHES.

A COMMITTEE of the General Assembly of the Church of Scotland has presented a Statement to Parliament, shewing in what part of Scotland parliamentary aid is most wanted for building additional Churches. From this Statement, it appears that there are 47 parishes in which the population exceed 4,000, and where the present Churches or Chapels do not accommodate one-fourth of the inhabitants. Among these are several large towns, Old Aberdeen, Montrose, Dumfries, Greenock, Lanark, Falkirk, South Leith, and the parishes of St. Cuthbert's and St. Andrew's, in Edinburgh. There are 67 parishes, chiefly in Highland districts, which exceed twenty miles in length; and among them are included some which are even fifty and sixty miles in length. There are 11 other parishes mentioned, in which the inhabitants, from their insular situation, are very ill provided with religious instruction. The whole number of parishes for which aid of some description would be required, in the first instance, is 125. One singular fact brought into view by this Statement, is, the rapid increase of the population, both in town and country parishes, since 1811. Within the last seven or eight years many parishes have added one-fourth, and others one-sixth, to the number of their inhabitants. Were the whole country advancing at this rate, the population would double itself in about twenty or twenty-four years.

NOTICES.

AT a Meeting of the Associated Ministers of Essex, to be holden at Bocking, on Tuesday, July the 13th, a Sermon will be preached in the morning before the Congregational Union for promoting the knowledge of the Gospel in the county and its vicinity, by the Rev. Mr. Smith, of Brentwood, or the Rev. Mr. Bury, of Hatfield Heath, after which the business of the Association will be transacted; and in the evening of the same day, a Sermon will be preached before the Association, at Mr. Curtis's Meeting-House, Braintree.

ON Wednesday morning, July 14, a Sermon will be preached before the Essex Auxiliary Missionary Society at Bocking, by the Secretary of the Parent Society.

THE Annual Meeting of the East Devon Evangelical Association, for the spread of the Gospel in that benighted district, will be held at Sidmouth, on Wednesday, the 28th of July. The Rev. J. Bounsal, of Ottery St. Mary, to preach.

THE handsome newly built place of worship at Cheltenham, called Portland Chapel, has lately been transferred to the Trustees of Lady Huntingdon's Connexion, who intend conducting the service there upon the plan of their other chapels.

MISSIONARY CHRONICLE
FOR JULY, 1819.

AFRICA.

Extract of a Letter from Messrs. Campbell and Philip, Cape of Good Hope, March 5, 1819.

'THROUGH the tender mercy of our God we have reached the place of our destination, and we now sit down to give you some account of our voyage.

'We left Liverpool, Dec. 10, with a fair wind; cleared the Irish Channel in thirty-six hours; passed the latitude of Madeira on the 18th; the Cape de Verd Islands on the 24th; and, after having been becalmed a few days near the Equator, we crossed the Line Jan. 8, 1819. From that day to the 23d of February, when we got into the neighbourhood of the Cape, we had light winds, but pleasant sailing. On the morning of the 23d, when we were within an hour's sailing of the anchorage ground in Table-Bay, we were met by what the sailors very significantly term, a 'fiery south-easter' from Table Mountain. After having lost several sails, and three anchors, we were driven out to sea. On the 25th the gale abated; and on the 26th we got safely into Table-Bay. Mr. and Mrs. Mault, ourselves, Mrs. Philip and children, have all enjoyed good health and excellent spirits. We had good accommodation on the voyage; the time passed away pleasantly, and I trust, profitably; the presence of God, I have no doubt, was with us.

'Here, then, we would erect our Ebenezer, and from the tablets of memory inscribe upon it—'Deliverances, Helps, and Mercies, invaluable and innumerable!'

'I have some relish for the fine arts; I feel exquisite pleasure in beholding the beautiful and sublime in creation; but I feel infinitely more admiration and delight in beholding the works of Providence and Grace, than I ever knew in contemplating the finest productions of genius, or even the wildest, the most beautiful, and most romantic scenes in the world of nature.

'When I look back upon the way in which I have been led—the goodness and mercy which have followed me all my journey through life—the condition out of which I have been called by grace—the price paid for my redemption—and the glorious prospects held out to us beyond the grave, I feel that if I had ten thousand tongues, they should all be employed in celebrating the praises of our redeeming God; that if I had ten thousand lives, they should all be consecrated to his service—and if I were to live ten thousand years, and serve him faithfully and in much affliction all that time I should only feel my obligations ten thousand times increased. 'O! that man would praise the Lord for his goodness, and for his wonderful works to the children of men.' The position of the sun—the constellations in the heavens—the aspect of the country—the costume of the inhabitants, and the appearance of a slave-population—all remind me that I am far from my native country; but we are equally in Africa and in Britain under the care, and near the heart of that gracious God who has 'been the dwelling-place of his people in all generations.'

'I am happy to inform you that we were allowed to have public worship, on deck, on board the Westmoreland, every Sabbath morning. We cannot specify instances of saving conversion; but among the sailors some outward reformation was effected; and it may, perhaps, appear at some future day, that the seed we have sown has not been sown in vain. Duty is ours—consequences must be left with God. Men cannot be called of Him as missionaries to the heathen, who are not concerned for the conversion of all that are 'without God,' whether at home or abroad, and who do not use every mean in their power to save the souls of the sailors who convey them to heathen lands.'

The brethren then relate their interviews with his Excellency the Governor, who has created a new parish named *Beaufort*, where he is building a church; other churches are about to be erected, and a school has been established at Cape-Town. They next refer to the lamented death of Mr. Pacalt, who has left all his personal property to the London Missionary Society. Mr. Pacalt wished that Mr. Messer, of Bethelsdorp, should succeed him at High-Kraal, (now called Pacaltsdorp); this has taken place, and Mr. Barker, of Theopolis, succeeds Mr. Messer. Mr. P. is spoken of very highly by the principal gentlemen of the government, who consider his death as a public loss.

The Caffre war has again broken out with great fury.

Mr. Campbell and Mr. Philip were making preparations for their journey into the interior.

PACALTSDORP.

THIS station, formerly called *Hoogte Kraal*, has received a new name, by request of the Landdrost, in honour of our late worthy missionary, Mr. Pacalt, who laboured there with considerable success.

A few days before his death, which took place November 26, he requested Mr. Van Kervel, the Landdrost of George Town, to visit him, and then intreated, that in case of his removal, measures might be taken to procure Mr. Messer, of Bethelsdorp as his successor. The Landdrost wrote to Mr. Messer to that effect on the 3d of December, 1818.

Mr. Messer immediately repaired to Pacaltsdorp, where the poor people wept with joy on learning that he would become their teacher. After continuing there three days he returned to Bethelsdorp to arrange his affairs. Mr. M. intended finally to remove in the beginning of February.

LATTAKOO, &c.

AN interesting letter has been received from Mrs. Hamilton, dated 24th Sept. 1818, at Bethelsdorp, where she was then on a visit. When she left Lattakoo on the 30th of June, Mr. Hamilton was diligently employed in preparing a house for his family. It appears that Mateebe (the king) is very strongly attached to the missionaries. Mrs. H. is exceedingly desirous that the people should have the Scriptures in their own language; she says she is able to converse with them a little, and one of the missionaries is making rapid progress in it.

Two of the natives, who had obtained some knowledge of the Gospel, had taken a long journey, and in every place through which they passed, told the people all they knew of Jesus Christ; the people almost universally listened to them with pleasure. In one place, however, they met with opposition, and their lives were in danger; they told the people they might kill them if they pleased, but they would tell them all they knew. On two occasions they had singular proofs of God's care in extreme hunger. Once they found an elk, which had been killed by a lion; and, at another time, a knoo, which had been caught by a tiger. Thus they obtained food; and their faith in the Providence of God was strengthened.

'Could the friends of Christ in England', says Mrs. H., 'but see the many thousands who know not how they may be saved—could they hear them cry, 'Come over and help us—send us teachers, that we may learn how to escape the great fire!'—they would say, 'We will give the Lord no rest, until he again open the door that is now closed; and thrust out a sufficient number of labourers into those great fields which are white unto the harvest.'

SOUTH-SEA ISLANDS.

A LETTER from Mr. Threlkeld to the Directors, dated at the Island of *Raietea*, 29th Sept. 1818, has been lately received, and informs them of his safe arrival, with his companions, at Eimeo, on the 17th of Nov. 1817.

Mr. Threlkeld, who left Port Jackson, Sept. 3, 1817, called at the Bay of Islands, in New Zealand, on his voyage, and visited the Church Society's settlement there, the appearance of which, he observes was superior to what could reasonably be expected for the time.

On the 17th of Nov. he says, 'we came in sight of Eimeo, hoisted our signal flag of a dove and olive branch, and anchored the same day in *Tolu* harbour. There is something peculiarly striking in the behaviour of the natives; nothing rude; nothing indecent; nothing impertinent in their manners; but a natural manliness throughout their deportment. Their joy was apparent on our arrival, expecting to be supplied with European articles; and '*Peace be to you*,' was the salutation from every mouth.

'On the following Wednesday we visited the native place of worship, it is like a large wicker cage, neatly roofed, and capable of holding about seven hundred persons. It was nearly full. Their singing, and their attention, together with the novelty of their appearance, excited sensations of mind, which may be better conceived than expressed. The Lord hath, indeed, made bare his holy arm, and by his own power hath triumphed in this island! After the public service was ended, they retired to a place of prayer, where we heard them thanking God for sending teachers among them, and praying that other nations also may be benefited.'

Mr. T. then gives a full account of the manner in which the natives spend their time, of their meals, learning to read, &c. &c. which we have not at present room to insert.

We have already noticed, in a former number, the launching of the vessel, which was built by the persevering la-

bours of the missionaries, and named *The Haweis*, concerning which, Mr. Threlkeld says—'In consequence of the vessel being finished, we, who are to form the *Leeward Stations*, availed ourselves of the opportunity, embarked on the 23d of July, and arrived in safety on the 25th, at *Huaheine*, where we remained for a season, till we could ascertain who should compose the intended *second* division. Several chiefs coming from *Raietea*, soliciting for missionaries, Tapu, the King, being among them, we were induced to attend to their request, and taking advantage of the arrival of the *Active*, Mr. Williams and I sailed to this island, which is the most central, and next in size to *Otaheite*. We expect Mr. Nott to join us shortly, together with Mr. Hayward, when he returns from the colony. Here we are forming a settlement, but need tools of every description to enable the natives to begin something like civilization. The King requests you to send him a writing desk. He is a moral, steady, industrious man.'

Mr. Kendal, the Church Society's missionary at the Bay of Islands, in New Zealand, in a letter to the Rev. Dr. Waugh, dated Dec. 20, 1818, says,—'The ACTIVE returned from Otaheite to this place, about a month ago; all the missionaries sent by her arrived safely at their destined port, and are all well.'

INDIA.

CALCUTTA.

A LETTER from Mr. Townley, Calcutta, 16th Jan. 1819, has been received, which informs us that they were then all well, and rejoicing in the expectation of soon receiving two additional labourers.

Mr. Townley has forwarded the printed Report of the Bengal Auxiliary Missionary Society, made at their First Annual Meeting, Jan. 6, 1819. We perceive with pleasure that two *Branch Societies* have been formed, one at Chinsurah, and another *(The Ladies')* at Calcutta. The amount of Subscriptions and Donations up to 31st Dec. 1818, was S. R. 3138: 13: 5, or about £392. The total amount of tracts printed in the last year amounts to 33,000.

Extract of a Letter from Mr. Mead, Missionary in Travancore, India.

'*Nagracoil, South Travancore,*
DEAR SIR, *Oct.* 26, 1818.

'FROM this wild but interesting country, I have again the pleasure of addressing you. Though solitary as the wilderness itself, I feel that I am not alone, for God is with me. Some encouraging events have transpired since my last, which it becomes me to record with the liveliest gratitude. I pray that they may be indications of greater blessings still in reserve for Travancore.

'My time has been occupied during the present year in acquiring the language, travelling to the churches, inspecting the schools, and occasionally giving such instructions as my present progress in Tamul enables me; and also in the administration of justice among all classes of the natives, to which office I have been nominated by the rajah's government. The natives are so fully sensible of the advantage enjoyed by them, in the impartial administration of justice, that Brahmins and Sooders, high caste and low, come forward declaring—'You are our father—our saviour—our only protection.' They sometimes bring their children, and throw them at our feet, saying, 'These are no longer our children, but yours'—expressions of obligation, indeed, far exceeding their weight, and couched in the impassioned language of the East, but calculated to show how this people would admire the Gospel, merely for the temporal blessings it brings with it, were they but acquainted with its nature, influence, and tendency.

'The scene of this mission is but seldom frequented, and of course can be but little known by Europeans who reside in India; it must be still less so by our friends at home. We will, therefore, give a slight sketch of the country where it is our lot to labour. Our congregations are ten in number, to each of which a place of worship and a school are attached. All the churches are situated in the neighbourhood of Cape Comorin.

'*Nagracoil* is the central station, close to the southern extremity of the Ghauts. It has been occasionally the residence of the former rajahs. The surrounding scenery is truly picturesque; its lofty hills give it a grandeur, which no language can fully describe. The name of the place will not fail to strike the pious mind—it means literally '*The Serpent Church*,' from there being a church dedicated to the express worship of that 'old serpent, the devil.' We hope to build a Christian temple here, on a spot, on one side of which will be seen a large heathen pagoda, and on the other a Mahomedan mosque. *Our* edifice will be raised above them both. May this be the case soon, in every part of the globe. About two hundred heathen have come forward within the last few months, expressing their determination to renounce idolatry, and to put themselves under

our instruction. This is my usual place of abode, where a house has been given me by her Highness the Queen of Travancore.

'*Malaudy* is a regular heathen village, completely sunk in gross darkness. Here a church has been built, in which a congregation of more than two hundred statedly assemble. Some of the children in the school have made good proficiency in learning. Two have been selected to be placed in our English school; the plan of which we shall hereafter communicate to you, when it is more fully determined upon.

'*Tamangcoolam* has a congregation of four or five hundred. The place of worship must be enlarged. It is situated in the midst of a Palmyra forest. A congregation soon assembles at the sound of a *tom-tom*, or Indian drum. As this is a heathen instrument of music, we wish to substitute a bell in its place, when our means, and the kindness of our friends shall enable us to do it. The *Paddy*-fields, given by the Queen to the mission, lie near this place. A heavy quit-rent formerly attached to this grant has been lately removed at my request.

'*Pittalom* is a village of Shanars, the caste who extract the juice from the Palmyra. The congregation is very good and promising. The schools at this place and at Samangcoolam have greatly increased. Some of the children are intelligent.

'*Auticanda* is close to the sea, a few miles from the former church. The place of worship must be enlarged; half the people who attend cannot be accommodated. The time of assembling is generally in the heat of the day, and the importance of a shelter from the burning rays of the sun is too obvious to require being pointed out. We wish to direct the attention of our counsellors and friends at home to this, as it has been customary to consider the building of places of worship as not belonging properly to missionary operations. We venture to recommend it as a subject of importance to be attended to. Every Christian temple is a witness for the true God in a heathen land; it tends to keep the people together, and give them some token that we wish to render them permanent and lasting blessings. Nothing has kept the Catholics from being crushed under the weight of their superstitions and profane system but their churches which overshadowed the land. Many of them are crumbling into ruin, while immense sums are expended in decorating others. We have a good school in this village.

'*Covilvilly* has fluctuated much in point of numbers at different periods, but lately a considerable increase has been observed. The place is populous and full of idols.

'*Etambally* is a central, populous, and extensive village on the sea-coast. Numbers have been added to the congregation and are under a course of instruction. The school has no children in it.

'*Amandavilly* is at present without a place of worship, but has a congregation, which, like the others, has been increasing within these few months. The church was demolished by the idolaters of that place, who have been obliged to promise to rebuild it, and have of their own accord renounced idolatry, and stated their wish to become Christians.

'*Pichakuirrupu* has an increasing congregation and a small school.

'*Odagerry* is a sphere of promising usefulness: we have just entered upon it. A large place of worship was built here by a zealous Roman Catholic; but as it was abandoned by the people of that persuasion, it has been made over in perpetuity to our mission. It is situated within the fort of Odagerry, in the midst of an extensive neighbourhood. Forty or fifty persons attended a few Sundays after it was used as a place of Christian instruction by us.

'At each of these places, the Word of God is read every Sabbath-day by a native catechist, who preaches likewise, as well as his measure of light enables him. It is the aim of the missionary to instruct the catechists in the first place, to give them one idea of the Gospel at a time, and then send them forth to communicate it to those who have not even one. By degrees we hope the rays of Divine truth will spread over this dark country. This remote corner is taken possession of in the name of that Saviour, to whom the uttermost parts of the earth have been given for his inheritance. Within the present year, 1600 people have renounced all connexion with heathenism, and seem to be saying, 'What have we any more to do with idols?'

'When beginning to feel the need of additional help in a very sensible degree, I am kept from sinking by the timely arrival of my former fellow-labourer, Mr. Knill. He was obliged to leave Madras, as it did not agree with his health. Since his arrival, he has rapidly gained strength, and there is every prospect of his being enabled to carry on those labours here, which he could not continue at Madras. The cooling breezes which are prevalent in this neighbourhood, render it one of the healthiest places in India. Mr. Knill says he is now as well as ever he was in India.

'With what grateful feelings should I relate the goodness of God to me during the past twelve months. This time last year, my affectionate wife was snatched away by death; her memory will ever be dear and fragrant to me; my dear child and myself have been wonderfully and kindly preserved; not a hair of our heads has perished, though we have been in perils by sea, in perils by land, in perils in the wilderness, in perils among the heathen. Thus have we found Jehovah all-sufficient.

'I have to acknowledge the receipt of two affectionate and parental epistles from Dr. Bogue and yourself—they were as water to the thirsty soul. I beg to offer my sincere thanks for them.

'Mr. Knill is now gone to Quilon, to see Colonel Munro, who wrote, on his arrival, expressing in the most kind and handsome manner his willingness to give us every assistance in his power. I cannot enumerate all the acts of kindness which I have experienced from this gentleman; he has been a wonderfully zealous friend.

'The rajah of Cochin lately placed 5,000 *rupees* (half-crowns) at Colonel Munro's disposal, for the benefit of the Christians in Travancore. As the Syrians in the North had received a handsome donation from the Queen of Travancore, the President sent this sum to the South Travancore Mission. Part of it has been laid out in the purchase of lands, and the remaining part will, as soon as suitable opportunities present themselves.

'I trust there is some one coming to our assistance,* for we greatly require it. There are fields of usefulness before us too numerous and too extensive for us to occupy.

'We shall, in future, endeavour to transmit you a Quarterly Statement of what God is doing by us. Remember me, Dear Sir, in your prayers, and allow me to subscribe myself,

Your's and the Society's devoted Servant, and Fellow-labourer in the Gospel,

C. MEAD.

* Mr. Mault sailed for Travancore in December 1818.

PRESTON AUXILIARY.

THE Annual Meeting of the Preston Auxiliary Missionary Society, was held in the Town-Hall, on Whit Monday, the Rev. W. Roby, in the Chair. The place was exceedingly crowded. The Rev. W. M. Walker, one of the Secretaries, read the Report, in which a comprehensive statement of the Parent Society's efforts was included. Appropriate Resolutions were then moved, and seconded by the Rev. Messrs. Bogue, Fletcher, Griffiths, Greatbach, Hacking, Speakman, and Chadwick, and by Messrs. Walton, Robinson, Stowell, Dilworth, Howard, Fisher, and Hamer. This Society has raised, in little more than six years, above £600, for the Parent Institution.

DEPARTURE OF MISSIONARIES.

ON Tuesday, May 25, the Rev. Thomas Nicholson, missionary to Madras, embarked at Gravesend, on board the ship Amorah, Captain Winter, together with Mrs. Nicholson, both of Lancaster. They are accompanied by Miss Cobden, the intended wife of the Rev. Mr. Knill, missionary at Travancore, and Miss Brown, the intended wife of the Rev. Mr. Thomsen, missionary at Malacca.

NOTICE.

THE Annual Meeting of the Essex Auxiliary Missionary Society will be holden at *Bocking*, on Wednesday Morning, July the 14th. Mr. Burder is expected to preach.

MISSIONARY CONTRIBUTIONS.

[*Collections and anonymous Donations only, from* 16 *April to* 16 *June, inclusive.*]

	£.	s.	d.
Dorset:—Sherborne Auxiliary Society, by the Rev. J. Weston.			
Penny Subscriptions 21 5 6			
Annual ditto 4 14 6			
	26	0	0
Dorset Auxiliary Society, by Rev. Dr. Cracknell, Secretary.			
Collection at the Annnual Meeting, at Blandford .. 20 0 0			
Ladies' Association, at Beaminster, by Miss Read.. 4 0 0			
	24	0	0
Monmouthshire:—J. W. Pontypool	5	0	0
Dorset:—Pool, by Rev. T. Durant.			
Annual Subscriptions 38 7 0			
Weekly ditto..... 35 10 8			
A Friend, by T. D. 10 0 0			
	83	17	8

				£.	s.	d.
Hindon, Teachers and Children of Sunday-School, by Mr. Sims	7	0	0			
Berwick, a Donation	1	0	0			
				8	0	0
Chudleigh, Friends at, including a Collection from the Sunday-School Children, by the Rev. J. Davidson				8	0	0
Sussex :—Heathfield, Rev. J. Press and Friends				4	0	0
Lewes, Juvenile Society at the Old Chapel, by Rev. J. Kerby				5	0	0
R. S. G.				1	1	0
Norfolk :—Norwich, from the Old Meeting Missionary Fund, by Rev. Mr. Hull				10	0	0
Kent :—Maidstone, by Rev. E. Jenkins.						
Penny-a-Week Subscriptions, for three Quarters	14	0	5			
Annual ditto	4	2	0			
Remnant of Ladies' Missionary Fund	6	5	6			
				24	7	11
Berks :—Windsor, by Rev. A. Redford.						
Moiety of the produce of a Juvenile Auxiliary Society, at Windsor	15	0	0			
Savings of Six Children	1	0	0			
Produce of a Missionary Box at a Prayer Meeting	0	5	7			
				16	5	7
Middlesex :—Staines, Rev. Mr. Yockney and Friends				10	0	0
Gloucestershire :—Bristol Juvenile Missionary Society, by Mr. J. Talbot, Treasurer, third Quarter				25	0	0
Kent :—Chatham; Auxiliary Missionary Society at Ebeuezer Chapel, by Mr. W. Higgins, Treasurer	34	8	4			
Sunday-School Children, by ditto	8	7	3			
Annual Subscriptions	3	3	0			
				45	18	7
A Friend, from Buckinghamshire, at Queen-Street Chapel				2	9	6
G. G. Parsons-Green				1	0	0
M. A. H. by Rev. John Hyatt				1	0	0
The produce of a small Missionary House, at the Rev. S. Barber's, Bridgnorth, Salop				3	8	6
Wandsworth, Rev. W. Seaton and Friends				13	0	6
Wooler Auxiliary Society, per Mr. W. Jobson	12	7	0			
Fowberry from a Prayer-Meeting	1	13	0			
				14	0	0
Four Friends at Bethnal Green, by Russel				1	5	6
Thanks for preservation through danger				5	0	0
Essex :—By Rev. A. Brown.						
Contributions from South Okendon	8	8	6			
Ditto, from Purfleet and Aveley	8	18	6			
				17	7	0
Woolwich, by Rev. J. Bickerdike.						
Donation from the Congregation at Providence Chapel	5	0	0			
Contributions by the Children belonging to the Sunday-School at Providence Chapel	1	2	4			
				6	2	4
A Friend T. W. D.				1	1	0
Rev. Mr. Walker and Congregation at Peppard				2	0	0
Profits arising from the sale of Wax, by a poor Shoemaker				0	8	6
J. C. B.				2	0	0
Kent :—By Rev. Mr. Roaf.						
Donation from two Ladies at Sutton-Valence	1	1	0			
Contributions from a Penny-a-Week Society at ditto	8	19	0			
				10	0	0
W.				10	0	0
Oxon :—Contributions by Rev. R. Fletcher and Congregation at Bicester				6	4	0
Produce of a Missionary Box, by Miss Tite				1	1	6
Bedfordshire :—Contributions from a few Friends at Harrold, by Rev. J. West				3	3	8
A. N.				5	0	0
S. W. by Mr. G. Hodson				50	0	0
East and West Cowes' Penny Society, one year's Subscription				6	2	0

	£.	s.	d
Welsh Calvinistic Methodists, belonging to the Welsh Chapel, Wilderderness Row, being a Collection on occasion of a Sermon preached at Albion Chapel, Moorfields, on the 2d of May, by the Rev. John Elias	30	9	6
Gosport, Rev. Dr. Bogue and Congregation.			
Subscriptions 25 7 0			
Collection 7 11 10			
Female Missionary Society 7 14 6			
———	40	13	4
Titchfield, Rev. Mr. Flower and Friends	12	0	0
Alton, Rev. C. Howell and ditto	10	11	1
Buntingford, Auxiliary Society, by Rev. T. B. Browne	14	0	0
Dorchester Auxiliary Missionary Society.			
Contributions at a Missionary Prayer Meeting 3 5 0			
Penny Society by Ladies 7 7 2			
Ditto, by Young Men 2 10 0			
Annual Subscriptions 2 10 6			
———	15	12	8
Juvenile Society, White Row, by Miss E. Dixie, Secretary	13	10	6
Islington Chapel, by Rev. E. J. Jones.			
Penny-a-Week Society 19 7 3			
Sunday-School 18 14 1			
——— 38 1 4			
Silver-Street Chapel Auxiliary Missionary Society, by ditto.			
Annual Subscriptions, from July 23, 1818, to May 10, 1819 ..... 30 11 6			
Subscriptions, by the Teachers and Scholars belonging to the Sunday School, from May 10, 1818, to May 9, 1819 ..... 24 14 0			
——— 55 5 6			
———	93	6	10
Bedfordshire :—Half-a-year's Subscription from the Woburn Auxiliary Missionary Society, Mrs. Hall, Treasurer, by Rev. M. Castleden	4	15	5
The Friends of Parslow-Wood Common, near Blackmoor, Essex, by S. Giffin	1	13	0
The Produce of a Missionary Box, in the shop of Mr. Fortune, Stanhope-Street, Clare-Market, being the third contribution	3	9	9
Boys of the Orphan Working-School, City Road	1	1	2
Penny Society, Bere Regis, by Rev. Mr. Gay	2	0	0
Legacy of Mr. Joseph Hardcastle, Hatcham House, Surrey, late Treasurer of the Missionary Society	100	0	0
Rev. George Townsend and Friends, Ramsgate	24	5	4
Bath Auxiliary Missionary Society, by Mr. S. Yockney, Treasurer	50	0	0
Whitehaven, Rev. R. Cecil and Friends	11	1	6
Woolwich, a few Friends, by Rev. J. W. Percy	4	12	6
Gravesend, Rev. W. Kent and Friends	14	0	0
Mint-Sunday-School Auxiliary Missionary, by Mr. T. Lewis, Treasurer	14	0	0
Reading, Berks—Collections at Castle-Street Chapel, on occasion of Sermons preached by Rev. Mr. Arundel, including Fruits of a Penny Society, by Mrs. Tanner	114	3	0
Tiverton, Collection at, by Mr. Noble	15	15	6
Auxiliary Missionary Society, Isle of Wight, by Mr. J. Kirkpatrick	12	19	2
Donation from the Children attending Plunket-Street Sunday School, Dublin, by James Ferrier, Esq.	5	0	0
Bethnal-Green Juvenile Society, by Miss Haye	7	10	0
A Few Friends at Hart's Lane Meeting, Godalming, by Mr. J. Limbert ..	4	4	4
A Friend at Hascomb, near Godalming, Surrey	2	0	0
Ditto, ditto, for Bibles for the Heathen	2	0	0
Rev. T. S. Guyer and Congregation, Ryde, Isle of Wight	8	0	0
Rev. John Harsant and Friends, Beaconsfield, Bucks	9	0	0
A Friend, by Rev. J. Jerrard, Coventry	1	1	0
The Sixth Annual Subscription of the Assistants of Messrs. Ross and Sons, No. 119, Bishopsgate-Street	3	4	6
Contributions from Andover, by Mr. J. Sibree, jun.	22	4	0
Ditto, by Miss Gillard, Ford, Devon	1	17	0
Uxbridge, Rev. G. Redford and Congregation, Annual Collections, by Rev. Dr. P. Smith and Rev. J. Cooke	32	11	0

	£.	s.	d.
Chalfont, St. Giles's, by Rev. Mr. Anderson	1	0	6
A Well-Wisher to the Cause of Missions	149	0	0
Essex:—Storck, collected at a Missionary Prayer-Meeting, Rev. B. Hayter ... 5 5 0			
Ingatestone Meeting, donations from Friends ... 5 6 6			
	10	11	6
Rev. W. Hopkins and Congregation, Tisbury, Wilts	20	5	6
A few Friends, composing a Prayer-Meeting at Great Shelford, Cambridgeshire, by Rev. A Fletcher	0	15	0
Northamptonshire Association of Independent Ministers—by Messrs. Inkersole and Goddard, Treasurers	93	14	6
Petersfield Auxiliary Missionary Society by Rev. J. Greenwood. Teachers and Domestics of Miss Parr's Seminary, by H. B. 0 12 6			
Penny-a-week Subscriptions, &c. Collected by Miss Holland and Mr. Baker ... 10 0 0			
	10	12	6
Contributions by four young Children, by Mr. Luckhurst.... 1 4 0			
Ditto, by the Children belonging to the Tunbridge Sunday-School, by ditto ... 1 7 5			
	2	11	5
H. and H.	30	0	0
Rev. T. Harper and Congregation, London Road	7	17	0
Sheerness, Rev. J. Prankard and Friends	13	7	1
Southampton, Rev. Mr. Adkin's Congregation	66	18	6
Aliquis, Hampshire	5	0	0
Legacy of the late Mr. Tho. Roberts, of Worcester, by Rev. W. Moody, Trustee under the Will	176	0	0
Legacy, by the late Mrs. Mary Davis, of Reading, of £100 stock, in the 3 per cent. Reduced Annuities, Mr. J. E. Pilgrim, Mr. J. M. Box, and Rev. Jos. Watkins, Executors			
Collection after Ten Monthly Prayer Meetings, at Rev. John Vincent's Chapel, Deal	10	18	7
A Penny-a-week Society from a small Family, by Mr. George Wells	2	3	0
Collection by the Congregation under the pastoral charge of Rev. Tho. Toller, Wem, Shropshire, after a Sermon preached by Rev. T. N. Toller, of Kettering	15	12	4

Acknowledgments of books, &c. presented to the Society in our next.

Erratum in Chronicle for May.

Page 215, line 3, article Uppingham, *for* Rev. Mr. Kemp *read* Rev. Mr. Green.

POETRY.

I.

Let grateful songs arise
  Jehovah's name to praise,
Who from the lofty skies
  Regards our infant lays;
Let all rejoice to see the day
When children learn to read and pray.

II.

Our Sabbaths once we spent
  In folly and in sin,
On play our minds were bent,
  And pleasure sought therein;
But now we leave our childish play,
And learn to read and sing and pray.

III.

We hear of Jesus' name
  And learn that name to bless
Who from his glory came
  To save a sinful race;
We praise the Lord, we see the day
That we are taught to read and pray.

IV.

To aid this good design
  May all our friends unite,
May those in Glory shine
  Who freely give their mite;
To teach our youthful feet the way
That leads to realms of endless day.



Taylor sc.

Revd. John Langston, D.D.
Late of Ipswich.

Publd. by F. Westley, Stationers Court, Aug.t. 1. 1810.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

AUGUST, 1819.

MEMOIR OF THE REV. JOHN LANGSTON; WITH A SHORT ACCOUNT OF THE CONGREGATIONAL CHURCH FORMED BY HIM AT IPSWICH.

PERHAPS there never was a class of men whose history better deserved to be transmitted to posterity, than the ministers ejected from the Church of England soon after the restoration of Charles II. by the Act of Uniformity. They were men of great devotion and eminent ability in prayer; pious, faithful, and laborious ministers, zealous for God and religion; courageous in their master's work; lively and awakening preachers, aiming at the advancement of real religion in the hearts of men; and, whilst thus actively and carefully employed in disseminating the word of truth, God honoured their labours with an abundant blessing, making them instrumental in the conversion of many souls. They were ornaments to the established religion of the country, till strict adherence to their principles forced them to dissent from it; as they chose rather to suffer reproach and deprivation than comply with those inventions and impositions of men, which to them appeared contrary to the simplicity of the gospel. It will add much to the value of their characters, if it be remembered, that they were not actuated by party prejudice, neither did they resign their ministry in the national church till compelled by the rigorous enforcement of unscriptural ceremonies.

It is much to be regretted that so few particulars are recorded concerning those illustrious individuals, who thus lived and laboured in the service of God; nevertheless, it must be thought desirable that these accounts, although short, should not be suffered to sink into that oblivion with which they are surrounded, and in which they are in great danger of being wholly enveloped. Among the number of these worthies is the Rev. John Langston, the time and place of whose birth cannot now be ascertained; but we find he was educated at the Free School at Worcester; from which circumstance it is not improbable he was a native of that city. He removed thence to Pembroke College, Oxford, where he acquired a considerable proficiency in the languages. At the time of the Restoration he was minister of Ash Church, near Tewkesbury, in Gloucestershire; but was soon obliged to resign to the old incumbent, who was still living. He afterwards retired to London, and kept a private grammar-school near Spitalfields; but, meeting with opposition there, when the Bartholomew act took place, he went into Ireland with Captain Blackwell, as his chaplain, and tutor to his eldest son. In 1663, he returned to London, and again kept a

school; but at length removed into Bedfordshire, where he preached for some time.

In the year 1686, a few serious Christians united, and hired a building which stood in the Green Yard in the parish of St. Peter, Ipswich; and, after having converted it into a meeting-house, sent an invitation to Mr. Langston to become their minister, which he accepted. On the 22d of October, in the same year, these people, who had previously formed themselves into a church, presented him their unanimous request to undertake the office of pastor. After some days spent in fasting and prayer for direction, he complied with their invitation, and was set apart to the pastoral office, November 2d, as is recorded by himself in the church-book, from which the following account is extracted:—

'This was a day of solemn fasting and prayer, wherein the church (by the brethren's lifting up of their hands) testified they had elected and called me to the pastoral office, and I declared I had accepted of that call, and again ratified it; and was accordingly then set apart for that work and office, the following elders assisting: viz. Mr. Manning, Mr. Petto, Mr. Milway, and also Mr. Bidbank; the three first also at the close of the day gave me the right hand of fellowship.'

A few months after his settlement among them, the congregation had so much increased that it was found necessary to enlarge their place of worship. They therefore purchased the ground on which it stood, and erected a new building, which was opened for public worship, June 26th, 1687. Here he continued his labours till his death—a period of nearly eighteen years; during which time his ministry was blessed to the conversion of many souls, great numbers being added to the church and congregation.

He suffered greatly during his residence at Ipswich, being compelled to leave his house, which was twice searched in the course of one night. His enemies sought for him throughout the town, and so severely persecuted him, that in 1697 he removed to London for a time. But it does not appear from the church-book, that the connexion between him and his people was dissolved; for in 1699 he returned to them, and continued, from that period, faithfully to discharge the duties of his office, without farther interruption.

Whilst he was in London, his enemies maliciously and industriously circulated a report that he was a *Jesuit*, which made no little impression upon the minds of many persons, 'even to the stumbling of some sober people.' In consequence of this report, he was obliged to publish a vindication of himself, by which he effectually silenced the calumny. He shewed great sweetness of spirit, not only towards his own people, but those of different persuasions.

It is worthy of remark, that though he was accustomed to commit to paper the principal events that happened during his residence at Ipswich, he has not recorded a single memorandum concerning his sufferings for righteousness' sake. The same truly Christian spirit has been observed in other of the nonconformist divines, who so far shewed the sincerity of their forgiveness, and their desire to *forget* what their enemies had done to injure them, that they resolved to leave nothing behind them, that should serve to perpetuate the remembrance of such sufferings; they appeared to regard it as a matter of course that they should suffer persecution; and acted as if they *really* believed the word of our Lord, 'In the world ye shall have tribulation.'

In November, 1702, the Rev. Benjamin Glandfield was unanimously chosen assistant to Mr. Langston in the pastoral office; and was called to succeed him at his death,

which happened January 12th, 1704, at an advanced age.

There is an excellent painting of him still preserved in the vestry belonging to the meeting-house in Tacket-street, Ipswich, from which the engraving was taken that accompanies this Memoir. It is very desirable that societies or individuals who possess portraits of our forefathers, would permit them to be copied for a similar purpose; for it is truly gratifying to behold the representation of those worthies who suffered so much for conscience' sake; and counted not their lives dear, so that they might publish the glad tidings of the gospel to perishing sinners, and be instrumental in bringing souls to Christ.

Mr. Glandfield was ordained pastor the same year in which Mr. Langston died, and the favour of God was manifested in the effects that followed his preaching; for the congregation so considerably increased, that the meeting-house was not large enough to contain the numbers that constantly sought admission. In consequence of this, in the year 1718, they purchased the house in Tacket-street, which is occupied by the present minister, (and has been the dwelling-house of his predecessors in that office for 100 years) together with a large piece of ground adjoining, on which they built the present meeting-house, which is a substantial brick edifice, measuring fifty-five by forty-four feet; it has three galleries, and will seat upwards of 800 people. *Here* many have found, by happy experience, that He who dwelleth in the highest heavens will condescend to take up his abode in temples made with hands, and that the humble simplicity of true Christian worship is not less acceptable to Him than the splendour of the Jewish ritual.

It is doubtful whether Mr. Glandfield ever preached in the new place, for he died in 1720, (the year it was opened) after some months' confinement, and was succeeded by the Rev. Thomas Milway, of Kettering, who undertook the pastoral charge of the people in 1721. The Rev. John Hurrion, then dissenting minister at Denton, in Norfolk, preached an excellent and suitable sermon at his ordination, from Heb. xiii. 17. 'Obey them which have the rule over you,' &c. His labours were fruitful, but of short duration. The only anecdote related of him is the following, which will not be misplaced if it proves useful in any instance to the present generation. He had two daughters, who were much too fond of dress, which was a great grief to him. He had often reproved them in vain; and preaching one Sabbath-day on 'The Sin of Pride,' he took occasion to notice, among other things, pride of *dress*. After speaking some considerable time on this subject, he suddenly stopped short, and said, with much feeling and expression—'But you will say, *Look at home*. My good friends, I *do* look at home till my heart aches.' He died May 21, 1724.

In October, 1724, the Rev. William Notcutt,* of Thaxted in Essex, received a unanimous invitation to become the pastor, which he accepted; and the 10th of December was set apart as a day of solemn prayer to God for a blessing on his future ministry. On this occasion Mr. Ward preached from 2 Cor. iv. 5. 'We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake;' and some of the neighbouring ministers prayed. The writer of the memorandum which was entered in the church-book at that time, adds, 'May the Lord that warmed our hearts *that* day, say *Amen* to those prayers.' His labours were exercised among them for more than thirty years; and he was indeed

* Of whom a portrait and memoir will shortly appear in this Magazine.

'a workman that needed not to be ashamed, rightly dividing the word of truth.' The Rev. Mr. (afterwards Dr.) William Gordon, who was Mr. Notcutt's assistant upwards of two years, and afterwards, in October, 1754, had been ordained co-pastor, succeeded him; but after having continued with them about ten years, he removed to London, to take the charge of the people at Gravel Lane, Wapping, on the decease of the Rev. David Jennings, D.D. After a few months had elapsed, the Rev. David Edwards, of St. Neot's was invited to become the pastor of this church; and having accepted that invitation, was set apart May 22d, 1765. He preached with great success till the beginning of 1791, when the tranquillity of the church and congregation was disturbed by some unpleasant circumstances, which produced a disagreement between minister and people, and ended in Mr. Edwards's resignation in November the same year. He continued to preach for two months after this period; but at length retired to Wotton-under-Edge, in Gloucestershire, where he died May 30, 1795. On his removal from Ipswich, a great number of the people, among whom were many members, left the old place, and formed a separate interest. After meeting some time for worship in a private house, they fitted up a place in Dairy Lane, and have had a succession of pastors to the present day; but are now in a very low state. The people who remained at Tacket Street, being destitute of a minister, invited the Rev. Charles Atkinson, who had recently left Homerton Academy, to fill the pastoral office, to which request he assented, and was ordained in October, 1792. Though the interest was considerably diminished by the division concerning Mr. Edwards at the time he came, yet by his instrumentality many 'that were afar off have been brought nigh, through the blood of the Redeemer;' and those that were 'strangers and foreigners,' have been made 'fellow-citizens with the saints, and members of the household of God.' The seed which was sown has been watered with the dew of heaven, and has produced an abundant increase. They are now in a most flourishing condition, and it is with considerable difficulty the hearers are accommodated.

Works of Rev. John Langston.—Lusus Poeticus Latino Anglicanus in Usum Scholarum, 1675.—Poeseos Grecæ Medulla in 1679.

RECOLLECTIONS

Occasioned by the Annual Meetings in May.

THE hearts of British Christians are now beating with the rapture and holy joy which the glad tidings from distant lands have produced. The fire still glows in their bosoms, which zeal and love for the Saviour and for souls have kindled. The return of this annual joy was hailed by thousands, who looked as eagerly for its approach as the benighted Laplanders climb their mountains of ice and snow, to catch the dawning of the long lost sun; and we have shared in the delight, our hearts have been gladdened, and we are benefited. By this time, the sensations have reached the distant parts of the empire, and Christians unknown to each other, and churches widely separated, are glowing with a common gratitude. One, therefore, who hopes his object is usefulness, would call the reader to review that he may not forget Some we must fear have felt, who will not act; at least many will act with much less vigour and perseverance than they thought they should, when they mingled with the throng, and were roused by the eloquence of address. 'Yes,' I think I hear an ardent and pious youth say to himself, 'I remember that whilst I was listening to the fervent appeals, and the inte-

resting detail of facts, I felt an elevation of soul I never knew before. I longed to do something in the missionary cause. I felt that I could cross seas, and traverse deserts, and climb mountains; endure cold and hunger, heat and wet; I could shiver at the pole, or languish in the torrid zone: any thing to become a missionary, and tell a Redeemer's love to those that are 'perishing.' This was well; it was a truly enviable feeling while it lasted; but may we not ask, my young brother, what influence has it had on you? Without supposing that in every case it becomes a duty to go to distant lands, or that in your case it is practicable, should you not ask yourself, 'Have I been more devoted since I returned to my accustomed duties as a Sunday School Teacher?' for I must suppose you such; 'more diligent and more vigorous, more watchful for opportunities of doing good; more affectionate in addressing my companions; more active in scattering those 'messengers of mercy,' religious tracts—more lively, more indefatigable in the societies to which I belong?' Or did those fine feelings die where they first arose—at the public meeting, or within a few short days after? You hope not; but are ready to reply, 'only a few weeks have yet elapsed, and this is a short period in which to manifest any great effects'—true; but no man was ever eminently or extensively useful, and this you should aim to be, who had not some decision of character, and some promptitude in action. Begin then at once, and seek for Divine influence to enable you to persevere; for we may be assured that he whose zeal cools much in the revolution of a few weeks, is not likely to remain unchanged through successive years. Commence, then: form some plan of usefulness, and try to carry it into execution, however feebly; the very effort will strengthen you, for 'by liberal things you shall stand.'

I see a pious young female, who, if I could converse with her, would I think tell me with what delight she listened to the interesting accounts of early piety and the success of schools, and how she wept at the description of children without instruction, and parents unable to supply it; of heathen ignorance, the superstition of the savage and the civilized, and of the joy with which the simple and the sage receive the Book of God and the preaching of the Gospel, and how gladly she would have instructed the young, or conveyed to them a Bible. If such should peruse these lines, I would venture to ask her, if she is usefully filling up her own sphere of duty, and would say, 'Nothing very public or prominent would become you, but you stand in a domestic circle; have you withdrawn into retirement with your younger brothers or sisters, conversed with them, put such questions to them as kind solicitude will suggest, and such as their affection for you could scarcely suffer them to forget? Have you directed them to the Saviour, assuring them of his willingness to receive them, and then prayed with and for them? There are habitations of the poor around you, have you visited them, left a Bible, given tracts, aimed to drop the instruction which they will receive with respect from you, when they will not listen to us? If you have not, let me intreat you to remember that the 'honourable women' in distant lands reprove you; many of your own age and circumstances reprove you; your own feelings in the great assemblies reprove you. The Saviour demands all this at your hands. To his love it is strictly due. His cause is worthy of it. One of the highest honours conferred on human nature was the commendation of the Saviour, when he said of a female, 'she hath done what she could.'

I imagine myself one of that family circle that are gathered round

the father as he sits to tell the history of the anniversary, and relates the most interesting anecdotes he can remember, while he answers the many and eager questions of his delighted children. It is a lovely scene; and if *I* may ask him a question, I would say, 'In addition to this happy and domestic feeling, have you brought home with you more of that same spirit which carries out the missionary, which actuates the useful members of societies? Let me inquire, Do your servants receive that instructive and affectionate address which may render their connexion with your family the means of bringing them into the family in heaven and on earth, of which Jesus is the head, of giving them the privileges of the household of faith? Is there not room in your neighbourhood for a Sunday School? Could not your sons and daughters become teachers, while you assisted in supporting it? Is there not a village, within a short distance of your residence, where the inhabitants would listen to a preached gospel, if they saw you espoused its sacred cause? Is there not one in which pious men could be found to preach, if there were any to procure or assist in providing a room for the assembly? And is there anything to prevent your doing it? Or, can *you* want for motives, who profess to love the Saviour—who have heard and been cheered with the tidings that 'the grace of God, which bringeth salvation, hath appeared unto all men?' Awake, my brother, unfold the napkin that hides your talent, and employ it in the Master's service.

Think of the day when gathering multitudes shall come from their graves, in every region and of every age, when the Lord shall come to reward his faithful stewards, that their lively feelings will prove to have been valuable only as they excited to a more ardent devotion, a more conscientious activity, a more persevering exertion of every power to advance the kingdom of Him whom your eyes shall then see in the grandeur of the Judge, and the glory of the triumphant Mediator. Think of the gratitude with which you will then review the little that you were enabled to do for Him who bled on Calvary, and sits upon the throne. Think of these things; go back to your sphere of duty, inquiring, 'Lord, what wilt thou have me to do?'

AUDITOR.

SUBSTANCE OF A SERMON BY REV. PHILIP HENRY.

(Preached Feb. 29, 1680.)

1 John, v. 4.—And this is the victory that overcometh the world, even our faith.

THERE are three properties of the grace of faith which prove it to be a main matter in Christianity. 1st. It is *a working* grace; no idle companion. Gal. v. 6.—2d. It is a *suffering* grace; faith furnishes a Christian with strong shoulders to undergo whatever burthen the Lord is pleased to lay upon us. Ps. xxvii. 13.—3d. It is an *overcoming* grace; faith is a conqueror. If an account were to be given of all the victories of all the great captains of the world, if they were laid together, they would all be worth nothing compared with the victories that this lady, Faith, has obtained.

Now the enemies of our souls are the world, and the Devil; both which faith overcomes. Of the first to day. We have heard of some great conquerors, especially one who we are told conquered the world, viz. Alexander the Great, who sat down and wept he had never another world to conquer; but his conquests were bloody conquests, and carnal conquests, and conquests which ended in his death. (Allude to John, vi. 46.) He conquered the world, and *is dead.* But faith has overcome the world many a time, and yet

lives still to do it: faith is a spiritual Alexander.

Doctrine. *That the victory of a Christian overcoming the world is his faith.* Believing Christians do by faith overcome the world.

The manner of the Apostle expressing it is singular:—

It should be that *we overcome?*—no, nothing to us—all to faith. It should be the *means?*—no, *the victory*—he speaks as one in the very act of triumphing—poor faith—a despicable grace in itself, yet victorious. I shall shew:—

I. What is meant here by *the world.* By the world is meant all those things which the Apostle Paul (2 Cor. iv. last) calls '*the things that are seen*, that are *temporal.*' Now these are of two sorts—evil things or good things. I take both in the sense in which they are used, (Luke, xvi. 25) 'receivedst *thy good things*, and likewise Lazarus *his evil things.*' Those evil things of Lazarus, and the good things of Dives, are the things that are seen and are temporal, and faith is a conqueror over them all.

1st. For *evil* things: those are, losses, crosses, afflictions, by sickness, poverty, disgrace, &c. Name any thing that is thus evil, and it is those things that are seen, and are temporal. And, blessed be God, they are but temporal, not eternal to the godly. Faith keeps him from fainting, keeps his head above water. Faith conquers all, as Paul, Acts, xx. 23, 24.—xxi. 13; and all those primitive martyrs, in their several ages and generations followed Paul in this victory. Many of them, their tormentors were weary of inventing and inflicting punishments, before they were weary of enduring. So that their tormentors would not believe but they had some spell, or charm, to keep them senseless; yes, the spell or charm was their faith.

2d. For *good* things; those are all those things that comfort us—riches, health, prosperity in trading, &c. honour and pleasure—these are all good things, but all of them enemies to faith; but faith is the conqueror; O faith, thine is the victory!

II. I would shew what it is to *conquer* the good things of the world.

1st. To manage them so as not to get hurt by them, so as for them not to conquer us. My brethren, there are no drawn battles between us and the world; either we fall, or the world falls, and God knows, for want of faith we do often fall. *Fall!* What's that? Why, brought under guilt of divers kinds, according as the temptation is. Here is one professor, saith the World, that I made to turn apostate, another covetous, another wanton. My brethren, if I should set before you a map of the victories that the world has got, even over professors themselves, it would astonish you.

2d. To manage them so as to do good with them. Conquerors do not think it enough to disarm their enemies, unless they make them serviceable, and tributaries to them, as Joshua made the Gibeonites. Now he that manages the world so as to glorify God, and to do good to others, then they become good things indeed to him; he's a conqueror indeed. Luke, xii. 22. *Divide the spoils.* An allusion to the fashion of conquerors converting the money and ammunition of the enemy to their own use. So, instead of being defiled with guilt by the world, to manage all so as God hath glory. And, let me tell you, the more you have, the fairer opportunity you have to do great things for God's glory; and if you do not improve a little, certainly not more. If you are poor, the world comes against you with ten, but against the rich with ten thousand; this should make us content with poverty, for then our enemy comes against with so much

the less force; not that the poor are out of danger, but in less danger.

Further, to tell you what it is to overcome the world, I shall give you four scripture expressions.

1st. To overcome the world is not to love it, and not to be friends to it, Jam. iv. 4. Why, must not we love relations? Answer. But not with an intense love, with an immoderate love, not with a heart and soul love. If you love it, you will certainly never conquer it. Will any fight with those that they love? No, surely. O, do not count the world as a friend: they do so who are loth to part with any thing of it, that do all to please it. A sign they are in love with the world, when, if they lose any thing, presently, What have I more? A sign the world has quite and clean conquered them. Faith works by love, but not by the love of the world.

2d. To overcome the world is not only to escape 'the pollutions which are in the world through lust,' Pet. i. 4, but also to 'keep ourselves unspotted from it,' Jam. i. 27.—*Escape the pollutions:*—The world has a great many pollutions—not in itself—God doth not give men the world purposely for their hurt, with a design to make them covetous, ambitious; no—it is *through lust.*—The world could do you no hurt, if it were not for the lusts of your own bosoms—lustings of inordinate desires towards them—immoderate delight in them. Titus i. 15. *To the pure all things are pure.* Not to others; because they themselves are not pure. When God enables a man to be washed in the laver of regeneration all things are pure to him:—not that he may do what he will with them, but they are other things to him than to another. *Keep himself unspotted.* This is a degree above the former; many that are not such covetous, wicked worldlings, yet are spotted. A man in whose heart cocovetousness reigns, he is polluted; but he in whom any thing of the love of it remains, he is spotted. Are you sensible of the spots? Spots from enjoyment, employment, relations—O! be humbled for these spots.

3d. To overcome the world is to use it so as not to abuse it, 1 Cor. vii. 3. To abuse a thing is to put it to another use than it was intended for. God intends the world for five uses. Will you remember them?—1st. Not to be our God; but to be stepping stones to bring us to God. When you make the world your God, giving it any of the inward worship required in the first commandment, then you abuse it. O, do not love it, delight in it, &c. Are they your stepping stones to lead you to God, to bring you to look beyond the creature to the Creator? Job was bid Curse God, but he blessed God. 2d. Not to be weapons of unrighteousness; but to be instruments of holiness. God gives you estates that you may be charitable, that having more time you may be more frequent in serving him, but do you employ it against God? They are thorns to stop gaps. Hos. ii. 8, 9.—3d. Not to be our cradles or beds, to rock us asleep in carnal security—as the rich fool, Luke, xii. 19; and David, Ps. xxx. 6.—4th. Not to be our portion; God forbid it should, for then we are undone; but for our passage. The world is a talent; the Master did not intend the talents for their *all,* but had more in store for them. So has God.—5th. Not to be our home, but our inn. We are to be gone shortly, and what then? Why, then do not be concerned in the affairs of it, nor complain of hard lodging, and troublesome accommodations. Heb. xiii. 14.—Now that Christian who, through grace, is enabled thus to use the world, that is the man, say I, that has overcome the world.

4th. To overcome the world is to be crucified to the world, and to

have the world crucified to us, Gal. vi. 14. If Paul were dead to the world, how did he conquer? Yes, that is a Christian's way of conquering the world, to die to it, to be indifferent to it, careless about it, willing to part with it. *Crucified to me, (i. e.)* I do not see that beauty and comeliness in the world that others do. No, it is like a dead carcase to me; bury them out of my sight, they are poor things. And the more we have abused it formerly, the less beauty we see in it when God opens our eyes. O! get to understand this, else you will never practice it.

III. I come to shew how this victory comes to be faith's—how is faith a means of this conquest? I shall first premise four things:—

1st. There is no overcoming the world by faith, unless it be *true* faith—there is a faith that is but fancy. Not every one that saith 'Lord, Lord,' shall be saved; and not every one that saith, 'I believe, I believe,' is a conqueror. Now faith of the right kind is a firm assent of the mind to the truth. The object of faith is the word of God.

Objection. How then did Abraham, and Isaac, and Jacob overcome the world by faith? Ans. Though they had not the written word of God, yet they had that which was equivalent to it; they had the revealed will of God. Without the true faith we shall never overcome the world.

2d. It must be faith, not in the habit only, but in the act and exercise. It is one thing to have faith, and another thing to act faith. Prov. xxv. 23. A man may have *the fear of God* in him, and yet *not be in the fear of God*—so a man may have the habit, and yet not the act of faith. It is not the idle faith, but the working faith, that overcomes the world. This is the reason why true believers are often overcome by the world, because they do not draw out their faith into act. It is not a soldier's having a sword that will get the victory—but he must use it: so, &c.

3d. This victory is not complete in this world. It is a work that we are to be doing while we are in the world, to overcome the world. And, indeed, the last conflict is many times the hardest. When the world and he come to wrestle upon a sick bed, those that have often conquered it, yet then have much ado when they are to shake hands with it. Yet do not fear that time; be overcoming the world daily, and that will make it easier then.

4th. Nothing can be named that overcometh the world besides faith. No? you will say—we have known some, and read and heard of others that have despised the world, got it under their feet, and trampled it under their feet, and yet not one dram of true faith. To that I answer, It was not at all acceptable to God. The great wheel that moved them was clearly seen to be pride, that they might seem brave men, and such as should be. But the true Christian cares not to be seen of men, so he may be accepted of God in his self-denials and world-denials. It was not at all advantageous to themselves. But they will rise up in judgment against us and condemn us, that the heathen could overcome the world by the mere light of reason, and yet we not by faith.

But to proceed. There are five things, the belief of which are a means of overcoming the world.

1st. The assertions of the word, touching the vanity of the world—what a poor thing the world is. Indeed, my brethren, if we had no Bible, our own sense and reason would discover it to us every day; but when, besides sense and reason, we have the word of God, and yet not believe it, no wonder we are overcome by it. There is one whole book of Scripture about this, viz.

Ecclesiastes; which is a sermon upon this text, *Vanity of vanities; all is vanity.* It is the vainest vanity. Didst thou ever believe this, assent to it, and apply it? The world is not able to stand before such a man as doth truly believe this. But the misery of it is, we will not be persuaded but that they are brave things. Is this the word of God, and is it so as he saith, or is it not? Let me put it to the issue. If it be not, God is a liar; take heed of believing that. If it be, then we are fools to have such love to it, care for it, delight in it, as we have. Prov. xxiii. 5. Let but faith prevail thus far, to possess a man with the belief that the world is vanity, and he will certainly conquer it.

2d. The warnings that the word gives us concerning the danger that we run upon, whilst the world is not overcome by us. 1 John iii. 20. Jam. iv. 4. Matt. vi. 24. Surely this is enough to awaken us out of our worldliness, to take heed of being servants of the world, though God hath made us masters of it. 1 Tim. vi. 9, 10. O what fools are we to let our thoughts and affections loose towards the world, seeing we have had this fair warning, that the love of it is the root of all evil! In other things, one fair warning will stop us; but in this so many fair warnings from the Great God of heaven will not. O were these but mixed with faith, the effect would be holy fear. Heb. xii. 7. Were you ever afraid of such scriptures as these? It must be our fear that must help us. When people are sensible of no danger no wonder, Prov. xxviii. Go about every employment in fear, enjoy every enjoyment with fear. Jude. 12. The reason why our tables are our snares, is because we do not eat and drink in fear.

3d. The instances and examples of the word of God which are proper for this purpose. 1st. We have examples of some that have overcome the world by believing, and have thereby gained a good report, and have pleased God, who has made their passage safe through it. The Old Testament saints, Abraham, Isaac, and Jacob, they did overcome the world by their faith. Read but the 11th of the Heb. ver. 8, 9, &c. Abraham did it, and he obtained the name of faithful Abraham. Moses, (ver. 24—26) was at one time assaulted with the Trinity of the world's temptations. 1. *Honour* and preferment, being the son of Pharaoh's daughter. What did he care for being the son of Pharaoh's daughter? There his honour got under his feet. 2. *Pleasure?* The pleasures of Egypt were poor things to him, his mouth was out of taste to them. 3. *Riches?* He mattered them not. One of these would soon have swayed with any of us, and yet he broke through these large offers, and prefered reproach of Christ.

In the New Testament the disciples of Christ, who overcame the world, left all to come to Christ. Matthew left his place at the Custom-house. Peter and Andrew forsook their boats. Zaccheus restored four-fold. In the Acts we read, chap. iv. 34, of those that had possessions and sold them. What was the meaning of this? Why, it was a sign they had overcome the world as soon as ever they came acquainted with the blessed Jesus. Thus the primitive Christians left all for Christ. Now hence I argue thus: Either they did well or ill. Ill certainly they did not do; no body will say so; but if they did well to despise it, then (say I) they do ill that love it. O go home, and say How unlike am I to the Old Testament saints, and the New Testament saints, and the primitive Christians!

2d. We have examples of some that have been overcome by the world, and what came of it? That young man, Matt. xix. and Demas,

2 Tim. iv. 10. Ananias and Sapphira, the world had too much interest in them, they told a lie for a little of the world, and died in their sin. Now (saith Faith) here are such and such that are set up as land-marks to us to take heed: this is written for admonition to us.

IV. The account that we have of the victory and conquest that Christ had over the world. Never any one overcame the world so as Christ did: he is the great exemplar of the kind; he saith so himself, John, xvi. 33. *I have overcome the world*—by the world there, seems to be meant the evil things of the world. I have overcome the cross, overcome trouble; be not, then, afraid of it. But we may understand it of the good things of the world; for he that is not dead to riches can never be contentedly poor; he that is not dead to life can never willingly die for Christ. Christ overcame the good things of this world. 1st. By his pattern. When they would needs make him a king—no, believe it, not he. When he had cured one he bid him go tell no man: when once one came to have him decide a controversy he refused; he had not where to lay his head; he had but one day of triumph, or any thing like it, and a poor triumph it was, for in the midst of all he wept—he was dead to all this. Now (saith Faith) did Christ do this, and dost thou profess thyself to be a follower of Christ? O do thou do so too!—Gen. xxiv. 64, when Rebecca saw Isaac on his feet she alighted—so, when our Lord Jesus humbled himself as he did, it is not for us to be high-minded. 2d. By his death and passion—meritoriously—he died to overcome the world, and rose again to shew that he had so done. Gal. i. 4, *gave himself to deliver us from the world.* 'Aye, (saith Faith) and shall I deliver myself to the world? God forbid.' Faith, looking upon Christ crucified, is a means of crucifying us to the world. As he was tempted; to succour us under temptations, so he overcame the world to encourage us. Every coward will fight when the enemy is routed; the world is a routed enemy. Christ conquered the world when he was tempted, Matt. iv.—3d. By his prayers, John, xvii. 15. *Keep them from the evil*—from being overcome. If you have an interest in the intercession of Christ you have an interest, among the rest, in this prayer.

V. The revelation that we have in the word concerning things that are not seen. Who will take his eyes and heart off a pleasing object, unless you present one more pleasing? 'O, (saith Faith) here's better things. I see them plainly and clearly,' 2 Cor. v. 1.—Heb. xi. 16. A sight of these four things by faith, helps to overcome the world.

1. A sight of the unseen God. It was by faith in this that Moses overcame the world. Heb. xi. 27. Why man, what dost thou mean to let the world have thy heart, which God claims? Dost thou not hear how God courts thee? 'My Son, give me thy heart.' The world is insufficiency, God is all-sufficiency.

2. Of the unseen soul. It is true we can know that we have a soul by reason, but cannot to purpose know the worth of it without faith. Matt. xvi. 26. All the world, if you had it, would not make one meal for thy precious soul. Faith in the nature, excellency, and duration of the soul, is a means of overcoming the world. Pity to put a golden mill only to grind dirt.

3. Of the unseen death and judgment. Reason and sense tell us we must die; but not to purpose without faith. David would be taught of God to know his end. The object of faith is that which God saith, which God teacheth. Dost thou seriously think of thy parting with all these things? O die to them be-

fore death. You know not but it may be said to you, as to the fool, Luke xii. 20. *this night.*—So for judgment. Dost thou believe that after death comes the judgment? Dost thou believe that thou must appear at God's tribunal, that thou art a steward, and must give an account? O! then get to overcome the world; die to it; get above it.

4. An unseen hell and heaven. 1st. Hell! Dost thou believe that there are such endless, easeless, and remediless torments for all those that love the world? 'Yes,' saith Faith. What! and yet love the world? The world throws all that it overcomes into that pit. O, then, take heed, overcome the world! Do not say but you have had fair warning. 2. Heaven! Dost thou believe a sinless, endless happiness, prepared for all those that overcome the world? Rev. ii. and iii. at the close of every epistle is added, *To him that overcometh,* not to him that fighteth. Now hast thou an interest in that happiness or not? If not, give all diligence to make it sure. If you have lived upon the comfort of it, let the expectation of the happiness of heaven dazzle your eyes to all the things of the world.

To conclude. I have two or three things in the close to leave with you from the text and doctrine.

1. In reference to time past. See, and be convinced, what the true reason is that the world has done you so much mischief—it is your unbelief. Well, beg of God to forgive what is past. Be sure, for time to come, to overcome the world. I have told you how. O, remember it as long as you live in the world.

(1) Count the world as an enemy, a daily, deadly, cunning, cruel enemy. You must love and forgive other enemies, but not this.

(2) Count upon combats with it; it will be ever pulling you back till you come to heaven's gates. There will be conflicts with it as long as you are in it.

(3) Count upon your faith as the only means of the victory over it. Live by it, take the word of God, and see if faith in that will not make the temptations of the world to vanish before you. The more you look upon the things that are unseen, that are eternal, the more you will despise the things that are seen, that are temporal. J. B. W.

Shrewsbury.

WALDENSES BAPTIZED INFANTS.

To the Editor.

Sir,

It has been questioned by some, whether the ancient Waldenses practiced infant-baptism. Having in possession several documents which have a tendency to set that question at rest, and relying on your candour, I shall take the liberty of laying them before you and your readers. My authorities are Morland, Gerdes, and Sleidan. You know that Sir Samuel Morland was placed in circumstances peculiarly favourable for writing a history of the Evangelical churches of Piedmont.

Mr. William Jones has of late published a History of the Waldenses, and along with some of your late numbers you have sent us a prospectus for a third edition of that work, accompanied with several high encomiums on the book. I have read the first edition of this history. Though in various respects the work is excellent, yet the reader will be disappointed, if not misled, who expects information from Mr. Jones respecting the question, whether the people of whom he writes baptised their infant children. He quotes various of their Roman Catholic adversaries, who assert that they did *not* baptise infants. He tells us that a little before the year 1140, Evervinus, of Stainfield, in the diocese of Cologne in Germany, wrote to St. Bernard, respecting heretics in his neighbourhood. These were the Waldenses, called in Germany Puritans. Mr. J. gives some extracts from this letter and, among other expressions, we find Evervinus declaring of the

Puritans, 'They do not hold the baptism of infants, alleging that passage of the gospel, 'He that believeth and is baptised shall be saved;' pp. 322, 323. Mr. Jones, with some *seeming* hesitation, places Arnold, of Brescia, among the witnesses for the truth. He gives us several extracts respecting him from Dr. Allix. On the subject of baptism he gives us the Latin, with a translation as follows: '*Præter hæc de sacramento altaris et baptismo parvulorum, non sane dicitur sensisse;*' that is, 'He was unsound in his judgment about the sacrament of the altar and infant baptism.'—(in other words, he rejected the popish doctrine of transubstantiation and the baptism of infants.)' The enclosed words contain Mr. Jones's commentary on Allix, but it is evident that even the translation given does not warrant such a conclusion, for the Catholics could view him as unsound in his judgment respecting infant baptism, by his rejecting the popish superstitions in the administration of the ordinance, though he did not deny infant baptism itself. But it is evident, according to Mr. Jones's punctuation, that the Latin words do not contain a complete sentence. If literally rendered into English, they would stand thus:—'Besides these things concerning the sacrament of the altar and the baptism of little ones, he is said not to have judged truly.' These words must have something added to make the sentence complete. If we place the comma after *hæc*, the words will then have a definite meaning, and can very well be rendered—'Besides these things, he is said not to have judged truly concerning the sacrament of the altar and the baptism of little ones.' This version is nearly the same as that of Mr Jones, but after all does not warrant his conclusion. In p. 351, line 16, of his work, Mr. Jones also quotes the apostate and Inquisitor Rainerius Saccho, who lived about 1250, as numbering among the errors of the Waldenses, that 'some of them hold that baptism is of no advantage to Infants.' In pp. 359, 360, he quotes an inquisitor, who says of the Waldenses, 'Concerning the sacrament of baptism they say, that the catechism signifies nothing, that the absolution pronounced over infants avails them nothing.' This last sentence seems to blame the Waldenses for omitting the Romish ceremonies in the mode of their baptising infants, rather than for entirely denying infant baptism. Without the popish additions, the Catholics did not reckon the simple washing with water to be baptism at all, and this may account for these Catholics asserting that the Waldenses did not baptise infants. In this remark I speak not from mere conjecture. I can at present produce at least one instance in point. Sleidan, in his History of the Reformation, book xvi. gives us an account of the cruel butchery of the Waldenses, by Meinier, 1545, in consequence of the letters of the King of France. Speaking of the many hundreds murdered in Cabriere, he adds, p. 347. 'The young infants which survived the fury, were for the most part re-baptized by the enemy.' This evidently declares that they had been already baptized, and they are here denominated young infants. I believe there are many other instances on record of the same kind. If not an universal custom, I am disposed to think it has been a frequent practice, for Roman Catholics to re-baptize children baptized by others. Like the modern Baptists, they do not reckon the simple sprinkling of a child with water in the name of the Three-One God to be baptism, though their reasons for this denial are different. I may also state, that in Morland, pp. 70, 71, I find fifteen tenets which, the Waldenses say, have been falsely imputed to them by their adversaries; and 'which are to be abominated by all Christians.' Among these the twelfth is, 'That baptism is a thing not at all necessary:' according to Mr. Jones, some Catholics only say that the Waldenses denied *infant* baptism. I have not access to the originals of the extracts produced by Mr. Jones; but we shall by and by see that some others of his translations are not to be implicitly followed, at least where the subject of baptism is introduced.

It will be proper to allow the Waldenses to speak for themselves. This Mr. Jones has in so far done, by inserting two of their confessions of faith, pp. 365—369. The one is dated 1120, and the other without date. These are found also in Morland,

pp. 30—39. But in neither of these confessions is the subject of infant baptism mentioned. But there are several other Waldensian confessions, and other authentic papers, which Mr. Jones has entirely omitted, for reasons best known to himself. In these the practice of baptising infants is pointedly stated. Some of these are more ancient than any of the extracts on baptism, given us by Mr. Jones. The most ancient paper in which I find infant baptism mentioned is recorded in Morland, pp. 142—177. It is entitled 'An extract of those famous Treatises which were written by the ancient inhabitants of the vallies, concerning Antichrist, purgatory, invocation of saints and the sacraments.' It consists of four articles, according to the enumeration in the title. The article on Antichrist is dated 1120, and the rest of the treatises are connected with it, and, therefore, the date may be viewed as nearly the same. As to the works of Antichrist, they say, p. 148, 'The third work of Antichrist consists in this, that he attributes the regeneration of the Holy Spirit unto the dead outward work, baptising children *in that faith*, and teaching that thereby baptism and regeneration must be had,' &c. Now it is evident that this sentence does not condemn the baptism of children; but only condemns the antichristian administrator for doing so '*in that faith*,' that baptism and regeneration always go together, 'that he attributes the regeneration of the Holy Spirit to the dead outward work.' Mr. Jones gives some extracts from this paper, and, among others, gives us parts of the sentence just now quoted, concerning the third work of Antichrist. The words, p. 372, are, 'He teaches to baptize children *into the faith*, and attributes to this the work of regeneration; thus, confounding the work of the Holy Spirit in regeneration, with the external rite in baptism,' &c. Here, by leaving out several lines in the beginning of the sentence, he represents Antichrist, as teaching 'to baptize children into the faith.' Morland certainly had a far more accurate knowledge of the Italian language, than either Mr. Jones or I can pretend to have, and his version is 'in *that* faith,' which evidently refers to something mentioned above, which Mr. Jones has omitted. The original words are, '*bapteia le enfant en a quella fe*.' Mr. Jones entirely conceals from his reader the force of the demonstrative pronoun *quella, that*, which agrees with *fe, faith*, and restricts the faith to the belief of the antichristian administrator mentioned in the beginning of the sentence. This ascription of regeneration to the outward work is mentioned by Mr. Jones, but is stated as a separate thing from 'the faith,' but Morland shows that this ascription and nothing else is *that* antichristian '*faith*,' which the Waldenses condemn. They do not condemn baptising children into the faith in general, but into, or in that false faith in particular. Though instead of *in*, we with Mr. Jones read *into*, it is also true, that, in a certain sense, children are baptised into the faith. See afterwards, at 1532.

But to place the matter beyond doubt, the Waldenses explain their own meaning in another part of the same papers, which part Mr. Jones has entirely left out. Article iv. is entitled 'Of baptism and the rest of sacraments of the Church of Rome.' The first sentence runs thus, 'That which is of no necessity in the administration of baptism, is the exorcism, the breathing on, the sign of the cross upon the infant's breast and forehead, the salt which they put into his mouth —plunging the infant three times, seeking for God-fathers,' &c. As the former sentence condemned the popish faith as to baptismal regeneration, so this testifies against the superstitious ceremonies of popery, in administering that ordinance, but gives not the most distant hint of the baptism of infants being a work of antichrist. A warm advocate for baptism by sprinkling, might argue that in this place the Waldenses condemn the practice of *plunging* as antichristian, as well as plunging *three times*. But we have something still more direct to advance.

Another paper, preserved by Morland, is found, pp. 72—93. It is called 'The ancient discipline of the Evangelical Churches in the Vallies of Piemont. Extracted out of divers authentic manuscripts written in their own language, several hundreds of years before either Luther or Calvin.' In the article on balls and dancings,

they urge as a reason against them, 'that they who thus dance, break that agreement which they made with God at their baptism, when their God-fathers and God-mothers promise for them to renounce the devil and all his pomp. Balls are the pomp and the mass of the devil,' &c. Infant baptism is evidently here intended, and a comparison of this with the former extract shows that the practice of having God-fathers and God-mothers was not universal among this people.

In a Waldensian confession found in Morland, pp. 43—57, presented to Ladislaus, King of Bohemia, dated 1508, we find article xii. 'of bapti-m.' In which article we read these words, 'Likewise they teach, that children are to be baptized into salvation, and to be consecrated to Christ, according to his word; 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God.'

[*To be concluded in our next.*]

OBITUARY.

MRS. JOHANNAH HELLINGS, Or Penryn, exchanged this mortal for a state of immortality, Dec. 11, 1818, in the eightieth year of her age. In early life it was her happiness to know the Lord; and, for upwards of half a century, her distinguished honour, to the praise of the glory of Divine grace, to be enabled to bear a decided testimony to the truth as it is in Jesus, by a walk and conversation becoming the Gospel of Christ. And it is worthy of remark, that instead of evincing any thing indicative of that chilling sort of blast, or comparative lukewarmness, which but too often accompanies a religious profession in old age, the longer this excellent woman lived, the more active and lively she appeared in the things of God. She participated uniformly with glowing delight in whatever related to the prosperity of the Redeemer's kingdom, and without lamenting, as the manner of some is, the want of pecuniary resources to do great things, she cheerfully did what she could, occasioning those who were acquainted with her means to feel surprized at the liberality of the measures she pursued. But, deeply as she appeared to be interested in whatever related to the vineyard of the church at large, that part of the hill of Zion where her lot was cast, was manifestly so entwined about the affections of her heart as to be peculiarly dear to her. This feeling may be common amongst those who experience the advantages which the orderly enclosure has over the loose range, and particularly in regard to the eye of observation and of tender care, which the stationary labourers in the vineyard have constantly and affectionately fixed thereupon: but the local attachment of this departed saint was also occasioned by, and might particularly be traced up to, the remembrance she had of the spot, as one of the most uncultivated and unpromising that her eyes ever beheld, insomuch that she hardly expected, at one time, for any thing but briars and thorns to grow on it, as long, at least, as she lived; but she saw, with admiration and joy of heart, the wilderness turned into a fruitful field, and becoming like the garden of the Lord. This pleasing, wondrous change in the review of it, often led her to exclaim, 'The Lord hath done great things for us, whereof we are glad.' No preceding circumstance, however, as affecting locally the cause which lay so near her heart, awakened so much lively sensibility in her breast as certain arrangements made in the pear 1804, for the erection of a new place of worship; on witnessing the foundation laid, she imagined, that if spared to see the head stone brought forth, and the temple dedicated to the service of the Lord Christ, she should be constrained to sing, 'Now, Lord, lettest thou thy servant depart,' &c. But when the interesting joyful day for setting apart the edifice arrived, and she was permitted, with inexpressible delight, to join the vast assembly in singing, 'Arise, O King of Grace, arise,' &c.; instead of then wishing to quit her earthly station,

her desire was to live to see the house enlarged, and herein also her desire was granted; but finding her heart had deceived her so far again, that she was still desirous of seeing greater things than these, instead of continuing to say how much longer it was her wish to stay, the chastened language of her soul appeared to be this, 'all the days of my appointed time will I wait, till my change come.' There were days, and months, and even years, still awaiting her below, which were blended with a variety of changing scenes, in the midst of which her heart was fixed, trusting in God; and her adherence to his ordinances was pleasingly steadfast and unreserved. Indeed, it might be questioned, whether there ever was an instance of more striking exemplariness, in regard to an attendance on the service of the sanctuary, than she manifested. No weather could detain her from the courts of the Lord's house, if her health was any way tolerable; and very often, when so enfeebled through the infirmities of age that her friends expected she must be confined to her chamber, such was the energy of her spirit, that she would be even among the foremost to appear before God. As she approached, however, the close of her long pilgrimage, she was unavoidably deprived of the enjoyment of sanctuary privileges, for weeks together; and though she happily proved, during these seasons of confinement, that communion with him whom her soul loved was not restricted unto temples made with hands. In reflecting on the many precious seasons she had experienced within the gates of Zion, her language was,

'I have been there and still would go,
'Tis like a little Heaven below.'

She was particularly desirous of uniting with the Church, in commemorating the dying love of her dear Redeemer, the last ordinance Sabbath in the year; and made a considerable effort to accomplish the longing desires of her heart in reference thereto; but willing as was the spirit, the flesh was too weak. The day following, speaking of the disappointment she had experienced, she was deeply affected in remarking that it seemed too great a favour to be granted to one who was so utterly unworthy of it; but she was comforted with the idea of soon partaking of the new wine of the kingdom. Nature's strength was now visibly fast declining; and in the course of two days she was so much worse as to be wholly confined to her bed; and though her bodily sufferings were very great, she was composed in spirit, submissive, resigned, and happy. Her own observation was, that she was resting on the promises of God, which were all her consolation and all her desire. The next day there was a visible alteration observed by those around; and so sensible of it was the dying saint herself, that she said to her surrounding relatives and friends, 'I am almost home.' On it being observed by one of them, that she could then say with the Apostle, 'having a desire to depart'—'Yes,' she rejoined, 'to depart and be with Christ, which is far better;' repeating very emphatically the clause, *far better;* and, shortly after, she breathed out her spirit imperceptibly into the bosom of her adorable Saviour and Lord. The event was improved the Sabbath evening following, to a crowded, attentive, and affected congregation, from Philip. i. 23.

DR. JERMENT.

We are favoured with the following Account of the late Dr. Jerment in addition to what was inserted in our last Number.

Died at his own house, Richard Street, Islington, on Wednesday the 26th of May last, the Rev. George Jerment, D.D. Minister of the Associate Congregation, formerly of Bow Lane, latterly of Oxendon Street, Hay Market, in the sixtieth year of his age and the thirty-seventh of his ministry. He was stricken with palsy on the evening of the preceding Friday, which almost totally deprived him of the power of his left side; and though every proper medical effort was made to arrest the progress of the disease, and to alleviate its pressure, his great bodily distress continued rather to increase until about three o'clock of the morning of his departure, when he slept in Jesus, without a struggle, and without a groan.

He was born at Peebles, in Scotland, in the year 1759, his father being then minister of the Associate Church of that place. After the usual course at

the University, he studied divinity under the Rev. William Moncrief, of Alloa. In the last week of September, 1782, he was ordained to the holy ministry, as colleague with the Rev. Mr. Wilson in the pastoral inspection of the Associate Church of Bow Lane. For some years past his health greatly declined, and in June, 1817, he being unable to go through the usual labours of the ministry, after the regular steps had been taken, the Rev. William Broadfoot, of Shirkwall, in the Orkneys, was settled as his colleague, who now succeeds him in the pastoral care at Oxendon Chapel.

Dr. Jerment possessed strong powers of mind, which he had much improved by reading and reflection. He had a vigorous judgment, a well-stored memory, and a rich but chastened imagination. He was moreover the faithful minister of the Cross of Christ; in his own family kind and indulgent, and in friendship warm and steady. During his last illness, he appeared to enjoy much of the countenance of his God; and, notwithstanding his severe bodily distress, his mind was quite collected and composed. He spake familiarly of his dying situation, and not only expressed his entire satisfaction in the Lord's calling him hence at his own proper time, and his being happily delivered from all fears about his eternal state, but the highest assurance of his being with the Lord God and the Lamb for ever and ever. His faith, indeed, seemed to be most triumphant, and his hope without a cloud. The following passages of scripture afforded him much comfort, by looking at which his dying exercise may be easily collected. Job xix. 25. The 23d Psalm. Song ii. 16. Hebrews vi. 18. 2d Tim. i. 12. and, a little before his departure, he sung, with his family standing round his bed, the closing part of the 73d Psalm, beginning with the 26th verse.

'Blessed are the dead who die in the Lord: yea, saith the Spirit, that they may rest from their labours, and their works do follow them.' 'Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.'

On Friday, the 28th of May, died at his house in the Tything, Worcester, the Rev. John Greig; the church, the poor, and a numerous circle of acquaintance, have lost a most invaluable friend.

Died on Saturday, June 19, 1819, in the seventy-second year of his age, the Rev. Sampson Gooding, above thirty years pastor of a church of Christ at Lenham, in Kent. Mr. Gooding's health had been declining some months past, and in May he resigned his pastoral charge. He preached the last time to his congregation about three weeks before his decease. His departure, however, was rather sudden and unexpected. He had spent the evening of Friday with his accustomed cheerfulness in the society of some Christian friends. He had requested the Rev. Mr. Chapman, of Ashford, to preach that evening to his people from 1 Thes. i. 5. 'Our gospel came not unto you in word only, but also in power.' On Mr. Chapman's return to Mr. Gooding's after the service, in the course of the evening, Mr. Gooding said to him, 'What do you think of these words as a text for a funeral sermon for me, 2 Cor. xiii. 11. 'Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you?' He retired to rest about eleven o'clock, and between twelve and one o'clock on Saturday morning, having experienced some difficulty of respiration, and being restless, he was disposed to rise, when he complained of severe pain in his side, and, laying his head on his partner's shoulder, in two or three minutes after, his son-in-law, standing by, remarked, that his father was falling into a dose, it appeared that he had quietly fallen asleep in Jesus. On Wednesday his remains were interred in the church-yard; after which several neighbouring ministers who had testified their respect as pall-bearers, accompanied by nearly seventy mourners, proceeded to the meeting-house, where the devotional parts of the solemn service of the evening were conducted by the Rev. Mr. Roaf, of Sutton, and the Rev. Mr. Coppins, of Smarden, and a very affectionate and faithful discourse was delivered by the Rev. Mr. Chapman, from the text suggested to him by Mr. Gooding on the preceding Friday evening.

REVIEW OF RELIGIOUS PUBLICATIONS.

Memoir of the Rev. Henry Martyn, B.D. Late Fellow of St. John's College, Cambridge, and Chaplain to the Hon. East India Company. 12s.

We have seldom perused a more interesting work than this. It is the faithful memorial of 'a man of God,' a man whose mind was richly endowed with the most excellent gifts, and whose heart was devoted to the cause of Christ in an uncommon degree. We select, from the close of this volume, a few passages descriptive of his character, by competent judges, who were well acquainted with it.

'He was in our hearts,' observed one* of his friends in India; 'we honoured him—we loved him—we thanked God for him—we prayed for his longer continuance amongst us—we rejoiced in the good he was doing—we are sadly bereaved! Where such fervent piety, and extensive knowledge, and vigorous understanding, and classical taste, and unwearied application were all united, what might not be expected.'

'Mr. Martyn,' says another friend,† 'combined in himself certain valuable but distinct qualities seldom found together in the same individual. The easy triumphs of a rapid genius over first difficulties never left him satisfied with present attainments. His mind, which naturally ranged on a wide field of human knowledge, lost nothing of depth in its expansiveness. He was one of those few persons whose reasoning faculty does not suffer from their imagination, nor their imagination from their reasoning; both, in him, were fully exercised, and of a very high order. His mathematical acquisitions clearly left him without a rival of his own age; and yet, to have known only the employments of his more free and unfettered moments, would have led to the conclusion that the classics and poetry were his predominant passion.'

But these talents, excellent as they were, are lost in the brightness of those Christian graces, by which he 'shone as a light in the world.' His biographer‡ observes, that in his faith there was a singular, a child-like simplicity; and great was its energy both in obeying Christ and suffering for his name's sake; his love was fervently exercised towards God and man, at all times and in all places. His fear of God and tenderness of conscience, and watchfulness over his own heart, could scarcely be surpassed; but it was his *humility* that was most remarkable—he combined ardour with prudence, gravity with cheerfulness, abstraction from the world with an enjoyment of its lawful gratifications. His extreme tenderness of conscience was devoid of scrupulosity; his activity in good works was joined to habits of serious contemplation; his religious affections, which were highly spiritualized, exceeded not the limits of the most cautious sobriety, and were so far from impairing his natural affections, that they raised and purified them;—'a more perfect character,' says one who bore the burden and heat of the day with him in India,* 'I never met with, nor expect to see again upon earth. During the four years we were fellow-labourers in this country, I had no less than six opportunities of enjoying his company, and every opportunity only increased my love and veneration for him.'

His labours were great and useful: by him, and by his means, the whole of the New Testament, and part of the Liturgy of the Church of England, were translated in Hindoostannee. By him, and by his means also, the New Testament and the Psalms of David were translated into Persian, works likely to produce the most important and extensive benefits.

It was on a journey from Shiraz, in Persia, where he had completed the version of the New Testament, to Constantinople (about 1,300 miles) that he had a relapse of his fever; and as he travelled with a Tartar in a manner far too hurried and violent for his delicate frame, he sunk under the pressure of disease, and terminated his invaluable life at Tocat, on the 16th of October, 1812, at the early age of thirty-one.

* Rev. Mr. Thomason, of Calcutta.

† Rev. C. J. Hoare, of Blandford, in Dorset.

‡ The Rev. Mr. Sargent.

* The Rev. D. Corrie.

A few days before he died, the following passage was penned in his Journal:—'No horses being to be had, I had an unexpected repose. I sat in the orchard, and thought, with secret comfort and peace of my God; in solitude, my Company, my Friend, and my Comforter! O! when shall time give place to eternity! When shall appear that new heaven and new earth, wherein dwelleth righteousness! There—there shall in no wise enter in any thing that defileth; none of that wickedness that hath made men worse than wild beasts—none of those corruptions that add still more to the miseries of mortality, shall be seen or heard of any more.'

Soon after breathing these holy aspirations for a state of blessed purity, for which he had attained such a measure of meetness, he was translated from a condition of pain and weakness to the rest which remaineth for the people of God.

We forbear to enlarge, as we intend, as soon as convenient, to present our readers with a brief Memoir of this 'man of God.' In the mean time, we recommend this volume to our friends, and especially to the friends of missions, as a book uncommonly interesting, and having a most powerful tendency to promote their personal piety, as well as to foster their holy zeal for the cause of Christ.

Extracts of Letters on the Object and Connexions of the British and Foreign Bible Society, from the Rev. J. Owen, *during his late Tour to France and Switzerland.*

We are much gratified by this publication, which cannot fail to be highly interesting to every friend of that noble institution of which the writer is an active agent. These letters, written on the spur of the occasion, and expressing the lively feelings of the author at the moment, possess much of his animated manner, whilst they afford a pleasing specimen of the piety and zeal of our Christian brethren on the Continent, with whom, by means of this Society, we become better acquainted. Thus brotherly love amongst Christians of different countries and churches is promoted, and the precious word of God is widely diffused.

The Parental Monitor; or, Youth's Guide to Wisdom and Happiness. *2s. 6d.*

This little volume consists of twenty letters, written to a child; through which the most charming simplicity, mingled with unaffected piety and good sense, runs in a full stream. They cannot fail to be highly interesting to those young readers into whose hands they may be put, as they abound with pleasing and instructive anecdote, and with the most natural and lively imagery. These letters, at the same time, are so level to the capacities of a child, that we cannot help supposing that they will not only occupy an honourable place in the puerile library, but be considered as one of the most acceptable gifts which parents or friends can present the rising generation.

We some time since recommended another little piece, by the same pious author, *The Offering to Sunday School Teachers*, which, we are happy to find, has now advanced to the third edition.

The Importance of Early Instruction exemplified, in a short Account of Joshua Symonds Cocks; *aged fourteen. 6d.*

The child who was the subject of this memoir, was exceedingly afflicted for several years, and subject to very frequent and distressing fits, but the Lord overruled his afflictions, and the conversation of pious friends for his spiritual good: he discovered a very affectionate regard to the things of God. When in the prospect of death, he said to his sister with an affecting simplicity, 'I shall not know what to say when I get to heaven: will God teach me what to say?' His sister wisely referred to Rev. v. 'Worthy is the Lamb that was slain,' &c. which he then attempted to learn, but was become too weak. Dr. Winter delivered a very impressive address at the grave. This little publication will be read with interest by our juvenile friends.

Sermons and Expositions on interesting portions of Scripture. By John Morison, Minister of Trevor Chapel, Brompton. 8vo. *10s. 6d.*

Even on supposition of perfect equa-

lity in point of talent, and adaptedness to promote the highest interests of immortal man, various degress of interest will be excited by the perusal of printed sermons. The propriety of their being presented to the public, must not always be estimated by their intrinsic worth, but by the peculiar circumstances and relations and claims of the author. In some cases they reproduce and deepen impressions made by one who can speak, and act, and pray, and preach no more. They are the memento of departed worth—a memorial of the faith which we are to follow—a faith attested by the consolation which it afforded in a dying hour, and sealed with the signet of eternity. They are a kind of echo proceeding from the tomb, or a resurrection of a witness from the dead. Even if deficient in many of those qualifications which the press has usually a right to demand, they have in a certain circle a recommendation which style and logic and eloquence could scarcely afford—If the transactions of this lower world are known in a state of perfect blessedness—if the inhabitants of paradise are witnesses of earthly scenes, with what peculiar sensations must some of them look upon a family once a constituent part of a pastoral charge instructed by themselves, by means of sermons which they have left behind; perhaps edifying and converting those who had heard them from the pulpit in vain! With what feelings must they contemplate a village-congregation addressed by themselves—with what anxiety (if anxiety they can feel) must those disembodied spirits watch the emotions of spirits embodied, during these most awful moments of human probation; and with what peculiar rapture must they rejoice, if by such means 'one sinner repenteth.' We sometimes view such productions as a kind of link uniting the living with the dead. Thus, by means of the press, a system of co-operation is carried on, and though we say, 'Our fathers, where are they? and the Prophets, do they live for ever? we recollect with joy that their 'words have taken hold of us.'

The productions of a living, and especially of a young author cannot excite that kind of interest. They may gain it by time, and by that event which, at an appointed period, awaits us all; but the author must wear a shroud before his works can be invested with such a charm. Yet they too excite a peculiar kind of interest. When a young man of good mental powers and habits of close application to study, is encouraged by judicious friends to appear before the public as an author; and when he does this as a candidate for that approbation which will warrant him to appear again; when known at the same time as a man of modesty and worth, we are inclined to consider his productions as the forerunner of much which will be useful; to view it as a pledge of future diligence, and to anticipate increasing benefit to the public from the appropriation to their service of powers which every year shall strengthen, and piety shall always consecrate.

This volume contains fourteen sermons, and an exposition of the first Chapter of the Epistle to the Colossians, in six discourses. Mr. Morison says, 'In selecting the Sermons for the following volume, the author has been guided in some degree by the suggestions of others, and has published those only which had been previously represented to him as most productive of good to those who heard them. And with regard to the Expositions, they have been printed partly with a view to ascertain the public mind; and should that mind be favourable to them, he hoped soon to complete an Exposition of the whole Epistle to the Colossians in one volume, and present it to the world.'

The sermons are on the following topics:—Man from his earliest days the subject of a Fallen Nature; from Gen. viii. 21. The Hour of Extremity selected from the Display of Divine Mercy; from Psalm xl. 1, 2, 3. The Love of God and the Harmony of his Perfections; John iv. 8. The Sin and Danger of Despising Prophesyings; 1 Thess. v. 20. The Shadows of the Law and the Realities of the Gospel, Heb. x. 13, 14. St. Paul and St. James not at variance, James ii. 26. Humility closely connected with the Prosperity of the Churches; Phil. ii. 3. Hagar's Remembrance of the Divine Omniscience; Gen. xvi. 13. The Purity of Apostolic Preaching; 2 Cor. iv. 5. Fatherly Chastisements consistent with fatherly love; Heb. xii. 6. Charity the Bond of Per-

footness; Coll. iii. 14. The Credibility of our Lord's Resurrection. John xx. 26, 27. The Saviour's Prayer for the sanctity of his Disciples, John xvii. 17. True and false hopes contrasted. Rom. v. 6.

It will probably occur to most in reading this list, that while all the subjects are exceedingly important in themselves, many are so in their connexion with each other; and that the volume would have been considerably improved had more attention been paid to the arrangement. Thus there might have been in several cases a highly interesting series.

Mr. Morison is to be commended for attempting to excite in his congregation a spirit of inquiry on the evidences of Christianity, and bringing before them the credibility of that great event—the resurrection of our Lord from the dead—an event on which, as on a mountain of strength, Christianity rests; and, while resting, announces life to a dying world, and promises a resurrection from the tomb; and to these promises adds the threatening which Omnipotence shall verify on the malignant and deluded men who would persuade their species that this exists only as a phantom. Infidelity might be defied were the evidences of Christianity only known; and that they are not more frequently brought forward in a popular form from the pulpit is a subject for deep regret. It is to be feared that there are few congregations in which there are not some young persons exposed to the awful dangers (how awful none can tell) of ignorance on this momentous topic; and what a load of guilt do those professors of religion accumulate on their own heads, who, under pretences of much spirituality and deep experience, would discourage their ministers from *occasional* attempts to pluck those brands out of the burning.

On this subject (viz. the Credibility of our Lord's Resurrection) Mr. Morison has narrated *some* of the facts stated by the Evangelists, and then calls the attention of his hearers to an examination of them:—

'Need I tell you, my brethren, that you are all most deeply concerned in the evidence which supports the truth of the resurrection? Does not the language of Paul throw a peculiar interest around that subject? '*If Christ be not raised*,' says he, 'your faith is vain, ye are yet in your sins.' What an alarming intimation is this! and how well calculated to rouse your attention to this momentous theme.' p. 249.

We give as a specimen of his reasoning on that subject the concluding sentence of the argument—

'The whole amount of the evidence is this: the resurrection of Jesus was proved in the first instance by an appeal to the senses; the individuals who originally sat in judgment on the certainty of the event were intimately acquainted with the Saviour. They displayed a degree of incredulity amounting almost to obstinacy, by which they were guarded against the influence of imposture; these very individuals however attained to a perfect persuasion of their master's resurrection; they were sufficient in number and in credibility, to attest the matter of fact, whether human or divine;—no infidel can invalidate the genuineness of those inspired books from which we derive the narrative of the resurrection; and it now follows that either we must totally reject that source of evidence which arises from testimony, and thus by one act of unjustifiable scepticism sweep away all the props on which the knowledge of mankind at large may be said to rest, or that we must cordially embrace a doctrine which stands recorded upon the authority of upwards of five hundred sufficient witnesses, all of whom were open to the observation of thousands, both of Pagans and of Jews, who would most greedily have impugned their veracity. Blessed be God, this corner stone of our Holy Faith is immoveably fixed! and though there may be difficulties connected with it, over which the unbelievers may stumble and fall to perdition; let us rejoice that a doctrine which lies at the very foundation of our faith and hope is placed far beyond the reach of all reasonable doubt or objection.'—p. 255, 256.

Mr. Morison then proceeds 'to select a few of those truths which are more immediately dependent on the certainty of our Lord's resurrection.' The whole of this part we consider as highly creditable to him; we should be glad to make extracts, but we refer to the work itself.

[*To be concluded in our next.*]

A Summary Method of Teaching Children to Read. By Mrs. Williams. Second Edition, improved. 4*s.* 6*d.*

This is certainly a very ingenious publication, and though not strictly religious, and therefore not precisely an

appropriate article for our Review, yet, if conducive to the general purpose of education, it is not wholly irrelevant.

Mrs. W. founds her method of teaching on a principle originally discovered forty years ago by the Sieur Berthaud; and she has adapted it to the English language. The plan is to teach by *pictures*: *b*, *s*, *m*, *n*, are called *bur*, *sur*, *mur*, *nur*, instead of their usual names, *bee*, *ess*, *em*, *en*; because *bur* is the sound *b* gives to *butterfly*; *sur*, the sound *s* gives to *serpent*, and so on; pictures are annexed to these, as of a butterfly, a serpent, some money, &c. The teacher, by shewing the child the picture of the *butterfly*, then pointing to the letter *b*, directs him to say, *butterfly bur*; then the *serpent*, and say, *serpent sur*, to the letter *s*; and when these have been read two or three times, points to the same letters in the opposite page, and so on through the whole set. There are nine plates, each containing about sixteen small pictures, very neatly engraved. The book deserves the attention of parents and teachers, by many of whom it has been much approved; but it is not easy to convey an adequate idea of the work without an ocular inspection of it; for here the *sound* is to be directed by the *sight*.

To render the work more extensively useful, a cheap edition, with emblems cut in wood, will shortly be published.

Narrative of Robert May, of Woodbridge, *a Missionary to the East-Indies*. 6*d*.

This narrative is presented to the public by the Rev. B. Price, of Woodbridge, to whose church R. May formerly belonged. He had been a poor neglected friendless boy, till admitted into the Sunday-School; when he became a lover of his Bible, which Bible, however, was burnt by his employer. In 1806, he became a member of the church, and afterward a student at Gosport. In 1811, he went out to India, by way of America, where, at Philadelphia, he was remarkably useful to children; and, when settled at Chinsurah, near Calcutta, in India, he displayed fully his peculiar talent for the instruction of children; his plans were much approved by government; and he became at length the chief superintendent of 30 schools containing about 3000 native children; and published a volume of 'Lectures to the Young.' He died, Aug. 12, 1818, at Calcutta, after a very short illness, greatly lamented.

We cordially recommend this Narrative to our readers in general, to the friends of missions, and especially to the conductors of Sunday and other charitable schools. Teachers may learn not to disregard the poorest child under their care; and the poorest child in the Schools may learn not to be discouraged. What God did *for* and *by* Robert May, he may do for and by many others.

The Baptists Justified. By Jeremiah Taylor, D.D. late Lord Bishop of Down and Connor; *with an Introduction and Notes*. By Wm. Anderson. 3*s*. 6*d*. 1818.

The Baptists Self-convicted by the Rev. Wm. Anderson, of Dunstable; *in his Remarks on the Editor of Calmet*. By the Editor of Calmet's Dictionary of the Bible. 2*s*. 1819.

We class these tracts together as counter-parts, without undertaking to justify the title of either, it being equally certain that neither did Bishop Taylor mean to condemn the Baptism of Infants, which he himself practised, nor did Mr. Anderson intend to convict the Baptists, being himself one of them. These *Ruses de Guerre* may be thought fair by the party which adopts them, but are as generally condemned by the others: the first transgressor, however, must bear the heavier blame.

With respect to the candid Jeremy Taylor, it deserves to be considered that in his works are 'The Liberty of Prophesying,'* from which the first pamphlet is extracted, that his object was to conciliate parties, and to soften instead of aggravating their asperities. Speaking of the controversies with the Anabaptists, he wished to shew that their opinions did not affect the vitals of Christianity, and that their argu-

* We take this opportunity of remarking, that a good edition of this curious and valuable work (valuable particularly to the cause of religious liberty) has lately been printed in one volume. 8vo. 12*s*.

ments might assume a shape less contemptible than their enemies supposed. He therefore stated them hypothetically; and his reasoning against Pædobaptism is printed by Mr. Anderson, as if meant to justify the Baptists whom he believed to be in error. Indeed, this reasoning is such, that his friends thought he had played the advocate too well, and that his eloquence might mislead rather than instruct. They therefore urged him to disentangle the sophistry, and answer the arguments which he had employed against his known opinions. He replied, 'that he forbore on certain considerations, of which this was one—that the arguments to his sense were so weak, and so relying on failing and deceitful principles, that he was loath to do them so much reputation as to account them worthy the answering.'

We wish, however, that both the parties now before us had more closely copied the gentle temper of the bishop, and had avoided those acrimonious expressions which always hurt the best cause, and never serve the worst; and we sincerely regret that Christians should 'provoke each other' to any thing beside 'love and good works.'

To come, however, to the points in controversy, the Editor of Calmet having occasion to reprint the 2d series of his 'Letters' on Baptism, has subtracted the sheets which form the pamphlet under report, which is sold separately; and in *his* reply *to* Mr. Anderson, *he* not only vindicates himself from the charges of arrogance and absurdity, but endeavours to retort them on his adversary, whose propositions he considers as fatal to his cause. The Editor of Calmet, as our readers have been informed, considers the Greek terms *oikos*, family, and *oikia*, household, as not perfectly synonimous. Mr. Anderson asserts the contrary, that they *are* so. He shews that *oikia* imports little ones in various passages of Scripture; contending also that *oikia* was baptized; from this his adversary fails not to infer, as an inevitable conclusion, *the baptism of little ones* (infants). 'For,' says he, 'the history stands thus:'—Paul and Silas spake the word of the Lord to the Jailor, and to ALL that were in his *oikia*—'and HE was baptized; HE and ALL his.' *Oikia* means 'LITTLE ONES,' a *family*, exclusive of domestics or servants:' says Mr. A. 'BEYOND A DOUBT.' I congratulate Religious Truth on this accession of unimpeachable evidence.'—p. 19.

Again—'Thus, then, stands the practice of Baptists:—they acknowledge, *und voce*, that there is no instance whatever in Scripture of the baptism of *adult* children born of professing parents:—yet they insist on such unscriptural baptism. On the other hand, they acknowledge at least two scripture instances, probably a third, and possibly a fourth, of the Baptism of *oikia, i. e.* LITTLE ONES: yet to such they refuse baptism. The consequence is left to the reader.' p. 19.

Having thus 'self-convicted' the Baptists, this learned writer reprints, with his own notes intermixed, the whole of Mr. A's work that refers to his letters. He distinctly examines his quotations, *seriatim*, and exposes what he conceives to be their fallacy; he also adduces two additional arguments in favour of his own hypothesis; one of them founded on the term *kat'oikon*, from which he thus reasons:

'— We find this term connected with an indefinite number of baptized families in the churches:—1. In the Church at Jerusalem:—2. In the Church at Ephesus:—3. In the Church at Corinth:—4. In the Church at Philippi, of which two—that of Lydia, and that of the Jailor, are undeniable instances:—5. In the Church at Rome:—6. We find the same phrase retaining the same reference when addressed to individual families; as, to Aquila and Priscilla, to Nymphas, and to Philemon. It is possible, that in these churches—whose converts were many thousands—the baptized families of which must needs be many hundreds,—is it possible that these families consisted of adults ONLY? Is there any mark of restriction of *adults?* Would an example, so dangerous as that of baptizing families, first practised by the Jews, have been extended also to the Gentiles, unsanctioned, unwarranted? Did Peter incautiously say—'the promise is to ALL whom the Lord shall call unto—*the Gentiles* and their *children?*'—If Paul and Silas and Luke and John really did blunder in conferring baptism on Gentile children, they must answer for it, not I. I merely state the fact; with this inference,—what they did in the Churches of Corinth, of Ephesus, and of Philippi—and doubtless, in all others,—those Churches were to be commended for perpetuating:—and so also are we.' pp. 39, 40.

This writer appears, however, to have exerted his strength principally on the term *panoiki* 'all his house,' which he insists is used with *intention* to express the presence of infants wherever it occurs in the Septuagint or the Old Testament. In the New Testament it occurs but once; viz. in relating the baptism of the jailor's family. He then quotes at large twenty passages in which the term is found in Josephus, the Apocrypha, Diodorus Siculus, Dionysius, Halicarnassus, Thucydides, Herodotus, Gregory Nazianzen, Eschines, and Eusebius.

'The first general consequence deducible from this usage is,—that wherever the term *panoiki* refers to persons, the text or the context, clearly includes INFANTS.

'Secondly, the term *panoiki* does not express mental action, hope, or fear, love or hatred; conviction or attachment; but bodily action; being, doing, or suffering. The application of the term in any of its forms, to believing, as a mental operation, would be barbarous, and is unknown; but it applies precisely to any bodily action, in which the subject may be a party by suffering it.

'Thirdly, as by its application the term *panoiki*, intentionally includes infants, and is referred to bodily action, in which infants share without volition, without understanding, or expression of any kind, on their part, so it always signifies the *whole*—the *entire* of a family; every individual, without exception: it includes all, and excludes none: for, if a single *one* be excluded, the term becomes absolutely inapplicable.

'And this accounts for the infrequent use of it; as it is not constantly that a whole family resides together, or continues so combined as to form one band, and to be capable of one and the same individual action, the same fate, &c. at the same time. And this again, agrees with a *young* family, since the separation of the members of a family usually takes place after the elder are grown up; and if but one be *detached* from the family, the term is invalidated.

'Fourthly, the term *panoiki* agrees with the action of the parent on behalf of his whole family—as their head—their chief.

'The reader can be at no loss to perceive how these inferences apply to the Jailor's *family*;—as, 1. the term *panoiki* intends the presence of INFANTS; there were therefore infants in the jailor's *panoiki*. 2. As the term *panoiki* does not express mental action, not every individual of the Jailor's *panoiki* was capable of mental action, *e. gr.* of believing. 3. As the term *panoiki* includes all and excludes none, it is perfectly coincident with the phrase "he was baptized; he and ALL his." 4. As the term *panoiki* agrees with the action of the parent on behalf of his family, in which action his family are involved, though unconsciously, so it agrees precisely with the proposition that the Jailor's family contained *infants*, which being baptized, together with himself, he rejoiced in their name and on their behalf.'

This important question seems now brought to a point; if, wherever this term *panoiki* is used, it expresses the presence of infants, it remains for those who deny this application of St. Luke's words to adduce evidence sufficient to confute it. This we conceive to be impracticable; and therefore conclude that the sacred writer had good reason for employing a term so peculiar, which reason, in the instance of the Jailor's family, was the presence of infants; and, consequently, that the practice of infant-baptism rests on apostolic example and Scripture authority.

This pamphlet of sixty-four pages is very closely printed, and would have filled double the number in the usual style of typography. It appears also to be the produce of unusual labour and study, for the preface affirms that *six hundred passages* have been examined, including the LXX. and classic authors. The author has aimed at demonstration, and we are not aware that his conclusions can be invalidated. He closes by thanking his co-adjutors and correspondents, and congratulates himself on his labours having been 'useful in removing doubts, in warning against error—especially that most valuable class of the Christian community—YOUNG MEN of thinking minds.' *Pref.* p. 10.

16, *Southampton Place, Euston Square, 22d July*, 1819.

SIR,

I AM requested by the Committee of the London Association, in aid of the Moravian Missions, to observe to you that they have noticed with much concern a statement in the Evangelical Magazine for July, involving a very serious charge against the conduct of the Moravian Missions at Gnadenthal and Groenekloof, in regard to the observance of the Lord's

Day at those settlements. They beg to assure you, as the Editor of that Magazine, that they have every reason to believe that statement to be erroneous, and that a detail of facts will be shortly prepared, which they are persuaded will place the subject in a very different point of view. They rely upon your candour to insert this communication in the Evangelical Magazine for August.

I have the honour to be, Sir,
Your very humble and obedient Servant,
W. WARREN,
President of the London Association.

LITERARY NOTICES.

In the Press.

Rev. B. Brook having submitted the MS. of his proposed History of Religious Liberty to the critical examination of several persons of the first distinction for piety and literature, considers the work as now ready for publication, and it will be put to press as soon as the number of subscribers shall be sufficient to defray the expense.

Mr. A. Maxwell, the author of 'Plurality of Worlds, or Letters,' &c. occasioned by Discourses on the Christian Revelation, viewed in connexion with the modern astronomy, by Dr. Chalmers, is printing a second edition, corrected and enlarged.

In the Press, and shortly will be published in an elegant pocket volume—*Musæ Biblicæ*, or the Poetry of the Bible. A Selection of the best Poetical Translations, Paraphrases, and Imitations of the Sacred Scriptures.

Antinomianism Unmasked. By the Rev. S. Chase, late of Cambridge, with a Recommendatory Preface by the Rev. R. Hall, of Leicester.

SELECT LIST.

THE Beloved Disciple: a Series of Discourses on the Life, Character, and Writings of the Apostle John. By Alfred Bishop. 12mo. 5*s*.

Vital Christianity exhibited in a Series of Letters to Young Persons. By A. C. Seymour, Esq. 18mo. 3*s*.

Mr. Owen's proposed Villages for the Poor shown to be highly favourable to Christianity. A Letter to W. Wilberforce, Esq. 1*s*.

Paradise Lost, translated into Welsh, in the metre of the original, by W. O. Pughe. 8*s*.

A Dissertation on Baptism by Alex. Pirie. Republished by B. Isaac. 2*s*.

Immanuel's Crown, or Divinity of Christ established. By the Rev. R. Newman, Faversham. 12mo. 2*s*. 6*d*. bds.

RELIGIOUS INTELLIGENCE.

PROVINCIAL INTELLIGENCE.

Letter to the Rev. T. Lewis of Islington.

MY DEAR SIR,

NEXT to the pleasure of witnessing a scene where the best emotions of the heart have been excited, is undoubtedly that of communicating it to friends of like minds with ourselves. It is from a feeling of this kind that I now address you. I know of none more ready than yourself to take a heart-felt interest in whatever concerns the kingdom of Christ, and more particularly that part of it with which you have already formed a personal acquaintance. I turn, therefore, very naturally to you when relating the gratifications I felt on attending the anniversary at Oxshot.

Friday, the 4th of June, was chosen for the first public commemoration of the period when moral and religious light dawned on the inhabitants of that little hamlet. At one or two chapels only in the immediate neighbourhood notices were given of the intended meeting. But, notwithstanding the very limited circulation of the notice, the great numbers that flocked to the spot from every quarter, sufficiently attested that the improved circumstances of this humble population had excited a pretty general interest. It had been announced that the service would commence at five o'clock in the afternoon. At a much earlier hour, however, the barn-doors were thrown open, and every seat was speedily occupied. As I looked round on the goodly companies assembled and assembling on this occasion, and beheld every countenance more or less expressive of a pleasing seriousness, 'surely,' thought I, 'on this spot of royal territory at least, this day is peculiarly distinguished. The time, the place, the occasion, all contribute to suggest the most loyal and grateful recollections. On a day when the nation at large commemorates the birth of one of the best of kings, we are assembled on the domains of his amiable grand daughter's widowed husband, to hold the Anniversary of an Institution of that kind which he had munificently patronized, and the happy results of which he had anticipated with

parental solicitude!' O, how I wished him in a condition to see and enjoy the scene then around me!

Before the hour of service arrived, it was pleasing to look out and see the groups of people that were approaching from every direction. All the cottages in the neighbourhood had contributed their humble tenants to join our anniversary. On the more beaten roads that led to the adjoining towns, appeared the more enlightened friends of the poor; some on foot, others in various vehicles, from the barouche to the humble waggon and still humbler cart, all anxious 'to behold another portion reclaimed from the wastes of dark and fallen humanity, and enjoy the lovely spectacle of a peaceful and Christian village.' Many young people were there; and many a sun-burnt face, indicating rural life and hardy occupations. Their employers had kindly allowed the plough to stand still, at an early hour, to gratify the industrious youths. The noise of rural labours seemed generally hushed—cottage industry was suspended, and the simple inmates, in decent attire, were at the gathering of the people. Among others was an interesting group of children, who had walked some miles from an obscure hamlet headed by their humble teachers, an ancient cottager and his wife, who had long been witnesses for God in their once neglected neighbourhood, who had taken up the cause of the poor children, and employed themselves in promoting their instruction. A cottager's cart followed in the rear, bearing the tender yearlings, whose strength was not adequate to so long a journey on foot. The good people wished to gratify their little Sunday School with a sight of that at Oxshot in the enjoyment of its anniversary. Another group approached of a different description, an aged party, who, with staff in hand, had walked many miles to see where the 'desert was beginning to blossom as a rose,' resolving, ere the shades of night closed upon their own day, to witness the rising light at Oxshot.

The service had not yet commenced, when the lowering sky 'presaged approaching rain,' which soon followed. Our humble chapel was now crowded to excess, within and under the canvas canopy that projected over the door. The worship was begun by reading select portions of Scripture, and singing the 72d Psalm. The Rev. Mr. Churchill, of Thames Ditton, then addressed the audience on the nature of anniversaries in general, and on that particularly which had brought them together. Another hymn was then sung, and the Rev. J. A. Coombs, of Hoxton College, followed with an excellent discourse on Deut. vi. 7. from which he took occasion to exhort and encourage the teachers of the school in the labours of love and charity they had so happily begun; and to congratulate the parents and their children on the valuable privileges of which they were put in possession; pointing out, at the same time, their duty as to perseverance, and their entire reliance on the blessing of God. The preacher had not long begun his discourse, when, suddenly a team of horses, with deliberate step, moved close to the doors, and placed before us a large waggon, adorned with boughs and crowded with children in duffle cloaks and cottage bonnets, bearing umbrellas over their heads to protect them from the rain. They were the children of Mr. Bowyer's Sunday School at Byfleet. Mr. Bowyer himself was present. The rain, however, continuing unabated, the waggon moved off, and our out-door parties seemed to be dispersed. We could not but regret the hard necessity—when, shortly after, while we listened to Mr. Coombs's discourse, the voice of praise, from a distant congregation, broke unexpectedly upon our ears! The instantaneous effect was visible in every countenance. It seemed to have thrown every heart into a vibration of delight, and the preacher availing himself of the feeling common to his audience, made a pleasing allusion to the event which occasioned it. We afterwards learnt, that, at the request of some judicious individuals, in behalf of the numbers out of doors, the Rev. Mr. Whitehouse, of Dorking, who favoured the meeting with his presence, went out, and occupying another barn, hastily cleared out for the purpose, led the worship of a pretty large assembly there. This movement greatly enhanced the interest of the day. The rain at last ceased; the sun looked out, and Mr. Whitehouse's congregation having concluded their worship, joined our company.

A collection was made at the door, which, I understand, was considered large for so retired and humble a place. We left the spot, evidently under very pleasing impressions, contributing not our mites only, but our prayers also, for the prosperity of so good a cause.

It may not be amiss to add that the Oxshot Sunday School is conducted, as nearly as possible, on the principles of that noble institution, the British and Foreign School Society. The children make a rapid progress, and the parents express themselves on every occasion in terms of the profoundest gratitude. A small debt had been incurred in fitting up the barn for the purposes of public worship and of teaching. That debt is now

paid off; but a fund is still wanted to meet future expenses. The barn, which the benevolent farmer, with no small sacrifice to himself, has hitherto granted, must be inevitably surrendered next Autumn to house the grain. Another schoolhouse must, therefore, be found; but, as it is desirable to obtain one in which also the preaching of the gospel, already introduced, may be continued, it will, I apprehend, be found necessary to build. I trust that the same kind Providence, under which the friends of this cause have advanced so far, will lead to the happy consummation of their wishes; and that thou, Oxshot! though thou be now little among the thousands of Britain, wilt, in due time, become the birth-place of many sons unto God, and heirs, through Christ, of his kingdom and glory!

I remain, dear Sir,
Your's most cordially,
Leatherhead. J. B.

ORDINATIONS.

April 6, 1819.—Rev. Algeron Wells, from Hoxton Academy, was set apart to the pastoral office of Coggeshall, Essex. The chapel having lately been enlarged and repaired, Mr. Smith, of Brentwood, commenced with prayer and reading. Mr. Thornton, of Billericay, explained thenature of a Gospel church. Mr. Savill, of Colchester, proposed the usual questions. Mr. Crathern, of Dedham, offered the ordination-prayer. Dr. Harris, of Hoxton, gave the charge; and Mr. Stevenson, of Hedingham, concluded. Mr. Hooper, classical tutor, preached in the evening.

May 19, 1819. Mr. William Thomas was ordained over the United Churches at Sardis and St. Florence, in the county of Pembroke, as co-pastor with the Rev. B. Evans. Mr. Bulmer, of Haverfordwest, delivered the introductory discourse; Mr. Meyler, of Rhosecarein, asked the usual questions; Mr. Harries, of Pembroke, offered up the ordination-prayer; Mr. Thomas, of Tiers Cross, gave the charge; and Mr. Warlow, of Milford, preached to the people. Some interesting particulars respecting this part of the Saviour's vineyard, may be seen in the Evangelical Magazine for 1805, p. 548, 587.

On the 10th of May last, the first stone of a new Independent Chapel was laid at Halifax, in the county of York. Mr. Parsons, of Leeds, and Mr. Hawkins of Warley, engaged in prayer; Mr. Parsons, jun. of Halifax (the pastor of the church by whom the chapel is to be erected) delivered an appropriate address. Several thousands of persons were present on the occasion, and the utmost solemnity pervaded the whole assembly. Mr. Parsons, sen. preached in the evening to a crowded audience in the spacious school-room at present occupied.

July 13, died, in London, in his 75th year, the Rev. William Percy, D. D. Rector of St. Paul's Church, Charleston, South Carolina, formerly Minister of Queen's Square Chapel, Westminster, and previously of Woolwich Chapel.

LONDON.

ADDRESS TO THE RELIGIOUS PUBLIC.

The Missionary Society has been the honoured parent of many a noble institution to subserve the designs of Philanthropy and religion. Since its establishment similar institutions have blessed the world. It has aroused the dormant energies of our own land and the influence of its example has been felt in the deserts of Africa, and on the banks of the Ganges. To look at our numerous institutions, it would seem as if every barren spot of Britain were occupied, but 'there remaineth yet much land to be possessed!' Some of our market towns, and many of our villages are yet destitute of that Gospel which is received with joy by the brutal Hottentot and the bigotted Hindoo; and Otaheite is a well-watered Garden' compared with some of the districts at home. And shall we not care for our own household and promote 'piety at home,' as well as send the Gospel to distant lands. The propagation of the Gospel in our villages is an object of greater importance than many imagine. It would, under the divine blessing, increase our churches; the increase of our churches would increase our means of usefulness in agents and funds, and the increase of our means would enable us still further to send the light of salvation to the remote parts of the world.

The need of such a Society is too plainly evinced. No where is religion so awfully neglected as in some of our own villages. In many of them the means of even moral instruction are very scanty, and in the generality of them, the most daring profanity prevails. A few plain facts that have already transpired, will, perhaps, plead more powerfully on this subject than a host of lengthened arguments. In the vicinity of Banbury, on the borders of Bucks, there are 65 villages destitute of religious culture, and instruction cannot be afforded for want of means. In North Devon, there are 40,000 souls

in one district perishing for lack of knowledge. In Worcestershire there are 166,000 inhabitants, and probably only 10,000 hear the Gospel. Herefordshire is a 'land of darkness,' and multitudes in the extreme northern counties, 'know not God.' Sussex is not half enlightened, and even in Surrey, where efforts have long been made for the inhabitants, near 100 villages are destitute of the means of grace. Minor Societies are totally insufficient to send the Gospel through the kingdom; County Associations can do but little against an evil of so much magnitude; and those counties that are in the most dreary state have the least means of assistance. Something must be done on a large scale to storm these strong holds of Satan, and to aid the minor institutions. What the Missionary Societies are doing abroad, must be done at home, and the efforts of the Hibernian and Irish Evangelical Societies must be concentrated in a similar grand combination for our own land. A Society has, therefore, been formed for the establishment of HOME MISSIONS, under the title of THE ALBION UNION *for promoting the spread of the Gospel at Home.* Its design is to send out labourers to preach the Gospel in the dark parts of the kingdom, to encourage efforts made for the same object, establish schools, and employ other means likely to forward the great work; and it calls upon all the friends of religion to co-operate in its exertions, and to come to the help of the Lord against the mighty. A General Meeting will be held for this purpose, on the 11th August, at 6 o'clock in the evening, at the City of London Tavern, when the presence of all who are disposed to give it support, is earnestly requested.

THOMAS THOMPSON, *Treas.*
JOHN BISHOP, FRAN. NEWSTED, INGRAM COBLIN, *Corresponding Gratuitous Sec.*

The Fifteenth Anniversary of the British and Foreign Bible Society was held on Wednesday, May 5, 1819, *at Freemasons' Hall, London; the Right Hon. Lord Teignmouth in the Chair.*

[*Concluded from page* 299.]

H. R. H. the Duke of Gloucester, (on moving thanks to the President) said

'Gentlemen,—I feel double satisfaction in having this opportunity of bearing my tribute to the merit and exertions of our noble Chairman, and of expressing that anxious and sincere interest that I must ever feel in the prosperity of this Institution. Gentlemen, from its earliest foundation, I have been one of its warmest and sincerest friends. Its object is to obey the orders of our Saviour, in circulating the doctrines of the Christian religion throughout the world; to enlighten those who are born under the shadow of death; who have not had the means of being instructed in that knowledge which is alone our support and comfort in this world, and upon which alone we found our future hopes. Gentlemen, allow me to congratulate you upon the success that has attended your endeavours. The Bible has now been printed, or is preparing to be printed, in nearly seventy languages; in Russia alone, in twenty-six. Almost every Sovereign in Europe has protected your Society, and from almost every quarter you receive a favourable account of its proceedings.

This Motion was seconded by Professor Kieffer, (of Paris,) Interpreting Secretary to the King of France, who presented an Address in French,—the following is an extract from the translation:—

'My Lord,—The Committee of the British and Foreign Bible Society having done me the honour to invite me to attend this Anniversary Meeting, and the Government which I have the happiness to serve, having granted me to visit this Metropolis, I beg leave to present to your Lordship, and this honoured Society, the first-fruits of a work, with the execution of which you have been pleased to intrust me, and to deposit here *three copies of the Turkish New Testament.* I have also the satisfaction to state, that, with the advice and assistance of my illustrious colleague and friend, Baron Sylvestre de Sacy, I have taken all the necessary steps, to commence, on my return to Paris, a work of still greater importance, namely, *the printing of the whole Bible* in the same language, of a larger type and form.

'My Lord, I seize with eagerness this interesting opportunity of being the interpreter of those sentiments of most lively gratitude, with which the Protestant Bible Society at Paris is penetrated, for that sincere and generous co-operation with which, from its very origin, you have favoured it. In testifying thus publicly to your Lordship these grateful feelings, I merely discharge a duty as agreeable to myself, as it has been strongly recommended to me, by its President, the Marquis de Jaucourt, as well as by my colleagues in the direction of its affairs.'

'Lord Teignmouth, in returning thanks, took a brief review of the success of the Society, and concluded by observing—Our cause is good: it will have the prayers of thousands for its success. Our allies are numerous, zealous, and

united. Our arms are proved, and, I trust, our supplies will never be deficient. We employ no weapon of earthly temper or human fabrication: we use no sword but that of the Spirit. The dignity of monarchs, the zeal and piety of the learned; the strength of the mighty, and the weakness of the feeble, are enlisted under the banners of the Bible, to share and extend its triumphs; proclaiming, as they march, 'Glory to God in the highest, on earth peace, and good will to men.'

'W. Wilberforce, Esq. M.P. Vice-President, (on moving Thanks to the Royal Dukes) remarked—Of all the labours of this Society, the one upon which my mind dwells with the greatest satisfaction, is that, which, although, at present, it is but an infant work, is yet an infant Hercules, and begins to operate with a degree of force and vigour proportioned to the cause which animates it, and the extent of the sphere in which it has to act. I allude to the effects produced in the East Indies by this Society: and I am sure your Lordship will peculiarly feel the force of this observation, for no man was better acquainted than yourself with the nature of the difficulties with which Christianity had there to contend. Undoubtedly it was there that Infidelity seemed to have intrenched himself, as if secure on his throne, behind barriers that nothing could force. In this country, and in some other places, infidelity, if I may so express it, has been, upon its good behaviour, forced sometimes even to assume the the credit of Christian principles; but in the East Indies, we have had an opportunity of seeing this baneful principle, in all its native hideousness: there infidelity thought itself secure; there the god of this world was not obliged to veil his real occupation, pursuits, and tendencies. What was the consequence, and what were the effects? We beheld all around us smeared with blood, and polluted by lust and cruelty, scenes of such detestable barbarity as seemed to be intended for the very purpose of displaying his triumph over all the instincts of human nature, rendering parents destroyers of their own children, and children of their parents; in short, in every way of horror that can be conceived, mocking and rioting in deadly triumph over all the tender feelings of the human heart, and all the convictions of the human understanding: it was there, I say, that we saw what infidelity is, when left to its own free unobstructed operation. And O! my Lord, let us learn, hence, the blessings which we owe to Christianity.

'I cannot help wishing, added Mr. W., that it should be distinctly known, how much they who are busying themselves in the circulation of the Scriptures are of opinion, that the principles of that blessed book should prompt them to use their utmost endeavours, not merely for delivering our unhappy brethren in Africa from the darkness and superstition of Paganism, but also for delivering them from that, which, so long as it subsists, must prevent almost the possibility of any communication to them of divine truth:—I mean the continuance of the detestable Slave Trade. We have, sometimes, I fear, been misunderstood upon this subject: it has been imagined that our hostility to it, in this country, was founded chiefly on political grounds, or, at the utmost, on grounds of tender feeling and humanity. Now, undoubtedly, it is our great duty as Christians, to love each other as brethren, and to endeavour, wherever we can, to dry the tear, and ease the pangs, of our common nature: but, my Lord, I do protest to you, that my grand arraignment of this most detestable and guilty practice, the Slave Trade, is, because it is chargeable with holding in bondage, in darkness, and in blood, one-third of the habitable globe; because it erects a barrier along more than three thousand miles of the shores of that vast continent, which shuts out light and truth, and humanity and kindness.'

'Admiral Lord Gambier, (on seconding Thanks to the Royal Duke) said,

'My Lord,—Such are the admiration and the love that I have for this Institution, that I am at a loss to find language strong enough to express them. I will use the words of the prophet, when speaking of the universal church of Christ: 'I will make thee an eternal excellency, the joy of many generations.' We have seen, my Lord, that this Institution has been 'the joy of many nations:' we have seen the effects of its light, and of its kindness throughout almost all the corners of the earth. May we all be translated in due time, to that state, where we shall see it 'an eternal excellency.'

'H. R. H. the Duke of Gloucester, in acknowledging this vote, said,—

'Gentlemen, I am satisfied that I am speaking the sentiments of my Illustrious Relatives, as well as my own, when I testify to you our gratitude for your kindness to us, and express the greatest anxiety and readiness to render the warmest assistance—I say, the *warmest* assistance—to this good, this great, this glorious cause.'

'John Gurney, Esq. King's Counsel, on moving thanks to the Vice-Presidents,

observed concerning them,—Some of them assisted in planting, and all have assisted in watering that Tree, the roots of which have struck deep into the ground, the branches of which ascend to Heaven, and will overshadow the whole Earth.'

The Rev. W. Roby, one of the Secretaries to the Manchester Auxiliary Society, (on seconding the Motion) adverted to the union promoted by this Society:—'And why, my Lord,' said Mr. R. 'should we not all cherish this kind of union? Because we cannot agree in all points, shall we, therefore, be determined to be hostile on every point? Shall we continue to treat one another as the Jews and Samaritans of old? Have we learnt so little from religion, as not to be convinced, that it is our duty to strive together for the propagation of the Scriptures? Are we afraid of contracting too much of the character of primitive Christianity, when the multitude of them that believed were, amidst their lesser differences, of one heart, and one soul? Are we afraid of approximating too near to the glory of the latter days, when Ephraim shall not vex Judah, nor Judah vex Ephraim? Are we afraid of imbibing too much of the atmosphere of heaven? But, my Lord, I am wandering from the subject: my feelings have carried me away. I was attempting to describe particularly the effects of our Auxiliary Society. I have witnessed the great necessity of such Institutions, and the great advantages arising from them; and therefore trust I shall be excused for having expatiated so much at length on a topic so dear to my heart, and conclude with very cordially seconding the Motion.'

'The Right Hon. C. Grant, M. P. Secretary of State for Ireland, (on moving Thanks to the Committee) adverted to the victories of the Society:—'Yes, my Lord,' said he, 'we have been compared to conquerors, and our conquests have indeed outstripped those of any which history records; but, in this instance, we appear to act the part, not merely of adventurous, but of *wise* conquerors. Having widely extended our triumphs, we now proceed to consolidate the empire we have won. Having carried our bloodless victories to the extremities of the globe, we now return to confirm and unite our power nearer home. We strengthen its foundations, we secure its safety, by establishing a cordial and intimate sympathy with our neighbour kingdom,—our sister kingdom, I will rather call it,—of France. It was a saying of Louis the Fourteenth, when he formed a confederacy with Spain, 'The Pyrenees are no more.'—My Lord, the British Channel and the Straits of Dover are no more!—The Alps and the Appennines are no more!—The mighty ocean between this country and India is no more!

'My Lord, I may congratulate your Lordship on the pleasing and triumphant prospects which yet awaits us. We are confident, because we have found that our former anticipations have not been falsified. We are confident, because we trust in the same resources which have supplied us with strength and with success. And what a ground of glorious anticipation is open for us, when we recollect the progress of opinion, and of the human mind, during the last thirty or forty years! Since the commencement of the reign of that most venerable and beloved Sovereign, whose virtues [*acclamation*] and whose piety, have so materially contributed to the promotion of the best feelings, and the best Institutions, within the last forty years; and, though it be true that he cannot now witness the effects of his conduct, yet let us not fear that he will be without an ample reward —but we, I say, are now enjoying those happy effects,—enjoying them in the increased knowledge and virtue of the age; enjoying them in the multiplied institutions of charity that surround us; enjoying them this day in the presence of that August Person who has honoured us with his presence.'

'The Hon. C. Shore, Son of the President, (on seconding the motion) in examining the constitution of the Society, could see none of those seeds of discord or dissolution, which some imagined they had found in it. The Institution, it is true, may have remained stationary in countries which have fallen from the climax of empire and prosperity; but in others which are rising in the scale, its progress has been rapid and irresistible. If it has felt something of the paralyzing influence of that deadly calm, and fatal slumber, in which the states of Spain and Italy, once lordly and triumphant, now repose; I see it sailing down that stream of power and population which imparts life and fertility, under the auspices of the Russian Monarch, to the deserts of Siberia, or the perambulations of the Tartar; and, under the fostering sway of other dynasties, to the unmeasured regions of the western world.'

'Sir Montague Cholmeley, Bart. moved Thanks to the Treasurer.'

'The Rev. S. Wood, from Ireland, on seconding this Motion, said, among other excellent observations--'My Lord, I revere this Institution, from a consideration of a most affecting nature. This is a royal charity. It is reported of our venerable

Sovereign, (and I cannot, as an Irishman, allude to my Sovereign, whose son-in-law, and representative I now, for the first time, behold, but, with the feelings of Irish loyalty, I say, God save the King!)—it is reported of our Sovereign, that he expressed a wish, that every child in his empire should be able to read his Bible. This Society gives effect, in great measure, to this wish of my Sovereign; and therefore I consider it a royal charity.

'My Lord, I revere this Institution for one reason more: the Bible is a book which speaks to the heart; and when the virtues enjoined in that book, are implanted in the human heart, they become feeling and active virtues.

'Mr. Wood concluded with describing in very animated terms, the character of his country, as ardent, generous, and capable of unfolding itself to great advantage, under the means of moral cultivation: he adverted to the benefits already confered upon Ireland, by the establishment of Schools and Bible Societies; and, remarking that his country had done something for the Institution, alluded to a legacy of *three thousand pounds* from an Irish lady; and concluded by stating, that he had been called upon to second a Motion of thanks to the worthy Treasurer, and that he should beg leave to do so by presenting to his Lordship 1500*l.*, as a moiety of that legacy, and hoped, by the next Anniversary, to be able to transmit to the Society 1500*l.* more.'

'John Thornton, Esq. (the Treasurer) Expressed his unfeigned gratitude for the repetition of the honour which had been so often conferred upon him and trusted, at the same time, that he should not be unworthy of the confidence, which the Society had been pleased, for so long a time, to repose in him.'

'David Morier, Esq., His Majesty's Consul General, from France, on moving Thanks to the Secretaries, observed, that he was happy, in being able to confirm the statement given of the favourable view entertained of this Society in France; and of the union to which it had given rise, a union which, he had no doubt, was established on a permanent basis.

The Rev. B. W. Mathias, one of the Secretaries of the Hibernian Society, (on seconding the motion) said—'I beg leave to mention, my Lord, that, while we meet with opposition to the dissemination of the Scriptures, it is not to be supposed that that opposition is universal in the quarter from which it comes. There are noble and splendid exceptions, and I shall take the liberty of stating a very striking one. There are, in a part of my country, in two contiguous parishes, Ministers of the Roman Catholic faith, of a very different complexion indeed. The one set his face against his flock receiving the Scriptures, which a valued friend of mine was endeavouring to put into their hands. The Clergyman in the next parish went and talked to him; and I recollect meeting that Clergyman, and speaking to him on the subject, and I shall never forget his reply. 'Sir,' said he, 'I wish my flock to read the Bible; for, if they do not mind God Almighty's word, how can I expect they will mind mine!'

'Speaking of the New Testament lately printed in the Irish character, he said the Catholics do not regard it as an heretical translation. They consider it as appropriately their own; and one of them remarked, some time ago, when he opened it, and saw it to be Irish; 'Sir,' said he, 'this is our own Bible both root and branch.' 'We are at present occupied in our country, by endeavouring to disseminate education among the lower classes. There are different Societies engaged for this purpose. One of these, you have heard already, has had, during the last year, 84,000 children under its care. Another, the London Hibernian Society, has at this moment not less than 47,000 children under education. The book of God is put in their hands, and we trust, by his blessing the most important effects will follow. We can follow the Bible to the infirmary, and find it imparting the consolations of the Gospel. We can follow it to the jail, and see the felon converted into a humble follower of Jesus Christ. These, my Lord, are some of the things which are doing among us; and we trust that by the blessing of God upon them, moral verdure will be produced, and our Island become what it was once celebrated for being, the Isle of Saints.'

'The Rev. John Owen, in acknowledging this vote on behalf of himself and brother Secretaries, adverted to the friendly reception he had met with on his late tour to the Continent, and particularly mentioned the memorable language of the Catholic Pro-Vicar General of Constance; 'when, on taking my leave,' said he, 'of this venerable ecclesiastic, I desired to be informed what message I should bear to the Members of the British and Foreign Bible Society, 'Tell them,' he replied, '*we are one.*' He concluded thus:—

'Well then, my Lord, may your Secretaries, though weary with the toil of fifteen years service, renew their engagements on this Anniversary, and request

to be permitted to keep their posts, till a message from on high shall summon them (may they humbly presume on such a destination!) to stations of larger occupation and greater enjoyment. It is a small thing with them, that the honour they receive, and the pleasure they enjoy at these Anniversaries, are earned by some sacrifices of temporal interest, and not a little consumption of bodily strength. Already they reap the satisfaction of knowing that their labour is not in vain in the Lord: and they will die in hope, that those who come after them, will enjoy a consummation which it may not be permitted to them to witness—the plenary, the universal diffusion of that light which came from heaven, and which will conduct all who walk in it, to peace, to virtue, to happiness, and to glory.'

'The Hon. and Rev. Gerald Noel, said —'The Motion put into my hands, proposes that the thanks of this Meeting be given to the numerous Auxiliaries in Scotland, &c. Scotland having been noticed, a string has been touched, which vibrates most pleasantly; and I cannot, in justice to that country whence I have lately returned, but give vent to a few of those feelings which my residence there produced. I attended the Meeting of a Bible Society in that very town from whence you have received so many contributions from the beginning,—I mean Glasgow; and it was in the very church of that respected friend, in whose house I passed many a happy hour, whose voicenot long since, in this very town, delighted the earsand gladdened the hearts of thousands who heard him,—I allude to Dr. Chalmers: in the church of that respected individual I was witness to the expansion of the same kindred and blessed feelings which have thrilled the bosoms of my fellow-countrymen here. And I can bear my testimony that this Institution, wherever it is founded, elicits the same feelings, and produces the same results: binds man to man, and heart to heart, while it binds man to his God and Saviour. I found, during a residence of more than twelve months in Scotland, that a stranger is not a stranger there: he has but to touch this string of the British and Foreign Bible Society, and he finds melody in every heart, and a home in every house.'

'Dr. Macbride, Lord Almoner's Reader of Arabic, and Principal of Magdalen Hall, Oxford, seconded this Motion in a few words.'

'Sir T. D. Acland, Bart. returned thanks to his Lordship for his conduct in the Chair, which was seconded by the Hon. Thomas Windsor.'

'Lord Teignmouth concluded the Meeting by saying—'I am very sorry that my physical powers will only allow me to express, in very few words, my sense of the honour you confer upon me.'

On Thursday, July 1, the first stone of the New Church for the parish of St. Pancras, situated in the Paddington Road, was laid by His Royal Highness the Duke of York, accompanied by the Duke of Bedford, Lord Calthorpe, Sir Henry Calvert, Dr. Moore, the Vicar, and many other gentlemen. The following singular inscription was carved on the stone, '*May the light of the blessed Gospel thus ever illuminate the dark temples of the Heathen.*' The inscription was in Greek, the above words are the translation. A prayer was then 'audibly delivered' by the Rev. Dr. Moore.

At a recent convocation of the English Clergy in Westminster, the Dean, who addressed them, expressed 'the necessity of firmness and vigilance in its members to preserve it erect and unimpaired from the assault of the *Catholics* on the one hand and the *Protestant Dissenters* on the other.'

NOTICES.

On Tuesday the 17th of August, the Annual Meeting of the Gloucestershire Independent Benevolent Society will be held at the Independent Meeting at Cam in the said county. There will be an open committee to audit the accounts on the preceding evening, in the Rev. Mr. Griffith's vestry of Cam Meeting.

Worthing. We understand that the Rev. Dr. Harris, of Hoxton, will supply the chapel at this place the whole of August; and Rev. H. B. Jeula the whole of September.

Portland Chapel, Cheltenham, which has lately been transferred to the Trustees of Lady Huntingdon's Connexion, was re-opened for Public Worship on Sunday June 27th, Rev. Mr. Sherman preached in the Morning from Luke xxiv. 28, 29. and in the Evening from Acts viii. 5. and, we learn that the congregation is very much upon the increase.

The Rev. Jos. Jefferson has resigned his pastoral office at Basingstoke, where he had laboured nearly twenty-eight years; and has removed with his family to Thirsk, in the North Riding of Yorkshire. Mr. J. took leave of his former charge, June 27th, by a farewell sermon, from 2 Cor. i. 14. which was delivered to a numerous auditory, many of whom regretted his departure with tears.

MISSIONARY CHRONICLE
FOR AUGUST, 1819.

INDIA.

Mr. Knill, in a letter to a gentleman in India, dated 4th Jan. 1819, says,—'Since my return from Quilon I have been much with the people, halting for two or three days at a place; the great numbers of people who attended, and the seriousness with which they listened to the gospel, with the simple unadorned conversation of many, have proved highly gratifying to my mind.

'With the full concurrence of Mr. Mead, I have established *five* new schools, in places where the new Christians dwell. The people will meet in these schools every evening, when the master is to read a chapter, the Lord's Prayer, the Creed, &c. the Catechist to attend once a-week, and give them a sermon; thus we hope the light of the gospel will gradually enter into every village, and make the darkness flee before it. Some of the old schools have made a pleasing progress. At Tamaracoolum the boys repeated to me more than 1100 verses of the Bible; the Pittalum boys, 878. They received small rewards.

'On New Year's Day I had the felicity to lay the foundation stone of the New Church. May the building rise under the auspices of heaven! On the same day I agreed with a man to superintend a weaving concern—the profits to be appropriated to the erection and repairs of Churches—also bargained with a person for a flock of sheep, the profits to assist in the support of schools. I have laid down a plan by which, if it succeed, we shall have more than thirty schools or nurseries, belonging to this mission by the end of the year.

'I forgot to mention just now what I think will be very gratifying to you:—When I was conversing with the people at Tamaracoolum, on the importance of being prepared to die, one man said, 'My father was prepared.' By what means? 'Through the merits of my Saviour.' Did he live a good life? 'Yes, after he knew the good way.' Who made him good? 'It was God.' Did your father say much when he was dying? 'One sentence I remember.' What? 'He said, O Jesus receive my spirit!' I cannot describe what I felt when the poor creature told me this—and if we compare the dying expression of this man with the last verse of the Epistle of James we shall see that the mission was not established in vain.

'One night when I was catechising, I asked Who was your former master? 'The Devil.' Is he a good master? 'Far from it.' Do you like his service? 'No, we like Christ's service.' Is it good to be engaged in the service of God? One of them very promptly answered, 'Yes, it is good—a day in thy courts is better than a thousand,' alluding to Psalm lxxxiv. 10. It was a lad from Mailady, about fifteen years old. Thus the sacred Scriptures are treasured up in his memory, and may prove a way-mark in the road to life.

'Another evening, when conversing with the people at Nagracoil, a man said, 'I frequently beat my Sawmee when matters did not go well with me, but it was very foolish; the idol could not do me good or hurt.' No, said I, it is true; what have you done with your idol now? 'O, said he, I have beaten it in pieces, and God shall bruise Satan under our feet shortly;' adopting the exact language of the Saviour.

I know that some people would laugh at these sayings; but I confess they did me more good than thousands of gold or silver; and it is only from things similar to this, that missionaries must look for comfort and delight. It is in this way that Christ shall 'see of the travail of his soul and be satisfied.' Isaiah, liii. 11.'

The Bishop of Calcutta has lately addressed the Society for propagating the Gospel in foreign parts, informing them that the sum of 5,000*l.* voted by that Society for the promotion of Christianity in India, would be applied by his lordship towards the erection of a mission college in Calcutta. On the receipt of this letter the Society for promoting Christian knowledge, in Bartlett's-buildings, immediately voted 5,000*l.* more towards the intended college, and the Church Missionary Society has just made a grant of 5,000*l.* in addition for the same object. Thus no less a sum than 15,000. has been voted by three Societies, in connexion with the Established Church, for the great object of promoting Christianity throughout British India. *From the Times.*

MADRAS.

Mr. Loveless, in a letter dated Jan. 21, 1819, says, 'I have now to record with peculiar joy and thankfulness, the safe arrival of Mr. and Mrs. Traveller, on the 19th instant, in perfect health. They came at a time when they were much needed, and afforded a most seasonable relief to my mind, as I began to contemplate the expected return of Mr. Pritchett to Vizagapatam, with a heavy heart.

'The Female English Free-School, in our Chapel-Garden increases, and promises great usefulness, but requires much more attention than Mrs. Loveless is able to give it. We trust Mrs. Traveller will find it a field of much usefulness; for females in this country are in a most wretched state of moral degradation.

'We received a letter from our dear brother Knill yesterday, and rejoice to hear that he has completely recovered his health, and with brother Mead is labouring with the most pleasing prospects of usefulness.

'You will also rejoice to hear that a Religious Tract Society has at length been established at Madras.

'The Native Schools promises to be highly beneficial. The natives discover an increasing disposition to send their children to schools in which Christian principles are professedly taught. We have had an application lately for two new Schools, near a village, in which we have had a school for several months. The use of the ground has been obtained *gratis*, and we opened them a few days ago. We have likewise had an application from some natives to establish a *Female Native School*—a rare thing in India!

'Our Bible Association has furnished a great number of the children with Bibles; and many of the boys have attained a very considerable knowledge of its sacred contents.'

NATIVE SCHOOLS IN INDIA.

We have perused the *Second Report* of the Institution for the Support and Encouragement of Native Schools begun at *Serampore*, Nov. 1816. At the date of this Report the number of these little seminaries stood thus—around *Serampore*, 92; at *Cutwa*, 11; in the neighbourhood of *Moorshedabad*, 3; and at *Dacca*, 5. In the whole 111. In the 92 schools around *Serampore*, the average number of children actually attendant, in June, July, and August, before the rains had so swelled the rivulets as to interrupt their coming, was 7,188; these, with the number in the other schools, above mentioned, amount to 8,500; and when to these are added those who *occasionally* attend, the number will exceed 10,000.

In order to exend the benefit of schools far more widely, the Committee purpose to afford their aid to the *Native Schoolmasters* already engaged in teaching the children, and who, at present derive their scanty support from the parents of the scholars. Of these schools there are great numbers; it is supposed that there are in Bengal 9,000 native Schools, containing probably 360,000 children, who are taught merely to read and write their native language; but, for want of its being afterwards kept alive by exercise, two-thirds of them probably lose their knowledge before they reach thirty. But far more than merely the knowledge of reading and writing, which should be considered as preliminary means, is necessary for the mental improvement of the native—a knowledge of the solar system, geography, chronology, general history, morality, and virtue. It is necessary to impart to them new ideas, and this must be done before they leave school, and depart from the sphere of European influence. It is proposed, therefore, to give a small gratuity to each master, say an *anna* for every boy who makes a certain degree of proficiency; this would operate as a premium to the master, and will greatly *increase* (perhaps double or treble) the number of the children in the schools already established, and probably occasion many new schools.

The Marquis of Hastings has invited the Committee to extend their operations to the provinces which have lately been brought within the sphere of British influence, and which are in a state of ignorance and demoralization hardly to be credited, accompanying this invitation with the munificent donation of 6,000 rupees. Mr. Jabez Carey, who so successfully superintended the Schools at Amboyna, is appointed to this service.

It is hoped that this noble Institution, which is 4,500 rupees in arrear, will receive from Gentlemen, both in India and in Europe, futhrer encouragement and support.

MALACCA.

Extract of a Letter from Mr. Medhurst, 25th Dec. 1818.

'The present week has been one of considerable interest—the day before yesterday, the late British President, Major William Farquhar, quitted Malacca, attended to the boat by the present Dutch Governor and the chief authorities. Crowds of spectators mingled their prayers for his safety with their regret at his de-

parture. He was beloved by all castes and classes of the people, and will long be remembered with gratitude and affection. Yesterday also we took leave of Dr. William Chalmers, who has always been so attentive to the health of your missionaries, we are indebted to him for many favours.

'I have reason to bless God for such a continuance of health as to be enabled to pursue my studies without intermission ever since my arrival here. Much, indeed, of my time has been occupied by the superintendence of the printing and the care of the schools; yet I am willing to believe that I have lost nothing by the latter, as conversation with them improves my own knowledge; and I am gratified on beholding the effects of instruction on the children's minds, in rendering them superior to others. Many of them can repeat and explain the whole of Mr. Milne's Catechism and give the most pertinent answers to the questions proposed to them.

'I have now acquired a sufficient knowledge of the *Fokein* dialect (of the Chinese language) to be able to carry on a common conversation, and I hope soon to commence preaching in it.* I attempted a few week ago for the first time, to preach to a few people in the *Mandarin* dialect; but I fear they must have found it difficult to understand me. The Lord, however, whom we serve, does not despise the day of small things; this is my encouragement while I attempt feebly to utter the great truths of salvation in broken Chinese.

'I know the importance of becoming acquainted with and gaining the confidence of the Chinese; I have therefore visited almost every house in Malacca, conversing with the people and distributing tracts. I have also made several very pleasant journeys into the interior, distributing tracts in two villages inhabited by Chinese. The country people are generally a hearty lively race, and pleased and surprised when they hear their language spoken by strangers. They seem to be less corrupted by the arts and deceits which abound in towns, and have no priests or interested persons who would be likely to prejudice them against the gospel—they are withal very superstitious.

'Last month three Chinese from SIAM called here, inquiring for books—they had met with some of our publications in that country, and had learned from them the story of the Fall, of the first progenitors of mankind, the work of Christ, &c. Yesterday also a Chinese from Tringana called, inquiring for books, with which we supplied him; he had seen them before at Sourabaiya, and a ship arrived at Tringana while he was there with some of our tracts on board, one of which he obtained. Who knows how much good these silent and inoffensive missionaries may do, though hidden from the knowledge of those who felt interested in their distribution—a few instances now and then reach our ears from distant shores, but the aggregate of their useful effects will never be unfolded until the Great Day.

'All the brethren are in health and hard at work; and every thing in the mission seems to wear a favourable appearance.'

* Should God be pleased to remove the present obstructions to the preaching of the word in China, our missionaries at Malacca will be prepared to publish the gospel in that vast empire.

Extract of a Letter from Mrs. Beighton, Malacca, Nov. 20, 1818, to a Friend in London.

'I have seen many ceremonies performed by the heathen since my arrival. A few weeks ago they carried some of their idols through the streets; tall men danced before them, while the priests attended on the idols, offering fruit, and with a brush preventing the insects from settling on their lifeless images. I could not but observe that two children were placed behind the temples, pulling strings which were fastened to the arm of the gods, whereby they were kept in continual motion. The streets through which the procession passed were hung with flowers I understand that these are the gods to which they offer their tools and instruments of war. Their gods are indeed many; for we can scarcely pass a house, or even a hut, in which we do not see candles placed before them.

'On the 25th of October, we commemorated the death of our Saviour, when the service was rendered more interesting by the presence of a converted Chinese. After the service, he expressed a desire that we would all pray for him, that he might persevere in the ways of the Lord. Mr. Milne was his interpreter, and part of the service was in the Chinese language.

'The Chinese have little affection for their female children, and think them unworthy of any instruction; and when females grow up, they are treated like brutes. If a man speaks of his wife, he will say, 'my dog,' or 'my worthless woman within.' Let Christian females remember to what they owe their advantages, and I am sure they will not think any sacrifice too great, so that they may promote the cause of Christ.'

CANTON.

Dr. Morrison, in a letter, dated Jan. 24, 1819, expresses the high degree of satisfaction and delight which he felt on receiving from Malacca, a specimen of a Commentary on the New Testament by Mr. Milne, elegantly printed, and a sermon in the Chinese language, by Mr. Medhurst. 'Gospel light,' says Dr. M. 'is rising in the East, glorious and exhilirating as the sun shedding his beams in the morning to illumine the earth.'—'The Chinese are a reading people, and God is providing for them books full of Christian truth.—O, that he may hasten the work still more! O that this nation may in a short time be turned from idols, and rescued from the slavery of Satan.'

SURAT.

Mr. Fyvie writes (20th Nov. 1818) that within the last twelve months he has distributed, principally among the soldiers, above 2,500 Religious Tracts, in English, which were, in all instances, thankfully received, and in several, he hopes, very useful. He mentions also some little books, such as Baxter's Call, Alleine's Alarm, Doddridge's Rise, Watts's Hymns, &c. &c. which had been sent him from London, which he has dispersed; and he says, 'missionaries stationed where Europeans reside ought never to be without such books; and I flatter myself that were the call which exists for such books in India made generally known among good people in England, they would soon put it into our power to be extremely useful in this way.*

'The Mahomedans in this place appear to be mostly infidels. We are distributing Mr. Martyn's Persian New Testament among them, which is greatly admired for its important contents. They exclaim —'It is all true! it is all true!—every word is most excellent!' I trust it will do much good among the people. Many, since reading it, appear desirous of instruction.'

AFRICA.

Extract of a Letter received from the Rev. Mr. Philip, dated Cape Town, 10th March, 1819.

'The Caffre war still continues to rage. The following is an extract of a Letter from Rev. Mr. Ulbricht.'—'It is impossible for me to describe the condition we are in. I can only state a few particulars. Nearly 800 head of cattle are taken from Theopolis, which we were obliged to see driven away, without being able to prevent it. We are surrounded with Caffres, who are only waiting an opportunity to rush in upon us. The whole country between this and Uitenage is deserted by its inhabitants. The dwellings of the farmers are burnt, the military stations forsaken, and some officers and others *murdered*. Our remaining cattle we keep in the village, the women and children sleep in the place of worship; and the church and village are defended by 100 of our people in possession of *fire arms*. We have hardly any rest night or day. All is confusion and distress.' 'I am ready to die with fatigue. Our friends at Graham's Town have invited us to come to them, *but I cannot prevail upon myself to quit my station*. Were we to leave the place, the houses would all be burnt —our corn would all be destroyed; and the Hottentots would be discouraged. I am, therefore, resolved to abide where I am, trusting in the Lord. Pray for us —our eyes are up unto the Lord. He only can help.'

'We are sorry to learn that on the 9th of February last, the Moravian New Settlement, at the Witte (or White) River, was attacked by the Caffres, who drove away 235 head of their cattle. The people were in the most imminent danger. By another letter, dated March 2, it appears that the Caffres went on plundering and murdering those who opposed their thefts.'

We hope the state of public affairs, in respect of the Caffre war, is much better than when this letter was written.

BETHELSDORP.

A new church was opened at this place on the 10th of January last, on which occasion, Mr. Barker was ordained pastor of the congregation, in the room of Mr. Messer, who removes to *Hoogte Krall*, (now called Pacalt's-dorp) to take the charge of the congregation lately under the care of Mr. Pacalt.

Mr. Anderson, in a letter dated Griqua Town, 22d Feb. 1819, mentions, that Mrs. Hamilton, who had visited Bethelsdorp, &c. returned in January, but was hindered by the floods from crossing the river. Mr. Hamilton, from Lattakoo came to meet her. He says they had sown corn at his station, but had then no prospect of fruit. Mr. Anderson, who was at Lattakoo in the preceding October, says, 'the brethren seem to be perfectly safe, and I do

* Such books, bound, and in good condition, if sent to the Society's Office, No. 6, Old Jewry, will be carefully forwarded to the missionaries, according to the directions of the donors.

entertain good hopes that their labours will in time be crowned with success.

'We, with our wives and children (at Griqua Town) are, through mercy, in good health. We have had this year more rain than at any time since I came here. The Lord has done much to win our affections; we have had a continued experience of his loving-kindness from the beginning to the present moment.'

SIBERIA.

THE continued illness of Mrs. Rahmn has rendered it necessary that she should (for the present) exchange Siberia for a more temperate climate. It is probable, therefore, that Mr. Rahmn will remove with her to Sarepta, and remain there till her health be re-established. We learn also that the two Buriat nobles having agreed to continue at St. Petersburgh some time longer, to assist in the further translation of the Scriptures; Mr. Swan's journey is for the present deferred. In the mean time, the Directors have appointed another missionary, Mr. Yuille, to supply the place of Mr. Rahmn, who will proceed to St. Petersburgh for that purpose without delay.

BERMUDA.

WE rejoice to hear that the friends of religion at St. George's have exerted themselves successfully in establishing a Bible and Missionary Society. Upwards of 1,500 dollars have been subscribed. After a sermon by the Rev. Mr. Cross, the Independent minister, 'I observed,' says he, 'one of the negroes who had learned to read his Bible, come into the vestry, and, with expressions of gratitude and affection which I cannot describe, and which I shall never forget, asked me if I would accept of forty-five pences which he had gathered after sermon among his fellow slaves. I thanked him, and said that the friends of the Societies in England would also thank him, and pray that the blessing of heaven may rest upon him and upon his fellow-contributors. The poor man evinced by his tears his gratitude for being permitted, with others of his colour, to cast their mite into God's treasury.

SYRIAN COMMITTEE.

THE Archbishop of Jerusalem has written from Paris to Professor Lee, informing him that he has received further assistance from the French government, in money and types; and that he is to be provided with Syriac types of three sizes. He is to embark at Marseilles with printing paper, and return home immediately to commence his intended operations.

BAPTIST MEETINGS.

THE Annual Services commenced on Tuesday evening, June 22, when a sermon was preached at Dr. Rippon's, by Dr. Ryland, of Bristol, from John xvi. 8. 'And when he is come, he will reprove the world of sin.' The nature and the the necessity of that genuine conviction, which is the result of divine influence on the heart, together with the means which are employed to effect it, and the criterion by which it may be distinguished from emotions similar, but defective, were stated by the preacher in this discourse with his usual accuracy. Prayer was offered before the sermon by the Rev. Mr. Saffery, of Salisbury; and at the close of the service by Rev. D. Miall, of Portsea.

On Wednesday morning early was held the Anniversary of the BAPTIST ITINERANT and *British Missionary Society*, at the City of London Tavern, *B. Shaw*, Esq. in the Chair. The Meeting was opened with prayer, by Rev. Mr. Smith, of Ilford, and the business of the Meeting was introduced by the Chairman.

The Report was then read by the Rev. Mr. *Edwards*, the Secretary, and briefly stated that this Society, which was founded in 1797, for the support of 'Itinerant and Village preaching,' aids the preaching of the gospel regularly in 250 stations, and patronizes by its funds, and conducts by its agents, about 60 schools for children, and seven for adults. That among the fruits of their labours during the last year they have reason to believe the word has been blessed to the awakening and conversion of *between two and three hundred;* that five new churches have been raised, and upwards of ten thousand religious tracts distributed.' The report then alludes to the benevolent labours of Mr. Jeffery and Mr. Smith in the isles of Scilly, and alludes to accounts received from Devon, Cornwall, Herefordshire, Staffordshire, &c. which will be printed by the Society. A string of resolutions was then proposed and adopted, approving of the Report and appointing officers for the ensuing year. J. B. Wilson, Esq. being chosen Treasurer in the room of J. Pritt, Esq. who resigned on account of his being about to remove from London.

The resolutions were proposed, and the Meeting addressed by the Rev. Drs. Steadman and Newman; Rev. Messrs. Upton, Hinton, Ivimey, G Jones, D. Jones, Fisher, and Edwards; also by B. Shaw, J. Pritt, and T. Thompson, Esqrs.

Several itinerants also gave an account of their labours, and the opposition and persecution they had suffered.

On Wednesday, two Sermons were

preached for the benefit of the BAPTIST MISSION.

At eleven o'clock divine worship commenced in the chapel belonging to the Wesleyan Methodists, in Great Queen-Street, which was again lent in the kindest manner, for this occasion. Rev. Tim. Thomas read suitable portions of scripture and prayed. The sermon was preached by the Rev. T. Edmonds, M.A. of Cambridge, who selected for his text Rom. x. 14, 15. 'How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?' &c. After some introductory remarks upon the importance and glory of the Christian religion, the preacher offered, 1st. Some observations in vindication of Christian missions, and, 2dly, Some encouragements to hope for their success. Under the former head, he considered the various objections to missionary undertakings which had been made by *infidels*, and by those, who, acknowledging the divinity of the Gospel, were disposed to regard such efforts as *enthusiastic*, as *interfering with the divine prerogative*, or as *premature*. Each of these objections was refuted with great ability; in addition to which many powerful considerations in favour of missionary exertions were urged, from the nature and tendency of the Gospel, as adapted to fallen man; from the manner in which divine truth was propagated at first; and from the present state of those countries which are yet destitute of its heavenly light. The encouragements to hope for success in these undertakings were derived from the history of the church in past ages, the connexion between the process of missions and the divine glory, and the express predictions recorded in the page of inspiration. Mr. E. remarked, in conclusion, that the subject might admonish us of the spiritual manner in which we should engage in missionary labours, and of the union of heart which should exist between all who are employed in promoting them.

At the conclusion of this discourse, the Rev. Wm. Ward, who has for 20 years been engaged in missionary service at Serampore, with Drs. Carey and Marshman, ascended the pulpit, and delivered a short but pathetic address to the audience, urging them to guard against placing dependence upon human wisdom or ability, and to replenish the nearly exhausted funds of the Society. He strengthened this appeal to the liberality of the audience by a brief detail of the operations of the Society.

In the evening, an immense congregation assembled at Sion Chapel. After singing, prayer was offered by Rev. Thos. Griffin, of Prescot-street. Mr. Ward preached from Acts, xxvi. 18. 'From the power of Satan unto God;' and described with great feeling the various modes in which this dreadful power was excited among the numerous millions of Bengal. Mr. Ward particularly observed that in the religion of India, 'The one God is an insulated Being;' neither prayer nor praise is offered to him—'that man is not deemed an accountable creature—and that the present is not a state of probation:' these articles form the *philosophical* creed of the Gentoos. —Their popular creed maintains that 'bathing in a river takes away sin;' as does also 'the repetition of the name of God'—'that their *created Gods* are to be worshipped,'—one of which is of licentious character, and 'his festivals abominable.' Other parts of this religion consist in 'the worship of a monkey'—in obscene rites—in human sacrifices: the drowning of children and the *burning of widows*, or the burying of them alive. Mr. W. then adverted to the religions of China, of Ceylon, and Mahomet, and he concluded with an earnest and affectionate address in favour of the missionary cause. Mr. Edmonds, Sen. of Guilsborough, concluded the services of the day with prayer.

On Thursday morning, the 24th, at eight o'clock, many ministers and messengers of the Baptist churches in town and country met at Dr. Rippon's Meeting. After prayer, the country ministers present, in rotation, according to the alphabetical list of the counties in which they resided, were called upon to report the progress of the gospel in their different Churches and Associations.

At 12 o'clock on Thursday, the Members and Friends of the ACADEMICAL INSTITUTION, at Stepney, assembled at Salters' Hall Meeting House. The service commenced by the Rev. Mr. *Ward*, of Serampore, reading the Scriptures and praying. The Rev. Dr. *Steadman*, of Bradford, then delivered a judicious and animated sermon, founded upon Daniel, xii. 3.—'And they that be wise will shine as the brightness of the firmament,' &c. His address to the students was considered as particularly excellent. Dr. Ryland, of Bristol, concluded with prayer.

On Friday, June 25, the Fifth Annual Meeting of the BAPTIST IRISH SOCIETY, was held at the City of London Tavern, when several hundred persons took breakfast before seven o'clock, when the chair was taken by Jos. Butterworth, Esq.

The meeting commenced by the Rev. Mr. Elvey, of Fetter Lane, engaging in prayer.

The Chairman then introduced the

business of the meeting, by referring, in very respectful terms to the Rev. W. Ward, from Serampore, as then present, and who had described in the course of the week, in different assemblies, the deplorable state of society in distant parts of the world. 'Perhaps,' said Mr. B. 'the ignorance and superstition of Ireland, may even vie with the awful state of the people in India. We know the wretched condition of the rising generation in that country; and till of late years they have been growing up like the beasts that perish. We have reason to be thankful to God, who has excited a spirit of compassion towards that poor benighted country, and that through the exertions of this, and other Societies, we now behold the dawn of a brighter day. I am happy to inform the Meeting, that in the course of the last year, no less than 24,000 children have been added to the number who were under instruction. Six thousand children are taught by this Society, in addition to the various persons employed in preaching the gospel, in the distribution of tracts, and other means to enlighten and raise the character of the people in Ireland.

The Report was then read by Mr. Ivimey, the Secretary, which stated the labours of the Society's itinerants and readers of the Irish Testament, and illustrated by a variety of anecdotes illustrative of the ignorance and superstition of the country, and of the success with which, notwithstanding, they had been favoured. The usual Resolutions were then moved and seconded by the Rev. Messrs. Saffery, Ward, West (from Dublin), Cox (of Hackney), Fisher, Dyer, Hawkins, T. Griffin, Hoby, Ivimey, Dr. Steadman and Dr. Newman:—also, by Alfred Buckland, Wm. Burls, Jon. Dawson, and Jos. Butterworth, Esqrs. The Meeting concluded with the 117th Psalm. The following are the collections at the different Meetings as far as we have received them:—

For the Baptist Missionary Society.....	389	10	1
Ditto Irish Society.....	64	10	7½

THE Auxiliary Missionary Society for Cambridgeshire and its vicinity, held its Sixth Anniversary at the Rev. T. Hopkins's Meeting-house, Linton, on May 25th, when two sermons were preached, one by the Rev. Alex. Fletcher, of London, the other by the Rev. J. Miles, of Foulmire. The Rev. Wm. Carver, prayed before the sermons, and the Rev. B. Pyne concluded; after which, a handsome collection was made for the benefit of the missionary cause. In the afternoon, the society re-assembled, and several appropriate addresses were presented by ministers and other gentlemen. Mr. Fletcher preached the preceding evening at Rev. T. Lowe's meeting-house, Barkway, and the following evening at the meeting-house, Sawston, after both of which collections were also made. The respective services will be long remembered with pleasure, and it is expected that the interest excited will be productive of beneficial effects on the future contributions of the society.

ESSEX.—A Meeting of the Essex Auxiliary Society was held on Wednesday, July the 14th, at the Rev. Mr. Craig's Meeting-house, Bocking. This capacious place was attended by a great congregation; after the sermon, several ministers of the county addressed the friends of missions with much warmth and animation, and some of the younger ministers solemnly pledged themselves zealously to promote the cause. The collection amounted to more than forty pounds.

On the preceding day, the ministers transacted the business of their County Association for Village Preaching; and on the evening of Wednesday, the object of supporting the Religious Tract Society was regarded with much zeal and success.

ORDINATION OF CLERGYMEN FOR THE COLONIES.

A BILL has been introduced into Parliament for the regulation of the Ordination of Clergymen to officiate in our Colonies abroad. This power is to be vested in the Archbishops of Canterbury and York, and the Bishop of London; by whom persons who may be deemed by them qualified for communicating religious instruction in the colonies, but less suited to that duty in England, will not be permitted, on their return to this country to officiate as clergymen, without a special licence from the Bishop of the diocese.

ORDINATION.

ON Wednesday evening, July 7. Mr. Robert Yuille, who has studied at Glasgow and Gosport, was ordained a missionary to the heathen, at the Rev. Dr. Nicol's, Swallow Street. The Rev. Mr. Campbell, of Irvine, in Scotland, prayed, &c. the Rev. Mr. Broadfoot delivered an introductory discourse, the Rev. Mr. Hackett proposed the questions, &c. Dr. Nicol offered up the ordination prayer, Mr. Burder gave the charge, and the Rev. Mr. Innes concluded. The service was solemn and interesting, and Mr. Yuille's narrative of his experience, confession, &c. highly satisfactory. Mr. Y. is appointed to join Mr. Rhamn, Mr. Stallybrass and Mr. Swan, in the mission to the Mongolian Tartars in Siberia.



Destruction of the Idols at Otaheite; pulling down a Pagan Altar, and building a Christian Church.

SOUTH-SEA ISLANDS.

THE following Letter from the Rev. W. P. Crook, one of the missionaries in Otaheite, was addressed to the Rev. W. Milne, at Malacca, and contains not only a confirmation of the former intelligence, but also several very pleasing particulars with which we had not before been acquainted. We copy it from No. 6, of the *Indo-Chinese Gleaner*, published at Malacca, in October last, which is just come to hand.

Wilks Harbour, Tahiti, July 9, 1818.

'My dear and highly esteemed Brother,

Mr. Davies and I wrote to you from *Eimeo* last December. Since that time many important things have happened; we have been reinforced by additional labourers from England; our brig so long in hand, called the *Haweis*, is now at sea, removing the missionaries to their various stations. Eight of us are left at these two islands, and eight go to the leeward islands of the group. We have three missionary stations at this island, and one at *Eimeo*, with two missionaries at each station. Mr. Bourne, one of the newly arrived missionaries is with me: he understands printing, and we are about to set up a press here, in addition to that which Mr. Ellis has removed to the islands below. The whole of this group of islands is now professedly Christian, and if we are to judge of their conduct by that of nominal Christians in general, they have vastly the advantage. Theft is almost unknown among them. Family prayer is set up in every house, and private prayer is almost universally attended to. These poor people look up to the missionaries as their oracle in all their troubles of body and mind, civil and religious. They were once the cruel slave of Satan, destroying themselves and their infant offspring. Now, women are restored to their rank in society, a new generation of young ones is springing up beloved by their parents; and the face of things is marvellously altered, so that we are constrained to say, 'This is the Lord's doing, and it is marvellous in our eyes.'

'We are endeavouring to bring them into regular habits, and to promote their comfort and usefulness. This we trust, will be in time accomplished. Last May we held the anniversary meeting at *Eimeo*. All the missionaries, sixteen in number, and most of their families, were present; and spent a most delightful day together, partaking of the Lord's Supper. But what is most remarkable, a Missionary Society was formed among the natives. The King is President, and the various Chiefs are Governors, with Secretary and Treasurer. Cocoa-nut oil, arrow-root, cotton, or pork, is to England. It is supposed, that there will be scarce one inhabitant, that will not be a member.

'Reading is become general among this people, and they are diligently engaged in teaching each other: 3000 copies of Luke have been printed and sold for 3 gallons of cocoa-nut oil each copy. Many thousands are sadly disappointed that there are no more. We believe ten thousand might have been sold in ten days. We hope to get on printing and publishing the Sacred Scriptures.

'A great concern is manifested for the islands around us, and those who were thought to be out of the reach of missionaries, are graciously and very providentially brought under the influence of the word. The fame of the Gospel has spread by means of the natives themselves. The inhabitants of some of the low islands to the eastward have cast away their idols, and many of them are among us, learning the word of God. The sound has reached Tubuai and the high islands called Raivavae, and the people are desirous of missionaries. I am sanguine in my expectations of the *Marquesas*, some of whom have learned to read with us, and now others, natives, from hence are going. I have also some hopes of the Sandwich Islands, as the American Brig *Clarion*, by whom I send this, is bound thither and takes passengers, some natives of those islands who have been learning the word of God here. Excuse my hasty scrawl, dear brother, and let me have the pleasure to hear from you when opportunity offers, and I hope to be punctual in writing to you in return. Mr. Davies has removed to *Huahine*, with Mr. Ellis and others, having the press. As we are to windward I shall most likely get intelligence first, and any you may send me, shall be quickly communicated to him. We are here with eight children, have a dispensary, a large school on the new plan, much of the language, &c. to write, and frequently to preach; Mrs. C. has also a school of girls, so that we have enough to do.'

NOTICES.

THE Lancashire Auxiliary Society, will hold their Annual Meeting at Liverpool, on the 10th of August, and the two following days. The Rev. Messrs. Thorp and Roby are expected to preach.

THE Cheshire Auxiliary Missionary Society will hold its Fifth General Meeting in the City of Chester, on Lord's day, the 15th of August, and Monday the 16th, when the Rev. W. Thorp, of Bristol, the Rev. R. Alliott, of Nottingham, and the Rev. Mr. Farmer, of Hanley, are expected to preach.

THE North Wales Meeting will be holden at Pwllhelli, on the 25th and 26th

MISSIONARY CONTRIBUTIONS.

[*Collections and anonymous Donations only, from* 16 *June to* 16 *July, inclusive.*]

	£.	s.	d.
Ludlow :—Collection, by Rev. D. Francis and Congregation, by J. W. Jenkyn, of the Old College, Homerton	5	0	0
Ireland :—Monaghan and Cavan Branch Missionary Society, by Mr. Jos. Cunningham	42	14	0
Worcester :—Half-a-Year's Penny-a-Week Subscriptions from the Countess of Huntingdon's Chapel, by Rev. Mr. Lake	15	0	0
Beaconsfield :—Juvenile Missionary Society, at Mr. Gregory's Academy	1	12	6
Wilts .—Rev. W. S. Palmer and Congregation, Old Meeting, Westbury	12	8	4
W. S. E.	1	0	0
Collections made in the Bermudas, by Rev. H. H. Cross, Pastor of the Independent Church, at St. George's	20	0	0
A Friend, by Mr. G. Hodson	10	0	0
Carmarthenshire :—Collections at Lady Barham's Chapels in Gower, by Mr. W. Hamerton.			
Bethesda Chapel 17 14 8			
Bethel Chapel 2 0 0			
Trinity Chapel 2 4 10			
Subscriptions and Donations 2 16 9			
5 1 7			
Paraclete Chapel 5 6 3			
	30	2	6
Leamington, near Warwick, at Rev. Mr. Bromiley's Chapel, Collection after a Sermon, by Rev. G. Burder	20	8	0
Teignmouth :—by Rev. J. Bidlake.			
Penny-a-Week Subscriptions 13 16 0			
Annual Subscriptions 4 4 0			
A Friend, by Rev. J. Bidlake 1 0 0			
Ditto, by ditto 1 0 0			
	20	0	0
Suffolk Association of the Independent Congregations for promoting Missions ; by Mr. W. Tozer, Treasurer	293	10	4
Lancashire :—Preston Auxiliary Missionary Society, Mr. John Hamer, Treasurer.			
Half-a-Year's Contributions 24 1 5			
Garstang Branch Society 8 10 0			
	32	11	5
Penny-a-week Subscriptions from the Finchly Friends to Missions, by Mr. Burford	1	3	0
Uppingham Auxiliary Society, Rev. J. Green	16	13	0
Barton-upon-Humber :—Female Association, by Rev. J. W.	13	0	0
A Well-Wisher to the London Missionary Society	5	0	0
Maidenhead, New Chapel, Penny-a-week Society, (a few months) by Mrs. Owen	3	13	1
Auxiliary Missionary Society for the Counties of Nottingham, Derby, and Leicester, Mr. Joseph Nunneley, Treasurer.			
Congregation at Derby, by Rev. Mr. Gawthorne 17 0 0			
Ditto at Ashbourn, by Rev. Mr. Keyworth 3 0 0			
Ditto at Barrow, by Rev. Mr. Pritchard 4 0 0			
Ditto at Belper, by Rev. Mr. Gawthorne 11 6 10			
Penny-a-week Society and Sunday School, at Matlock Bath, by Rev. J. Wilson 8 1 7			
Carried forward.. 43 8 5			

	£.	s.	d.
Brought forward..	43	8	5
Annual Subscription	2	0	0
Congregation at Moor Green, by Rev. Mr. Shaw	5	0	0
Ditto, at Oakham, by Rev. Mr. Corbishley	3	0	0
Ditto, at Leicester, by Rev. E. Webbe	20	0	0
Ditto, at Lutterworth, by Rev. Mr. Hartley	20	0	0
Part of a Collection at the Meeting at Bosworth, after a Sermon by Rev. Mr. Hartley	3	9	0
A few Friends to Missions at Newton Harcourt	1	10	5
Congregation at Narborough, by Rev. Mr. Cook	5	0	0
Ditto, at Bandon and Dennington, by Rev. Mr. Abel	3	12	5
Ditto, at Kibworth, by Rev. Mr. Chater	5	0	0
Ditto, at Castle Gate, Nottingham, by Rev. Mr. Alliott	20	0	0
Congregation at Zion Chapel, Nottingham, by Rev. Mr. Bryan	5	0	0
Annual Subscription	1	1	0
Juvenile Missionary Society, Castle Gate, Nottingham, and Missionary Box at Miss Cullen's School	16	1	11
Young Ladies at Mrs. Miller's House, near Mansfield, by Rev. Mr. Roome	2	0	0
Congregation at Mansfield, by Rev. Mr. Weaver	16	0	0
Produce of G. L. Missionary Castle	0	12	6
Odd Pence collected in Mansfield and Mansfield Woodhouse, by young Females	10	1	3
Collections at the Annual Meeting at Leicester, April 13th and 14th, 1819	98	1	2
	280	18	1
Stratford :—Rev. Mr. Emblem and Congregation	13	5	7

The thanks of the Directors are presented to the following :—

To A Friend, Salop, for 156 Numbers of the Evangelical Magazine, 1 Copy of Missionary Sermons for 1816, and 1 ditto of Reports for 1816, 1817, and 1818 —Misses Hillyard and Willis, Hackney, for Evangelical Magazine from 1810 to 1814, inclusive, half-bound; ditto, for 1818, &c. in Numbers; sundry Reports; Sermons; Life of Fuller; Haweis's Testament; Philanthropic Gazette for 1818, and sundry old books.—A Present for the Museum.—Mr. Thomas Moule, for Evangelical Magazine, for the years 1798, 1799, 1801, 1810 to 1816, inclusive, in boards; Boston's Fourfold State; Skepp's Divine Energy; Horn's Life of Abel; Cole on Justification-&c.—Rev. Thornhill Kidd, for Family and Village Sermons, 12 vols. 8vo. and ditto, 12mo. in boards.—A Friend, by Rev. Mr. Eccles, Peckham, Evangelical Magazine, for 12 years, &c. in Numbers; Townsend, on Prayer; Sermons, Pamphlets, &c.—A Friend, Tiverton, for Evangelical Magazine, from 1814 to 1817, inclusive, half-bound.—M. H. Great Missenden, Bucks, for Evangelical Magazine, from 1807 to 1817, inclusive, in boards.—Secreta Approva, for 1st Vol. of Dr. Edwards's Works.—Rev. Jos. Kerby, Old Chapel, Cliff, Lewes, for 30 Funeral Sermons, on the death of the late Princess Charlotte; 9 Joseph and his Brethren, a Poem; 12 Mason's History of Jesus; 12 Campbell's Worlds Displayed; and 12 Heywood's Closet Prayer.—Rev. Dr. Cracknell, Weymouth, for a Parcel, containing Books for Rev. Dr. Morrison.—Mrs. White, Wimborne, by Mr. Hunter, for Hervey's Works, 5 vols. in boards; 18 old Books, and 11 Numbers of the Christian Observer.—A Friend, by Rev. Mr. Hoppus, Yardley, Northamptonshire, for a Piece of Linen, for Rev. Mr. Hayward, Otaheite.—A Friend, at Southampton, for 150 Numbers of the Evangelical Magazine.—Mrs. Sparrow, Halstead, Essex, for Evangelical Magazine from 1810 to 1814, inclusive, in Numbers; 2 vols. Christian Guardian, for the years 1811 and 1812, in Numbers; 3 vols of the Theological Magazine, for the years 1805, 1806, 1807, in Numbers.—Mrs. Horn, Newport Pagnell, for a few odd Num-

bers of the Evangelical Magazine.—H. H. for Reports of the British and Foreign Bible Society, from 1805 to 1815, inclusive, and 2 small Parcels of Tracts.—Rev. Mr. Jay, Bath, for 26 Baxter's Call to the Unconverted.—Mr. W. Carter, Peckham, for 5 Numbers of Bishop Latimer's Sermons; Henry's New Testament, boards; 25 Numbers of Dr. Owen on the Hebrews; Evangelical Magazine, from 1809 to 1818, inclusive in Numbers.—Mr. R. Wallis, by Mr. D. Dyer, for Evangelical Magazine, from 1804 to 1817, inclusive, in Numbers.—Mrs. S. Turmine, King-Street, Canterbury, for Evangelical Magazine, from 1803 to 1818, inclusive, in Numbers.—A Friend, for a few Beads and a Steel Watch Chain.—Mrs. Mary Goreham, Tunbridge, Kent, for Evangelical Magazine, for the years 1804 and 1805, and from 1810 to 1818, inclusive, in Numbers; Female Pilgrim, in Numbers; Cottage Magazine, for the years 1817 and 1818, in Numbers.—Mr. J. Luckhurst, Tunbridge, Kent, or 16 vols. of the Evangelical Magazine, half-bound, and 3 years, in Numbers.—Mr. Cross, Bristol, for Boston's Works, 1 vol.; Complete Farmer, 1 vol.; Cruden's Concordance; Life of Bishop Ridley; Doddridge's Lectures, 1 vol.; Barker's Bible, 1609; Gray on the Parables; Potter's Essays, and a few miscellaneous books.—Mr. John Arnott, Chesham, Bucks. for a volume of Sermons, by the Rev. H. Bullinger, 1550; Rev. J. Gawthorn, of Derby, for a box containing books for Mr. Beighton, Malacca. Miss Sarah Biddle, No. 64, Broad Street, Ratcliffe Cross, for 5 years Evangelical Magazine, from 1813 to 1818, inclusive, in Numbers. A Friend, by Rev. John Jerard, Coventry, for Evangelical Magazine, from 1810 to 1814, inclusive, in Numbers, and a few Numbers imperfect. Rev. James Bennett and Friends, Rotherham, for a Box of Books and Clothes, for Otaheite. Mr. Smitheman, Islington, per Rev. Thomas Lewis, Evangelical Magazine, for the years 1809 and 1810, half bound; and from 1811 to 1818, in Numbers. Mr. D. Robertson, Newcastle-upon-Tyne, Evangelical Magazine, for 1808 and 1809, half-bound, and 3 vols. of the Edinburgh Missionary Magazine, for 1798, 1799, and 1803. To Mr. John French, Evangelical Magazine, from 1808 to 1817, inclusive, half-bound.

Erratum.

We are desired to state that £18 of the sum inserted in the Chronicle for May as the Contributions of the Male Branch of the Tottenham Court Auxiliary Society, should have been inserted as collected at the Missionary Prayer Meeting, held on the first Sunday Evening in the month, at Mr. Priest's, No. 9, Grafton Street, East.

POETRY.

FAREWELL.

If in this little word we find
That which alloys our present bliss,
Reflect that to a Christian's mind
No word contains such joy as this.

Farewell! 'twill be a pleasing thought,
When we depart this world of care;
And when to Canaan's land we're brought
That *which alloys* ne'er enters there.

Farewell to separating pangs,
Which mar the joys of Christian love;
The thought of union ever hangs
Upon the lips of saints above.

Farewell! and what if next we meet
In yonder world to which we haste,
And join to cast at Jesus feet
Our crowns, while we his love shall taste?

Should *sorrow* therefore fill our mind
With such a hope it must be well:
Oh, no! but we should look behind,
And smiling say, my friend, *farewell!*



REV.D JOHN JOHNSON,

Edinburgh.

Pub.d by F. Westley Stationers Ct. Sept.r 1. 1819.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

SEPTEMBER, 1819.

MEMOIR OF THE REV. THOMAS CLOUGH, OF MORLEY, NEAR LEEDS.

PERHAPS there is no kind of writing which is more impressive to the reader, or more useful in its tendency, than that which delineates the character and records the death of pious and excellent men. By such means, 'they, being dead, yet speak.' While we read of their living virtues, and mark their peaceful and triumphant end, we are stimulated to follow their example, and are encouraged, through grace, to hope for final victory.'

The Rev. T. Clough was the son of James Clough, and was born May 16th, 1758, in a small village near Holmfirth, Yorkshire. His parents, though not rich, were raised above the pressure of want, and maintained a respectable character. Thomas, the subject of this Memoir, was seriously impressed with the necessity and importance of religion from his childhood, yet had no reason to conclude that a Divine and saving change was produced on his heart till he had entered on his eighteenth year. Although accustomed to attend with his parents at a neighbouring dissenting place of worship, the preacher, like too many in that day, insisted more on moral duties as the ground of acceptance with God, than exhibited Jesus Christ as the only way of access to the Father. About this time the gospel was introduced to Holmfirth, by the students of the late Rev. James Scott, and our young friend, having obtained the consent of his parents, attended once every Lord's Day on their ministry. It does not appear that his mind was suddenly and powerfully wrought upon by any particular sermon; but, like the heart of Lydia, it was gradually opened; so that he attended to the things which were spoken by these faithful ministers of our Lord. When the congregation was so increased that a chapel was built and opened for their accommodation, Mr. Clough took courage and became a regular hearer, increasing daily in the knowledge and hope of the gospel, and enjoying many 'times of refreshing from the presence of the Lord.' Soon after, the Rev. Robert Galland received an unanimous invitation from this people to the pastoral office; and to his judicious and faithful ministry Mr. Clough was greatly indebted as a mean which the Lord condescended to bless to his spiritual edification and comfort. He has left behind him many manuscript plans of sermons, which he was in the habit of writing on his return home from the house of God, and which shew the retention of his memory and his diligence as a hearer.

From a conviction of duty and a desire to profit by all the ordinances of the gospel, the subject of this Memoir was led to join himself to the people among whom he had

received his spiritual benefits in church fellowship; and how well he approved himself as a consistent and useful member of the society, is evident from the circumstance of his being shortly after chosen and set apart to the office of deacon. But the Lord had higher ends to accomplish by his devoted servant; in his own divine purpose he was already separated as a chosen vessel to bear his name unto the Gentiles.

The first time he engaged in social prayer was in a neighbour's house. From a desire to profit the family, he had taken a pious book to read to them, on finishing which he was requested by the master of the house to engage in prayer. The seriousness and fervour with which he presented the petitions of this little domestic group soon became the subject of conversation, and he was invited to assist in conducting the public prayer-meetings. On these occasions he frequently pleased and edified the people by an appropriate exhortation; and, finding his gifts approved by the church and its minister, he extended his labours to the surrounding villages. His preaching was so acceptable, that neighbouring congregations solicited his assistance, and the church of Booth being destitute of a pastor, requested that he would take the oversight of them in the Lord. This, however, he declined; he who fixes the bounds of our habitation having provided for him another scene of labour.

The New Chapel, Morley, was the destined place where Mr. Clough was to commence and finish his ministerial exertions. Having received an unanimous invitation from the church, he became their pastor, May, 1788. This union was the source of mutual satisfaction and pleasure. The people never repented of the choice which they had made; nor did the minister ever regret his compliance with their entreaties. Through a long series of years uninterrupted harmony reigned in the church, and the public administration of the ordinances was followed with success.

The motives which induced him to engage in the important work of the Christian ministry will be best expressed in his own language on the day of his ordination:—

'Soon after it pleased the Lord to call me by his grace and make me acquainted with my own state as a fallen sinner and the way of salvation by Christ, I found my mind impressed respecting the ministerial work. I prayed earnestly unto the Lord, whose prerogative it is to send labourers unto his harvest, and who had given me the desire to be made an instrument in convincing sinners of their lost condition, and directing them to Christ for salvation; and in comforting the saints in their way to the kingdom. As the Lord, in the course of his providence, has been pleased to open a way for me to enter into his vineyard, I trust the great ends I have in view are the good of souls, the advancement of the Redeemer's kingdom, and the glory of the Most High.'

After Mr. Clough had laboured among the people of his charge for nearly six years, he married Miss Clark, a member of the church at Morley, and in her he found in all respects a help-meet for him, the cheerful and affectionate companion of his retired hours, and an active coadjutor in the discharge of his pastoral duties. By this union he had several children, two of whom only survived him. His constitution, naturally delicate, was greatly impaired by the frequency of his labours and the manner of his speaking, so as to induce a slight degree of asthma, which was increased by years and the return of winter. In February last he caught a violent cold, which brought on an inflammation of the lungs. Medical aid was immediately obtained and relief afforded; but when his friends were looking forward with pleasure to his restoration, he was seized with a fit of apoplexy, and at two o'clock in the morning of the following day, his happy spirit, released from its frail

tabernacle, took its flight to the regions of eternal blessedness, Feb. 16, 1819, in the sixty-first year of his age. His mortal remains were interred in the burial-ground adjoining the chapel, there to rest till the morning of the resurrection. Seven ministers attended on the occasion, three of whom engaged in conducting the solemn service. The Rev. Abraham Hudswell read and prayed in the chapel; the Rev. S. Bruce addressed the mourning audience; and the Rev. Thomas Hale spake at the grave. This sudden and unexpected bereavement was still farther improved, on a succeeding Sabbath, to a very crowded congregation, by the Rev. Samuel Bruce, of Wakefield, from Psalm xxxix. 7.—a text given to him on the occasion.

From the very nature of the disease under which the subject of this brief Memoir laboured, and the sudden manner of his departure, little can be expected respecting his dying testimony. In the absence, however, of materials of this kind, the writer can appeal to a long life of active benevolence and consistent piety, as the strongest evidence of 'abundant' preparation for higher scenes and nobler employment. As a Christian he possessed many rare and distinguished excellencies. He was modest, humble, sincere, and beneficent. The law of kindness was always on his lips. He was 'a lover of good men;' and according to his limited means was 'given to hospitality.' His profession of religion was decided; and his practice of it fervent and habitual. A spirit of sweet reliance on the atoning blood of the Saviour filled his mind with heavenly peace and serene composure, so that, in general, he was not the subject of those painful doubts and fears of which many professors of religion complain. In his relative capacity, he was a pattern of conjugal fidelity and affection, and of parental wisdom and tenderness. And, as a neighbour and friend, he was peaceable, kind, and constant.

His talents as a minister of the gospel were respectable. Although not favoured with the advantages of an academical education, he possessed a strong judgment, and by a diligent application to his studies, and constant prayer to God for divine illumination, he was enabled to feed his people with knowledge and understanding. The subjects on which he treated were varied according to the character and wants of his hearers; but his chief delight was to explain the doctrine of justification by faith in the righteousness of Christ, and to show its sanctifying influence on the heart and life. Although his delivery, to the ear of a stranger, was not attractive, yet, by his weight of character, and the excellence of his matter, he generally commanded attention. Nor were his endeavours to do good confined to the labours of the pulpit. He preached Jesus Christ from house to house; and was active in promoting the objects of different popular religious societies.

The memory of Mr. Clough will long be embalmed in the affections of all who knew him. He has left a mourning widow and two daughters unprovided for; but Jehovah has promised, and he will perform his promise, 'Leave the fatherless children, I will preserve them alive; and let thy widows trust in me.'

TO A FRIEND UNDER DISTRESS OF MIND.

DEAR ——

YOUR spirits were so much depressed when I saw you on the ——, and you appeared so willing to write bitter things against yourself, that I thought it might not be an unacceptable piece of service to put together for your perusal some of those 'exceeding great and precious promises' of Scripture that are left on

record for the support and comfort of the Lord's people in this house of their pilgrimage. When I consider the weak state of your body, it is not to be wondered at that your spirits at times fail you; but you should call to mind what great things the Lord has done for you, and not yield to despondency. It is not long since that your language was, 'He hath done all things well;'—'Be still, and know that I am God:'—but now gloomy distress seems to have taken hold upon you, and you question whether you are one of the Lord's children, and complain that you cannot pray; but you should think upon past mercies, and be encouraged as the Psalmist was;—'Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.'

'His love in times past forbids me to think
He'll leave me at last in trouble to sink.'

You should remember, that though you change in your frames of mind, He that hath chosen you in Christ Jesus changes not;—He is 'the same yesterday, to-day, and for ever.' It is true he may, and sometimes for a *small moment* does, hide his face, yet with everlasting loving kindness he gathers his people. 'Heaviness may endure for a night, but joy cometh in the morning.'

'A Father's love may raise a frown,
To chide the child, or prove the son,
But love can ne'er destroy;
The hour of darkness is but short,
God thro' the night is our support,
And morning brings the joy.'

I remember you once told me, you would not change your situation with any person living, and spoke with much personal enjoyment, when you said, 'Christ, *my* ransom, died:' and why should a heavy gloom now overspread your countenance? He that loved you, and enabled you then to rejoice in his goodness, loves you as much now as then, for whom he loves 'he loves to the end;' and though clouds may intercept the sweet rays of his countenance, he is still the same God, with whom is 'no variableness nor shadow of turning.' He is a faithful God, his saints have always found him so; you have found him so in times that are past; and be assured he is what he was. He sees your distress, he knows your anxieties, and he is saying to you, 'Cast your burden on the Lord, for he careth for you.' I know your trials have been and still are many and heavy, but God has promised that though 'many are the afflictions of the righteous, yet he will deliver them out of all.' I know you have need of patience, but He that 'giveth more grace,' giveth more patience also; and with his blessing, 'patience shall have its perfect work.' You may, and perhaps do feel, 'weary and heavy laden,' if so, you are the person to whom Christ opens his gracious arms, and says, 'Come unto me, and I will give you rest.' He can give you rest, he has often granted you that blessing. O trust in him for ever and ever, pour out your heart before him, lean upon his Almighty arm, and He will bear you up, as he did Peter, when sinking in the waves. Be assured that not one trial overtakes you without the Lord's permission, and not one but you shall be thankful for in heaven—for

'Each trial fills th' appointed place,
And each well understood,
In spite of ev'ry foe shall prove,
A messenger of good.'

How many in the sharpest trials have sung, 'God is our refuge and strength, a very present help in trouble,' and why may not you sing the same song? they had nothing more to recommend them to him than you have; and you are just as welcome to repose upon him. Be encouraged; yield not to unnecessary distress; let little things go for nothing, and carry heavy ones to him, on whose 'everlasting arms' you may safely rest your troubles, your soul, your all.

Job could say, 'Though he slay me, yet will I trust in him;' and why may not you say so too? you are as welcome as that favoured, though tried servant of the Lord. O, then, adopt his language, and strive by earnest prayer to arrive at his happy confidence. Will you not then endeavour to take courage, and hope in the Lord; will you not call to mind his past mercies, and rely on his future aid? O that he may enable you so to do, and to adopt those sweet words as your own, 'Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God.'

But, perhaps, after you have read so far, you will say—'Yes, this is all very well for the true Christian, but I cannot realize my interest in Christ; I cannot discover that I have been born again, or called out of darkness into marvellous light:'—well, suppose it is so, and that you have never felt the love of Christ in your soul, nor ever found pleasure in religion, what hinders your now coming to Christ for salvation? Does he not still say, 'Him that cometh to me, I will *in no wise* cast out?' do not the words still sound in your ears; '*Now* is the accepted time, *now* is the day of salvation'—'And yet there is room?' O, then, come now, if you never came before; and be assured, if you come as a poor perishing sinner, trusting simply and entirely in the merits of the Redeemer, he will 'receive you graciously and love you freely.' But I hope you are rising above the gloom and darkness under which you have been labouring, and exclaiming—I must not, I cannot doubt that God has 'called me by his grace;' I dare not question my interest in Christ, for I have found pleasure in his service, and love to his word and his people. O may such be your feelings, may you perceive that you have been made to differ through grace divine, and be enabled to trust in Him who will complete what he has in mercy begun; who has promised to his people strength *equal* to their day, and grace *sufficient* for them.

X.

WALDENSES BAPTIZED INFANTS.

[*Concluded from our last, p.* 323.]

To the Editor.

SIR,

DANIEL GERDES in his History of the Reformation, vol. i. chap. xii. gives us a Latin quotation from Molinæus's History of the French Monarchy, which quotation has respect to nearly the same time with the one last mentioned, and shows that infant-baptism was practiced by the Waldenses in the places mentioned. I have not the original now beside me, but shall give you the historian's words in a version which I wrote some years ago. I am not conscious of any designed misrepresentation. The words of Molinæus are these:—

'A Cardinal and some Bishops incensed Louis against the Merindolans and Cabrerians, because sorcerers, incestuous, heretical; and therefore advised that they be removed. These people having secretly learned the designs which the Cardinals and Bishops were ripening against them, send legates to the king and defend their own innocence, explaining that they acknowledge and embrace the Gospels, the Bible, the Apostolic Creed, the Precepts, the Sacraments of God: but that they believe neither the Pope nor his doctrine. If the King should find it otherwise, that they refuse no punishment. The King wished to know whether these things were so or otherwise: therefore he commits the inquiry concerning that thing to Adam Fumæus, Master of the Bills of Requests, and to M. Pavus, a Dominican, his Confessor. These men having proceeded into these places, and, when the inquiries were completed having returned to the King, they relate, that in these places *infants are baptized*, that the articles of faith and the ten commandments are taught, that the Lord's

days are religiously observed, that the word os God is expounded, that there are no sorceries and rapes among them. But that in their temples they found neither images nor any ornaments of the mass. These things having been heard, did the King condemn them by a rash judgment? By no means: but having added an oath, he said, 'these men are better than I and the rest of my people.'

The account of these things given by Mr. Jones, p. 387, which he takes from Perrin, chap. v. is shorter than that of Molinæus, but is not materially different, excepting that on the subject of baptism, Mr. J. contents himself with simply stating that the commissioners reported, that the Waldenses 'observed the ordinance of baptism according to the primitive church.' I have not the means of knowing whether these are the precise words in Perrin or not, but Molinæus goes farther and explicitly says that the report bore, 'that in these places infants are baptized.' I believe Louis XII. died in 1513.

In 1530, the Waldenses sent two commissioners to present a written address from them to Ecolampadius and the other Swiss reformed divines. In this letter they give an account of their faith, admit that they have sometimes gone to mass to free themselves from persecution, and ask advice as to some things respecting which they were in doubt. Ecolampadius in an admirable reply zealously reproves them for yielding in some instances so far as to attend the mass. He then approves of the articles of their faith, and adds, respecting the sacraments, these words:—

'Concerning the sacred symbols we also believe things agreeing [with you]. And it is becoming that by these [symbols] we be gathered together into a holy church. Let us not have part with the church of the Malignants. We do not rebaptize those baptized by the papists, as the Cata-baptists do: let it not be; but we avoid the Synaxis.'

This last term is a name given to the Lord's Supper by some of the Greek Fathers. The writer means that they avoid eating the Lord's Supper with the papists. This passage evidently shows that Ecolampadius, the Waldenses, and Papists, all practiced infant-baptism, while the Cata-baptists, whom Gerdes sometimes calls Anabaptists, rebaptized the children baptized by Papists. The two letters which are here referred to, I some time ago translated from Gerdes's History, vol. ii. pp. 402—418. Happening afterwards to fall in with Mr. Jones's History, I began to compare his translation with mine as a matter of mere curiosity. Mr. J. tells us that he gives only an extract from the Waldensian letter to Ecolampadius. When about to proceed to Ecolampadius's reply, he says, p. 478. 'The particular subjects of difficulty and distress may be easily gathered from the letter which Ecolampadius wrote them in reply, and which is so excellent that I shall here insert it entire.' I was, however, most completely disappointed; for instead of giving the letter 'entire,' he has hardly given us the one-third of it. It is also a curious circumstance that he breaks off just a little before the sentence above quoted on the subject of the Sacraments. Perhaps the writer from whom he copies the letter has misled him; but it so happens that he does not refer us to any author whatever. I have not the volume of Gerdes now before me from which I translated the letters, but I think he gives us the quarter from which he obtained them. The acknowledged accuracy of that historian causes me to prefer his copy to that of Mr. Jones, who gives us no authority whatever, unless he means Perrin, to whom he refers in the next page after the letters, respecting a matter that took place ten years after. Mr. Jones's version, even so far as it goes, is too free to be reckoned an accurate copy from

the original. The first paragraph seems almost entirely omitted, as also various clauses of sentences.

We find in Morland, pp. 39—41. 'A brief Confession of Faith,' written 'by Ministers and Heads of Families of the Churches of the Vallies of Piemont,' in Angrogne, 12th Sept. 1532. In Article 17 we have these words,

'Concerning the matter of the Sacraments, it hath been determined by the holy Scripture, that we have but two Sacramental signs left us by Jesus Christ, the one is Baptism, the other is the Eucharist, which we receive, to shew that our perseverance in the faith is such as we promised, when we were baptized, being little children,' &c.

Here they declare that they 'were baptized being little children,' and that their parents' profession of faith and promises were binding on them.

Gerdes, in his History, vol. iv. Document 15, which I have now before me, gives us a Confession of Faith of the Merindolans, sent to Cardinal Sadolet and others, dated 1542. This seems to be an excellent summary of their faith. In the article on Baptism, we have the following concluding sentence:—'*Errant etiam graviter qui pueros Christianorum a baptismo removent.*' These words are literally rendered, 'They also err grievously, who remove the children of Christians from baptism.'

We have already taken notice of the account given by Sleidan, regarding the Catholics, in 1545, rebaptizing 'the young infants,' which had been baptized by the Waldenses.

It is *possible* that some of the Waldenses may have had doubts as to the propriety of infant-baptism, but I do not recollect of ever seeing any declaration of their own that imported any such thing. I never saw any such assertion, excepting in the writings of Roman Catholics, as given us by Mr. Jones. I am not the only person who wonders that he has kept out *all* the evidence of the Waldenses practising infant-baptism. Some plainly express their suspicions that his design is to support the cause of the Baptists, and that this reminds them of the *pious frauds* of the Roman Catholics. I would, however, expect better things of him. Probably he has not seen some of the documents above mentioned; but there are others which he must have seen. I refer to those mentioned in Morland, an author whom he frequently quotes. I observe the same thing respecting oaths as in regard to baptism. He quotes the Catholics as asserting that this people did not practice oaths, and leaves out the evidence that at least many of them swore oaths on proper occasions. If you approve of this communication some evidence of their practising solemn oaths may be sent in another paper.

If in the proposed edition of his history,* Mr. Jones would insert only the Brief Confession, dated 1532, which we mentioned a little above, and which, as we said, is found in Morland, pp. 39—41, such a step would be greatly to his honour. In this confession this people avow the lawfulness both of oaths and of infant-baptism. It will also be necessary to make the corrections suggested in this letter. If he do these things the world will see, that though as an individual he disapprove both of infant-baptism and oaths, yet as an impartial historian he records the practice of the Waldenses on these points. An historian is not obliged to approve of every thing which he records as matter of fact. The practice or sentiments of this people will not decide the question as to the warrantableness of infant-baptism or oaths. The Scriptures are the supreme judge in all religious controversies. I can have no prejudice against Mr. Jones, as I

* This Edition is already published. *Edit.*

have not the slightest acquaintance with him. I have no ill-will at his history, and write these things to state to your readers some particulars which they will not find in the history, by attending to which Mr. Jones will, in my opinion, render his work still more worthy of public favour.

A writer in your Magazine for August, 1816, page 311, who calls himself 'a Scottish Presbyterian Minister,' possesses a manuscript account of Dr. Calamy's Life which details the state of the Waldenses at the time of the British Revolution. By being so kind as to send the account of the Waldenses to your Magazine, he would, probably, oblige others besides

WALDO.

Banks of the Tay, April 1, 1819.

HEBREW CRITICISMS.

To the Editor.

SIR,

IN a critique on a proposed 'New Translation of Job xxxviii. 12—14. in your Number for July, the writer, as you observe in a note, seems to be 'strangely mistaken' in considering the passage as an 'extract' either from the Translation of 'the late phenomenon in Oriental literature, Miss Smith, or of the very learned Mr. John Mason Good.' Nothing is expressed in the piece which gives any intimation of the Translation not being original. It was surely an easy matter to be determined, by a reference to those Translations. Whatever may be the merit or demerit of the proposed 'New Translation,' the supposition pays a compliment to the learning of the person who communicated it, by associating with it the names of two such learned translators. The writer of the present remarks can assure your correspondent that the 'New Translation' is the sole, unassisted production of a young Hebrew scholar, under sixteen years of age when it was written.* The father of the youth, on whom the care of his education and Hebrew studies has devolved, knew nothing of the piece till he saw it inserted in the Magazine for February last. Your readers, and particularly your correspondent *Amplias*, will be ready to excuse the interest which a parent feels in troubling you with these remarks, which he sends without the knowlege of his son, who is now removed to a considerable distance from the eye of parental inspection.

PHILEBRÆUS.

A WORD OF CAUTION.

To the Editor.

SIR,

WHILST the pages of your valuable and far circulated miscellany bear more the impress of practical religion than of polemic warfare, and its benevolent vein is rather to make converts to Christianity than proselytes to party; yet, as the advocate and champion of truth, you will not feel indifferent to whatever has a tendency to retard or advance its progress.

Amid the diffusive spirit of Christian philanthropy which is now overspreading the world, may there not be danger of losing in general principles, those important distinctions which mark our belief? or, lulled under its soothing shadow into a false repose, of forgetting that the enemy of our faith sleeps not?

It appears a commonly received opinion, that the Society termed *Unitarians*, are too indifferent in the cause of religion to become zealous advocates of their system, or formidable opponents to the truth as it is in Jesus; but those who have the best opportunities of tracing their proceedings are well aware that they

* We have received from this young scholar a very able answer to the remarks of AMPLIAS, which is intended for our next. EDITOR.

are at this time actively co-operating in the most efficient measures for the promulgation of their principles, particularly by popular itinerant preachers, Tract Societies, public and private instruction, &c.

'The Unitarian Society for promoting Christian knowledge and the practice of virtue, by distributing books,' is become in their hands a formidable engine; tracts issuing from thence, of a sceptical or controversial kind, are hawked about the country, whilst weekly subscriptions are opened in their congregations for their more general diffusion amongst the poor; for whom also a small periodical work is published of easy access, in which the peculiar doctrines of the Gospel are held up to ridicule and contempt.

The institution of schools and instruction of young persons form also a prominent part of their system. Beside the usual Sabbath School routine, some of the more active and leading assistants instruct an elder class in the principles of religion, not only on the evening of that day, but also in the week; whilst their principal ministers are drawing around them a circle of young persons of superior education, and by popular addresses opening an avenue to the heart already in danger of yielding too easy an assent to its seductive system.

Instances might also be adduced of the effects of their unremitting private communications on the unguarded mind, in drawing them from the pure and simple truths of the Gospel into the fatal labrynths of doubt and scepticism.

The object of these remarks is not to awaken prejudice, but to enkindle zeal; not to arouse opposition, but to stimulate to action; happy if it lead those whose professional duty it more immediately becomes, to consider in what way the danger may best be met or averted, whether something more efficient might not be done on our part to counteract its influence, to fortify the youthful mind against its errors, to kindle their fervour at a more hallowed shrine, and to point out to them from the place of Golgotha the path to glory.

EMIGRATION TO SOUTH AFRICA.

To the Editor.

SIR,

You will oblige me by inserting any part of this, which your good sense may dictate, in your excellent and useful Magazine, should you think it at all worth your notice.

By an Act passed some few weeks since, it appears Government intend to give additional encouragement to settlers at the Cape of Good Hope.

In consequence of this I am respectably informed great numbers of people are going thither, and I am farther told it is the intention of Government to allow a salary for the support of a minister of any denomination provided one hundred individuals, so emigrating, petition the Secretary of the Colonial Department for one. Now it being my wish to unite with such as will petition for a Calvinist, or Independent Minister, I think that one of that denomination going out in the first instance may be attended with great usefulness, and strengthen our cause, as Government intends to send settlers only in the month of November every year, so as to enable them to reach the Cape in the planting season, I consider you will render great service to such as mean to emigrate, who are Independents, by giving this an early insertion.

I am, Sir,
Your obedient humble Servant,
W. C.

P. S. You will oblige me by allowing applicants to address (Post-paid) W. C. at your Magazine Office.

THE ADVANTAGES OF PEACE.

To the Editor.

SIR,

As in your Review of the pamphlet entitled 'Peace or War,' you say you are desirous of encouraging every thing which may have a tendency to cherish sentiments of universal peace, I have taken the liberty to send you a few extracts from the Second Report of the Committee of the Massachusetts' Peace Society, which if you think worthy a place in the Evangelical Magazine, by inserting them you will oblige,

Sir, yours, &c.

Bath, July, 1819. J. C.

'IT is computed that about sixteen millions of children annually born in the world, come of age to be educated; and allowing four years education to each, sixty-four millions must require education. And *one-eighth* of the War expenses of Great Britain for the year 1815, would educate all the children in the World at the ratio of the expense of the Lancasterian plan, as practised in England.

'Had the governments of the United States and Great Britain each agreed to apply one year's expense, which they have recently incurred by war, to the promulgation of the Scriptures, the sum would have supplied a number of copies sufficient to furnish the whole world with Bibles.

'Further: The aggregate expense of war to the two Protestant Nations, Great Britain and the United States, would furnish forty thousand ministers, the number requisite for all the destitute Protestant parishes in the world, for more than ten years.

And the Committee add, 'We find it probable, by conjectural computation, that the annual expense of war to Great Britain only, would pay the expense of a permanent General Congress of Deputies from all Christian nations for thirty or forty years, who may be charged with international legislation, and the adjustment of all disputes; and thus remove every shadow of pretence for war, and even the possibility of its recurring. Again: the annual expense of war to Great Britain and the United States together, would support public libraries all over the globe, by which gratuitous instructions might be afforded to every family.

'The expense of one year of war to each respective nation in the world would fill their countries with roads, bridges, and canals. And what may be thought *more* remarkable, the war expenses of these nations, by our calculations, would *support all the paupers to be found in them.*'

The above extracts shew that universal and perpetual peace would be far more advantageous to the human race than war. But they do not shew *how much* more beneficial it would be, as none of the great evils of war are noticed in them. Should your miscellany prove as successful in exciting and maturing sentiments of general and permanent peace, as it has been with regard to those of universal missions, it will, indeed, be a great blessing to mankind. And I hope some of your able contributors will advocate the subject from Scripture principle; for the same Scripture that predicts the universal spread of the gospel, declares that *wars shall cease to the ends of the earth —That nations shall learn war no more.*

REMARKS

On 'A Churchman's Second Epistle,' *and the Review of that Poem, in the 'British Critic, for February*, 1819. *In a Letter to the Editor.**

DEAR SIR,

I HAVE hesitated for some time about the propriety and policy of taking any notice of the works above mentioned. Few of your readers will endure the vexation of perusing the violent and unprincipled charges, which the Poet

* This Letter was received before our Review of the Churchman's Second Epistle was published, but after it was gone to press.

and the Critic have brought against evangelical religion in general, whether in the establishment or out of it, and against the Evangelical Magazine, as one of the most obnoxious of those publications which are 'set for the defence of the gospel;' but if any have read these books, for their sakes, and for the sake of showing the spirit and manner, in which the opposition to Evangelical Religion is conducted, I beg a corner in some early number of your work.

We have long been accustomed to loose and general declamation against the preachers and professors of the doctrines of grace; a considerable space is devoted to this service in several of the Literary Journals, and if we may judge from the frequency of their attacks and the virulence which directs them, it is one of the more important and leading objects of their critical labours, to render those doctrines and the maintainers of them odious and ridiculous.—'The British Critic' has distinguished, and your readers will think with me, disgraced itself, by a most determined and malevolent opposition to the British and Foreign Bible Society; seconding every attack which has been made upon that institution, from whatever quarter it might proceed; and seizing with avidity upon every fresh publication of either its advocates or enemies, to avow its implacable resentment and hatred, and denounce that Society as the pest and foe of England and of Christendom. From year to year, and from month to month these Reviewers state and assert, with all due solemnity, their belief and persuasion, that the efforts of the Bible Society are gradually undermining the establishment of this country, both in Church and State;—demoralizing the people, especially the lower orders, and preparing and organizing them for revolution;—and that all the zeal for religion and the spread of the gospel, which the members of that Society profess, is but the cloak of their insidious and seditious designs against the Throne and the Altar. Yes, and they pertinaciously retain this silly notion, and preposterously repeat the serious charges of unlawful combination, conspiracy, and sedition, of which it is only a waste of words to say that the whole course of the Society's proceedings, affords not the shadow of a pretext; so that the notion is a reflection on the understanding alone which fosters it; and the charges re-act, and reflect upon the integrity and virtue of those who urge them. For he who accuses, in the absence of all proof, (and here it is in direct opposition to the most abundant, unequivocal, and positive evidence,) is guilty of defamation and calumny, and deserves the severest reprehension. That excellent Institution, however, has advocates in abundance, who, in refuting such slanders, have a very easy task: my present object is to expose the misrepresentations which appeared in a recent article of the journal referred to, and in a poem which is reviewed and recommended in it. It seems, dear Sir, that while thousands of British Christians are in the habit of reading your Magazine for religious instruction and spiritual benefit, the anti-evangelical among rhyming Clerks, and critical Reviewers, do sometimes have recourse to it, in the hope of finding that which may betray and disgrace the cause which it espouses; and in the true spirit of their prototypes, who occasionally mingled with the followers of Christ, and consulted him only that they might entangle him in his talk. The design of the poet is to exhibit the dangers to which the Established Church is exposed by *the rapid progress of Puritanism*; and, if hatred to Puritanism, as he calls Evangelical Religion, be an evidence of love to the Church, then has he given unquestionable proofs of his good churchmanship. He labours hard to fix the charge of the wildest enthusiasm, of the most extravagant fanaticism, upon the preachers and professors of Calvinism; and with a seeming regard to truth and justice, in his notes, he pretends to give the facts on which he founds such charges, and to cite his several authorities for every thing which he has advanced; while his reviewers are struck with admiration at the generosity and integrity of his conduct, and declare, that on recurring to his notes, they *invariably* found that the facts on which he was working, were such as to defy exaggeration; and that the difficulty he had to encounter, was not to heighten the truth, but to keep down the caricature

of the original to something like probability. After such professions and assertions as these, one might naturally expect that the clearest and most unequivocal evidence was adduced in support of his accusations; and I must confess they so far imposed upon me, as to make me almost afraid of consulting his authorities, lest I should find the charges proved. In one part of his poem the learned Clerk describes a lunatic asylum, and its wretched inmates; but his most revolting imagery, and most highly wrought colouring are employed to represent the victim of religious feeling, and the appalling effects of those notions and impressions which are produced by the adoption of *an evangelical creed!* Such horrors as these, he tells us, form a constituent part of conversion, and furnish matter of triumph to professors, who regard them as a necessary stage in the course of awakening; but that the chances are more than even in favour of madness against conversion. There is nothing original or uncommon in this attempt of the foes of religion, to brand it with infamy, and expose it to hatred as the parent of madness; and when it comes to be investigated, the result, as usual, completely exonerates religion from the odium so imputed, and either accounts for the melancholy on physical principles, or convicts the narrator of misrepresenting and exaggerating the facts of the case. Such misrepresentation occurs in this instance, and is so gross and glaring, that we really wonder how any man, who has the least regard for his reputation, would be guilty of it, especially where it is so easy to convict him. Yet, strange to say, he has the hardihood to introduce the evidence in support of his statements with all the imposing confidence of an honest man, who believes the truth of what he asserts, and invites your confidence by the apparent integrity of his manner. But no doubt the *prescient poet* reckoned upon eluding the disgrace, which might arise if the fallacy of his statements were detected, by concealing his name; and upon checking rather than exciting investigation, by the boldness and directness of his charges. 'The records of fanaticism,' he says, 'speak clearly for themselves; and I will not diminish their effect by a single comment.' Yet that it may produce the effect on the public mind, which he wishes, he is reduced to the necessity of diminishing the narrative from which he quotes, by suppressing the most material parts of it, and by garbling it to his dishonourable purpose. Nor do I think any other comment necessary, than that which every ingenuous and upright mind, will be disposed to make on comparing his representations with the original statements.

We shall first give one of his notes, 'selected,' says the British Critic, 'from former and contemporary fanatics:—

'A young man is described in the Evangelical Magazine, September, 1807, who attended a meeting at K——g, not only on the Lord's Day, but frequently at the week-day lectures and prayer-meetings. One day, after hearing the words—'Sinner, if you die without an interest in Christ,' you will sink into the regions of death, he expressed a conviction that some awful judgment was about to come upon him. That was a night dreadful beyond conception; the horror which he endured brought on all the symptoms of raging madness. He desired his attendants not to come near him, lest they should be burnt. He said that the bed-curtains were in flames, that he smelt brimstone, that devils were come to fetch him, that he had sinned against light and conviction, and that he should certainly go to hell. It was with difficulty he could be kept in bed. An apothecary was sent for; as soon as he entered the house and heard his dreadful howlings, he inquired if he had not been *bitten by a mad dog*. His appearance likewise, seemed to justify such a suspicion, his countenance resembling that of a *wild beast more than of a man*. Though he had no feverish heat, his pulse beat more than 150 in a minute. To abate the mania, a quantity of blood was taken from him, a blister was applied, his head was shaved, cold water was copiously poured over him, and fox-glove was administered. By these means, his fury was abated, but his mental agony continued, and all the symptoms of madness which his bodily strength, thus reduced, would allow. After a day or two he became quieter; his mental distress ceased, his countenance was placid, and his conversation, instead of being taken up as before with fearful exclamations concerning devils and the wrath to come, was now confined to the dying love of Jesus. The apothecary was of opinion that, if his strength had not been so much exhausted, he would now have

been in a state of *religious transport.* His nervous system, however, had received such a shock, that his recovery was doubtful, and it seemed certain that if he did recover, he would sink into a *state of idiotcy;* a few days more happily terminated his sufferings and delusions.'

I felt relieved from all apprehension that the cause of religion had been injured through the injudicious zeal of one of its friends, as soon as I opened your fifteenth volume, and found that the late wise and excellent Andrew Fuller had communicated and authenticated the statement; and the well-known signature of *Gaius* satisfied me, that however extraordinary the narrative might prove, it was written by one who was not likely to betray the interests of experimental godliness, and expose it to the ridicule of scoffers. I then learned that the young man referred to was grandson to an eminent Dissenting Minister, and brought up by him; that he went to reside at Kettering in 1803, and attended upon Mr. Fuller's ministry. By some he was thought a serious character; but his opinion of himself was that he had never experienced that Divine change, without which no man can be saved. There was reason, however, to believe, that he had been for some years under powerful convictions of his sinful condition. In 1806 these convictions increased; from that time he kept no company, but when he was not at work confined himself to his chamber, where he was employed in singing plaintive hymns, and bewailing his lost condition. Several religious people were about him, but he could not be induced to impart to any of them the cause of his distress, and that distress increased till it greatly affected his health, and almost incapacitated him to work at his business. Of this, the introductory part of the narrative, the Annotator says nothing—perhaps he may think it was not necessary to the story, and that it goes to confirm the gloomy, melancholy tendency of the religion which he decries. But how very evident is it that this unhappy young man was the victim of all this distress, not because his creed was incapable of comforting him, or became the occasion of his anguish, but (and this will be seen more fully in the course of our remarks) because he had fallen into grievous sins, had pertinaciously confined his sorrows to his own bosom, had neglected the means of relief, and refused that comfort which the gospel brings? And the poet, and the reviewer too, if they please, may find an instance of distress, which bears a near resemblance to it, in Psalm xxxii. 3, 4.

On Lord's Day, Sept. 14, while he was at meeting, he was observed to labour under very great emotion of mind, especially when he heard the words already mentioned. But it was nearly a week after this that he expressed his apprehension of some awful judgment. 'On the Saturday evening following,' says Mr. Fuller's friend, who drew up the narrative; but so carelessly has the poet read the account, or so shamefully misquoted it, as to represent both as occurring on the same day; and the night of horror which he has attached to the same day, was still one day further:—thus crowding the events of more than a week into one day, and allowing no time for the intermediate process and workings of a mind evidently on the rack, and labouring under the accumulating weight of guilt and sorrow—the intolerable anguish of a wounded spirit. He cannot excuse himself for giving such a misrepresentation, by charging the narrative with any want of explicitness, for the periods of these several transactions are clearly marked. When he describes the dreadful night, he copies *verbatim* from the original statement, and had the rest been given as faithfully, we should not have had occasion to condemn the execution, however severely we might have reprobated his design; as it is, both his means and his end are consistent enough, for his end is to expose religion to contempt, and in order to effect it he has had recourse to wilful mis-statements. It was on Lord's Day, the 21st, that he had a night of such agony; on the following Thursday 'he became quieter,' says Clericus: the narrative has it, 'he seemed to have recovered his reason, and to be calm in his mind.' And to this succeeds one of the most material parts of the story, which throws considerable light upon the whole, and accounts very fairly for the agony of mind which preceded and induced the temporary derangement already described; but

not a word, nor a hint of this is given by our faithful, honest Chronicler, of whose impartiality and integrity the Reviewers have said so much:

'In the evening, (of Thursday) 'says the Evangelical Magazine, vol. xv. p. 413,' he sent for the apothecary, and wished to speak with him by himself: he then acknowledged that, early in the month of June, he had gone to a fair in the neighbourhood, in company with a number of wicked young men; that they drank at a public house together, till he was in a measure intoxicated; and that from thence they went into other company where he was criminally connected with a harlot. I have been a miserable creature,' continued he, 'ever since; but during the last three days and three nights, I have been in a state of desperation. He intimated that he could not bear to tell this story to his minister. 'But,' said he, 'do you inform him that I shall not die in despair; for light has broken in upon me: I have been led to the great sacrifice for sin, and I now hope in him for salvation! From that time his mental distress ceased,' &c.

Very probably all this may seem to Clericus as extravagant and insane as the part he has recorded: he may have no notion of the terror and agony of a wounded, guilty conscience. Still, however, his readers ought to have been told the whole truth—that it was a sense of his criminality, his remorse on account of intoxication and uncleanness, which rendered this young man so unhappy; that for the three months previous to the sermon, which so affected him, he had been *mingling his drink with weeping, and watering his couch with his tears; for his iniquities were gone over his head as a heavy burden, they were too heavy for him.* And what was there in the words of the preacher whom he heard, which is inconsistent with either the law or the gospel, or which militates against any one doctrine of scripture? If the poet and his reviewers be disposed to quarrel with the sentiment contained in those words—'Sinner, if you die without an interest in Christ, you will sink into the regions of eternal death;' we certainly are not careful to answer them in that matter; it is so completely identified with the entire scheme of Revelation, and the work of human redemption, that we can only express our astonishment how any man, who sustains the office of a Christian minister, should even hint his dislike. The scheme which banishes such a doctrine may assume the title of *Religio Clerici* or *Laici* either, but it will want all the essentials of *Religio Christiani.* Unhappy, indeed, must be the condition of any parish which is left to the care of *such* a one as its spiritual guide. Did it fill up the whole of

'——An humble Curate's parish plans,
To marry, christen, church, and publish banns;'

Then, indeed, they might be very sufficiently discharged by this Rev. Clerk, who can, in his own showing,

'Bear with good novels, sometimes see a play,
And smile within his sleeve when saints look grave,
And wonder what can *such* a parson save:'

and who wishes for no brighter record in this world, and no better evidence for another, than that

'He lov'd established modes of serving God,
Content to tread where wiser feet had trod;
Preach'd from a pulpit rather than a tub,
And gave no guinea to a Bible Club!'

Vide 1*st Epistle, p.* 24.

But how he will watch for souls, how he will warn the wicked, and show them their transgressions, may be inferred from the mark of reprobation which he has laboured to fix upon a phrase and sentiment which so many parallels might be produced from the discourses of prophets and apostles, and the Saviour himself; and which a faithful minister of the gospel could not possibly avoid in addressing his unconverted hearers. It will further appear on examining and comparing the two accounts, that Clericus has disingenuously concealed, not only the circumstances which produced the young man's distress, but also the means which relieved and consoled his mind. He never tells us that he had been led to the sacrifice for sin, that, through the promises made to returning sinners, light broke in upon him, and communicated the hope of salvation; but we are left to suppose, that his mental peace was a delusion, his religious transport, the raving of an over-heated fancy, and that the joys as well as sorrows which he felt, were alike the deplorable 'effects of a misdirected faith.' Nor does he deign to

notice any of the judicious remarks by Mr. Fuller and his friend, which accompanied this affecting memorial, and to which we briefly allude in the way of reply to objectors. Mr. F. observes:—

'That this young man had been led from his childhood in the paths of sobriety and chastity, and that when he deviated from them, his conscience immediately smote him:—that the divine judgments appear mysterious, a poor sinner appears to have been brought to heaven by the gates of hell. Mercy is extended to him, but vengeance taken on his inventions. Sin is suffered to take its course, so as to destroy, and yet the destruction of life proves the salvation of the soul.'

It would be easy to multiply reflections on such a narrative as this, but it is not necessary. Even a superficial reader must perceive that when the case is fairly stated, so far from being an argument against the doctrines of grace, and affording any pretext to the enemies of experimental religion, it is another proof of the suitableness of those doctrines to the condition of those who labour and are heavy laden, and of their efficacy to comfort such as mourn. The second example which he draws from your Magazine is still more wickedly garbled and misrepresented, but I must defer any remarks upon it to some future Number, and with an apology for the length of my present communication, I subscribe myself,

Dear Sir, your's, &c.

CASSEL.

OBITUARY.

MR. STEPHEN WRIGHT,

LATE STUDENT AT IDLE, IN YORKSHIRE.

Oct. 11, 1818, died at Bramfield, near Halesworth, Mr. S. Wright, in the twenty-fifth year of his age. He was not only an excellent young man, but it may be truly said of him he was one of the most excellent of the earth. In his childhood he differed much from other children; and, instead of joining them in their foolish pursuits, he would be reading some book, and his friends were sometimes apprehensive he would injure his health by the want of proper air and exercise. To his parents he was uniformly kind, dutiful, and obliging; and herein he was a most striking example to all children and young persons. Before he was brought under the sound of the Gospel, he was the subject of serious reflections, and for want of clear views of the way of salvation, had sunk into a state of great mental distress, and was under alarming temptations, which perhaps he never told to any one but the writer. He felt wretched; but knew neither the cause nor the remedy. Being at Halesworth Meeting one Lord's Day afternoon, he heard the minister invite well-disposed young persons to offer themselves as teachers in the Sunday School. He was struck with the invitation, and could not rest till he complied with it. First of all, however, he consulted an aged and pious man; and through him, and by his recommendation, a message was sent, intimating the readiness of Stephen Wright to become a regular teacher in the Sunday School. His services were accepted and became very useful. He was uniformly regular in his attendance, and, whoever was absent, Stephen Wright was always at his post. This brought him under the joyful sound of the Gospel, and he soon found that peace of God which his dejected soul so much needed, and which soon dispelled all that thick gloom in which his mind had long been involved. He saw the way of salvation through the peace-speaking blood of Jesus; he believed in him, and thus laid hold on eternal life, and was enabled to rejoice with exceeding great joy. He soon became a member of the church, and remained a singular ornament to it as long as he lived. Teaching was his delight; and he never was so happy as when in the Sunday School, in which he filled up his place with increasing usefulness for about five years, till he went to the Academy. The writer once asked him if he never felt a desire to become a missionary? This greatly surprized

him, as it was the very thing which had long impressed his own mind, though he dared not mention it to any one, judging himself utterly unfit. This idea, however, was partly abandoned out of filial affection. His parents were reluctant; and he could not bear to grieve them. Application was made to Hoxton, which was then quite full; and as there were vacancies at Idle, it was determined for him to go there. How he acquitted himself in that useful seminary, and what idea his excellent tutor (for whom he felt a peculiar esteem) had of him, will best appear from the following extracts of letters sent by Rev. Mr. Vint to the writer, after Mr. Wright's ill-health obliged him to leave the Academy.

In an affectionate letter received after Mr. Wright appeared to be in the last stage of a consumption, Mr. Vint says,—

'No young man has come under my roof who has had so much gentleness of disposition, or so large a portion of the milk of human kindness about him, as Mr. Wright. His declining state of health has greatly distressed my feelings, for my nature is formed of soft-mould, but I assure myself that God will do all things well. I desire to be affectionately remembered to Mr. Wright. My best wishes and my prayers attend him in all his afflictions.'

The following excellent letter cannot fail to interest the pious reader—

Idle, Oct. 15, 1818.

'My dear Sir,

'Your former letters prepared me for receiving the mournful intelligence contained in your last. Such is human life; so transitory, so precarious! 'Man cometh forth as a flower and is cut down, he fleeth also as a shadow and continueth not.'

'Our young friend, since my knowledge of him commenced, appeared, indeed, a tender delicate flower,—some rude blast made its head to droop and the scythe of death has laid it prostrate in the dust. You inquire what character Mr. W. has sustained during his residence with us. In the compass of a letter you can scarcely expect what may be entitled to be called a sketch.

'As a *man*, the gentleness of his disposition shone eminently conspicuous, and gained the esteem of all with whom he had any intercourse. His talents were not of the first order, but had it been the pleasure of the Great Disposer of all things to have continued him amongst us, his diligence and devotedness to improvement, would, in all probability, have raised him to such a degree of proficiency as would, in conjunction with his *amiable temper*, have promised fair for future usefulness in the Church of God.

'As a *Christian*, the sweetness of his natural disposition, refined and heightened by divine grace, made him an ornament to his profession. In all circumstances, his humble, mild, and pious deportment produced an impression of his sincerity, and recommended to others the religion of our Divine Master, who, during his temporary abode on the earth, was humble, meek, and lowly in heart.

'As a *preacher*, he was generally acceptable; and, before the lurking disease which has brought him to the grave, had enfeebled his frame, he was considered by those who had an opportunity, and were capable of forming an opinion of his attainments, as having made considerable improvement. He had not an ambition to *shine*, but to be *useful*. On one of his fellow-students reading to him a sermon of his composition, his remark was, 'Your sermon, I think, is well composed, if the poor people be only able to comprehend the meaning of such and such expressions.

'In this agitated world, where dissensions and strife spread their baneful consequences: and where angry passions are not unfrequently discoverable amongst the professed followers of Jesus, we might be inclined to suppose that the life of Stephen Wright would have been important to the interests of religion. Oil poured out on the troubled waves, it is said, has stilled their rage; and we might say, would not his humble carriage, his unassuming air, his mild temper, his uniform and consistent conduct, and his soft answers for turning away wrath, have been calculated to allay animosities, and maintain peace within any sphere of his influence? But how contracted are our views! We are short-sighted creatures—we know not the connexions and tendencies of things. God, we are persuaded, will do all things well, and what we know not now, we shall know hereafter. The spirit of the lamented youth, whose mortal remains have been ere this time committed to the peaceful tomb, has been removed to a world far more congenial to his disposition—a world of perfect harmony and love. Farewell, happy spirit! thou hast found rest—thou hast gained access to those who were near and dear to thee—thou hast received thy Saviour's welcome to his presence.

'I remain, dear Sir,

'Your's, respectfully,

'W. Vint.'

After the above letter, little need be said. Mr. W. bore his affliction as might be expected—with calm submission to the will of his heavenly Father. He was resigned to death, and when the writer informed him there was no prospect of his recovery, if any emotion was excited, it was that of *joy*. His soul was 'as calm as summer evenings be.' He only replied, 'Had it been the Lord's will I should have liked to live a little longer to be useful; but of the two, I had rather die than live.' This was spoken with a most expressive smile. A little before his death he seemed to be under a cloud, and dreaded the idea of being deceived at last. Still, however, he felt his ground, and built on the *rock of ages*. A person said to him, as his end approached, 'You do not wish to be flattered.' No, was his answer, 'I hate flattery.' He was told he would soon begin an everlasting sabbath. 'I hope so,' was his answer. He went off suddenly at last, and as suddenly entered the joy of his Lord. His funeral sermon was preached at Halesworth on the following sabbath to a large assembly of persons. Ministers and students, like other men, are mortal—and whatsoever our hand findeth to do we should do it with our might, for there is no work, wisdom, or desire in the grave, to which all are hastening. J. D.

REVIEW OF RELIGIOUS PUBLICATIONS.

Lectures on the Book of Jonah, *designed for the Use of Seamen, with Two Discourses to Seamen; and Psalms and Hymns to be used at Sea.* By the Rev. George Young, of Whitby. 5*s*.

It is the laudable practice of some Masters of Ships to read a discourse to the crew every Lord's Day; and the want of an adequate supply of appropriate discourses for that purpose induced the author to compose and publish these. He conceived that the Book of Jonah was well adapted to this end, and he has accordingly discoursed on the *whole* book, not on a part only, as some others have done, and not in a series of *Sermons*, but in expository and practical *Lectures*, in number *Ten;* to which he has annexed a Discourse on Isaiah, xlii. 10, 'Praising God the duty and privilege of seamen,' and another, on Matt. viii. 24—6, 'Christ the Seaman's friend,' —or, Christ rebuking the storm.

These discourses are truly evangelical, and expressed in a very serious and affectionate manner. We sincerely hope they will rendered an extensive blessing to that valuable class of men for which they were composed.

The addition of some prayers adapted to seamen, and of suitable hymns, renders the work still more valuable.

Sermons on Interesting Subjects. By the late Rev. Dr. Balfour, of Glasgow. 6*s*.

This collection of Sermons, preached by the Doctor on public occasions, was made by the request of a number of his hearers at the Outer High Church; the first was preached in the High Church of Edinburgh, June, 1789, before the Society in Scotland for Propagating Christian Knowledge; the second, before the Glasgow Missionary Society, 1796; and the third before the London Missionary Society, May, 1798. They are all truly excellent. The frontispiece is a fine portrait of the author, highly finished.

The texts are, 2 Cor. ix. 6.—Ezek. xxxvii. 1—10, and Col. i. 19, 20.

Meditations on the Fall and Rising of St. Peter. By Bishop Reynolds. *A new Edition, with a Preface and Life of the Author; and a Recommendation, by R. Winter, D. D.* 12mo. 3*s*.

The Editor of this edition, who signs himself E. P. justly observes in the preface, that 'these meditations are excellently adapted to promote the best interests of mankind, by leading them into an acquaintance with themselves;' and that, 'with the example of St. Peter before us, it cannot be unseasonable to enforce on the professors of the present day, the great duties of

self-examination, watchfulness, and prayer. This is the more necessary, as the spreading influence of Antinomian delusion appears to have infected many of our churches.'

The Life of Bishop Reynolds presents to the reader many useful lessons; the mistakes of some historians respecting the events of his days, are corrected; the farce played by King Charles II. to deceive the Presbyterians is exposed; and the conference between the bishops and the nonconformist ministers is shown to have been a mere political juggle.

Dr. Winter, in recommending this little volume, says, 'His theological views are so scripturally correct, his spirit so truly devotional, and his language, allowing for the age in which he lived, so chaste and energetic, that I most cordially recommend this very excellent treatise to general attention.'

Thoughts on Baptism as an Ordinance of Proselytism; *including Observations on the Controversy respecting Terms of Communion.* By Agnostos. 8vo. 4s.

The author commences this work with remarks on the desirableness of union among all pious people, one principal obstacle to which, he thinks, is the practice of baptism; he then proceeds to ask—'Was baptism designed to be 'a standing ordinance of the Christian Church?' or, 'Was it appointed to be 'an ordinance of proselytism,' of which, (if continued at all) 'Missionaries are the only proper administrators, and proselytes the only proper subjects?' To conduct the reader to the latter conclusion is the author's object.

He then undertakes to trace baptism to its origin; considering the baptism of John and of Jesus, as denoting proselytism. He next proceeds to the commission given to the apostles, &c. Matt. xxviii. 19, 20, dwelling on the word *teach*, as more properly '*disciple*, or *proselyte* all nations.' Baptism was *then*, he says, the *only* door of entrance into the visible church; a mark of distinction from unbelieving Jews and idolatrous Gentiles; and this end being answered, he argues against its continuance, as, not corresponding with our present circumstances. We cannot follow the author through all the arguments which he employs to establish his point, some of which are plausible, and others we think extremely weak.

He concludes from the silence of the New Testament concerning the performance of this rite, except by Apostles or Evangelists, that pastors of churches, or ministers in general, have no scriptural warrant to perform it; and that, as it is not now practiced by any denomination, in the way, and for the purpose for which it was specially appointed, it is virtually abolished. 'Modern baptism,' he says, 'whether administered to unconscious babes, or made the engine of a party, while it unites such as should be kept separate, and separates such as should be united, instead of claiming our regard as a standing ordinance of the Christian Church, rather merits our reprobation as a standing disgrace to the Christian name;' and then, referring to the abuse of the brazen serpent for superstitious purposes, and its destruction by Hezekiah, he boldly adds—'and could our feeble voice prove as effectual in one case, as the mandate of authority did in the other, we would say of modern baptism, let this superstitious ceremony, this root of error, this bone of contention, be completely removed out of sight; and let no trace of it remain, except on the records of the sacred page, where, like the brazen serpent, it may prove the vehicle of instruction, without becoming an engine of mischief.'

The author is very severe on some of the late writers on Terms of Communion. This controversy he represents as 'a contest between *Christian* principles and *Baptist* principles; the letter of the law of baptism must be sacrificed, or the spirit of the Gospel of Christ must be violated.' He charges those who plead for *exclusive* communion with unduly magnifying the ordinance of baptism, and perverting that of the Lord's Supper; making that a bar of separation which Christ appointed as a bond of union. Referring to the controversy between Mr. Hall and Mr. Kinghorn, he says, 'Whether we adopt the system of Mr. H. or that of Mr. K. we are surrounded with difficulties,' which, he observes, arise from the admission of both, that baptism is a standing ordinance; but, let this be conceded, and every difficulty va-

nishes:'—and thus, our author, like another Alexander, with a single stroke of his sword cuts in pieces the Gordian knot, which learned controversialists have for ages past in vain attempted to untie.

We have given merely an imperfect outline of this bold and novel publication, which is, however, written with neatness and perspicuity. Our own remarks we shall reserve to a future opportunity, when we shall probably have occasion to notice the answers which may appear to this hypothesis.

Daily Bread: *being a Series of Considerations useful to the Support of the the Christian Character.* 12mo. 132 pages. 5*s.*

This little work was, it seems, written 'for the use a young friend going abroad,' and printed in the year 1810 'for private distribution into *amicable* hands.' It is now reprinted for more general distribution; but we advert to this circumstance because the author of another work, now in the Press, has charged this writer with the *literary felony* in stealing from him the title—*Daily Bread.* We certainly do recollect a collection of 'Meditations for every Day in the Year,' being announced under that title nearly twenty years ago, and revived as lately as May last in our Literary Notices, p. 196. Whether the writer of these 'considerations,' ever saw the first announcement, or supposed the design to be given up by so long delay, we cannot say; but we are disposed to believe the assurance of the editor, in a private letter, that the circumstance was accidental.

The present work contains a number of religious and moral maxims placed under sixty heads, with no reference to any *daily* arrangement, and we are at a loss to conceive why that term should be adopted in the title. The maxims themselves are moral and religious—generally pious and evangelical; but they appear to want that point and antithesis necessary to fix such observations on the memory: and some of them have a degree of obscurity and mysticism, which we do not admire. We give a few instances. 'Repentance cannot fail to attend continually on our sincere reliance, by the *pardoning acceptance* of a Saviour.'—'We must not expect continually, *unworthy as we are, sensible* proofs of the approbation of God. Encompassed as we are all with frailty of error, we *cannot always receive it:* but our conscience must be kept as much as possible in a *right state to receive it.*' p. 34.—'The operation of God's Spirit of grace is first pure, then peaceable; without the flame of zeal (Qu.?) and without hypocrisy.' p. 35, &c.

Home Missions; or the Claims which Counties have on the Exertions of Christian Zeal; *a Sermon preached at Warwick, April* 21, 1819. By the Rev. T. East of Birmingham. 8vo. 1*s.*

This Sermon (on Gal. iv. 18.) was preached before the ministers and delegates of the Warwick and Worcester Association, whose object is to introduce the preaching of the gospel into those towns and villages whose inhabitants have either no opportunity, or but an inadequate one, of enjoying this privilege, either within the pale of the Establishment, or among any denomination of Evangelical Dissenters.

The preacher's design is to animate the zeal of his brethren in favour of Home Missions. 'The zeal,' (we quote his preface) 'which is now displayed in the cause of foreign missions, affords no one more pleasure than it does to himself; but he must confess that he is increasingly anxious for a larger portion of it to be exerted in the cause of Home Missions;' he however adds, 'he hopes that the zeal which may be displayed in the propagation of truth within our own borders, will not diminish, in the slightest degree, the ardour which the degraded state of the heathen world absolutely requires.' Another sentence in his preface deserves the special regard of those who keep both these objects in view, and unite their support in one common fund. 'To appropriate any portion of the money which is raised for the Missionary Society to the use of County Associations, he should consider as a species of pious fraud, and he has no doubt but the generous spirit which distinguishes the present era will render such a measure unnecessary.' Indeed, the vast disproportion between the extension of gospel preaching in a small district of a Christian land, evangelized above any other country in the world (though

not sufficiently evangelized) and the sending it to wide regions, including millions of inhabitants, in the total darkness of heathenism, must render it very difficult to assign to each object its appropriate portion; and we greatly fear that when two, three, or more objects are supported by one fund, that fund is rarely larger than it would have been, had only one of those objects been proposed.

In this discourse Mr. East shews—That the purity of revealed truth, and its universal propagation, are the objects to be kept in view. He who displayed through a long and brilliant career the virtue which he recommended to others (St. Paul) tells us, that 'it is good to be zealously affected always in a good thing.'

We hope that the wishes of the preacher and the efforts of the Association, will be crowned with great success in the two counties of Warwick and Worcester, where there is indeed ample scope for their most zealous exertions.

LITERARY NOTICES.

To the Subscribers to Dr. Morrison's Chinese Dictionary.

In April, 1818, the Author determined to commence the Second Part of his Chinese Dictionary, under an impression that he could complete it in *one* year, and so deliver to the Subscribers a Quarto Volume, of about 1000 pages, containing an Alphabetic Arrangement of, at least, 12,000 of the most usual Chinese Characters, with numerous Examples, and appropriate Indices. He has completed the Manuscript within the time to which he limited himself; but the Press has not yet worked off more than about 8,000 Characters, included in 600 pages. It will be near the end of the year 1819 before this volume can be completed.

The first year's Work for the Honourable Company's English and Chinese Press, was under 200 pages; during the last twelve months it has worked off more than 600 pages, which evinces a much greater facility in carrying on the undertaking than what existed at the beginning of it. In this view of the case, the *thirty* years, which Julius Von Klaproth has assigned for the completion of the Dictionary, will be reduced to *one-third* of that period; and if our facilities increase in the same ratio as they have done since its commencement, the time of its completion will be considerably under *ten* years. However, it must be observed, that the reasons which induced the Author to use the language of caution in his first Advertisement to the Public, still exist, and make it imprudent to pledge himself for the exact period when the whole Work shall be delivered to Subscribers. That it is his wish, and the wish of all concerned to complete it as soon as possible, there can be no doubt; and it is his fixed purpose, in submission to Divine Providence, to bring it to a close as speedily as the original plan will admit.

A Clergyman, late of Oxford, having made a Tour to Claremont, is preparing the same for the press, with Reflections suggested by the Occasion. Designed for the Improvement of Young Persons.

SELECT LIST.

NEW PUBLICATIONS.

Works in Chinese Literature by Dr. Morrison—ChineseGrammar, 1*l.*—Dialogues, &c. Chinese and English, 10*s.*—View of China for philological purposes, 1*l.* 1*s.*

Antinomianism Unmasked, by S. Chase, A. M. with a Preface by Rev. R. Hall, A. M. 8vo. 7*s.*

Cottle's Messiah. Part 2d. 12mo. 6*s.*

Scripture Proofs of the Pre-existence and Deity of Christ. With Observations on the increase of impiety, &c. 8vo. bds.

Sermons on Interesting Subjects. By Ministers belonging to the Associate Synod. 12mo. 5*s.* 6*d.*

Essay on Unbelief. By Rev. J. Churchill, Second Edition, enlarged. 4*s.*

Extraordinary Case of R. Dean, executed for the Murder of M. A. Albert.

Jesus Christ an Object of Prayer. (Baptist Monthly Meeting Sermon.) By Tho. Thomas. 8vo. 1*s.*

The Nature and Observance of the Lord's Supper. Two Sermons by W. Gillibrand. 8vo. 1*s.*

Advice and Encouragement to Sunday School Teachers, delivered at the School House, Hoxton. By Rev. Dr. Harris, 1*s.* 6*d.*

The World of Spirits. A Reverie. 8vo. 1*s.*

The Nosegay: a Poem, with Reference to certain Evang. Ministers. 2d Ed. 1*s.*

Memoirs of Miss Caroline Elizabeth Smelt, of Georgia, who died in the seventeenth year of her age. By Moses Waddel, D. D.

The History of Naaman, Jonah's Gourd, and An Essay on the Pleasures of Religion. By Owen Morris.

The Anti-Deist in Answer to the Deist, &c. By J. Bellamy. 2*s.*

Beddome's Village Sermons, 7th Vol. 8vo. and 12mo.

Scripture Stories; or Sacred History for Children. 3*s.*

The British Protestant Youth's Instructor. By S. Browne, Tadley. 1*s.* 6*d.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

RECENT MARTYRDOM OF A CHRISTIAN IN SMYRNA.

From a respectable Correspondent in Smyrna.

May 1, 1819.

'REJOICE, mourn, and pray for us, living in this oppressed land! Rejoice with our fellow Christians all over the world, that there are hearts stout and faithful enough to shed their blood, and submit their neck to the axe for the love of Christ! Mourn and weep that Christians are called upon in these days to lay their necks on the block for adhering to the Saviour! and Pray, ye Christians of happy Britain, that your brethren in these gloomy regions, put to the severest trials, may hold firm their faith unto the end: strengthen us by your words and sympathy, and intercede for us at the throne of Grace in your prayers. This day boasts a martyr!

A Greek, who, some time ago, had been compelled to renounce his Lord, and take upon him the badge of Mahomet, chose, rather than continue longer in his apostacy, to be sacrificed an offering to the Lord his God. To day have the Turks beheaded a Christian, to glut the manes of their bloody impostor! The Lord have mercy on us; but God's will be done. Last year the Protestants here suffered a persecution from the Papists, almost to the shedding of blood. God be praised, that persecution did not proceed quite so far as it has done this day.

The Greek Church has an abominable law never to receive again a person who has once fallen from the faith. This man was obliged to die, or remain a Turk. He might have escaped with life, but would never have been received by the Greek church and people.

From another Letter.

Smyrna, May 20, 1819.

'ATHANASIUS, a young man of about 24 years of age, in deportment and appearance as handsome as a cedar of Libanus, in constancy to the Christian religion as firm as Stephen, and as ready as Ridley and Latimer to seal the faith with his blood, was the son of a boatman; but not being brought up to the sea, or taught any handicraft trade, was obliged to leave the land of his birth in search of a livelihood as a common servant. Having served two or three masters, he fell into the hands of a Turk, who lived in decent circumstances. His master, pleased with his conduct, often proposed to raise him from the degrading bondage of a Greek, to the privileges of a Turk, which could be done only by taking the exterior mark of a disciple of Mahomet, and renouncing Christianity before the Meccamay—the Turkish bishop and judge.

'Every temptation to this change was long resisted, till on one fatal festival night, he uttered the word of abjuration, and next morning was made a Turk. He remained with his master about a year after this; suffering, no doubt, many pangs of conscience, and having no alternative but to *die*, as he could not *live*, a Christian. Thus circumstanced, and probably urged by his own people, he resolved to sacrifice his life as an atonement for his crime. With this intention he quitted the Turk his master, and went on a pilgrimage to Mount Athos, a spot covered with convents, and filled with monks and friars. Here he remained some months, receiving instruction, and preparing for death.

'On the expiration of his pilgrimage, he quitted Mount Athos, with the congratulations of the whole body, on the prospect of becoming a distinguished saint. He arrived at Smyrna in the habit of a Caloyer, or Greek monk, and went immediately, with the approbation of the Greeks, to the Meccamay, declaring his resolution to die a Christian, rather than live an apostate. The judge, in order to save his life, wished to persuade the Turks that he was mad; but he persisted in publicly abjuring Mahomedanism, and asserting his readiness to die. Upon which he was confined in a dungeon, and put to the torture, which he endured with the greatest fortitude and patience.

'The Greeks were afraid that the tortures he suffered, and the extravagant promises and allurements held out to him by the Turks, would shake his resolution, and therefore, sent a fanatical priest to strengthen him to suffer death.

'On the day of Execution, Athanasius was led out of prison, with his hands tied behind him; he walked firmly to the square before the large Mosque, where again he was offered his life, with riches, houses, lands, &c. if he would remain a Turk; but nothing could tempt him to save his life. At last, a Turkish black-

smith was ordered by the captain of the guard, to strike off his head; but as a last attempt, the executioner was directed to cut a little of the skin of his neck, that he might feel the edge of his sword; but this also failed of success; and Athanasius, on his knees, declaring, with a calm countenance, that he was born with Jesus and would die with Jesus, the horrid deed was finished with a single blow.

'The Turkish guard instantly threw buckets of water on the neck of the corpse and dissevered head, to prevent the expecting Greeks from dipping their handkerchiefs in his blood, to keep as a memorial of this event. The body lay exposed and guarded for three days, the breast and stomach towards the ground, and the head placed between the legs. It was afterwards given up to the Greeks, and buried in the principal church-yard. Dearly purchased Christian burial!

'In such a circumstance it is difficult to say, who are the most culpable—the Turks or the Greeks. The Turks are always ready to shed the blood of a Christian; but how abominable is it, that a Church—a *Christian* Church should refuse mercy to a once-fallen but penitent member! Oh, when will the day come that shall open the eyes of these people!'

CHINESE NOTIONS AND SUPERSTITIONS.

On the 13th of May, 1818, a storm suddenly arose at Peking, which darkened the heavens and filled the air with sand and dust. The Emperor was excessively alarmed, conceiving it to be a Divine judgment, and was anxious to know its meaning; he also called on his ministers of state to endeavour to discover the cause.

In a public document, he reprimanded his astronomers for not having previously informed him when the hurricane was to take place; they had but three days before stated to him what felicitous stars shed their happy influence around his person, and indicated long life and prosperity; but all this, he says, was the language of flattery, whilst they could not, or would not, tell him what evils were about to happen.

Three of these 'wise men' gave their opinion that the cause of the hurricane was the dismissal of the late premier *Sung Tajin*, and suggested the propriety of recalling him; but his Majesty was far from approving their suggestion, and reproved the advisers for their presumption in meddling with his royal prerogative.

The Mathematical Board also presented their opinion; and intimated that if this kind of hurricane, accompanied by a descent of dust, continued a whole day, it indicated perverse behaviour and discordant counsels between the sovereign and his ministers; it also indicates great drought and dearness of grain. If the wind blow up the sand, moves the stones, and is accompanied with noise, inundations are to be expected. If the descent of dust continues but an hour, pestilence may be expected in the South-west regions, and half the population will be diseased in the South-east.

The Gazette expresses his Majesty's painful anxiety on account of the long drought, and has sent his sons to fast, to pray, and to offer sacrifice to *heaven*, to *earth*, and to the *God of the wind*. The 20th of May was to be a solemn fast; and, on the day of sacrifice, the kings, nobles, ministers of state, &c. &c. were all to appear in a peculiar cap and upper garment, indicating deep contrition.

From the above it appears that the minds of the highest classes of the community in China are exercised about *Sin* —and *Providence*—and *Punishment*; and that the light which unassisted reason affords them is by no means such as to render a Divine Revelation superfluous.

Torture.—The use of torture, in order to extort confession, still continues in China; and two cases have occurred of men who died of the tortures inflicted previously to being tried; two others, who, being tortured, made a confession, and were afterwards tried and found innocent.

The Cross trodden upon.—A case has also been noticed of a Tartar noble family of the Imperial kindred having had some persons in it who had received the Portuguese or European religion; his Majesty says, they have all recanted long ago, and have *trodden on the Cross*, and that further inquiry is unnecessary; but he commands that the *images and crosses* which they had not previously destroyed be forthwith burnt.

Anglo-Chinese Gleaner, No. vi.

CAPE OF GOOD HOPE.

It is well known that government have offered great facilities to persons who are disposed to emigrate to the Colony of the Cape, and the following article has lately appeared in the public papers.

'It is said to be the intention of Government to convey the future settlers to the Cape of Good Hope colony, to Algoa-bay, on the south-east coast of Africa, about 520 miles from Cape-town. These settlers are to be located in the province, called by the Dutch, 'Zuure Velt;' and is situated between the Sunday and Great Fish rivers. Mails run between Cape-

town and Algoa-bay. They leave both places every week. Each coach is at present nine days on the road, going a distance of about 600 miles. It is easy to foresee how soon these roads and conveyances will be improved, when a mass of our intelligent and industrious countrymen shall be settled in this country, so favoured by nature in soil and climate. A gentleman in an official situation, whose habits of life and general knowledge, obtained by travel in every part of the world, well qualify him to further this laudable project of providing for our surplus labouring population, is zealously co-operating with Government, by submitting plans and collecting information, in order to accelerate its execution. The following postcript to the official circular on this subject was omitted on its recent publication in the daily papers :—'In order to ensure the arrival of the Settlers at the Cape at the beginning of the planting season, the transports will not leave this country until the month of November.' —*Courier.*'

Perhaps it may not be improper to remark that the Missionary Settlement at *Bethelsdorp*, is situated within seven miles from Algoa-Bay, and that some of the missionaries frequently preach to the soldiers of the garrison at the latter place.

SPAIN.

ON the 30th of March last, the king signed the order for establishing one school in each of the towns of the kingdom, which order is not yet published, but it will soon be. The king has named a Director-General of all the schools on the Lancasterian plan in Spain, and a Committee of twelve Grandees of Spain to protect the said schools: at present there are only nine members, the Duke of Infantado, President for life; the Duke of Montemar, the Marquis of Corralbo, Marquis of Santa Cruz, Duke of Villahermosa, Secretary; the Dukes of Medinauli, San Fernando, Counts Altamera and Santa Coloma. All the schools in Spain are to be subordinate to the central school established in the capital. This central school is to be sustained by the Committee only (being an offer they made to the government.) This school, which will consist of 300 children, and and has already 207, was opened the 4th of this month (May) in which many children entered without knowing their letters, has about thirty at present well established as apprentices. Government was astonished at the great rapidity with which the children learnt, and the great economy that was observed. The king has favoured the school twice with his presence; and both times he was pleased to express his great satisfaction, and determination to protect the plan. His brother, the Infante Don Carlos, has also honoured the school with a visit. The Duke of Frias, who is at present in Paris, has given gratis his ball-room, in which the central school is now established, and his Grace is to be one of the members of the Committee.

CATASTROPHE OF MADAME BLANCHARD.

AN awful event took place at Tivoli, near Paris, on Monday, July 5th. Among the entertainments announced for that evening, was the ascension of Madame Blanchard in a balloon ornamented with fire-works. At half past ten the balloon arose and ascended rapidly; she waved her flag, and the air resounded with acclamations; but suddenly, when the fireworks were ignited, some of them set fire to the bottom of the balloon; a frightful brilliancy instantly struck terror into the numerous spectators, and the dreaded catastrophe took place! From the height of four hundred feet, she fell on the top of a house, and from thence into the street, and was taken up a lifeless corpse. It is impossible to describe the terror of the crowd; yet, it is said, some of them required the fire-works to be exhibited, which however was not done.

Madame Blanchard was forty-five years of age, and had ascended by baloons sixty-six times. Our readers cannot fail to make serious reflections on this sad event! We wish it may check the presumptuous practice.

SUNDAY SCHOOL UNION.

THE Annual Meeting of the Teachers and Friends of Sunday Schools was held at the City of London Tavern, on Wednesday Morning, the 12th of May, 1819. Joseph Butterworth, Esq. in the Chair. An Abstract of the Report was read by Mr. W. F. Lloyd, one of the Secretaries, who gave the following summary of the operations of this Institution.

Return of Numbers forwarded to the Sunday School Union, in May, 1819.

Four London Auxiliaries: 278 Schools, 4,311 Teachers, 45,368 Scholars.

Forty-one Country Unions and Societies: 1,741 Schools, 23,131 Teachers 189,972 Scholars.

Adults, 2,244.

Sabbath School Union for Scotland: 480 Schools, 34,000 Scholars.

Sunday School Society for Ireland: 806 Schools, 84,174 Scholars.

Grand Total of Scholars, 355,758.

Increase reported since last year, 74,422.

But it is presumed that were the number of Scholars ascertained in other parts of this country, where no Unions are yet established, the above statement would be doubled. With these Societies a friendly intercourse and correspondence is maintained, and various measures have been adopted to give unity and efficiency to the plan of Sunday School instruction throughout the kingdom. To those who may not be acquainted with the moral and religious state of vast numbers of towns and villages throughout our native land, the fact may appear surprising, that since Sunday School Unions have been in active operation, such scenes of ignorance and depravity have been discovered as have made the visitors almost imagine that they were exploring the moral state of Africa, rather than that of highly favoured England. By means of these Societies, many villages and towns have been visited where ignorance and sin have hitherto held undisputed dominion, and in these stations Sunday Schools have been formed, and are now diffusing their benefits to a great extent.

The Union is anxious to extend its influence to Foreign Parts, and though little has yet been done, it will afford satisfaction to their Friends to know that Sunday Schools have been formed in France, Holland, Calcutta, Ceylon, New South Wales, West India Islands; and, by the impulse received from papers and books conveyed from this Union in London, similar institutions have been very extensively established in the United States of America, Canada, Newfoundland, and other parts.

This union has hitherto prosecuted its designs chiefly by means of active personal labour; but, from the great and enlarging scale of its operations, an increase of pecuniary assistance is absolutely necessary to continue and extend its usefulness.

A very important measure has recently been adopted for the general benefit of of Sunday Schools, by the establishment of the Depôt at 44, Newgate-Street, for the sale of suitable and approved Sunday School publications at reduced prices, which must require a considerable sum of money to keep a sufficient stock, that no disappointment may be experienced by Schools requiring supplies.

Some of the advantages contemplated by the Committee are the furnishing Sunday Schools with lists and prices of such books, &c. as they may be constantly in the habit of using—The supplying Sunday School Unions, and through them the Sunday Schools, with the needful Books, &c. at the lowest, possible prices—The selection of suitable books, *read and approved by the Committee*, to the exclusion of those that are objectionable.*—The saving of time and trouble, by the whole order being completed at one place, and immediately despatched to its destination—The establishment of a centre of communication, of influence, and of information for the metropolis—the country at large—and, if possible, for the whole world.—This has long been considered as a desideratum for Sunday Schools; and by such a plan, the expences of these institutions will be considerably diminished, and the sums contributed to them become adequate to more extensive usefulness.

The Committee of this Union have voted, during the past year, £113. 12*s.* by which seasonable assistance several New Sunday Schools have been established chiefly in the metropolis; for the present limited state of the funds precludes grants from being made to open New Sunday Schools in many towns and villages in the country, which are destitute of these useful establishments.

The Meeting was addressed by the Rev. Alex. Fletcher; Rev. Dr. Smith; Rev. Sam. Hillyard; Mr. W. Wardlaw, jun.; Rev. Joseph Taylor; Dr. Zeucherbecker; Rev. Tho. Wood; Rev. George Marsden; Rev. Jabez Bunting; Mr. W. Coombs; Mr. W. F. Lloyd; Mr. W. Jones.

The meeting was very numerously attended, and all persons departed with the appearance of having been highly gratified and delighted. It is hoped that this is not the only effect that will be produced by a meeting so important and interesting; but that all persons who were present, will return with fresh energy to their engagements in the religious instruction of the young, and that the true spirit of exertion and union, strengthened by the bond of Christian love, will be found more eminently to prevail among the friends of the rising generation.

All communications to the Secretaries, are requested to be sent to the Sunday School Union Depôt, 44, Newgate-Street, London.

AFRICAN AND ASIATIC SOCIETY.

On Friday, June the 18th, the Fourteenth Anniversary of this Society was held at Freemasons' Hall, W. Wilberforce, Esq. M. P. President, in the Chair.

Mr. Wilberforce briefly stated to the Meeting the objects of the Society, viz.

* The Committee have often regretted to observe the very exceptionable books which are circulated in Sunday Schools, through a want of care in selecting them.

for the benefit of the poor natives of Africa and Asia, and their descendants resident in London and its vicinity, in providing for their religious instruction and pecuniary relief, in visiting them in sickness, and attending to the wants of their children. The Report was then read by the Rev C. Beuthin, in which were pourtrayed many distressing cases of poor Africans, and from which it appears that there are annually upwards of five hundred cases applying for relief, of these destitute objects—that many have been brought to a knowledge of the truth by means of the Society; and it concluded by an appeal to the public, that, as the demands on the Society have so much increased, the Committee must be compelled to refuse the poor applicants, unless their funds receive some addition, the Treasurers being £150 in advance.

Lord Calthorpe, Adm. Lord Gambier, Hon. Frederick Calthorpe, M. P., Rev. Melville Horne, M. A., Rev. R. A. Arnott, M. A., Rev. Peter Treschow, Zachary Macaulay, Esq. &c. &c. severally addressed the Meeting. Rev. Dr. Collyer was elected Secretary in lieu of the Rev. Geo. Greig, resigned.

The unfavourable state of the weather prevented so numerous an attendance as was anticipated. The Committee earnestly hope that the following Resolution, carried unanimously, will not be addressed in vain to a British public in behalf of injured Africans.

'Resolved, That in consequence of the insufficiency of the Society's means to accomplish the very important objects of its institution, a general and strong appeal be presented to the public, with a view to obtain for the charity that share of patronage and support to which it is so justly entitled; and this meeting pledge themselves to increased exertions in behalf of the Society's object.'

MORAVIAN MISSIONS.

To the Editor.

THE Committee of the London Association in aid of the Missions of the United Brethren, or Moravians, in reference to some remarks introduced in a Review which appeared in the Evangelical Magazine for July last, beg to state the following facts relative to the observance of the Lord's Day at Gnadenthal and Groenekloof, in South Africa, upon the authority of an eye-witness, the Rev. Secretary of the Brethren's Society, for the furtherance of the Gospel among the heathen.

The Hottentots and all other heathen under the care of the Brethren, are *taught* to consider and observe the Sabbath-day—as instituted by God as a day of rest for man and beast—as appointed by repeated commands to his antient people to be kept holy—as the day which, our Saviour having risen from the dead after completing our redemption and entering into his glorious rest, the apostles and primitive Christians adopted for the above purposes, and for the assembling together of Christian people for public worship—and as a day which *all Christians are bound to observe* according to these Divine appointments, though not with superstitious punctiliousness, as was practised by the Pharisees of old.

The manner of spending the Sundays at Gnadenthal and Groenekloof is the following, unless circumstances should occasion an unavoidable change. At 9 in the forenoon the Litany is prayed. At 10 is the public Sermon, after which the baptism of children takes place. At 3 there is another service which varies—on one of the four Sundays in the lunar month the Lord's Supper is administered—on another the baptism of adults, accompanied with suitable services. In the evening the missionaries meet for reading and prayer. Besides the daily evening worship, a meeting is held every day of the week for one of the different classes of the congregation.

Those who are acquainted with the situation of slaves, and with the civil regulations which obtain in countries where slavery prevails, will not expect the Brethren to have it in their power to prevent them from doing any manner of work on Sundays, when compelled by their unchristian masters; but the service of the Church, which is regulated so as to suit their time, is so well attended in most places, that there is little reason to complain.

Nor can they interfere with Hottentots, who in some respects are more unfavourably situated than slaves, and, after Divine service, are obliged to return many miles to distant farms, to be ready for their work early on Monday morning.

Violation of the Sabbath is always a subject of due animadversion, and various regulations are made from time to time to enable the Hottentots to keep it more strictly. In some instances, where they are compelled by their masters to work from an early hour on Monday morning to a late hour on Saturday night, at the farms, while their families remaining in the settlement are dependent on them for support, a Hottentot may be seen walking in his garden between the Divine services, and occasionally paying some trifling attention to his plants or hedges, which may be considered under such circumstances as coming within the description of the works of necessity permitted by our Lord to be done by his

own disciples; the shops, however, are always shut, and no opportunity is allowed to exercise any trade taught in the settlement.

With respect to the observations introduced in the other parts of the Review, to which this explanation refers, however the Committee may regret them, they do not feel themselves called upon to enter further into the subject than the statement of facts which we have detailed.

They again rely on the candour of the Editor to insert this paper in the Number for September.

By order of the Committee,
W. LEACH,
Chairman.

16, *Southampton-Place, Euston-Square.*
August 10, 1819.

PROVINCIAL INTELLIGENCE.

ASSOCIATIONS, &c.

APRIL 7, 1819, the Middlesex and Herts. Union assembled at Mr. North's Chapel, Ware. Mr. Pinchback, of Hoddesdon, prayed; Mr. Loyd, of Southgate, preached on 'the essential difference between the children of God and the children of this world;' and Mr. Knight, of Ponder's End, concluded. The next half-yearly meeting of this Association will be held (D.V.) at Mr. Warr's Meeting, Cheshunt, on the Wednesday after the first Lord's Day in September, when Mr. Mummery is appointed to preach on 'the account which ministers and people must render at the Day of Judgment.' Service to begin at eleven o'clock.

NORTH DEVON ITINERANT SOCIETY.

THE Second Annual Meeting of this Society was held at North Tawton, on Wednesday, April 28th. The Rev. R. Meek, of South Molton, preached in the morning, from Luke, xxiii. 47. In the afternoon the business of the Society was publicly transacted, when the Rev. Messrs. Gardiner, Rooker, Sharpe, Meek, and Moase, —— Bird, Esq. Messrs. Pedlar, Hardy, Widgery, and Smith, severally addressed the Meeting. In the evening, Mr. Sharpe, of Chulmleigh, preached from 1 Tim. i. 8. Messrs. Rooker, Gardiner, Moase, E. Smith, Widgery, and Hardy engaged in the devotional exercises of the day. Mr. Rooker, of Bideford, preached on the preceding evening.

The statement which was given to the meeting, of the good which has been effected in many villages, by the exertions of their two itinerants, and other occasional labourers, was in the highest degree encouraging. This association, however, labour under difficulties of a pecuniary nature, which preclude the possibility of the extension of those labours of love, which the moral necessities of thousands of poor villages around them, so imperiously demand. They appeal, therefore, to the friends of the Redeemer for that support, without which it will be necessary to contract instead of enlarging the sphere of their exertions.

LINCOLNSHIRE ASSOCIATION.

Same day was held, the Forty-first Half-yearly Meeting of the Lincolnshire Association of Ministers at Alford. On the preceding evening, Mr. Hunter prayed, and Mr. Harrison preached from Psalm cxviii. 14. On Wednesday morning, Mr. Robinson read the Scriptures and prayed, Mr. Smelle preached from Psalm cxxxviii. 8. The ordinance of the Lord's Supper was then administered. In the afternoon service, Mr. Hunter prayed; Mr. Davis preached from 1 Peter, v. 8, 9. And in the evening, Mr. Hunter prayed, and Messrs. Cullen and Robinson preached, from Psalm, lxxxiv. 11, and Matt. xvi. 18.

The Services were concluded by an address (as usual) from the minister of the place; the congregations were numerous and attentive. The next meeting is appointed to be at Great Grimsby, on Wednesday, Sept. 8, 1819.

ACADEMY AT LLANFYLLIN.

MAY 27th, a public examination of the Students in the Academy at Llanfyllin, was held at that place. Several respectable neighbouring ministers attended, who expressed themselves highly gratified at witnessing the progress made by the students in the several branches of learning, to which they had been attending; which they considered as doing honour to their tutor, the Rev. Dr. G. Lewis, as well as to their own diligence and application. Passages in the Hebrew Bible, the Septuagint, a chapter in the Chaldaic, and the Greek Testament; also passages in Homer's Iliad, Xenophon's Cyropædia, Livy, Horace, and Virgil, were translated and parsed with great facility. The students were examined in Algebra, Euclid's Elements, and Logic; and four of them delivered English Essays on the following subjects:—1. The importance of Literature to a Gospel minister.—2. The necessity of adhering, nevertheless, to divine Revelation.—3. The necessity of the Divine Influences to render a minister's exertions successful.—4. The happy fruits of the communications of the Divine Influences.

The increasing repectability and importance of this Institution must afford great pleasure to all the friends of religion and learning, especially to those who reside in the northern parts of the principality.

PEPPARD ANNIVERSARY.

ABOVE 20 years ago, beholding with grief, the wickedness which reigned at Peppard and in its neighbourhood, and how much they were at Whitsuntide addicted to *revelling*, to the great injury of the morals of both old and young, Rev. J. Walker introduced an annual service which is continued to the present time.

On last Whit-Monday, May 31, in the morning, the Rev. W. Judson, of High-Wycomb, preached to the young people and children, from Eph. v. 1. In the afternoon, Mr. Brown, of Cheltenham, from Mark, iv. 3; and in the evening, Mr. Douglas, of Reading, from Luke, xv. 18. Mr. Watkins, Mr. Goulty, and Mr. Cannon, assisted in the devotional services of the day. The congregation was large, and the poor children who are daily and gratuitously educated by Mr. Walker, appeared in their new clothes; and they and many of the poor were as usual provided with a dinner. The presence and blessing of the Lord crowned the services of the day.

HAMPSHIRE ASSOCIATION.

ON Wednesday, June 16, the Hampshire Association of the Independent Ministers, for the spread of the Gospel in the county, held their half-yearly Meeting, at the Rev. D. Tyerman's Chapel, Newport, Isle of Wight. Mr. Bishop, of Ringwood, preached, '*On the dispensations of God to man in a state of innocence.*'

IN the evening of the same day, Mr. Beck, of the Cape of Good Hope (formerly student at Gosport Seminary) was ordained to the Christian ministry preparatory to his return to that colony. Mr. Adkins, of Southampton, gave the introductory discourse; Mr. Tyerman asked the questions and received the confessions, &c.; Mr. Griffin, of Portsea, offered the ordination prayer, and Dr. Bogue gave an impressive charge. The next Meeting will be held at Fareham, Sept. 29.

BLACKBURN INDEPENDENT ACADEMY.

THE Third Annual Meeting of the Friends and Constituents of this Institution was held at Blackburn, on Wednesday and Thursday, the 23d and 24th of June last.

Wednesday Evening, Rev. W. Roby, of Manchester, delivered an excellent and appropriate discourse, from Eph. iv. 11, 12. Thursday Morning, at 7 o'clock, the Committee met at the Academy House, for the examination of the Students. The Meeting continued till three in the afternoon; and among other Resolutions, connected with the future operations of the Institution, the following were unanimously adopted:—

'That the Committee, having carefully examined the several classes of the Students in the various branches of learning, to which their attention has been directed during the past year, particularly in the Latin, Greek, and Hebrew Languages —Belles Lettres—Ethics and Theology, &c. &c. express their most cordial and unqualified approbation; and regret that more of the friends of the Institution were not present on the interesting occasion.

In the evening public Service was again held in the Chapel, when the Rev. Ely Chadwick, engaged in prayer, and two of the Senior Students, delivered discourses, viz. Mr. D. Carnson, on the Mosaic Economy, and Mr. W. Burdekin, on the Christian dispensation. Rev. G. Harris, of Bury, concluded with prayer. At the close of these Services, the Rev. A. Steill, was called to the Chair; and the following Resolutions were unanimously passed:—

1. 'That this Meeting is impressed with a conviction of the importance, necessity, and utility of Academical Institutions, for the education of young men for the Work of the Christian Ministry, and cordially rejoices in the success of those, which are established in various parts of the United Kingdom.'—2. 'That this Meeting approves of the operations, and is devoutly thankful for the success of the Blackburn Independent Academy; and pledges itself to continued and increasing exertion on its behalf.'

Thanks were then voted to the Committee and a new one appointed—To the Treasurer, R. Cuncliffe, Esq.—To the Rev. J. Fletcher, and Mr. W. Hope, Tutors—To the Ministers and their friends who have supported the institution—To Mr. Roby, for his Sermon, and to the Chairman. Mr. Roby's Sermon, at the request of the Meeting, will be printed.

It was further resolved that circular letters be sent to the Ministers in the counties of Lancaster, Chester, Derby, and Westmoreland, on behalf of this Institution, and requesting their correspondence with the Secretary, Mr. W. Hope.

P. S. There are at present eight Students on the foundation of this Institution; and two more are expected at Christmas. The receipts of the last year, amounted to nearly £700; but a large proportion of these consisted of donations, which there is no reason to expect will be repeated. It is thought proper to state this circumstance, in order to prevent a wrong impression.

*** *Donations of Books will be thankfully received.*

BUCKS ASSOCIATION.

THE First Anniversary of the Bucks Association of Independent Ministers was

held at Buckingham, July 13. Rev. Dr. Harris, Tutor of Hoxton Academy, preached in the Morning, from 1 Cor. ii. 4. The Afternoon was devoted to the business of the Association. In the Evening, Mr. Sloper, of Hitchin, preached from Psalm lxxxix. 15, after which the Lord's Supper was administered; after which addresses were delivered by Messrs. Burkitt, of Buckingham, Thomas, of Oxford, and Harrison, of Wooburn. The design of this Association is to promote Christian affection, and combined exertion in promoting the cause of religion in the neighbourhood. There are about 100 villages in this part of the country, some of them very populous, which it is feared are destitute of Evangelical Instruction.

ESSEX ANNUAL MEETINGS.

On Monday, Tuesday, and Wednesday, 12th, 13th, and 14th of July, these interesting anniversaries were held at Bocking and Braintree. The associated congregational Ministers of the county met on the Monday afternoon to transact their private business, and to enjoy the pleasures of social and Christian intercourse, and never were those pleasures more fully experienced at any preceding meeting.

Tuesday Morning, at 7 o'clock, the ministers assembled for prayer, when a spirit of devotion pervaded the meeting, which prepared the mind for subsequent engagements. At 11 o'clock the friends of the Congregational Union, for promoting the knowledge of the Gospel in the county and its vicinity, assembled at the Rev. Thomas Craig's Meeting-House, when the Rev. Corn. Berry, of Hatfield-Heath, delivered an excellent discourse from Luke, xiv. 23. The devotional exercises were conducted by Messrs. Thornton and Jennings.

J. Pattisson, Esq. of Malden, then took the chair, when an encouraging Report was read by the Rev. J. Blackburn, and the various Resolutions were ably proposed and supported by the following Ministers, who addressed the meeting:—Messrs. Stevenson, James (of London) Chaplin, Savill, Frost, Hopkins, Blackburn, Craig, Bass, and Crathern.

In the evening a large congregation assembled at the Rev. J. Carter's Meeting-House, Braintree, when Mr. M Robinson, of Bumpstead, preached a suitable sermon before the Associated Ministers, from 1 Cor. iii. 7. Messrs. Pearce and Tyler engaged in prayer.

A Public Missionary Prayer Meeting was held at 7 o'clock on Wednesday Morning, which was numerously attended.

At 11 o'clock, the spacious Meeting-House, Bocking, was filled with a highly respectable audience, the friends of the Essex Auxiliary Missionary Society, when the Rev. George Burder, of London, preached an impressive sermon, from 2 Chron. xvii. 6. The devotional services were led by Messrs. May and James, after which the Report was read by W. H. Pattisson, Esq. of Witham, the Secretary, from which it appeared that upward of 400*l.* have been raised in the county, for the Missionary Society during the past year. The Meeting was addressed in an impressive strain of Christian eloquence by the Rev. Messrs. Burder, Berry, Morell, Wells, Thornton, Pearce, May, Harris, Craig, and Carter, and the audience separated after a service of *four hours*, silently expressing their gratification by very liberal contributions.

In the evening the Meeting-House, Bocking, was again crowded, when the Hinckford Hundred Auxiliary Tract Society assembled, the Report was read by Rev. J. Carter, and the Meeting was addressed by Rev. Messrs. Stevenson, Burder, James, and several other ministers.

Thus closed the most interesting services ever known in the county, of which many said—'It was good to be there.'

ORDINATIONS, AND CHAPELS OPENED.

Cambridge.—April 20, 1819. A new chapel was opened for the use of the Rev. H. L. Poppewell and the congregation under his pastoral care. The building is commodious and neat, and is situated in the centre of the town. The Rev. John Hyatt, of London, preached in the morning and evening; and the Rev. Mr. Evernett in the afternoon. Prayers were offerred by the Rev. Messrs. Hopkins, of Linton; Town, of Royston; Quigly, of London, and Edmunds, of Cambridge. The attendance was numerous and respectable. The collections amounted to about 60*l.*

MITCHAM, SURREY.

April 28, 1819, a commodious chapel (capable, with galleries, of holding 600 persons) was opened; when three sermons were preached by the Rev. G. Mudie, of Hamburgh, (instead of the Rev. R. Hill, prevented by illness), Dr. Collyer, and the Rev. T. Jackson. The devotional exercises were conducted by Messrs. Lewis, Tozer, Washbourn, Upton, and Seaton. The attendance was numerous and respectable, and a liberal collection was made, notwithstanding which, however, and every other exertion, a debt of between 7 and 800*l.* remains; an appeal must therefore be made to the friends of religion in behalf of this

cause; a school room is attached to the chapel, and a Sunday School has been formed, which already consists of nearly 100 children.

Mitcham is eight miles from the metropolis, in the county of Surrey, and contains a population of about 5,000 inhabitants. The gospel was first introduced there by some ministers in connexion with the Rev. G. Whitfield, now 50 years ago; but from a variety of causes, the interest of the Redeemer had greatly declined, when a few friends, deeply concerned for the best welfare of the inhabitants, resolved on fitting up a small place for public worship, which was opened November 27, 1816, by the Rev. R. Hill, E. I. Jones, and R. Stodhart. This chapel proving too small to accommodate the numbers who were anxious to attend, the Rev. Mr. Williams, who settled among them about three years ago, and his friends, encouraged by this prevailing spirit to hear the glad tidings of salvation, began to meditate the erection of the present building, and a freehold estate in an eligible situation offering, they were induced to make the purchase, which they are happy to find meets the approbation of their friends.

MAY 4th, a small neat Independent Place of Worship was opened at Framlingham, when Mr. Cox, of Hadleigh, preached from Psalm xc. 16, 17. Mr. Garthwaite, of Waterfield, from 1 Peter, i. 23, and Messrs. Palmer, Howard, Muscutt, Ransom, and Woolley, engaged in the other parts of the services. Notwithstanding there are two other places of worship in this small town, this newly erected sanctuary has been uniformly well filled since the period of its opening. Happily with people who, in general, lived in the total neglect of the Divine ordinances, till the independents commenced preaching at Framlington about twelve months ago.

MAY 6th, the Rev. Js. Potter, (late of Rotherham Academy) was ordained pastor over the Independent Church at Honley. Mr. Waterhouse, of Dewsbury, opened the service by reading and prayer; Mr. Cockin, of Holmfirth, delivered the introductory discourse, and asked the usual questions; Mr. Boothroyd, of Huddersfield, offered up the Ordination Prayer; Mr. Jackson, of Green-Hammerton, gave the charge; Mr. Bennett, of Rotherham, preached to the people; and Mr. Galland, of Greenacres, concluded with prayer. So interesting were the services of the day that the people thought them too short.

MAY 25th, Rev. J. Winterbottom, late student at the Independent College, Rotherham, was ordained to the pastoral charge at Providence Chapel, Barton-upon-Humber. Mr. Lees, of Knottingley, commenced the service by reading and prayer. Mr. Curwen, of Cottingham, delivered the introductory discourse, and asked the questions. Mr. Gilbert, of Hull, gave the Charge, from Col. i. 28, 29. Mr. Boden, of Sheffield, preached to the people. Messrs. Smelle, Earle, Miles, and Boden, of Retford, conducted the other devotional engagements of the day. The congregation was numerous and attentive, and the service truly interesting. The place of worship is much in debt, to assist the liquidation of which an appeal will be made to the benevolent and religious public.

JUNE 1. The Rev. George Sykes was ordained over the Independent Church at Rillington, (a village 4 miles to the east of New Malton.) Mr. Hutton, introduced the service with reading and prayer. Mr. Croft delineated the constitution of a Christian Church, and asked the questions. Mr. Bottomley offered the ordination prayer, and gave the charge. Mr. Greenwood addressed the people.

The increasing and regular attendance on the ministration of the word in the above village, for upwards of three years, rendered a more convenient place of worship at length necessary; which was opened last summer by Mr. Vint, of Idle. Four hundred hearers can be comfortably accommodated in the present new erection, which is particularly neat, and cost the friends of Christ in this place only 500*l*.

In the year 1812, a chapel was opened in Ravensthorpe, Northamptonshire, which, with the gallery recently erected, will comfortably seat 380 persons. Towards the erection of which, upwards of 350*l*. have been subscribed by the inhabitants of the village. At the commencement of the present year a church was formed, and on June 4th, Mr. W. Goodrich (late a member of Mr. Hall's church, at Leicester) was ordained to the pastoral office. Mr. Burdett, of Sutton, began the service by reading and prayer. Mr. Blundell, of Northampton, asked the usual questions and received the confession of faith; Mr. Adams, of Kislingbury, offered the Ordination Prayer; Mr. Wheeler, of Bugbrook, delivered the Charge, from Col. iv. 17, and Mr. Hall, of Leicester, preached to the people, from 1 Thess. v. 12 and 13. In the evening Mr. Griffiths, of Long Buckby, prayed, and Mr. Hall again preached, from John, xiv. 19. This was, we trust, a time long to be remembered by many.

JUNE 8th. A small neat Chapel was opened in Old Brentford, Middlesex, when three sermons were preached by the Rev. S. Lowell, of Bristol, B. Rayson, of London, and J. Leifchild, of

Kensington. It is to be regularly supplied from Hoxton Academy.

Mr. Brown's, of Buntingford, new chapel (on the scite of that burnt down in January last) is expected to be opened September 16th, by the Rev. Mr. Jay.

LONDON.

ANNVIERSARY OF CHESHUNT COLLEGE.

THE 27th Anniversary of the Countess of Huntingdon's College was held at the College at Cheshunt, on Thursday, June 24. The Rev. John Finley, of Tunbridge Wells, engaged in prayer, and several of the students read part of the church service and select portions of the scripture; after which the resident tutor introduced the themes upon 'Christ the Mediator,' 'Christ the Surety,' and 'Christ the Testator and Administrator;' which were delivered in a manner creditable to the institution, and to the students themselves, by Messrs. Stevenson, Mottram, and Anderson, the three senior students. The Rev. T. Smith, of Trinity Chapel, Leather-lane, preached a very lively and animated discourse on the 1 Cor. iii. 11, 'Other foundation can no man lay than that is laid, which is Jesus Christ.' Notwithstanding the unfavourableness of the day a very numerous and respectable congregation attended the service, and universally expressed their pleasure and satisfaction. The collection amounted to about 40*l.* exclusive of several donations and new life and annual subscribers.

In the afternoon upwards of 80 persons dined together with the trustees at the inn adjoining the College, and after the cloth was removed the Rev. Messrs. Stodhart, Lake, Finley, and Smith, severally addressed the company, and bore ample testimony to the benefits resulting from this institution. In the course of their addresses having intimated the intention of the trustees to erect a commodious building in the course of the ensuing year for the accommodation of twenty students as the present buildings accommodate only fourteen students, and are in a very dilapidated state, a friend proposed the immediate opening of a book for receiving subscriptions towards the erection of the building, and began the same by a liberal subscription himself, which, being followed by several others, amounted to upwards of 250*l.* It is with feelings of pleasure we find that this very valuable institution is in so flourishing a condition, and that there are such reasonable grounds of expectation that its great usefulness will be further extended.

ANNUAL MEETING OF THE HOMERTON ACADEMY SOCIETY.

THE education society belonging to this important institution held their annual meeting at the King's Head in the Poultry, on Tuesday evening, June 22, Joseph Stonard, Esq. in the chair, when the accounts were audited, and a Report made of the present state of the institution highly gratifying to the company.

On Wednesday morning several ministers educated at Homerton breakfasted together at the above tavern, and afterwards, with other friends, attended public worship at the Meeting-House, New Broad-street, where an excellent and most appropriate sermon from 1 Tim. iv. 15, was delivered by Rev. W. Chaplin, of Bishop Stortford. The devotional parts of the service were conducted by Rev. W. Ward, and Rev. S. Morell. In the evening of the same day two of the senior students delivered discourses; Mr. Gibbs on 'The influences of the Holy Spirit essential to True Religion'; and Mr. Hunter on 'The Wisdom of the World foolishness with God.' The Rev. J. Churchill, of Thames Ditton, began with prayer, and Rev. J. Brooksbank, sen. concluded. The annual examination of the students was held at the Academy on the following day at eleven o'clock in the morning, Rev. W. Ward, of Stowmarket, in the chair. The students had in the preceding session, under the direction of the classical tutor, Rev. W. Walford, read through the first Book of Herodotus, and the first Iliad of Homer in Greek, and attended critical lectures on the Greek Testament. They had besides read through the first and second Books of Horace's Odes, with the first and second Æneids of Virgil, in Latin; with parts of Genesis, Job, the Psalms, and the Book of Jonah, in Hebrew. They were examined in these books without previous intimation of the places, and in different parts, at the option of the chairman, and by this means their real proficiency was very satisfactorily ascertained.

They were next examined in Natural Philosophy, the Philosophy of Mind, Rhetoric, Ecclesiastical History, Biblical Criticism, and Divinity; these being the subjects which they had studied during the preceding year under the direction of the Rev. Dr. Smith, Theological Tutor; and in this part of the examination acquitted themselves much to the satisfaction of the company present. The whole was concluded by an an address to the students from the chairman, and with prayer.

We rejoice in the promising state of the institution, and hope it will long continue to be an extensive blessing to the Church of God.

ANNIVERSARY OF HOXTON ACADEMY.

THE annual examination of the students took place on Tuesday, June 29, in the

presence of the following ministers: the Rev. W. Chaplin, of Bishop's Stortford, in the Chair, Rev. Dr. Manuel, and Messrs. J. Burder, G. Redford, Turnbull, Dunn, Burls, and others. The students of the *first* year were examined in Cicero's Orations, and in the Philosophy of Grammar and of Rhetoric. Those of the *second* year were examined in Horace, the Greek Testament, Euclid's Elements, and Intellectual Philosophy. Those of the *third* year in Livy, Æschines, the Book of Jonah in Hebrew, and in Theology. Those of the *fourth* year in Sophocles, the Book of Ezra in Chaldee, and in Theology. The following Report was made by the examiners. 'It affords the examiners on this occasion great pleasure to be able to bear their testimony, in the most satisfactory manner, to the proficiency of the students in all the various branches of learning to which their attention has been directed, abundantly exhibiting the anxious care and perseverance of the tutors, and the diligent application of their pupils. The examiners take this opportunity of expressing the high gratification they feel in observing the attention which had been devoted to those studies immediately connected with the critical elucidation of the sacred scriptures; and they cannot close their Report without adding their earnest prayer that every student educated in this seminary may prove an able minister of the New Testament.'

On the evening of the same day the annual meeting of the subscribers was held at the City of London Tavern, T. Wilson, Esq. Treasurer, in the chair. From the Report then read it appears, that during the past year six students have left the Academy, to occupy important stations in the church of Christ, and that five of the senior students are now about to enter on interesting engagements in the Christian ministry. It was stated that the number of applications for admission into the Academy has increased in a degree unprecedented, and that about twelve young men are anticipating an entrance after the Midsummer vacation. From the report of the treasurer it appears that there is a balance due to him of 436*l.* and that the annual expenditure exceeds the stated income by not less than 800*l.* leaving that sum to be supplied by donations, congregational collections, and bequests. Notwithstanding this statement, which makes a most powerful appeal to Christian liberality, an intention was announced of enlarging the buildings of the institution by erecting ten additional studies, so as to accommodate in the whole forty students. Feelings of strong attachment to this and similar institutions, and great delight in their prosperity, were expressed by the following ministers and gentlemen, who took part in proposing and supporting the various Resolutions which were passed:—Rev. Messrs. Clayton, Yockney, J. Burder, Thornton, Alexander, Redford, Morison, Rayson, and the tutors; and Messrs. Houston, Trueman, Shrubsole, Dr. Conquest, and the Treasurer.

On Wednesday evening three of the senior students delivered short discourses at the Chapel of the Institution: Mr. Haynes on 'The Omniscience of God;' Mr. Jenla on 'The Practical Influence of Faith in Christ;' and Mr. Byron on 'Paul's Address to Felix.'

HOME MISSIONS

A numerous and respectable meeting was held at the City of London Tavern, Aug. 11, at six o'clock in the evening for the purpose of establishing a Home Missionary Society, Benjamin Shaw, Esq. in the chair. The resolutions stated that the object in view was to promote the spread of religion chiefly in the villages, and among the lower classes of the people throughout the kingdom, by the distribution of religious tracts, the establishing of Sunday Schools, the preaching of the Gospel, the aiding of Associations, and other means of the like nature. Thomas Thompson, Esq. was appointed the Treasurer; the Rev. Ingram Cobbin, the Rev. E. A. Dunn, Mr. Thomas Cope, and Mr. F. Newstead, Secretaries. The Resolutions were moved and seconded by the Rev. Messrs. J Hyatt, R. P. Allen, G.C. Smith, F. Moore, S. Hillyard, J. Turnbull, G. Evans, and T. Wood, W. Stevens, Esq. and T. Thompson, Esq.—The warmest feeling prevailed in support of the object, and subscriptions and donations were received to the amount of nearly 200*l.*—We shall probably give some farther particulars in our next.

N.B. This Society was mistakenly announced as formed, in the Magazines of last month, when it was only provisional. It has also been thought proper to alter the title from that of the Albion Union to the Home Missionary Society.

On May 19, the Rev. John Davies, late of Dublin, was publicly set apart as copastor with the Rev. Joshua Webb, over the Independent Church in Hare-court. Mr. Brooksbank introduced the service with prayer. Dr. Winter proposed the usual questions. Mr. Webb recounted the steps which had been taken by the church, and Mr. Davies testified his acceptance of the call which had been unanimously given. Mr. Townsend engaged in the general prayer. Dr. Smith affectionately addressed the minister, and Dr. Styles delivered an excellent sermon to the people. Mr. James, of Grub-street,

concluded with prayer. This fervent petition ascended from many hearts, 'O Lord I beseech thee, send now prosperity.'

Mr. Robert Yuille, missionary to Siberia, with Mrs. Yuille, sailed from Leith in the Dedalus, bound to St. Petersburgh, on the 8th of August.

NOTICES OF AUXILIARY MEETINGS.*

BIRMINGHAM.

The Anniversary Meeting of the Auxiliary Missionary Society for the counties of Warwick, Stafford, and Worcester, will be held at Birmingham, on Tuesday, Wednesday, and Thursday, the 14th, 15th, and 16th of September. The Rev. T. Raffles, of Liverpool, the Rev. Mr. Rampftlen, a Moravian minister from Fulneck, and the Rev. T. Smith, of Rotherham, are expected to preach.

BRISTOL MISSIONARY MEETING.

The Seventh Anniversary of the 'Bristol Missionary Society in aid of the London Missionary Society,' is fixed for Tuesday the 28th day of September next, and the Wednesday and Thursday following. On Tuesday two Sermons will be delivered—in the Morning at the Parish Church of St. Mary, Redcliff; and in the Evening at Bridge Street Chapel. On Wednesday, a Sermon will be preached in the Morning at Castle Green Meeting; and the Sacrament administered in the Evening at the Tabernacle and at Bridge Street Chapel. On Thursday, a Public Meeting of the Society will be held in the Morning at the Great Room at Princes-Street, to receive the Report of the Committee; and the services concluded in the evening by Sermons at the Tabernacle, Bristol, and at Hope Chapel, Clifton.

After each service a collection will be made in aid of the Society's funds.

'We understand that the Rev. R. P. Allen, of Exeter, has accepted an unanimous call to the pastoral office in the Independent church at Warminster, where his venerable grandfather, *Richard Pearsall*, laboured with distinguished success.'

* Received too late for insertion in the Chronicle, which was printed before this sheet.

DISTRIBUTION OF PROFITS.

Cases of Widows, &c. relieved at a Meeting of the Editors of this Magazine, July 27, 1819.

Name.	Denom.	Recommended by	£.	Name.	Denom.	Recommended by	£.
E. M.	Meth.	Rev. M. Wilks	5	E. W—r.	Indep.	Rev. J. Raban	6
H. R.	.....	G. Burder.....	5	E. J.	.....	J. Townsend.....	6
W—n.	Indep.	Greatheed.....	6	M. T.	.....	G. Collison	5
M. C.	.....	Platt	6	E. W—y.	.....	....Do.....	6
E. H.	.....	Raban	6	A. K.	.....	Roby.....	6
H. S.	.....	Platt.....	6	A. G.	.....	....Do.....	6
A. A.	.....	Wilks	6	S. M.	.....	Dr. Smith.....	6
E. G.	.....	....Do.....	6	A. L.	.....	G. Burder.....	5
M. M.	.....	....Do.....	6	M'C.	.....	G. Ewing	5
M. H.	.....	Platt	5	J. C.	.....	....Do.....	5
E. P.	.....	G. Burder.....	5	E.	.....	Duncanson	5
A. C. N.	.....	G. Ewing	5	My. G.	Presb.	Parsons.....	6
H. E.	.....	Raffles	5	Mg. G.	.....	Duncanson	5
M. G.	.....	M. Wilks	6	J. P.	.....	....Do.....	5
J. G.	.....	Raban	5	E. R.	.....	Smart	5
A. D.	.....	Dr. Winter	5	A. H.	.....	Dr. Waugh	5
A. M.	.....	....Do.....	6	J. Y.	.....	....Do.....	5
J. W.	.....	Beck	6	C. F.	.....	....Do.....	5
C. M.	.....	....Do.....	6	B—o.	.....	....Do.....	5
E. N.	.....	Platt	6	E. T—n.	Indep.	G. Burder.....	6

MISSIONARY CHRONICLE FOR SEPTEMBER, 1819.

PENANG, OR PRINCE OF WALES'S ISLAND.

A LETTER has just been received from Mr. Medhurst, dated at Penang, February 15, 1819, in which he informs the Directors that he arrived there from Malacca on the 6th of January, having been favoured with a free passage in the brig 'Brothers,' by Captain Eddie. He waited on the Hon. Col. Bannerman, the Governor, and the Hon. Messrs. Phillips and Erskine, members of the council, who received him very politely, and informed them of the object of his visit to the island, which was to promote the religious instruction of the Malays and Chinese who reside there. He received from them every possible encouragement.

Mr. Medhurst afterwards went through the town of St. George, and distributed a great number of tracts, which were generally willingly received. He found in various places the traces of Mr. Milne's labours in the same way three years before, and perceived that many of the tracts had been much read, and lent from one to another.

He soon proceeded to establish two schools, one for *Fokein*, and the other for *Canton* children; the Chinese readily granted the use of the temple *Ta-peh, kung* for a school-room. The teachers' salaries will be paid out of a sum allowed by government, at the request of Mr. Medhurst.

There is now a prospect of establishing a mission in this island—an object which the London Missionary Society has had in view for many years; and it is probable that two of the brethren, now at Malacca, will be employed in that work. In Penang there is a wide field for missionary labours; the number of Chinese residing there is probably double that of Malacca, beside the populous country of *Quida* and *Acheen*.

Mr. Medhurst, when he wrote the letter referred to, was on the point of returning to Malacca. On the 28th of February there were upwards of forty boys in the School.

CHINA.

DR. Morrison, in a letter to the Secretary, dated March 3, 1819, says—'I have to-day completed a translation of *Isaiah*, and having diligently revised *Exodus*, *Ruth*, *Joel*, *Hosea*, and *Amos*, am about to send them with the prophet *Isaiah's* book to press, at Malacca. I have been much quickened and comforted by the translation of the evangelical prophet. The fitness of that book, humanly speaking, for the heathen in China, is amazingly striking. Every sentence seems to be addressed to them in particular, and immediately from heaven. May God accompany it by the powerful operations of his Holy Spirit!

'I have suggested to Mr. Milne to bind up the prophecy of *Isaiah* with one of the Evangelists and one of the Apostolical Epistles, for distribution.

AMBOYNA.

A LETTER, dated 24th March, 1818, has lately been received from the Rev. Mr. Kam, who appears to be going on in his zealous exertions to do good. He has in his house four young natives who are called Moricts, or disciples instructed in divinity. Ministers and schoolmasters are much wanted in many populous districts, the people in general being very desirous of instruction.

Referring to his journey to the Sangur islands, an account of which we inserted some months ago, he observes, that so great was the desire of the people to possess a part of the Sacred Scriptures, that he was obliged to divide some copies of the New Testament, giving to some a single gospel, to another an epistle, and, at last, to distribute single leaves. He rejoices in hope of receiving some thousands of the Malay New Testament, now printing by the British and Foreign Bible Society.*

INDIA.

Mr. Townley has sent, as a present from the Bengal Auxiliary Missionary Society at Calcutta, for the Missionary Museum, twenty-two models of Hindoo deities,† such as as are ordinarily manufactured in that idolatrous country. Prints taken from these are intended to be given in the Missionary Sketches, accompanied by explanations from the Rev. Mr. Ward's History of the Literature and Religion of the Hindoos.

* We have reason to believe that long ere this Mr. K. has received the expected supply.

† Carved in wood, about a foot in height, and painted.

MADAGASCAR.

INTELLIGENCE of a most afflicting nature has lately been communicated to the Directors, in a letter from the Rev. Mr. Le Brun, dated, Port Louis, Mauritius, 6th April, 1819.

Mr. Le Brun received a letter from Mr. Jones, one of the missionaries in Madagascar, dated December 25, 1818, in which Mr. Jones states that he had been very ill of an inflammatory fever, which had brought him very low; but that he was then recovering; at that time Mrs. Jones also was ill, without fever, but extremely weak. Their infant, Anna, died of the Malagash fever on the 14th of December.

A second letter from Mr. Jones to Mr. Le Brun was dated 24th February, 1819, in which he relates the death of his beloved wife on the 29th of December (four days after his former letter mentioning her illness) her disorder was supposed to be a milk-fever; she kept her bed only two days, and then departed gently, like a person going to sleep; Mr. Jones was very ill at the same time.

On the 17th day of December, 1818, Mr. Bevan, another of the Madagascar missionaries, who with his wife had been for a season at Mauritius, determined to leave that island and return to Madagascar. He was strongly advised not to do so in the unhealthy season; but as he thought himself useless in the Mauritius, while he was unavoidably incurring great expenses, he was resolved to proceed.

On his arrival in Madagascar, January the 6th, he was informed of the death of Mrs. Jones and the child, which affected him very deeply. He was very shortly after taken ill, and died on the 31st of that month; he seemed persuaded, from the commencement of his complaint, that he should not survive. On the 20th of that month, Mr. Bevan's child died; and Mrs. Bevan, deeply afflicted with the tragical circumstances of the family, was taken ill, a few days after her husband sickened, and on the 3d of February she also was removed into the eternal world.

It is impossible to express the feelings of Mr. Jones under these uncommonly heavy trials; yet was he wonderfully supported, verifying the truth of that promise, 'As thy day, so shall thy strength be.'

Mr. Jones, in his letter to Mr. Le Brun, expresses himself to the following effect:—'The providence of God hath been, and still appears to me, very dark and mysterious. God was pleased to visit me with the Malagash fever, and brought me to the very verge of the grave; he hath again raised me up, and granted me strength. He hath removed five who had not the Malagash fever; why, then, should missionaries be more afraid of that than of the fevers of India? I am determined to continue the mission, and wait till other missionaries come hither to assist me, for the Malagash are very desirous of being instructed; here is a noble field for labour.'

Mr. Le Brun also expresses his hope that the Directors will send out missionaries thither—men of courage, unmarried, and of a slender make; and, in reference to the supposed danger of the climate, he says, 'What do we more than hundreds in the army, who boldly venture into all sorts of climates to serve their earthly king?'

Mr. Le Brun adds, that the Auxiliary Missionary Society, formed in Mauritius, goes on well—that the subscription amounts to 30 dollars per month, which will make 90*l.* sterling annually, which, he justly observes, is considerable for a church consisting only of eighteen members. But he expected an addition of four others on the day after he wrote, and eight more stood proposed for admission.

ZANTE.

MR. Lowndes left Malta, on the 27th of March, and arrived at Zante on the 1st of April.

SIBERIA.

MR. Stallybrass has made so much progress in the Russian language, that he has written a letter in it to Prince Galitzin, which has been read to the Emperor, and afforded much satisfaction.

ST. HELENA.

A donation of £23. has been received from a few pious persons, who are in the habit of meeting in the vestry of the Church in the evenings for spiritual improvement. This sum, the letter states, 'has arisen chiefly from the contributions of natives, free blacks, slaves, soldiers, and other poor persons who, having experienced the blessings of the gospel in their own souls are desirous that the same should be communicated to all their fellow-creatures.'

DEMERARA.

ON Lord's Day, the 9th of May, two Sermons were preached in George-Town, for the benefit of the London Missionary Society, the former in the morning at Mr. Davies's Chapel, the latter in the evening at Mr. Elliott's; both services were well attended, and the collections were liberal. On the 2d Sabbath after, a collection was made in Mr. Elliott's congregation on the West Coast, when Mr. Smith, of Le Resouvenir, sent the contributions of his people, to be for-

warded to the parent Society. The whole amount, we believe is more than 80*l.* sterling.

BERBICE.

Mr. Wray has opened his new Chapel, towards which a liberal subscription was made by the people of Berbice. 'One gentleman subscribed 566 guilders, and obtained several other subscriptions from his friends. Another gentleman, who kindly lent a commodious building for worship, while the Chapel was building, subscribed 154 guilders. We have reason to bless God for all the good things he has done for us in this place, and to glorify his name by devoting ourselves to his service. The chapel is well attended, especially on the Lord's Day evening, when it is generally full; and frequently some of the most respectable people are among the number.

On the 1st of April we celebrated the Lord's Supper in it for the first time. It was a time of spiritual refreshing from the presence of the Lord; some seemed deeply affected; I observed tears run down their faces.

I feel thankful that we have now got a resting place; we were long moving about from house to house. On Easter Monday, I baptized six adults and four children; three of the adults were free; I hope soon to baptize three or four more. A good number of people attended.

I go to Plantation Dankbaarheid to instruct the negroes every other Saturday; the new proprietor has given orders that they shall have time to attend between the hours of five and seven in the evening, when I go. I was glad to find that many of them remember the Catechisms and prayers which they formerly learned. They were glad to see me. I go to Sandvoort every other Sunday morning at 7 o'clock.

Wednesday, July 21. The Third Annual Meeting of the North Middlesex and South Herts Auxiliary Missionary Society, was held at Enfield, when a sermon was preached at the late Countess of Huntingdon's Chapel, Chase Side, by the Rev. John Clayton, jun. The business of the Society was transacted in the afternoon at the Assembly Room. The collections in the day amounted to more than 30*l.*

ROTHERHAM.

The Rev. J. Bennett, lately paid to the Treasurer the sum of 150*l.* being the contribution of his friends at Rotherham, during the past year. 'The sum (he says) used to be about 80*l.* or 90*l.*; but as you are increasing your expenditure, we are happy to increase our contribution; and I chose to pay it you, that I might have an opportunity of expressing our determination to aid you in your increasing exertions.'

If a similar spirit animate the congregations of our friends in general, the receipts of the Society will doubtless equal their expenditure, and the next balance will not exhibit a deficiency of 5,000*l.*

SOUTH WALES AUXILIARY MISSIONARY SOCIETY.

The Fifth Anniversary of this Society was held at Llandovery, on the 27th, 28th, and 29th of July. The public services commenced on Tuesday, at 3, when Mr. Jones, of Saron, preached from Rev. xiv. 6, 7; and Mr. Griffiths, of Hawen, from 2 Thess. iii. 1, 2. At 6 in the evening, Mr. Lewis, of Newport, preached from Luke ii. 32, and Mr. Griffiths, of Glandwr, from Phil. i. 12. On Wednesday morning, at 7, Mr. Davies, of London, preached from Isa. xi. 10. The congregation having greatly increased, the Meeting, at 10, was held in the Castle-field, where a convenient stage had been erected for the purpose: Mr. Collison, of Hackney, preached from Psalm lxviii. 18, 19, and Mr. Jones, of Treleach, from Rev. vi. 2. At 3 o'clock in the afternoon, the meeting for business was held in the Castle-field. D. Davies, Esq. M. D having been unanimously called to the chair, addressed the Meeting in a most excellent speech, which was received with loud and reiterated applause. Mr. Collison, of Hackney, then gave an interesting, and animating account of the origin and progress of the Parent Society, the substance of which was afterwards given in Welsh, by Mr. Peter, of Carmarthen. In moving and seconding the Resolutions appropriate and animated speeches were delivered by Messrs. Lewis, of Newport; Lewis, of Tredustan; Davies, of Penteg; Armitage, of Newport; Jones, of Treleach; Griffiths, of Hawen; Griffiths, of Glandwr; Davies, of Swansea; Davies, of London; Jones, of Saron; Luke, of Swansea; Jones, of Crigbar; Jones, of Rhydybont; Jenkins, of Hamerton; Collison, of Hackney; and Rees, of Llandovery. At 7 in the evening, Mr. Luke, of Swansea, preached from Heb. ii. 10. Thursday morning, at 7, Mr. Davies, of Swansea, preached from 2 Tim. ii. 9. At 10, the Meeting was held in the field, when Mr. Peter preached from Psalm lxxxvii. 3. After the sermon the ordinance of the Lord's Supper was administered in the open air, to a numerous congregation of Christians of various denominations. Mr. Lewis, of Newport,

and Mr. Jenkins, of Brychgoed, presided, and Messrs. Luke, of Swansea, and Jones, of Treleach, addressed the people. Mr. Collison concluded this delightful service, with an appropriate address and prayer. The devotional parts of the various services were conducted by Messrs. Sylvanus, of Penygraig; Williams, of Trewen; Price, of Lanedy; Lewis, of Tredustan; Williams of Ty'nycoed; Williams, of Llanelly; and Powell, of Brecon. The meetings were numerous and respectable; the discourses appropriate and impressive, and the collections liberal.

MISSIONARY FESTIVAL.

THE Sixth Anniversary of the Auxiliary Missionary Society for the West Riding of Yorkshire, was held in Sheffield, on Tuesday, Wednesday, and Thursday, July 27th, 28th, and 29th. The order of the services was as follows:—

Tuesday Evening, in Garden Street Chapel, the Rev. E. Parsons, jun. delivered an introductory address particularly directed to the juvenile friends of the Missionary cause.

At half-past 6 o'clock on Wednesday Morning, the Meeting of the General Committee took place in the Vestry of Nether Chapel, Norfolk Street, Dr. Boothroyd in the Chair. The Report for the past year was submitted and approved, and arrangements made for the public meeting. Wednesday forenoon the Rev. Dr. Bogue preached in Queen Street Chapel. Mr. Bennett introduced the service. Messrs. Crockford and Curwen concluded with prayer. Wednesday afternoon, the Public Meeting of the Society was held in Queen Street, G. Rawson, Esq. in the Chair. The meeting was addressed by a variety of gentlemen with great interest and impression. Public Prayer Meetings were held in Howard Street and Lee Croft Chapels, from 7 till 8 o'clock on Thursday morning. Thursday forenoon the Rev. J. Fletcher, of Blackburn, preached at Queen Street Chapel.

The following ministers engaged in devotional exercises in the several meetings—the Rev. Messrs. Allot, Leas, Hicks, Crockford, Glover, Macdonald, Scott, Hatton, Laird, Cockin, jun. Thursday afternoon the Rev. W. Thorpe preached in Queen Street Chapel. Thursday evening the Lord's Supper was administered, in Queen Street, on which occasion Dr. Bogue presided. Addresses were delivered by Messrs. Boothroyd, Curwen, and Hamilton.

At the adjourned Meeting, Mr. G. Bennett in the Chair, votes of thanks were passed to the Chairman and to the ministers who preached, it was also resolved, That the next Annual Meeting be held at Bradford the last week in July, 1820.—That the Report which had been read and adopted be printed and circulated as extensively as the Committee may judge necessary for the interests of the Society; and, That this Meeting acknowledges with sentiments of gratitude the kindness with which the ministers and friends from a distance have been received and entertained by the Sheffield friends during this anniversary.

The happiest alleviation of the sorrows of many a heart involved in the general calamity of the times was experienced on the occasion. The anxiety felt for the heathen world dissipated the gloom occasioned by the times, and operated like the rising sun on the dark and misty morning. Happy would it be for our country were such legitimate means of comfort more generally sought; a secret would then be discovered by the men of the world, that is at present very remote from their view; they would soon find that the dominion of Christian sympathy and benevolence governing the soul on behalf of perishing millions of souls, would leave but little room for the corroding care that destroys the felicity of many. He, who thus learns of Jesus, will find rest to his soul!

THE NORTH DEVON MISSIONARY SOCIETY

HELD their Annual Meeting at Barnstaple. The services of the day were commenced with reading the Scriptures and prayer, by the Rev. R. Meek; afterwards the Rev. G. Moase, of North Tawton, preached from Luke i. 33. The Rev. W. Rooker concluded with prayer. In the afternoon, the business of the Society was publicly transacted, when the Rev. Messrs. W. Rooker, S. Rooker, Gardiner, Moase, Meek, Sharpe, Trevor, Besly, Woolacott (the Baptist Minister), and Messrs. Gribble and Mann addressed the Meeting. In the evening the Rev. Mr. Besley commenced the service with prayer; the Rev. W. Rooker preached an excellent sermon from Isa. lxii. 1, 2; and the Rev. Mr. Trevor concluded.

During the day a handsome collection was made in support of the funds of 'The London Missionary Society.'

NOTICES.

ON Wednesday, September 1, a Meeting will be holden at the Rev. Mr. Maslen's Chapel, Hertford, for the purpose of forming a General Auxiliary Missionary Society for the County of Herts. Dr. Bogue, Mr. Burder, &c. are expected to assist.

THE Annual Meeting of the Somerset Auxiliary Missionary Society is appointed to be held at the Rev. Mr. Taylor's Meet-

ing-house, at Yeovil, on Wednesday the 8th of September. The Rev. Rowland Hill and the Rev. J. H. Cuff to preach.

The Public Meeting for business will be in the afternoon as usual.

On Wednesday, September 22d, a Meeting will be holden at Chatham (at the Rev. Mr. Slatterie's) for the formation of a General Auxiliary Missionary Society for the County of Kent. A Sermon will be preached on the preceding evening. The public Meeting to form the Society is intended to be on Wednesday morning, and another Sermon in the evening.

THE Annual Meeting of the Bristol Missionary Society will be holden on Tuesday, September the 28th, and the two following days.

STATEMENT OF THE SOCIETY'S ACCOUNTS.

IN compliance with the wishes of some of our Readers, we insert from the last Report of the Society, the following statements of the accounts of the year:—

Disbursements in the Year ended April 1, 1819.—*on account of Missions, viz.*

South Sea Islands:—For sundry Articles sent out		365	10	5		
Bills drawn on the Treasurer, for the use of the Missionaries		3,883	16	8		
					4,249	7 1
Africa.—For Equipments, &c.		1,371	4	0		
Bills on the Treasurer		3,048	16	2		
					4,420	0
India:—Including the Stations at Calcutta, Chinsurah, Madras, Vizagapatam, Bellary, Travancore, and Surat. For Equipments and Conveyance of Missionaries		3,444	4	4		
Bills for Salaries, &c.		2,750	0	0		
					6,194	4 0
Malacca:—For sundry Articles of Equipment		268	6	5		
Bills drawn on the Treasurer		2,410	0	0		
					2,678	6 5
China:—Bills drawn by Dr. Morrison					839	3 6
Isle of France:—Bills drawn					192	10 0
Madagascar:—For sundry Articles sent		65	1	2		
Bills drawn by the Missionaries		300	0	0		
					365	1 2
West India Missions:—Trinadad		610	19	5		
Demerara		820	17	0		
Berbice		227	8	6		
					1,659	4 11
Malta and Greek Islands					415	11 6
France					115	0 0
Belgium					90	0 0
Siberia					832	0 10
Students:—For their Instruction, Support, Clothing, &c. At Gosport Seminary		1,709	16	3		
At other Places		117	14	3		
Travelling and other incidental Expenses of Missionaries and Missionary Candidates		282	1	9		
					2,109	12 3
Publications:—For Printing, Paper, &c. including the following Publications:—2,000 Narrative of the South Sea Mission. 15,000 Annual Report for 1818. 6,000 Sermons for 1818. 12,500 Quarterly Transactions, Nos. 7, 8, 9, & 10. 69,000 Sketches, Nos. 1, 2, 3 & 4. 3,000 Hymns, Addresses, Missionary Chronicle, &c. &c.					2,119	6 2
Edinburgh Missionary Society:—Sum voted to that Institution					420	0 0
Charges of Management:—Travelling Expenses of Ministers in making Collections, and Disbursements of Auxiliary Societies, &c.		403	12	8		
Sundry Expenses occasioned by the Annual Meeting of the Society in London		164	0	4		
Salaries, Collector's Poundage, Rent, and other Expenses at the Missionary Rooms, Old Jewry		762	17	7		
Postages, Carriage of Parcels, and sundry small charges		628	19	7		
					1,959	10 2
Expenditure					£28,638	18 6

GENERAL STATEMENT,

TREASURER TO THE MISSIONARY SOCIETY.

Dr.

April 1, 1818.	£	s.	d.	£	s.	d.
To Balance from last Year's Account				87	18	5
To Amount of Contributions	20,073	4	4			
To Dividends on Stock	1,959	12	6			
To Legacies	1,260	0	0			
				23,292	16	10
To Exchequer Bills sold				10,688	3	4
				£34,068	18	7

Cr.

	£	s.	d.	£	s.	d.
By Disbursements, as per List				28,658	18	6
By Exchequer Bills	1,012	0	0			
By Stock £1350, 3 per Cents Reduced, in application of a Legacy	1,059	15	0			
				2,071	15	0
				30,730	13	6
By Balance due to the Society, viz. Cash	1,402	5	1			
Bills not due	1,936	0	0			
				3,338	5	1
				£34,068	18	7

We, the Auditors, have examined this Account, and do find that the Balance due to the Society was in Cash 1402. 5*s*. 1*d*. and in Bills not due 1936*l*. making together 3338*l*. 5*s*. 1*d*. and that the Treasurer was under Acceptance of Bills, drawn on account of the Society, amounting to 1246*l*. 7*s*. 10*d*.

GEORGE GAVILLER, ROBERT STEVEN, THOMAS B. OLDFIELD.

MISSIONARY CONTRIBUTIONS.

[*Collections and anonymous Donations only, from* 16 *July to* 16 *August, inclusive.*]

	£	s.	d.
Donation from the Henley Society, in aid of Missions, by Rev. J. N. Goulty	10	10	0
Leicestershire:—Collection by the Independent Congregation at Market Harborough, after a sermon by Rev. Dr. Collyer, by Messrs. Inkersole and Goddards	44	0	2
Essex:—One year's Contributions of a Penny-a-Week Society in the Congregation of Rev. Mr. Frost, Dunmow. 11 8 0			
Collected after a Prayer Meeting, at ditto 4 0 0			
Annual Subscription, by Mr. L. Norton, Treasurer 1 0 0			
	16	8	0
Collection at the Independent Meeting, Tavistock, by Rev. Mr. Rayson	10	0	0
Bucks.—Prince's Risborough Society in aid of Foreign Missions, one-third part of Annual Produce 5 2 10			
One-third part of a Collection in the Parish Church of Bledlow, Rev. W. Stephen, Vicar 1 7 0			
	6	9	10
A. K. Queenborough	1	1	0
Miss Blyth and a few Friends, Jermyn Street	3	0	0
A Friend to the Missionary Society, by Rev. J. Kelly	3	16	4
Lancashire:—St. Paul's Church, Blackburn, by Rev. Mr. Price	20	0	0
S. P.	1	0	0
Rutlandshire:—Uppingham Auxiliary Society, by Rev. Mr. Green. Five Month's Contributions 16 15 6			
Sale of a Gold Ring 0 2 6			
	16	18	0
Somersetshire:—Frome Heathen's Friend Society, by Mr. J. Giblett	10	0	0

Northamptonshire:—A few Friends at Cottesbrook, by Mr. Jesse Hobson					2	0 0
Dartmouth:—by Rev. P. Stenner.						
Penny-a-Week Subscriptions	8	15	5			
Sabbath School	2	0	0			
Missionary Box	0	1	3			
					10	16 8
A few Friends on board one of His Majesty's Ships, by J. P. Gosport					4	15 6
Portsea:—Rev. J. Griffin. Collection	21	13	10			
Annual Subscriptions	54	4	8			
					75	18 9
Yorkshire:—West Riding Auxiliary Society, Mr. G. Rawson, Treasurer	300	0	0			
Collections after Sermons preached at the Anniversary on the 28th and 29th July	163	13	7			
Sale of Hymn Books	0	19	0			
				164	12	7
Sheffield and Attercliffe Missionary Union, Mr. G. Bennet, Treasurer.						
Collection at a Meeting of the Union, in Green Street Chapel	8	13	3			
Missionary Society of Sheffield and Attercliffe, two quarters	24	2	4			
Queen Street Female Society, one ditto	6	2	9			
Howard Street, ditto ditto	5	5	3			
Garden Street, ditto, four months	6	15	10			
				50	19	5
					515	12 0
Rotherham, Rev. James Bennett and Friends					150	0 0
Albion Chapel Evangelical Society, by Mr. R. Thomson					34	0 0
Legacy under the Will of William Clarke, Esq. late of Dulwich, Messrs. Sells and Holwell, Executors; less duty 50*l.*					450	0 0
SCOTLAND:—Collections, &c. by Rev. Dr. Winter.						
Aberdeen—Female Missionary Society	6	0	0			
Penny-a-Week Society	6	0	0			
Auxiliary Missionary Society	30	0	0			
Collection at Rev. Mr. Penman's Chapel	9	0	0			
Ditto, at George Street Chapel	27	15	10			
Interest on Money left in the hands of Mr. Fleming	0	2	6			
					78	18 4
Arbroath—Auxiliary Missionary Society	1	10	0			
Collection at Rev. Mr. Anderson's Chapel	4	10	4			
					6	0 4
Banff—Association for promoting Foreign Missions and Schools, by Rev. W. Innes					15	0 0
Dumfries—Collection at Rev. W. Dunlop's Chapel					10	1 0
Dundee—Sabbath School	3	6	9			
Donation	3	0	0			
Collection at Rev. Mr. Russell's Chapel	10	8	1			
					16	14 10
Dunkeld—Collection at Rev. Mr. Black's Chapel					6	11 1
Edinburgh—Collection at Rev. G. Payne's Chapel	25	10	0			
Collection at Rev. Mr. Kirkwood's Chapel	18	0	0			
Ditto, at Rev. Mr. Scott's Chapel	11	8	0			
Ditto, at Rev. Mr. Aikman's Chapel	13	0	0			
Ditto, at Rev. Mr. Johnston's Chapel	7	1	0			
Ditto, at Rev. Mr. Smith's Chapel	7	1	7			
Donation, by Mr. Plenderleath	2	2	0			
					84	2 7
Elgin—Collection at Rev. Mr. Crawford's Chapel					5	2 0
Forres—Collection at Rev. Mr. Stark's Chapel					7	11 0
Glasgow—Collection at Rev. Dr. Wardlaw's Chapel	40	0	0			
Collections at Rev. Dr. Love's Chapel, Anderston	34	10	6			
Ditto, at Rev. G. Ewing's Chapel	36	1	0			
					110	11 6
Carried forward					£340	12 8

				£.	s.	d.
Brought forward..				340	12	8
Huntley—Collection at Rev. Mr. Hill's Chapel				6	14	6
Inverness—Penny-a-Week Society, Kiltarlity, by Miss Bain	1	10	0			
Quarterly Collection for Missions, by Rev. Mr. Kennedy	2	2	0			
Donation of Anonymous, by Rev Mr. M'Donald....	20	0	0			
Collection at Rev. Mr. Martin's Chapel of Ease.....	33	19	9			
Ditto, at Rev. Mr. Spence's Chapel.....	3	13	9			
				61	5	6
Inverurie—Collection after a Sermon at the Town-Hall	1	8	0			
Donation, by Miss S.....	1	1	0			
				2	9	0
Leith—Collection at Rev. Mr. Henry's Chapel.....				6	13	3
Moffat—Collection at Rev. J. Monteith's Chapel				4	11	4
Montrose—Collection at Rev. G. Cowie's Chapel.....	13	15	0			
Donation	1	1	0			
				14	16	0
Nairn—Collection at Rev. Mr. Dewar's Chapel				6	3	9
Paisley—Collection at Rev. Dr. Finlay's, High Church				26	17	0
Perth—Collection at Rev. W. Orme's Chapel.....	14	16	8			
Anonymous	5	0	0			
Donation, Ayton.....	10	0	0			
Ditto, Forgandenny.....	1	1	0			
				30	17	8
Peterhead—Missionary Collection transmitted by Rev. J. Fleming, Aberdeen				4	0	0
				£505	0	8

*** *Want of room obliges us to defer the remainder of the Contributions, &c.*

POETRY.

MISSIONARY HYMN.

I.

Sound forth the truth abroad,
Bear ye the word of God
Through the wide world;
Tell what our Lord has done;
Tell how the day is won;
And from his lofty throne
Satan is hurl'd!

II.

Far over sea and land,
('Tis our Lord's own command)
Bear ye his name.
Bear it to ev'ry shore;
Regions unknown explore;
Enter at ev'ry door;
Silence is shame.

III.

Speed on the wings of love,
Jesus, who reigns above,
Bids us to fly.
They who his message bear,
Should neither doubt nor fear;
He will their friend appear;
He will be nigh.

IV.

When on the mighty deep
He will their spirits keep,
Stay'd on his Word;
When in a foreign land,
No other friend at hand,
Jesus will by them stand;
Jesus their Lord.

V.

Ye who, forsaking all,
At your lov'd master's call,
Comforts resign.
Soon will your work be done;
Soon will the prize be won;
Brighter than yonder Sun;
Then shall ye shine.



Rev.d Edw.d Spencer,
late Rector of Wyndfield
near Bradford Wilts

Published by T. Hartley Sthamers 1st Oct.r 1819

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

OCTOBER, 1819.

MEMOIR OF THE LATE REV. EDWARD SPENCER,

RECTOR OF WINKFIELD, NEAR BRADFORD, WILTS.

GOD has himself pronounced the blessedness of those who die in him—possessed by his fear, animated by his Spirit, and influenced by his grace. Their memory, as of the just, is blessed; it lives in the recollection of survivors, when it stimulates, warns, and admonishes. Stupid and senseless as we naturally are, the death of relatives impresses, for a season at least, our minds. We are hereby awakened to the recollection of our own mortality; we review the transactions of our departed days; we converse, it may be, with our own hearts; we look back on the varied events of our earthly pilgrimage, and, in the eagerness of expectation, chastened, however, by the surrounding melancholy, we calculate on the events of future years, rejoice in their anticipated prosperity, at the same time mingling our hopes with the fears of earthly sorrows, disappointed expectations and chastening providences. Our desires after temporal blessings hereby become moderated, and the value of eternal glories, united with the prospect of unfading pleasures, advances in our estimation, till at length these impressions frequently issue in the heaven-born determination to die to the things of this world, that we may arise to the contemplation and enjoyment of the unutterable felicities of a better and a never-ending state.

If such beneficial consequences result from the decease of those who have pursued their Christian course amid the obscurities of privacy, or the hindrances of poverty, how much more extensive benefits may we not suppose to arise from the recorded feelings and the varied experience of those who, in elevated stations and in official characters, have displayed the graces, adorned the doctrines, maintained the rights, and faithfully dispensed the blessed truths of the glorious gospel of the blessed God. Such manifold lessons of wisdom, caution, and instruction, have been abundantly afforded to the world generally, and to the Christian world in particular, by the decease of those who, among us, have laboriously made known the unsearchable riches of Jesus Christ. The decease of our Newtons, Bucks, Cecils, Simpsons, &c. &c. speaks in language not to be mistaken. By it we are forbidden to set our affections on things below; warned to beware lest we fail of the grace of God; commanded, without delay, to make our calling and election sure; whilst, by following these Christian worthies in all their labours of love and patience of hope, we are encouraged to expect that we also shall, in due time, reap, (if we faint not, in the possession of the promises and in the consummation of the blessedness of heaven) an abundant recompense and a gracious reward.

Among the many servants of the Lord Jesus Christ, of whom Death has recently deprived the Church of God, few have entered into rest more lamented than the late Rev. E. Spencer, Rector of Winkfield, near Bradford, Wilts; and none whose genuine primitive piety is more worthy of imitation. This learned and venerable divine was born in London in the year 1739, and was for some time placed under the care of the Rev. Mr. Green, well known in the religious world as a most heavenly Christian, and a worthy and eminent minister. Here it is believed that his mind received its first deep impressions of true religion;* and hence the affectionate veneration with which he always mentioned the name of his respected tutor, whose portrait he always kept hung up in his own room. Early in life he became known to Messrs. J. and C. Wesley, Whitfield, Romaine, and Haweis; and, under the sanction and recommendation of the three first, he prepared himself for the Christian ministry; and with this view entered at St. Edmund's Hall, Oxford, of which Dr. Dowson was then the Principal. Here, however, he did not remain long enough to graduate, having been nominated to a curacy in Wilts, to which he was soon after ordained.

About this time (1763) he married Susannah, the daughter of Mr. Edward Lowe, a respectable citizen residing in the parish of St. Luke, Middlesex. By this lady, with whom he lived for 21 years, in all the comfort of domestic peace, religious experience, and identity of feeling and sentiment, he had five sons and nine daughters; of the former, two died in infancy; and of the latter, two, Mary and Amelia, lived to maturity, and, dying, left behind them a good testimony.* The others died in infancy.

Having been led by the Providence of God to accept the curacy of Bradford, in Wiltshire, of which Dr. Chapman, Master of St. John's Hospital, at Bath, was the incumbent; he removed there soon after his admission into holy orders. At this period, true evangelical religion was generally throughout the kingdom in an awfully declining state. Churchmen and Dissenters were alike slumbering and careless, until the labours of the early Methodists awakened public attention, and led to its revival. Amid this general and distressing inattention to religion, few places could present to a religious mind a more melancholy prospect, or to a faithful minister a less encouraging one than the town of Bradford. Among the wealthy, a self-righteous spirit generally prevailed, and an undue attachment to the forms of religion had gradually led to the neglect of its power, and even to a denial of its reality. Following the example of the rich, the poor had imbibed a careless spirit, and had totally forsaken the house and service of God.

Mr. Spencer's appointment was, however, succeeded by considerable agitation, and a diversity of public feeling. Among the inhabitants, a few, who loved the Saviour, rejoiced that his precious name, and his full and free salvation were at length made known. A far greater number, however, became offended; the cry of Methodism was raised, and

* Mr. Spencer's mother was a woman of sincere piety, and he has frequently been heard to speak of her in terms of the most affectionate attachment and grateful recollection.

* Mr. Spencer thus announced to one of his children his daughter Amelia's death:—'Yesterday afternoon it pleased God to take unto his mercy your sister Amelia. Her sufferings were long and great, but they were sanctified to her, and she departed in peace. May those of us who are left behind be prepared for all the dispensations of God towards us, however painful, and may they be made the means of bringing us to himself!"

representations made to Dr. Hume, the bishop of Salisbury, against the introduction of these new doctrines. Undismayed and unmoved by all this clamour, Mr. Spencer determined to proceed cautiously and prudently in his work. He did so. In some the enmity was gradually slain, and they became the faithful disciples of that gospel they so recently despised. Others, unhappily, became confirmed in their prejudices, and more violent in their hatred; whilst some attempts of a persecuting nature were made to deter this faithful servant from displaying such zeal in his master's service; but he stood pledged to his God, his people, and his own conscience, to be instant in season and out of season, in preaching among them the truth as it is in Jesus. With this view he afterwards established a Lecture on Wednesday at the church, which after a time became well attended.

Amid these labours and difficulties his heart was cheered, and his faith animated by the occasional visits of Messrs. Whitfield, Wesley, &c. whom he received into his house, and admitted to his pulpit. Although his own religious opinions had ever been decidedly Calvinistic, yet there were truths and doctrines embraced and loved by Messrs. Wesley, Fletcher, &c. in common with the Calvinists, which he deemed of so much greater moment as to forget their points of difference.* Studious of peace, and alive to the evils of controversy, he made several efforts, and took some journeys to promote a reconciliation among the controversialists of that day. For although he never mingled personally in the disputes which then unhappily prevailed among so many great and good men, yet he took a lively interest in their progress; he sighed over their prevalence, and prayed for their termination. About this time he was strongly solicited to unite himself with the connexion of the Countess of Huntingdon, who had long honoured him with her confidence and good opinion; to such solicitations he gave, as they merited, an attentive consideration; and the determination to which he subsequently came he never afterwards regretted. In declining the connexion he was guided by no considerations of a personal nature. He was not reluctant to share in the labours, nor to be a partaker of the odium which then attached to such a connexion; for Mr. Spencer was a man of a more exalted mind than to regard his own credit or comfort, if the cause of his Master demanded their sacrifice. With the apostles he was content to be accounted the offscouring of all things, and unfeignedly with them he would have rejoiced to suffer persecution for the Cross of Christ. Considerations of duty, and a regard to what both then

* It must not be supposed that either Mr. Spencer or the writer considered the points at issue between the Calvinists and Arminians as of but *little importance*; far otherwise; they believed them to affect materially the peace and comfort of the Christian, and the glory and sovereignty of God. But yet, *compared* with those doctrines which all good men of all parties consider as *essentials*, Mr. Spencer deemed them as but of inferior importance; and therefore always regretted that men of such piety, who were agreed in so many points, should have contended with so much acrimony and bitterness of spirit, as sometimes to have forgotten the courtesies of good breeding, as well as the spirit of Christian charity. Mr. Spencer always attributed this lamentable controversy as originating, in a great degree, in misconception; and, when reading some modern Philippics against both parties, he would say, laying his hand on the table, 'Ah! they knew not the men—I knew them and their spirit! Their difference of opinion was more in words than things. They fought for words, and were more agreed than the heat of controversy and the force of prejudice would permit them to see. They were both (Messrs. Whitfield and Wesley) men of God.'

and since has appeared the will of God, solely influenced him in remaining in the establishment.

Here it may not be amiss to remark how truly catholic was his spirit. He loved the Church of England; he felt honoured in being one of her servants; he was conscientiously attached to her doctrines and her discipline; yet was there in him a heart of the most expanded charity—every Christian was his brother, and every minister his fellow-labourer. Deeply versed in classical literature himself, he never despised nor undervalued the labours of those who had no such qualifications. He regarded every minister, of whatever church or denomination, very highly for his works' sake; and he has often sat as an humble disciple himself, to receive instruction from men, whom the pride and bigotry of other minds would have despised as teachers.

Moderation and benevolence were indeed the leading features of his mind; and few men better understood, and none more regarded the principles of an enlightened toleration. At the time of the introduction of Lord Sidmouth's Bill, which, if passed, would have abridged the liberty of the subject in matters of religion, although Mr. Spencer took no public part in the opposition to the measure, yet all who knew him can testify the interest he expressed and the anxiety he felt in its progress, and his complete satisfaction at its failure. But to return. After labouring diligently and faithfully in his ministry for many years, God was pleased to raise up for Mr. Spencer many valuable friends; among them ought gratefully to be recorded the names of Mr. Shrapnell (father-in-law of the Rev. T. T. Biddulph, of Bristol) Mr. Bowles, of Bradford, and Mr. Attwood, of Turley. Their countenance encouraged him in his ministry, and the patronage of one of them subsequently placed him in a situation of more competence, by his nomination to the rectory of Winkfield, a small village within three miles of Bradford, where he continued for about 38 years, commending himself to the consciences of his people by manifestation of the truth.* And here it is proper to state the disinterestedness of his conduct towards his parishioners in reference to his tithes, by which he manifestly proved that he desired not their's but them. One day, in conversation with him, it was inquired how it was that from some of his parishioners he received tithes but to a very trifling amount, and far less than he ought, whilst others, having risen in the world, paid none at all? He replied, 'To old tenants I never make any advance; and from those who originally paid nothing I still demand nothing.' On its being represented to him that as their circumstances and means of payment became altered, so he should be progressively benefited; 'No,' he answered, 'I will create no prejudices; they might take offence, and absent themselves from my ministry.' Thus was this venerable minister content to sacrifice his right in order to promote the spiritual welfare of his parish. Nor was it only in this matter that he shewed his benevolent

* The parsonage being in a ruinous condition, Mr. Spencer rebuilt it, at considerable expense, in a plain substantial manner for his own residence; deeming non-residence, under any circumstances except that of absolute necessity, incompatible with a due discharge of his ministerial duties; and he was abundantly rewarded for any sacrifices he might make in the improvement of his parish, and the increasing comfort and respectability of the poor, to whom he was at all times a judicious counsellor, a ready friend, and a liberal benefactor. From his own house many were in part supported, and all received, in sickness and in want, medicine, food, and clothing; and small loans of money to prevent them from parting with their goods, which it is probable they might never have been able to have repurchased or redeemed. Thus did this excellent man lay out himself, his family, and his substance, in works of benevolence to man and gratitude to God.

concern for his flock. In the year 1800, when the poor generally were suffering severely from want, his family introduced the plaiting of straw among them, purchasing all they manufactured, and supplying them at reduced prices with the necessary materials and machinery. Thus, whilst neighbouring parishes were exposed to all the evils of increased rates and a starving population, that of Winkfield displayed an industrious and thriving society; even the smaller children earning a decent subsistence.

For many years, Mr. Spencer had kept a most respectable Boarding School, from which have issued, at various times, a succession of able, learned, and pious ministers. Some of whom are now filling stations of eminence in the pulpit and at the University.*

About this time (1800) he lost his eldest daughter, whose departure proved on various accounts irreparable to her surviving relatives. Her judgment being respected and her piety revered, she possessed and maintained a considerable influence in the direction of family affairs after her mother's death. Mr. S. preached her funeral sermon, notwithstanding the agitation of his feelings and the depth of his sorrow; and it is to be recorded that this sermon was subsequently discovered to have been instrumental in the conversion of one poor woman belonging to a neighbouring parish, who still survives a monument of the grace and goodness of God, and who until this had lived without God in the world. As she was returning homewards through the church-yard, fatigued and tired, she was attracted by the open doors of the church to rest in its porch; here the words of the preacher came in demonstration and in power to her soul; henceforth she became and yet continues a faithful Christian, honouring and adorning, amid severe bodily affliction, during many years, the doctrines of that Saviour, to whom she had hitherto been a stranger, but whom she henceforth loved and served.* About this period Mr. Spencer published 'Considerations on the propriety of the Clergy bearing arms!' in which he endeavoured to repress the military mania which had at that time invaded the sanctuary. Mr. Spencer was a true patriot, he loved his country and his king; he venerated the laws; and would, if necessary, have sacrificed both life and property to their preservation. Yet he would not confound and mingle the sanctity of his office with any employment solely secular, still less would he forget that, to ministers especially, the weapons of their warfare are not carnal but spiritual. At this time also he addressed a letter in elegant Latin

* He endeavoured in his daily intercourse with them to impress on their minds the supreme importance of religion itself, and the comparative unimportance under what forms it was found, provided it existed at all. Yet he always advised his pupils, being once fully persuaded in their own minds, to adhere to the discipline of the church, in order to prevent misconception and to avoid offence. With some of them he was in the habit of occasional correspondence after their entrance at college, generally conducting it in Latin. Mr. Spencer evidently formed all his conduct on the word of God. He therefore used hospitality and entertained strangers; insomuch, that there being no inn in the village, the parsonage acquired that name among the villagers. Here Messrs. Whitfield, Wesley, Romaine, Newton, Buchanan, Haweis, R. Hill, and others, found a welcome, and it may be affirmed, and an appeal made to survivors for its truth, that they severally received as much pleasure as they communicated.

* This poor but excellent Christian has for about fifteen years been totally confined to her bed; she is constantly visited by the neighbouring gentry, with whom she freely converses on the things of eternity, and to whom she silently preaches by her resignation and happy submission to the will of God. The name of Mary Biggs will long be remembered when that of many elevated characters shall be forgotten.

to his friend the Rev. Dr. Haweis, in which the Calvinism of the 17th Article was fully established by a comparison of the original with passages from the Institutes, in which not only the harmony of the sentiments, but the identity of the expressions was made most manifestly to appear. Two sermons preached on occasion of a public fast; Strictures on some parts of Dr. Milner's (the Popish titular Bishop) History of Winchester; and Observations on the Roman Catholic Claims, together with a single sermon, long out of print, and the title of which is not known, completes the list of all Mr. Spencer's publications.

But as he has left behind him many MSS. it is hoped that his executors may be induced to select a volume of Sermons for the press. The life of a village pastor admits not of variety; his duties and his labours are limited—he has no new doctrines to promulgate; yet he seeks new plans by which to vary his instruction, and to adapt his admonitions to the changing circumstances of his people. With this view Mr. Spencer began in the year 1806, to meet his people in the Sunday School-room twice in every week; and there is reason to believe that these services were not in vain. The attendance, generally from one to two hundred, was good, and the attention great; and it has been observed that these meetings seemed to call forth his energies and to display his Christian temper in a peculiarly forcible manner; he evidently enjoyed these religious opportunities; and there is reason to conclude that, to himself at least, they were the most delightful and profitable of his labours. Nothing particularly worthy of remark occurs in his life till we approach its close. He continued with unabated vigour the discharge of all his duties till the last; regularly reading prayers and preaching three times every Sabbath. He was now, however, about to receive his reward; and from the following extract of one of his letters, dated Nov. 16, 1818, it may be inferred that he considered himself as soon about to enter into peace:—

'Through the great mercy of God, amidst many other blessings, my health and strength are in a good degree continued to me. I am now in my eightieth year. My times are in the hands of God, and I trust when he is pleased to remove me hence he will prepare me for a better state. He has taken care of me and mine during a long life, and to his care and protection I commit my family when I shall be no more. The various trials and difficulties which you have necessarily met with, cannot but bear heavily upon your mind. I trust you make God your refuge. His throne of grace is open to the afflicted, and he will not reject the prayer of those who call upon him.'

On Sunday, Jan. 31, 1819, he preached with his usual animation in the morning from Isa. lvii. 15. and in the afternoon from the 21st verse of the same chapter. On the following Thursday he was seized with a fit of the gravel, which, not yielding to the usual remedies, excited the fears of his family as to its result. Aware of his situation, he availed himself of the assistance of a friend on the Friday and Saturday to settle his worldly affairs. On the Sunday he was evidently worse, and the time of his departure was at hand. 'He conversed, however,' says one of his family, 'with us as usual in a composed and calm frame of mind, observing that our times were in God's hands. Upon its being remarked to him that he must look back with pleasure on a life well-spent and devoted to the glory of God, 'Why yes,' he replied; 'but after all I must go as a poor sinner trusting in the merits of my Saviour.' He passed the whole of this his last Sabbath on earth in a composed and tranquil state of mind; and in the evening laid him down and slept unto death; continuing insensible till Tuesday night at twelve o'clock, when, without a

struggle, he entered into rest, and received his crown.

Thus died in the faith of the gospel, full of years and of the Holy Ghost, the Rev. Edward Spencer, leaving three sons and four daughters to mourn his departure and to imitate his example. On Thursday week following his mortal remains, agreeably to the directions of his will, were interred in the parish church-yard, in the same grave with his wife and daughter. The pall was supported by several neighbouring ministers, and the services of the day were undertaken by the Rev. T. T. Biddulph, of Bristol, who on the Sunday following improved this Providence by two funeral discourses; one in the morning preached at Winkfield, and the other at Bradford in the afternoon. That at Winkfield, which was delivered before a large and attentive congregation, was preached from Isa. lvii. 2. being the same chapter as that from which Mr. Spencer had himself preached the two last discourses he ever delivered. Much might be added to the preceding sketch of so estimable a character; enough however is recorded to shew that it is one of great excellency, and one which holds out an example worthy of imitation by all, and by ministers in particular. May those who were privileged by his friendship be followers of him even as he was of Christ. Amen.

SERMON BY PHILIP HENRY.

To the Editor.

DEAR SIR,

I HAVE sent you this plan of a Sermon, preached by that great and good man, the late Rev. Philip Henry, on a day of general thanksgiving, June 28, 1660, upon the restoration of King Charles II. to his throne and kingdom. I have copied it verbatim from his manuscript, written by his own hand. Should you think it worthy insertion in the Evangelical Magazine, it is at your service.

I am, Your's respectfully,

Melksham. J. E. G.

Prov. xxi. 1. *The King's heart is in the hand of the Lord; as the rivers of water, he turneth it whithersoever he will.*

He that was author of this book of Proverbs, was himself a king, Solomon, the son of David, king in Jerusalem. One to whom the Lord had given wisdom above all that were before in the earth. He was not only knowing but wise,—knowledge is in speculation—wisdom in practice.

He was wise to govern, and his government was peaceable and prosperous. And amongst the rest of his wise sayings, which were many, this of the text was one, declaring the reason of all, *The King's heart, &c. q. d.* Have I more wisdom than others? it was the Lord that turned my heart towards it, and inclined me to ask it—and when he had done, gave it. Do my people prosper under me?—it is the Lord that turns my heart to seek their prosperity—For the king's heart, &c.

Expos. *The king's heart.* The heart is the seat of the will and affections.

1. The will of the king is in the hand of the Lord. Though his will be a law to others, yet God's will is a law to him. *He* turns it, &c.

2. His affections are in the hand of the Lord. He can make him love those whom he will have him to love, and hate those whom he will have him to hate. Though his wrath be as the roaring of a lion, it is in the hand of the Lord, ruling and over-ruling it. Though his favour be as dew upon the grass—Prov. xix. 12. yet not a drop of it can fall but as the Lord will have it—Prov. xxix. 26.

3. Further, *his heart*—i. e. his counsels, designs, projects, intentions, &c. The heart is the shop of counsels, there they are forged and hammered, but even these also are in the hand of the Lord, Prov. xxi. 30—xix. 21. in the *hand* of the

Lord, i. e. in his power, at his disposal, Jer. xxvi. 14.

As the rivers of water he turneth it. Interpreters make it a similitude from gardeners in the gardens, or husbandmen in their fields.

If there be a current of water which may stand them in stead to water their ground and make it fruitful, they can turn it hither and thither, to and fro, as they will themselves.—So can the Lord deal with the hearts of kings, that way which he would have them to run, to the best advantage to his own glory and his church's good, that way he can easily turn them. He turneth it as a pilot turns a ship, or as a rider turns his horse.

Doct.—*The king's heart is in the hand of the Lord, he turns it whithersoever he will.* This is a word in season this day, fitly suited to the present occasion—like apples of gold in pictures of silver.

I. For illustration by some particular instances, discovering the truth of this—that the heart of kings, &c.

1. When the heart of kings hath been set upon evil, God hath turned them from it, so that they have not done it, as in the case of Abimelech, Gen. xx. 6. See Psal. cv. 14, 15. which hath reference to that in Genesis. Also Senacherib, 2 Kings xix. 27, 28.

2. He hath not only kept them from doing harm, but he hath turned them to do good. Even heathen princes have been made instrumental by the over-ruling hand of God to do great things for his church and people. Cyrus, Darius, Artaxerxes, in the Book of Ezra. Chap. i. 6, 7, &c. Ahasuerus, in the Book of Esther, what a strange turn of heart was this—from Haman a favourite, to Mordecai a stranger. Here was nothing of man, it was purely the hand of God, in which Ahasuerus was. See a promise that it shall be so in the days of the Gospel, Isa. xlix. 23.

3. He hath savingly turned some by converting grace, Manasseh from being very wicked. Psal. cxxxviii. 4, 5.

4. Sometimes he hath turned the heart of kings against his people, and suffered them to oppress them and to tyrannize over them, Ps. cv. 25. It was he that hardened the heart of Pharaoh, and he tells the reason, Exod. ix. 16. He can make their wrath to praise him; else they should not be able to be wrath with his people, Ps. lxxvi. 10—12. "cut off," or slip off, with as much ease as a flower is slipt off between one's fingers. He limits the wrath of princes, Dan. xi. 36.

II. Shew the grounds and reasons of this. 1st. Reason. Though kings are great men, yet they are but men. 1. *Weak* as men. There is no more required to turn one of their hearts than there is to turn one of our's. They can no more resist the will of God than we can. 2. *Mortal*, as men. Ps. lxxxii. 6, 7. As they and we die all alike, so their hearts and our's are fashioned alike. Ps. xxxiii. 13—16.

2d. Reason. Though kings are great, yet God is greater than they. King of kings, 1 Tim. vi. 15. Higher than the highest, Eccles. v. 8. He made them, 1. *As men*, they had their being from him, and therefore he fashions their hearts as clay, Rom. ix. 21. 2. *As kings*, they had their honour and authority from him, his deputies ruling for him as their inferior magistrates rule for them. Ps. lxxv. 6, 7.

3d. Reason. It is necessary it should be thus in subservience to God's great ends in governing the world, which is his own glory and his churches' good. If kings should be left to themselves to do as they would, all would run to ruin, and therefore God keeps the reins in his own hand.

Use 1. The special duty which we are called to this day is to rejoice;

and there are two things wherein we have cause to rejoice.

1. That we have a king over us; and to affect our hearts with it, we may consider, 1. The distractions wherein we have been of late years for want of lawful government over us. A government indeed we had; and, blessed be God, we cannot but say we enjoyed many gracious mercies under it; but then, 1. The foundation of it was laid in blood—royal blood. 2. Great exactions were upon the nation for upholding it, such as could not long be borne. It was such a government as gave toleration to all manner of blasphemies, no less displeasing to God than profaneness, nay, in some respects more; and, 4. It was such a government as lay subject to the power of the sword, such as an army did and undid at pleasure; the miseries whereof the last year were sufficiently felt, and worse were threatened. But, blessed be God, the snare is broken, and we are delivered. Consider, 2. The way in which this was brought to pass. 1. It was a *legal* way; by consent of the people in a free assembly of parliament, declaring his undoubted right, as heir-apparent to the crown, upon the death of his father. 2. It was a *peaceable* way; much blood was shed to keep him out, and more was likely; but not a drop shed to bring him in.

The second reason for rejoicing is, it is good news that the heart of the king is in the hand of the Lord—not in men's hands—not in his own. His counsellors may counsel him this way or that, but God hath the casting voice. His own will may incline him this way or that way, but God determines.

Use 2. For exhortation: 1. Give God the glory of his infinite greatness. 2. Pray for the king, 1 Tim. ii. 2. Ps. lxxii. a prayer for Solomon. If ever king had need of prayer, he hath; instead of drinking his health pray for his health. There is good ground to hope a prince of so many prayers will not miscarry. 3. Have an eye to God in all the arts of his government. What is well done let God have the glory of it. 4. Let this quiet us; "the king's heart," &c. He shall do nothing, nor suffer any thing to be done, but what God will turn in the issue to his own glory. It may be suffering times are at hand; grant it should be so, are we better than they who have gone before us? They will be but short—they will end well. Amen.

REMARKS ON JOB, xxxviii. 12, &c.

To the Editor.

SIR,

YOUR correspondent, Amplias, is, as you observe, strangely mistaken in supposing the rendering which I sent you of Job xxxviii. 12, &c. to be the production of either Miss Smith or Mr. Good. This blunder I must regard as a *compliment*. With all deference to the translators of our received version, and to the superior learning and judgment of Mr. Good and Mr. Heath, I must beg leave to differ from them on this subject; as both our present translations, Mr. Good's and Mr. Heath's appear to me what mine is to Amplias, 'harsh and incongruous, nay, even unintelligible.' Your correspondent in the commencement of his Essay, does not deign to argue the matter very closely; but confines himself too much to vague assertions. He does not inform us why שחר which in Jer. ii. 18. evidently refers to the Nile, should not in the present instance be translated so. While he accuses my want of authorities, I am not unauthorised to translate it in English by the word *Nile*. In the *Critica Sacra* of Mr. Leigh, an eminently pious and learned Master of Arts in the 17th century, the word is thus given—'שחר *Niger fuit; denigratus est. Semel*, Job xxx. 30.

Inde שיחור, Jer. ii. 28. NILUS, *ob aquarum nigredinem sic dictus; uti etiam a Græcis,* μελας.' The word *day-spring* is only an inferior meaning; a metaphorical acceptation of the term. 'The *morning* or *day-dawning*, in Heb. *Mischar*,* is named so of the blackness or darkness.' The only argument which Amplias opposes to my translation is, that 'our Bible translation,' and the one of the late Mr. Heath, use the phrase *day-spring!* Now this is a *petitio principii;* for if we allow the present translations to be correct, an end is at once put to any emendations or new versions, which all go upon the principle that the received translation is not correct, in any particular passage which may be the subject of discussion. We are next told that the Nile does not cause 'a sweeping destruction,' and are here referred to Lowth's note on Is. viii. 2. If you will take the pains to look to Isa. viii. 2. you will find nothing about Ægypt, or the River of Ægypt; and this is the more remarkable, as while he professes to pay so strict attention to 'the pertinence of similes,' we might expect him to be correct in the pertinence of his quotations. In Isaiah xviii. 2. we find the following expression, 'whose land the rivers have SPOILED,' so our translation has it; בזו certainly means *spoliavit.* Ezek. xxvi. 12. Jos. viii. 2. What reasons Mr. L. can give for his '*Nourished,*' I cannot imagine; to me it appears 'not a little harsh.' But at any rate the passage applies *not to Ægypt, but to Cush!* Amplias blames my want of authorities; but he himself brings none but Mr. Heath! However, to avoid censure again, I beg leave here to adduce very high authority, to defend my translation of the passage, and to shew the force of an inundation of the Nile. The very learned and ingenious Abbé Pluche, in his History of the Heavens, vol. i. p. 22. has the following passage:—

'They no sooner were ready to cut it down,' (the crop) 'in the driest season of the year, and without the least appearance of a rain, but their river swelled to their great amazement; it flowed *on a sudden* over its banks, and took from them those provisions which they thought themselves already sure of. The waters continuing to rise to the height of 12, 14, or even 16 cubits, covered all their plains, carried away their cattle, and EVEN THE INHABITANTS *themselves.*'

He here refers us to Dapper and M. De Maillet. Here I would remark that the word בקר may refer to the rising of the dog-star, which preceded the overflow of the river. When Sirius appeared in *the morning* with the sun, the people afterwards discovered that the rise of the Nile was at hand. 'Hast thou since thy days commanded THE morning? Knowest thou the Nile from its rise?' If all this does not justify my rendering, it goes very near it, and may give it a great degree of plausibility. But not only does the tenor of the several words in these verses warrant it, but the scope of the whole Chapter. The Almighty had before spoken of the world at large. He had spoken of the sea, ver. 8—11. How natural then is the transition to the waters of the Nile. 'Knowest thou the Nile?' He *afterwards* speaks of the light, ver. 19—22. It is not likely the 13th and 10th verses can refer to the same subject. You, Sir, very properly remark in a note, that the book of Job is generally supposed to have been written before the Exodus. This, I thought, had been admitted by all parties; indeed it is demonstrable; and I am amazed that Mr. Heath should be involved in such contradictions as this opinion of his must necessarily induce. Authority of the very highest stamp defends me, when I say, that Mr. H. and his apologist are egregiously mistaken when they refer the 14th and 15th verses to the destruction of the

* N. B. משחר is *day-spring*, not חשחר.

Ægyptians in the Red Sea. Mr. H. does not point out in his note the connexion between the verses of his passage. Pray what connexion is there between the morning and the destruction of the wicked; or is the morning dawn at all a likely instrument to effect the destruction of the impious? 'It may change its form like sealing-wax; yea, they may set themselves in array at earliest dawn,' yet shall they be destroyed. To an ordinary reader, this interpretation would convey the idea of the day-spring *co-operating with the Ægyptians! Although* 'the day-spring 'does' change its form, *though* the Ægyptians *do* set them in array, *yet*, notwithstanding all this, they shall be broken. I appeal to unbiassed judgment to say if this is not the idea suggested by the translation of Mr. H.? Why do Mr. Good and Mr. Heath, render ידעת as in *Hiphal?* They must perceive that ה is not a part of the verb, as the *Keri* says, ver. 12. ידעת השחר. 'How does the day-spring take hold of the ends of the earth?' Why do they render תפן by 'change its form,' and 'bind round?' Does not the word mean 'a sudden inevitable destruction?' If you doubt it, Vide Gen. xix 25. 2 Sam. x. 3. For these and other reasons, I must beg leave to reject Mr. Heath's translation, without meddling for the present with the rest of my opponent's letter. To conclude: If Amplias should condescend to answer me again, and should by dint of arguments from the original, convince me of an erroneous judgment, I shall without hesitation acknowledge my mistake. If, on the contrary, he should be shaken in his credit of Mr. Heath's version in this instance, he will do the same; but, if I should remain persuaded of my own correctness, I shall decline taking any further part in the controversy,

I remain, Sir, Your's,

EBN JAAPHAR.

A FEAST ON A SACRIFICE.

Peking, Feb. 1, 1818.

AT the (Chinese) new-year, which occurs on this day, His Majesty has summoned a party of the princes, nobles, and statesmen *Shih-jow*, that is, to '*eat flesh.*'

It is probably not known to many European readers, that this 'eating of flesh' is 'feasting on a sacrifice.' This is a common usage in China among both rich and poor; but on many occasions it is done without any strictness; it is permitted to divide the victims, and give a part to friends absent. On the above occasion, however, no part of the victim must be taken away; it must all be eaten in the Imperial presence; and the victim only must be eaten—no other kind of provision must be joined with it. Those also who are allowed to partake are forbidden to return thanks to the Emperor, for it is considered a DIVINE FEAST, and to give thanks to him would be putting him in the place of the divinity to whom the sacrifice is offered.

Indo-Chinese Gleaner, No. VI. *published at Malacca by Mr. Milne.*

HINTS TO A YOUNG MINISTER.

To the Editor.

SIR,

WHEN a young Minister is called to exercise his ministry in a populous city, he had need to be furnished with some experience, to enable him to meet the difficulties, and guard him against the snares to which he will find himself exposed. It will be of advantage (in the prospect of settling in such a situation,) if he has a judicious friend or two, who can be faithful enough to suggest a few cautions, which may be useful in helping him to steer his ministerial course. If he is possessed of a popular gift, he may perhaps have a large congregation. If he is a person of agreeable manners, and a pliant temper, these qualifications may procure him the respect and attention of some people among them, who will be forward to make him welcome at their houses, entertain him at their tables, and enjoy his company as

a pleasant man, though not particularly desirous of his official visits, as a minister: it will, therefore, require much prudence in the ordering of his conduct towards this class of his hearers; lest by suffering his time to be engrossed by such engagements, he may have too little for the needful attention to a different class, from whom his chief comfort in the discharge of his duty may be expected to arise, and who may afford the best fruits of his ministry. Among this part of his charge, he will have frequent calls to visit the chambers of affliction; a part this, of his sacred employment, which it is of high importance conscientiously to perform; and by which he will not fail to endear himself to the pious part of his flock, and have many ardent supplications daily ascending from the hearts of an affectionate people to the Throne of Grace in his behalf, as an earnest of his future success in labouring among them. It will certainly engross a considerable portion of his time, to go through this part of his duty, and will occasionally encroach a little upon the hours that are usually devoted to study; but it may not be always losing time, or spoiling a sermon, to make a digression from the stated course, to visit an afflicted member, at a season apparently not altogether convenient; for the minister may probably find a better illustration of an important text in the living language of a dying man, than by poring over a whole volume of annotations in the works of the dead; and have little reason to fear that he will be forsaken, when he comes forward to the discharge of his public duty, for having yielded to such an occasional interruption.

There are in most congregations some persons, who, at the first settling of a minister among them, are very obsequious, take a great deal of pains to have it understood how fond they are of seeing him; and by a certain kind of forwardness and eager attention, are rather apt to offend their more serious brethren, who are not less sincere in their attachment, but abundantly more consistent in their manner of shewing it; and consider a devout, uniform, punctual attendance upon his ministry, as one of the best evidences of affection for their pastor, and a peaceable unassuming demeanor towards their fellow members, as the surest means of procuring a return of affectionate Christian regard. Wherever these latter dispositions prevail, in the beginning of a new connexion, they are very favourable symptoms, and lay a more solid foundation for lasting mutual comfort, than a frequent interchange of idle visits, which seldom fail to terminate in disappointment and disgust, for it generally happens, when more important engagements oblige a minister to grow sparing of those visits, which he has found to be trifling and unprofitable; that he gradually declines in the estimation of those who have been the warmest in their professions of respect; who will be sure to manifest some tokens of their displeasure, be the first to cast a slight upon him, when they discover that they have not the pre-eminence in his esteem, and it will be nothing marvellous, though (like Diotrephes) they should 'prate against him with malicious words;' and having, through their own want of intellectual furniture, been accustomed to entertain him with details of private circumstances in the history of families, will at least favour him in his turn, with a place in the annals of religious gossipping.

A minister, therefore, who is earnestly seeking the spiritual prosperity of his charge, before he form particular intimacies, will endeavour to know and consider well the character and dispositions of the people with whom he is newly connected; lest he should, by some outward expressions of kindness toward him, be hastily betrayed into too great a familiarity with those whose short-lived capricious friendship, while it lasts, will avail him but little; and when the vanity by which it was at first excited, has been for a while gratified, will leave him to the uncomfortable reflection, that he has spent much time among them to no purpose of importance, and to regret that for want of a more general regard to the reasonable expectations of attention by his people at large, his acceptance, usefulness, and comfort, have been no better promoted.

JOHANNES.

Remarks

On 'A Churchman's Second Epistle,' *and the Review of that Poem in the 'British Critic.'*

[*Concluded from our last, p. 367.*]

To the Editor.

Dear Sir,

I should not presume to intrude upon your pages and occupy so much of the time of your readers in an attempt to expose the malevolence and machinations of the enemies of truth and righteousness, and their insidious efforts to depreciate the character of the Evangelical Magazine, were I not persuaded that many may read the accusations against your work who have not the means of refuting them; and that, with too many, strong and daring assertions have all the force of argument and proof. Perhaps the remarks which I offer may serve to show the spirit and the method in which the generality of the anti-evangelical writers and reviewers of the present day make their attacks upon a system which they oppose with sufficient rancour, but not in the open field, or according to the fair and authorized laws of theological controversy. The case in hand is by no means a solitary instance; almost every number of the Review in which I found it, betrays the same spirit, and offends in a manner as disgraceful and disgusting. Perhaps they may not be met so directly and refuted so easily, because the charges they bring are more vague and general; but in virulence and in misrepresentation each monthly tirade is the rival of its precursor, and *ab uno disce omnes*, for it is indeed no unfair specimen.

The second example which the poet draws from your Magazine, is, if possible, more wickedly garbled and misstated than the first. I give the whole of it, for he comprizes it in a few words:—

'Mrs. K. had admitted a Calvinistic teacher to her sick room, and, till this tormentor was excluded, she lay alternately in a state of gloomy despair or frantic joy, and exclaimed that she had lied to the Holy Ghost in not minding what her minister had said; *that she was then in hell.*—My soul is in hell flames.—O, it burns within me; O, my soul is exceeding sorrowful; O hell, hell, hell! Jesus, Jesus, I shall never be with Jesus.'

And having thus made the worst he could make of the narrative, he exclaims, as if his feelings overwhelmed him, and obliged him to break off in the midst of the horrid tale, 'I dare not add another syllable;' But, I am sure, if he had any honour or honesty about him, and had felt any regard to truth, either he would not have said *so much*, or else truth and justice would have compelled him to say more. Let us look into the facts of the case, as given in the Magazine for February, 1812. Mrs. K. the member of a Christian church in Sussex, was suspected of carrying on an illicit intercourse with a person who occasionally attended the same place of worship. When two of the members visited her, she positively denied the charge; but the circumstantial evidence, though insufficient to prove her guilt, awakened the suspicions of her fellow-members, and led them to fear that the report was too true. She was requested to keep away from the Lord's table for a time, and to remove the suspicions which were excited, by separating herself entirely from the company of her reputed paramour. After some time, and on her repeated protestations of innocence, she was again admitted to church-fellowship. In this situation matters continued upwards of two years. But about Christmas, 1811, she was taken ill; and, having expressed a strong desire to see her pastor, he went to visit her, and found her greatly distressed. She told him that the fear of dying and being punished in hell would not allow her to sleep; that she strongly suspected the sincerity of her religious profession, &c. When he visited her a few days after, at her own earnest request, she began to vent the black despair of her mind in bitter groans and cries, saying, 'I cannot give you my hand—I have lied to the Holy Ghost.' Mr. K. the minister, assured her that she had not committed the sin against the Holy Ghost, and expatiated on the infinite riches of God's grace to sinners, &c. She still persisted in saying that there was no pardon for her, and confessed the crime of which she had been accused by the church; adding, 'You charged me with it; I denied it; but I was guilty. I kept up a criminal correspondence with S.; and continued to come to the ordinance. I have lied to the Holy Ghost; I shall

never be with Jesus! O that I had minded what you said! I am now in hell!' Mr. H. remonstrated on the impropriety of saying she was in hell, telling her that she was certainly on earth, and that the blood of Christ was all-sufficient to atone for her numerous crimes. The part which her pastor acted was as opposite as possible to the course which Clericus imputes to him; and from his conduct in those interviews, entirely apart from any probable guess at the man himself, I should feel warranted in pronouncing him a judicious and affectionate minister of the gospel. For when he found Mrs. K. labouring under that distress of mind which a guilty conscience had created, and indulging those gloomy fears which might well result from such a course of sinning, he strove with Christian tenderness to assuage her grief, and to direct her to the Friend of sinners, by insisting upon the efficacy of his atonement and the infinite riches of divine mercy. But in his zeal against the gospel, Clericus has adopted the idle tale which was circulated by slanderous tongues in the immediate neighbourhood: 'It was reported,' says Mr. H. 'that I told her there was no pardon for her; whereas this was her own decision! I endeavoured to comfort her mind.'

The poet wanted some 'confirmation strong' for the strong charges against evangelical ministers, as tormentors of the sick and dying, which he has so vehemently urged in both his Epistles. Here, in the case of the patient at least, he has found something to suit his purpose, but has he found it in the conduct of the physician? and was any thing said or done by the *Calvinistic teacher* on that occasion to justify a religious clerk in denouncing him as a tormentor? In the Churchman's First Epistle, he says, describing such another victim and a teacher, such as he would have Mr. H. considered:—

'Some fierce and gloomy zealot has been there,
And clogg'd his feeble spirit with despair;
With garbled Gospel and perverted text,
And Scripture strangely to his turn perplext,
Chang'd into threats the tidings of great joy,
And taught the Saviour came but to destroy:
Yell'd out perdition in his phrenzied ears,
And made his heart the very hell he fears:'

and his applauding Reviewers, ever ready to swear to the truth of any thing which will reflect disgrace on Calvinism or the Bible Society, call this 'a faithful and feeling representation of the tortures inflicted by cruel and unchristian fanaticism on its wretched victims,' and charge upon evangelical professors the barbarity of 'inspiring such horrors for the sake of extending their influence and indulging their vanity!' Calumnies so foul, and so obviously false, that I venture to stake their complete refutation on those very cases which Clericus has been at so much pains to ransack 'from the records of former and contemporary fanaticism;' not, indeed, in the garbled form in which he himself has given them, to serve a mischievous and uncharitable purpose, but as they stand in those 'fanatical records.'

Mr. H. attaches this reflection to his account: 'To charge the gospel of Christ and the way of truth being the cause of the poor woman's agony and distress, betrays a total want of wisdom.' But may we not go further, and say, that to suppress the principal facts of such a case, and misrepresent it as this writer *most evidently* has done, for the sake of bringing a certain form of religion, and the professors of it into disrepute, and of rendering them obnoxious and odious to their fellow-countrymen and the world at large, betrays something worse than a want of wisdom, and evinces a total defection of principle, a most pitiful disregard of truth and righteousness? For it is utterly impossible to resolve the delinquencies of this writer into misconception and involuntary mistakes—otherwise we should feel a pleasure in doing justice to his character by transferring the disgrace which he has earned from the malignancy of the heart, to the poverty and obtuseness of his understanding—but as he would not thank us for the transfer, so we can see nothing that would justify us in making it—though certainly, if allowed, it would hide more than half his shame.

Let the enemies of Calvinism oppose it in the fair field of argument, and attempt its 'Refutation,' with legitimate weapons; let them urge their reasons against it, and adduce Scripture if they can; but it is disgraceful

and dastardly to resort to such means as we have here exposed, in order to raise a hue and cry against it: and it is as much to the honour of Evangelical Religion, that its avowed and most rancorous foes, who certainly are not wanting either in inclination or efforts to work its ruin, can find nothing against it which will suit their purpose, till it has been marred or mended by themselves, and rendered sufficiently obnoxious by deductions or interpolations.

A charge against the doctrines of the Evangelical Magazine, as unscriptural and calculated to produce despair, I should very confidently leave to be answered by the general tenor and spirit of its periodical labours; persuaded that its Memoirs, Essays, and Obituaries, have contributed to promote cheerful piety in health, to administer comfort in affliction, and to revive and animate the dying Christian in at least an equal degree with any contemporary work. But when specific charges are framed, and its own pages are adduced as evidence of the fanaticism and folly which it teaches, it may not be unreasonable to cross-examine the witnesses, inquire how far the allegations are proved, perhaps before the Judge sums up and declares, 'Out of thine own mouth do I condemn thee;' it will not be difficult to show that some facts material to the case have been totally suppressed, that others scarcely less material have been shamefully misrepresented; so that when the *whole truth* has been stated, the accused shall be honourably acquitted, and the accuser branded with the foul reproach of defamation and perjury. In this instance, the condemnation of both the Poet and Reviewer is the more just, and ought to be the more severe, inasmuch as they respectively boast of their strict regard to facts and truth. 'There is,' says our learned Clerk in one place, 'alas! there is no exaggeration in this picture. Satire has no business here!' And, in another place he sings to the same tune—

——— 'May I cease to sing
If e'er my rhymes degrade one holy thing;
Curst be the verse,' &c.

How well both his rhymes and his notes deserve the curse which he invokes, your readers, by this time, will feel themselves pretty competent to decide. And the critic adds his *imprimatur* to the integrity of the poet and the truth of all his charges, asserting in the same tone, that 'the subject is one which defies satire; that it is one of those cases in which truth itself is a libel,' &c. There may be such cases; but here, at least, we can easily perceive that truth and the libeller are not on terms of intimacy, and that there is no proof of a conspiracy between them, for they are never seen together; 'be his the honour or the shame,' truth certainly cannot share it with him. In conclusion, I would say to this Poet of the Church, that if 'he can afford to keep a conscience,' I apprehend its reproofs and misgivings may some time or other occasion him no very enviable or pleasant emotions; but as he also must die, I sincerely wish that in that solemn hour he may not know the want of those evangelical consolations and hopes which he has ridiculed and reprobated in 'lines which, dying, he *may* wish to blot.' The friends of pure and undefiled religion have a sufficient pledge that your Magazine will steadily and zealously maintain the truth as it is in Jesus, whether honour or dishonour, whether evil report or good report is your present reward; and praying that its wide circulation may increase and confirm the attachment of its readers to these doctrines whose designation it bears, and as widely promote their salutary influence,

I subscribe myself, Mr. Editor,
Your's very respectfully.
CASSEL.

WALDENSES BAPTIZED INFANTS.

To the Editor.

SIR,

WITH your correspondent Waldo, I have wondered that Mr. Jones, in his history of the Waldenses, should have kept out of view the evidences of their practizing infant baptism, and the more so, as he must have seen the ample testimony which Moreland and Perrin have borne to this fact. It is particularly mentioned by Moreland, not only in the passage referred to by Waldo, p. 41,—but in the Confession of Faith, dated 1508, Art. 12. 'They teach *children* are to be *baptized*,' &c. see

Moreland, p. 53; and again, in what is called 'The ancient Discipline of Evangelical Churches, extracted out of divers manuscripts, written in their own language several hundred years before the time of Luther.' Art. x. the following reason is assigned against balls,—'They that dance break the agreement which they have made with God at their baptism, when their Godfathers and Godmothers promise for them to renounce the devil.' p. 90.

It is scarcely possible to imagine but, when Mr. Jones was writing his history of this extraordinary people, with Perrin's work before him, but he should have read the 4th chap. of the first book, which contains replies to various calumnies of their enemies, *one* of which was, that they neglected the *baptism of their infants*—this charge they deny, and refer to one of their ancient confessions, to prove the injustice of the charge—it is equally strange that he should not also peruse the third book of that valuable work, which contains an account of the different articles of the creed of the Waldenses, and mentions their custom of practising *infant baptism*, Chap. v.

But the most extraordinary *oversight*, of which this historian has been guilty, is in the account he gives of the circumstance related by your correspondent from Molinæus. Mr. Jones has translated the whole paragraph from Perrin, nearly verbatim, with the omission of *one* word. Mr. Jones says, 'they,' (i. e. Waldenses) 'kept the Sabbath-day, observed the ordinance of baptism according to the primitive church, instructed their children in the articles of the Christian faith and the commandments of God,'—p. 387. The words of Perrin are 'ils gardoyent les dimanches, *faisoyent baptiser leurs enfans* selon la primitive Eglise, leur enseignoyant les articles de la foy Chrestienne, et les commandemens de Dieu.'—*Hist. des Vaudois, liv.* i. *c.* v. *p.* 42; that is, 'they kept the Sabbath-day, baptized their *children* according to the primitive church, and instructed them in the articles of the Christian faith,' &c.*

The fact doubtless was as Perrin has stated it to be in a passage that could scarcely escape the notice of Mr. Jones, that during a long period in which they were constrained to give up their children to be baptized by the priests of the Romish church, they deferred their baptism as long as possible, on account of the detestation in which they held the human inventions which the papists had added to that holy sacrament; their own barbs or ministers were frequently engaged in visiting the scattered churches, and their absence would in many instances occasion the ordinance not to be administered so early as it otherwise would have been. The priesthood, taking advantage of this circumstance, reproached them with neglecting to baptize their infants, and the slander was believed not only by their enemies, but by those who approved both of their faith and practice on other points.†

Should Mr. Jones's History of the Waldenses reach a third edition, I hope he will take the hint and render his book more correct by telling the *whole* truth, for of all the faults of which an historian can be guilty, the violation of truth, or the voluntary concealment of it, is assuredly one of the greatest.

VERAX.

* See also Perrin, liv. iii. ch. viii.

† Ibid, liv. i. ch. iv. p. 19.

UPON MY SOUL.

To the Editor.

SIR,

IT is much to be regretted that the above expression, 'Upon my soul,' or in other words, 'I pawn my soul,' is so very common with some persons, that it is made use of upon the most trivial occasions. When it is considered, that, by using the above expression, we are placing at stake voluntarily that which is immortal and invaluable—our precious souls, and everlasting happiness, perhaps, for 'trifles light as air,' the folly, impropriety, and dangerous tendency, must be evident. Again, what right have we to pledge, or pawn, that which is in reality not our own, that which may be required of us in an instant, and ourselves called before the Bar of God?

Let me hope this may meet the eye of some of those who have been in the habit of using these words, and be at the same time the means of their taking into consideration the importance of their souls, and instead of continuing such profane language, that they may repent and offer up their prayers to God for his forgiveness and the aid of Holy Spirit, to lead them into the way of truth and righteousness. H. K.

OBITUARY.

MISS ELIZABETH DARE.

Dec. 23, 1817, aged 27, departed this life, in the triumphant assurance of eternal felicity, Miss Elizabeth Dare. The excellent faculties of this young lady were cultivated at an early period of life, under the pious care of Miss Angus, at Bridport. This estimable governess, equally concerned to form the minds of her pupils for religious as for civil society, adopted the admirable method of habituating her scholars to bring home the texts and heads of the sermons which they heard under the ministry of the Rev. Mr. Saltern. This plan was of great advantage to Miss Dare, as it induced attention to what she heard, fixed the subjects on her memory, and, through sovereign grace, became productive of that change of heart, which, diffusing its genial influence through all her powers, advanced, like the path of the just, more and more unto the perfect day. On the removal of the family from Dorsetshire to Broom Farm, in the vicinity of Swindon, Miss Dare was, in the fourteenth year of her age, brought under the ministry of the Rev. G. Mantell at Swindon. Her attention to the preached word was serious, constant, and, following the admirable custom of committing to writing the heads of sermons, and any thing remarkable which arose in illustration, evinced that she had not received the grace of God in vain. Her views of the gospel were truly evangelical and influential. She joined the church, and cheerfully devoted her time and talents in promoting the cause of Christ—she took a lively interest in advancing the Missionary, the Bible, and the Religious Tract Societies—she volunteered in the service of the society which was formed for the conversion of the Jews, and was active in collecting money for its support. The children of the dissolute and needy poor in her neighbourhood attracted her most solicitous concern, and the afternoons of the Sabbath were employed by her and her sister in teaching 18 or 20 poor children to read the Bible, and repeat Dr. Watts's and the Assembly's Catechisms. The Lord, however, was pleased to disappoint the sanguine expectation of this young lady's friends, by the fatal symptoms of a disease which seized her about three years since, on her return from the rehearsal of the Sunday scholars at Christmas. By this disease she was confined to her room and bed during the last three years of her life; there shut up from social intercourse, she was favoured with intimate communion with her Lord, and advanced in the experimental knowledge of the truth as it is in Jesus; her Bible and devotional books were her chief companions. Her whole delight was in heavenly things, and her conversation was ever attended with a divine unction. Though Miss Dare was favoured with a blessed assurance of her personal interest in Christ, yet she was no stranger to very painful and oppressive feelings, occasioned by the suspension of the divine presence, and by manifold temptations. She often complained of the distraction of her mind, the coldness of her affections, the barrenness of her soul, and the absence of her Saviour. She kept memorials of the gracious dealings of the Lord with her soul, and accurately marked the workings of her heart towards him. Among her numerous papers, all breathing the air of genuine piety, was found the following, which was written by her on the 4th of December, 1817, being her birth-day, and about three weeks before she was admitted into the immediate presence of her Lord:—

'Dec. 4, 1817.—Hitherto the Lord hath helped me. Since I last took up my pen to record the Lord's dealings with my poor soul, I have been brought very low, even to the borders of the grave. Still I am spared amongst the living to praise him—I do most ardently desire to do it—this day particularly, as it is the anniversary of my birth. But, alas! this sinful depraved heart! I cannot love or praise the blessed God as I wish. When shall I be conformed to his lovely image, and see him as he is? Should the Lord in his providence see fit to protract my unworthy life any part of the next year, may I wait upon him with renewed vigour. Surely, I have the greatest reason to speak well of his name, and tell what great things he hath done for me, *unworthy*, *ungrateful* me: why am I spared?'

Miss Dare earnestly longed for the period of her removal, and frequently chid herself for her impatience. The last few days of her pilgrimage were singularly affecting. Her love for her beloved parents, her brothers and sisters, was always genuine and influential to cheerful obedience and kindness; but now she displayed the most tender sympathy and affection. How cheering her assurances of seeing them all in heaven with her dearest Lord; while she embraced them in her dying arms, emphatically exclaiming, 'We shall all meet in heaven; not one exempt.' Calling her dear father to her bed-side, and seeing him bathed in tears, she exclaimed, 'My dear father, I love you most tenderly; but I love my dear Jesus Christ infinitely better.' So earnest were her longings to go to her blessed Lord, that she intreated her beloved father not to pray for her life, and gently chided him for administering medicines in order to prolong it. She now fell into a kind of rapture, in which she appeared on the very borders of the heavenly world, and engaged in the delightful employment of the spirits of the just made perfect. She continued singing almost incessantly for twenty-four hours. She then fell into a sweet sleep, in which he lay twenty-four hours longer, and then, without a groan or sigh, entered into the joy of the Lord.

RECENT DEATHS.

The painful duty devolves on me to announce the removal of a faithful and laborious servant of Christ, the Rev. James Muscutt, of Cockermouth. This event took place on Saturday the 7th of August last. If I might be allowed to delineate his character, I would say, that fervent piety, prudent zeal, and Christian disinterestedness, were happily blended and conspicuously displayed through the whole of his life. His labours as a minister were crowned with signal success. Though he was not permitted to labour long, he was not suffered to labour in vain. As he lived, so he died—the Christian. He had no rapturous feelings, as he expressed himself, but he had 'no doubt' —'all was clear.' With a firm reliance upon the blood and righteousness of Christ, he could look forward to the approach of death without dismay. His death was improved at Cockermouth by the Rev. Mr. Gritton, from 1 Cor. xv. 18. a passage which he had chosen for the occasion; and the neighbouring ministers improved the event to their respective congregations.

Stockton. E. M.

*** *We are promised a fuller account of this excellent man at some future period.*

At Edinburgh, Sept. 1, Robert Spear, Esq. late of Manchester, in his 57th year. Few men have been more deservedly lamented. We shall be happy to present our readers some account of this truly amiable and useful man.

Died on Wednesday, Aug. 25, at the house of his sister, whom he had protected in the time of her adversity, without a sigh or a struggle, and even without an opportunity of bidding his wife and sister, who were with him, farewell—Mr. Tho. Bourn, late of Melksham.

LEGACIES BY THE LATE WILLIAM CLARKE, ESQ. OF DULWICH.

To the Benevolent Society, Surrey Chapel	500	0	0
Southwark Sunday Schools	500	0	0
Protestant Union Society	500	0	0
Poor Pious Clergyman's ditto	500	0	0
Hoxton Academy	500	0	0
St. Saviour's Girls' and Boys' Schools	200	0	0
Protestant Dissenters' School	100	0	0
Young, Spratt and Jackson's Charity, belonging to St. Saviour's Southwark, for the relief of Poor Alms-House Women, Stock, 3 per Cent. Consols	2,000	0	0
Surrey Chapel Alms-Houses	2,000	0	0
British and Foreign Bible Society	500	0	0
London Missionary Society	500	0	0
Itinerant Society	500	0	0

The last three legacies were intended to supply the lack of those subscriptions he had generously given in his life-time, until a further bequest of 10,000*l.* 3 per Cent. Consols, to be divided in equal proportions, shall devolve to the said Societies at the death of Mrs. Susannah Clarke, his sister-in-law.

REVIEW OF RELIGIOUS PUBLICATIONS.

An Essay on the Existence of a Supreme Creator, &c. By W. L. Brown, D.D. *Principal of Marischal College and University of Aberdeen.* 8vo. 2 Vols. Second Edition. 800 pages. 1*l.* 1*s.*

THE late Mr. John Burnett, merchant of Aberdeen, 35 years ago, bequeathed, among other charitable appointments, a small annual income that should accumulate every 40 years to 1,600*l.*; to be then divided into prizes of 1,200*l.* and 400*l.* for the authors of such two essays as should, by adequate judges, be deemed first and second in merit on the following subject:—

'The evidence that there is a Being, all-powerful, wise, and good, by whom every thing exists; and particularly, to obviate difficulties regarding the wisdom and goodness of the Deity; and this, in the first place, from considerations independent of written Revelation; and, in the second place, from the Revelation of the Lord Jesus; and from the whole, to point out the inferences most necessary for, and useful to mankind.' Vol. 1. p. xxx.

The testator, in a codicil to his Will, thus explains his object in this singular bequest:—

'I see it a great duty to be impressed with the inexpressible love of the Lord Jesus to mankind; and with a sense of the invaluable benefits they receive by him. Some unhappily do not acknowledge Revelation, and think all is doubtful. To such, considerations independent of Revelation are necessary. To bring them to a conviction of a Deity is of the utmost consequence, and a step to a belief in Revelation. The considerations on the subject may be beneficial to all.' ib. p. xxxvii.

Mr. B. took the strictest precautions to prevent (had it been practicable) a knowledge that he was the founder of these prizes; and his motives for instituting them appear to have been truly pious and benevolent. Nothing can be of greater importance to mankind, than to ascertain the *real* attributes of HIM in whom all live, and move, and have existence.' The plan adopted by the testator, without materially affecting the substance of his property, furnishes inducement to the ardent application of talent, time, and exertion to this great object; and once in a *generation*, some additional light respecting it may reasonably be hoped for. In two respects only we could wish the arrangement to have been different. The great inequality of the prizes, though it may be a powerful stimulus to excellence, becomes discouraging by a strange condition annexed; that the writer who obtains the second prize shall be at the expense of printing 300 copies, not only of his own Treatise, but also of that which gains the first prize. Dr. Brown has set a laudable pattern in declining to avail himself of an exemption which bore so hard on his competitor; and we hope that others will *imitate* him. The other point that we deem to have been inexpedient, seems to have had an unfavourable effect on the very able work which Dr. Brown has produced. We, therefore, feel it an incumbent duty to caution others in the latter respect *against* copying a precedent that might derive double force from the author's respectability, and from his success.

With the extract above given from a codicil of Mr. Burnett's will, we are highly gratified, exclusive of the expectation which it intimates, of bringing mankind to conviction of a Deity by 'considerations independent of Revelation' Our exception by no means implies that mankind are excusable for ignorance of God, if destitute of divine revelation; or that the works of creation and providence are insufficient to convince every one who properly exercises his reason, that there must be an invisible Creator and Ruler of all. But Mr. B. has explained a *Deity* to be 'a being all-powerful, wise, and good;' and although ingenious men who are acquainted with the *Bible*, may (whether they *believe* it or not) deduce from different sources means to convince themselves or others that there is *such* a being, we confess that this does not seem to us to be 'of the utmost importance;' because, by attending to the

external and internal evidence of the Bible, they might arrive at a much more effectual conviction of the same invaluable truth. Neither are we certain, that, *if* convinced of the *perfections* of God, independent of Revelation, they would be a 'step' nearer 'to a belief in Revelation.' The most eminent examples of such an apparent conviction, on the contrary, have been only the farther off from Christianity on on that account, seemingly, because Revelation thereby appeared to them the less needful, and because they could not easily reconcile the *whole* of Christianity to their preconceived opinions of Deity.

What, indeed, can be more natural, than such inferences? A clear and full conviction of the perfections of God, is the most rational motive, to love him with all our faculties, and our neighbours as ourselves, for his sake. Here, then, is the occasion of a revealed will of God for our whole conduct, superseded by what is called Natural Religion! But, *when*, and *where*, has it been *found* to produce these fruits? If the kind of argument required, to prove the perfections of God independent of Divine Revelation be seriously considered, such effects must unavoidably be very rare; because the reasoning is too refined and complicated, not only for the heathen world, but for an incalculable majority of our own age and nation. Nothing more can reasonably be expected, from those evidences of the divine attributes, which a corrupted world, and an unfinished plan of its government, (without the light that Revelation casts upon it) can present, but 'that men should seek the Lord, if haply they might feel after him;' or grope their way through the 'shadows, clouds, and darkness that hang upon it.' By the expressions of St. Paul at Athens, his assertion to the Romans (i. 20) may best be interpreted. The original term translated 'clearly seen,' properly signifies 'overlooked,' or 'disregarded.' The genuine tendency of natural evidences is, not to satisfy the mind, but to excite an earnest concern for fuller and clearer instruction; to prepare for gratefully receiving the scriptures; and to encourage application for that *spiritual* influence, without which, even a written Revelation is ineffectual; and by which, only, it seems *possible* for the want of such a Revelation to be supplied.

This subject appears to us too important to be dismissed, on the present occasion, with less notice; or to give place to a brief analysis of Dr. Brown's learned, ingenious, and elaborate treatise; which, our limits would barely have admitted. We cannot close this article, without intimating our regret, that he has not more explained, and enforced an argument which seems deeply to have impressed the benevolent testator's mind—'the inexpressible love of the Lord Jesus to mankind, and the invaluable benefits they receive by him.' This, we think, should have furnished the sum and substance of the author's third book; which he intitles, 'The solution given, by Revelation, especially by the Gospel, of the objections against the wisdom and goodness of God.' Without *this*, all arguments for the Divine perfections, may be compared to what our planetary system would be without the *sun*. Not having met with Mr. Sumner's Essay (which obtained Burnett's second prize,) we cannot judge whether it filled up this *hiatus valde deflendus*: but if it did, we should have been likely to award it the preference. Ample scope is left to the next generation, to repair the damage: and we earnestly wish success to *that* treatise which may best demonstrate, 'Christ, the wisdom and the power of God unto Salvation;' being fully confident, that the infinite perfection of the divine character can thus alone be duly illustrated and established.

We regret the necessity of passing this censure on what is, in most respects, a valuable and a masterly performance: and we would guard against being understood to represent the author as in any way hostile to evangelical truth. On the contrary, leading doctrines of the Gospel, though scarcely *mentioned* through these volumes, seem often to be *implied*. A very comprehensive view is taken of sceptical objections, and most of them are fairly and fully refuted. Dr. B.'s style, also, is perspicuous, easy, and elegant. If he be a native of Scotland, it is *enough* to say, that we have *not* discovered it from idiomatical phraseology.

A View of Modern Psalmody; *being an Attempt to Reform the Practice of Singing in the Worship of God.* By W. Cole. Colchester. 12mo. boards, 3*s.* 6*d.*

THERE can be but one opinion as to the importance of the Reform here referred to; and Mr. Cole's long experience and rank as a musical composer in this line eminently qualify him to give the advice here offered, which we recommend to all psalm-singers, and especially the leaders of that part of our public worship, who will find in this little volume many useful hints and much interesting information. Mr. Cole is a strenuous advocate for the use of musical instruments, and especially organs, in Divine worship; and gives very judicious directions for their management.

Sermons and Expositions *on interesting portions of Scripture.* By John Morrison, &c.

[*Concluded from page* 329.]

THE fourth sermon in the volume is on a subject not inferior in importance to the truth of Christianity itself. Under the subject of 'the shadows of the law and the realities of the Gospel,' the atonement of Christ is of course prominently introduced, and is properly represented as deriving its value from the divinity of his person; though it appears to us exceedingly questionable whether the divinity of his nature was that which the apostle intended when he affirmed that he offered himself *through the eternal Spirit*, without spot to God.

The minister of the gospel has much more to do than merely to preach the truth; he has to guard it from abuse, and exhibit its practical tendency. Such is the depravity of man, that the very balm of Gilead itself has been turned into a moral poison,—the grace of God into licentiousness; but we can cordially recommend Mr. Morrison's sermons as free from the poisonous leaven of Antinomianism. By this pernicious admixture he might have gained, among a certain class, temporary applause, while at the same time he was injuring the holy cause of Christ.

Mr. Morrison's Sermon on Charity the Bond of Perfectness, and that on Humility closely connected with the Prosperity of the Churches, shews us that he is free from the spirit of this base and dangerous delusion.

As we can give our most hearty sanction to Mr. Morrison's sentiments and spirit, so few the extracts which we have made afford a specimen of his talents. There are a few secticisms which are not quite current on this side of the Tweed, such as 'the corrupt *likeness* of the human heart.' *Previous* is used as an adverb,—a mistake which is common, yet still a mistake. A few other verbal inaccuracies have escaped Mr. Morrison's eye in correcting the press, which he will no doubt observe when he comes to revise for a second edition, which we shall be glad to see.

The Protestant, *a periodical work, published weekly at Glasgow, and may be had of Button, London.* Part I. 1*s.* and the Numbers twopence each.

THIS controversy betwixt the Roman Catholics and the Protestant, has excited so much interest in Scotland, that five editions of some parts of the work have been published. More than 40 Numbers have appeared.

Christian Sanctity Exemplified and Rewarded. *A Sermon occasioned by the lamented death of Frances Charlotte, wife of the Rev. J. A. James, of Birmingham.* By the Rev. Joseph Fletcher, M. A. of Blackburn. 1*s.* 6*d.*

THIS truly excellent discourse is founded on Rev. xiv. 12, 13. 'Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus. And I heard a voice from heaven, saying unto me, Write, blessed are the dead, &c.' The preacher first directs the attention of his hearers to 'the eulogium;' and, secondly, to 'the benediction pronounced upon departed saints,' both which topics are treated in an able manner. He then proceeds to give an account of the amiable and pious deceased, whose character truly corresponded with that described in the text; this is followed by an affecting record of her dying consolations, from the pen of her afflicted husband. Glad should we be, were it possible, to present the whole to our readers, for we are sure they would be charmed and edified; we can only recommend the entire discourse, as cal-

culated, by the Divine blessing, to be eminently conducive to the promotion of vital religion, as an incentive to Christian sanctity, and an encouragement to Christian hope.

Four Sermons, *preached before the London Missionary Society, at their Anniversary Meeting in May*, 1819. 2*s*. 6*d*. *Each Sermon may be purchased separately*, 1*s*.

The perusal of these discourses will prove that the missionary subject is inexhaustible, and that after nearly one hundred Sermons have been delivered before this Society, every successive preacher produces fresh and interesting matter.

The first of these sermons is entitled, 'The attraction of the Cross,' by the Rev. J. A. James, of Birmingham, from John, xii. 32, 33. The plan of this and of the following discourses having been, in our Number for June, included in a full account of the several Meetings held in May, need not here be repeated at large. We feel ourselves unable to do justice to this admirable discourse, which combines in it almost all that can conduce to the perfection of a sermon; but we forbear to commend; it is not our custom when we notice missionary sermons; for though 'one star may differ from another star in glory,' and one sermon possess certain excellencies which another does not equally possess, yet all deserve commendation, for each of them resembles the 'star of Bethlehem,' which directed strangers to the Saviour.

The second discourse was delivered at the Tabernacle, by the Rev. James Foote, M. A. a Minister of the Kirk of Scotland, at Logie Pert, near Montrose. The text is well chosen, Isaiah, xxxv. 1. 'The wilderness and the solitary and place shall be glad, &c.' In prosecuting the idea suggested in the text, he takes a view of the features of a desert, in which it resembles those of the heathen world; and shows, as he proceeds, how those features would be changed, or improved, by the introduction of the gospel, several pleasing instances of which are quoted from the records of the Society; indeed the whole is illustrated and enlivened by reference to facts, ancient and modern. The sermon is judicious and well calculated, according to the application in the close of it, to furnish us with ground of gratitude and admonition, and to stimulate us to more zealous efforts in behalf of the heathen.

The third of these discourses was preached at Tottenham-Court Chapel, on Thursday evening, May 13.

The text, Zech. iv. 7, naturally led the preacher to contemplate the difficulties which oppose themselves to missionary exertions; the scriptural encouragements to patient perseverance; the best means to be employed; and the glorious result of the whole—before Zerubbabel the lofty mountain sinks to a plain, and the house of the Lord is finished with shoutings of grace!

Mr. Jackson takes a comprehensive view of the missionary subject, with which his discourse proves that he is well acquainted, and that he feels an ardent desire to promote the great cause, as his uniform exertions, in favour of the Society, for many years have abundantly evinced. The sermon closed with animated addresses to the directors; to Students in Divinity, whom he affectionately invites to missionary labours; and to the congregation at large, particularly to pious females, and to the members of Auxiliary Societies.*

The fourth and last of these discourses were delivered by the Rev. R. Cox, M. A. perpetual curate of St. Leonard's, Bridgnorth, at the Rev. Mr. Saunders's Church, St. Ann, Blackfriars. The text is, Psalm lxvii. 6, 7. 'God be merciful unto us and bless us, &c. that thy way may be known upon earth, thy saving health (or salvation) among all nations.' The topics deduced from these words, are—The awful state of the heathen; our own religious privileges; the glory of God as connected with missions; and the

* We know that our friend will permit us to correct a little error into which he inadvertently fell, in relating the efforts of Auxiliary Societies; it was stated that the congregation and neighbourhood of Tottenham Court produced, during the past year nearly as much as the whole West Riding of Yorkshire; whereas it appears from the Society's Report, that the sum of 347*l*. 3*s*. 9*d*. was received from Tottenham, and 1,434*l*. 8*s*. 2*d*. from the West Riding of Yorkshire.

increasing disposition of the nations to receive the gospel. On each of these, appropriate observations are made, expressed in language simple and impressive. The preacher feels his subject, and labours to make his hearers feel it. In the conclusion of the discourse, he says,

'Turn to your own Reports, and to those of kindred Societies; and if you possess a spark of missionary zeal it will be kindled into a flame; if any sentiment of Christian charity, your purse, your influence, your prayers will be cheerfully devoted in aid of that great work which we are now assembled to promote. You will find that many an enslaved African is now rejoicing in the liberty of the sons of God; many a despised Hottentot, conscious of his ignorance, is voluntarily applying for instruction in the knowledge of Christ; many a biggotted Hindoo is cheerfully relinquishing the honours of his caste for the more glorious badge of a follower of Christ; many a sullen Indian is experiencing the softening influence of the Spirit of God; and many a heathen, like the Otaheitan chief, is urging missionaries to enter upon new fields of labour, by reminding them that 'Christ and his apostles did not confine their instructions to one place or country.'

Our readers will perceive, with approbation, that the Directors of the London Missionary Society continue to act upon their original plan of religious liberality; their institution invited the co-operation of all parties, and the preachers at the last anniversary were selected as usual, from various denominations — Mr. James, an Independent—Mr. Foote, of the Established Church of Scotland—Mr. Jackson, of the Calvinistic Methodists—and Mr. Cox, of the Established Church of England. Thus Christians and Christian-ministers, merging their lesser differences, combine their energies in promoting the great subject—the conversion of six hundred millions of souls to the faith of Christ.

Voyages to Portugal, Spain, Sicily, Asia-Minor. Egypt, &c. &c. from 1796 to 1801. *Third Edition.* By F. Collins. *formerly Lieut. of H. M. S. Dolphin.* 3*s. neatly half-bound.*

In our former volumes we noticed the 1st and 2d editions of this work, which we are glad to see again in an improved form and at a cheap price; it appears also with the weighty recommendation of the Rev. Richard Marks, who himself once frequented the sea, and has since favoured the sea-faring world with several valuable tracts. 'Having myself,' says he in the preface to this edition, 'traced and retraced all the ground, and witnessed all the scenes recorded in the following pages, I can vouch for the authenticity of the narrative: and the sacredness and scripturality of the reflections, will, I think, recommend them to every sincere and Christian reader.'

This little book may boast some advantages above most other volumes of Voyages and Travels—the author relates only facts; these are accompanied with spiritual reflections; and the whole is so cheap as to come within the reach of ordinary readers and of young people. It is a valuable present for persons going a long voyage. 'It will both amuse and edify.'

A Diary; *or Precious Promises, selected from Holy Scripture, and arranged for every Day in the Year.* By D. Copsey. 8*d.*

The *portable form* in which this Diary appears, will probably induce many serious persons to make it a *vade mecum*, a pocket companion, to put them daily in remembrance of those great and precious promises, by which the life of faith is maintained, and the comforts of the gospel enjoyed.

The Scriptures appear to have been judiciously selected; the book is neatly printed; and the whole is well adapted for its intended purpose.

The Stage. *Three Dialogues between Mr. Clement and Mr. Mortimer.* Price 2½*d.* or 16*s.* per hundred.

This is published by the Religious Tract Society; it is ably drawn up, and comprises, in a small compass, the best arguments against frequenting the playhouse. Several valuable works, by Dr. Styles and others, have appeared on the same subject; but a tract was desirable, which by its cheapness, may be circulated in larger numbers. This will be found admirably adapted to that purpose, and may be put into the hands of persons whether in town or country who are not aware of the mischiefs connected with the stage; it is pe-

culiarly fitted for distribution in country towns when visited by strolling players.

Advice and Encouragement to Sunday School Teachers; *an Address delivered at the School House of Hoxton Academy Chapel, Sept.* 25, 1818. By Wm. Harris, LL.D. Second Edition. 8vo. 1*s.* 6*d.*

The first edition of this address not having fallen under our notice, we are happy to avail ourselves of a second to recommend it to public notice, though to those acquainted with the talents and spirit of the Theological Tutor of Hoxton Academy, it will be quite sufficient to announce it. We think it needless to give any extract, as the whole ought certainly to be read by all who engage in the pleasing, useful, and benevolent employment of Sunday School Teaching.

Tracts against Popery. 6*d.*

These tracts, ten in number, are on the following subjects: The Protestant Religion no Novelty—The Sacrament—Indulgencies—Antichrist—Agreement of Jews and Catholics—Tradition—Latin Prayers—Purgatory—Worship of Saints and Images—Extreme Unction.

They appear to have been written by persons well acquainted with the subjects, were published in Dublin, and may be had separately at 5*s.* per hundred. They are well adapted for circulation among the more ignorant class of Roman Catholics in Ireland or England. They are extremely cheap. Sold by Hatchard and Seely.

The Extraordinary and Mysterious Case of Robert Dean, *executed in March last for the Murder of Mary Ann Albert.* 8vo. 54 pages.

Our readers may recollect this was the murder of a child committed under the strong impression on the criminal's mind that he must commit murder; and that it would be a less sin to murder an innocent child than a grown person—namely, a young woman who had (*cruelly*, as he considered) rejected his addresses. Those who are not ignorant of Satan's devices, will number among them the leading men into sin under the force of strong and unaccountable impressions, and will consider this as a seasonable warning against them. The writer of this having suffered much from sore temptations, sympathized deeply with this unhappy criminal; and, though a stranger, rejoiced greatly in the report of his conversion and happy death. We can rejoice with him, but in such cases we confess we always 'rejoice with trembling.'

Jesus Christ an Object of Prayer; *a Sermon before the Baptist Monthly Association.* 8vo. 1*s.*

This Discourse contains a powerful argument in defence of the proper Divinity of our Saviour, derived from the dying words of the martyr Stephen; well supported and practically applied.

Two Sermons on the Nature and Observance of the Lord's Supper. By W. Gellibrand. 8vo. 1*s.*

These discourses are both founded on the Divine injunction—'This do in remembrance of me;' from which Mr. G. in the former discourse considers, 1. The Origin and Institution of the Ordinance of the Lord's Supper. 2. The Nature of this Institute, and the design for which it was appointed. And, 3. The obligations which enforce and recommend its observance. Having, under the two first heads, very properly explained the origin and nature of this institution, under the 3d, he proceeds to enforce it—as an act of obedience—as an expression of love and gratitude to Christ—as adapted to promote our spiritual improvement—and as an act of social communion among Christians. The latter discourse considers, 1. The pleas and excuses urged by many to justify their neglect of this ordinance. 2. The qualifications required of communicants; and, 3. The proper inferences arising from the subject. Under the last head, the author very properly censures the use of this ordinance for secular purposes, or as a *viaticum* for dying criminals; and we consider both discourses taken together as exhibiting a just and scriptural view of the Institution, clearly discussed and practically enforced. We have only to add, that the author has benevolently devoted the profits to the London Missionary Society.

LITERARY NOTICES.

THE Rev. Mr. Bulmer, of Haverfordwest, is preparing for publication, in one vol. 8vo. 'The Vicar of Landovery, or Light from the Welchman's Candle.' In this work 'the Divine Poems' of the Rev. Rees Pritchard, the celebrated Vicar of Landovery, will be divested of numerous repetitions, and the most interesting parts of that popular book, called 'The Welchman's Candle,' will be give in a modern dress. The Preface will contain a new and enlarged account of the Vicar, and the whole will be illustrated with copious Notes.

The Rev. John Hyatt is preparing a Course of Eighteen Sermons on the Apocalyptic Churches, to be published by subscription, in one vol. 8vo. The work will be put to the Press as soon as the number of Subscribers shall be sufficient to cover the expense.

In the Press.

Strictures on Atheism, by Mr. Mulock. The Saviour of the World, a Poem, in irregular verse, by Jos. Higgins.—A Theological Vocabulary, for Sunday Schools. —Juvenile Friendship.—R. Baynes's Catechism, Part II.—A Seventh Vol. of the Works of the late Rev. And. Fuller, and Mr. Edmond's Sermon for the Baptist Mission, in June last. An 8th vol. of Mr. Burder's Village Sermons.

SELECT LIST.

NEW PUBLICATIONS.

A SYSTEM of Theology in a Series of Sermons. By the late Tim. Dwight, D.D. LLD. Pres. of Yale College, with a Life and Portrait. 5 vol. 8vo. 3*l.* 10*s.*

Musæ Biblicæ: a Selection of the most elegant Poetical Translations of the Scriptures. Printed by Corall; with a Frontispiece by Heath. 18mo. 6*s.*

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RELIGIOUS INTELLIGENCE.

FOREIGN.

BIBLE SOCIETY IN PARIS.

THE establishment of the Bible Society at Paris has been the object of a violent attack, in a periodical Journal, by the Abbé La Menais. He asserts that the Bible Society is the last effort of an expiring sect. 'Bible Societies are societies of religious anarchy, which lead the way to political anarchy. Have we not then Jacobins enough, must we also have Puritans? The audacious Reformers of the Christian religion did not themselves know what religion is. Luther did but change the unity of worship into a democracy of opinions.' Such are the modest terms in which this Christian priest sends forth accusations against a society which spreads abroad the Christianity of the gospel in preference to that of the Church of Rome.

The Eclectic Reviewer justly observes, that 'if the Bible Society in France should excite as much animosity in that country as the British and Foreign Bible Society has done here, it is probable that there will be a sort of *second edition* in French,

of that vituperative outcry and alarm which we have read in English; and that the abbés and the curés will need only to translate what has been invented, digested, and prepared by our archdeacons, rectors, and curates. And we think some effort of ingenuity will then be called for on the part of these latter gentlemen, to make it apparent, that the very same arguments, the same prognostications, the same criminations, and comminations, taken up and repeated on the very same occasion by the professed defenders of the Romish faith, have not, in their own case, been dictated by like feelings, and employed to subserve the same cause, namely, the old cause of Spiritual Usurpation. This plain fact, at least, will be manifest,—indeed it is already manifest, that the means and the style of attack which have served Protestant priests in their opposition to this Institution in England, are found to suit both the occasions and the tempers of Romish priests, for the same purpose, in France. We see that the Bible Society is bringing into union and co-operation men of different external professions, not only among its friends, but among its enemies. It is fast dividing the world, not according to names, but according to tempers.'

SWEDEN.

Dr. Henderson has informed the Bible Society, that a Society for supplying the *Swedish navy* with Bibles, was formed at *Carlscrona*, on the 2nd of Feb. 1819. In consequence of a notice from the Governor, a respectable meeting was convened in the Town-hall, attended by the Governor, the Commanding Admiral, the Commandant of the town, &c. a number of officers, clergy, &c. Carlscrona is the Portsmouth of Sweden, the depôt of nearly 20 sail of the line, and containing, beside other inhabitants, more than 7,000 persons belonging to the Admiralty. Dr. H. who had been happily instrumental in promoting this Society, promised them assistance from the British and Foreign Bible Society to the amount of 200*l.*

Several Bible Societies in Sweden flourish, and have already been productive of considerable moral effects.

RUSSIA.

From the Speech of Prince Galitzen, Sept. 19, 1818, we copy the concluding paragraph:—

'The Russian Bible Society, upheld and perpetuated by the providence of God, and protected by a Christian monarch, is rapid in its growth, like a wide-spreading tree, planted beside fountains of waters. There now remains scarcely a single government in the Russian empire, in which Branch Societies do not already exist, and participate and co-operate with us in the work. The far distant regions of Siberia, where the rays of the natural sun are not sufficiently strong to melt the perpetual snows, have been visited by the rays of the grace of God, and begin to be beautified with the fruits of his Holy Word. Heathen tribes, ignorant of the Sacred Scriptures, discover a desire to possess them. Already the Jews, the Tartars, the Persians, the Calmucs, the Kirgesians, the Burjats, begin to read, in their own tongues, the wonderful works of God, or are thirsting after the word of life. Into the Karellian, and the Schuwaschian tongues, the Gospel of St. Matthew is already translated; the Molduini, the Cherinissi, the Voguli, the Ostiak, and the Samoeids, have become the objects of the benevolent concern of those who love the word of God; while many professed Christians have been awakened by the voice of the living God speaking to them in the Scriptures, begin to discover in themselves a something which requires nourishment no less than their bodies, and are eagerly stretching out their hands to obtain it.

A great work is carrying on by means of the Bible Society in Russia; and the labour necessary to accomplish it is not small. Let us, therefore, redouble our efforts. Let us cry to the Lord, who has sent to us the treasures of his own word, that he would strengthen our hands in this work, and give us increasing encouragement to persevere.

CAPE OF GOOD HOPE.

Various letters have appeared in the public papers respecting the Caffre war. A letter to the Rev. Mr. Latrobe, from a gentleman at the Cape, mentions his having received a letter from Mr. S. one of the Moravian Missionaries, stating that on the 14th of April the Caffres had stolen all their cattle at their new settlement at the White River, that the Missionaries had been removed to Uitenhagen, and the Hottentots to the barracks. But the writer adds, 'I hope I may soon inform you of their safe return to the settlement.'

Other accounts state that the Caffres had appeared in greater numbers and force than was expected, and attempted to surprise Graham Town, but were repulsed with great slaughter. We hope soon to hear of the happy termination of this war.

Provisions have been very scarce and dear at the Cape, so that the Governor thought it necessary to restrict the inhabitants as well as the troops to shorter allowances, until supplies could arrive

from England. Government it is said have despatched 1,000 barrels of flour to St. Helena, which has hitherto derived its provisions chiefly from the Cape.

PROVINCIAL INTELLIGENCE.

STAFFORDSHIRE ASSOCIATION.

APRIL 13th and 14th, the Annual Meeting of the Staffordshire Association of Independent Ministers and Churches was held. The first public service was held at the Rev. W. Farmer's, Shelton. Mr. Brook read the Scriptures and prayed; Mr. Scales preached on 'Sanctification,' and Mr. Fernie concluded. Next Morning an early prayer meeting was held at the same place. The forenoon was spent in discussing and arranging the concerns of the Association. In the afternoon, the public meeting was held at the Rev. R. W. Newlands, the Tabernacle, Hanley; Mr. Joule, in the chair. Mr. Clarke, (late of Brigg, Lincolnshire, now of Cheadle) implored the Divine presence and blessing. The Report was read by the Secretary; letters from several churches in the union were also read. The newly formed Church at Lane-End, under the pastoral care of the Rev. J. Conder, was received into the Association. The thanks of the meeting were given to Mr. Joule, for his services as Treasurer; Mr. Scales tendered his resignation of the office of Secretary. At the Evening service, held in the Tabernacle, Mr. Hammond (instead of Mr. Cooper, who was unable to attend through severe indisposition) preached on 'The obligation of Christians to promote the spread of the gospel.' In the administration of the Lord's Supper, Mr. Fernie presided; Messrs. Salt and Tallis addressed the communicants, and Mr. Scales, the spectators. The meeting for business was adjourned to 7 on Thursday morning,—besides other arrangements, it was unanimously resolved,—'That the Rev. W. Farmer, and the Rev. R. W. Newland, be Secretaries of this Association, in consequence of the resignation of the Rev. J. Scales.' It was also resolved, 'That the Itinerants transmit Quarterly Reports to the Secretaries: and that it is the opinion of this Meeting, that a Quarterly Register or Chronicle, formed out of the Reports of the various Itinerant Societies, would prove a very acceptable publication, which would greatly tend to interest Christians in the progress of the gospel at home, and to keep their attention alive to the necessity and importance of Itinerant labours.'

T. S.

THE SOUTH DEVON DISTRICT ASSOCIATION,

Held their half-yearly meeting at the Rev. Mr. Bidlake's Chapel, Teignmouth, April 14th. Mr. Kelly, of Ashburton, preached in the Morning from Rev. vii. 9, 10. The business of the Association was transacted in public in the Afternoon, and the Rev. Mr. Wm. Rooker, of Tavistock, preached in the Evening from 2 Tim. ii. 1.

By anticipation the Association met again Sept. 2d, at the Rev. Mr. Rooker's, Tavistock. The service in the Morning began at half past ten o'clock. Mr. Davison, of Chudleigh, offered the introductory prayer and read the Scriptures; Mr. Mitchel, of Plymouth, prayed before sermon. Mr. Bidlake, of Teignmouth, preached from John xvi. 14. Mr. Williams, of Beer Alston, concluded with prayer. In the afternoon, business was transacted as usual in public, when a large number assembled, and various resolutions were moved and seconded by the ministers present, accompanied by appropriate addresses. The Rev. Rowland Hill preached in behalf of the Missionary Society in the Evening. Mr. Kelly preached on the night before. The next meeting of the Association it is expected will be held at the Rev. Mr. Doney's, Plymouth.

EAST DEVON EVANGELICAL ASSOCIATION.

THE Lammas General Meeting of the Society was held at Sidmouth Chapel, July 28. Mr. Bounsall, of Ottery, St. Mary, preached in the Morning, and Mr. Gleed, of Lyme, in the Evening. In the afternoon the Society met for business, when the Report of the Committee was read by the Secretary, and several Resolutions were passed; the object of one of which was to recommend 'The Protestant Society for the protection of Religious Liberty.' By the donation of 100*l.* from an individual, the Society has been encouraged to extend its exertions to the Axminster District, which is supplied by the students of Mr. Small's Academy. Several Sunday Schools are under their superintendance.

SOMERSET ASSOCIATION.

MAY 26th. The Anniversary of the Somerset Association, was held at the Rev. T. Golding's Meeting-house, at Fulwood. Mr. Harries, of Bruton, began the morning service, with prayer and reading. Mr. Leach, of Shipton-Mallet, prayed before the sermon. Mr. Taylor, of Yeovil, preached from Eph. i. 10, and Mr. Buck, of Wivelescombe, concluded. In the afternoon, Mr. Tozer, of Taunton, prayed. Mr. Gunn, of Chard, preached from 1 Cor. iii. 11; and Mr. Corp, of Bridgwater, closed the worship. The situation of Fulwood (in the country) and

the unfavourable state of the weather, did not admit of an evening service.

The meeting for business was held the preceding afternoon, at Poundisford-Park, the residence of T. Welman, Esq. by whom the Brethren and Friends were most kindly and handsomely entertained on the occasion of the anniversary. From the Reports which were made at this meeting, it appears that the operations of the Association have been much cramped by the very low state of their funds: and all the brethren present seemed fully sensible of the necessity of recommending the subject to the serious attention of their respective congregations; an appropriate address was accordingly agreed upon, to be circulated in the several associated churches and congregations throughout the country; in hope that it may induce those friends of religion who have it in their power, to contribute towards the more extensive spread of the gospel, which is the chief wish and object of the association.'

ANNIVERSARY OF THE ACADEMY AT IDLE.

TUESDAY, June 22nd. the ministers to whom the office of investigating the progress of the students had been assigned, met at the Academy-house. Various passages of the Roman and Greek classics were translated to afford an opportunity for the examination of the different classes, and to ascertain their proficiency; a portion of the Hebrew scriptures was read, and also a part of our Lord's sermon on the Mount in the Syriac language; and Mr. Aspinall produced a Latin theme, the subject of which was furnished by the words of Horace, 'Pallida mors æquo pulsat pede pauperum tabernas regumque turres.' Besides being employed in the acquisition of languages which has always been a principal object of the institution, their attention has been constantly directed to English composition and the Belles Lettres, and a part of the year to Geography and Astronomy, having had fewer encroachments on their academical studies than in some past years, on their examination they did much credit to themselves, their tutor, and the institution.

On the following day the general meet- of subscribers was more numerously attended than on any former occasion. In the chapel adjoining the academy, each of the senior students delivered an essay: Mr. C. Holgate on Providence; Mr. Rheeder on Love to God; Mr. Taylor on Holiness of Heart and Life; Mr. Blackburn on Christian Diligence; Mr. Holroyd on Devotedness to God; Mr. Colefax on the Moral Tendency of the Gospel, and Mr. White on the Preference due to Eternal Things. After which, in an address to all the students, the Rev. Dr. Boothroyd gave them many serious affectionate and well-directed admonitions, relative to the cultivation of their studies, and the government of their future conduct in public and private life. The Rev. R. Davison, of Newcastle, concluded the important proceedings and services of the day with a solemn discourse from 2. Tim. i. 12.

The origin of this academy exhibited a day of small things, but it has been uninterruptedly lengthening its cords and strengthening its stakes. The increasing patronage and support which it has received augurs well for the cause of religion in one of the most populous districts of Great Britain, and its widely extended and still extending usefulness must be highly gratifying to all who love Zion.

ORDINATIONS AND CHAPELS OPENED.

Aug. 3. Rev. T. Hutton, from Idle academy, was ordained Pastor over the independent church at Pocklington in the East Riding of Yorkshire. Mr. Wilkinson of Howden introduced the services with prayer and reading; Mr. Vint, of Idle, described the nature of a Gospel church, asked the questions and received the Confession of Faith; Mr. Jackson of Green Hammerton offered up the ordination prayer; Mr. Toothill of Hopton gave the charge from Acts xiv. 26. Mr. Pool of Kippen addressed the people from 2 Thess. v. 12 and 13. Mr. Toothill concluded this interesting service with prayer, and Mr. Harper, of Leeds, preached in the evening; Mr. Vint had preached the preceding evening.

Aug. 18. Mr. D. Jones, late student at Idle, was set apart to the pastoral care of the independent church at Monkwearmouth, Durham. The solemn services of the day were commenced with prayer, and the reading of suitable portions of scripture by Mr. Waterhouse of Dewsbury. Mr Jefferson of Thirsk delivered the introductory discourse, and put the usual questions to the church and minister. Mr. Davison, of Newcastle, engaged in the Ordination prayer, accompanied with imposition of hands. Mr. Vint, of Idle, gave the charge from 2 Tim. ii. 15. Mr. Rathbone, of Chester-le-street, concluded. To exclude weariness from services which are almost unavoidably long, the sermon to the people was reserved for the evening, which was preached from Deut. i. 38. by Mr. Scott of Cleckheaton, who had also preached the evening preceding. In the life of Mr. Banks, lately inserted in this Magazine for March last, the difficulties were detailed under which the independent interest at this place laboured at its commencement, and an appeal to the liberality of the religious public is intended to be made to relieve it from its still existing embarassments,

Jan. 10, Rev. James Ferguson (late of Whitburn) was admitted to the pastoral charge of the church at Thorneyford, Northumberland. Mr. Atkin, of Morpeth, preached on the occasion.

On the 12th of January, a neat and commodious Chapel calculated to seat about 400 persons, was opened at Runcorn, in Cheshire, on which occasion the following ministers preached. The Rev. Dr. Stewart, of Liverpool, in the morning; Mr. J. K. Foster, of Rochdale, in the afternoon; and Mr. T. Raffles, of Liverpool, in the evening. This chapel is supplied by ministers in the connexion of the late Countess of Huntingdon, and the Liturgy of the Established Church is read. The prospects are very encouraging.

April 27, the Rev. G. Flocker, from Hoxton Academy, was set apart to the pastoral office, at Market Weighton, Yorkshire. Mr. Mather, of Beverley, introduced the services with reading and prayer. Mr. Curwen, of Cottingham, described the nature of a Christian Church, and proposed the usual questions. Mr. Gilbert, of Hull, offered the ordination prayer, and gave the charge. Mr. G. also preached in the evening.

On the same day. the Rev. T. Pinchback was set apart to the pastoral office, over the Independent Church in Hoddesdon, Herts. Mr. Mummery, of Edmonton, began by reading and prayer; Mr. North, of Ware, defined the nature of a Gospel Church, and asked the questions; Mr. Knight, of Ponders-End, offered the intercessory prayer; Mr. Maslen, of Hertford, addressed the minister, from Acts xxiii. 11; Mr. Warr, of Cheshunt, preached to the people, from 1 Thess. v. 13; Mr. James, of Hertford, concluded. Mr. M'Donald preached in the evening, from Philip, i. 27.

Through the blessing of the Great Head of the Church, the cause of religion in this place, has of late begun to wear an aspect unusually encouraging; so that an enlargement of the Meeting-House, and other improvements have been made, and on the 6th of October, a re-opening will take place, when it is expected Mr. J. Hyatt, of London, will preach in the morning; Mr. North, of Ware, in the afternoon; and Mr. Chapman, of Greenwich, in the evening.

June 1. A new Independent Chapel was opened at Bretherton, near Preston, in Lancashire, when sermons were preached by the Rev. Messrs. Roby, Steil, and Greatbatch. Liberal collections were made towards building the chapel.

Thursday Evening, June 3, a sermon was preached in the parish church of Preston, in Lancashire, by the Rev. Mr. Simeon, for the Jewish Society, after which 20*l.* were collected. A meeting also was held on the 4th, at the Red Lion Inn, when the Rev. Messrs. Simeon, Marsh, and Wilson, (Vicar of Preston) explained the nature and objects of the Society.

June 17, W. Lothian, late Student in the Hoxton Academy, was ordained pastor over the congregational church at St. Andrew's. Mr. Jopp, of Anstruther, commenced the solemn service by reading and prayer. Mr. Russel, of Dundee, delivered the introductory discourse, &c. Mr. Cleghorn, of Edinburgh, then addressed the pastor, from Colos. i. 28; and Mr. Payne, of Edinburgh, addressed the church, from Philip, i. 27. In the Evening, Mr. Russel and Mr. Payne preached short discourses, to a very crowded audience.

The Rev. W. Gunn's Chapel, Aylesbury, having been repaired and considerably enlarged, was re-opened June 22. Dr. Collyer preached in the morning, from Acts, xvii. 6. Mr. Redford, of Uxbridge, in the afternoon, from Ps. lxxxiv. 10; and Mr. J. Davies, of London, (late of Dublin) in the evening, from Heb. xiii. 17. The devotional exercises were conducted by Messrs. Judson, Castleden, Aston, Harrison, Skeen, and Fletcher. The congregation was large, the services interesting, and the collection liberal.

June 22, Rev. J. Chapman (late member at Hoxton Chapel) was ordained pastor, at Ashford, Kent. Mr. Turner, of Preston Court, began with reading and prayer; Mr. Todhunter, of Rye, delivered the introductory discourse and asked the questions. Mr. Gurteen, of Canterbury, offered the ordination prayer, and gave the charge. Mr. Jinkings, of Maidstone, preached to the people. There has been a very considerable revival of the cause of Christ in this place, and there is prospect of further increase.

June 23. A new place of worship was opened at Ilfracombe, the former being too small for the stated congregation. The services commenced at half-past seven in the morning with reading and prayer, by Rev. H. Besley, now minister of the place. Mr. Kemp, of Swansea, delivered an appropriate discourse, from Psalm lxxxvii. 7. At half-past ten service again commenced, when Mr. Besley was set apart to the pastoral office. Mr. Rooker, of Tavistock, delivered the introductory discourse, &c. Mr. Kemp offered the ordination prayer. Mr. Rooker,

of Bideford, gave a solemn and impressive charge, from 2 Tim. iv. 1, 2. In the Afternoon, Mr. H. W. Gardiner, preached to the people, and Mr. W. Rooker preached in the evening.

JUNE 25. A new chapel was opened in Reigate, Surrey, when the Rev. James Stratten, of Paddington, preached in the morning, and Dr. Harris, of Hoxton, in the afternoon.

It is supplied regularly from Hoxton Academy.

JULY 11. A new Independent Chapel was opened at Ryton, three miles to the north of New Malton. Mr. G. Sykes introduced the service with reading and prayer. Mr. Kelso, and Mr. Hulton, preached on the interesting occasion. This place of worship has been erected at the sole expense of one gentleman.

JULY 14. The Rev. C. Barling, from Hoxton Academy, was set apart to the pastoral charge at the old meeting, Buckingham. Mr. Bull, of Newport, gave a short account of the nature of a Christian church, and asked the usual questions. Mr. Burkitt implored the Divine blessing on the minister and people. Mr. Hooper, of Hoxton Academy, gave the charge, from Rev. ii. 10. Dr. Harris then pointed out the obligations of those who hear the gospel, from Luke xii. 48. In the evening Mr. Thomas, of Oxford, preached from Isa. liii. 10. The devotional exercises were conducted by Messrs. Aston, of Buckingham, Harrison, of Wooburn, Hall, of Chesham, and Fletcher, of Bicester.

Nile Street Chapel, Emsworth, Hants, having been considerably enlarged, was reopened Thursday, July 15, when the Rev. J. Ransom Cooper, late of the Gosport Seminary, was ordained to the Pastoral Office. Mr. Floyers, of Tichfield, commenced the service by prayer, &c. Mr. Hunt, of Chichester, delivered a very judicious discourse on the constitution of churches, and the nature of ordination among Dissenters. The proceedings of the church relative to the choice of Mr. Cooper, were read by Mr. Gruger of Rhyde. Mr. Johnson, of Farnham, proposed the questions, Mr. Tyerman of Newport, offered the Ordination prayer. Dr. Bogue delivered an impressive charge from Col. i. 29. Mr. Griffin of Portsea, (Mr. C's. Pastor,) addressed an excellent discourse to the people from 3 John 8. and Mr. Scamp, of Havant, closed the solemnities by prayer. In the evening Mr. Johnson of Farnham, preached from Rev. xxi. 17. Mr. Edwards of Petworth, Dr. Bogue, and Mr. Beck, of Cape-Town, prayed

Emsworth with its environs, is supposed to contain upwards of 3,000 inhabitants. About 30 years ago, The Rev. Matthew Wilks, with other ministers, who supplied Lady H's. chapel at Chichester, preached in the centre of the Town, when they encountered much persecution. After which the Church at Portsea, supported the preaching of the Gospel in a licensed room, which was discontinued in consequence of the preaching of the Gospel in the Established Church. When this ceased, Rev. Mr. Scamp, of Havant, again proclaimed the word of life, and ' for the space of three years,' ' preached in his own hired house, the unsearchable riches of Christ.' An Evangelical Clergyman was again sent into the Established Church, and Mr. Scamp withdrew. When this gentleman was removed, the people were again destitute. Miss Holloway, (now Mrs. Helmore, of Kidderminster,) erected the present building for a schoolroom. Here the Gospel was preached in the afternoon and evening of the Lord's day, by the students of Gosport, and by Mr. Scamp, on Tuesday evening, until 1817, when the Congregation being desirous of a settled ministry, invited Mr. Cooper, who, at the close of his academic term, commenced his ministeral labours. The persecution which for years prevailed, has now completely subsided; and the cause of religion it is hoped is permanently established.

JULY 15th. the Rev. T. Middleditch (late of Rattlesden) was set apart to the Pastoral office over the Baptist Church, Biggleswade, Beds. Mr. Tapp, of South Cave, Yorkshire, commenced the service by reading and prayer. Mr. Freeman, of Bedford, delivered the introductory discourse and asked the usual questions. Mr. Hilyard, of Bedford, offered up the ordination prayer. Mr. Edmonds of Cambridge, gave the charge from 1 Cor. xiv. 12. Mr. Daniel, of Luton, preached to the church from 3 Epis. John 8. and Mr. Geard, of Hitchen, concluded.

In the evening Mr. North, of Ware, prayed, and Mr. Hobson, of Maulden, preached from Acts x. 38. The meeting house which had been considerably enlarged, was filled by a numerous congregation, and the services were very solemn and interesting.

THE re-opening of the Baptist Chapel, Hammersmith (after having undergone a very large and expensive alteration) took place on Thursday, August 12. The service in the Morning was commenced by Mr. Keene, of London, in reading and prayer; after which the Rev. Dr. Winter preached from Psalm cxviii. 25. In the Evening, Mr. Washbourn, of Hammersmith, commenced the service by prayer;

and Rev. G. C. Smith, of Penzance, preached from Matt. x. 8. The services were numerously and respectably attended.

JULY 22d. the settlement of Rev. Thomas Skeen, (late of Hammersmith,) as Pastor of the independent Church at Windover, Bucks, was publicly recognized. The services on the occasion were highly interesting, and the congregations overflowing. Mr. Hooper, of Hoxton Academy, began with reading and prayer. Mr. Redford, of Uxbridge, delivered a luminous discourse on the nature of a Christian Church; Mr. Brooksbank, of London, gave an admirable address to the Minister, from Rev. ii. 10. Mr. Gunn, of Aylesbury, offered fervent prayer for a blessing upon the union; Mr. Judson, of High Wycombe, addressed the people from Jer. vii. 23. and Mr. Hall, of Chesham, concluded in prayer.

This place, which had been greatly reduced, now wears a very promising appearance; the congregation having increased so much in the last six months, as to render it indispensibly necessary to to enlarge the Meeting; but, so great is the general poverty of the inhabitants, that this can only be effected by the aid of the religious public

JULY 28th, a spacious Chapel was opened in the populous town of Salford, contiguous to Manchester, for the use of the Independent Church and congregation, recently formed.

Dr. Harris, of Hoxton, preached in the morning, from Psalm lxxxiv. 1. and Mr. Raffles, of Liverpool, in the evening, from 1. Cor. xiii. 9.

The devotional services were conducted by Messrs. Roby, Bradley, Pridie, and Dr. Jack.

The congregations were large, and the collections liberal.

Mr. Coombs, (late of Hoxton Academy,) has accepted the call of the Church to the Pastoral relation, and commenced his labours with every desirable encouragement.

AUG. 1. The Rev. Alex. Hay, late a student at Wymondley, was set apart to the pastoral charge of the Dissenting church in Felton, Northumberland. Mr. Orr, of Stamfordham, began the service by prayer, Mr. Patterson of Harbottle, preached an appropriate sermon. Mr. Hutchinson of Warrenford, asked the usual questions. Mr. J. Rate of Alnwick, offered up the ordination prayer. Mr. Atkin of Morpeth, gave the charge to minister and people; and Mr. Hunter, of Widdrington, concluded by prayer.

The interest of Felton, has been raised by the exertions of the above ministers, and a few others, who have preached there in rotation for some time; the attendance has always been most respectable, generally more people came than could gain admittance; and, as the neighbourhood is very populous, there is a great prospect of usefulness. A chapel is about to be erected upon a piece of ground generously given by Alex. Davidson Esq. of Swarland; together with a donation of 20*l.* and his grace the Duke of Northumberland, has handsomely granted as many stones as may be necessary for the building. It is also hoped that an appeal will not be made in vain to the religious public for further assistance.

NOTICES.

The half yearly Meeting of the Wilts Association is expected to be holden at the Rev. Mr. Jay's Chapel, Bath, on Wednesday 6th October. Morning Preacher, Rev. Mr. Kent, of Trowbridge. Subject —Christian Sincerity.

The next Association of the East Kent Ministers, will, with Divine permission, be held Wednesday Nov. 3rd. at the Rev. George Atkinson's, Margate. Messrs. Mather, Dean, and Broady are appointed to preach.

The Rev. T. Scales of Wolverhampton, has accepted the invitation of the Independent Church, White Chapel, Leeds; and entered upon the pastoral office in that place.

LONDON.

An Appeal to the Public respecting the increased circulation of Infidel Publications.

SINCE the commencement of the present century education has spread so rapidly that nearly all the rising generation now possess the ability of reading. The emissaries of darkness, ever ready to pervert the greatest benefits to the worst purposes, have been of late peculiarly active in seducing the poor and the young to the perusal of the most blasphemous and infidel publications. These works are sold at a low price, they are written in a style peculiarly suited to the lower classes, and, while they profess to be the poor man's friend and counsellor, are most designing and pernicious in their style and tenor.

To the unwary and illiterate the specious delusions of infidelity are presented in the most deceitful and attractive forms, and sentiments which were formerly con-

fined to those who possessed some degree of literary attainment, are now presented to the artisan, the labourer, and the peasant, who are the most likely to imbibe the poison and be ignorant of the antidote.

While such measures are in active operation, does it become the friends of religion to be careless and indifferent? As God is pleased to work by means, should not every effort be made to counteract these evil publications by the diffusion of works calculated to show the strength of truth, the value of religion, and the glad tidings of the gospel. Those especially who have so laudably encouraged the education of the poor have incurred a responsibility, by inducing an appetite for reading, which surely it is peculiarly incumbent on them to supply with wholesome food. Can any means be better adapted for this purpose than the diffusion of Religious Tracts? they are plain and inviting as to matter and style; they require only a few moments to peruse, and may be distributed to a very considerable extent for a comparatively small expense.—Impressed with these sentiments, the Committee of the Religious Tract Society would appeal with the greatest earnestness to all who are not totally indifferent to their proceedings, and beseech them to come forward and attempt to stem the torrent of infidelity. May every one at the present time be led to make an extraordinary exertion to diffuse tracts extensively; if any are unable to labour personally, they may present their donations to others who deeply feel the importance of the object; every one may do something, and the aid of all is much needed at the present time.

The plan and the operations of the Religious Tract Society are well known, but the Committee feel as it were compelled to come forward to urge increased attention to these claims on the public liberality. From the extensive exertions which have lately been made, and the appeals to them which are continually rising far beyond their funds to supply, they are compelled to accept a loan for carrying forward the operations of the Society. The Committee would urge the importance of Annual Subscriptions and Donations of Additional Auxiliary Societies, and of Congregational Collections, (See the 9th Rule of the Society in the 20th Report.) Where so much is to be done, let no one think there is no claim on him; but may all men unite to oppose the efforts of infidelity, and to promote the progress of true religion. Intreating the Divine blessing upon their endeavours, and they would hope, confiding that their prayers will be heard and answered.

Publications of the Religious Tract Society, particularly adapted for Circulation at the present crisis.

Extracts from the Life of Thomas Paine.

The Contrast, or an Account of the Death of a learned Infidel and a learned Christian.

The Death of the Hon. Francis Newport, an Infidel.

The Death of the Earl of Rochester.

The Bible of Divine Authority.

Attention to the Scriptures urged and directed.

Three Queries to Deists.

The Death of Altamont.

Leslie's Short and Easy Method with Deists.

Immanuel, or Scripture Views of Jesus Christ.

On Suicide.

*** Communications may be addressed to the Treasurer, Joseph Reyner, Esq. 50, Mark Lane, or to the Secretaries, Rev. L. Richmond, M. A. Turvey, Bedfordshire; Rev. Joseph Hughes, M. A. Battersea; and Rev. Dr. Steinkopff, Savoy.

NEW CHAPELS.

On Tuesday, July 20, a new chapel was opened in Camberwell Grove, Surrey, when three Sermons were preached; in the Morning by the Rev. Mr. Stodhardt, of Pell Street; in the Afternoon by Mr. Irons, the minister of the place; in the Evening by Mr. Griffith Williams of Gate Street. The collections amounted to 75*l.* An individual has given 1,000*l.* towards the building. The following ministers engaged in the devotional services of the day, Messrs. Seaton, Dubourg, Williams, of Grafton Street, Shenstone, Beuthin, and Scraggs.

The Chapel at Norwood, Surry, having become too small to accommodate the increasing congregation, the foundation stone of a new and commodious Chapel was laid on Wednesday July 28th. when the Rev. J. Clayton, Senior, delivered an appropriate address, and the Rev. Thomas Jackson, of Stockwell, concluded.

NOTICE.

We hear that the new Chapel, lately erected in the New Road, Pentonville, to be called *Claremont Chapel*, will be opened for Divine Worship on Friday Oct. 1st, when Rev. Tho. Raffles, will preach at 12 at noon, and the Rev. John Leifchild, at half-past 6 in the evening. Mr. Raffles is expected to supply there during the month of October.

MISSIONARY CHRONICLE
FOR OCTOBER, 1819.

SOUTH AFRICA.

LETTERS have recently been received from our esteemed brethren, the Rev. Messrs. Campbell and Philip, dated Cape Town, 18th April, 1819; they were then on the point of departure for the interior. A letter also from Mr. Moffat, a missionary stationed in Namaqua-land, who had lately visited the Damara Country and Lattakoo, has just come to hand. We shall insert interesting extracts from these communications.

Mr. Moffat, it appears, brought with him to Cape Town, three converted natives of Africa—*Africaner*, once the terror of the country—a converted native of the *Damara* country, which is situated far north of the Great Orange River, and a *Bootchuana*, an inhabitant of that country in which Lattakoo is situated.

Messrs. Campbell and Philip in their account of Africaner, say—

'Africaner is a judicious, excellent Christian; you would have been astonished to have heard the answers that he gave to the questions which were proposed to him! How would the great congregations in London have been filled with admiration of the power and grace of God had they seen and heard the man who some years ago burned our settlement at *Warm Bath*, and who was the terror of South Africa, conversing about the love of Christ, while the tears ran down his cheeks. Could the friends of the Missionary Society see what their labours, under the blessing of God, have effected for this man, they would think all their sacrifices amply repaid.

'Mr. Moffat assures us that the old man and his four sons are decidedly pious. It must afford great satisfaction to the Government here to see a man who had once been such a troublesome enemy, become quite another character. We have desired Mr. Moffat to write down a few particulars of his late journey for insertion in the Missionary Chronicle.

'Our friend, Mr. Melvill, has favoured us with a portrait of Africaner, which you will receive from Mr. Harvard, the Wesleyan missionary, returning from Ceylon. The likeness is good.

'The Caffres have again retreated into their own country. Mr. Ullbricht informs us that the institution at Theopolis has lost 800 head of cattle; none of his people were however killed or wounded. A strong party is going into Caffre-land to make reprisals.

'A piece of ground in the centre of Cape Town is procured, very suitable for a chapel, if one should be built. Our congregation consists of from 150 to 200 people. Many of the respectable English inhabitants attend.

'Every thing here is at this time exorbitantly dear—it is said, dearer than in Calcutta.

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

'*Cape Town, 16th April*, 1819.

'Honoured Fathers in the Gospel,

'I AM happy that it is in my power to communicate to you some accounts of a pleasing nature, which I think will prove very acceptable. The last accounts which I sent relating to the mission were about the middle of August, 1818, after my return from the Fish River. It has been my intention to send to you the whole of my Journal from that period to the present day; but my papers not having come to hand I shall give you the substance of a letter to my father, written while in Namaqua-land.

'On my return from the Damara country, I found a chief and a considerable number of his people—Bootchuanas, belonging to a tribe to the westward of Lattakoo. They stated that they were glad to hear that I had found no place to settle in, for they were determined to take me to their nation. These Bootchuanas are great friends to Africaner's people, and are in the habit of exchanging with them karrosses, knives, assagays, &c. I preached to them through two interpreters, from John xvii. 3, &c. After this they insisted upon it more than ever that I should accompany them. Africaner and the people were willing to go; but they left the whole to me. I stated to the Bootchuanas the impossibility of my accompanying them then; neither would I promise to accompany them at any future period, until I disco-

vered the hand of God in opening a door. They replied, 'The door, or road is already open; we shall never be satisfied till you come, for you are already become our informer, or teacher, having told us many pleasing and wonderful things out of the book (Bible).' I replied that the Great GOD who had given them so good a desire would also fulfil it. They replied that *Mateebe* (the king of Lattakoo) had got a teacher, and that they also must have one to instruct them about *Morimo* (GOD) and as I had already become their instructor, they would have no other. I told them that I believed GOD would send them one. They kept me busy on this subject for three days. I made them some presents, for which they manifested great thankfulness, and indeed refused to receive any more, adding, that they desired me only.

'Finding that they could not obtain me by persuasion, they took another method; 'You are afraid that we shall murder you,' said the chief. I replied not so, and referred them to my people, to ask whether they ever saw me afraid, though exposed to imminent danger. 'O yes,' replied the chief, 'but you have not yet been among us.' I said I had no fear of them, for I knew they were good to strangers. 'We,' said he, 'shall have cause to believe you are afraid, till we see you among us.' I answered, 'I will come and see you, then.' They rejoiced at this, and said that they would tell all their friends, yea, all the Bootchuana nation, that they had got a teacher.

'At this time I was called upon to visit Warm Bath, and, before I returned, they were gone. A short time after this, I came to a conclusion to visit Griqua Town, to inspect a situation which the Griquas had offered to Africaner. The approach of the warm season induced me to take this journey immediately: I accordingly departed on the 2d of September, accompanied with four of my people and ten horses. We travelled along the north side of the Great River. I preached almost daily to the tribes of Corannas, who are numerous. We suffered much both from hunger and thirst, having taken nothing with us, depending entirely on the natives during the three last days before our arrival at Griqua Town. One of the men and myself suffered extreme hunger and thirst; we were nearly three days without victuals, and almost two without water. This was occasioned by three of my people having unexpectedly staid behind, and who were not able to overtake us; and we, not knowing the hindrance, thought it best to go forward, being then in the middle of a sandy desert, and without water; and you may well conceive what effect such hardships had upon me—sleeping behind a bush on the sand or stones—but I endured it far better than my companions, and was able to encourage both them and myself.

'Through the Divine help, we all arrived at Griqua Town on the evening of the 11th. The Brethren and sisters received me with joy and affection, and supplied me with every thing needful. When I reflected on the difficulties I underwent, I felt my mind more than ever excited to adore Him who counted me worthy to suffer for his sake.

'During my stay at Griqua Town, I preached occasionally, and obtained proper information relative to the situation alluded to, to which I felt some objection on seeing many difficulties in the way of a political nature. This induced me to propose visiting the Bootchuana country, to see the brethren and gain some knowledge of the tribe spoken of.

'Brother Anderson stated that he had promised to visit Lattakoo, to see the progress of the Brethren, and the present was a favourable opportunity. We accordingly set off on the 17th, with two waggons, Sister Anderson and family. We arrived at Lattakoo on the evening of the 24th. I can hardly describe the joy and surprize which the brethren manifested on hearing that I was from Great Namaqua-land. They informed me that for some days past they had been talking of me. One of them informed me that he had just visited the tribe of Bootchuanas to the westward, and heard them speaking frequently of Jesus Christ. On his inquiring of them where they had heard of him, they immediately gave him a long account of their visit to my place, and what they had seen and heard. He further added that these Bootchuanas were making known to the whole nation that they had got a teacher, who would soon come to instruct them. These accounts filled the brethren with joy at the prospect of another door being opened to preach the gospel to that numerous people. The following day Mateebe came and saluted me by giving me his hand. One of the brethren informed him who I was. On hearing this he was much pleased, having heard of me by the tribe alluded to. I requested that he might be asked what he thought of my going to the Bootchuanas above-mentioned. He replied, addressing himself to me, 'You must come; they will not be contented without you; they are your people; and when you come, if any thing take place which is not agreeable to you, then come to me and live with me; I will take care

of you all your life.' I returned my thanks to him for his professed affection.

'During my stay at Lattakoo, I saw and heard many wonderful things, which the present paper will not allow me to insert. I preached occasionally with much delight to the poor Bootchuanas. In an external respect, things look very well; the brethren have laboured hard; they have built a decent church of wood and reed, covered with clay. They are also building houses for themselves; have formed good gardens, and have led out the Kroeman River nearly three miles to the spot where the institution is placed. Mateebe professes great love to the missionaries, and will not by any means allow them to depart. The attendance at public worship is tolerable; though no fruit as yet appears. We left Lattakoo on the 28th, and arrived at Griqua Town on the 3d of October. Feeling anxious to return home, I set off on the 5th, and, after experiencing nearly equal difficulties as before, I arrived at Peace Mountain on the 15th. My little flock were all out of patience. Some came with tears, and said they hoped that I should never leave them again.

'Peace Mountain at that time presented a most mournful appearance; not a single blade of grass to be seen in any direction whatever—the poor cattle dying, and milk, the chief article of support, extremely scarce. I appointed meetings expressly to call upon God, that he might pass by our iniquities and open the windows of heaven that rain might descend and water a thirsty land. The Lord heard our prayers and sent an abundance of rain on the institution, so that a river passed through where the houses stood. This manifestation of God's goodness was clearly seen by almost all the people with eyes of gratitude. I went out amongst them before the rain ceased, and saw many weeping. I sat down with them, and we wept together, every one telling his tale, 'how good was God! how poor was man!' The interpreter, Jacobus Jagher, one of Africaner's sons, on seeing his wife afraid of the awful thunder which then was rolling, asked her how she could be afraid of a God so kind, and who would send down the rain of his grace with equal abundance on our dry and parched souls; while he was thus speaking, he fell down on his knees, and blessed God for the blessings of salvation.

'In the month of January, one of the sisters died. Her death-bed was a blessed and encouraging scene. She was aged, and had walked many years in the ways of God. Her views of the plan of salvation were clear. Her faith strong. Her resignation to her 'Father's will' caused many to wonder, and some to adore. Indeed the whole of her deportment, from the time I knew her till her departure, became a meek follower of the Lord Jesus. She seemed perfectly freed from the world, and only looked and hastened to the coming of the Lord Jesus. She felt for her unbelieving children, whom she called to her bed-side, that they might see a Christian die. I may say she fell asleep in Jesus, having a well-grounded hope. From what I could learn, she was the fruit of Brother Anderson's labour, when on the Great River. I improved her death from Rev. xiv. 13. God has of late blessed the preached word. Some who were dead in sin are inquiring the way to Zion. Christian Jagher (Africaner) the chief, is with me; every person seems pleased. I have just had an interview with Col. Bird, who was pleased to hear of Africaner's visit to Cape Town.

'I am your unworthy Servant,
'in the Gospel,
'R. MOFFAT.'

Extract of a Letter from Rev. Mr. Campbell.

Cape-Town, 16th April, 1819.

'I think I was never before placed in a more interesting group than last night, when I beheld in the same room *Africaner*, a *Damara convert*, and a *Bootchuana*, from a kraal beyond Lattakoo.

'Africaner, you know, when I was here before, was the Bonaparte of the interior of South Africa. His name carried terror along with it for several hundred miles around his residence—indeed, he was the chief dread of my people when crossing Africa. I think it will please you to read my first conversation with him last night.

'I asked whether he remembered my coming down the Great River about six years ago? 'Yes, I do.' Where did you reside then? 'On the north side of the Great River, about seventy miles higher up than opposite to Pella.' Did you receive a letter from me? 'Yes.' Who brought it to you? 'Abram, a man from the Griqua country, a friend of mine, who came down the Great River with you, brought it to me.' Who read the letter to you? 'Jagher, my brother [now called David] who could read, he read it to me.' How did you receive what the letter proposed? 'I was glad of the offer of a missionary—I had long in my heart wished for a teacher.' Did you write an answer to the letter? 'Yes, my brother Jagher did, and we sent it by a man to the Griqua country, and from thence it was sent to the colony, to go to you at the Cape.' What did you write? 'I de-

sired a missionary to be sent, and that he might be an Englishman.'

'Did you hear that a wild Bushman had murdered one of my Hottentots? 'Yes, I heard of it some time after, and that it was done to get your cattle.' What did you think of the action when you heard of it? 'I thought it was abominable.' Why did you think it was abominable? 'Because I knew your object was good in coming into that country, and I wished to see you.'

'I then asked *April Job*, the Damara convert, when and how he first heard of God? He said, it was long ago, when Berao, a Griqua chief, and some of his people, came into the Damara Country to shoot elephants—that they often read to him, and some others, out of the Testament, and explained from the book, in their language, about God and Jesus Christ his Son. He always thought that some greater being than he knew of must have raised, or made the great mountains; and he never could think how the sun was kept up; and that he often was afraid lest it should fall down upon him. Did you ever think how a tree grew from a small seed, or how you grew yourself, and how your arms came to be both alike, the same number of fingers at the end of each hand? No, he said, he never thought of such things, they were too deep for a Damara, they confuse his mind, and make him stupid.

'Mr. Moffat explained to him how far off England was, from whence the missionaries came—that it was seventeen times further than Namaqua-land was from the Cape. Africaner began to explain this to him, by pointing to his fingers, one after another, saying, Once to Namaqua-land and back to the Cape; again to Namaqua-land and back to the Cape; till he came to the seventeenth finger, when the Damara leaned backward, holding up his eyes and hands towards heaven, saying, 'It is all too deep for me, I cannot understand it.' When we told him that Mrs. Philip had left two children behind in that far country, for the sake of the poor people in this, his eyes glistened with tears, and he wept silently for some time.

'Christian Africaner is a man about fifty years of age, of great gravity and apparent affection and kindness, of a dark olive colour; the Damara and Bootchuana are both black; the latter has a pleasant happy countenance. They keep a sharp look out after Mr. Moffat; if he moves only from one room to another, they follow him instantly. They are only newly arrived, and I think they will excite much interest in the town.'

Extract of a Letter, from Rev. Mr. Philip, dated at Zwellendam, May 17, 1819.

'In a former letter I gave you a brief account of the arrival of Brother Moffat and Africaner in Cape Town, and of the interest excited among the inhabitants of the place by the appearance of the Namaqua chief at the seat of the Colonial Government of South Africa, in the train of one of our missionaries. Enclosed I send you the substance of two conversations with this singular man: the first took place in my house at Cape Town, in the presence of a few friends; and the other in a public meeting in a place of worship at the Paarl. The questions and answers were in the Dutch language. The questions were put by Brother Moffat; and both were translated into English by Brother Evans and our worthy friend, Reynier Beck, Esq. In the answers to the questions we have endeavoured to preserve as nearly as possible the expressions of Africaner; and I am assured that they have gained nothing in the translation.

'I am aware that a speculative acquaintance with the truths of religion is a very fallacious criterion of a man's piety; and that it frequently happens in Africa, as in England, that there are many who far exceed humble and excellent Christians in the fluency of their conversation on religious subjects, while they are at the same time enemies of the Cross of Christ; but I have every reason to believe from the testimony of his teacher, and from the amiable and engaging manner in which he has conducted himself since his arrival in the colony, that Africaner feels as much as he expresses. I had frequent opportunities of seeing him while at Cape Town, and he accompanied us on our journey into the interior as far as Tulbagh, when we parted to pursue our different routes, Africaner and his people taking the western, while we were to journey along the eastern coast of Africa. At Tulbagh we had a very pleasant interview with our valuable missionary, Mr. A. Vos, and the friends of Christ there. Previously to our departure from Tulbagh, and our separation from each other, we had a very pleasant meeting in the house of Mr. Vos, formerly parish minister at Caledon; when Mr. Vos delivered a very solemn address to Africaner and his son, who is a pious youth, exhorting them to steadiness in the faith of Christ, and commending us to God in prayer. Africaner was affected even to tears with Mr. Vos's address; and we parted with our African chief and our Tulbagh friends with as

much regret as if we had been acquainted for twenty years.

'It may not be unnecessary to mention that Africaner never saw a Catechism in his life; and that all his information on theological subjects has been derived from a careful perusal of the Holy Scriptures, and the oral instructions of his teacher. I have in my possession *Africaner's New Testament*, and you would be delighted to see how it is thumbed and worn by use. Being asked what his views of God were before he enjoyed the benefit of Christian instruction, his reply was, that he never thought any thing at all on these subjects; that he thought upon nothing but his cattle. He admitted that he had heard of a God, but he at the same time stated, that his views of God were so gross, that the name suggested nothing more to his mind than something that might be found in the form of an insect, or on the lid of a snuff-box.

Answers to Questions put to Africaner before a few Friends at Cape Town, and before a Public Meeting at the Paarl.

Q. What think you of God?—A. In the simplicity of my thoughts, I believe that God is the Great Spirit.

Q. Is He mortal or immortal?—A. He is immortal.

Q. Is God just or unjust?—A. Just.

Q. How do you prove the justice of God?—A. His justice was manifested in the deluge; in the destruction of Sodom and Gomorrah. It is also manifested in the eternal punishment of the ungodly; but most of all in the death of Christ.

Q. Is God gracious?—A. Yes; he is a gracious God, and he has shown that by calling me from my bad ways.

Q. What do you think of the eternity of God?—A. This is a subject I dare not inquire too far into, it is above my understanding; but I am satisfied that he is from eternity to eternity.

Q. What do you think of man in his natural state?—A. He is unconverted and far from God, and consequently open to the wrath of God for ever.

Q. What was it that reduced man to this state?—A. His disobedience to the commandments of God, in eating of the forbidden fruit.

Q. Would it be righteous in God to punish us for ever for our sins?—A. Yes.

Q. Would this be consistent with what has been said respecting the goodness of God?—A. God gave us commandments for our good; men broke his commandments; and his goodness as well as his justice requires him to punish sin.

Q. Are all men under sin?—A. All men are evil, very evil; I feel that I am evil; and from the word of God, which declares that all men are dead in trespasses and sins, and from what I observe in others, I have every reason to believe that all men are evil.

Q. Were God to punish you for ever for your sins, would he be good and just?—A. O yes! I have sinned in thought, in word, and in deed. O yes! I am the great Namaqua-land sinner; and God would be just and good were he to punish me eternally for my sins.

Q. Will God punish all men for their sins?—A. As God is a righteous and holy God, and must punish sin, therefore the sinner, or some one in his place, must bear the punishment due to sin.

Q. Has any one suffered in our stead?—A. Yes; Jesus Christ.

Q. Who is Jesus Christ?—A. The Son of God.

Q. What do you think of Christ; was he man only, or more than man?—A. He is God over all, blessed for ever.

Q. How did he save us?—A. He took upon him our nature, and suffered in our stead.

Q. Was there no other way to save the sinner without God sending his Son to die for us?—A. In my simplicity I think not, because there was no other who could pay our debt.

Q. Did you not say that God is Almighty? If so, why could he not save men without the sacrifice of Christ?—A. Because we cannot think of any other way by which God could show his hatred towards sin, and at the same time his love to his creatures.

Q. For whom did Christ die?—A. For all who believe in his name.

Q. How shall we know when men believe in Christ?—A. When men have faith they receive Christ's words; worship him; love him; pray to God; abstain from evil, and keep the commandments of Christ; 'By their fruits ye shall know them.'

Q. Can we do all these things by our own strength?—A. No; the Spirit of God must convince us of sin, of righteousness and judgment, and must work in us to will and to do, according to his own good pleasure.

Q. What is the Spirit of God?—A. The Spirit is one with God.

Q. May not the preaching of the Word without the Spirit's agency be sufficient.—A. No; no good to salvation can be done by preaching without the Spirit of God. We can do nothing that is good without the Holy Spirit.

It being remarked that we can do evil, lie, cheat, &c. &c. without the Spirit. He answered, 'These are our own works, not God's; we can do nothing good without the Holy Spirit.'

Q. Did you not at first suppose that you could work out your own salvation without the Spirit's assistance? — A. When I saw my duty, I fancied I could perform it. I knew I had served the devil with all my heart, and I thought I had only to change masters, and that I could serve God as perfectly as I had served the devil; but I soon found that I was mistaken. I set to work; but when I made the experiment, I discovered for the first time that my heart was full of enmity against God. I tried to change my own heart, but it grew worse and worse; and in my despair I came to Christ, pleaded his promises, and obtained relief.

Q. Do you now feel that your heart is perfect?—A. No! no Mynheer (meaning Sir) because I feel imperfection in all that I do, in all that I say, in all that I think, and in all my prayers and exercises before God.

Q. What do you think of the privileges of Christianity?—A. They are wonderful. Christians have all their sins forgiven; they are received into the family of God; they enjoy the Divine favour, have access to a throne of grace, the witness of the Spirit, and the hope of everlasting life.

Q. Are you more happy now, Christian (this is the baptized name of Africaner) than you were before your conversion?—A. I never had an hour's rest in my mind before I knew the Lord; but now I can say, that through the grace of God I am happy, truly happy.

Q. Are you always in a happy frame of mind?—A. No; when I am forgetful of God and lose the impression of eternal things, I feel unhappy and lose my comfort. When I forget God one half day, or feel or do what is displeasing to him, I am ashamed to lift up my head in his presence; but when I confess my sins, he is gracious to forgive me my sins, and to restore to me the joy of his salvation.

Q. Do you think that any worldly consideration would induce you to forsake Christ?—A. At times I can answer this question, and say, No; if the whole world were offered to me to forsake Christ, I think I should not; but at other times I feel so much evil in my heart that I fear lest I should one day depart from the Lord.

Q. Do you find any thing to comfort you when your mind is affected with these gloomy fears?—A. I am comforted by the grace and promises of God.

Q. Do you ever get comfort from the doctrine of the final perseverance of the saints?—A. This is a comfortable doctrine; but the comfort of this doctrine is only to be enjoyed when we are relying upon God and in the act of persevering.

Q. What do you owe to those good friends in England who have sent you missionaries and Bibles, &c. &c.?—A. As instruments in the hand of God, I owe them myself, my soul, my all; and I bless God for having put it into their hearts; to him be all the glory, Amen!

Q. What are your obligations to those who are without the gospel?—A. It is our duty to pity them; to pray for them, and to endeavour to use means to send them the gospel.

Q. Do you, Christian, as an individual, use any means to bring your fellow-creatures to the knowledge of Christ?—A. Yes, Mynheer. In my poor way I must speak to all that will hear me about the great things that God has done for sinners, and what he has done for my soul.

'To form a proper estimate of the change effected upon Africaner, his former character and circumstances must be taken into consideration. A few years ago this man was the terror of the colony; a thousand dollars were offered to any man that would shoot him; he burned our missionary station at Warm Bath; and when Mr. Campbell crossed Africa on his former journey, he was more alarmed with the idea of meeting Africaner in his journey, than with all the other dangers to which he was exposed. What a change! The persecutor is turned into the warm friend of missionaries; the savage has laid aside his barbarous habits, and has become docile and gentle as a child; and the man who was formerly the plunderer and terror of the colonists, is now a friend of peace and justice, and is the centre of union and the bond of harmony between the subjects of the British Government and the savage tribes with which they are surrounded, and among those tribes themselves. Crossing Africa along the banks of the Orange River, Brother Moffat met with a tribe of bastard Hottentots, who were removing from their former stations. Being asked why they were changing the place of their abode, they replied, that it was because they understood that Africaner was removing from Namaqua-land. When they were asked why the removal of Africaner, supposing it to be true, should make them

change their place of residence, they replied, that if Africaner removed they could not live in that land, for it was his influence that kept all the tribes in peace, and as soon as he was gone they would all go to murdering one another. What an important fact! When will statesmen learn that the cheapest defence of nations, and the best security against revolutions and disorders, is the propagation of the pure and uncorrupted faith of Christ by zealous and holy ministers and missionaries. Had the chiefs of Caffraria enjoyed for many years the benefit of Christian instruction, these people, like Africaner, might have been living in peace, cultivating their fields, and a vast waste of blood and treasure would have been saved to the colony.*

'The Colonial Government was so much pleased with the appearance of Africaner in Cape-Town, that they made the chief a very handsome present of a waggon, which was purchased at eight hundred rix-dollars.

'I am, my dear Brother, Your's
'in the Gospel of Christ,
'JOHN PHILIP.'

INDIA.

BAPTISM OF A HINDOO CONVERT AT MADRAS.

A Letter received from Messrs. Loveless and Traveller.

'DEAR SIR, *Madras, Feb.* 15, 1819.

IT is with extreme pleasure, and a heart flowing with gratitude, that we communicate to you the tidings of a soul converted to God. He is a young man, who has been the devotee of the god *Seeva*; but has nobly given himself to Christ, renounced his caste, and was yesterday publickly baptized, to the joy of our hearts, and the satisfaction of a large congregation. It will be needless here to state his views and feelings, as it regards his experience, and reasons for becoming a Christian, as Mr. Taylor will deliver to you this account, of which you can make that use which may be thought most advisable, and for the glory of God. The season to us all was affecting and encouraging; we hail this trophy to our divine Redeemer, as but the presage of a more glorious conquest, and state it to be our deliberate opinion that, from the signs of the times in this direction, there is every reason to hope that God is about to perform great things for his church. The service preceding the public administration of baptism was opened by brother Pritchett, who read the Scriptures and prayed. Brother Traveller preached a sermon from Mark xvi. 15, 16. after which brother Loveless gave a most feeling address to our young friend, who at the conclusion publicly gave an account of the dealings of God with his soul, when brother Loveless administered to him the ordinance, brother Fleming gave out the hymns, and this affecting and solemn service was closed by brother Hands. Long, long, shall we remember this delightful opportunity, which has not only given us additional evidence of the power of the Gospel upon the heart of a heathen, but encourages us greatly to hope that we shall shortly see greater things than these.

We remain, dear Sir,
Your's, most affectionately,
CORNELIUS TRAVELLER,
W. C. LOVELESS.'

To this brief account we shall add another, which is more full, by Mr. Taylor, referred to in the preceding letter.

'Before the day appointed for his baptism arrived, he had to encounter some severe trials. The people of the house in which he lived observed that he no longer marked his forehead with ashes, nor performed other customary ceremonies, and they accused him of impiety towards his gods. The report of his conversion to Christianity, and of his intended baptism, began to be circulated, and caused an uproar among his acquaintance. He was alternately persuaded, entreated, and threatened, by his heathen countrymen; and what was worse, was coldly cautioned to take care what he was about, by some native Christians, so called. I was, however, glad to observe that he remained uninfluenced by these things. That there was a strong conflict in his mind, I have no doubt; but this was with regard to external circumstances, as his family, caste, and acquaintance; his own internal conviction and sense of duty I have reason to believe, remained unaltered. More than once he held to me language unequivocal as to this point—that whatever trials or sufferings he might experience, he was sensible they were nothing to what Christ had suffered for him—that gratitude demanded from him every sacrifice he might be called to make—that as to the threats of his acquaintance, he felt they had little power over his mind, which he seemed to intimate was proportionably strengthened; and observed, that intercourse with those persons was becoming painful; sometimes he said, when reading the Bible

* It deserves to be noticed that it was the intention of Government to send two missionaries into Caffre-land and to support them, before the breaking out of the present unhappy war with the Caffres.

in his school, his heart would begin to burn, and tears to gush involuntarily from his eyes, so as at times to render him an object of curiosity to those parents who came occasionally to see their children. This was before he had relinquished the charge of the school.

'One day (in the week previous to his baptism) I missed him, and he came to me the next morning in somewhat of a trepidation, telling me he had just escaped from confinement, in which he had been placed by the people of the house where he lived, they having shut him up without food the whole of the preceding day and night. He further stated its having been intimated to him, that if he persevered in resolving to become a Christian, poison would be put into his food, and hence he could not think of going back there. After he had made the matter known to Mr. Loveless, and a short consultation had taken place, it was agreed that he should retire to the house of a friend, who gave him a room and every thing necessary. Here he remained till his baptism, and afterwards as long as I staid.

'The Missionary Chapel exhibited an interesting spectacle on the Sabbath morning, 14th of February. Every part was filled. A great part of the aisles was covered with mats, for the accommodation of natives, many of whom attended, the greater part Christians, but also a few Heathens, whose marked foreheads, uncovered heads, and countenances lowering with dissatisfaction, formed a striking contrast to the mingled and variously modified expression of satisfaction, curiosity, and inquiry, visible in the faces of the rest of the congregation. This, it must be observed, was a novel thing, not only the first of the kind in this chapel, but also the first example in Madras of so decided a renunciation of Heathenism, and entire obedience to the precepts of Christianity.* Apavoo, clothed in his native habit of the purest white, was seated in the centre of the first row of seats, and directly opposite to the pulpit. The service was opened by Mr. Pritchett; and Mr. Traveller preached a discourse on baptism from Mark xvi. 15, 16. Apavoo then delivered an account of himself, his conversion and views, very audibly and distinctly; and Mr. Loveless proceeded to administer the ordinance, after the necessary questions, Apavoo kneeling. At this moment I saw tears gush from the eyes of more than one, whose piety I was acquainted with, and whose feelings did them honour. It was an interesting moment, and the attention was profound. The emotion of Mr. Loveless was great, while he proceeded to deliver an address to the young convert, equally pathetic, encouraging, and cautionary. One passage I beg leave to mention, 'Might we suppose,' said Mr. L. 'that the spirit departed of the venerable Dr. John, could be present with us and see the effect of his early instructions and care over you, how would he not rejoice, as we now do; or, if he mingle with angels above, surely with them he rejoices at such a sight as this.' The service was concluded with 'Praise God from whom all blessings flow,' and a prayer by Mr. Hands. Apavoo, now John, received the salutations of the church, and many others. I joined with the rest, and saw him after, during the remaining three days of my stay. On the following Wednesday I embarked. He accompanied me to the ship; thence I bade him a final farewell; and next morning Madras had disappeared from my view.

* Instances of baptism have been numerous at Madras, but the persons baptized, both into the Roman Catholic and Protestant communions, have always been indulged in retaining the distinction of caste, as a civil regulation, or sort of rank in society. Nor is it indefensible; though undoubtedly such a profession as that of Apavoo's, is more noble and more desirable.

AMERICA.

Extract of a letter from a gentleman at Hartford, in Connecticut, August 3, 1819, to a friend in London.

'We have nothing among us at this time more interesting than the success of the 'Foreign Mission School,' established in this state, under the direction of the Board of Commissioners for Foreign Missions, being principally designed to instruct and qualify Heathen youth for missionaries among their countrymen.

'Our friends are encouraged in this work by the most satisfactory evidence of the genuine piety of a number of the Heathen youth, who have been under a course of instruction for some years, and who, it is confidently expected, will, in a very short time, be well qualified to carry the glad tidings of salvation to their benighted countrymen.'

The above Letter is accompanied by a list of the scholars, 33 in number, well written by an Indian youth, admitted into the School in October last, (9 months before,) who then commenced reading and writing.

The youths are of different nations—North American Indians of various tribes, natives of China, Malacca, Sumatra, Otaheite, and the Sandwich islands.

NORTH WALES MISSIONARY SOCIETY.

THE third Anniversary of this Society was celebrated at Pwllheli, in Caernarvonshire, Aug. 25th and 26th, 1819. On the 25th the Ministers had a meeting for prayer and conversation, from 2 to 4 in the afternoon. Soon after 5, public service commenced. The Rev. D. Jones, of Holywell, engaged in prayer; the Rev. Mr. Alliot, of Nottingham, preached in English from Mat. xvi. 1—3, and the Rev. Mr. Roberts, of Llanbrynmair, in Welsh, from Rom. viii. 19—23 The following day a considerable congregation assembled at 6 in the morning. The Rev. W.Hughes, of Dinasmowddwy, offered up the morning sacrifice of prayer; the Rev. E. Davies, of Cyttian, and the Rev. C. Jones, of Dolgelley, preached in Welsh, the former from 1 Cor. xi. 24. and the latter from Hos. xiii. 9. At 10 the congregation was become very numerous. The Rev. W. Jones, of Caernarvon, prayed, the Rev. Mr. Farmer, of Hanley, preached in English, from 1 John xlviii. and the Rev. W. Williams, of Wern, in Welsh, from Prov. xxiv. 11, 12. The meeting for transacting the business of the Society was held at 2 in the afternoon. W. D. Williams was called to the chair. After the Rev. J. Roberts of Llanbrynmair had engaged in prayer, the Chairman, in a brief but very interesting manner, addressed the very numerous congregation then assembled. Having glanced at the plan adopted by infinite Wisdom for making salvation known under the Mosaic dispensation, he dwelt more particularly on the Prophecies that refer to the calling of the Gentiles, and the enlargement of the Redeemer's kingdom, and concluded by showing what measures have been adopted with a view of bringing about the accomplishment of prophecies, so glorious, so important; and the success that has attended such measures; and more especially the happy effects resulting from the benevolent exertions of Missionary Societies. Then several Resolutions were proposed and seconded. This afforded the Rev. Messrs. Alliot and Farmer an opportunity of addressing the congregation in the English language; and the Rev. Messrs. Roberts of Llanbrynmair, Jones of Pwllheli, Jones of Holywell, Williams of Wern, Lewis of Bala, Roberts of Bangor, Jones of Caernarvon, and Powell of Rhosymeirch, called the attention of their countrymen to the state of the Heathen, and the duty of Christians to send the Gospel unto them. All these spoke in the Welsh language, the bulk of the congregation not being acquainted with the English. The fifth Resolution excited a very lively interest in the whole congregation. It was to this effect: 'That as Welshmen we cannot but feel particularly interested in the success of our friends who set out from Utica, in North America, the beginning of last April, in quest of the Madogion, or Welsh Indians; and if they succeed in finding out a colony of Welshmen, near the banks of the Missouri, we shall consider ourselves as under manifold obligations to do all in our power towards making known unto them the gospel of the grace of God.' A little after 6 in the evening the congregation assembled for the last time. Mr. D. James, of Newaddlwyd, introduced the service, and D. Griffith, late student at Carmarthen, preached in Welsh from Heb. ii. 3. as did likewise the Rev. James Davies, of Llanfair Caer Enion, from Ezek. xxxvii. 9. If the very numerous attendance at this meeting, if the satisfaction that evidently beamed in every countenance, and if the sums brought in to the meeting from the several counties of North Wales, afford any criterion from which we may judge of the attachment of the Welsh to the cause of Missions, we may confidently say that there are many amongst them so decided, that they will no longer act the part of Meroz.

THE NORTH RIDING OF YORKSHIRE MISSIONARY SOCIETY ANNIVERSARY.

THE first anniversary of this Society was held at Scarbrough on Wednesday, Aug. 25th, 1819. The interesting services were introduced the preceding evening, by prayer offered by the Rev. G. Croft, and a sermon preached by the Rev. G. Young, A. M. from Luke xv. 7. On Wednesday morning, the public meeting for business was held in the Town-hall, which was very readily granted by the magistrates of the Borough for the purpose; Thomas Hinderwell, Esq. who was called to the chair, opened the meeting with a very pleasing and interesting address, on the great object of assembling together, and the encouraging aspect of missionary operations; after which he called upon the Secretary to read the Report, which recorded an increased conviction on the minds of many in this extensive district of the importance of the missionary cause, and of its pressing claims on their attention, as well as the growth of their infant Society, and the opening prospect of enlarged prosperity. Animated and deeply affecting addresses were delivered by the ministers and gentlemen present, and the most lively feelings of commiseration, of joy, and of gratitude, pervaded the whole assembly. In the evening of the same day, a large congregation assembled for divine worship in the Rev. Samuel Bottomley's Chapel, where solemn supplica-

tions were offered by the Rev. Robert Hall, M. A. The Rev. James Bennett preached a very suitable sermon from 1 Thes. ii. 16. and the Rev. Thomas Smith, the other tutor at Rotherham, closed the sacred exercises of the day with prayer and praise.

Several resolutions were proposed and seconded by the Rev. Messrs. Croft, Gee, Burnett, Watkinson, Smith, Hinchcliffe, Ryan, Young, Capps, Arundel, Lees, Bottomley, and Sykes; also by Messrs. G. Nettleship and T. Holt, students, C. Hill, E. Nettleship, and J. Cornwall, among which were the three following:

1. 'That this Society contemplates with high pleasure, the conduct of the Directors of the Missionary Society during the past year; and congratulates them on the eminent success of their greatly extended operations.

2. 'That this meeting congratulates the Missionary Society on the prospects of great usefulness in the East, from the institution of schools, the translation of the Scriptures, and the establishment of the 'Anglo-Chinese College.'

3. 'That this meeting traces with peculiar delight, and sincere gratitude to God, the continued labours and great prosperity of the Missionaries in Otaheite and other South Sea Islands, to which the attention of the Missionary Society was first directed.*

THE Anniversary of the SUNDERLAND AUXILIARY MISSIONARY SOCIETY, in aid of the London Missionary, was held on Monday Evening, August the 2d, at Villiers Street Chapel, and was numerously and respectably attended. Addresses were delivered at the Meeting with much apparent effect by the Rev. Messrs. Fletcher, of Blackburn, Mason, Drysdale, Gollop, Jones, Waterhouse, &c. and Mr. C. N. Wawn, the Chairman; and a liberal collection was made in aid of the funds of the Society.

On the evening of the following day, the Anniversary of the NEWCASTLE AUXILIARY SOCIETY, was held at the Postern New Chapel, which was crowded to excess. The Rev. Drs. Bogue and Waugh, Rev. Messrs. Davidson, Fletcher, Pringle, Harris, Robson, Gilmore, &c. and Mr. C. N. Wawn, from the chair developed the object, principles, and operations of the Society, and urged its claims to continued and extended support.

THE Anniversary of the Plymouth, Plymouth Dock, and Stonehouse Auxiliary Missionary Society was held the 10th, 11th, 12th, and 13th days of August, in those towns. The services commenced at the Rev. T. Mitchell's, Batter Street. Rev. S. Parrot read and prayed; Rev. T. Jackson, of Stockwell, preached from 2 Cor. ii. 14.; Rev. Mr. Mitchell gave out the hymns, and the Rev. Mr. Burn, of Stonehouse, concluded.

Wednesday evening the Rev. J. Leifchild, of Kensington, preached at the Baptist Chapel, (Rev. J. Davies's) kindly lent for the occasion, from Is. xxvii. 7. The Rev. J. Kelly, of Ashburton, read and prayed; Rev. J. Doney gave out the hymns, and the Rev. Mr. Whillan, of Beer-Alston, concluded with prayer.

Thursday morning, the Rev. Rowland Hill preached at Rev. S. Parrott's, Dock, from Gal. i. 15, 16.; Rev. Messrs. Mitchell, of Plymouth, and Rooker, of Tavistock, engaged in the devotional services, and the Rev. Mr. Parrott gave out the hymns.

Thursday evening the meeting for the transaction of business was held at the Rev. J. Doney's new Tabernacle, Plymouth. Rev. W. Rooker began with prayer. Mr. R. Derry was called to preside, and introduced the business of the evening by an appropriate speech. The Rev. J. Doney, Secretary, read the Report for the past year. Resolutions were proposed and seconded by the Rev. Messrs. Rowland Hill, Jackson, Leifchild, Rooker, Kelly, Whillan, Parrott, Burn, Goode, Varder, Shepherd, Doney, &c. &c. Many animated and interesting speeches were delivered by the various speakers, whose hearts appeared evidently to be deeply interested in the spread of the Gospel among the benighted heathen, and unfeignedly grateful to God for the success which has already attended missionary exertions. The Rev. J. Leifchild closed the meeting by prayer.

Friday morning. The Rev. Rowland Hill was engaged to preach at the New Tabernacle, but, as it was feared that one half the people who wished to hear him would not be accommodated with room, the spacious New Methodist Chapel was solicited, and was politely granted to the

* As a proof that the real friends of *the Missionary Society* are alive to the best interests of mankind at *home*, great part of the interval of the morning and evening services was occupied in conversation on the desolate, moral wastes, that still remain in various parts of the neighbourhood, which imperiously call for attention and culture; many affecting statements were made by several of the brethren, and it was unanimously resolved, that the Rev. Samuel Watkinson should correspond with all the ministers in the district, and that a public meeting should be held some time in the month of October at Duffield, for *the purpose of forming* 'A HOME MISSIONARY SOCIETY' *for the East and North Ridings of Yorkshire.*

Society. A large and respectable audience assembled, and Mr. Hill preached from Psalm ii. 8.; Rev. J. Leifchild read and prayed; Rev. J. Doney read the hymns, and the Rev. T. Jackson concluded.

In the evening, at Rev. S. Parrott's Chapel, the ordinance of the Lord's Supper was administered. Rev. R. Hill presided. Addresses were delivered by Rev. Messrs. Hill, Jackson, Leifchild, Shepherd, &c. The bread and wine were distributed by Rev. Messrs. Burn, Whillan, Parrott, &c.

Two sermons were preached on the Lord's day following by the Rev. J. Leifchild; in the morning at Batter Street, Plymouth, and in the evening at Rev. J. Burn's, Stonehouse. All the services were well attended, and some extremely crowded. Hundreds of persons could not obtain admission to some of the services. The missionary spirit, we hope, increases and strengthens in these towns, and we trust will continue to do so every succeeding year. Our collections are nearly double the amount of any preceding Anniversary, and this is a circumstance highly encouraging, when it is considered that the pressure of the times is felt in this sea-port in a very peculiarly painful manner.

ORDINATION OF MISSIONARIES.

In the evening of Wednesday, the 18th of August, Messrs. Smith, Laidler and Forbes, late Students at Gosport, were ordained as Missionaries to the Heathen, at Mr. Rayson's, Tonbridge Chapel. Mr. Haslock commenced the service with prayer, &c.; Mr Hillyard, of Bedford, delivered the introductory discourse; Mr. Lewis proposed the usual questions; Mr. Campbell, of Irvine, in Scotland, engaged in the ordination-prayer; Dr. Smith gave the charge, and Dr. Winter concluded. The congregation was great, and the whole service solemn and impressive.

These Missionaries are designed for India, and are expected to sail the present month.

The Committee of the British and Foreign Bible Society, pleased with the information received from Otaheite, of the avidity with which the printed Gospel of St. Luke has been received by the inhabitants, and with the prospect of a still greater demand for the Scriptures in that part of the world, have, with their accustomed liberality, recently voted a further supply of 100 reams of printing paper.

Twenty reams, fifty reams, and one hundred reams, had previously been sent by the Society to Otaheite.

HULL AND EAST RIDING AUXILIARY MISSIONARY SOCIETY.

The Sxth Anniversary Meeting of this Society was held at Hull, on Tuesday 20th, Wednesday 21st, Thursday 22d, and Friday 23d July. Its various services were felt to equal, if not to surpass in interest those of any former year.

On Tuesday Evening the Hull Juvenile Society held its Seventh Annual Meeting in the Subscription School Room, Salthouse Lane, G. S. Wright, Esq. in the Chair; when the *young* friends of missions, some of whom addressed the Meeting, were privileged with the animating appeals and divine and wise cautions and counsels of fathers and veterans in missionary service.

The Sixth Annual Meeting of the Hull and East Riding, held in the same place the following morning, was numerously attended. The addresses delivered by Drs. Bogue and Styles, Rev. E. Parsons, Geo. Brown, Wm. King, &c. &c. gave at the outset an impulse to the missionary spirit, the effects of which were discernible throughout the subsequent services in thronged assemblies and contributions increasingly liberal.

On Wednesday Evening the Rev. E. Parsons preached in Fish Street Chapel. On Thursday Morning the Rev. Dr. Styles preached in the same place. In the Evening, Dr. Bogue preached in Hope Street Chapel, and, (as the venerated Father of the Mission) with peculiar interest and impression. On Friday Evening the Lord's Supper was administered in Hope Street Chapel. Dr. Bogue presided, and addresses were delivered by Dr. Styles and Messrs. Brown and King.

On the following Sabbath sermons were preached, followed by collections in Lairgate Chapel, Beverley, by Dr. Bogue; and at Cottingham in the Wesleyan Chapel, kindly lent for the occasion, by Dr. Styles. On Monday Afternoon, the Beverley Juvenile Society held its Annual Meeting; after which Dr. Styles preached in Lairgate Chapel, and a second collection was made.

The collections at the Anniversary amounted to 178*l.* 14*s.* 1*d.*

NOTICE.

On Thursday, October the 7th, in the forenoon, a public meeting will be holden at the Town Hall, in Cheltenham, to promote the efforts of the London Missionary Society in propagating the gospel among the heathen. The Rev. William Thorp, of Bristol, and the Rev. George Burder, of London, are expected to preach at the Chapels in that town on the occasion. The assistance of several other ministers is also expected.

To the Editor.

DEAR SIR,

'IN consequence of your recent notice of the *Blackburn Academy*, and the intimation that 'Donations of books would be thankfully received,' our Institution has been favoured with a valuable present of books from an unknown friend, who, it is presumed, resides in London; and I beg leave, through the medium of your Magazine, gratefully to acknowledge his liberality.

'I am, Dear Sir,
'Your's respectfully,
'J. FLETCHER.'

DEPUTATION TO THE SOUTH SEAS.

The Directors beg leave to call the earnest attention of the Members and Friends of the Missionary Society to the following passages in the Annual Report of the present year.

'CONSIDERING the peculiar circumstances of the mission and of the islands, it appears to the Directors extremely desirable that the Society should send out a Representative of their body to reside there, as the immediate Superintendent of the Mission in the South Seas; and a distinct Resolution has been adopted by them to that effect. They cannot, however, but be aware of the extreme difficulty of engaging a person who shall be in all respects qualified for the execution of the duties of so important and delicate an office, and prepared to make all the sacrifices, and to encounter all the hardships which such an undertaking will involve. So great, however, has been the success with which it has pleased divine Providence to crown the Society's efforts in those seas, so many and so animating are the encouragements which the Mission there presents, so much at the present crisis may be lost for want of a wise superintendence, and so much probably gained by the exercise of it, that the Directors cannot but add their prayers to an expression of earnest hope, that He who has the hearts of all men in his hands, would condescend, in his Providence, to appoint one to this service who shall successfully discharge the important commission, and find a reward in the arduous labours of it.

Besides the proposed Representative of the Directors at the Islands, it is also in contemplation to send out another respectable individual, who shall form part of the Deputation to the Islands in the first instance, and afterwards return to Port Jackson, and there continue as the Society's Resident Agent, for the management of its important affairs in those islands of the South Seas, which are or may be occupied by its missionaries. Whilst the Directors supplicate the Divine direction in the choice of persons duly qualified for these respective undertakings, they trust the members of the Society, both in town and country, will look around among their connexions for individuals whom they may be able to recommend to the Directors for this important service.'

*** *The Directors will be happy to receive applications either from ministers or respectable laymen; and as an objection may probably be felt by some individuals to make a direct personal offer of their services, it is recommended that such individuals would authorize some member or friend of the Society to open a correspondence with the Directors on the subject. Letters to be addressed to the Rev. Geo. Burder, Secretary, No. 8, Old Jewry, London.*

MISSIONARY CONTRIBUTIONS.

[*Collections and anonymous Donations only, from* 16 *August, to* 16 *Sept. inclusive.*]

	£.	s.	d
St. Helena:—Contributions from Native Free Blacks, Slaves, and other poor Persons, by Messrs. Daniel and Broadway	23	0	0
Collections in Ireland, &c. during a tour by the Rev. Messrs. Alex. Fletcher, of London, and Brotherstone, of Dysart, North-Britain.			
Isle of Man. Douglas. Rev. Mr. Haining	14	14	0
Ramsay—Methodists	2	8	9
Carried forward..	17	2	9

				£.	s.	d.
Bought forward..	17	2	9			
Belfast—Rev. Mr. M'Ewen	22	8	6			
Rev. Mr. Brown	20	0	0			
Rev. Mr. Carr	20	0	0			
				79	10	3
Castlereagh—Rev. Mr. Hazlett				5	19	1
Saintsfield—Rev. Mr. Walker				1	16	0
Bangor—Rev. Mr. Wood				1	14	0
Carmoney—Rev. Mr. Craig				7	2	1
Strabane—Rev. Mr. Gemble				1	13	6
Muff—Rev. Mr. Dill				9	0	0
Londonderry—Rev. Mr. Crawford	10	17	3			
Rev. Mr. Hay	20	0	0			
				30	17	3
Coleraine—Rev. Mr. Whiteside	11	0	0			
Rev. Mr. Caldin	12	10	0			
Rev. Mr. Hunter	14	0	0			
Methodists	2	15	1			
				40	5	1
Balleywillen				2	6	1
Macasquin—Rev. Mr. Paterson				7	11	4
Ahadue—Rev. Mr. Brown				11	8	4
Balleymoney—Rev. Mr. Park				3	7	0
Newtonlimavady—Rev. Mr. Dill				7	4	4
Ray—Rev. Mr. Rentaul				17	0	0
Moneymore—Rev. Mr. Moore				7	18	5
Cookstown—Rev. Mr. Davidson	7	8	0			
Rev. Mr. Millar	13	14	2			
				21	2	2
Dublin—Mary's Abbey, Rev. Mr. Horner	32	12	3			
Usher's Quay, Rev. Mr. Simpson	6	16	0			
Plunket Street, Rev. Mr. Cooper	22	0	0			
York Street, Rev. Mr. Gilbert	11	1	2			
Pool-beg Street, Rev. Mr. Petherick	7	0	0			
Manner Street, Rev. Mr. Loader	5	0	0			
Hibernian Mills	7	0	6			
Wesleyan Chapel	1	15	2			
Bishop Street, Moravian Chapel	7	1	0			
New Mary's Abbey, Rev. Mr. Stewart	31	16	0			
				132	2	1
Irish				£387	18	0
English Money				£344	15	0

Cheshire Auxiliary Society, by Mr. Williamson, Treasurer.

Collections made at the Annual Meeting held 14th and 15th August, 1819.

				£.	s.	d.
Baptist Chapel	2	5	6			
Welsh Calvinistic Methodists' Chapel	5	0	0			
Common Hall Street Chapel	6	0	0			
Broughton Chapel	9	9	0			
Octagon Chapel	18	0	0			
Queen Street Chapel	59	5	6			
				100	0	0
Ladies' Penny-a-Week Association, Queen Street Chapel—Two Quarters				13	10	10
Young Men's ditto, ditto, Two Quarters				1	14	4
Sunday School, ditto ditto				1	4	3
Young Men's Association, Welsh Chapel, Two Quarters				1	6	0
Ladies' Penny-a-Week Association, Octagon Chapel, Two Quarters				3	9	10
Sunday School Children, ditto ditto				0	14	8
Young Ladies at Miss Dodd's School				2	0	0
Carried forward..				124	19	11

				£.	s.	d.
Brought forward..			124	19	11	
Ditto at Miss Jenk's ditto			1	5	0	
Missionary Box, Chester, by Mrs. Powell			0	6	0	
Ditto, ditto, by Mrs. Mason			0	9	3	
Ditto, ditto, by Mrs. Barnes			0	6	3	
Ditto, ditto, by Mrs. Lewis			0	13	5	
Ditto at Minshull, by Miss Palin			5	15	3	
Ditto at Haslington, by Rev. W. Silvester			5	0	0	
Ditto at Farndon, by Mr. Nayler			0	8	0	
Ditto at Tarvin, by Mr. Edwards			0	8	0	
Ditto at Ashton, by Mr. Litler			0	16	6	
Ditto at Tarvin Chapel			0	5	6	
Ditto at Chester, by Master Enoch Gerrard			1	12	9	
Ditto at Delamere, by Mr. Prescot			0	17	7	
Penny-a-Week Association at Delamere, by Mr. Prescot			3	0	9	
Ditto at Tarvin, by Miss Martin			2	1	0	
Ditto at Waverton, by Miss Wynne, Two Quarters..			0	13	0	
Ditto at Knutsford, by Rev. J. Turner			8	4	0	
Ditto at Northop, by Mr. J. Williams			7	4	10	
Produce of two cherry-trees belonging to Mr. J. Williams, of Northop			1	5	6	
Produce of a cucumber-bed, by Mrs. Edwards, Tarvin			0	4	6	
A few Friends at Malpas, by Mr. Robert Allman			1	0	2	
						165 17 2
Hants:—Node Hill, Isle of Wight, Penny-a-Week Society, by Rev. D. Tyerman						9 4 0
Sussex:—Rev. J. Watson and Friends, Oat-Hall, Wivelsfield						2 10 0
Hastings:—By Rev. W. Davis, One Year's Halfpenny-a-Week Subscriptions from the Children of the Croft Chapel Sunday School			9	10	2	
Teachers and Friends			9	19	2	
						19 9 4
Cheshire:—Cotton Spinners in the employ of Messrs. Brown and Sons at Sheepwash, Mr. Thomas Burgess, Treasurer			8	17	7	
ditto, at Heaton Lane, Samuel Shawcross, Treasurer..			7	7	5	
						16 5 0
New Brunswick Auxiliary Missionary Society, Mr. David Burpe, Treas.						25 0 0
Havant:—Rev. W. Scamp and Congregation						30 13 4
Yorkshire:—A Friend to the Missionary Society, by Rev. J. Jackson, Green Hammerton						5 0 0
Dorset:—Rev. T. Eastman and Friends at Stalbridge.						
Subscriptions and Donations			3	12	3	
Weekly Subscriptions			2	2	6	
Collection			1	10	6	
			7	5	3	
Ditto at Temple Coombe—Subscriptions and Donations	3	18 10				
Weekly Subscriptions	0	13 3				
Collection	1	14 8				
			6	6	9	
						13 12 0
Anonymous towards the Widows' Fund of the Ultra Ganges Mission						5 0 0
Dorset:—Charmouth Auxiliary Missionary Society.						
Annual Collections on the 22d of July, by Rev. Messrs. Leifchild and Jeanes			12	18	6	
Annual Subscriptions			7	1	6	
						20 0 0
Lyme Regis Penny Society—First Quarter			5	10	0	
Collection			7	7	5	
Sunday School			0	8	6	
						13 5 11
Beaminster—Rev. Mr. Moore and Congregation						6 0 0
Devon:—Totnes—Rev. T. Windeatt and Congregation						5 0 1
Ashburton—Rev. J. Kelly and Congregation						4 5 6

	£.	s.	d.
Essex:—Chigwell Row—by Rev. J. F. West.			
Annual Collections on the 15th August 4 2 3			
Subscriptions and Donations 2 2 0			
Sunday School 0 5 1			
	6	9	4
Donation to the Society. Proverbs Chap. iii. verse 9.....	5	0	6
Gloucestershire:—A Friend at Kingswood, near Bristol, by Rev. J. Hyatt	5	0	0
Devon:—Balance of Plymouth, Plymouth Dock, and Stonehouse Auxiliary Missionary Society, by Mr. W. H. Dove	25	9	2
Penny-a-week Society at Wells, by Rev. W. Lane	11	0	0
Middlesex:—Wilsdon, by Mr. Nodes.			
Moiety of Subscriptions from a Juvenile Society..... 3 8 9			
Ditto of the produce of a Missionary Box in a poor man's cottage 3 0 9			
W. H. 1 1 0			
	7	10	6
Grangemouth:—Collection at, by Rev. Dr. Bogue	3	6	8
North-Britain:—Ayr, ditto at Rev. Dr. Peebles' Church, by ditto.....	4	14	0
Herefordshire:—Bromyard, Rev. Joel Banford.....	3	0	0
Leicestershire Auxiliary Society, in addition to the former sums, inserted in the Chronicle for August last, transmitted by Mr. Jos. Nunneley, Treasurer.			
Earl Shilton Penny-a-Week Society, by Rev. Mr. Birkby 11 6 8			
Newton Burgoland, by Rev. W. Ludford 3 0 0			
	14	6	8
An Unknown Friend, by Mr. Clayton	10	0	0
Wilts:—Salisbury—Rev. J. Sleigh and Friends.....	15	0	0
Essex.—Chishill Auxiliary Society, by Rev. J. Dobson	21	0	0
North-Britain:—Stirling Missionary Society, by Rev. J. Smart	40	0	0
Yorkshire:—Hull and East Riding Auxiliary Missionary Society, by Mr. J. S. Bowden, Treasurer.....	250	0	0
Collections in Lancashire, Westmoreland, Cumberland, &c. during a tour, by the Rev. Messrs. Innes and Eccles.			
Ulverstone 6 0 0			
Donations 2 0 0			
8 0 0			
Kendal 23 8 11			
Auxiliary Society..... 10 0 0			
33 8 11			
Keswick 3 13 9			
Penrith 9 3 0			
Subscription 1 1 0			
10 4 0			
Penruddock 1 1 4			
A Friend, by the Rev. Mr. Rattery.... 0 10 0			
1 11 4			
Parkhead..... 5 13 0			
Whitehaven 22 18 9			
Auxiliary Society 1 12 0			
Subscription 1 1 0			
25 11 9			
Wigton..... 1 10 7			
Blenherhasset..... 1 4 6			
Mary-Port 4 0 0			
Allanby 1 2 0			
Great Broughton 1 7 7			
Cockermouth 7 12 9			
Young Men's Subscriptions 0 9 0			
8 1 9			
Workington 26 9 7			
Longtown..... 8 19 3			
Schools at Esk Band Academy..... 1 1 8			
10 0 11			
Carried forward..	141	19	8

				£.	s.	d.
Brought forward				141	19	8
Ecclefechan				5	3	7
Annan				1	8	7
Brampton				4	1	3
Alston				6	13	0
Hexham				2	5	0
Carlisle				11	2	8
Barnard Castle			16 5 8			
Auxiliary Society			1 4 0			
				17	9	8
					190	3 5

Contributions to the London Missionary Society in Demerara.

	Guilders.			
Providence Chapel, J. Davies, Missionary.				
Collection at the Annual Meeting, in May, 1819	293			
Auxiliary Society, from January, 1, 1819	81			
			31	3 4
Town and West Coast, R. Elliot, Missionary				
Town Collection at Annual Meeting	158			
Auxiliary Society	64			
West Coast Collection	150			
			31	0 0
Collection at Le Resouvenir, J. Smith, Missionary	320		26	13 4
			88	16 8
Deduct loss by Exchange			6	16 8
Balance forwarded to the Treasurer			£82	0 0

*** *Want of room obliges us to defer the remainder of the Contributions, &c.*

POETRY.

'Let every one that nameth the name of Christ depart from iniquity.'
2 Tim. ii. 19.

I.

Let all who name his blessed name,
Who once for sinners shed his blood,
Depart from sin and count it shame
To live like these who know not God.

II.

What kind of persons should they be,
Whose names appear enroll'd above?
The people whom the Lord makes free,
To whom he manifests his love.

III.

What kind of persons should they be?
How blameless should their life appear;
Who hope the Lord in heav'n to see,
And dwell with him for ever there?

IV.

With hopes so blessed and so bright,
Of heav'n they well may think and talk;
And, being children of the light,
As children of the light should walk.

V.

The sons of God, they well may scorn
The highest honours here on earth;
To heav'n's eternal honours born,
To stoop would ill become their birth.

VI.

And when a few short years are past,
What's promis'd now shall then be giv'n;
A goodly portion their's at last,
The glories and the joys of heav'n.



Freeman sc.

Revd Joseph Turnbull, M.A.
Tutor of the Dissenting College,
Hymondly, Herts.

Pubd by F. Westley, Stationers Court, Nov.1. 1819.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

NOVEMBER, 1819.

MEMOIR OF THE REV. WILLIAM ROSE,

LATE MINISTER OF THE LOW MEETING, WHITEHAVEN.

THE Rev. W. Rose was a native of Elgin, North Britain. Of his early life the writer has no important particulars to communicate; and the present Memoir is designed chiefly to relate to the scenes of his ministry and death at Whitehaven. The following statement appeared in the Carlisle Journal of February 21, 1818:—

'On Saturday last died the Rev. W. Rose, Minister of the Low Meeting, Whitehaven; and formerly a student of the Congregational College in Yorkshire, aged 37 years; lamented most affectionately by a large circle of acquaintance and friends. He was a native of Elgin in Scotland. His loss is deeply and deservedly bewailed, especially in the populous town of Whitehaven, where he proved himself a faithful minister of the gospel, by the most exemplary character and the most disinterested usefulness. He was the devoted friend of Bible, Missionary, and Sunday School Societies, and of every exertion for the truest happiness of mankind. And, while he felt it his duty to be assiduously engaged in every possible effort of Christian love, he condemned, by the piety of his deportment, whatever was inconsistent with the honour of his holy profession. Consequently, he was not an associate of the thoughtless and the worldly; he was not an attendant at the card-table; nor, what the world calls (but calls not without too much occasion, nor without inflicting a wound on the sacred cause of religion,) 'a jovial parson.' Whatever might be the temptations of the neighbourhood, or the inconsistencies of some of 'the cloth,' Mr. R. with conscientious and unbending integrity, shunned these public evils; nor did he fail, by his practice as well as his preaching, to represent the character of genuine Christianity as consisting in 'being not conformed to this world.'* The earnestness and fidelity of his preaching, together with the known consistency of his life, filled the chapel with numerous and attentive hearers: instead of a congregation of about 50, that first attended his ministry, latterly he had often to address 500 or 600, and upwards. The Lord evidently prospered his exertions for the good of many. The inconsistent might not be satisfied with his ministry; but he had the satisfaction of observing multitudes of the sincere and pious listening to his discourse; and it is hoped that not a few will be his 'crown of rejoicing in the day of Christ.' Upwards of the last twelve months Mr. R. had been in a declining state of health, but was confined to his room only during the last seven weeks. 'His affection and faithfulness to his flock (says our correspondent) were manifested to the last, for when all hopes of returning to the pulpit were gone, he wrote an excellent Address to the Church and Congregation, which was read publicly by the Rev. Mr. Cecil, from Rotherham, to a crowded and most affected assembly His whole conduct clearly proved the reality of his character as a faithful minister of Christ: all his consolation flowed from that Gospel which he had so zealously preached to others; and that consolation was most abundant.' He died without a struggle; and his remains were committed to the ground in 'the sure and certain hope of a happy resurrection to eternal life.' May a kind though an afflictive Providence favour this bereaved congregation again with 'a pastor after his own heart;' and may they again be blessed with prosperity and peace! Funeral sermons were preached for Mr. R. by several ministers in this county; par-

* It may be necessary to add here, that the propriety of these remarks must be referred to an explanation of *local* circumstances; and that clerical inconsistencies, of too many parties, continue to warrant the lamented implication.

ticularly by the Rev. Mr. Cecil, at Whitehaven, from Rev. vii. 14; and by the Rev. Mr. Whitridge at Carlisle, from Gal. ii. 20.'

Prior to his coming into England, Mr. Rose had been engaged for some time in preaching. He had, it seems, enjoyed the privileges of the Theological Academy, established at Edinburgh by Messrs. Haldane and others, and had commenced itinerant preacher. In the neighbourhood of Berwick-upon-Tweed his early labours are remembered to this day with respect. From the limited period of his studies, however, (only *two years;* nor had he previously received more than a common school education) he felt desirous of prosecuting them still further before he devoted himself entirely to the work of the ministry.

Accordingly, in the year 1808, with the recommendation of the Rev. Mr. Aikman, of Edinburgh, and the Rev. Mr. Ewing, of Glasgow, he applied for admission to the Academy at Rotherham, then under the tuition of the Rev. Dr. Williams and the Rev. Mr. Phillips. After the usual time of probation had expired, he was fully admitted to all the advantages of that important Institution. Here, though his studies were sometimes interrupted by affliction, he made a tolerable proficiency in classical as well as theological literature. To the study of languages in general, however, he was not devotedly attached; but he bestowed his chief attention on the originals of the Holy Scriptures. Nor could his acquaintance with Greek have been inconsiderable, since he was the first student of that Academy who composed one of the appointed Themes at the Annual Examination in the Greek language.

During his continuance at Rotherham he preached to congregations in several places, and with general acceptance. About the close of his studies, in 1812, application having been made by the managers of the Low Meeting at Whitehaven for a student, Mr. R. was requested to go. After some deliberation he consented, and his biographer reflects with pleasure that he had some influence in persuading him to make a trial of that important situation. Here he found the cause of religion had exceedingly languished and well-nigh come to nought: 'the things that remained were (indeed) ready to die.' The following extract from a letter, dated August 14th of that year, may convey some idea of its situation:—

'What shall I tell you respecting my success in this outpost of Satan's empire? I can yet say nothing very satisfactory; but that the attendance has considerably increased. My hearers inform me that they have not seen so many in this chapel for many years as we have on a Sabbath afternoon; and I suppose that we have not above 300 in a house that will contain upwards of 600. I labour in hope, though the hill is steep and rugged.'

Another extract from the same letter evinces the concern he now felt for the revival and spread of religion throughout the county:—

'Come to C———e: you certainly will not settle at H———l, where they are almost ready to loathe the gospel; whilst poor Cumberland is sunk in the vortex of ignorance, superstition, dissipation, and the most irrational folly. With whom shall I co-operate? You know they are cold, and would require a new creation to rouse them from their lethargy. Think, consider, deliberate, and pray.'

Mr. R. now felt additionally concerned for the increase of vital religion in the neighbourhood to which he had come; and was desirous of adopting every probable means for its extended promotion. And as he was persuaded that the diffusion of *missionary* intelligence might be useful, he obtained from 'The Missionary Society' a quantity of their most interesting papers for general circulation. In a letter which he wrote on Jan. 11, 1813, he adverts to this circumstance:—

'I was highly gratified to see an account, in the Carlisle Journal of the formation of an Auxiliary Missionary Society at C———e, as the fruit and

evidence of your active exertion. I hope when I write to you next that I shall be able to inform you of the Whitehaven Auxiliary Missionary Society, as another fruit of your success in the desolations of Cumberland. Let us persevere in endeavours like these, and I doubt not that posterity will perceive that the establishment of Auxiliary Missionary Societies was the commencement of the success of religion in this destitute and long-neglected county.'

But this devoted minister of Christ was destined to experience many difficulties and trials, which pressed heavily on his mind. A few months after the receipt of the last-mentioned letter, he informed the writer that 'for some time past he had been almost sunk in the pit in which there is no water.' He was grieved especially to witness so much worldly conformity and religious indifference among his hearers: these, together with the glaring inconsistencies of some of his *then* leading friends, seemed to encourage that constitutional tendency which he had shewn to great depression of spirits; and, on some occasions, they threatened almost to overwhelm him with sorrow.

During this year 1813, the Whitehaven Auxiliary Bible Society, under the patronage of the Rev. Dr. Milner, Dean of Carlisle, was established; and Mr. Rose was requested to be one of its Secretaries. He is reported to have delivered a very judicious and impressive speech at the formation of this Society. As far as his other numerous engagements permitted, he exerted himself to promote the great objects of this institution. But he was now much engaged in conversing with his serious hearers, preparatory to their enjoying all the privileges of Christian fellowship. In reference to which he writes:—

'My time is necessarily much taken up in obtaining an acquaintance with my congregation previous to the formation of a church. Here is nothing prepared to my hand; and my labour is considerable in conversing with them, owing to their complete ignorance of the nature and duties of a Christian church.'

Another event also took place this year: his marriage with Mrs. Landles, 'a respectable widow in the town, who bore an irreproachable character, and was well suited in every respect to be his partner.' The ministry of Mr. R. had evidently been blessed to the conversion of Mrs. L. they lived happily together; and there is reason to hope they are now enjoying each other's society again; she survived Mr. R. only six weeks.

The time was now approaching when he was to be regularly ordained to the work of the ministry, by 'the laying on the hands of the presbytery;' and he evidently anticipated it with devout seriousness. He spoke of it as a 'deeply solemn day,' on which he trusted that divine strength would be afforded him to 'witness a good confession,' and the Divine blessing would render the service profitable to many. His ordination took place on July 13, 1814, according to the following order:—'The Rev. Mr. Whitridge, of Carlisle, commenced the service by reading appropriate Scriptures and prayer; Rev. Mr. Haining, Isle of Man, preached on the character of a Christian church; Rev. Mr. Peele, of Workington, proposed the questions relative to the profession of faith, and engaged in prayer; Rev. Mr. Gilbert, the classical tutor at Rotherham, gave the charge to the minister from Matt. ii. 5, 7; and to the people, from Gal. vi. 6.'

Being now publicly devoted to the work of the Lord, and enjoying with his newly-framed church the ordinances of the gospel, Mr. R. appears to have experienced more happiness and comfort, though he was certainly not exempt from trying circumstances in his situation. In a letter dated August 18th, he observes:—

'You have entered into another man's labours, and consequently you have difficulties to surmount peculiar to that part of the Redeemer's vineyard. I, on the contrary, have entered on a wild uncultivated desert, and have difficulties with which to struggle peculiar to my station. But

our consolation is this, the Captain under whom we serve is infinitely wise and powerful, and he will supply us with grace and strength proportioned to the greatness of our work. Never, therefore, must we be discouraged, while we have the all-sufficiency of Jehovah for our confidence and hope.'

The Christian Society, which at first consisted of about thirty members, continued rapidly to increase; and he had the heartfelt satisfaction of observing many living witnesses of his prosperity and usefulness.

He was very particularly concerned for the *catechetical instruction of the young*; and he devoted at least one evening every week to this object. Many of the children of his congregation regularly assembled, whom he affectionately and seriously instructed, by accustoming them to commit to memory portions of the Scriptures, the Catechism, and hymns. A regular meeting of well-disposed adults also he established, with a view of fitting them to become useful teachers in a Sunday-School. These were, therefore, preparatory exertions, designed especially to make his people what every congregation ought to be, 'workers together with their pastor.' A Sabbath-School was therefore some time afterwards commenced in a part of the outskirts of Whitehaven, which is exceedingly populous, called the 'Grims;' which continues to this day to be very prosperous and successful.* A new school-house has been erected, and upwards of five hundred children, belonging to all denominations of Christians, are religiously instructed on the Lord's Day, and attend the various places of public worship in the town. Besides, the friends of this institution have extended their praiseworthy efforts still further, and have at length succeeded in establishing, on the most liberal principles, the South-West Cumberland Sunday School Society; a Society that promises to become extensively and permanently useful to the numerous populations of the South-West of Cumberland.

It was Mr. Rose's highest delight to 'go about doing good;' and he rejoiced to observe, before his departure, a mighty change effected in the public feeling towards the concerns of religion. Here was a great contrast in this respect between the period of his coming to Whitehaven, and the close of his active labours; and not only as it regarded that town, but also various other parts of the county: and this he could not contemplate without satisfaction and gratitude. The following extract from one of his letters may afford some idea of the feelings of his mind in this respect:—

'I am happy to perceive that your friends are resolved to erect a new chapel; and I sincerely hope that you will be able to finish it with pleasure, and thereby lay a permanent foundation for the prosperity of Zion in that part of benighted Cumberland. I hope that the Lord will shew us the 'greatness of his power' in the great work in which we are engaged; and, by keeping us ever deeply humble and dependent on him, prove to us, his unworthy servants, the glorious designs for which he has brought us into your native county. May we not exclaim with humble gratitude and joy when we contemplate what he has already condescended to do by our means, 'What hath God wrought?' Oh, my soul, his favour is permanent happiness; and *this* work an immortal reward.'

A Christian minister so devoted, could not be unsuccessful; and though his ministry was exercised for so short a time, yet the Lord evidently blessed it to the good of many.

'A congregation of about fifty increased to four hundred, and he was attended occasionally by six hundred hearers; while the church, which consisted at first but of thirty members, embraced at the time of his death upwards of one hundred. Encouraged by his success and by the evident attachment of his people, he persevered to the last: he endured trial with Christian fortitude, and he is gone to receive his reward.'

SUMATHETES.

* See a very interesting statement in the 'First Annual Report of the *Grims General Sunday-School*, Whitehaven,' published April 29, 1818.

CONSEQUENCES OF DENYING THE SPIRIT'S INFLUENCES.

THIS is the age of innovation. In the estimation of a certain class of religious levellers, whatever is ancient is erroneous. It is their glory to have no fixed principles, 'ever learning, they are never able to come to the knowledge of the truth.'

Amidst a variety of discoveries, with which they would surprize the religious world, one is, 'That no other influence than what the word of God has on the mind, is necesary to the conversion of a sinner. Supernatural influence is enthusiasm, the day of miracles is past, the Spirit is the word, and the word is the spirit!' They seem, in short, pretty nearly in the same predicament as those of old, who had not 'so much as heard whether there was any Holy Ghost.' But as Christians have generally been in the habit of considering Divine influence as indispensably necessary to give the word of God itself success, and as this discovery brands them as enthusiasts, on this account it may not be improper to examine some of the consequences of giving up this enthusiasm—or, in other words, of denying Divine influences. And,

1. *This sentiment deprives the Holy Spirit of his office in the economy of Redemption;* he is supposed to entertain the same office towards the reprobate as towards the ransomed of the Lord. For all the work this sentiment leaves him to do, is, to inspire the sacred writings, and then leave these writings to exert their own mighty energy on the mind. Now, here is nothing done for believers that is not also done for unbelievers, at least, for all who have access to the word of God. Those who were satisfied with the good old way, believed it to be the office of the Holy Ghost, not only to inspire the sacred writers, but to convince of sin, to open the eyes of their mind, to change the heart, and make the Lord's people willing in the day of his power, &c. But if the sentiment in question be true, the covenant-offices of the Holy Spirit are a mere fiction.

2. *This modern sentiment renders man the grand cause of his own salvation,* directly contrary to the whole tenour of God's word; for it is not God but himself that makes him to differ from others. Of what avail are all the blessings revealed in the gospel, of what avail is the inspiration of the sacred oracles, unless men believe their contents? Now, if faith is not the gift of God, if a man believes without Divine influence, the grand turning point in his salvation is in himself. He does that of himself without which, all the Father, the Son, and Holy Spirit, have done, would be absolutely in vain: he gives perfection and efficacy to their work. This much seems plain, that on these principles, the reason why one man goes to heaven rather than another, is not because God has done more for one than for the other, but that the former has done more for himself: and thus the whole glory of man's salvation belongs to himself! This sentiment is a libel on the whole word of God!

3. *It is contrary to the experience of ancient believers,* whose characters are recorded in the word of truth. It is contrary to their humiliating confessions: 'In me, that is, in my flesh, dwelleth no good thing.' —Contrary to their fervent prayers: 'Create within me a clean heart, O God, and renew a right spirit within me.'—Contrary to their grateful acknowledgments: 'By the grace of God, I am what I am.' If this grace (let it mean what it will) were not distinguishing, the apostle speaks nonsense; as if he could be distinguished by what was no distinction —Contrary to their thanksgivings both in the church militant

and triumphant—all ascribing glory to God and to the Lamb.

4. *This sentiment involves a number of absurdities:* and whatever is fairly proved absurd is thereby proved untrue. Now, to contemplate it in any point of view: say, that guilty depraved sinners need no Divine influences to render the word of God effectual to their salvation, but that this is entirely in their own power. Then, it follows, that what God intended most effectually to humble the pride of man, is adapted only to cherish it. It follows also, that after all Jesus Christ has done for the salvation of sinners, it is very possible that not a single soul will be saved; and highly improbable, if not, in the nature of things, impossible, that any will. It follows that the strongest prejudices conquer themselves; that the most vicious habits either mortify themselves, or implant principles which are destructive of themselves, to which the sinner is wholly averse; and all this in spite of the vigilance and influence of Satan, whose dominion would be hereby overthrown.

Take another view of the subject. Say the Spirit and the word are identical. This would prove that there were no believers prior to Moses, the first sacred writer. But see what this sentiment will make of a multitude of Scripture passages. 'That which is born of the *word* is the *word*. The words I speak unto you, they are the *word*, and they are life. Your father shall give his holy *word* (which they possessed before) to them that ask it. They that are after the *word* do mind the things of the *word*. Ye are not in the flesh but in the *word*, if so be the word of Christ dwelleth in you.' From which it would appear, according to this sentiment, that every man who had a Bible was a Christian.

5. *This sentiment flatly contradicts the most plain and positive declarations of Scripture.* Believers are said to be 'God's workmanship, created anew in Christ Jesus, to good works,' &c. which implies that men are not active in this change, but merely passive; they are represented as having been 'dead in sin, and quickened by the exceeding greatness of God's power,' Eph. i. 18, 19. ii. 1.

Believers are said to be 'born from above, born of God, not of the will of man, but of God.' And though 'faith comes by hearing, it is still the gift of God.' And therefore the labours of a Paul and an Apollos were fruitless till God gave the increase. We know who hath said, 'No man can come unto me, unless the Father, who hath sent me, draw him.'

Once more, God speaks of that change which constitutes a man a believer in Christ as exclusively his work. Let the reader examine the following Scriptures:—Deut. xxx. 6. Ezek. xi. 19, 20. xxxvi. 26, &c. Jer. xxxi. 33. xxxii. 38, &c. Heb. viii. 8. John iii. 5, &c. Eph. ii. 1. Acts xvi. 14. Hence it appears a matter of the utmost importance to contend earnestly for this capital truth of the gospel, 'That it is God who worketh in us, both to *will* and to do of his own good pleasure.'

A. B.

CHARACTER OF THE FOUNDER OF CHRISTIANITY.

'Truly this was the Son of God.'
Matt. xxvii. 54.

When our success in any business of importance depends solely on the exertions of a single individual, we cannot but feel ourselves interested in his personal character: and the more deeply so, the more important and serious the services are which we expect him to perform. If he is to manage our fortunes, and guide the helm of our affairs, we shall be anxious to assure ourselves of the principles that actuate his conduct

and conversation. We shall listen with concern to every breath of public report respecting a man on whom we depend so much; and shall be apt, from every discovery we make of his character, to foretel good or bad consequences to ourselves.

But supposing we had, by breaking the laws of our country, forfeited not our property only but our lives also, and that a pardon were to be obtained only in consideration of the character and services of this individual, would not our whole souls be on the stretch to satisfy ourselves with regard to his responsibility; and would not every trait of his character be an object of the utmost importance to our peace? Yes: should we discover his character to be unequal to the task, our disappointment would sink us into despair: but should we, on the contrary, have reason to believe that it was fully adequate to the great purposes required, our joy and our gratitude would rise higher than words could express.

But a greater concern than all this is now before us. Our *temporal concerns* are as much inferior to our *eternal interests* as time is to eternity; as the painted pleasures of the world are to the pure joys of heaven.

But on whom depends our sharing that happy state of existence which forms so bright a contrast with the present life? On Jesus Christ the alone Mediator between God and man. What, then, is the true character of this great personage, to whom we look with so much anxiety? He is holy as God is holy, for he is *essentially* God's *fellow*, 'the holy one of Israel; even he who is of purer eyes than to behold iniquity; in whose sight the heavens are not pure, and who chargeth his angels with folly.' Such is the *essential* character of our Lord: but if we approach to contemplate his human nature, in which he performed the office of Mediator, there, too, we shall meet with immaculate purity; for it is written, 'he did *no* sin, neither was guile found in his lips: he was holy, harmless, undefiled, and separate from sinners.' Let the sceptic, let the infidel follow him through the various events of his wonderful history, and then tell us the result. Can envy herself find a flaw in his character? What was his childhood? It was an 'increase in wisdom and stature, and in favour with God and man.' What was his ministry? A series of benevolent actions, prompted by the purest motives, and producing the happiest effects. What was his death? The most astonishing phenomenon of patience and forgiveness that was ever exhibited to the view of mortals.

It is seldom we meet with a character amongst men which will bear a close inspection. Their imperfections at a distance may escape our observation; but when we draw nearer and scrutinize them, how irregular, how imperfect the picture they display! Look at the great Founder of our Religion, scrutinize him with the closest eye, and tell us what you see. Do you see no form nor comeliness in him; is there no beauty that you should desire him? Yes, you see a comeliness beyond comparison, a beauty beyond description!

His obedience to the moral law was a perfect fulfilment of all righteousness. In the most trying hours of his life, his will was perfectly resigned to that of his Divine father, and he calmed the agony of his mind under the severest pressures, with this pious exclamation, 'Nevertheless, not *my* will, but *thine* be done.' Amidst the most provoking insults of his enemies, not a word of passionate resentment escaped from his lips; but he always acted on that truly God-like principle which he recommended to his followers, 'he loved them that hated him; he blessed them that cursed him he did good to

them that hated him, and prayed for them that despitefully used him and persecuted him.' 'He went about doing good;' and during the short course of his ministry, his benevolence was more extensively useful than the longest lives of the most virtuous of our race would ever prove. The Roman governor himself declared 'he could find no fault in him;' and the centurion, when he saw the close of his life, could not withhold his testimony, but gave glory to God, and said, 'Surely this was a righteous man!' In fine, he gave evident proofs of his mission from heaven; and demonstrated himself to be nothing less than the illustrious object of Isaiah's prophecy, when he declared, 'The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge, and of the fear of the Lord: righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.'

From this imperfect sketch of the *personal character* of our blessed Redeemer, we have abundant reason to esteem him as the just object of love, obedience, and adoration.

Whitney. J. B.

FARTHER REMARKS ON JOB.

Ch. xxxviii. 12, &c.

To the Editor.

We received the following as a Postscript to a Letter in our last, too late to add it:—

Sir,

Since this letter was written, the following additions have occurred to the writer. Another argument for the destructive force of the Nile may be drawn from the circumstance of the lake Mæotis having been dug to receive the superabundant waters, and moderate the force of the inundation; which would have been labour in vain if the overflow had not been impetuous and prejudicial.

The word יתיצבו is plural; but if בקר and שחד were synonymous and had been the nominatives to this verb, it should have been singular; agreeably to many instances where two synonyms have a verb singular: Vide Job xxvii. 13—18. Here אדם רשע and עריצים being synonimous, have the verbs יבין, יצבר, בנה, and the relatives בנין, &c. all singular. In ver. 14, לבוש, כמו there is an ellipsis of ב, which is not uncommon. Vide Job xxxviii. 30, כאבן for כבאבן.

The conjectural emendation in my first letter, ידעת השחר is, I find, supported by several printed copies; and other pointed editions have a masoretic mark (o) over the ה, to denote a various reading.

The appointment of the course of the Nile was no contemptible instance of divine Omniscience to an inhabitant of Egypt. In an ancient statue of the Nile, now in the Vatican, the water flows down from under his robe which conceals his urn, to denote that the head of this river was unknown to mortals. In other statues the river-god hides his head under his garment for the same reason. Ovidii. Metam. ii. 255. Hor. iv. Ode xiv. 45. Vide Spence's Polymetis, b. vi. ch. 1.

EBN JAAPHAR.

ON SEARCHING THE SCRIPTURES.

Outlines of a Sermon by the Rev. Matthew Henry. Communicated by J. B. W. Shrewsbury.

(Preached February 25, 1699-1700.)

John v. 39.—Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.

Our Saviour is here, in discourse with the Jews, proving himself to be the Messiah; and one of the witnesses he voucheth is the Scriptures of the Old Testament. He sends them to the law, and to the testimony, and is willing to abide

their verdict. *Search the Scriptures.*

Some read it indicatively—'Ye do search the Scriptures,' and ye do well to do so. You have them read to you. The Rabbies study them. The generality of your nation is well versed in them. Scripture learning flourished much about that time, and yet it is said, v. 38, *ye have not his word abiding in you.* It is possible for people to dwell much upon the Scriptures, and yet not to have the Scriptures dwelling in them—they may be well versed in the letter of the Scriptures, and yet be strangers to the life and power of them.

But, we read it imperatively—'*Search the Scriptures.*' This was spoken to the *Jews,* in the nature of an *appeal. q. d.* 'You profess a veneration for the Scriptures, and a submission to them. There I will join issue with you. Let that be the judge. We will lodge the cause by consent in that court—provided you will not rest in the letter of the Scriptures, but will *search* into them, and dive into the sense and meaning of them.' When appeals are made to the Scriptures they must be *searched.* We must not run away with a scriptural determination of a controversy upon a slight and superficial inquiry but search. Search the book of the Scripture throughout. Search particular passages to the bottom. See not what the Scriptures *seem* to say, but what they say indeed. This is spoken to *us* in the nature of a *command.* If to those of the Old Testament, much more to us of the New.

Doctrine.—*That it is the duty of all Christians to search the Scriptures.* This will follow upon our love to them. Let us shew,

I. What it is to search the Scriptures (Ἐρευνᾶτε). Not only to read the Scriptures, and hear them read, but search them—as John vii. 52. —1 Peter i. 11. We must be *inquisitive* in our reading and hearing the Scriptures. It implies,

1. A desire and design to find something excellent and valuable in the Scriptures:—looking upon the Scriptures as the vehicle of Divine light:—that book in which is contained a revelation of the will of God concerning our duty and happiness. The great thing which is to be found in the Scriptures is wisdom to salvation, 2 Tim. iii. 15. There are many books we read only for diversion, not with expectation to find any thing considerable; but we must read the Scriptures with a desire to find that which will turn to our advantage. Our eye must be upon the Scriptures as expecting to receive something from them that we may prove. Rom. xii. 2. The Scriptures were written with design to convey spiritual light to us,—Prov. xxii. 20, 21.—John, xx. last.—1 John, i. 3, and they must be read with a design to receive that light. Many read the Scriptures and hear them without anything of *design.* They were taught to read the Bible when they were children, and it is the custom of the country to read it in religious assemblies, but truly they never expected any great matters from it. Hence it is that they get no good by it, because they never designed to get any.

2. Diligence and seriousness in seeking that good—*Search*—as we do for that which is hidden, or lies somewhere out of the way. See Prov. xviii. 1. As the merchantman seeking pearls, Matt. xiii. 45, 46. Some make it a metaphor from those that deal in mines, or that search for any under-ground treasures. They first bore to find them, and then dig to get them. Those that sink for metals, or dive for pearls. Job describes the art and industry of these people, ch. xxviii. 1—11.; but shews, ver. 12., that

wisdom comes not within their reach. We are sure there are rich mines in the Scripture-ground—treasures hid in that field. We must dig for them, *i. e.* we must take pains to find them. See Prov. ii. 1—5. Searching intimates,

(1). *Care* not to miss of that in our search which we would seek for. It notes an attention of mind to the thing which we are searching into—laying God's judgments before us, Ps. cxix. 30. We must read and hear the Scriptures carefully. Allusion, 1 Kings xx. 33—1 Tim. iv. 13.

(2). *Consideration.* To search the Scriptures is to think seriously of what we read and hear of it. 2 Tim. ii. 7. Our own spirits are said to make diligent search, Ps. lxxvii. 17.—that spirit of a man which is the candle of the Lord, Prov. xx. 27. And we read of searching with a candle, Luke, xv. 8. We must apply our minds to think of what is in the Scriptures.

(3). *Consultation.* Those that search do not make use of their own eyes only, but inquire concerning it. Seek the law, Mal. ii. 6. Inquire of books which are given to help us to understand the Scriptures. Daniel himself understood by books, Dan. ix. 2.

(4). *Constancy.* We must seek till we find what we seek for. Searching is a work of time.—Acts xvii. 11.—Searched daily.—Ps. i. 2.—Meditate day and night. Ps. cxix. 97—All the day, Search here whenever there is occasion to look for those precious things that are to be had in the Scriptures. There is still more to be found—as in mines.

I shew II. *what* we must search the Scriptures for. What must we have in our eye in this search? The text tells us.—Heaven as our end, and Christ our way.

1. Heaven as our end—*for in them ye think ye have eternal life.* The Jews, though very corrupt in doctrine and morals, yet retained the belief and hope of eternal life, notwithstanding the darkness of that dispensation. And thus far they were in the right—that they looked upon the Scriptures as their guide to that happiness, and grounded their expectations of it upon the Scriptures. But herein they missed it—that they looked for eternal life by the bare reading and hearing of it. *Qui habet verba legis, habet vitam æternam,* John vii. 49—therefore, our Saviour takes them off from the letter alone. However, this is certain—that they who would find eternal life must look for it in the Scriptures.

(1). In the Scriptures we have the discovery of eternal life. The inquiries of the philosophers never stumbled upon it. 'Tis a matter purely of divine revelation. Reason shews us that we have immortal souls, but Scripture only shews us an immortal happiness for them, 2 Tim. i. 10.—see 1 Cor. ii. 9, 10. 'Tis faith acted upon the word of God that realizeth that glory, Heb. xi. 1. The Scriptures assure us that there is another life after this, and a happy one for the obedient believers.

(2). In the Scriptures we have the description of eternal life. We are not only told that it is, but what it is. There is a map of this land of promise—so much of it as the wisdom of God thought fit to give us. We have there some account of the place and company—the work and delights of the place—the New Jerusalem drawn in colours proper enough for us to look upon it. Come and see—a door opened in heaven. A state vastly different from the present.

(3). In the Scriptures we have the offer of eternal life to us. There we have the promise of it, and the proposal of the terms upon which it may be ours—see Tit. i. 2, and

John iii. 15, 16. In the Scriptures are the charter, or deed of conveyance by which it is settled upon the Lord Jesus, as the great feoffee in trust, (John xvii. 2.) to the use of the believers—to the use and behoof of his spiritual seed, and there needs no further entail, for he is sure to see his seed.

(4). In the Scriptures we have the opening of the way that leads to eternal life. We are told what we must do that we might inherit it. See Luke x. 25, 26. In the Scriptures we are directed in the infallible way to life and glory. There we have the first-fruits of it. On this we build our hopes of it.

2. In the Scriptures we must search for Christ, as the new and living way that leads to this end—*for they are they that testify of me.* They are the great and principal witnesses for Christ.

(1). We are highly concerned to find out a mediator between us and God. We are conscious to ourselves of guilt. We know God is holy, and we are sinful. What peace, what communication can there be between us and God, if we have not some able friend to interpose? What shall we do for some one to appear, and act for us in that great concern that lies between us and God? The soul cannot find rest and satisfaction, but in some revealed way of reconciliation. For the benefit of natural discoveries is forfeited. What shall we do for a surety to undertake for us—a city of refuge to fly to?

(2). The Scripture testifies of Christ as such a Mediator. *This is the record,* 1 John ch. v. 11. This life is in the Son—so that it is life eternal to know him, John xvii. 3. This is the great design of the Scripture—to lead us to the mediation of Christ, which, without it, we could never have known any thing of. The ransom that God has found is revealed there, and there we may find it. Christ is the true treasure hid in the field of the Scripture, Matt. xiii. 44. The heavenly manna in that bed of dew. See Exod. xvi. 13. — He is the water in those wells—the milk in those breasts—the gold in those mines. God the Word is all in all in the word of God. To him bare all the prophets witness, and all apostles. They all wrote to shew us Christ, and the way to him. He is the diamond in the ring of the Scriptures—the centre in which all its lines meet—none but Christ.

(3). In studying the Scriptures we should search for Christ. This we should have in our eye to find, *aliquid Christi*—something to increase our acquaintance with Christ. Search for Christ hid in the types and shadows of the law—for Christ revealed in the clearer light of the gospel. We must search the Scriptures with this inquiry upon our heart—*Saw ye him whom my soul loveth?* Cant. iii. 3. Is there any thing of Christ here? Those that waited for the consolation of Israel studied the Scriptures with this in their eye, John i. 45. *We have found Messiah.* When Christ was here upon earth we often read of them that sought him, to whom he did not say, Seek in vain: and now he is to be found in his word (Rom. x. 8), and in his ordinances, and there we must seek him. John xii. 21. 'We would see Jesus.'

I shew, III. why we must thus *search the Scriptures.*

Will it not suffice barely to read and hear them? What needs so much ado about them? Consider,

1. Our concerns lie very much in the Scriptures: and therefore we should *search* them. The Scripture is a book we are interested in. If it were what we had no business with, it were no matter for our taking so much pains about it. Many excellent and difficult things we leave to the search of those whose

business it is. Things foreign and above us are nothing to us. But the Scripture is a law to us, a promise to us, *not a small thing*, Deut. xxxii. 47. The things of God's law are written to *us* for our use and learning. The Scripture is the foundation on which we build our hopes. A man will search the deeds by which he holds his estate, especially if controverted:—Search the law upon which he is to be tried for his life: the Scriptures are the rule of judgment.

2. There is that in the Scriptures which will bear searching; therefore we should search them. Plain things are scattered, and many difficult things interwoven, like the waters of the sanctuary. As there are things obvious to the capacity of the meanest, so there are things to exercise the study and inquiry of the wisest and most learned. The Apostles spake *wisdom*, 1 Cor. ii. 6. The treasures of human writings are soon exhausted. You hear all that is in them; but there are wonders in the law, Ps. cxix. 18. Unsearchable riches in the gospel, Eph. iii. 8. Matt. xxiv. 15, *Whoso readeth, let him understand.*

3. We cannot spend our thoughts and time better than in searching the Scriptures. This will turn to as good an account as any thing. 'Tis much for the glory of God, and to the true pleasure and delight of a sanctified soul. Ps. i. 2. *delight in meditating.* What a great many vain thoughts and foolish fruitless studies would hereby be prevented! The mind of man is apt to be inquisitive: how much of its power is spent in searching after lying vanities! Would it not be better to spend it in this search? Some have said all their other studies were unsatisfying—but here rest.

4. The more we search the Scriptures the more we shall find in them. Even there where the surface is least promising, yet in the bowels of it there may be rich mines. By searching the Scriptures we shall find the knowledge of God a sure guide, solid comfort, armour of proof for our spiritual conflicts, 2 Tim. iii. 15, 16, 17. Daily bread—proper physic for every malady of the soul. Something we did know made more clear and affecting—able to try, as the Bereans, Acts xvii. 11.

5. We are great losers for want of searching the Scriptures. What improvements might we make in knowledge, grace, and comfort, if we were better acquainted with the Scriptures! We are ignorant of many things which we might know, and mistake many things which we think we do know, for want of searching the Scriptures. Hence it is that we are slow to understand, Luke xxiv. 25. Such babes, and of so little proficiency in the things of God, Heb. v. 11, 12. We err not knowing the Scriptures, Matt. xxii. 29. Hence it is that we are as children carried about, Eph. iv. 14.

[*The improvement in our next.*]

ABUSE OF THE SABBATH,

Or Serious Considerations submitted to the Attention of those who are in the habit of employing Carriages and Stage-Coaches, to convey them to public Worship on the Lord's Day.

'Remember the Sabbath-Day to keep it holy.'—EXOD. xx. 8.

'If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thy own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.'—ISAIAH lviii. 13, 14.

A LENGTHENED and laboured argument to prove the *authority* of the Sabbath is certainly not called for by the religious public. We suppose it to be fully admitted. The Divine will, indeed, is so clearly

expressed respecting it, its observance so repeatedly and anxiously enforced, and its sacred duties so fearfully fenced round with denunciations of wrath against the violator, that it is difficult to conceive how any one, possessing the least degree of religious feeling, could venture to dispute it. No institution has so many and such urgent claims upon our reverence and our gratitude. It is an appointment as much for the melioration and happiness of man as for the honour and glory of God. Its enactment it is evident savours not so much of sovereign, independent will, on the part of the Legislator, as of a kind, merciful, and gracious attention to the nature and exigencies of our feeble race. In the institution of a Sabbath we recognize the arrangement of a wise and indulgent father for the best interests of his family. It is a portion of our time set apart by authority for purposes essential to our present and our future well-being. Six days of the week we are called to labour and do *all* our work. During the successive days of that period the powers both of body and of mind are in active exercise on the common concerns of life; and it is the lot of many 'to rise up early and to sit up late,' to earn the bread that perisheth. After six days incessant fatigue, how grateful is the intervention of a Sabbath—a day of rest! The labourer is invited from the field of toil, the mechanic lays aside his tools, and the man of business retreats from the care and bustle of his usual employments. The Sabbath kindly bids them take repose. On this day the weary limb is rested, and the wasted strength restored. The mind too, anxious and fatigued with six days attention to the fluctuating concerns of the world, needs repose, and this hallowed day affords it. But this is not half its praise. It is going indeed but a little way into its excellence, to consider it only as a rest from worldly employment. Great as this advantage is, and clearly as the wisdom and mercy of the Sabbatic institution may be demonstrated from it, there is another character of infinitely greater worth and importance, for which it is distinguished. It is 'the holy of the Lord,' and therefore 'honourable.' It respects man not merely in his *individual* and *social* capacity, but in his relation to a just and holy God. It provides not only for the more comfortable enjoyment of his present existence, but reminds him of his immortality, points him to an eternal rest, of which it is an emblem; and invites him to learn, from the word of God, how he is to enter into it. How suitable is such an appointment to such a creature! Alienated and distanced from God by sinful propensities and practice, what a privilege to have with the revelation of his will, the periodical return of a Sabbath, to study it with undistracted attention, and to accelerate his progress in the spiritual life! Well might one of the early Christians call it the *Queen of Days.* The devout mind hails it as a day of peculiar delight. It is then that the most soothing, the most edifying, the most exhilarating exercises are indulged. On this day the Christian enters with deepened feeling on sacred meditations. He looks with more intense regard into the wonders of redemption, and realizes with keener gratitude his own happy interest in them. He is forcibly reminded of that eventful morning that saw his Lord arise, and his faith is invigorated afresh. He is glad when it is said unto him, 'Let us go into the House of the Lord.' Thither he repairs in company with his fellow-worshippers, and says, 'How amiable are thy tabernacles, O Lord of Hosts!' He

is happy to join in the sacred work of prayer and praise, and to sit down a humble and grateful disciple of Christ, to imbibe the instructions of heavenly wisdom, and to listen to the glorious things that are said of his exalted Redeemer. It is in these sacred exercises, in the act of worshipping in the beauty of holiness, that he feels his mind illumined with brighter displays of Divine truth, the love of God more sensibly shed abroad in his heart, and his affections more powerfully attracted to his Lord, and the things that are above where he is. O, it is a day greatly to be prized! It is the day when the great and gracious Head of the Church has an appointment with his people; for he says, 'I will glorify the house of my glory—in all places where I record my name, I will come unto thee, and will bless thee. Where two or three are gathered together in my name, there am I in the midst of them.' What a time of refreshing from the presence of the Lord, is this weekly appointment! How sensibly does the due observance of this day restore, refine, and elevate the soul of the devout Christian! What would he do without it? Harassed with the cares, and grieved with the follies and vices of the world, how aggravated would the wretchedness of his condition be, if he had no opportunities of retreat, no stated days of sacred leisure, no court-days, when he might have an audience with his King and his God, when he might lay his case before him, and receive his gracious communications in return!

But characterized as it is with endearments so numerous, and with privileges so important, how lamentable is it to find this sacred institution so outrageously violated as it is by a great proportion of society! How grievous to see the sovereignty, wisdom, and goodness of God, so daringly and so ungratefully set at nought by multitudes, for whose benefit the Sabbath was made! Some, with fearful arrogance, others, with culpable ignorance, dispute the obligations of this day. Many more, without venturing to dispute them, live in the habitual violation of them. With the express command of God, 'Remember the Sabbath-day, to keep it holy,' full before their view, they hesitate not to profane it by 'doing their own ways, finding their own pleasure, and speaking their own words.' They make it a day of business, or of dissipation, and abuse the leisure it affords by indulging in forbidden pleasures. These are evils which, in any country professing Christianity, must appear sufficiently heinous; but in ours, where the law of the land is in this case in unison with the law of God, they are peculiarly flagrant and utterly inexcusable. The breakers of the Fourth Commandment are doubly disloyal; they sin against the supreme authority of God, and set at nought the sanctions of the government under which they live. Their sin is at once an insult to God and to man. They commit an outrage against Him whose prerogative it is to legislate to the world; and against the order and harmony of the society in which they move. But there is a species of violence done to this sacred day, on which I would *now* more particularly insist. It has often been remarked that religion suffers some of its deepest wounds in the house of its friends. The more cruel and ungenerous, in this case, is the treatment it receives, and the more deserving of exposure. The offence against the Sabbath to which I allude, is found among what the world would call the strictest professors of religion, and consists in a practice which, I am sure, no pious and devout member of the Church of Christ can wit-

ness without pain. I mean that of *professors of religion employing their own carriages or stage-coaches on this day, to convey them to distant places of worship, instead of attending on the preaching of the gospel in their own neighbourhood.* The practice is notorious, and is certainly a great evil. It is indulged, I doubt not, by many who are unconscious of incurring blame; who consider their conduct, perhaps, not only as regular, but the very best which in their circumstances they can adopt. But, giving these people all due credit for the innocence of their intentions, I would intreat them to look at the practice in question with a nearer and more critical eye, to consider its consequences, both as to themselves, and to the observants around them; and with as much impartiality as possible, to determine whether a more profitable and more consistent observance of the Sabbath may not be adopted.

[*To be concluded in our next.*]

ANECDOTES.

To the Editor.

DEAR SIR,

IF you will insert the following anecdote in the Evangelical Magazine, I shall be much obliged, as it will be extensively read, and will, I hope, in some measure counteract the awful strides which infidelity is making around us, especially among the rising generation. I heard it related by the Rev. Alphonsus Gunn, about eighteen years ago, in a sermon delivered at Lothbury Church.

I am, dear Sir,
Your obliged Servant,
Oct. 14, 1819. T. WALFORD.

'I WAS lately,' observed Mr. Gunn, 'called to attend the death-bed of a young man at Hoxton. On my entering the room I found him in the greatest horror of mind. Thinking, perhaps, it arose from that deep remorse sometimes attendant on the death-bed of a sinner, I began to point him to Jesus, the sinner's only friend, and to the glorious promises of the Gospel. When, with an agonizing look of despair, he replied, 'Ah! Sir, but I have rejected the Gospel. Some years since I unhappily read Paine's Age of Reason; it suited my corrupt taste; I imbibed its principles; after this, wherever I went, I did all that lay in my power to hold up the Scriptures to contempt; by this means I led others into the fatal snare, and made proselytes to infidelity. Thus I rejected God, and now he rejects me, and will have no mercy upon me.' I offered to pray by him, but he replied, 'O, no, it is all in vain to pray for me,' then, with a dismal groan cried out, 'Paine's Age of Reason has ruined my soul,' and instantly expired.'

SIR,

THE following touching anecdote is copied from Jay's Life of Winter. I make no apology for requesting you to give it an early insertion in some spare corner of your entertaining and valuable Miscellany.

AGRICOLA.

'I remember, some years ago, to have buried a corpse. In the extremity of the audience that surrounded me I discovered a female wrinkled with age and bending with weakness; one hand held a motherless grandchild, the other wiped away her tears with the corner of a woollen apron. I pressed towards her when the service was closed. 'Have you lost a friend?' She heaved a melancholy sigh—'The Lord bless her memory!' I soon found the deceased had allowed her for several years six-pence per week! O my God! is it possible that the appreciation of a sum so inconsiderable, may cause a widow's heart to sing for joy, and save the child of the needy! Who would waste a *six-pence*; who would indulge themselves in extravagance; who would not deny themselves to be able to secure the blessing of them that are ready to perish!'

OBITUARY.

MARTHA BRYANT.

Amongst the thousands of poor that have been distinguished as monuments of Divine mercy, and through abounding grace have adorned the Christian profession, and died rejoicing in hope of a blessed immortality, Martha Bryant, of Flackwell Heath, Bucks, is well deserving of attention. It was her exalted privilege to be the daughter of a truly pious mother, who doubtless gave her that religious instruction which her lowly circumstances would admit: and though she had not that delightful satisfaction of seeing the fruit of her earnest prayers and parental admonitions, her petitions were not in vain, for Martha has already joined the heavenly choir, in singing the praises of Him who sitteth on the throne, and the Lamb. Though for many years she remained a total stranger to experimental religion, and was immersed in wordly cares; yet she was not altogether ignorant of religion; nor did she entirely forsake the house of God. She was blessed with a retentive memory so as to be very conversant with her *Bible*, and could repeat many of the Hymns she had been accustomed to unite in singing. This was a great advantage to her when her heart was opened to a reception of Divine truth. In the neighbourhood where she resided, the women are generally employed in the manufacture of lace, and it is a custom for them to associate together at each other's houses, to work at their pillows. On one of these occasions a pious neighbour proposed reading to her a little in Luther's Commentary on Paul's Epistle to the Galatians. The portion read, was on the 3d chap. ver. 1.—Who hath bewitched you, &c. In the commentary, Luther mentions a Dr. Kraws, who said, 'I have denied Christ, and, therefore, he stands now before his Father and accuses me.' 'Being blinded with this illusion of the Devil, he was brought into great despair, and destroyed himself.' This paragraph deeply distressed her mind. She observed, 'this wicked man committed this rash act for want of faith. I am destitute of faith and am fearful I shall be eternally lost.' But in her distress she called upon God, who abundantly pardons, and he heard her and brought her out of the depths of sorrow.

Not long after this, it pleased the Lord, severely to afflict her by which she was brought exceedingly low; but, as her strength recruited, and she was able to speak, she spake of the promises of God's word with holy ecstacy: and so full of joy was her soul, that she could not restrain herself from singing *aloud* his praises.

Martha constantly attended the Independent Meeting-house at Wooburn, Bucks, where she received very great benefit; and so attached was this poor woman to the House of God, that, though she had two miles to walk, and on a road, at times, exceedingly bad, yet she was always found in her place, unless illness prevented: yea, it may be truly affirmed, she was frequently at her place of worship, when through bodily weakness she needed to have been in her bed. Being persuaded it was both her duty and privilege to unite in church-fellowship with the people of God, she made a voluntary surrender of herself to the Lord, and continued an honourable member of that church, till she joined the spirits of the just made perfect.

But let us visit the humble cottage of this cheerful Christian, while the subject of painful affliction, an affliction the forerunner of death. All who knew her and had the happiness of visiting her in her long affliction, can testify how patiently she bore her sufferings, and how spiritually-minded she constantly appeared. Being at length obliged to forego the pleasure of attending God's earthly courts, which to her were always truly 'amiable,' she was indulged with the Divine presence in her own habitation, and there she enjoyed the visits of her pastor and Christian friends for many weeks, which, both to her and her visitors, proved seasons of profit and delight. The visit of a neighbouring clergyman, who read and expounded to her the 10th chap. of John, was pe-

culiarly refreshing to her. Her days, however, were not always cloudless, for sometimes she walked in darkness. At one time she was much depressed in mind, and entertained fears of not having experienced that repentance which is unto life. Under her distress she received great consolation from Jer. xxxi. 3. 'Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee;' and this passage was throughout the rest of her life, remarkably sweet and supporting to her mind. After being thus relieved in mind, she was exceedingly happy, and sometimes even in holy raptures, even when in extreme weakness of body, and her spirit ready to faint within her. She received a great increase of knowledge during her illness, and would frequently speak with delight on the enlarged views she had received of the sovereignty of grace and the imputed righteousness of Christ. These she found to be the springs of her consolation, and these influenced her to holy obedience. 'As for me,' she observed, 'I am a lump of sin; but Jesus, my beloved surety, hath God made to be sin for us, who knew no sin, that we might be made the righteousness of God in him.' Continuing in this vale of tears longer than she expected, and being the subject of great pain, she prayed with fervency for patience and submission, and repeated the following lines:

'To patient faith the prize is sure,
And those that to the end endure
The cross, shall wear the crown.'

Though her sufferings at times were very acute she was kept from murmuring, and when in distress she was heard to say. 'Turn *thou* to the strong hold, thou prisoner of hope.' She was not without her conflicts with Satan; but she prayed that her faith might not fail; the Lord heard her, and through faith she obtained a victory, and could sing with holy triumph, He hath made me more than a conqueror! A few days previous to her death, she desired her husband and children to come to her one by one, when she gave to each a suitable and affectionate exhortation, and concluded with a most tender and melting prayer. Soon after she appeared to be very near the eternal world, she was restless and panted for breath, but still was tranquil in mind, 'having a desire to depart and be with Christ.' 'Lord,' she exclaimed, 'let Satan be kept still as a stone, while I pass over this Jordan.' When her sister was raising her up, she said 'Let me die in your arms. Don't be alarmed, for there is a convoy of angels around my dying bed.' Soon after this her spirit fled to the mansions above.

Her death was improved at Wooburn, Lord's day evening, by Mr. Harrison, to a numerous congregation, from Jer. xxxi. 3, a passage from which she had derived much consolation, as above observed.

Wooburn. J. H.

MISS ANN JOHNS.

The subject of the present sketch was in infancy dedicated to God by the rite of baptism; was trained up in the nurture and admonition of the Lord by kind and pious parents; was admitted a member of the Christian Church at Chelmsford (then under the pastoral care of Messrs. Douglas and Freeman) About eight months before her decease, and on Monday, 14th Sept. 1818, being rather more than seventeen years of age, finished her earthly course, leaving the most delightful evidence, that she departed to be with Christ, and to enjoy eternal pleasures at his right hand.

Her parents and friends had the felicity of witnessing in her early indications of piety. Added to a most amiable disposition, strict obedience to parental authority, and peculiar affection for her family relatives, she gave proofs of a heart deeply impressed with religion, and sincerely intent upon her immortal interests. When not more than eight years of age, she was frequently observed retiring to her room some part of each day, and was on one of those occasions seen by her mother bending her little knees at the bed-side, and pouring out her soul before God. During the last two or three years she appeared exceedingly anxious for the spiritual welfare of her school-fellows; conversing with them on the things of God, explaining to them the nature and importance of prayer, (much to the delight of those under whose tuition she

was placed,)* corresponding on religious topics, repressing *undue* levity, and *inculcating the sentiment* of her heart, that true religion is the only source of real happiness.

She apparently enjoyed a fine state of health, and bade fair, to human expectation, for spending a long life of honourable usefulness on earth; but He, whose ways are a mighty deep, had otherwise ordained. A slight indisposition affected her; 29th August, it was judged adviseable in a few days to remove her home, and till Sunday, Sept. 13, she remained without any material alteration.

During this time she frequently expressed her expectation of approaching dissolution; not with dread, but with serenity and delight. 'I am happy,' said she, 'because I believe in Christ; but how miserable must be the people of the world while on the bed of affliction.' On one of her sisters remarking, they could not spare her yet, she replied, 'the Lord does all things well; should he raise me up again, I hope to live more to his glory than ever; should he take me, you must be resigned. I have been lately thinking much of affliction and death, and believe that the present illness is sent to promote my sanctification, and in answer to my prayer of being more weaned from the world.' Being asked if she felt happy. 'Yes,' said she, 'I know I have Jesus for my friend. Satan has endeavoured to disturb me, but I prayed and have obtained relief.'

Alarming symptoms appearing, further medical aid was called in; no hope of recovery could be given; she was likely to live only a few *hours* longer. A friend having informed her it was thought she would not live till the next day, 'Oh then,' said she, with delight, 'I shall be in heaven to-morrow;' finding her so composed, her friend told her the real state of her case, that she could not survive many hours; 'Oh then,' said she, with increasing energy, as if the better pleased with the intelligence, 'I shall be in heaven to-night.' Her pains were intense, but not a murmuring word escaped her lips during the whole season of the attack.

She then took leave of her relatives and friends, expressing to each, individually, her hope of meeting them in heaven. She was now entering upon unseen blessedness; and even before her spirit finally quitted its mortal tabernacle, she began to realize the joys and glories of the heavenly world; being asked what she would take in exchange for her hope, she replied with firmness, and as if surprised at such a question, 'Not all the world or worlds if I had them. My hope is placed in the Redeemer, and had I not religion now to comfort me, I should be the most miserable creature on earth.' 'Tell my school-fellows,' said she, 'not to defer religion till on a bed of sickness; tell them to seek the Lord while they are young.'

After a short dose she awoke seemingly disappointed to open her eyes again on mortal things, expressing her hope that she should then have been in heaven. 'Happy, happy, happy,' she exclaimed, 'Do you not hear them? They are singing hallelujah, praise ye the Lord.' 'Now,' said she, 'I cannot stay longer on earth, let me be gone—I have had a taste of heaven, and cannot stay longer here.' Then calling in all the members of the family, 'Now,' she said, 'I am going—I am going,' and indistinctly replying 'oh, yes!' to the question, are you happy? she fell asleep in Jesus.

Her death was improved to a numerous congregation, by her own desire from Phil. i. 21. 'Having a desire to depart,' &c.

I. I. F.

* Misses Burr, of Chelmsford.

RECENT DEATHS.

Sept. 4, Rev. Thomas Thomas, of Peckham.

Sept. 30, Rev. Thornhill Kidd, of Clapton ——, of whom we hope to give a fuller account at some future time.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Scripture Testimony to the Messiah: *an Inquiry, with a View to a satisfactory determination of the Doctrine taught in the Holy Scriptures concerning the Person of Christ, including a Careful Examination of the Rev. T. Belsham's Calm Inquiry, &c.* By John Pye Smith, D. D. In 2 vols. Vol. I. 8vo. 500 pp. 1818.

ALTHOUGH the commands of Christ, by their purity and sublimity, have extorted the applause of infidels, and the proofs of his Divine mission have convinced every serious inquirer, much of the import of his doctrine cannot but depend upon the dignity of his person. On this subject, in different ages of the church, vehement disputes have been maintained. The third and fourth centuries were especially occupied by this controversy. Afterwards, it slumbered comparatively till the reformation from popery; and then was but partially agitated. It revived chiefly among Dissenters in England, in the former part of the last century; but seemed to be dying away with its agitators, when it was renewed with more than pristine force, by a party that may (perhaps with propriety, as recently proposed by one of their own writers) be called *Christian* Unitarians; in distinction from Deists, Mahometans, and Jews, whom they must admit to be also *Unitarians*, according to their own definition of the term. Hitherto it has not seemed to approximate toward its close; neither can it, while both parties are more intent on confuting each other than on the clear definition and solid establishment of their own sentiments. An advocate for truth may be sure of success, by acting in *defence* of it; and he has a right to choose his weapon. If provoked to the retaliation of *assaults*, the contest becomes either an endless, or a mischievous, display of gladiatorial dexterity.

Nothing, therefore, could be more wisely adopted than the purpose expressed by the title of Dr. Smith's work, of which the first volume is now before us. Of the two books which it comprises, he in the *former*, notwithstanding, chiefly acts on the offensive: but its matter is too good to be spared; and the temper with which it is handled gives the author much advantage, both over his antagonists and most of his predecessors. We could only have wished it to have formed a distinct publication, from the strait-forward evidence that is collected in the *second* book. This, we apprehend, might have acquired additional force, by a junction with the remaining body of his argument: but we are far from implying either censure or regret for its appearance earlier than it was possible for the author, amidst his burdensome avocations, to complete his very judicious plan. The present volume, indeed, though mostly preliminary, furnishes what in itself is at once useful and necessary, independent of what remains to be done. All the principal texts of the Old Testament, that afforded intimations concerning the nature and dignity of the promised Messiah, are distinctly, calmly, and fairly discussed: and to this investigation is very properly subjoined, that of the apparent result of these intimations on the sentiments of the most eminent ancient Jewish writers. With his characteristic industry, the author has evidently laboured to supply his readers, even if unlearned, with means of forming their own judgment, rather than to give it a positive direction; although nothing like indecision can justly be charged upon him. At the same time, the contrast of such a procedure with the dogmatism that has commonly been indulged in this controversy (even on the orthodox, though less than on the heterodox side) may subject him, perhaps, to the same implication with an excellent living senator, that he seems to have convinced every body but himself. Were the assertion, however, true in both cases, the error may reasonably be excused: first, for its present rarity of occurrence; and, secondly, for the improbability of its future imitation.

From the title of this work, no one who understands the controversy will expect a treatise on the doctrine of the

Trinity. Just views of the person of Christ are indispensable to the belief of that doctrine; but they may be entertained to a considerable extent without establishing it. It is the personality of the Holy Spirit, rather than that of the Son of God, on which the doctrine of the Trinity must rest: and as the pious, learned, and temperate author of this volume, will probably in his researches meet with much that is relevant to *that* subject, we shall be glad to learn that he is disposed to a similar investigation of it, when his present work is completed. Hitherto it seems to us by no means to have received due attention.

Dr. S. has assigned proper reasons for giving his own translation of the numerous texts which he cites; and he justly states the occasions of deviation, generally, to be 'such as will present themselves to the attention of a scholar, immediately on his consulting the original.' Pref. p. viii. Other readers, we apprehend, will derive greater benefit from the remaining part of his work, if, where the difference is remarkable, he is more explicit on this subject. Many persons, whose only Bible is the common English version, may profit, nevertheless, in most respects by this volume; notwithstanding the uncommon extent and depth of Biblical literature which it demonstrates.

Anti-Swedenborgianism: *or, a Letter to the Rev. J. Clowes, M. A. Rector of St. John's, Manchester; containing a Reply to his Strictures on those passages in the Author's Lectures, which refer to the Hon. Eman. Swedenborg and his Disciples.* By W. Roby. 8vo. 60 pages.

In Mr. Roby's Lectures on Revealed Religion, (see our Magazine for June last, p. 238,) having occasion to speak of Swedenborgianism, (which has, we understand, many admirers at Manchester,) he has taken the liberty to consider the founder of the system as an enthusiast, and his doctrines as both unscriptural and irrational. This has given offence to the above clergyman, who appears to be a great admirer, both of the Count and of his system, and has, therefore, addressed a Letter to the Lecturer on the subject. It cannot be expected that we can devote our pages to a controversy in which few of our readers would be interested; we feel much satisfaction, however, that the subject has fallen into such good hands; and that Mr. R. has so ably combated a system, which appears to us to undermine the very foundations of Christianity, while at the same time it leaves the mind open to all the play of a disordered imagination.

Deism Refuted: *or, Plain Reasons for being a Christian.* By T. H. Horne, M.A. Curate of Christ Church, Newgate Street. 18mo. 1*s*.

Mr. Horne is already known to our readers as the author of a most valuable 'Introduction to the Critical Study of the Scriptures.'—(See our last Vol. p. 433). In the course of eighty closely printed pages, he has contrived to compress the most comprehensive Epitome of the Evidences of Christianity which we ever remember to have seen; and we can cordially recommend it as such for extensive circulation at the present moment, without pledging ourselves to the sanction of every expression it may contain. We have the pleasure to observe that a second edition has already appeared, with the correction of some important literal errors, which escaped through the hurry of the first edition.

This little work is divided into four sections;—1. The author shows that a Revelation from God to man is not only possible and probable, but *necessary*. 2. He proves the *authenticity* of the Scriptures. 3. the credibility of the facts therein recorded; and, 4. He explains the nature and extent of the inspiration of the sacred writings. A table is added of the principal prophecies of the Messiah, and their fulfilment, as related in the New Testament.

We take this opportunity—thinking it may be acceptable to many of our readers at the present awful crisis—to point out a few larger works, which may be useful to those who wish and have the opportunity of further pursuing the subject of inquiry.

Dr. *Leland* is a learned writer, and has unanswerably shewn 'The Advantages and Necessity of the Christian

Revelation,' 2 vols.; and his 'View of (English) Deistical Writers,' also 2 vols. affords a masterly answer to every thing on that side the question down to the middle of the last century.

Dr. *Lardner's* great work on the Credibility of the Gospels, not only has never been answered, but we believe bids defiance to such an attempt, except it be in the way of ribaldry and scoffing. He was not, however, a sound theologician.

Ch. Leslie's 'Short Method with a Deist' is an able and popular work, comprised in a small volume, and well adapted for general readers.

Addison's Evidences of the Christian Religion is particularly adapted to readers of literary taste. It is a small twelves volume; but there is an improved edition in octavo, with notes, by G. S. de Corredon. Translated by Dr. Purdy.

Grotius on the Truth of the Christian Religion is also a small volume of twelves, containing a Summary of the Evidences of Christianity; and the best edition has the valuable notes of Le Clerc.

Dr. *Findlay* ably exposed the gross and wilful ignorance of the witty and profligate Voltaire.

Butler's Analogy of Natural and Revealed Religion is a masterly and standard work, but full of deep reasoning.

Dr. *Beattie's* 'Essay on Truth,' and his sketch of the 'Evidences of Christianity,' are single volumes, elegantly and ably written, which some years ago much attracted the attention of our pious and venerable Sovereign.

Bishop *Horne's* Letters on Infidelity are remarkable for good sense and lively wit.

Drs. *Campbell* and *Douglas* treated the Question of Miracles against Hume with powerful effect.

Bishop *Porteus*, beside his Lectures, has a neat and pleasing 'Summary,' and an unanswerable 'Essay on the Beneficial Effects of Christianity.'

Doddridge's Evidences of Christianity and Essay on Inspiration, condense a great deal of sound argument and good sense into a small compass.

Paley's Works need no encomium. His style is as beautifully simple as his arguments are popular and convincing. His 'Natural Theology' is perhaps the best popular refutation of Atheism extant.

Fuller on Deism is a forcible appeal to the conscience of a Deist, in that author's best manner.

Dr. *Chalmers's* elegant little volume on 'The Evidence and Authority of the Christian Revelation,' has already received not only our sanction, (see Vol. xxiii. 20.). but that of an enlightened public.

With respect to Answers to Paine's 'Age of Reason' we shall mention only two: the first by a Layman, under the title of 'The Age of Infidelity,' in two parts, in answer to the two parts of Paine. This work was not only commended by us (Vol. iii. p. 209); but by the *British Critic*, and almost all the periodical Reviews. But the most popular is that of the late Bishop Watson, entitled 'An Apology for the Bible; though it is confined to the second part of his work, it completely refutes his system. Bishop Watson also answered Gibbon.

In naming these works which are but a few of many, we do not mean to bewilder our readers by their variety; but we consider the different classes and circumstances of readers, and that some works may be more easy of access than others.

Memoirs of the late William Kingsbury. By John Bullar. 8vo. 7*s*.

THESE Memoirs were composed, we are informed, at the request of the family, and we are glad the task has fallen into so able hands. Mr. K. was one of the original editors of this Magazine, and for many years frequently enriched our pages by his communications.

'The life of a Christian Pastor,' says Mr. Bullar, 'can scarcely be expected to be fertile in incidents. But Christian biography has other objects than that excitement of the imagination, which keeps the mind in agitated suspense by the recital of brilliant actions, surprizing adventures, and hazardous exploits. It seeks rather to produce such a book as Johnson described when he characterized the philosophical and literary writings of Watts, as productions, which, when a man sits down to read, he suddenly feels himself constrained to pray.'

Such a book has Mr. Bullar produced, which is at the same time rendered highly interesting to readers in general, by the variety of anecdote interspersed of Mr. K. and a numerous and valuable acquaintance, which he acquired in a long life of 74 years. We avoid quotations, because we shall feel it a duty to furnish a brief Memoir of our highly respected coadjutor in some future Number at no great distance. In the mean time we can cordially re-

commend the volume before us as every way worthy of the patronage of the religious public.

The King: *or, Faint Sketches for a true Portrait of the Venerable Sovereign of the British Empire. A Lecture on the Anniversary of His Majesty's Coronation.* By the Rev. C. de Coetlogon, A.M. Rector of Godstone, Surrey. 8vo. 128 pages. *With a fine Portrait, by Meyer.* 5*s.*

The King; *a Blessing, an Honour, and the Glory of the British Empire. A Sermon, preached August* 29, 1819. By the Rev. R. Bradley, Chaplain to the House of Industry, Manchester. 8vo. 16 pages. 6*d.*

It is with much pleasure we have perused these effusions of clerical loyalty, and now recommend them to our readers. The first is by Mr. de Coetlogon, long known both as a preacher and writer of evangelical principles and respectable talents. The text chosen as the foundation of this discourse is certainly beautiful and striking, as it referred to David in the first instance, and afterwards to our own venerable and justly-beloved Sovereign, more than doubly endeared to us by his character, his age, and his misfortunes: 'Thou art worth ten thousand of us.' In comparing the King of England with the Kings of Israel, Mr. de C. chiefly regards their moral and religious character, considering this as the foundation of all true greatness, and the application of this encomium to the former, is founded on the following reasons. 1. That he is possessed of all the qualities requisite to the formation of a *great* man (taking greatness in the sense just explained). 2. That through a long life he has been invariably actuated by the spirit of patriotism and benevolence. 3. That he has been inspired with a becoming fervency for the establishment of true religion and virtue. These propositions are illustrated by reference to facts and circumstances; and an Appendix is added, with several anecdotes, most of which we believe have been before the world in other publications

Mr. Bradley, in a short discourse of a single sheet (notes included), illustrates the character of our beloved King in a comparison with that of good King Hezekiah, particularly in his zeal for the worship of God and the promotion of true religion.

We do not pledge ourselves to the approbation of every sentiment contained in these effusions of loyalty and devotion; but we feel it our duty to encourage such a spirit as far as our influence extends, and are shocked at the growing principles of infidelity and disaffection, which we believe generally go together. Mr. B. mentions that on the day before the lamented 16th of August, he saw inscribed on the walls of Manchester this shocking parody and perversion of Scripture language—'Fear God and honour *Hunt!*' Note, p. 13.

The World of Spirits: *a Reverie.* 8vo. 1*s.*

The title of this little production fitly denotes its subject and manner; it is a flight of the imagination into the unseen world, yet the writer sets out from the basis of Revelation: he beholds the Spirits made perfect, listens to their conversation, and relates what he had heard; having in this respect the advantage of the Apostle, who, when caught up into the third heaven, heard 'unspeakable words which it is not lawful for a man to utter.' Nor is the author to be confounded with the visionary Swedenborg, who describes scenes that he beheld, and talk that he engaged in, which are too ridiculous to be uttered. If there are in it no new discoveries of that place and people, 'which eye hath not seen,' nor any clearer description of that happiness which 'hath never entered into the heart of man,' there are a few scenes and characters that are naturally drawn, and affectingly narrated. The hint appears to have been given by Ralph Erskine, in his 'Work and Contention of Heaven,' as thus described by him in homely poetry:

> 'Tis I, said one, 'bove all my race
> Am debtor chief to glorious grace:
> Nay, said another, Hark, I trow,
> I'm more obliged to grace than you.'

While the language and the subjects of discourse will remind the reader of

Mrs. Rowe's Letters from the Dead to the Living, or Hervey's Meditations among the Tombs; upon the whole, this may be a pleasing and profitable Reverie to those who can afford to pay one shilling for twenty-three pages of good composition.

Cries out of the Depths. *Poems on Sacred Subjects.* By Mary Parsons. *Published for the benefit of the Author.*

THE condition of the writer of these poems is such as would make the rigour of criticism border on cruelty. She is represented as being a female in the humblest sphere of life, who wrote them on various occasions, during a confinement to the bed of languishing, now protracted to the period of nineteen years. They were mostly addressed to a few Christian friends who contributed to cheer her passage through this world's wilderness. The profits of this publication will be devoted to procure for her some of those comforts which her destitute and afflicted condition renders necessary; but which the stipend on which she at present subsists, and for which she is wholly dependent on parochial aid, or individual bounty, is not sufficient to procure.—Preface.

There are different scales of excellence in writers according to the varying taste of readers; there are those who cannot find amusement or meaning in Milton or Young, who can find delight and improvement in the hymns of the pious Cennick or in the solemn emblems of Quarles; to such readers, who know and esteem religious truth better in her plain everyday apparel, than in her gala-decoration, these Poems and Hymns will render her a familiar and pleasant companion. These pieces are chiefly founded on passages of Scripture, in which the humble and devout Christian will discover many applications that may instruct the judgment and impress the heart. The intelligent reader will also find much to admire, and nothing to disgust, provided he can tolerate a few false rhymes, among which is the too frequent use of the word Amen, accompanied by a word which forms no rhyme whatever. The following specimen, selected because of its shortness, will enable any one to form an opinion of what may be expected:—

Page 162. Psalm ciii. 14.

'In all my afflictions to whom can I go,
To whom my distresses reveal,
But that gracious Lord who my weakness doth know,
And hath power to succour and heal.

Almighty Creator! thou knowest my frame,
For thou it was form'd it at first;
Thou seest how tempted and troubled I am,
O, pity a worm of the dust.

Support me while under thy chastening rod,
Give patience to bear all thy will;
Nor suffer me once to think hard of my God,
However severely I feel.

I ask for a sanctified use of each cross,
More humble and faithful I'd prove;
This one thing I pray—let me feel every loss
Fill'd up with thyself and thy love.'

We hope the intended purpose of this publication may be answered to the suffering author.

The Widow of the City of Nain; *and other Poems.* By an Under-Graduate of Cambridge. 8vo. 87 pp.

NOTWITHSTANDING the frigid sentence of Johnson on Sacred Poetry, the leading poem of this little work is exceedingly beautiful, and merits praise far beyond ours; but it is so completely a whole and so excellent that we, by extracting a detached stanza, should do injury to the author. We never saw a sacred story treated with more judgment or more taste. The minor pieces are comparatively trifles, but they are pleasing trifles, and some of them exquisitely pathetic: such we consider particularly the address of 'The female convict to her infant,' on the day before her execution. We give the two last stanzas.

'Alas! my sweet babe, with what pride
had I prest thee
To the bosom that now throbs with
terror and shame,
If the pure tie of virtuous affection had
blest thee,
And hailed thee the heir of thy father's
high name?

But now—with remorse that avails not—
I mourn thee,
Forsaken and friendless as soon thou wilt be,
In a world, if it cannot betray, that will scorn thee—
Avenging the guilt of thy mother on thee.

And when the dark thought of my fate shall awaken
The deep blush of shame on thy innocent cheek,
When by all, but the God of the orphan, forsaken,
A home and a father in vain thou shalt seek:
I know that the base world will seek to deceive thee,
With falsehood like that which thy mother beguil'd;
Deserted and helpless—to whom can I leave thee?
Oh! God of the fatherless—pity my child!'

Natural Theology; *or a Demonstration of the Being and Attributes of God, from his Works of Creation. Arranged in a popular way for Youth.* By W. Enfield, M.A. Fifth edition. 2*s.* 6*d.* boards.

This is indeed a very pretty book for young people; the matter abridged from Ray, Durham, Paley, &c. is expressed in a very easy style, and adorned with more than twenty interesting little cuts. Our readers will observe that the work is confined to the works of *Nature* only.

The Due Observance of the Lord's Day. *A Sermon at Buckingham Chapel, Pimlico.* By R. H. Shepherd, Minister of Ranelagh Chapel, Chelsea. 8vo. 1*s.*

This sermon, which was preached before the Pimlico and Chelsea Association (from Deut. v. 12.) discusses a subject of high importance both to the church and to the world, the observation of the Sabbath; and that at a time when many are grown indifferent to the institution, and others even treat it with contempt. In order to a due observance of the Lord's Day, Mr. S. conceives we ought to regard its Divine authority—by a complete suspension of the ordinary duties of our secular callings; by a hallowed distinction of the Sabbath from all other days; by a diligent attendance on all the ordinances of Divine appointment, to the improvement of the understanding and the heart, to the spiritual advantage of our children and dependants. Mr. S. has subjoined Sir M. Hale's excellent advice to his children on this subject, and the opinion of Mr. Justice Blackstone on the observance of the day as respects the community; and we earnestly hope that this useful practical discourse may have a salutary effect.

LITERARY NOTICES.

In the Press.

The Second and concluding Volume of Dr. J. P. Smith's 'Scripture Testimony to the Messiah,' including an examination of Mr. Belsham's 'Calm Inquiry' on the same subject.

The Third and Fourth Volumes of Mr. Ward's View of the History, Literature, and Mythology of the Hindoos, may be expected shortly. The Third Volume (now in the press) will contain a History of the Hindoos from their own authors. The Fourth and last Volume will comprise a review of the ancient and present state of their literature, philosophy, &c.

Rev. T. Rankin has issued proposals for a Translation of F. Turretin's Tyranny of the Church of Rome, with a preliminary Disputation.

Nov. 22, will be published 'The Evangelical Diary' *(Almanack)* for 1820; and next day, 'Time's Telescope,' for 1820.

Mr. J. B. Williams, of Shrewsbury, has in the press a Memoir of Mrs. Hulton, daughter of the Rev. Philip Henry. Written by the Rev. Matthew Henry, but has never been published.

SELECT LIST.

NEW PUBLICATIONS.

Education for the Christian Ministry. A Sermon before Homerton Academy. By W. Chaplin. 8vo. 1*s.*

Consolatory Address to Christians on the Death of their Believing Friends. 12mo.

A Sermon on Family Prayer. By Rev. C. Davy, Curate of West Haddon. 18mo.

British Protestants Youths' Instruction. By S. Brown, Tadley. 1*s.* 6*d.*

A Faint Ray of Glorious Liberty, under the Charter of the Gospel. By T. Butler. 8vo. 2*s.* 6*d.*

Links of Gold: a Dramatic Poem. By D. Service. 1*s.*

Redemption, a Poem. By W. R. Baker. 5*s.* 6*d.*

The Life of Rev. J. Elliott, First Missionary to the Indians of North America. By Cotton Mather. New Ed. 1*s.* 6*d.* bds.

Death. An Essay. 18mo.

The Legitimacy of Dissent Demonstrated; and the Episcopal Church proved not the *only* safe means of Salvation. By an Anti-Episcopalian.

Christian Missions Vindicated. Preached at Queen Street Chapel. By T. Edmonds, A.M.

A Christian Sketch of Lady Maxwell. 2*s.* 6*d.* bds.

Juvenile Martyrs. By G. Redford. 1*s.*

A Letter on Superstition. By the late Earl of Chatham.

A Tribute of Affection to the Memory of Mrs. I. E. F. Whitehouse. By Rev. J. Whitehouse. 8vo. 3*s.*

Lyrical Dramas and Domestic Hours. By Corn. Neale, late Fellow of St. John's College, Cambridge.

Appendix to Watts, used at Beccles, Denton, and Bungay. 1*s.*

Power of Divine Grace exemplified in Anna Emery. 18mo. 6*d.*

Letters and Memoirs of Mr. W. Pendered, of Manchester. 18mo. 1*s.*

Introduction to Astronomy for Children. By Mrs. Sherwood.

Catechism on the Evidences of Christianity. 8*d.*

Power of Truth; or a Secret Worth Knowing. 3*d.*

Happy Change; or Christ Precious. 2*d.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

RUSSIA.

Extract of a Letter from the Rev. Dr. Paterson.

'*St. Petersburgh, April* 20, 1819.

'On Easter evening, I had the unspeakable pleasure of presenting to our excellent Emperor, through Prince Galitzin, the first copy of the Gospels in the modern Russ. As it was needful that the first edition should have a short preface, giving an account of the cause of its being translated into the modern Russ, and the good monarch fearing that those who drew up the preface might have given him undue praise, I was repeatedly charged not to deliver out a single copy, until he had read the preface and approved it. Nothing having been said to hurt the feeling of the modest Alexander, he approved of the whole, and was delighted to see this important part of the word of the living God in a language understood by about thirty millions of his subjects. I immediately received orders to distribute as many copies as we had got ready. I then sent copies to the members of the Imperial Family, and several of the leading members of our Committee; which caused much joy to them and their families. The day before yesterday our Committee met, when I had copies prepared for the remaining members; and, the business being ended, and my packages opened, every copy was speedily carried away. We are likely to be, in a manner, devoured at the depôt, by the people eagerly soliciting copies, and begging to be allowed to deposit money in order to secure them. A second edition of the number of 10,000 copies, was immediately ordered, and two sheets are already composed. We have orders to send away copies of the Scriptures, for about 120,000 rubles.

'I have received the Gospel of Matthew, in the Karelian language, which is of Finnish origin, and spoken in the government of Twer, to print it for the poor people who speak this language. They were quite overjoyed to hear that they were likely to have the word of life in a language they understand. The members of our excellent Society in Tobolsk inform us, that they have found opportunities to get the Gospels translated into two new languages, spoken in Siberia, the Rangusian and Chapoginian. You see we bid fair to rival our friends in the East, in the number of translations. Matthew is translated in the Tschuwashian, and the other three Gospels are in a state of forwardness. This is going forward under the direction of our Societies in Kazan and Simbirsk. The works will be printed in Kazan. Our friends in Georgia are full of animation; they have collected not less than 18,000 rubles; which, in whatever light it be viewed, is a considerable sum for them.

Extract of a Letter lately received from the Rev. B. N. Solomon on his return from a missionary journey which he has been making in Poland. Our readers will recollect that Mr. Solomon is the converted Polish Rabbi, who was ordained by the Lord Bishop of Gloucester, and who accompanied Mr. Way in his continental tour.

'*Kremenchug, May* 24, *O.S.* 1819.

'From Ecathermaslay, I directed my steps towards the Jewish colonies in the

government of Cherson, where I witnessed a scene as pleasing and interesting as it is altogether new in the annals of modern history. I think it must be interesting to the friends of Israel to hear that there is a respectable body of Jews, consisting of no less than four thousand souls, who have newly left their trades in Poland, and have returned to their pristine patriarchial simplicity of life—who cultivate the ground which the noble Alexander granted them, with their own hands—who follow their flocks and their herds into the fields, and separate from the world; they subsist in the Steppes entirely on their manual labour, and eat their bread with the sweat of their face. Whether this might be the beginning of a preparation for their return to their own land, I am not authorized to judge; but I could not help being struck with the idea that they might, even in those Steppes, be infinitely happier than their forefathers in Jerusalem itself, if they would but know Him whom their fathers saw only through types and figures. I hesitated not to declare this my opinion to them; and, when they said they would rather be in Jerusalem than in the Steppes, I told them that they might have here more than a Jerusalem, a paradise itself, if they would with one heart and one mind return to Him whom their fathers have so unjustly pierced; but who was, notwithstanding, the bright glory that adorned the second temple at Jerusalem. There is one advantage which I had here above other places, viz. that I found among them much less difficulty of introducing the subject and obtaining their ear than among the busy Jews in the towns, where you may generally hear excuses similar to those in the Gospel, 'I have no time to attend; I must first provide for my family.' Here I heard no such thing; on the contrary, whichever colony I entered, I had no sooner alighted from my britchky than I saw almost all the inhabitants around me, and the rabbi himself on my side. Bibles, Testaments, and tracts, were brought in: we read them together, we pointed out passages to one another, and the conversation was every where carried on with mutual candour and amity, and sometimes for three or four hours together.

B. N. SOLOMON.

To Rev. C. S. Hawtrey.

PROVINCIAL INTELLIGENCE.

CHRISTIAN UNION.

DURING the late races at *Oswestry*, the friends of religion in that town and neighbourhood, were determined on making an effort for checking the influence of that dissipation, which usually attends these scenes. A Tract was published, entitled "The Races," exposing the cruel and criminal character of such practices; and was very extensively circulated. In addition to the warnings given from the pulpits, on the preceding Lord's Day, all the Dissenting congregations resolved on holding a united meeting at each other's chapels, on the race-days. Accordingly on Monday, the Rev. Mr. Jones, Methodist Minister, preached at the Baptist's Chapel from Psal. lxxxix. 15, 16:—On Tuesday the Rev. Mr. Cooke, Baptist Minister, preached at the Old Chapel, from 1 Tim. i. 11:—and, on Wednesday, the Rev. Mr. Whitridge, Jun. preached at the Methodist Chapel, from 1 Tim. iv. 8. A very interesting and delightful impression seemed to be produced: and the friends of religion enjoyed a feast indeed. Among the happy results of this united endeavour, it is pleasant especially to notice, that the various congregations in Oswestry have agreed henceforward to hold a united Missionary monthly prayer-meeting, alternately at their respective places of worship.

AUGUST 4 and 5.—An annual meeting of the Independent Ministers was held in Monmouthshire. At Caerleon, the meeting commenced with prayer by Mr. Griffiths, and the following brethren preached:—Mr. James of Caerdiff, in English. Mr. Lewis of Aber, in Welsh. Mr. Jones of Pontypool, in English. In the evening, at the Baptist Meeting-house, Mr. Jenkyn, of Homerton College, prayed. Mr. Lewis of Newport, preached in English. Mr. Hughes of Groeswen, in Welsh.

On the following day, the meeting was held at Union Chapel, Maesllech. Mr. R. Davies, of Newport, introduced the meeting with prayer. Mr. D. Jones, of Lanheran, preached in Welsh. Mr. Williams, in English. Mr. G. Hughes, of Groeswen, in Welsh. Mr. D. Thomas, of Penmain, prayed. Mr. D. Lewis, of Aber, preached in Welsh. Mr. T. W. Jenkyn, of Homerton College, preached in English, on Evangelical Holiness. The meeting was concluded with an affectionate address by Mr. C. Jones, Pontypool, from John xvi. 8.

ON Sunday, July 25th, the Independent Chapel, at Weymouth, was re-opened, after an entire reparation, and the erection of two new galleries. On which occasion

Rev. Dr. Cracknell preached in the morning, and the Rev. J. Wills, of Wareham, in the afternoon and evening.

On this occasion an elegant organ was opened by Mr. Foy, jun. The congregation large and respectable.

AUGUST 18, the Rev. David Jones, from the Academy at Idle, was ordained to the pastoral office over the Independent Church at Monkwearmouth, near Sunderland. The Rev. Jos. Jefferson, of Thirsk, delivered the introductory discourse, and proposed the questions. The Rev J. Davison, of Newcastle, presented the ordination prayer. The Rev. Mr. Vint, Tutor to the Academy at Idle, addressed the young minister in an appropriate charge, from 2 Tim. 15. In the evening, the sermon to the church and congregation was delivered by the Rev. J. Scott, of Cleckheaton, from Deut. i. 38. Other ministers were engaged in the devotional exercises of the solemn and pleasing occasion. Our readers will recollect the name and character of the late Rev. Jos. Banks, who was so lately ordained at Monkwearmouth, of whose excellent life and early death, a memoir was lately given in our Magazine.

WEDNESDAY, August 18.—Two public sermons were held in the Tabernacle, Hanley, Staffordshire, on occasion of the recent enlargement of that place of worship. Mr. East, of Birmingham, preached in the morning. Mr. Thorp, of Bristol, in the evening. A new organ was likewise opened on the occasion. The collection amounted to 63*l*. The congregation has gradually increased since the settlement of their present minister, W. Newland, among them; and although the chapel, from seating 750 is so enlarged as to accommodate about 1,100, it is still well filled.

ON Monday, August 23, the foundation of a new Independent Chapel was laid in the town of Lane End, by the Rev. J. Conder. Rev. N. K. Pugsley, of Stockport, afterwards preached a sermon appropriate to the occasion in one of the Methodist Chapels, which was kindly lent for the purpose.

AUGUST 24.—The Rev. G. Ryan (from the Independent College, Rotherham) was ordained to the pastoral office over the church of Christ at Bridlington, Yorkshire. Mr. Lees, of Knottingley, commenced with prayer. Mr. Gilbert, of Hull, delivered the introductory address, and asked the usual questions. Mr. Taylor, of Ongar, offered the ordination-prayer. Mr. Bennett (theological tutor) gave the charge, from Isaiah xl. 11. Mr. Smith (classical tutor) preached to the people from 1 Peter v. 1, 2. Mr. Sykes, of Hornsea, concluded. In the evening, Rev. S. Watkinson, of Driffield, prayed, and Mr. Bennett preached from "*Take heed how you hear.*"

AUGUST 29.—The Independent Chapel at Sleaford, Lincoln, supplied by Lady Huntingdon's ministers, was re-opened after considerable enlargement by the erection of galleries. Mr. Keyworth, of Runcorn, preached in the morning, from Isa. i. 18. Mr. Gladstone, of Lincoln, in the afternoon, from 2 Cor. iv. 5; and Mr. King, of Gainsboro', in the evening, from Exod. xx. 24. latter part. The services were well attended, and we trust the Saviour's presence was experienced by many.

AUGUST 29.—A place of worship, of the independent denomination, was opened at Ranskill, near Blyth, in Nottinghamshire. Mr. Raine, Student of Rotherham College, preached in the morning; the Rev. R. Richards, of Attercliffe, in the afternoon; and the Rev. J. Bennett, Theological Tutor of Rotherham College, in the evening.

The erection of this building evinces us how much may be effected by the disinterested perseverance of a single individual—who not having the means in his own power of erecting such a place, found out the means of exciting others.

SEPT. 2.—The Rev. R. Ivy, late of Hackney Academy, was ordained to the pastoral office, over the newly-formed Independent Church at Brampton, Cumberland; Mr. Harper, of Alston, stated the nature of a Gospel Church; Mr. Haddock, of Parkhead, asked the questions; Mr. Scott, of Hexham, offered the ordination-prayer; Mr. Davison, of Newcastle, gave the charge from Rev. ii. 10. latter part; Mr. Scott addressed the people from 1 Cor. xvi. 10.; Messrs. Hoppus, of Carlisle, Hayden, of Hayden-Bridge, Walton, of Wigton, Harris of Wall's End, Thoru of Penrith, engaged in the devotional services. The services were solemn and interesting. This interest, though promising, is in its infancy. Mr. Ivy has laboured there three years. Last autumn a chapel was opened capable of seating 300 hearers; to liquidate the debt, on

appeal has been made to the Christian public, and they are still 200*l.* in arrears.

Same Day.—A new Independent Chapel was opened at Stamford, Lincolnshire, when two Sermons were preached by the Rev. F. A. Cox, A. M. of Hackney, (the Rev. T. N. Toller, of Kettering, who was expected to preach in the morning, being prevented by indisposition) the devotional services of the day were conducted by Messrs. Everett, of Whittlesea, and Green, of Uppingham. The Rev. G. Wright, minister of the place, closed the services of the day. The attendance was numerons and respectable.

The children belonging to the Sunday School were provided with a plain dinner at the expense of a liberal individual.

Same Day.—An Independent Chapel was opened at Watton, in Norfolk, when Messrs. Dewhirst, of Bury St. Edmonds, Hull, of Norwich, and Creak, of Yarmouth, preached; and Messrs. Alexander, Abbott, Fairbrother, and Evans, engaged in the devotional parts of the different services. Watton, and the numerous villages around it, had long been destitute of the light of the Gospel, till a few zealous individuals, assisted by the County Itinerant Society, opened a cottage for Divine worship, in which the word of life was preached for some time occasionally, and for six months statedly. The place became too small for the increasing number of attendants; a piece of land was given for the erection of the present chapel, and the combined and zealous exertions of those principally concerned, have been made towards defraying the expense incurred. This infant cause is the third that has been raised under the countenance and support of the County Association. The Rev. C. H. Evans (from Hoxton Academy) is at present labouring amongst the people.

Sept. 8.—The Rev. Thomas Muscutt, of Hackney Academy, was ordained over the Independent Church, at East Bergholt. The service commenced with prayer and reading, by the Rev. W. Garthwait, of Wattisfield. The general prayer was offered by Mr. Herrick, of Colchester. The nature of a gospel church was stated by Mr. Ward, of Stowmarket. The usual questions were proposed by Mr. Savill, of Colchester. The ordination-prayer was put up by Mr Cratheru, of Dedham. The charge was delivered by Mr. Collison, Tutor of Hackney Academy. The sermon to the people was preached by Mr. Atkinson, of Ipswich; and the concluding prayer was offered up Mr. Bromiley, of Needham Market. In the evening, Mrs. Crathern began by reading and prayer; Mr. Herrie preached; and Mr. Woolley, of Wickham Market concluded.

Same Day.—A neat and commodious Independent Meeting House was opened for the use of Mr. R. Kent and the congregation at Battisham, Cambridgeshire, (See our Magazine for June.) Mr. Edmonds, of Cambridge, preached in the morning from Psalm 1; Mr. Wm. Clayton, of Saffron Walden in the afternoon, from Luke vii. 5; Mr. Dobson, of Chishill, in the evening, from Acts xi. 23. The devotional exercises were conducted by Messrs. Audley of Cambridge; Bowers, of Haverhill; Compton, of Isleham; Hopkins, of Linton; Pyne, of Duxford; and Reynolds, of Bottisham-Lode. Each of the services was highly delightful, and numerously attended.

Sept. 15.—The Rev. Wm. Davis (late of Hoxton Academy) was ordained over the Independent Church, in the Croft Meeting-house, Hastings.

Mr. Winchester, of Hurstmonceux, introduced the service with prayer and reading; Mr. Grocer, of Battle, engaged in the general prayer; Mr. Redford, of Uxbridge, delivered the introductory discourse and asked the questions; Mr. Kirby, of Lewes, offered up the ordination-prayer; Mr. Leifchild, of Kensington, gave the charge from Acts xx. 28; Mr. Townsend, of Bermondsey, preached to the people; and Mr. Praes, of Heathfield, concluded with prayer. Mr. Redford, of Uxbridge, preached in the evening.

Sept. 16.—The Rev. John Isaac was ordained pastor over the Independent Church in Hart's Lane, Godalming. Mr. Percy, of Guildford, commenced the service by reading and prayer; Mr. Johnson, of Farnham, delivered the introductory discourse, and asked the usual questions; Mr. Churchhill, of Thames-Ditton, offered up the ordination-prayer; Dr. Winter, of London, gave the charge; Mr. Griffin, of Portsea, preached to the people; and Mr. Goulty, of Henly, concluded with prayer, and preached in the evening.

The Dissenting Meeting-house at Buntingford, Herts, erected on the site of that destroyed by fire in January last, was opened for public worship Sept. 16. Rev. Wm. Jay preached in the morning,

from Luke xv. and 24th v. last clause. The Rev. G. Clayton in the afternoon, from Rev. xxi. 5. The devotional services were conducted by Messrs. Chaplin, Atkinson, Dobson, and Hopkins.

SEPT. 22.—The Rev. T. S. Noyes, late Student at Cheshunt College, was ordained at the Countess of Huntingdon's Chapel at East Grinstead, Sussex. The Rev. W. Kemp, of Swansea, commenced the service by reading suitable passages of Scripture, prayer, and an introductory discourse; Mr. John Finley, of Tunbridge Wells, offered up the ordination-prayer; Mr. J. Meffen, of Yarmouth, delivered a suitable charge upon 1 Tim. iv. 16.

SEPT. 22.—The Rev. John Tennant, from Hoxton Academy, was ordained pastor over the newly-formed Independent Church at Wells, Norfolk. Mr. Briscoe, of Burnham, introduced the service; Mr. Arrow, of Lynn, delivered the introductory discourse, and asked the usual questions; Mr. Sykes, of Guestwick, offered up the ordination prayer; Mr. Sloper, of Beccles, gave the charge; Mr. Creak, of Yarmouth, preached to the people; Messrs. Hall, of Chesham, Fairbrother of Dereham, and Draine, of Wymondly, gave out the hymns; and Mr. Abbot, of Wymondham, concluded with prayer. In the evening Mr. Fairbrother read and prayed; and Mr. Hull, of Norwich, preached from 102nd Psalm, 25, 26, 27, 28.

SEPT. 23.—W. Bannister, late of Gosport Academy, was set apart to the pastoral office over the Independent Church at Arundel, Sussex. Mr. Davies, of Harecourt, London, commenced the service by prayer; and Dr. Styles delivered the introductory discourse. Mr. Scamp, of Havant, asked the usual questions. Mr. Hunt, of Chichester, offered the ordination-prayer. Mr. Griffin, of Portsea, delivered the charge, 1 Tim. iv. 16. Dr. Bogue preached to the people from 1 Thess. v. 12, 13. Mr. Cooper, of Amsworth, concluded. Mr. Davies preached in the evening, and Mr. Scamp on the evening preceding.

SEPT. 23.—A large and commodious chapel was opened at Cottingham for the use of the Rev. S. Curwen's congregation; when three sermons were preached, by Mr. Hamilton, of Leeds, and Mr. Taylor, of Ongar. The devotional exercises were conducted by Messrs. Gilbert, Williams, King, Mayhew, Sykes, Rawson, Mather, and Earle. Every service was attended by a crowded congregation, who came not as 'hearers of the word' *merely*: but as '*doers* of the work;' for the collections amounted to 70*l*. 19*s*.

SEPT. 31. The Chapel at Sutton was re-opened, after having been enlarged; when two sermons were preached on the the occasion, by the Rev. G. Clayton and G. Collison.

In the year 1798, a pious young man, (Rev. Mr. Hudson, of West Bromwich,) then residing at Mitcham, desirous of making the gospel more extensively known in his neighbourhood, turned his attention to this village. For some weeks he preached in the open air, not without encountering much opposition. A few heard him gladly, and a worthy individual, who had retired from business, admiring his steady perseverance, invited him to his house, and fitted up a room for the accommodation of his hearers. The room was soon found insufficient for the numbers that wished to attend, and the late Mr. Wall, the individual above referred to, erected a chapel at his own expense, contiguous to his own house.

After the decease of Mr. Wall,* the number of hearers continued to increase. The enlargement become absolutely necessary, and by the active exertions of two pious females, nearly one-half of the sum required was raised. The whole expense incurred is now defrayed, and a small legacy, left by Mr. Wall, aids the support of the cause. Sutton is surrounded by several villages, from which it derives many regular attendants. The chapel is supplied, on Lord's Day, from Hoxton College, and on the week-days, by the ministers in the neighbourhood.

Same day. The Rev. William Snell, late student at Hoxton Academy, was set apart to the Pastoral office at Bushey, Hertfordshire. Mr. Lloyd, of Southgate, introduced the services with reading and prayer. Mr. Hackett, of Shepherd's Market, London, defined the nature of a Christian Church, Mr. Cobbin, of Kentish Town, proposed the usual questions. Dr. Harris offered the intercessory prayer. Mr. Washbourne, of Hammersmith, addressed the minister, from 2 Tim. ii. 1. 'Thou therefore, my son, be strong,' &c. and Dr. Harris addressed the church from 1 Cor. iv. 1. 'Let a man so account of us,' &c. Mr. Brown, of St. Alban's, concluded with prayer.

* See Obituary, April, 1805.

DEC. 24, 1818. Rev. James Sykes, from the Dissenting College at Rotheram, was ordained to the pastoral office of the Independent Church at Hornsea. Rev. John Ryan commenced the service by reading the scriptures, and prayer. Rev. Spedding Curwen delivered a discourse on the importance of *Nonconformity*, viewed in comparison with the apostolic pattern of Christian Societies, and in its influence on the moral improvement of the nation. Rev. Jos. Gilbert gave an impressive charge on the essential endowments of a Christian Minister. Rev. Wm. Greenwood, in a very appropriate sermon, exhorted the people to discharge their duties to the pastor of their choice.

MAY 6. Rev. T. Tay was ordained to the pastoral office over the Baptist Church at Southill, near Biggleswade, Beds.; which he had supplied for about two years previously with great usefulness.

Mr. Hawkins, of Keysoe, read the scriptures and prayed. Mr. Middleditch, of Biggleswade, delivered the introductory discourse, and asked the usual questions. Mr. Vorley, of Carlton, offered up the ordination-prayer. Mr. Shenstone, of London, gave the charge from Deut. xxxi. v. 6. Mr. Upton, of London, preached to the people from Romans xv. v. 30. Mr. Shilleter, of Gransden, concluded in prayer.

In the evening, Mr. Calton, of Blunham, prayed, and Mr. Vorley preached Phil. ii. v. 12, 13. The Meeting House which will contain near 800 people, was insufficient for the numbers assembled, and the services were very solemn, impressive, and interesting.

The Church receives into communion all who hold the same Great Head, and extensive good is doing in all the neighbouring villages. A Sunday School of above 150 children has been raised.

OCT. 5th. The Rev. G. Pearce, from the Independent College, Rotherham, was ordained Pastor over the Independent Church, Debenham, Suffolk. Mr. Price, of Woodbridge, commenced the service by reading and prayer. Mr. Sloper, of Beccles, delivered the introductory discourse, and asked the usual questions. Mr. Ward, of Stowmarket, offered up the ordination-prayer. Mr. Ray, of Sudbury, gave the charge, from 1 Tim. iv. 16, and Acts xx. 28. Mr. Dewhirst, of Bury St. Edmunds, preached to the church from 2 Cor. i. 12; and Mr. Garthwait, of Wattisfield, concluded.

In the evening Mr. Ward preached from Rom. xv. 6. The congregations were large, and the services highly interesting and impressive.

March 31st, 1818—The Rev. J. Dean was ordained over the Independent church at Milton, Kent. The Rev. Mr. Gurteen, of Canterbury, described the nature of a Gospel church, &c. Mr. Ralph, of Maidstone (since deceased) preferred the ordination prayer. Mr. Slatterie, of Chatham, gave the charge, from 2 Tim. iv. 5. Mr. Cornford, of Marden, preached to the people from Deut. i. 38; and the Rev. Messrs. Jenkins, Blomfield, and Terry, engaged in the devotional exercises of that interesting day.

Providence having graciously smiled on this cause, it was deemed necessary considerably to enlarge the chapel, which was re-opened Oct. 7, 1819; on which occasion three sermons were delivered to full and attentive congregations; that in the morning by Mr. Slatterie, from Zech. vi. 15; in the afternoon by Mr. T. Smith, of Trinity Chapel, London, from Titus ii. 14; and in the evening by Mr. Sharp, of Woolwich, from 2 Cor. ix. 15. Messrs. Gurteen, Newman, and Chapman, read and prayed.

LONDON.

GUARDIAN SOCIETY

FOR the preservation of Public Morals, providing temporary Asylums for prostitutes removed by the operation of the laws from the public streets, and affording to such of them as are destitute, employment and relief.

Patrons—their R. H. the Dukes of Kent and Sussex.

Patroness—her Grace the Duchess of Wellington.

President—the Rt. Hon. the Lord Mayor.

A society calculated to preserve the virtue and good morals of our youth, to reclaim the vicious, and to promote the happiness of families and society, is highly important and worthy of encouragement.

The Committee of the Guardian Society therefore, respectfully make this appeal to the benevolent and Christian feelings of the public. The important designs for which the Society was established, are to promote and recommend to magistrates the suppression of houses of ill-fame, the removal of depraved women, a great number of whom parade our most frequented and public streets, and to afford to those who feel their degraded and miserable state, the means of becoming industrious and useful members of soci-

ety. The objects in the Asylum are placed under the superintendance and instruction of a Committee of ladies.

Since the establishment of the Institution 534 women have been received—of whom 146 have been placed in service; 175 dismissed or have withdrawn; 123 restored to their friends; 7 have died; 26 sent to their respective parishes; 57 are now in the house.

The Society's permanent income arising from annual subscriptions, does not reach 600*l.* per annum, whilst its annual expenditure exceeds 1200*l.* The funds of the Society at present are about 150*l.* in arrears, and the deficiency is daily increasing. W. Fry, Esq. of St. Mildred's Court, is Treasurer.

Clerical Intelligence.

The two following articles form a remarkable contrast—the cases of two clergymen tried—the one for being "righteous overmuch," and the other for being "overmuch wicked."

Consistory-Court, York, July 22.

The Curate of Patelley bridge was prosecuted by the chapel-wardens, for gross and excessive drunkenness, (even at times while performing Divine service,) and for uttering in the chapel, and elsewhere, indecent, impious, and profane expressions. The Archbishop, with great energy and feeling, pronounced the said curate to be altogether unworthy to serve the chapel, and decreed him to be deprived of the curacy.

*The Times.**

Dorchester Assizes, July 30.

A cause was tried in which the keeper of a turnpike-gate (a shoemaker) was plaintiff, and the Clergyman of the parish defendant. The latter was accused of burning two books which he found in the defendant's house, and which he judged to be of an immoral tendency; but it appeared that he had destroyed these books with the consent of the plaintiff's wife, and with the promise of giving her two others of a more useful description. The counsel for the plaintiff accused the Clergyman with being enthusiastic and righteous overmuch, of assuming superior sanctity, and shewing more anxiety than the rest of his cloth to perform the duties of his station, (fearful charges truly! !)

On the other side, the counsel for the defendant vindicated his character from the reproaches which had been cast on it. He was grieved to find that a clergyman is to be suspected of being over-righteous, because he performs his duty in visiting his parishioners, and seeing that they are not poisoned by the insidious venom of impious and profane writings. If a greater curse than another at this moment visits our nation, it is that inclination to corrupt, by vicious writings, the minds of our youth.

The Jury, not thinking the Clergyman's crime to be very enormous, gave damages to the amount of *One Farthing*.

* A more recent instance has occurred in the case of the Rev. Kinder Davis, late Rector of St. Saviour's, Southwark, a man of property and respectable family, who was committed to Giltspur Street Compter for disorderly behaviour, and died there of apoplexy, brought on by a habit of excessive drinking.—Surely these instances call for a more strict moral discipline among the Clergy, the respectable part of whom are degraded and annoyed by such characters as these.

On the diffusion of Tracts opposed to Infidel Publications.

A meeting was recently held of some of the friends of the Religious Tract Society, to adopt some plans for the more effectual counteraction of Infidel Publications, and we are happy to hear that energetic measures are now in progress for the diffusion of Religious Tracts, and would earnestly press on all our Readers the vast importance of thus counteracting infidel works. The call is powerful on every Christian, to use all individual and associated exertions to stem the torrent of irreligion. All the friends of truth are recommended to use some extraordinary exertions at the present time: let them put these works into the hands of the young, and introduce them to all neighbouring shops. Let masters, diffuse them through their manufactories; let parents circulate them in their families; let teachers distribute them in their schools. While the friends of error are so active, let not Christians be supine; each one may do something, all may be active, and unite with the efforts of the Religious Tract Society, whose Committee also would earnestly solicit increased contributions for this and its other important objects.

Ordination and Chapel Opened.

On Thursday, Sep. 23. The Rev. Alexander Waugh, A.M. was ordained to the office of the Holy Ministry, and to the pastoral charge of the Scot's Church in Miles' Lane, Great East Cheap. The service was conducted by the Rev. Robert

Balmer, of Berwick-on-Tweed, the Rev. Alexander Fletcher, of Albion Chapel, Moorfields, and the Rev. Dr. Waugh, of Well Street. A respectable number of ministers both of the fellowship of the Church of Scotland, and of the Dissenting Communion in London, kindly honoured their young brother with their presence, and devoutly assisted with the congregation in earnest prayer to God, for the success of the Gospel under his ministry.

We understand that the new Chapel erected on the scite upon which the Compter stood, in the Poultry, Cheapside, is to be opened for public worship on the 17th inst.

SUNDAY SCHOOLS.

THE following testimony to the excellence and utility of the Sunday-school system is perfectly just. We insert it for the encouragement of our readers who are laudably engaged in the support of those valuable seminaries.

As the daily school is held on six days of the week, and the Sunday-school only on one day, it may be thought by casual observers, that the good likely to result from the former will bear to the other the proportion of six to one. Matter of fact, however, contradicts this supposition. The voluntary diligence of children attending sabbath-schools, the eagerness with which they receive instruction, and their solid improvement, generally equal any thing which the records of common day-schools can produce. Indeed the Sunday-school system possesses many advantages which are peculiarly its own. The affection of the learner, engaged by the parental kindness which is displayed in every act of his benevolent and disinterested instructor, puts every faculty of his mind in motion. He regards his book with pleasure, for it is a medium of communication with his affectionate friend. He looks forward through the week with anxiety to the time in which he shall again attend the school, and, during his intervals of leisure, is busied in preparing his task for the sabbath. Thus the Sunday-school exhibits the result of the voluntary labours of the week, and thus the child often outstrips the daily scholar, whose affection is not so frequently called forth towards his teacher and his business. The sacred day, too, on which the school is held, and the sacred book which forms the basis of the instruction given, impart to the Sunday school a religious character. There is a multitude of instances in which, through the Divine blessing, the child has learnt to 'call the sabbath a delight, holy of the Lord, honorable.' Like Timothy, he is taught to love the holy scriptures, and to model his character and conduct in conformity with its doctrines and precepts. The glow of affection which was first elicited by his kind teacher is now directed to Him from whom cometh 'every good and every perfect gift.' The teacher, also, in his anxiety to make religious impressions on his pupil's mind, has sometimes caught the holy flame which he desired to communicate, and in the Sunday-school has first felt the vital influence of true religion.*

THE SCRIPTURE ADMONITION SOCIETY

HAVE published their first Report, which states some pleasing instances which have come to their knowledge, of the good effects of their endeavours. Their object is to print texts of Scripture, in large letters, on sheets of paper, for posting up in schools, workshops, and public situations, ships, &c. These may meet the eye, and by the blessing of God affect the heart; fourteen of these sheets have already been printed and dispersed, but so few persons have yet subscribed, that the Society is in debt. The sheets are sold at 1*d.* each, or 7*s.* 6*d.* per hundred, at Mr. Page's, 62, Blackfriars-road, and at Mr. Offer's, 44, Newgate-street, where Subscriptions also will be thankfully received.

WE greatly rejoice in the increase of Sunday Schools in Ireland. In the ninth Report of the Society, instituted for that purpose in Dublin, patronized by many of the nobility and gentry, it appears that the income of the Society during the past year, amounts to 2,082*l.* 1*s.* 4*d.* (exceeding that of the preceding year by 746*l.* 9*s.* 7½*d.*) but the demands on the Society have also very greatly increased, and in a greater proportion than its means. Instead of 554 Schools, containing 59,888 Scholars, which had received assistance from the Society, up to the month of April, 1818, the number of Schools assisted by the Society is now 806—containing 84,174 Scholars. The increase during the last year, has, therefore, been 252 Schools, and 24,286 Scholars.

* See the Eighth Report of the Sunday School Society for Ireland.

MISSIONARY CHRONICLE
FOR NOVEMBER, 1819.

NUMEROUS Letters have been received from our Missionaries in various parts, of which we can give but brief extracts. These, however, will be found interesting; as will the accounts of several Missionary Meetings held in our own country, and which afford the most pleasing expectation of that augmented support which the increasing operations of the Society render essential to its future progress.

INDIA.

MADRAS.

MR. Fleming, in a letter just received, represents the state of religion there as very encouraging. Prayer meetings and Societies for the diffusion of useful knowledge multiply, and begin to meet with cordial support. The late visit of the Bishop of Calcutta to Madras has, he says, infused new life into the religious community.

The Schools connected with our missions, fourteen in number, containing upwards of 350 Hindoo children, contine to prosper.

Mr. Fleming lately conversed with a Jewish Rabbi, who had been at CABUL, who says that a Christian missionary might reside there with safety—that there is an *Armenian* Christian Church there, and a Jewish Synagogue. He says also, the AFFGHANS are *Beni-Israel*, and maintain all kinds of intercourse with the Jews, marriage excepted.

BOMBAY.

MR. Charles Mault, missionary to Travancore, arrived safely at Bombay on the 18th of May, he was kindly received by the American missionaries, and by Mr. Horner, the Wesleyan missionary, at whose house Mr. and Mrs. M. for the present reside.

Mr. Newell, of Bombay, had heard from our missionaries at Surat, in April last, when they and their families were well; they are said to have made considerable progress in the translation of the New Testament.

We are glad to find that there are more than twenty native Schools under the care of the American brethren, beside those under Mr. Horner's care. The hopes of the missionaries at Bombay seem to be founded chiefly on the effects of the instruction given to the rising generation.

While Mr. Mault remains at Bombay, (which, on account of the season, was likely to be some months) he will diligently employ himself in the study of the language of Travancore.

Mrs. Donaldson is married to Mr. Mitchell, a pious lieutenant in the army, who has distinguished himself by his zeal for missions, in translating the Scriptures, &c. into the language of the country.

BELLARY.

MR. Reeve states, that *Ryadass*, a converted native, whom they had engaged in the service of the mission about two years ago, but who had left them for a season, has returned, and they are disposed to give him another trial. He has a great knowledge of Oriental languages, and speaks with much fluency and energy. He appears to have renounced the popish errors which he had imbibed while conversant with the Catholics. If he should prove stedfast, he will be a valuable acquisition to the mission. The account he gives of his conversion is interesting, but we have not room at present for its insertion.

Mr. Reeve says that all the mission family, at Bellary, are in tolerable health, and anxiously looking for additional help.

PENANG.

A LETTER from Mr. Beighton, written on board the Britannia, April 5, 1819, has just been received, Mr. B. was then on his way to Penang, (or, Prince of Wales Island,) to begin a mission there, and to superintend the native Schools, which Mr. Medhurst, on a late visit to the island, had commenced. Mrs. B. was delivered of a female child, on the 15th of March, and embarked with Mr. B. on the 3d of April. Captain Snowball favoured them with a passage in his commodious vessel, gratuitously, and

treated them with great kindness, for which the Directors feel themselves greatly indebted to him.

Mr. Beighton communicates in his letter the mournful intelligence of

The Death of Mrs. Milne.

This excellent woman and valuable missionary was removed from this vale of tears in the month of March, a few days after the birth of Mr. Beighton's child. Mr. B. says, 'Our dear departed sister does not need the commendation of any human being. She is gone to her rest, and sleeps in Jesus. Her deportment was such as to recommend the holy religion which she professed—a woman of peace, and well qualified to superintend the affairs of a family like that at Malacca.'

Her much-afflicted husband purposed to take a voyage to China, with his four motherless babes. We shall doubtless soon receive a fuller account of the sickness and death of Mrs. Milne.

A second letter has come to hand from Mr. Beighton, dated April 20. He had arrived at Penang with Mrs. B. Mr. B. waited upon the Governor, the Hon. J. A. Bannerman, who received him very kindly, and expressed his approbation of the missionary undertaking at Penang. Mr. Ince was expected from Malacca soon to join Mr. B. in this mission. There appears to be an extensive field for labour. The inhabitants are estimated at 40,000; 12,000 of whom are said to be Chinese, and 25,000 Malays; there are also many Malabars.

Mr. B. expresses his gratitude to W. S. Cracroft, Esq. who kindly received him and his family into his house, when no suitable accommodation could be obtained for Mrs. B.; and to Dr. Alexander, for his prompt and gratuitous attendance on her when seriously indisposed.

SOUTH AFRICA.

THE information afforded by Mr. CAMPBELL, in a Letter, dated *Bethelsdorp, July* 5, 1819, is peculiarly pleasing, especially as it regards the rapid progress of civilization at Pacalt's-dorp. It affords another proof of the great advantage of sending missionaries to the heathen, even to the most wild and degraded among them, inasmuch as not only the invaluable blessings of the Gospel are thereby communicated, but they are at the same time elevated from their wretched condition of sloth, and want, and misery, and rendered happy and comfortable in the present life.

Extract of a Letter from the Rev. Mr. Campbell.

'*Bethelsdorp, July* 5, 1819.

'REV. AND DEAR SIR,

'OUR last letter to the Directors was from Caledon Institution, in the district of Zwellendam, in which we laid before them a pretty full statement of our transactions there.

'We left Caledon Institute on Thursday, the 27th of May, and arrived on the evening of June 2, at Hoogte-Kraal, now called Pacalt's-dorp, where we met with a welcome reception from Mr. and Mrs. Messer, and many of the Hottentots, by whom we were soon surrounded.

'We were prepared to expect to see great improvements, but what we witnessed greatly surpassed our expectations. Six years ago, when our late brother Pacalt arrived at the Kraal of Hottentots residing there, not a field or garden was to be seen, nothing but a few miserable huts, and the inhabitants clothed in tattered sheep-skins. Every thing wore the aspect of extreme wretchedness. Now it is surrounded by a strong wall six feet high, five feet thick at bottom, and two at top, and measures 6,767 feet round. Their enclosures for holding horses, oxen, sheep, &c. measure 938 feet; and those enclosing the gardens 3,396 feet. They have two large artificial pools of water, formed on a declivity with great labour, for affording drink to their cattle. A church capable of containing 200 persons, which is used as a school during the week—with excellent gardens for every family in the settlement, and extensive fields beyond the outer wall, which they propose enclosing with a wall after the ploughing season is over. These are literally public works, for they are made by the people in a body—men, women, and children assemble and work together, the missionary judging of the most convenient time for calling them out. All ages working together makes it not a toil but a pleasure. We saw them build 330 feet in one day, which was one of the most cheering sights we ever beheld.

'When the mission commenced, there was not a yard of cotton cloth to be seen in the Kraal—now, on the Lord's Day, almost every female in the place of worship is as neatly attired as those of any country congregation in England. They behave with uncommon decorum during the whole time of worship, and retire with stillness, and in an orderly manner, the women first, then the men and the boys.

'There are 24 males, 22 females, 41 boys, and 54 girls belonging to the set-

tlement; but, on the Lord's Day, many Hottentots from the neighbourhood regularly attend the worship. We were much pleased on the Sabbath to see the Landdrost and several other gentlemen from the neighbouring town of George, sitting with this congregation of Hottentots. There are generally residing at the institution, between 100 and 200 persons; and between 200 and 300 usually attend divine worship on the Sabbath. Seventy children regularly attend the School—sixty-four persons, old and young, can read. Six boys and seven girls are learning to write and figure. The employments by which the people support themselves, are wood-cutting, needle-work, washing at the Drosdy of George, cultivating their gardens, driving waggons to Cape-Town for farmers and others—the boys gain much by being ox-leaders in journies to Cape. Five waggons are the property of the people, also about 150 oxen, 100 cows, and 53 calves. There is land cultivated for receiving about 100 sacks of wheat-seed.

'Mr. Pacalt left all his property, which amounts to about 3,000 rix dollars, to the Missionary Society.

'We are likely to remain here for some time, as the roads around are infested with infuriated Caffres, with whom the colony is at war Besides this obstruction, no men can be obtained to go with us, being absent on commandoes against the Caffres. Several thousand men are in arms for that purpose. Many lives have already been lost, and many more are likely to fall, as they mean in a few days to cross the Great Fish River, and enter Caffraria. If the Caffres meet them in the open field, the contest is not likely to continue long; but if they resolve upon bush-fighting, the termination may be distant. Mr. Philip is well, but being absent at Uitenhagen, preaching to the soldiers, and the post going off, I am obliged to send this without his signature.

'I am, &c.

'JOHN CAMPBELL.'

MALTA.

A LETTER has been received from Mr. Wilson, who has made considerable progress in the attainment of the Italian language, so that he has no longer occasion for a teacher. He is now diligently engaged in the study of the modern Greek, which he commenced at Gosport. He hopes soon to be able to preach in Italian. When Mr. W. wrote Mrs. Lowndes was about to proceed to Zante to join Mr. Lowndes.

SIBERIA.

A LETTER has been received from Mr. Stallybrass, dated Selinginsk, July 27, 1819. He left Irkutsk on the 5th of July, and arrived at Selinginsk on the 17th. Mr. and Mrs. S. and child were then in good health. Mr. Stallybrass had been travelling on horseback in the country, and distributing Tracts, some of which were read by the Lamas, whom he visited. He longs to receive the Gospels lately translated into the language of the country. Mr. Stallybras's letter is very satisfactory and evinces an excellent missionary spirit.

A Postscript is added by Mr. Swan, dated at St. Petersburgh, 14 Sept. We hope that ere long Mr. Swan and Mr Yuille will join Mr. Stallybrass at Selinginsk.

CHURCH MISSIONARY SOCIETY.

IT appears from the last Report of this Society, that during the last year there have been sent out nineteen missionaries and others: viz. to *West Africa*, eight; to *North India*, two; and to *New Zealand*, nine. The income of the year was about £28,000, and its expenditure nearly the same sum.

The population of *Sierra Leone* is stated to be about 10,000 persons, and the Schools contain about 2,000. The roads, buildings, &c. are in a state o rapid improvement, chiefly by the labour of liberated negroes; the royal munificence and the national liberality have pursued the generous object of delivering and civilizing these once-devoted victims of barbarism and bondage, and the benign fruits of their zeal and exertions begin to appear.

An Auxiliary Missionary Society has been formed in *Sierra Leone*, and £68. 4*s*. 11*d*. been paid to the labourers and their negroes. Their first anniversary was held on the 7th of December; when some of the remarks made by the natives manifested the blessed influence of that gospel on themselves which they are anxious to send to others.

The Rev. J. S. Klein, of *Gambier* mentions, among the cruel superstitions of the natives, the following:—

July 25, 1818. A few nights ago, a leopard entered a house in which two boys lay sleeping under a mat; he sprung at them, and nearly scalped one of them; carrying away with him the piece of flesh along with the mat, the rustling of which probably alarmed him, and prevented his returning to the prey. Medicine was immediately applied to the wound.

The next day, the poor boy's hands and feet were tied, and his throat was

about to be cut, it being supposed by the natives that he must have a witch in him or that the leopard would not have seized him. Some proposed that he should be tied all night in the town, that the leopard might come and take him. Mr. Klein interfered, and prevailed with the principal people not to kill him; the boy was unbound, and persons were despatched to different places to consult the 'Dures,' sand-casters, &c. in order to discover the witches. Three men were seized and accused, who were perfectly inoffensive, and were liberated on the interposition of Mr. K. The poor boy called on him, saying 'I want you to redeem me;' and he surveyed his deliverer with sparkling eyes, and every possible expression of delight and joy.

Mr. Johnson appears to have been remarkably successful in his labours at *Regent's Town*. The Schools contain nearly 500. The young men have formed a new and excellent road, with great rapidity: and many appear to be converted to God.

'Let it be considered, that not more than three or four years have passed, since the greater number of Mr. Johnson's population were taken out of the holds of Slave Ships: and who can compare their present condition with that from which they were rescued, without seeing manifest cause to exclaim—'The hand of Heaven is in this!' Who can contrast the simple and sincere Christian Worship which precedes and follows their daily labours, with the grovelling and malignant superstitions of their original state, their greegrees, their red-water, their witchcraft, and their devils' houses—without feeling, and acknowledging a miracle of good, which the immediate interposition of the Almighty alone could have wrought? And what greater blessing could man or nation desire or enjoy, than to have been made the instruments of conferring such sublime benefits on the most abject of the human race?'

Among the speeches delivered by some of the negroes at their Missionary Meeting, is the following:

'I have great reason to thank the Lord Jesus Christ for his goodness and mercy, when I think of what sin and misery I was in. My father die—my mother die—and I had nobody to take care of me. Then they sell me; but it pleased God to bring me here. At first I was sick, and like to die; but God had mercy on me, and I thank him for his long-suffering. Then I used to beat the drum, and talk bad, when the moon shone; and do all manner of evil, and did not know what was preached. Afterwards, I hear that Jesus Christ came to die for sinners—I feel it; and it pleases God to enable me to hear it now. But they say a big hole is God, and worship it:—though we cannot save their souls from hell, yet we can give coppers to send missionaries, as there is no way to be saved but by Jesus Christ; for *except a man be born again, he cannot see the kingdom of God.* Stand not still, and say 'We can do nothing:' but try to pray and send missionary. Suppose you go to jail, you soon come out again; but if you go to Hell, you never come out.'

MISSIONARY FESTIVAL IN CORNWALL.

THE seventh anniversary of the Cornwall and Foreign Auxiliary Missionary Society was held at Penryn and Falmouth, on Tuesday and Wednesday the 24th and 25th of August, and was favoured with the attendance of the Rev. Rowland Hill and the Rev. T. Jackson, of London, whose presence cheered the hearts of the friends to missions in this remote part of the British Isles; and whose labours of love on the occasion will long be remembered with sacred pleasure and delight. The interesting services commenced on Tuesday evening; Rev. R. Hill preaching at the spacious Methodist Chapel at Falmouth; the Rev. T. Jackson at New Street Chapel, Penryn, to large and attentive congregations, which experienced such satisfaction in the solemnities of that evening, as was only excelled by those of the day following. On Wednesday morning, before breakfast, Mr. Hill again preached at the Independent Chapel at Falmouth; and at the same hour Mr. Cope preached at New Street Chapel, Penryn. At eleven o'clock the business of the Society was publicly transacted at the Rev. T. Wildbore's Chapel, which was completely filled before the Service commenced with an attentive and intelligent audience. The Rev. J. Hart opened the Meeting with prayer. Capt. Manderson, R.N. was called to the Chair, who offered some very suitable prefatory remarks, expressive of his warm attachment to the cause of missions, and then called on the Secretary of the Society, Rev. T. Wildbore, who read the Report of the past year's proceedings, by which it satisfactorily appeared that the glorious work is prospering abroad and at home. The Rev. R. Hill, in moving the adoption of the Report, addressed the Meeting at great length, in his happiest style, which deeply impressed the whole assembly. He was followed by the Rev. Messrs. Jackson, Moore, Cope, Wildbore, Richards, Hart, Smith, Douglas, and Cavasso, a Missionary in the Methodist connexion, and by Mr. M'Dowell; whose animated addresses severally appeared

highly gratifying to all who were present. Before the Meeting closed the principal idol of Pomare's family was conveyed round the Chapel by Mr. Hill's servant: its workmanship was admired for the ingenuity it displayed, and while the idol itself excited commiseration for those who still worship such 'foolish Gods,' thanksgivings were offered to Jehovah, that Taheite's idols are no more! The old officers of the Society were re-elected —Mr. M'Dowell as Treasurer, and Rev. T. Wildbore, Secretary; and the whole of this delightful service, which lasted about three hours, was closed with singing, 'Blessings for ever on the Lamb,' &c.

In the evening of the day, Mr. Jackson preached at the Independent Chapel at Falmouth, and Mr. Hill at the Methodist Chapel at Penryn; the places were all crowded; the devotional parts of the several services were conducted by the Ministers assembled from different parts of the county: the collections exceeded those of any former year; and it was altogether gratifying to learn, that the cause of missions is advancing in Cornwall with such increasing energy, as confidently inspires the hope that it will go forward until the joyful period arrives, when it shall no longer be said, at home or abroad, know ye the Lord; all knowing him from the least to the greatest.

T. W.

SOMERSET AUXILIARY SOCIETY.

On Wednesday, the 8th of September, the Anniversary of the Somerset Auxiliary Missionary Society was held at the Rev. Mr. Taylor's, in Yeovil. The service in the morning commenced with prayer and reading by the Rev. Z. Harries, of Bruton, who was followed by the Rev. J. Tozer. The Rev. J. H. Cuff, of Wellington, then preached a very appropriate and excellent sermon from John xvii. 20, 21; and the Rev. Wm. Paull, of Castle Cary, concluded.

At the meeting for business in the afternoon, the Rev. Mr. Weston, of Sherborne, offered up earnest prayer for the blessing and presence of God; when the Rev. Rowland Hill was requested to take the Chair. The several speeches addressed to the meeting were to the point, and well adapted to promote the missionary cause. Mr. Tozer took a general retrospect of missions, and gave to each Society its tribute of praise. Mr. Weston pronounced a pathetic and just eulogium on the character and piety of the deceased Treasurer of the Auxiliary, Mr. William Cayme. Mr. Buck took notice of the encouraging successes of the Missionary Society, and earnestly recommended the perusal of the Parent Society's *last Report*, as one of the most important documents that had ever been published. Mr. Harries dwelt on the excellence and utility of the Society, and Mr. Sanderson pointed out the great effect of female influence in a good cause. Mr. Leach alluded to the Missionary Society under the emblem of a fine ship, well rigged and manned, freighted with the most valuable cargo—visiting the distant ports of the Heathen—depositing her precious stores, and returning, laden with the blessings of those who had been benefited by her voyage. Mr. Robt. Tozer, expressed his warmest attachment to the cause, and his determination to continue to it his most vigorous support. Mr. Pittard exhorted to thanksgiving and praise for the good which had been already accomplished; and Mr. Trowbridge followed with many excellent observations, in general commendation of the important and benevolent objects which they were met to promote. The assembly was large, the place being completely filled; the deepest interest seemed to have been excited, and the people on their departure, appeared highly gratified and pleased with the meeting.

In the evening the place was crowded to excess to hear the Rev. Rowland Hill, who, after prayer had been offered by the Rev. Z. B. Leach, preached in a most admirable and impressive strain from Isaiah xi. 9. last clause, and then concluded the solemnities of the day.

The attendance at this Anniversary; the common feeling of interest and pleasure manifested; the liberal collection on the occasion, and the contributions from the congregations and friends of this Auxiliary Institution at large, the whole amount of which, this year, somewhat exceeds that of the year preceding, all go to prove that the zeal and affection of the friends of religion in Somersetshire, to the missionary cause, are not in the smallest degree abated; but, if possible, more ardent than at any former period.

MISSIONARY MEETING AT BIRMINGHAM.

The fifth anniversary of the Auxiliary Missionary Society for the counties of Warwick, Stafford, and Worcester, was held in Birmingham, on Tuesday, the 15th of September, and two following days. On Tuesday evening, the Rev. C. F. Ramftler, one of the Ministers of the United Brethren at Fulneck, preached in Lady Huntingdon's Chapel, Queen-street. Wednesday morning, at seven o'clock, a prayer-meeting was held in Ebenezer Chapel. At eleven, the Society met in the same place for the usual business connected with an anniversary meet-

ings; Mr. Lowe, of Birmingham, in the Chair. The resolutions were moved and ably supported by the Rev. Messrs. Smith, of Rotherham; Vaughan, of Worcester; Dawson, of Dudley; Salt, of Lichfield; Cooper, of Bromwich; Chalmers, of Stafford; Edwards, of Petworth; Jones, of Birmingham; Brookes, of Tutbury; Gart, of Birmingham; Birt, Baptist Minister of Birmingham; Hill, a Missionary Student; and Jas. Montgomery, Esq. of Sheffield. At half-past six, the Rev. Thos. Raffles preached at Ebenezer Chapel; and, on Thursday evening, the Rev. Thos. Smith, Classical Tutor of the Independent Academy, Rotherham, preached in Lower Street Meeting-House.

It is highly gratifying to be enabled to state, that notwithstanding the present commercial embarrassment of the country, and the general stagnation of trade, the contributions of the past year exceeded those of any preceding year about four hundred pounds; thus proving that in modern as in ancient times, the street is built and the wall in troublous times.

BRISTOL MISSIONARY SOCIETY.

THE Annual Meeting of the Bristol Auxiliary Missionary Society, was held in that city on Tuesday, the 28th Sept. and two following days. The several services were highly illustrative of that mutual harmony and Christian love, which the nature of the Institution is calculated to inspire; and it was universally acknowledged, that on no former occasion was there ever more tender compassion excited for the heathen, or a more grateful and affectionate sense of obligation felt for the invaluable blessings attendant on the glorious Gospel of our Lord and Saviour Jesus Christ. The Rev. Dr. Williams preached in the Church of St. Mary, Redcliff; and the Rev. J. Longmire, in St. Philip's. The Rev. Dr. Bogue preached at Bridge Street Chapel, and the Rev. John Clayton, jun. at Castle Green. Sermons were also delivered at the Tabernacle, by the Rev. R. Elliott; —at Lady Huntingdon's Chapel, by the Rev. J. Shirman;—at Hope Chapel, by the Rev. Mr. Percy;—and at the Welsh Chapel, by the Rev. Mr. Jones. These various discourses were all most happily appropriate, though remarkably distinct from each other; nor would it be an easy, or even a delicate task, to seem to appreciate any above the rest, when all were so truly excellent. To prevent the inconvenient pressure which had in former years been experienced at the sacramental service, it was deemed expedient that the Lord's Supper should be administered at the Tabernacle and at the Rev. Mr. Lowell's Chapel at the same time. The Rev. Dr. Bogue presided at the former place, and the Rev. Dr. Winter at the latter. This new regulation is deemed a manifest improvement, for by this mode, spectators are admitted into the galleries—much inconvenience to the communicants is avoided, and the services on the present occasion were regarded as peculiarly animated and devotional. The public meeting for business, which was held at the Great Room in Princes Street, was interesting and lovely almost beyond description. The unequivocal good-will which was so eloquently, so repeatedly, and so affectionately expressed for every similar institution, could not but be highly gratifying to every heart susceptible of divine impressions. About an equal number of clergymen and dissenting ministers addressed the crowded assembly; and Mr. Montgomery (whose Muse has so often charmed the British ear) delighted the auditory with his Christian eloquence. Nor was the meeting less indebted to various other speakers, whose impressive and alluring powers were employed in advocating the cause of Christian missions, and whose rhetorical display would have added grace to any assembly. The collections at the doors of the different places amounted to about £560.

LANCASHIRE MISSIONARY MEETING.

ON Tuesday, Wednesday, and Thursday, the 10th, 11th, and 12th September, the Lancashire Auxiliary Missionary Society held their Annual Meeting in Liverpool; on which occasion able and impressive discourses were delivered by the Rev. Messrs. Brotherston, of Dysart; Fletcher, of Blackburn; Roby, of Manchester; and Thorp, of Bristol. On the afternoon of Thursday, 12th, the Meeting for business was held in Mr. Raffles' Chapel, Robert Bolton, Esq. in the Chair; when the cause of missions was powerfully advocated by the Chairman, Rev. Messrs. Fletcher, Greatbach, Pugsley, Roby, Thorp, Walker, Dr. Stedman, of Bradford, Thomas Wilson, Esq. &c. &c. In the course of the meeting, the Welsh part of the audience were addressed in their native language, by the Rev. Mr. Williams, of the Wern, North Wales, in a most animated and interesting manner. In the evening, the friends of missions celebrated the Supper of the Lord in Great George Street Chapel. A sermon was also preached at the Welsh Independent Chapel, Great Cross Hall Street, by Mr. Williams, on the Wednesday evening. The feeling of attachment to the

missionary cause was not a little strengthened by the services of this anniversary, and more than £300 was collected at the different meetings.

T. R. Sec.

THE GLOUCESTERSHIRE AUXILIARY MISSIONARY SOCIETY.

HELD its fourth anniversary at Cheltenham, on the 6th and 7th of October, 1819. Mr. Burder preached at Portland Chapel, and Mr. Thorp at Cheltenham Chapel. In the latter place the prayers of the Church of England were read by Mr. Brown, the minister of the chapel, and in the former by Mr. Harper. The public meeting of the Society was held on Thursday noon, October 7, in the Town-hall, which was crowded; a large proportion of the company present consisting of visitors to that fashionable place of resort, many of whom, it is probable, never heard so much of missionary affairs before. O. P. Wathen, Esq. the Treasurer, being called to the chair, opened the business of the meeting. Mr. J. Burder then read the Report, which stated that the sum of 302*l.* 11*s.* had been received during the year; expressing at the same time the conviction of the Committee, that if the same degree of exertion which some congregations had manifested were to be put forth by all within the district, the sum of 500*l.* might be annually raised. The Report particularly adverted to the deficiency of the revenue of the Parent Society, in comparison with its payments in the past year, and remarked that either the annual receipts must increase in the proportion of three to two, or one-third part of the missionary stations must be abandoned. The concluding paragraph of the Report, which it may be hoped expresses the feelings and resolutions of all the sons and daughters of the Society, was as follows:—'We trust that the latter alternative (the abandonment of a third part of the missionary stations) will never be adopted. We believe that the Directors of the Society may and do place such a measure of confidence in the generosity of the religious public, that they will never give up a desirable station, nor even refuse to enter on new fields of action which are open and eligible, merely on the score of exhausted resources. Their treasures shall be replenished as occasion may require. While we have any luxuries remaining, we shall have an extra-subscription ready for the Missionary Fund.'

Mr. Burder, the Secretary to the Parent Society, gave a concise view of the operations and success of the Institution, followed by Mr. Thorp, whose powerful appeals to the understanding and to the heart on behalf of Christian Missions appeared to make a strong impression. Henry Bromfield, Esq. and the Rev. Messrs. Bishop, Edkins, Brown, Walters, Williams, Owen, and Welsford, took part in the business of the meeting. A most eloquent speech was also delivered by a Gentleman of great celebrity at the Irish Bar.

The collection and new subscriptions amounted to 85*l.*

BAPTIST MISSION.

A BRAHMIN has renounced his caste, embraced the Gospel, and has been baptized at Serampore. Another Brahmin has lately been baptized at Pruhladghat, by Mr. Smith. Several more converts have been baptized at Dinagepore by Dr. Marshman. Several more are waiting for baptism at Cutwa.

We can scarcely conceive of the various inconveniences and difficulties to which converted nations in India are exposed. A petition from some Native Christians to the magistrate of Jessore, states, that since their conversion, the barbers refuse to attend upon them, and the midwives upon their wives; the latter refusal sometimes occasions great danger. The petitioners intreat the interference of the magistrate that they may be delivered from this oppression.

The Translations of the Scriptures are pursued with continued zeal. The Bengalee Bible, in one volume, octavo, goes on well. A fount of small Nagree is now preparing, similar to the small Bengalee. When this is finished, Dr. Carey will print a complete edition of the whole Bible in Sangscrit, in a large octavo size.

The Schools are prosperous; the introduction of the copy-book plan gives great satisfaction, and will be adopted by the School Society.

ORDINATION.

WEDNESDAY, OCT. 9, 1819. Mr. M. T. Adam, who is going as a Missionary to Benares, in India, was ordained at Dr. Winter's Chapel, New-Court, Carey-Street. Mr. Greig prayed and read the Scriptures. Dr. Winter delivered an introductory discourse, and asked the usual questions, to which suitable replies were given by Mr. Adam. Dr. Waugh engaged in the ordination-prayer, with imposition of hands. Mr. Broadfoot addressed a suitable and excellent charge to Mr. Adam, founded on Rev. xiv. 6. Mr. Haslock concluded with prayer.

DEPARTURE OF MISSIONARIES.

On the 24th of October, the following missionaries embarked for India, on board the *Henry Porcher*, Capt. Phillips: Mr. John Smith, who is intended to join the brethren in South Travancore; Mr. Stephen Laidler and Mr. Andrew Forbes, to commence a mission at Bangalore;* Mr. George Mundy to assist Messrs. Pearson and Harle in the superintendence of the Native School at Chinsurah and in its neighbourhood; and Mr. Matthew T. Adam, for Calcutta, whose ultimate station is expected to be at Benares. Mr. Laidler, Mr. Forbes, and Mr. Adam go out married.

AMERICA.

We have read with pleasure the *Second Report* of the *United Foreign Missionary Society*, presented at the Annual Meeting, held in New York, May 12, 1819; from which it appears that *South America* had excited their particular attention; and that inquiries on the subject of missions to that vast country had been instituted. From various correspondents information was received, that most of the high provinces of Buenos Ayres, and all Chili, are occupied by a population of simple uninformed, but civilized agriculturists, who speak the Castilian tongue; that they are sensible of the wrongs they have suffered, and are willing to receive information from any quarter; but that their present chiefs and priests, like their late masters and pastors, have other views, and are actuated by other motives. In Buenos Ayres, the Catholic religion is established; and no other legally tolerated. There is, however, a virtual toleration; and reforms may be expected. Further information on this subject was sought for.

A Committee was requested to make inquiry respecting the expediency of a mission to the Western part of Louisiana, bordering on the Spanish territory; they were also to inquire into the number of the Delaware Indians in the Missouri territory. From a work already published, it appears that there are at least 182,960 adults, and 79,860 children in that district.

On the 22d of February, Messrs. Chapman and Vinall were appointed agents to visit that country, and select a proper spot for a missionary station; they took their departure, with the prayers of the Society, &c. from Princeton, May the 5th. All needful means were adopted to facilitate their introduction to, and future interviews with, the Indian tribes.

The general prospects of the Society are stated to be favourable; not only are the fields white unto the harvest, but they have missionaries to be sent out in whom they can confide; and several pious young men, now in the seminaries, are becoming so interested in the cause of missions, that labourers are not likely to be wanting, if sufficient means for their support can be provided.

The luxuriant and almost immeasurable wilds of the West, towards which a prodigious tide of population is pressing —the attention of Government to their civilization—together with the efforts of missionary institutions, present a most sublime and brilliant object. 'Looking forward,' says the Report, 'for a century to come, we see extensive forests bending under the stroke of the axe, the golden harvests waving over immense territories, villages rising, schools of learning and temples of the Most High God rearing their lofty spires in what is now an uncultivated wilderness; agriculture and commerce pouring their tributary stream into large cities; the heralds of Christ, with nearly the same views of Divine truth, every where officiating at his altar; the river of God flowing, and white men and red men united in one free, common, joyful family, singing their songs of glory on every hill, and in every vale, 'to him that loved them, and washed them from their sins in his own blood.' By that Providence which watches over the destinies of our country, and by the effectual operation of thine Holy Spirit upon the minds of men, realize this glorious prospect, O Lord God Almighty, Sovereign of Heaven and Earth, for the sake of Jesus Christ, our blessed Mediator and Redeemer. Amen.

The income of the Society, for the last year, was about 6,000 dollars; and their expenditure nearly the same sum.

N.B. This Society is composed of the Presbyterian, Reformed Church, and Associate Reformed Churches, and known by the name of 'The United Foreign Missionary Society;' and their avowed object is to spread the Gospel among the Indians of North America, the inhabitants of Mexico and South America, and in other portions of the heathen and anti-christian world. Their annual meeting is in New York, on the Wednesday preceding the second Thursday in May.

* Bangalore is situated in lat. 12 deg. 57 min. N. long. 77 deg. 46 min. E.; from Madras 215 miles; from Seringapatam 74 miles. It is said to be very healthy; and its elevation above Madras more than 2,000 feet.

AFRICANER,

A NAMAQUA CHIEF.



THE extraordinary man, of whom the above sketch is said to be a good likeness, has been for many years a chief among the Namaquas, a tribe of people inhabiting a district of South Africa, situated in lat. 29 S. long. 18 E. near the Great, or Orange River. He appears long to have been engaged in the practice of plundering the neighbouring tribes: but, about the beginning of the year, 1811 he was excited, by a particular circumstance, to attack one of the missionary settlements with great violence. A man named *Hans Drayer* had been entrusted by Africaner with thirty oxen, twenty of which he was commissioned to sell for the purchase of a waggon, and to defray the expenses of his journey for that purpose by the other ten. But Drayer being at that time in debt, the oxen were seized by his creditor, and Africaner lost the whole property. Africaner was so enraged at his loss, that he pursued Drayer to the missionary settlement at Kamies, then under the care of Mr. Seidenfaden, where he and his people killed Drayer, and committed great enormities. He then threatened Warm-Bath, another missionary settlement in the neighbourhood, under the care of Mr. Christian Albrecht, and others. Under the apprehension of certain destruction, Mr. and Mrs. Albrecht left that station, removing what goods they could, and burying the rest in the earth, in hope of returning to the settlement at a future period. They went to the Cape to request the protection of Governor Craddock, which was readily promised. On their return towards their former residence, Mrs. Albrecht (formerly Miss Burgman, of Holland), after enduring prodigious fatigue, died in childbed at Silver Fountain. The settlement at Warm-Bath continued to be molested by Africaner, and at length the house and chapel were burnt, and the inhabitants of the village almost entirely dispersed.

Such was the character of Africaner,

of whom one of the missionaries wrote to this effect: 'Soldiers are sent, who, it is hoped, will succeed in ridding the country of such a monster, whom neither religion nor government can restrain or subdue.'

When Mr. Campbell visited Africa on the Society's affairs in 1812, and in the course of his journey came into the Namaqua country, he wrote a conciliatory letter to Africaner, and sent him some presents, expressing a wish that the poor Namaquas might be permitted to return to Warm-Bath, to which place they were much attached. After this, in July 1814, Mr. Schmelen, a missionary, ventured to visit his kraal, intending to reason with him, but he was then from home. Soon after this, however, Africaner and his two sons signified to Mr. Albrecht, then at Pella, that he wished for a missionary to come and reside with him. In consequence of which Mr. Ebner left Pella, and settled at Africaner's kraal. It is hoped and believed that the preaching and conversation of the missionary had a happy effect; for, not long after, Africaner expressed himself to this effect:—'I am glad that I am delivered. I have long enough been engaged in the service of the Devil; but now I am free from his bondage. Jesus hath delivered me; him will I serve, and with him will I abide.' Several other natives were converted to God, and a Christian church was established. The place has since been named *Jerusalem*.

The progress made by Africaner in his knowledge of the Gospel sufficiently appears from the interesting conversation recorded in our last Number.

MISSIONARY CONTRIBUTIONS.

[*Collections and anonymous Donations only, from* 16 *Sept. to* 16 *Oct. inclusive.*]

	£.	s.	d.
Sussex:—Swansea, Countess of Huntingdon's Chapel.			
Subscriptions 7 7 0			
By Collecting Cards, &c. 38 9 9			
Ditto, by Mrs. Howell 3 0 0			
	48	16	9
North Britain:—Association for religious purposes in the Congregation of the Rev. John Campbell Lauriston, Glasgow	5	0	0
Sunderland Auxiliary Society, Park Chapel, Monkwearmouth, after a Sermon preached by Rev. Joseph Fletcher, of Blackburn 5 2 2½			
Bethel Chapel, Bishopwearmouth, ditto, ditto 15 10 0			
Collection at the Public Meeting held August 2, 1819 .. 8 11 8½			
	29	3	11
Bristol Auxiliary Society, balance of last year's account	47	12	3
A Servant	2	0	0
Dorset:—Blandford Ladies' Missionary Association, 1 year .. 46 11 3			
Annual Subscriptions 11 11 0			
	58	2	3
Aldermanbury Postern Missionary Association, third half-year, by Mrs. Richardson, Treasurer	24	0	0
Yorkshire:—Hull and East Riding Auxiliary Missionary Society, Mr. J. S. Bowden, Treasurer, including the sum of £250, inserted in the last month's Chronicle, p. 439.			
Hull, Subscriptions 43 1 0			
Donation 5 5 0			
Friend to Missions 1 1 0			
Poor Man's donation 1 1 0			
Gleanings at Ellerby, by Mrs. Carlin .. 7 2 0			
Collections 169 1 0			
Juvenile Society 100 0 0			
319 16 2			
Beverley, Collections 29 0 0			
Juvenile Society, by Rev. J. Mather .. 23 14 1			
52 14 1			
Carried forward ..	372	10	2

	£. s. d	£. s. d	£. s. d
Brought forward..		372 10 3	
Howden, Collection	16 10 8		
Juvenile Society, by Rev. Mr. Wilkinson	7 0 0		
		23 10 8	
Bridlington Penny-a-week Society, by Mr. S. Marshall..		13 0 0	
Thorne, balance of Collection by Rev. H. Earle		31 6 2	
Swanland, a Friend, by Rev. D. Williams	1 1 0		
Sundry Subscriptions	8 4 10		
		9 5 10	
Cottingham, Collection		8 8 0	
South Cave, Rev. W. Tapp, Weekly Subscriptions		5 9 0	
Thorngumbald, Collection, by Rev. W. Stephenson		4 15 6	
			468 5 5
Huntingdonshire Auxiliary Missionary Society.			
Moiety of Collections at the Anniversary Meeting, held at Bluntisham, after Sermons preached by the Rev. Messrs. Jay and Mack		19 5 0	
Bluntisham, Subscriptions		1 10 6	
Godmanchester, ditto		1 11 6	
Kimbolton, ditto	5 4 6		
Penny Society	5 0 0		
		10 4 6	
St. Ives, Subscriptions	4 4 0		
Penny Society	5 5 0		
		9 9 0	
St. Neots, Subscriptions	10 9 6		
Penny Society	10 0 0		
Young Ladies at Mrs. Maddox's School, for Native Schools in India	1 15 0		
		22 4 6	
Ramsey		2 0 0	
Small donations		0 6 5	
			66 11 5
Somerset Auxiliary Missionary Society, by Mr. John Spencer, Treasurer.			
Barton, St. David's, Rev. W. Reynolds and Congregation		3 10 0	
Bishop's Hull, Rev. R. Winter and Congregation.			
Subscriptions	12 0 0		
Deposited in the Miniature Missionary Cottage in R. Stinton's Vestry	0 15 11		
		12 15 11	
Bridgwater, Rev. J. Corp and Congregation		6 1 0	
Broadway, Rev. T. Pyke and ditto		2 5 6	
Bruton, Rev. W. Harries and ditto		4 5 0	
Castle Cary, Rev. W. Paull and ditto	6 14 0		
Young Gentlemen in Mr. P's. Academy	1 2 4		
Dissenters' Sunday-School Children	0 4 11		
		8 1 3	
Fulwood, Subscriptions	12 10 0		
Deposited in Hon. Mrs. Welman's Miniature Missionary House	5 5 4		
Penny-a-week Society, by ditto	1 14 1		
Congregation	3 14 2		
		23 3 7	
Glastonbury, Subscription		1 1 0	
Ilminster, Rev. E. Paltridge and Congregation, after a Sermon by Rev. R. Hill		5 3 0	
Milbourne Port, Rev. W. Paige and Congregation.			
Penny-a-week Society	4 1 9		
Public Collection	2 8 3		
		6 10 0	
Milverton, Rev. W. Blair and Friends		2 0 0	
Shepton-Mallet, Subscriptions		2 2 0	
Carried forward		£76 18 3	

			£.	s.	d.
Brought forward..			76	18	3
Somerton, Subscription	1	1 0			
One-third of £4. 13. 6. the gift of Mr. John Gill, by Rev. S. Pittard	1	11 2			
			2	12	2
South Petherton, Rev. J. Sanderson, Congregation and Friends.					
Subscription and Donations	27	5 3			
Collection after Sermon by Rev. R. Hill	6	6 3			
			33	11	6
Taunton, Rev. R. Tozer and Congregation.					
Subscriptions	6	2 0			
Penny-a-week Society	20	12 6			
			26	14	6
Wellington, Subscriptions and Donation	9	3 0			
Collection	6	17 0			
			16	0	0
Wiveliscombe, Rev. J. Buck and Congregation, three-quarters of a year's Subscription of a Penny-a-week Society			9	0	0
Yeovil, Rev. R. Taylor and Congregation.					
Subsciption	1	1 0			
Penny-a-week Society	12	16 0			
Collection at the General Meeting	21	10 3			
			35	7	3
					200 3 8
Omicron					1 1 3
Kent :—Collection from the Friends at Folkstone, by Rev. Mr. Guy					5 3 6
Collections in the Counties of Cornwall and Devon, by the Rev. Messrs. Rowland Hill, Jackson, and Leifchild.					
Launceston, Rev. R. Cope's			15	1	0
Bodmin, Rev. Mr. Hall's			5	10	0
Lostwithiel, Rev. J. Skeet's			3	17	2
Fowey, Rev. Mr. Smith's			4	11	0
Mevagissey, Rev. Mr. Richards'			8	0	0
Truro, Rev. Mr. Moore's			32	2	2
Falmouth, Rev. Mr. Hart's			18	0	0
Penryn, Rev. Mr. Wildbore's			12	8	0
St. Ives, Rev. Mr. John's			7	0	10
Penzance, Rev. Mr. Foxell's			33	0	0
Bosviel Pit, near Redruth			8	15	9
St. Columb			6	19	3
St. Austel			10	8	11
Liskard, Rev. Mr. Trevor's	6	1 8			
A trifle collected in a Missionary Cottage	0	4 7			
			6	6	3
Callington	5	3 4			
Produce of one year's economy in Food and Raiment	5	0 0			
			10	3	4
Tavistock, Rev. Mr. Rooker's			14	11	0
Budleigh, Rev. Mr. Pauling's			8	3	6
Sidmouth, Rev. Mr. Ward's			15	0	0
Cornwall and Foreign Auxiliary Missionary Society			30	0	0
					249 18 2
Collections in SCOTLAND, &c. by Rev. Dr. Waugh.					
June 20, (*Sabbath*)—Kinross Associate Congregation, Rev. James Hay			22	10	0
22,—Leslie, ditto, Rev. John Johnston			3	3	6
23,—Kennoway, ditto, Rev. Donald Fraser			8	6	7
Carried forward			£34	0	1

	£.	s.	d.
Brought forward..	34	0	1
24,—Dumfermline, ditto, Rev. Dr. Husband and Rev. James M'Farlane	30	0	0
27, (*Sabbath*)—Linlithgow, ditto, Rev. 22 10 3 D. Watson Juvenile Society, by Rev. A. Knowles..... 2 8 0	24	18	3
Bo-ness Established Church, Rev. Mr. Rennie	23	17	9
Falkirk Associate Congregation, Rev. Henry Belfrage	20	0	0
Grangemouth Female Missionary Society, by Mrs. Waddell	5	0	0
30,—Whitburn Associate Congregation, Rev. John Brown	14	0	0
July 1, (*Sabbath*)—West Calder, ditto, Rev. W. Fleming	8	0	0
4,—Paisley, Relief Congregation, Rev. John M'Dermid ..... 9 0 0 Associate Congregation, Rev. W. Smart..... 20 0 0 Relief Congregation, Rev. James Thomson 20 0 0	49	0	0
6,—Greenock, Established Church, Rev. Dr. Scott	20	8	6
7,—Hamilton, Associate Congregation.....	7	1	0
8,—Lanark, ditto, Rev. A. Harper.....	5	6	7
9,—Biggar, Association for the diffusion of Christianity, Rev. J. Brown	16	0	0
11, (*Sabbath*)—Edinburgh, Antiedobaptist Church, Charlotte Street, Rev. Christ. Anderson	15	0	0
South Leith, Associate Congregation, Rev. Thomas Aitcheson.. 12 14 10 Bristo Street, ditto, Rev. Dr. Peddie 27 12 7	40	7	5
12,—Dalkeith, Associate Congregation, Rev. Tho. Brown	8	8	0
13,—Inverkeithing, Bible and Missionary Society, by Rev. Ebenezer Brown.....	5	0	0
14,—North Leith, Associate Congregation, Rev. James Harper.....	8	13	7
15,—Midcalder Bible and Missionary Auxiliary Society.....	12	12	0
18, (*Sabbath*)—Alloa, Associate Congregation, Rev. W. Fraser	14	1	0
Dumblane, ditto, Rev. Mr. Anderson	10	0	0
Stirling, ditto, Rev. Messrs. Smart and Stuart	25	13	6
19,—Denny, ditto, Rev. Mr. Harrower....	12	3	3
21,—Leith Auxiliary Missionary Society, by W. Alexander, Esq.....	30	0	0
25, (*Sabbath*)—Coldstream, Associate Congregation, Rev. — Thomson.....	9	7	0
Aug. 1, (*Sabbath*)—Alnwick, ditto, Rev. D. Paterson	12	0	2
Morpeth, Presbyterian Congregation, Rev. George Atken..... 5 3 6 Missionary Box and Penny Society, by Mrs. Dickson 4 4 0	9	7	6
2,—Newcastle-upon-Tyne, Associate Congregation, Rev. Mr. Pringle 10 8 8 Missionary Box at Mr. Day's, Bankside 2 7 0	12	15	8
5,—Ayton, Associate Congregation, Rev. D. Ure	7	18	9
8, (*Sabbath*)—Dunse, ditto, Rev. Andrew Davidson	8	12	0
Carried forward	£499	12	0

				£.	s.	d.
	Brought forward..	499	12	0		
	Berwick, Relief Congregation, Rev. Robert Hall	11	1	6		
15,	(*Sabbath*)—Selkirk, Associate Congregation, Rev. Dr. Lawson	20	10	6		
	Hawick, ditto, Rev. James Henderson....	24	3	10		
18,—	Lauder, ditto, Rev. George Henderson ..	5	5	6		
20,—	Melross, Established Church, Rev. George Thomson	19	1	3		
22,	(*Sabbath*)—Jedburgh, Associate Congregation, Rev. Peter Young	18	4	0		
	Kelso, Established Church, Rev. Rob. Lundie	26	3	7		
26,—	Caldingham, Associate Congregation, Rev. Robert M'Laurin	3	5	6		
Sept. 5,—	Dunbar, ditto, Rev. Alexander Jack ..	15	12	6		
	East Linton, ditto, Rev. Dr. Hugh Jamieson	15	7	0		
	Haddington, ditto, Rev. Benoni Black.....	13	0	0		
8,—	Musselburg Missionary Society, by Rev. Alexander Black	10	0	0		
12,	(*Sabbath*)—Edinburg Associate Congregation, Ross Street, Rev. Dr. Hall	34	0	0		
	Ditto, West Port, Rev. And. Lothian	12	0	0		
		46	0	0		
21,—	Oxnam, Auxiliary Missionary Society, by Rev. Peter Young	7	6	1		
Donations		3	3	0		
					737	16 3

*** *We are desired to express the feelings which the Directors cherish, of the kind and brotherly reception which their Scottish friends gave to the Deputation, and their hope that the reciprocity of friendly assistance to the common cause, will strengthen the spiritual union of the two nations, and invigorate the exertions of both.*

The Directors feel equally obliged to their friends in various parts of England, Wales, and Ireland, for their generous attention to the Deputations, who lately visited them; for their active and useful services at public meetings, and for the liberality of their contributions; from all which they anticipate their increasing support and assistance which the extended and extending efforts of the Society render absolutely necessary.

The thanks of the Directors are presented to the following:—

To Mr. Tunno, Canterbury-Square, for Evangelical Magazine, from 1805 to 1818, inclusive, in boards.—Mrs. Sparks and Mrs. Wyatt, by Rev. Rob. Tozer, Taunton, Evangelical Magazine, from 1815 to 1818, inclusive, in Numbers, and 20 Numbers of the Missionary Magazine.—Miss Gardiner, No. 12, Colebrook-Terrace, Islington, for Evangelical Magazine, from 1800 to 1817, inclusive, in boards, and 1818 in Numbers.—Mr. Wilkinson, Clapham, for 11 Life of Philip Henry, bound; 8 Life of Joseph Alleine, bound; 4 Life of Doddridge, bound; 7 Doddridge's Rise and Progress of Religion; 12 Pocket Sermons; 26 Pocket Prayer Book; 28 Howe's Meditations, &c.; 14 Earnest Address; 17 Short Prayers; 100 Bunyan's Come and Welcome; 24 Alleine's Alarm, abridged; 59 Call to the Unconverted; 50 Sermons to Children; 57 Life of God in the Soul; 6 ditto, large, bound; 2 Bolde's Help to Devotion; 14 Life of Jane Way; 1 Bible Epitomized; Addington's Life of St. Paul; Lowell's Sermons, 1 vol. boards; Townsend, on Prayer; Crabb's Sermons, 1 vol. Meikle's Solitude.—W. S. Windsor, for Adam's Private Thoughts; Sermons and Tracts, by Hervey; Baxter's Call and Alleine's Sure Guide; Flechere's Posthumous

Pieces, 1 vol.; Baptist's Magazine, for 1818, 4 Months for 1819, in Numbers, and sundry Tracts.—Mrs. Woods, Thames Ditton, by Rev. J. Churchill, for 7 years Evangelical Magazine in Numbers.—A Member of the Rev. J. T. Barker's Chapel, Deptford, for 13 years Evangelical Magazine in Numbers, 14 Pamphlets, a Packet of Needles, and a Steel Watch Chain.—Mrs. Tappy, for 3 years Evangelical Magazine, 2 half-bound and 1 bound; 2 years Gospel Magazine, in Numbers; Berridge's Christian World Unmasked; Pearse's Best Match, and 5 Sermons.—Mrs. Tappy, for Gospel Magazines, 2 vols.; Cook's Voyage; Milton's Paradise Lost; Reader's Remarks on St. John; and 4 Sermons; Huntington's Living Testimonies, 2 vols; and 2 Sermons.—R. M. W. by Rev. Mr. Platt, for 8 years Evangelical Magazine, in Numbers.—A Friend at Islington for Dr. Bates's Works, 4 Vols; Harmer on Solomon's Songs; Dr. Collyer on Prophecy; Scripture Tracts, Parables, Miracles, and Sermons, 5 vols; Stockdale's Lectures on the Poets, 2 vols; Brichan's Sermons, 2 vols; Irving's Memoirs of Buchanan; Logan's Sermons, 2 vols; Dr. Ogilvie on Composition, 2 vols; Chateaubriand's Italy 2 vols; Mason's Plea; Pascal's Letters; Alison's Sermons, 2d vol; Meikle's Solitude sweetened; Amusement in Retirement; Destruction of Jerusalem; Purple Island; Beddome's Hymns; Styles on the Stage; Ditto Legend to the Velvet Cushion; Ditto Letters; Cunningham's World without Souls, and Velvet Cushion; De Rance, a Poem; and Christianity in India; Dr. Ogilvie's Poems; Massillon's Sermons, 3 vols; Lobb's Philosopher, 2 vols; Dr. Aikin's Spencer, 6 vols; Oweniana Baxteriana; Seragg's Questions Resolved, 2 vols; Milland's Cyclopedia; Letters to Alcander, 2 vols; Montague's Selection, 2 vols; Ray's Discourses; Bickersteth's Help; Buck's Expositor; Ditto Anecdotes, 3 vols; Abercrombie's Gardener's Calendar; Thoughts of Taste and Genius; Speeches on the Catholic Question; Two Bibles; 55 Miscellaneous Books and Pamphlets; 43 Sermons and 18 old volumes.—Rev. Wm. Burgess Chesterfield, for 37 French Tracts. —Wm. Robinson, for 6 vols. in French.— Mr. Peacocke, Horselydown, for an American Sheep Skin.—Rev. J. Banfield, Bromyard, Herefordshire, for Meldrum's Incarnation, 2 vols; Owen's Spiritual Mindedness; Watts on Prayer; Jones on the Trinity; and Dr. Williams's Christian Preacher; A Friend at Poole, Dorset, for 10 Years Evangelical Magazine, in Numbers;—Evangelical Preacher, 38 Numbers; Baptist Periodical Accounts, 20 Numbers; Dr. Wallis's Sermons; Sir H. M. Wellwood, Bart. Sermons; Drew on the Soul; 7 old vols. and pamphlets.—A Friend, for the Printers' Grammar; 8 vols. Evangelical Magazine, 18 years, in Numbers. —Two Years Christian Observer, in Numbers; Two Years Christian Miscellany; Experimental Religion; Six Reports of the British and Foreign Bible Society; and 2 old vols.—Rev. Mr. Moore, Tunbridge, for 8 Reports of the British and Foreign Bible Society;—A Friend, for the Annual Register, for 1805; Townsend on Prayer; Vol. of Sermons; 3 years Agricultural Magazine, in Numbers; 11 old volumes, pamphlets, &c. &c.—Mrs. Wood, Hanover Street, for 12 years Evangelical Magazine, half-bound, and 5 years in Numbers.—Mr. Mackie, Warwick, for 7 years Evangelical Magazine, in Numbers.—A Friend, by Mrs. W. for 18 months Evangelical Magazine, in Numbers —Mr. Henry Ashley, Lord Mayor's Court Office, Royal Exchange, for 5 years Evangelical Magazine, in boards.—S. S. for 6 years Evangelical Magazine, in Numbers.—Mrs. Mason, Westminster, for 4 years Evangelical Magazine, in Numbers.

POETRY.

'*A covert from the tempest.*'—Isaiah xxxii. 2.

By MR. KELLY.

I.

Our rest be here, the cross beneath,
The fittest place for such as we,
'Tis here that fugitives can breathe,
And hopeless debtors here are free.

II.

Pursu'd, and without pow'r to flee;
In debt, and having nought to pay:
The cross our place of refuge be;
Our wisdom by the cross to stay.

III.

Beneath the shelter of the place,
We'll stay, until the storm is past:
For who a storm like this can face,
Or who sustain its fatal blast?

IV.

But here we listen to the sound,
And safe within this hallow'd spot,
Though desolation reigns around,
The angry tempest hurts us not.

V.

We owe him much whose love provides
A shelter from the furious blast:
The Lord, who thus his people hides,
Until the storm is overpast.

VI.

Our refuge and our rest be here,
The danger soon shall pass away.
A cloudless sky shall then appear:
A blessed, bright, eternal day.

FRIENDSHIP'S MEMORIAL.

Reflections occasioned by the sudden Death of Mr. J. B. August 11, 1819, *In the Twenty-fifth Year of his Age.*

I.

I saw the sun at early dawn
Illume the eastern sky;
And, as he travelled on his way,
Night's dusky shadows fled away,
And all was cheerful, bright and gay,
And splendid majesty!

II.

But, ere he gained the height of noon,
Thick clouds had gathered round,
Creation's charms began to fade—
The landscape, erst in smiles arrayed,
Was lost amid the lengthened shade—
A dreariness profound!

III.

I marked a lovely blushing rose—
The fairest of its race!
'Twas firm in stem, and on its head
The sparkling dew-drops seemed to shed
A sweeter scent—a deeper red—
And more enchanting grace.

IV.

Its beauties fixed me to the spot—
But fleeting was my joy!
Concealed within its crimson dyes
A cruel foe in ambush lies—
He claims the blooming sacrifice,
And triumphs to destroy!

V.

So flourished ONE—I name him not—
His memory shall endure!
With form engaging were combined
Endowments of a nobler kind—
Truth, honour, constancy of mind—
Love, permanent and pure.

VI.

His moral worth I cease to praise—
Such eulogy were vain!
Dear favoured Youth, enough for thee
With JESUS thou wilt ever be—
And, should his image shine in me,
We soon shall meet again!

VII.

Hark! from his tomb a message comes—
Let mortals lend an ear!
'O ye! who sport in health, beware!
'My *sudden* fall ye soon may share;
'Arise*—the JUDGE is nigh—prepare
'Before Him to appear!'

VIII.

Forbear the *righteous* to deplore—
They enter into rest!†
Released from care, and sin, and wo,
To everlasting bliss they go,
And learn, what they might doubt below,
To die—is to be blest!



Rev.d John Willcocks late of Pickering

Published by F. Westley Stationers Court Dec.r 7.1819

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

DECEMBER, 1819.

MEMOIR OF THE LATE REV. JOHN WILLOUGHBY, PICKERING, YORKSHIRE.

IT is recorded as one of the distinguished honours of the righteous, that they '*shall be in everlasting remembrance;*' their services are not only as a perpetual memorial before God, but their prayers, their tears, and their labours are embalmed in the recollection of the wise and the good; and thus '*the memory of the just is blessed.*' These remarks have their full accomplishment in reference to the excellent subject of this Memoir, who, though it is now upwards of six years since he quitted this mortal scene, still, as to his doctrine, manner of life, purpose, faith, long suffering, charity and patience, lives in the memory of those amidst whom he shone with holy and undiminished lustre; unattended, indeed, with the shouts of popular applause, but animated by the cordial esteem of the pious, the testimony of his own conscience, and the approbation of God.

Mr. Willoughby was born at Barrow, in Lincolnshire, in the year 1761; he was originally apprenticed to a mechanic in his native place; but being endowed with a good genius, and having a strong taste for the finer arts, he removed to Hull, and devoted all his leisure hours to drawing and painting. For several years he remained a total stranger to God, and an enemy to him by wicked works; hence his usual practice was to procure and prepare his colours on the Saturday evening, that he might devote the whole of the Sabbath to painting, and in the evening walk out. Thus he lived in the habitual neglect of Divine worship, 'having no hope, and without God in the world,' until one Lord's Day, while thus following the bent of his inclinations, he heard the bells of the church ring for Divine service, his conscience was alarmed, and his mind much impressed; he could not go on in his profanation of the Sabbath, but took up a book and read, with the hope of soothing his mind to rest; but the book brought no peace to his mind, for it proved to be '*Alleine's Alarm to the Unconverted,*' which roused his fears, and excited the most dreadful apprehensions of '*the wrath to come.*' A considerable time he laboured and was heavy laden with a sense of sin, he mentioned his case to several professors of religion, and enquired of them 'What must I do to be saved?' but could obtain no relief; at length he took the word of God and retired to his room, and on his knees before him against whom he had sinned, with his Bible before him, earnestly sought pardoning grace; and in answer to his cries for mercy, the Lord Jesus Christ was revealed to him as able to save to the very uttermost; the torment-

ing sense of guilt was taken away, and the peace of God, which passeth all understanding, flowed into his heart. This was the method which he, in the subsequent years of his ministry, always recommended to his hearers for obtaining a sense of pardon. The work which was effected in his mind could not be hid, a visible and striking change in his conduct and pursuits ensued—and his deportment in the family and neighbourhood where he resided became exemplary, while his letters, and his conversation to his relations, particularly to a brother, were made useful.

After this he attended the ministry of the Rev. Samuel Barnard, late of Hull, by whom he appears to have been first introduced into the ministry of the gospel. According to the forms adopted by ministers in the connexion of the late Countess of Huntington, he was publicly separated to the pastoral office, August 20th, 1794; the Rev. Messrs. Feist, of Beverley, Watkins, of York, and Barnard, of Hull, engaged in the different services. Helmsley, the place where the excellent Dr. Conyers was so eminently useful, and over which a dark cloud has appeared to hang ever since his removal to another parish in 1775, was the first scene of his pastoral labours; but he did not remain there long, several painful circumstances occurred, which led Mr. W. to think seriously of a removal, and about this time when his mind was greatly perplexed, he received an invitation to take the pastoral charge of the church of Christ at Pickering, Yorkshire; and in the year 1800, after much prayer and waiting to know the will of God, he accepted the call, and removed to Pickering, where he had not lived more than a year, before he was bereaved of Mrs. W. by whom he had been blessed with two children: the great Disposer of all events saw it good to remove from his servant both the mother and the children, and leave him a mourner in this vale of tears.

In the early part of 1803 Mr. W. was again married to Miss Elizabeth Jackson, of Pickering, with whom, to the last hour of his mortal career, he mingled his joys and sorrows—his comforts and cares—his prayers and praises—and who now survives him, deeply lamenting the loss of his fervent intercessions—his encouraging addresses—his holy example—and his endearing sympathies. It was about this time that the writer of this paper first had the privilege to know the excellent minister of Pickering; there he laboured for many years—

'Alike unknown to fortune and to fame;'

but not unknown to God, not disregarded by him who had put 'him into the ministry;' for he lived near to God, and exemplified in a very eminent manner the Christian and ministerial character: many 'are witnesses, and God also, how holily and justly, and unblameably he behaved himself among them that believe.' His preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and with power.' It was instructive, plain and useful. It was enriched with solid, scriptural truths, and enlivened with the joys of experimental religion. Although his talents were not of the first order, yet the rich vein of doctrine and experience which ran through his discourses, attended with a mind highly toned with devotional feelings, gave them a stamp of great importance and deep interest. He lived much in secret communion with heaven, and while he communed with the supreme intelligence, a sacred lustre was shed

forth on his public and private character—deep and genuine humility was maintained, a holy unction attended his ministry, and a facility for conversing on religious subjects was habitually realized. It is with sacred pleasure that the author of this Memoir can testify, that he never met with any person with whom he could with so much facility enter on religious conversation, as with Mr. W.; if the call were ever so transient, if the visit were ever so short—he would scarcely ever part without prayer; and never separate without some remark on subjects of high and interesting importance in the Christian life. He spent much time in secret prayer, and self-examination; and in connexion with these exercises, he grew in grace and in the knowledge of our Lord and Saviour Jesus Christ; sinking as to the frame of his mind into deep humility, and rising in his affections and pursuits to heaven, where Christ sitteth on the right hand of God. It would be somewhat singular if the epistolary effusions of a person whose mind was thus richly embued—whose talents were thus directed—whose conversation was thus characterized, should not be highly interesting; in this department, Mr. W. peculiarly excelled. For several years it was the privilege of the writer to enjoy his regular correspondence every month, and several letters received from him he ranks among his best epistolary treasures, they breathe the spirit of an eminent Christian, and are the expressions of a heart at once susceptible of the delights of real friendship and the influence of genuine piety; as appears from the following specimen—being part of a Letter addressed to the writer, from Pickering, March 22, 1808:

'DEAR BROTHER,

'THOUGH passing through the waters, they have not yet overflowed me. I am yet the preserved of the Lord's undeserved mercy, a spared monument of his excellent loving kindness; though less than the least of all His mercies. It is because He is *the Lord* and changes not, that I am not consumed.

'I pant for a closer and more uninterrupted communion with my dearest Lord! I would studiously avoid every thing which might, but for a moment deprive me of this most delightful enjoyment; but I cannot. I grieve the Holy Spirit, he consequently withdraws, and I have to complain.—The Comforter, which should relieve my soul is far from me; I am sensible of my loss, mourn after him, and solicit his gracious return; and, though I am conscious that the Lord is still present with me, I cannot be happy without the *enjoyment* of His favour, which is life; yea, better than life.

''Let others boast how strong they be,' I am constrained to acknowledge, that without immediate aid from *Jesus*, I can do nothing that is good and acceptable to God. I feel it is not in man that walketh, properly to direct his steps; and can heartily subscribe to the assertion of the Celestial Moralist, that, the preparation of the *heart* in man, and the answer of the *tongue*, are from the Lord,—'O to *Grace* how great a debtor, daily I'm constrained to be!' By *Grace* I am saved. By the *Grace of God*, I am what I am and where I am. To this *Grace*, I most cheerfully ascribe all the glory, and mourn because I cannot exemplify this *Grace* more in holiness of life and conversation.

'A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My *Jesus*, and my *all*.'

'I wish the ministers of the everlasting Gospel would more abundantly recommend and exalt this Saviour! Keep themselves in the back-ground, and exhibit HIM as *all in all*. He is worthy. *He only* can do helpless sinners good. It is a pleasing recollection that His *Name* shall endure for ever; and of His *kingdom* there shall be no end.

'Your Brother,
'and Companion in tribulation,
'JOHN WILLOUGHBY.'

Mr. W. himself was often the subject of severe conflicts and great spiritual trouble. He was well acquainted with, and deeply lamented the abominations of the heart, and while others were admiring his devotional spirit, and his conformity to Christ, he was bemoaning his numerous imperfections before God, and crying out, 'O wretched man that I am! who shall deliver me?' These trials however, and the consolations which he received, enabled him to comfort and encourage others, of which there are decisive instances in his private correspondence.

In the exercise of his ministry at P——, Mr. W. was often greatly discouraged, at seeing so little good done. In one of his letters he says, 'I have nothing particular to say as it respects our circumstances. As a congregation, we continue preaching and hearing, but, 'Woe, is me! for I am as when they have gathered the summer fruits, as the grape gleanings of of the vintage; there is no cluster to eat; my soul desired the first ripe fruits.' In another, he says, 'As to our congregation, we go on much as usual, rather for the better. I continue talking as well as I can, and the people continue to hear; but I pray, I pant for *more* than this. I want to win souls to my Good Master, as well as to build up those who have believed with the heart unto righteousness, and to the saving of the soul. My want of bodily health deprives me of that comfort in my work which perhaps I might otherwise experience. My soul often feels like a bird in a cage struggling for enlargement; but, alas! this poor tabernacle cramps it in its exertions. But, my soul, beware of complaining; rather bless God that things are no worse. Bless Him for the *desire*. Go forward as well and as far as thou canst, and then stand still and see the salvation of the Lord.'

There are two things that appear prominently to have engaged his attention, and to have excited his solicitude, namely, to be faithful in his work, and to finish his course with joy. He did not consider the work of the ministry a *sinecure*; but an arduous labour, a continued service. In which, like the husbandman, the labourer has to break up the fallow-ground, to sow the seed, and to wait long before he be a partaker of the fruits. He watched for souls, 'he watched to gain them—he watched to form them—he watched to keep them.' He often said, he went forth weeping, bearing precious seed; but had to look to the harvest, which is the end of the world, for those ponderous sheaves which he hoped to have to present to his Lord and Master. As a proof that his mind was impressed with the importance of fidelity, he had inscribed in large letters on the interior of the pulpit where he stood to warn sinners

'*It is required in Stewards*
That a man be found faithful.'

And he was often heard to repeat with great solemnity of mind the awful responsibility of the watchman's commission, in Ezekiel iii. 17, 18.

He was habitually concerned to finish his course with joy arising from his having spoken the truth, the whole truth, and nothing but the truth—joy arising from sincerity and success in the work, and from beholding, at the closing scene of a laborious life, many of whom he could say, 'I have espoused you to one husband, even Christ.' In comparison of these, all other considerations of suffering, and even death itself, appeared to be nothing. In the midst of the most trying and painful dispensations, for Mr. W. was not without trials from various and sometimes unsuspected quarters, he was generally enabled to say, 'None of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel

of the grace of God.' About a year before he died, he writes :—

'I have been for a week more than usually exercised with pain in my head; I could not go through the services of yesterday, and I am far from being free from it this morning. I want submission to the Lord's will. I expect to be laid aside one time or other: this alarms me very much. O pray for me, that I may be enabled to go on in my work till I finish my course in this vale of tears; and that it may be with joy, and not with grief. It would indeed be heaven upon earth to have the privilege of spending my days with increasing usefulness in the great work. I hope the Lord will not forsake me, unworthy and unfruitful as I am, for his dear Son's sake; with whom, and with whose, he is well pleased.'

In another letter, he says,

'As it respects *myself*, sometimes I have been able to attend the sanctuary service, and sometimes not. I yet retain the pain in my head, which the labours of the Sabbath often increase, drive sleep far from me, on the Sabbath evening, and renders Mondays comparatively lost days. But for *this* my poor labours would be most delightful to my soul; while, on the contrary, they are often painful: this creates great searchings of heart, and much anxiety of mind—brings me, and indeed keeps me on my knees continually; and often causes me to agonize in prayer before the throne of grace, for wisdom profitable to direct, that I may not lean to my own understanding—that if I be not in the way of duty in my present walk, the Lord would convince me of it, grant me an honourable deliverance from it, and show me the way in which I should go: though I had rather *die in it* than *live out of it!* Yes, I desire to be submissive to Him who doth all things well.'

When these sentiments were written, the active services of Mr. W. were nearly closed, and God was preparing his faithful servant for that strong consolation which flowed into his soul during the last weeks of his valuable life. At the commencement of his illness, through the influence of a nervous disorder, his mind was dark, his feelings were depressed, and his prospects were cheerless; but from the time that he was completely laid aside from the ministerial services, sacred light began to beam upon him, his faith increased, and the joy of the Lord was his strength; so that what he dreaded most proved to be the most merciful visitation from the God of love. At the commencement of his last illness, he applied to the writer for his assistance on the Sabbath: he begins thus :—

'Dear Brother,—Let Jesus alone be exalted! In consequence of a violent inflammation of the lungs, I have been laid aside two Sabbaths. Oh my dear brother! I am still surrounded with mercies. What shall I, what *can* I render? I will take the cup of salvation, and call upon the name of the Lord.'

Thus—

'*We see the man, we see his hold of heaven.*'

Never, so long as memory holds her seat, can the writer of this account forget the last time he saw Mr. W. The last scene—the last visit—the last charge, were indeed important and affecting. Taking him by the hand, he burst into tears, and said, 'Oh my dear brother, work while it is day; *you* have health, and vigour, and spirits; work while you have them. I am as a broken vessel, of no use. Labour with diligence, and with perseverance, in the cause of Christ; for *Time is short!*' From the testimony of those who attended him in his last illness, it appears that this holy man of God finished his course with joy; and thus the ardent desire of his soul was granted to him. Such was his satisfaction of mind, that he wished to have been carried to the pulpit to tell all who would come to hear a dying man, that the doctrines of salvation by sovereign grace, which he had preached, were

a rock on which he was safe—that the Master he had served in the ministry did not leave him—that he was the strength of his heart, and his portion for ever.' He 'knew whom he had believed, and was persuaded that he was able to keep that which he had committed unto him.' 'To him, to live was Christ, and to die was gain.' For about a fortnight before he died, he experienced such manifestations of the love of God as tongue cannot express: once he exclaimed, 'I never thought it possible till now, that any sinful creature could experience such a heaven upon earth as I do.' This made him pant for higher enjoyments, and ardently 'desire to be with Christ, which is far better.'

His patience was very exemplary through all his illness: he was frequently heard to say, that he had much rather *die* than utter the least word of a murmuring nature, or even feel a discontented thought; and when his pains were most severe, he frequently asked those in the room, if there appeared any thing *like* complaint in any of his mournful accents. *He was concerned for the honour of religion,* and frequently said, 'Whatever imperfections you have beheld in my spirit and conduct, do not attribute them to religion, or to the doctrines which I have preached, but to my corrupt nature.' He often groaned under acute pain; but, said he, 'Don't think these are the groans of fear; but rather, as the apostle says, 'groaning, being burdened' with sin and death. *His humility was unaffected;* he often said, 'What am I—a poor, wretched, sinful creature, that thou hast done such great things for my soul?' To all who asked him how he was, he said, 'I am a poor weak, helpless, sinful worm in *myself;* in *Christ Jesus* without a spot!' *His gratitude to God,* and to all around him, was constant; at all times he was thankful to every person for the least assistance; when he took any thing to bathe his lips, or quench his thirst, he would frequently exult, how surprising that God should provide such abundance for me! And, on one occasion, when taking a little cold water, he repeated Isa. xli, 17. 'When the poor and the needy seek water, and there is none, &c.' And adding, with an emphasis that will not soon be forgotten, 'Blessed be God, it is so; I know it, I feel it!' *His love to Christ was ardent:* he often clasped his hands, and cried, O how I love him! I deeply lament that I have done so little for him who hath done such great things for me; if I had a thousand crowns, I would place them all on his head.' On one occasion he said, 'Blessed Jesus! I *will* hold fast the hem of thy garment, and will not let thee go;' and, addressing himself to those about him, said, 'Do you so too;' and to one he said, 'Tell your mother to do so too.' These addresses were not lost; but with some were like 'bread cast upon the waters, which is found after many days.' *His fears of death were taken away;* his desires for heaven were fervent: 'If this be dying, said he, let us die daily; death is a *conquered* enemy, or rather a welcome messenger.' Raising his feeble arms, exulting, he said, 'I could clap these glad wings, and fly away to the regions of sacred bliss; but my time is not yet come: blessed be God, it *will* come, and then you *cannot* stop me.' He frequently breathed out the ardour of his soul in those expressive lines,—

'Give me the wings of faith to rise
Within the veil, and see
The saints above, how great their joys,
How bright their glories be.'

'Jesus! at thy command,
I launch into the deep, &c.'

On one occasion, he observed,

'I am very weak.' It was replied, by a young minister who visited him, 'You have an almighty arm to support you.'—'Yes, I have an ALMIGHTY arm, and *that* arm is MINE!' He delighted much in the 8th chapter to the Romans, particularly the 37th verse, which was the subject of the last sermon he preached; and the full accomplishment of which he now experienced, in those holy triumphs and sacred raptures which filled his immortal spirit when his departure was at hand. At length, after having faithfully warned all who visited him of the misery of dying without personal religion;—having commended, in the most earnest and affectionate manner, his dear partner to the care of their covenant God; and prayed fervently that God would send a faithful minister to P——, one that would be more faithful and useful than he had been: after having testified the power, grace, and fidelity of Christ to all his people, he expired, without a struggle, and almost without a groan, July 23, 1812, aged 51; saying, as the last intelligible sentence he uttered, 'I love Christ with *all* my heart, and *can* I love him, and he not love me?'

'One gentle sigh his fetters broke,
They scarce could say, 'He's gone!'
Before the willing spirit took
Its mansions near the throne.'

His remains were entombed in the Independent Meeting House, Pickering; where the Rev. W. Eastmead, of Kirby, delivered to the bereaved church, and deeply affected congregation, an appropriate address from Phil. i. 21: and on the following Sabbath, the writer endeavoured to improve the death of his beloved friend to the same audience; and afterwards to his own people at Whitby, by whom the deceased was deservedly esteemed, from Acts xx. 24.

Thus lived, and thus died, this holy, faithful servant of Christ; and there is the most pleasing evidence that his fervent intercessions for his successor in the ministry, and for the people of his charge, have been already answered; for, under the pious and instructive labours of the Rev. Gabriel Croft, late Student at the Academy, Hackney, the congregation has greatly improved, the chapel has been enlarged, and on some occasions there is a call for further enlargement. It is earnestly hoped, that in word, in conversation, in charity, in spirit, in faith, in purity, he will be so distinguished as to constrain all who know him to say, with adoring gratitude, '*The spirit of Elijah resteth upon Elisha!*'

MEDITATION

ON PSALM XCIV. 19.

'In the multitude of my thoughts within me, thy comforts delight my soul.'

WE are not informed by whom, or on what occasion, this psalm was composed; but it was used, with the rest of the Psalms, in the Temple Worship, and it demonstrates the author to have been taught of God. It is included in the *fourth* Hebrew Book of Psalms, beginning at the 90th, and comprising seventeen psalms, only two of which are ascribed to David. The whole collection, and especially this book, records the experience of God's people, in distant periods, and in very different circumstances. The present psalm describes a state of national distress, and abounding sin and infidelity. We have to bless God that those who wish to persecute and suppress real piety, have not now the power which they then had. In other respects, the psalm answers but too well to our public situation: it furnishes, therefore, the better directory for the private exercises of our minds.

The *number* of our thoughts is

incalculable. It is credibly asserted, that persons have *dreamed* of a course of events that would extend throughout a human *generation*; and on waking, found that they had slept but for a few *seconds* of time. How often may we discover, that in as short an interval our *waking* thoughts have reached the opposite extremes of time, or space, or other subjects of reflection, from the point whence they began their rapid flight! We can sometimes trace it back, and connect the leading transitions by which we have been hurried to a conclusion, perhaps the very reverse of our expectation or design.

The *diversity* of our thoughts is no less remarkable than their number. Every natural object, appetite, or affection, contributes to it. The imagination penetrates to invisible spheres, hovers around incomprehensibles, stretches backwards and forwards toward eternity; probabilities and improbabilities, possibilities and impossibilities, concur to the incessant occupation of the mind.

The *perplexity* of our thoughts, therefore, need not surprise, how much soever it may distress us. To *this* especially, the Psalmist appears to refer. The prevalence of sin, infidelity, and general distress, on one hand, so burdened and harassed his mind, that 'his foot slipped,' as it were, from under him. On the other hand, his persuasion that amidst such abounding evil God beholds and regards all; that he is the Judge of all; that vengeance belongs to him and not to us; that he abhors sin; that he is gracious to all who trust in him; faithful to his promises; and therefore, to whatever degree he may chasten his own servants, he will not desert them, but will cause all things to work for their good—the Psalmist's belief and recollection of these invaluable truths, counteracted and overcame his despondency. The 'mercy of God held him up.' 'The comforts of God even *delighted* his soul.'

To every one who knows the 'plague of his own heart,' who feels 'his own grief, and his own sore,' the same sources of consolation and delight are opened by the Gospel. That there is much evil around us, and (what is worse) much within us, who can deny? To palliate it, can only lead to neglect its proper remedy. The first step towards this, is to ascertain its cause. The Scriptures assure us, that God created all things very good. Angels and man were created pure from corrupt dispositions; but being *intelligent*, and therefore *responsible* creatures, they must have a *choice* whether they would, or would not, exercise that dependance on their Creator, by which, alone they could be secure from error. God foreknew how they would use the faculties with which he endowed them; and, before creation, provided, by his covenant of Grace in Christ, to educe from the evil greater good. The whole, therefore, was committed to the Mediator. All things, visible and invisible, were created by and for Christ, and subsist by his universal mediation. Hence, when some angels fell, the rest were transferred from a state of probation to a state of gracious reward; being precluded from farther danger of falling. Hence, also, when the first human pair involved themselves, and all their posterity, without exception or means of escape, in temporal sufferings and death, and in the more deplorable calamity of mental pollution, they were assured that the evil thus incurred, with all its baneful effects, no more equalled the good that God would elicit from it, than a bite on the heel is to be compared with crushing the head. 'Not as the offence was likewise

the free gift: for if through the offence of one many have died, much more the grace of God, and the gift through grace by one man, Jesus Christ, hath abounded to many:' so that, 'where sin abounded, Grace did much more abound.' Romans v. 15—20.

Amidst the multiplicity, diversity, and perplexity of our thoughts, no subject can occupy them, that is reasonably to be put in competition with our spiritual and eternal welfare. National distresses and disturbances may excite, not only our regret for the past, and our sympathy for the present, but our alarm for the future. 'We are still going on' 'in the same path that led us to the present troubles; and where will it terminate?' We, and our families, probably *now* suffer: for religion mostly, it may be said, prevails in the *middle* classes of society; and these are *most* affected by obstacles to commerce, manufactures, trade, and agriculture: beside that, while disabled from supporting themselves as formerly, it is upon *them* that the support of the innumerable unemployed poor chiefly devolves. The portions of personal and relative distresses, that are allotted to all of Adam's posterity, are liable to be deeply aggravated at this juncture, to many, perhaps to most, who fear God: and unless 'his comforts delight their souls,' to whom can they look for relief? Can they naturally expect the great to take willingly upon themselves their *full* proportion of the general burdens? And what could any one hope, or what might he not reasonably fear, from popular insurrection? 'While a mountain, on this side, appears ready to sink upon their heads, and a gulph, on that, yawns to receive them,' 'to whom can they go, but to Him who hath the words of *eternal* life?' 'When I said, my foot slippeth, thy mercy, O LORD, held me up.'' It may be answered,

'When I can read my title clear
To mansions in the skies,
I bid farewell to every fear,
And wipe my weeping eyes.

'Let cares like a wild deluge come,
And storms of sorrow fall;
Let me but safely reach my home,
My God, my heav'n, my all!'

'But, alas! this title, which once appeared so clear that I could 'read and run,' seems now obliterated by afflictions, infirmities, corruptions, and temptation. In youth, and health, and outward prosperity, I had no fear; but wondered at those who feared *for* me. *Theory* then sufficed: but it has not stood the test of *experience*. Now I can read no *title* but that which the Gospel holds out to *every* sinner alike, who feels his *need* of salvation, to believe that God is more willing to bestow then we are to receive it. Overwhelmed with a sense of his past innumerable and unspeakable mercies, and of my own unprofitableness and ingratitude, were not Christ set forth as 'the propitiation for the sins of the whole world,' I could not depend on his promises as yea and amen to *me*. Were there *one* exception, to *whom* could it better suit, than to one who is the chief of sinners, and less than the least of all saints? But believing that he died for the ungodly, while yet sinners; that he came to save that which was *lost*; the *title* that I plead is, that *I am lost*; perishing, hopeless, and helpless, *but* in HIM. Present salvation from sin is what I need: without this, what have I to do with eternal salvation? Give me, then, O Lord, thy Holy Spirit, as thou hast said thou wilt, to all who ask thee! Thou hast sealed the promise with thy precious blood. 'This is all my salvation and all my desire:' and when, 'in the multitude of my thoughts within me,' I call to mind what Christ has done,

and engaged to do for *sinners*, and therefore for *me*, I can truly avow to Him, 'thy comforts delight my soul.'

RABKASHAB.

THE CHARACTER OF CHRIST AS A REDEEMER.

IN a former paper we considered the character of Jesus Christ as a Prophet, and as the founder of Christianity: We shall now consider him under his *relative* character, or that of a *Surety* in behalf of the guilty.

In order fully to understand this subject, it will not be improper to explain the term. By a Surety here is meant, *a substitute in the place of offenders*, who, for their sakes, submits to be treated as if he were himself the offender. Such a substitute, or surety, was Jesus Christ in behalf of sinners. 'Surely,' exclaims the Prophet who saw into future times, 'surely he hath borne our griefs and carried our sorrows; he was wounded for our transgressions, he was bruised for our iniquities.'

Under the dispensation of Moses, the Jews were accustomed to offer for their atonement a portion of their flocks and herds. In the case of the *Scape Goat* in particular, we observe a striking representation of the office of Christ. 'The Priest laid both his hands upon the head of the live goat, and confessed over him all the iniquities of the children of Israel, and all their transgressions in all their sins, *putting them upon the head of the goat;* and the goat *bore upon him all their iniquities;* and was let go into the wilderness.' This, with the sin-offering, was typical of our Lord, and in this sense he was made sin for us. In him we behold the great end and antitype of all the expiatory and atoning sacrifices under the Old Testament dispensation. They were the shadow of good things to come; he is the substance; they were repeated every year; 'but this man, after he had offered *one* sacrifice for sins, for ever sat down at the right hand of God.'

But let us view this illustrious sacrifice still more closely. It was an express command of God to the children of Israel, that, in all their sacrifices, they should see that they were without blemish, spot, or any mark of deformity. In like manner, Jesus Christ offered a spotless sacrifice, acceptable to God, and effectual to all them that believe. Hence we see an evident connexion between his *personal* and *relative* characters: the purity of the former qualified him for the latter. The dignity and holiness of his essential or Divine nature, gave an infinite value and efficacy to the sacrifice of his human nature, as the altar sanctified the gift.

The sacrifice was voluntary; 'for though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich.' A condescension beyond conception; for he well knew, before he undertook the work, how stupendous it would prove! Born under circumstances of extreme poverty, he had not long breathed the air of this world before he was persecuted by the hand of power, that sought to destroy him. During his younger years, he condescended to pass for the son of a carpenter, and laboured himself at the same work with his reputed father. When, at last, he broke from the cloud of obscurity, and commenced his ministerial work, where do we find him? Enduring the temptations of Satan, who had armed himself with all the cunning of his nature to crush, if possible, the work of redemption in the bud, by corrupting the Redeemer. When he unfolded the gracious purposes of his mission to the sons of men, how was he re-

ceived? With contradiction, insult and blasphemy. He was surrounded with enemies, who were set on by Satan to throw every mark of contempt upon him. He well knew their envious plots to silence those lips that dropped nothing but instruction and blessing; to destroy those hands that distributed health and strength to the diseased and enfeebled bodies of men, and to arrest those blessed feet that went about doing good! 'He was despised and rejected of men, a man of sorrows and acquainted with grief.' But this was not all; he endured in his own person, as our surety, the just indignation of God against sin. It was under this dreadful pressure, the weight of the wrath of God, that he thrice cried out, 'O my Father, if it be possible, let this cup pass from me!' It was under the hiding of his Father's face, that he felt such an agony in the garden, when 'his sweat was, as it were, great drops of blood.' It was this that made him utter on the Cross that astonishing complaint, 'My God, my God, why hast thou forsaken me?' What a load was the sins of a world to bear! What an extent, what a sharpness of suffering was this to undergo! Nothing less than Deity was adequate to the task. After all this ignominy and pain, the Lord of glory suffered his body to be laid in the grave, and to remain under the dominion of death for a time. How was his glory shrowded, how was his Almighty power restrained, and how did the world and hell seem to triumph! Closed were the eyes that used to beam with majesty, benignity and grace; mute the tongue that spoke the wisdom of God, and blessed the sons of men; lifeless the hands and feet that were employed in bringing life, health and consolation to the houses of mourning and distress! But language fails to describe this extraordinary work. The amazing condescension of the Redeemer on the one hand, and the enormous iniquity and guilt of mankind on the other, exceed the utmost stretch of our intellectual powers fully to conceive! Say, why, O why all this load of suffering on one righteous person? Why was he buffetted, scourged, and led as a lamb to the slaughter? For you, O Believers, while ye were yet in your sins; that your sins might be pardoned, your guilt removed, and your souls restored to the love of God.

This it was, and much more than this, to be made sin for you; thus dreadful was the task of becoming your Surety; thus laborious was the work of your redemption. It was a work that none but God in human nature could perform; but this is the greatest cause of our rejoicing, that Jesus Christ was a Divine person, and therefore mighty to save. It was a work that, considering the many happy and important effects it produces, was altogether worthy of God, to whom be ascribed the undivided glory. Amen.

Witney. J. B.

ABUSE OF THE SABBATH,

Or Serious Considerations submitted to the Attention of those who are in the habit of employing Carriages and Stage-Coaches, to convey them to public Worship on the Lord's Day.

[*Concluded from page* 452.]

With a view to lead to a right decision on this question, I beg leave to state some of the evils arising, as I conceive, from the practice complained of.

1. It is a practice which *engages servants and cattle in unnecessary employments.* The law of this day enjoins a rest throughout the whole family-establishment. From the master to his beast of burden, all are required to abstain from unnecessary labour. The case

before us precludes the plea of necessity, and I need not say that the *conscientious* Christian will not attempt to urge it, where it is not clearly made out. The will of God, as expressed in his word, is, and ought to be, his rule. He reads that neither he, nor his servant, nor his ox, nor his ass, shall do any work on that day; and, unless the service of Him who made the law, or a call of mercy to a fellow-creature, require their labour, he will not violate that repose which they claim from Divine appointment. The God and Father of all animated nature has taught us, in the institution of a Sabbath, the law of humanity. After particularizing the various objects of this Institution, he repeats, with marked emphasis, 'that thy man-servant and thy maid-servant may rest as well as thou.' And whatever there was in the character and polity of the Jews that rendered this injunction particularly necessary, its necessity is certainly not lessened by the character of our own dispensation, or by the present state of society. The circumstances of the labouring and servile classes of the present day make, perhaps, more pressing demands on the indulgence of their employers than at any former period. The ages of civilization and refinement have multiplied the employments of the working classes, and their incessant application to them for six days together renders it highly reasonable that they should have all the advantage provided for them in this sacred appointment. No one that fears God and regards man, will seek to deprive them of it. They have an equal interest in the religious privileges of the Sabbath with their masters and employers. The doctrines and precepts of the Gospel are directed alike to all classes and conditions of men. In this respect there is no difference between master and servant; for 'there is neither Jew nor Greek, neither bond nor free,' says the Apostle; 'but ye are all one in Christ Jesus.' This equality, in a religious point of view, is not, I am afraid, sufficiently recognized in many cases; else we should not see the time and attention of servants so much engrossed on this day in services that might be dispensed with, and which very frequently exclude them from the proper duties and enjoyments of a Sabbath.* In the practice now under notice, they are made to waste some of the best hours of the day in preparing the means of conveying their masters and employers to a place of worship—a labour and a sacrifice altogether uncalled for, when the Gospel is allowed to be purely and faithfully preached in their own parishes, and that by ministers of their own approval. Brethren, these things ought not so to be. Suffer me to urge upon those of you to whom these remarks apply, a reconsideration of the practice in which you have indulged. Consider it seriously as it regards your domestics, who also have souls to care for, and for whom also the Sabbath was made. Consider it mercifully as it regards the beasts of burden whose labours you enforce, but whose repose has also been provided for in the law of the Sabbath; you will then, I am persuaded, feel the propriety of so regulating your own attendance on

* When a coachman was asked by a lady, as she stepped into the stage to be conveyed to a place of worship in town, 'whether he ever went to church.' He replied, 'No, Madam, how can I? I have enough to do to take other people there.' An apology too evidently furnished him by this lady's practice. And Sabbath-breaking worshippers would do well to consider, how far they share in the guilt of that mercenary class of people, who ply the roads and the streets with their vehicles on the Lord's Day, for the hire they obtain.

the preaching of the Gospel, as to permit them the full benefit of that law. You will then see that no service can be acceptable to God, which is performed by an act of violence to his own express command.

2. Another evil which this practice is frequently known to produce, is that of *disturbing the harmony and good order of families on this day.* While one division of the family rides to town, another goes to public worship in a different direction, to the sacrifice of that family unity of mind and action, which is at once so beautiful in itself, and so conducive to mutual improvement in spiritual things. I wish not to be understood as condemning an *occasional* separation of a family to different places of worship. Reasons will sometimes occur to justify it; but where the sentiments are professedly the same, and the pure Gospel is avowedly sought by each individual, such dispersions on the Lord's Day are seldom commendable, most commonly blameable. They preclude that truly amiable and profitable exercise of the domestic circle—the interchange of thoughts and feelings suggested by services in which they have *unitedly* engaged. They preclude, or at least embarrass, the prayers of the family on the more public duties of the day, and are apt to engender a reserve, an estrangement of mind, on the most delicate and important of subjects among professors of religion, who are otherwise closely connected. Ah! how unequal is the gratification merely of caprice, or of a peculiar taste, to such a sacrifice, on the one hand, and what a poor compensation for such an evil on the other!

3. A third evil arising from the practice complained of, is *the bad example which such professors of religion present to the world, who can neither know nor appreciate the objects they may have in view.* This is an evil, so far as it operates, of no light consequence. The unbelieving world do not fail to observe, though they will not imitate, the conduct of Christ's people; and when they see the appearance of irregularity and licence among them, a triumph is immediately proclaimed, reproach and ridicule are poured out in unmeasured abundance. To whatever is really good in the conduct of pious people, they are willingly blind, and look through a malignant magnifier at whatever is really or apparently evil. They see those who profess to venerate the Sabbath and to honour Christ, consulting, as they will term it, their carnal ease and outward splendor, by employing the stages, or their own carriages, to convey them from place to place on that day. It is in vain they are told that you are riding *to* public worship, they will naturally demand, why you are riding *from* it; they will account for the whole upon any other principle than that of a regard for the service of God. The breach of the Sabbath on the part of worshippers is the most destructive of all. It cruelly betrays the interests of religion. It lets in the enemy with overwhelming force, and the exclamation, 'Ah! so would we have it,' is set up as the rallying cry for a host of infidels to rejoice over the people of God! But the mischief is double. It not only brings abuse upon religion and her friends; but thus also the prejudices of graceless reasoners are confirmed, and blaspheming profligates are more than ever hardened in their sins. Ah! Brethren! how needful the cautions of the Apostle, 'Let not then your good be evil spoken of—abstain from all *appearance* of evil, and give none occasion to the enemy to speak reproachfully.'

4. But a fourth evil arising from

this practice is that *it tends much to dissipate the minds of those persons who indulge in it, and consequently to unfit them for the right discharge of sacred duties.* The great and good object of the Sabbatic-Institution is undoubtedly the glory of God, in the improvement of man, as a spiritual and immortal being. With this view the day is to be kept holy. A tranquil, unruffled demeanour is enjoined. Whatever is noisy, bustling, or tumultuous, is solemnly forbidden. It is evident that all the demands, and all the prohibitions of this day have one common and direct aim—to secure a calm, undisturbed tenour of mind. Such an order of things is essential to the important results intended. Prayer, meditation, and religious instruction, the means of spiritual improvement, require, to make them amiable, an abstraction from other and meaner concerns. But can this position of mind—this tranquillity of the spirits—this undisturbed waiting of the soul upon God, be maintained amidst the bustle of preparation to ride abroad? Or rather, have not the necessary orders about cattle, carriage, and servants, a direct tendency to profane the holy calm of mind, and decent order of the house, which the law of the Sabbath requires? Ah! the devout worshipper well knows the necessity of continual vigilance against diversions of the mind. He feels and laments the law of his members warring against his better desires, and far from multiplying unnecessary distractions, will make his arrangements for that day as favourable as possible to the enjoyment of tranquillity and devotion. He that can quickly and easily repair to a contiguous place of worship, where the Gospel is preached, is guilty of a voluntary dissipation of mind, if he prefer engaging a carriage to convey him to a distance. When he arrives at the sanctuary, it is commonly in a frame of soul not well prepared to profit by the exercises there. He has either made no preparation for them, or it has been attempted amidst cares and activities of a character foreign to that of holy worship. He feels not that congeniality with Divine things which facilitates their entrance into his heart; he has not that relish, that hungering and thirsting after the bread and water of life, to which the promise of a feast is given. What then is to be expected?—he is sent empty away. He that would 'worship the Lord in the beauty of holiness,' must '*bring an offering*, and come before him.' Mark the prayer of Hezekiah: 'The good Lord pardon (i. e. be gracious to) every one that *prepareth his heart* to seek God.'—Yes, to find God in his sanctuary the heart must be previously set upon the search; the provisions of his house, to be rightly fed upon and enjoyed, must be approached with that spiritual appetite which previous meditation and prayer can alone excite, but which the practice complained of has a powerful tendency to prevent or destroy.

5. The last evil we shall notice as arising from this practice is, that *such worshippers discourage and weaken the good cause in their own neighbourhood, by their habitual absence from it.* Next to his personal interest in the knowledge of Christ, and of salvation through him, that of his family and relatives in general ought to be the concern of every good man. From them, the circle of his pious regards will next embrace his neighbours around him. Sensible how precious the knowledge of a Saviour is, he will think no exertion too great to procure them the means of obtaining the blessing. If his neighbourhood is destitute of the Gospel, he will be indefatigable in his efforts to intro-

duce it; and if he find it there, he will conceive it to be his bounden duty, as well as his high privilege to encourage and strengthen it to the utmost of his power. And there are few, if any, whatever be their situation in life, who do not possess this power in some kind or degree. The class of worshippers especially whom we have now in view, are generally in circumstances which enable them to give very considerable aid to the cause of religion. Now, it may be, that they are not deficient in their *pecuniary* contributions to the support of the Gospel in their own neighbourhood. Their liberality in this respect may deserve every praise. But they have studied the case very imperfectly, if they have never been aware that their *personal attendance* upon it is, in general, much more efficient to that support than the most generous contributions can be without it. It is personal exertion, and personal countenance, in every object of a public nature, that will be found to carry it most powerfully into effect. This is peculiarly evident in the service we owe to religion. Nothing less than our own appearance in the cause, our individual personal activities to promote its success, can make us pass in the estimation of others as its *real* friends. But if, instead of this, we are seldom seen among our fellow-worshippers near our own doors, we must not wonder if our sincerity be suspected, or if the cause should finally languish and die away. It is at home where we can most effectually strengthen the hearts and hands of our brethren. Distant places, and especially those in town, may not want our support or personal countenance to ensure *their* standing; but to withdraw habitually from those contiguous to our own homes, which have the first demand upon our regard, is practically to refuse to the cause the most valuable aid we have it in our power to render. The consequences are such as we ought to lament. Our pious neighbours are greatly discouraged. They endeavour to maintain a prosperous interest at home, and their zeal perhaps only wants the countenance of a few individuals to secure that desirable object. That needful countenance they might enjoy, but for some caprice, some peculiar taste, or perhaps some hasty prejudice, which carries them elsewhere, and robs them of it.

This remonstrance is made under a deep conviction that it was loudly called for, as well as under an humble hope that it will induce some to consider the question in the fear of God; and, finally, to adopt that better practice which it is the object of the writer to recommend. He cannot but wish that every place, where Christ is preached, should be filled with active and faithful worshippers. But it is consistently with that wish that he earnestly recommends every lover of the Redeemer to direct his best countenance, and his most generous efforts to that part of Christ's kingdom where the bounds of his own habitation are fixed.

HISTORY OF THE WALDENSES.

To the Editor.

SIR,

IT has often been remarked that there is nothing so mortifying to an author as neglect of his publication. I have not myself, indeed, much to complain of in that way; for, certainly, the few works which I have troubled the public with have obtained more of their attention than could have reasonably been expected, in these dashing times, from so obscure an individual. My '*History of the Christian Church*,' of which *the fourth edition*, consisting of 1500 copies, is now on sale, has obtained a most favourable reception, and hitherto had been honoured with almost unqualified approbation. It had passed through the fiery ordeal of Criticism with no ordinary *eclát*, and was gradually gaining favour with the

religious part of the community. It has, however, at length been the subject of animadversion in three successive numbers of your Magazine, (Aug. Sept. and Oct. 1819,) and though the remarks of your correspondents are restricted almost entirely to one single point, and consequently, if well founded, could not very materially affect the credit of the whole book; yet, as you have given publicity to these Strictures, tending to impeach my veracity as an Historian, and bring the work into disrepute, I flatter myself that I may confidently expect from your impartiality and love of truth, an insertion in your Magazine, of this my defence.

The History of the Waldenses had, by a strange, and to me, very unaccountable neglect on the part of the Dissenters, been allowed to sink almost into oblivion; when it was once more rescued from obscurity by the publication of my narrative. And a very striking proof has been given of the deep interest which attaches to the history of that people, by the eagerness which almost every sect and party among us has shewn to claim affinity with them. Scarcely had my Prospectus circulated through the country, when I was warned from a very respectable quarter, to be cautious how I proceeded with the history of that people, for that the *Quakers* claimed them as their own—and when I enquired into the grounds of this claim, I found it was, because many among them denied the lawfulness of oaths, and refused to bear arms!—The reverend Theophilus Lindsey, in his celebrated 'Apology' for adopting *Socinian* tenets and renouncing Trinitarian worship, had, previous to this, taken shelter under the wings of these Martyrs, and published one of their Confessions of Faith in an Appendix to his 'Apology.'—When my History made its appearance, some of my own friends expressed their disappointment at not finding the fact very clearly made out, that *all* the Waldenses and Albigenses were *Baptists*, because, as they right *logically* argued, if they were not such, they at least *ought to have been!* a conclusion in which you may be very sure, that I agreed with them, though the premises were wanting from which to infer that they were so. Very soon after this a small Volume was published by a Clergyman of the Church of England, entitled a 'Brief Memoir of the Waldenses, &c.' in which they were claimed as *Episcopalians!*—Another small volume appeared in Lancashire, edited by a Methodist Preacher, who wished it to be understood that they were *Arminians.*—The mighty Champion for *mixt Communion* has thought proper to claim them as *his* allies, though upon what evidence I have yet to learn.—And to add no more, yourself and your correspondents, if I rightly interpret the title affixed to their Essays, would have it understood that they were all, to a man, *Pædobaptists.* It must indeed be admitted that considerable ambiguity attaches to the words—'Waldenses baptized Infants.' For it may be construed to mean, either that *all* of them did so—or that they did so *generally*—or lastly, that *some few* of them only did so. Now in which of these senses you wish your Readers to understand the fact to have been, as you have given us no explanation, so we can only conjecture, and my conjecture I have already expressed.

Will you allow me, Sir, before we proceed further, to state a fact, of some little importance to be attended to in the present instance, namely, that it formed no part of my object, in writing the history of that people, to decide what the Waldenses were in relation to any of the points above referred to. I mention this for an obvious reason: your correspondents appear to blame me, for not producing more ample evidence of their practising infant baptism. I admit indeed, that had I been tracing the history of baptism among those churches, their complaint would have been well founded; but to do that was altogether aside from my purpose, as must be obvious to every one who attentively peruses the Preface to the work itself. That there were among the Waldenses, individuals who held Pædobaptist principles, is a fact which I never intended to deny, and which I think may be clearly enough collected from my volumes; but then this admission will not satisfy either yourself or your correspondents. You want it to be understood by your readers, that the practice of baptizing infants was

that which *prevailed* either *universally* or generally among them. But I really do not see how this can be granted you with a due regard to truth. I know of no better source of evidence as to what was held and practised among them, on this point, than their 'Confessions of Faith.'—These 'Confessions' are the avowed public standards of their faith and practice. In the first edition of my History, I produced *two* of these Confessions, (see p. 365—369,) and have, in the later editions, inserted *a third*, but as this last says nothing explicit on the article of Baptism, it may be dismissed from our notice at present; let us carefully attend to the language of the other two Confessions. Here follows the first of them. 'We consider the Sacraments as signs of holy things, or as the visible emblems of invisible blessings. We regard it as proper that *Believers* use the symbols or visible forms when it can be done,' (*tenans qu'il est bon que les fidelles usent quelquefois de ces dits signes ou formes visibles s'il se peut faire.*) *Perrin Histoire des Vaudois*, p. 86. Jones's Waldenses, 1st. ed. p. 366, or 4th. ed. vol. ii. p. 55. This Confession you perceive, restricts the ordinance of Baptism to BELIEVERS. Let us now examine the other Confession. 'We believe that in the ordinance of Baptism, the water is the visible and external sign, which represents to us that which, by virtue of God's invisible operation, is within us, viz. *the renovation of our minds*, and *the mortification of our members*, through Jesus Christ. And by this ordinance we are received into the holy congregation of God's people, *previously professing* and declaring *our faith and change of life.*' Perrin, p. 89, Jones, p. 368, *first edition*, or vol. ii. p. 59, 60, *fourth edition*. Nothing can be more explicit than the language of this Confession—'they were received into Church communion by baptism'—'protestant et declarant *devant icelle notre foy & changement de vie.*' I appeal to yourself, Sir, could Pædobaptists, *ex animo*, subscribe this Confession? Do Pædobaptists administer this ordinance to persons who have previously professed their faith? *Our* complaint against them is, that they reverse this scriptural order of things, and administer it to subjects *incapable* of professing their faith and change of life! This Confession of the Waldenses, Sir, we are authorized to infer, was the Confession of BAPTISTS, *and of none else!*

But your correspondents complain loudly, and one of them rather *angrily*, that I have given an unfaithful version of a passage in Perrin, to the great detriment of the cause of Pædobaptism. I have, it seems, omitted '*one* word.' *Evan. Mag.* Oct. p. 408. Let us now examine how this matter stands, that the 'head and front of my offending' may be clearly ascertained. Instead of giving a literal rendering of every word in my original, in a passage referring to the conduct of a few of the Waldenses, who inhabited a district in France, I content myself with saying, 'that they kept the Sabbath-day, observed the ordinance of baptism *according to the primitive Church*,' &c. I admit that this is not an exact and literal rendering of the passage in Perrin; but allow me, Sir, to ask your correspondents a plain question, which naturally arises upon it. Do they admit, that the present practice of the Pædobaptists in administering the ordinance to children, differs from that of the primitive church—or do they contend for its identity? If the latter, they justify my rendering, and exculpate me from all blame; but *if the former* . . . . I need not finish the sentence!

I find only one thing more, in the laboured Strictures of your Correspondents, which particularly calls for my notice—it relates to a charge preferred against me, by your friend 'Waldo,' of professing to give *entire*, the letter of Ecolampadius to the Waldenses, whereas it turns out that what I have laid before the readers of my History, forms 'hardly one-third of it.' *Evan. Mag.* 358. Before I answer directly to this formidable accusation, I crave permission to premise a few words. During the last winter, I was favoured with a long letter from your Correspondent 'Waldo,' comprising the substance of what he has since then addressed to yourself. His letter reached me when a severe and long-protracted indisposition confined me to my room, and rendered me incapable of making him any reply. I glanced his letter over at the moment, and laid it aside, fully

intending to write to him personally, whenever my health should enable me to do it. Owing to the continuance of my illness, from which I have never completely recovered, his letter got mislaid and quite forgotten, until revived in my recollection by reading your Magazine, when I made diligent search and recovered it. I therefore send it to you, along with this, and by looking it over, you will find the same charge preferred against me, of garbling the letter of Ecolampadius, but expressed in still stronger terms than is done in your Magazine. It is very probable that your Correspondent 'Waldo,' not receiving any answer from me, was led to construe my silence into an acquiescence in the justice of his criminatory charges, or an inability to vindicate myself. The inference was neither unreasonable nor unfair—but in the present instance, the conclusion happens to be wholly unfounded. The *original* of the Letter of Ecolampadius, never fell under my observation—and I know no more of it than what I collected from Perrin. His volume entitled '*Histoire de Vaudois*,' I leave at your publisher's, (Mr. Westley's, Stationers' Court,) along with this paper, and the volume of my History into which I have copied it. When you have done me the favour to compare Perrin, p. 214—216, with my History, Vol. ii. p. 252, you will be fully competent to decide how far the charge brought against me, of (intentionally) suppressing *two-thirds* of the letter of Ecolampadius is well founded—and also whether I have suppressed *a single line* of it *as given by Perrin;* and I close my defence with entreating the favour of you, as an act of justice to both the 'History of the Christian Church' and its Author, to say, in a postscript to this article, when it appears in your Magazine—AM I GUILTY OR NOT?

With all due respect,
I am, Sir,
Your obedient Servant,
WILLIAM JONES.

Islington, Oct. 7, 1819.

*** *The Editor has no wish to assume the office of judge on this occasion; but, having given the whole of Mr. Jones's Letter, leaves the decision entirely with his readers.*

OBITUARY.

MRS. SMITH.

MRS. SMITH, wife of the Rev. J. Smith, of Redburn, Herts, died May 21st, 1819, aged 44 years. After sustaining a very honourable character for many years, she was called to endure a very complicated and painful illness. In its early stages her mind was often gloomy and beclouded; but as her affliction increased, her hopes and consolations became brighter and stronger.

The humiliating views that she had of herself, led her with sweet simplicity to the Cross of Christ, as the only ground of her hope. 'Some creatures,' said she, 'talk about their good hearts; my heart is the greatest trouble I have.' Often would she speak of herself, and with much feeling, in these terms—'Unworthy me! unworthy me!'—'I see myself so vile and depraved, that when I get to heaven, I shall feel I ought to praise the Lord my Saviour more than any one. I am of all creatures the most vile and unworthy.'—'When *I look off* from the Cross of Christ, I am lost; I have no comfort; and I am amazed that I could ever turn my attention from it.'

Her consolations by faith in the Lord Jesus were neither few nor small. The writer of this short memorial, several times remarked the happy serenity of her countenance, which strongly indicated the strength of her faith and joy of her soul; and when her pains would permit her, she would surprise and overwhelm the bye-stander with the expressions of her humility, her hope, her resignation and triumph. Once she said to him, 'Oh! I have been wishing for you, to tell you how good the Lord is;—I have had promise

after promise, from Genesis to Revelations, applied with much power to my heart. Surely I cannot, I dare not doubt after this.'—At another time she said—'What a mercy that I have not to seek the Lord now! Christ is become my shield and buckler; and he will never leave nor forsake me. I durst not look to the right hand or the left: I still persevere in looking to the Cross of Christ. I find the scene brightens. I believe I shall not be found wanting.'

Her resignation during the extremity of bodily sufferings was truly exemplary. 'Neither you,' said she to a friend, 'nor any one else, can conceive what I have endured. The pains I feel are so great, that if it were not for the grace of God, no one could bear to be with me in the room.—But I would not change my situation for ten thousand worlds!—

> Angels beckon me away,
> And Jesus bids me come.'

Once she said, 'What must I do to have patience? I do not say, What must I do to be saved? No: I am still enabled to hold fast my confidence in Christ.'

Amidst these interesting prospects of dissolution and glory, she was often occupied in thinking of the happiness of others, and in praying fervently for them. She sought the best of blessings on her faithful and affectionate partner: she ardently prayed that her dear little girl might be made acquainted with the grace of God in her early days. She tenderly felt and fervently prayed for the inhabitants of Redburn. How did her soul grieve for the conduct of many around her! How, especially, did she lament the sin of *Sabbath-breaking*, so awfully prevalent in that place! She once said, 'How often and how long have I prayed for them, and heartily desired their salvation. O that poor sinners saw the miserable state of their lost souls! Then they would fly to Christ for salvation, would live to the glory of God, and would not fear to die.'

As her end approached, her tranquillity, and peace, and joy became more evident. 'It is easy work, if this be dying,' said she: the 'Lord has been wonderfully kind to grant me such an easy passage hitherto. I feel a firm confidence that I am right; all is peace and tranquillity within. How gently the Lord leads me along! And I shall land safe at last.'—During her last day, on being reminded that she was a great deal worse, she said, 'and I hope a great deal better. Peace and good-will to all mankind. Jesus is all my plea, all my hope: Christ is all in all. I am afraid it will not be *to-day*;' (alluding to her death) but why should I say so; the Lord's time is best; and I can wait cheerfully.—If my mind should be *dark at last*, do not *doubt* of my state; all will be well.'—During the night in which she died, she was told, the time would not be long, when she joyfully replied, 'what a blessed thing to be ready! What a blessed thing to have *no fear*!' 'Thanks be to God who giveth us the victory,' &c.

About an hour before she died, her sorrowing husband reminded her of the efficacy of the blood of Christ. She answered, 'blessed be his Holy name,' and then repeated as well as she was able, these lines:—

> 'Wash me, and make me thus thine own,
> Wash me, and mine thou art;
> Wash me; but not my feet alone,
> My hands, my head, my heart.
> Th' atonement of thy blood apply,
> Till faith to sight improve;
> Till hope in full fruition die,
> And all my soul be *love*.'

She then added, 'I expect it:' which were the last words she was heard to utter. And, doubtless, her expectations were happily realized, and her happy spirit is now enjoying the fulness and the duration of redeeming love.

Of her highly exemplary character, little need be said. The sense she had of her infirmities and sins, led her often to the Cross of her Saviour; and partaking of his grace, she felt her obligations to do something for the good of others. Her humility and fidelity; her sympathy and liberality to the poor; her hospitality and good will; her abhorrence of evil, and her rigid integrity; her industry and economy, all tend to point her out as a character that will live in the remembrance of those who best knew her, and as a pattern worthy the imitation of those who may have similar obligations to fulfil, or similar trials to endure. R.

On the Death of Mrs. Smith, of Redburn, founded on 2 *Cor.* v. 1.

'We know that if our earthly house,' &c.

THE stroke of death is scarcely felt,
E'er these poor dwellings of the mind,
Just like a wintry fabric, melt,
Nor leave a single trace behind.
That stroke tremendous bursts the shell
Which binds the spirit to its dust;—
A thunderbolt that strikes to hell,
Or wings the spirit to the just.
Earth is a school where all the saints
Are train'd for glory yet to come,
And lessons hard, and sore complaints
Constrain them oft to think of home.
For *home* they have, with kindred blest,
And such—Oh such a Father there!
And one kind *Friend* above the rest,
Whose smiles repay their ev'ry care.
How oft that home attracts their thought!
And oft in trouble brings a sigh;
And oft some tender message brought
Impels desire to mount and fly.
Such feelings once engaged the heart,
Which now dissolves in yonder tomb;
But in the *threshold* of her port
She drowns the past in joys to come!
Though kindlier clay ne'er went to rest,
Nor gentler mortal deck'd a grave,
This was her glory at the best,
See what a sinner Christ can save!
The vaunted pyramid but stands
A bubble for dissolving years;—
Her's—built for ever! not with hands,
Save such as dry its tenant's tears.
Oh blest abode! still fresh in youth,
Through circling ages thou wilt shine:
Thy base is Love; thy walls are Truth;
Thy decorations all divine!

AMICUS.

REVIEW OF RELIGIOUS PUBLICATIONS.

Illustrations of the Holy Scriptures, *in Three Parts*. By the Rev. G. Paxton, Professor of Theology, under the Associate Synod, Edinburgh. 8vo. vol. (1240 pages). Pr. 26*s*.

'How is it (said one) that Protestants, who say the Bible is the easiest book in the world, are always occupied in explaining it, and Papists, who say it is full of difficulties, seldom or never attempt its exposition?' The fact is that both are right in a certain sense, and act consistently with their principles. Papists generally considering the Scriptures as very difficult of interpretation, give up the attempt as not only hopeless but useless, because they have a much shorter way, as they conceive, to come at truth, by 'the traditions of the elders,' and the decrees of the church. Indeed, nothing seems essential to religion in the Church of Rome, but implicit faith and unconditional obedience.

The views of Protestants are different, and consequently their conduct. When they speak of the Bible, however, as easy of interpretation, they refer to the great leading truths of the gospel; so plainly written, that 'he that runs may read;' and so obvious in their interpretation, two humble and pious men can hardly form different opinions on them. At the same time it is no less true, that there are innumerable minor points respecting the geography, natural history, and customs of ancient nations (to say nothing of those which arise out of the antiquity of the languages in which these books are written) which require deep and patient research; not as necessary to the practical use of Scripture, but yet important to clear it from the difficulties by which infidels, as we daily see, delight to perplex and to obscure the Sacred Volume. The Scriptures have been in this respect justly compared to the waters in Ezekiel's vision, which at first, as they came out from beneath the temple, were so shallow that a child might safely wade in them; and afterwards became so deep that a man could not pass through them.

While we allow the first rank, in point of utility, to those practical divines, who exhibit and enforce the great fundamental doctrines of salvation by the Cross; we are not insensible to the merit of learned and pious men, who labour to remove that veil of obscurity which the hand of time is continually spreading over ancient history in every country; and over none more than the history and manners of the East.

It was long since predicted, that, in the latter ages, men should 'run to and fro, and knowledge should be increased.' Without disputing the application of this to missionary labours, we cannot but think it applies also to those travellers, who have of late years been so industrious in exploring those countries, which furnish the great scenes of the history of our Redemption, and of God's chosen people. Among the first of these travellers were, Dr. Pococke and Mr. Sandys; these were followed by Mr. Maundrell, Dr. Shaw, and others, down to the present Dr. Edward Clarke; each not only adding to our stock of information, but improving each upon the other, both in accuracy and knowledge; each having the plan of the other's labours open before him for inspection.

Mr. Harmer (if we mistake not) was the first who, to any considerable extent availed himself of the labours of eastern travellers for the explication of the Bible, digesting and arranging them for the illustration of particular parts of Scripture. Mr. S. Burder followed, and having extended his researches to a greater number of travellers, including the most recent, simplified and abridged Harmer, and adding fresh materials, arranged the whole in the order of the books of Scripture. Dr. Adam Clarke, on the other hand, nearly preserved the arrangment of Mr. Harmer, extending and correcting his materials.

The ingenious editor of 'Calmet's Dictionary of the Bible,' (now again reprinting) has displayed great industry and research in this line; and in his learned fragments has thrown light on many passages which had escaped others: and though the coruscations of genius, like those of electricity, are rather erratic than steady and permanent, like the light of the sun, it must be admitted he has illustrated innumerable difficulties; and where he has failed, he has left suggestions, which may prove extremely useful to his successors in biblical inquiries.

Professor Paxton has properly and judiciously availed himself of all these aids, and properly acknowledged his obligations to them. It is true many of his materials have been used before, but his object and his method are peculiar. The substance of these 'Illustrations,' was first delivered in the form of lectures to his theological pupils, and the arrangement was formed to suit with that design. The whole work is divided into three parts, as follows:—

The First Part is devoted to *Sacred Geography*, or the Geography of the East, and of the Scriptures, in 10 chapters, as follows:—1. The Garden of Eden—the Land of Nod—the City of Enoch. 2. The Mountains of Ararat, on which the ark of Noah rested. 3. The Land of Shinar, and the City and Tower of Babel. 4. Of the Dispersion of Mankind. 5. Of the Conquests and Kingdom of Nimrod. 6. Chaldea—Urr—Haran—Canaan. 7. The Mountains of Canaan. 8. The Lakes and Rivers of Palestine. 9. State of the weather in Palestine and the East. 10. The general fertility of Palestine.

The Second Part enters on the Natural History of the East, in 11 chapters. 1. Herbs and Shrubs. 2. Wood and Trees. 3. Insects. 4. Serpents. 5. Amphibious Animals. 6 and 7. Domestic ditto. 8. Beasts of Prey. 9. Wild inoffensive Animals. 10. Birds of Prey. 11. Harmless Birds.

The Third Part of this work (in 13 chapters) considers the Customs and Manners of Ancient and Modern Nations, and affords illustrations of Scripture, 1. From the Pastoral Life of the Orientals. 2. From the State of Agriculture in the East. 3. From their Houses, Cities, Walls, and Towers. 4. From the Dress of the Orientals. 5. From the Meals and Entertainments of the East. 6. From their Marriage Ceremonies. 7. From their Contracts and Covenants. 8. From the Modes of paying Respect to each other. 9. From the Honours shown to the Dead. 10. From the Public Games in Greece. 12 and 13. From the Military Affairs of the Ancients.

Having thus analysed the contents, our readers will naturally inquire how, the author has filled up the outline? In our opinion, with much judgment and ability; and the style is simple and perspicuous—the qualities certainly chiefly called for in a work of this nature. We had thought of giving ex-

tracts, by way of specimen, but we found that any passages which we could bring within the compass of these pages, would be such imperfect fragments, as to give no just idea of the work itself, considered as a whole. We, therefore, recommend these volumes to the careful perusal of all students in general, and especially to such as have a taste for works of biblical criticism, or a desire to understand the geography, natural history, and other particulars connected with the exposition of the Bible.

Mr. Paxton has subjoined a very full table of Scriptures illustrated, but we regret exceedingly the want of an Index, which, in a work so miscellaneous, seems very desirable, and we hope in another edition will be supplied.

Antinomianism Unmasked: *being an Inquiry into the distinctive Characteristics of the two Dispensations of Law and Grace.* By Samuel Chase, A.M. with a Preface, by the Rev. Robert Hall, A.M. 8vo. Pr. 7*s.*

The grand difficulty of proving that human creatures are responsible to God for their conduct, is that of discovering anything more self-evident. We are not informed that it was revealed to our first parents; but it was acted upon in the first recorded command and threatening, and has been ever since; and is either expressed or implied in every page of Divine revelation, and in every branch of revealed truth. Yet so plain and so certain a proposition is variously evaded. By some, it is argued, that man cannot, in the nature of things, have an actually free choice of his purpose; that although he seems to himself to make his choice, a brute evidently does the same; and the volitions of each are necessitated by the motives that are presented to intellectual, no less than to animal perceptions. If so, of course, men can no more be responsible for their conduct, than the brute creation. By others, human responsibility is evaded, on the ground, that God is clearly revealed to have formed a secret purpose, to exempt from their natural responsibility, a certain number of the human race, by ordaining them to final happiness; and that all others are condemned to everlasting misery, on the same principle, for a sin committed by their first parents, whatever their own conduct may be. All, therefore, are either saved or lost, independent of personal responsibility.

To the writer of this article, these positions appear to be the Jachin and Boaz of Antinomianism; and with one or the other of them he conceives it must stand or fall. The present volume contains much ingenious and profitable discussion. To attempt an analysis of its argument, still more to enter into an examination of particular statements, would exceed our impassable limits. We cannot better express its general character, or our own feelings, than in the terms with which the Preface is closed by the eloquent author.

'In the following Treatise, the reader will meet with no illiberal insinuations, no personal invective, the too frequent reasoning of controversy, and the ordinary gratification of vulgar minds; but a series of calm and dispassionate reasonings out of the Scriptures. That they may produce all the beneficial results which the excellent Author has so much at heart, is the fervent prayer of the writer of these lines.'

Narrative of a Private Soldier: *written by himself. Detailing many circumstances relative to the Irish Rebellion in* 1798, *the Expedition to Holland in* 1799, *and the Expedition to Egypt in* 1801; *and giving a particular Account of his Religious History and Experience.* With a Preface by the Rev. Ralph Wardlaw. pp. 188. Pr. 2*s.* 6*d.*

The title of this little work cannot fail to excite interest; and the name of Mr. Wardlaw, with the recommendation he gives, will justly be regarded as a sufficient inducement to peruse and to purchase a narrative which combines, in an unusual degree, entertainment and instruction. The subject and writer of this Memoir has been connected with Mr. Wardlaw's church, we are informed, for many years, and his religious experience is in a high degree interesting and instructive. The details he gives of some of the miseries and horrors of war which he himself witnessed are peculiarly affecting. We select the following pas-

sage as a specimen: it relates to the expedition to Egypt.

'I was put on board a ship appropriated for the reception of the wounded. Upwards of two hundred wounded men were collected on board of this ship; and the wounds of many of them being severe, numbers died during the first ten days. About that world to which so many of us were daily departing; and about that God before whom so many were so soon to make their appearance, there was not a word to be heard, except it was in taking his name in vain. The groans of the dying were to be heard in various quarters of the ship, but no one either asking or telling how a sinner could be saved, Nor was I better than others. I did not improve my mercies. I had been wounded in a comparatively merciful manner; but I forgot the God to whom I had made my supplication, and neglected my Bible. I conversed with one of my comrades, who was a a Scotch Episcopalian, upon church-government, and he took some pains to inform me of the claims of Episcopacy, of which I was ignorant. But what did such topics avail to dying men, whose conversation ought to have been about the salvation of their souls? He was badly wounded in the thigh, and did not live many weeks.'

The Messiah; in twenty-four Books. By Joseph Cottle. Part II. Pr. 6*s*.

THE subject of this poem is so awfully great, it was the fulfilment of such ancient predictions, the unfolding of such wonderful providences, and the display of such mysteries of grace; it relates so much to the soul of man, and is so connected with eternity, that it seems like rashly touching the sacred ark, to attempt to decorate it with the embellishments of poesy, or render it more interesting by scenes of fiction. Yet, on the other hand, it is a subject so rich in incident, so dignified with miracles, it affords such affecting appeals to our best feelings, and takes such lasting hold of the heart, that it has at all times attracted the attention of the ingenious, the ambitious, and the religious.

Thus, as early as the year 368, St. Gregory Nazianzen wrote a tragedy with this title, 'Jesus Christ suffering.' And about the year 430, during the reign of Theodosius and Valentinian, Sedulius composed an heroic poem on the life of Jesus: he calls it the Paschal work: it is divided into four books; the first containing the remarkable histories in the Old Testament relating to it; the three other books contain the particulars of the life of Christ. He also wrote an acrostic hymn, which contains an abridgment of the life of Jesus. This poem has been often reprinted, probably last in 1564.

We have also the Latin poem of Vida, Christiados, libri sex; he died in the year 1566: his poems were reprinted at Oxford in 3 vols.

In modern times we have Milton's Paradise Lost, and Paradise Regained; Klopstock's Messiah; and Calvary, in eight books, by Cumberland, not to notice attempts less known. Considered in the whole, the first and second parts of Mr. Cottle's work will not cede in magnitude, nor suffer in comparative excellence with any of the former, admitting that in coming last, it of necessity repeats much of what was written by his predecessors. Mr. Cottle has so often appeared before the public, that his manner of thinking and writing is too well known to require a formal analysis; it may be sufficient to observe, that this second part is introduced by a long preface, accounting for the peculiarity of his composition in some narrative parts of his poem. It consists of twenty-four books, several of which are scarcely of length to form so many chapters: that called Gamaliel and Nicodemus having only 68 lines, and that on Simeon only 59, and several others less than 100 lines; but the 18th book consists of 418 lines; the 22d book 258; and the 24th book 286 lines. Among these unequal divisions of the poem, many passages of various merit might be extracted, and some of great beauty selected; but to do them justice would occupy more space than we can spare. It is also the less necessary as we gave several extracts from the first in a former Review. (See *E. M.* xxiii. p. 322—368.) We can only say in general, that the curious reader will be entertained, the pious reader edified, and the reader of poetic taste gratified by its perusal.

The Doctrine of the Cross: *an Essay.* 12mo. pp. 58. 2*s*.

THIS pamphlet, to which the principal

objection will probably be deemed the price, indicates talents that may be employed to better advantage, though not on a better subject. It comprises important truths, mostly well expressed, though with some striking exceptions; but the arrangement is bad; and we cannot, with the author, call that 'a syllabus of the Gospel,' in which the work of the Holy Spirit is altogether omitted. That his 'attempt was well-intended,' we are very willing to admit; but not 'as a compensation for its faults.' He thinks 'that most of the distresses and failings of Christians' arise from 'their time being absorbed in bewailing their imperfections, or settling the articles of their creed;' preface, p. iv. v. He aims to 'emancipate them from this irksome yoke,' by restricting their attention to the single doctrine of the atonement. 'A troubled mind, *proceeding from what cause it may*, is,' he says, 'a great obstruction to holiness. It is customary to warn against the evils of prosperity; surely there is much greater reason to warn against the evils of adversity;' p. 36. Evils, no doubt, are liable to both conditions: but we can only attribute the author's decision to inexperience, inattention to Scripture, and fondness for paradox. Peace and joy are fruits of the Holy Spirit: but the seed of these is 'a godly sorrow, working repentance unto salvation.'

Most of the prevailing extravagance in religious sentiments seems to spring from a desire of setting Christians 'at ease in Zion;' and the usual mode is by confining their faith to a single leading doctrine of the Gospel, no matter which. The only effectual way to promote 'righteousness, peace, and joy in the Holy Ghost,' is by 'not shunning to declare the whole counsel of God.' *All* 'his words do good to them that walk uprightly.'

Musæ Biblicæ; or, *the Poetry of the Bible*. 18mo. Pr. 6*s*.

This is a selection of the most poetical translations, paraphrases, and imitations of the Holy Scriptures, very elegantly printed in a small pocket volume. The pieces are taken from Milton, Parnell, Watts, Steele, Mason, Cowper, Montgomery, and other excellent writers, who have made the Scriptures the source of their poetical effusions. The subjects are arranged in the order of the Bible. It is a production which we think is praise-worthy, and will afford united pleasure and profit, especially to our younger readers.

Christian Missions an Enlightened Species of Charity; or, *a Vindication of the Policy and Expediency as well as Benevolence of the Royal Letter, authorizing subscriptions throughout the Kingdom, in aid of the Venerable Society for propagating the Gospel*. By the Rev. S. C. Wilks, A. M. Author of Christian Essays, 8vo, 56. pp.

Mr. Wilks gives us, in this well-written pamphlet, an able defence of missions to the heathen. He thus defines Christian charity:—'That which springs from right motives, and consequently blesses the giver—which also benefits the receiver—and which is not calculated to injure others.' Mr. W. fully proves that missionary exertions combine these excellent properties; the most plausible arguments against missions are successfully combated, and the Cross of Christ is shown to be the only sufficient instrument of the conversion of the heathen.

The Tendency of Christianity to promote Universal Peace; *a Sermon, delivered at the Rev. J. Leifchild's Chapel, Kensington, at a Monthly Association of Ministers and Churches*. By George Burder. *Printed at the request of the Ministers*. 8vo. Pr. 9*d*.

Mr. Burder discusses his subject, founded on Luke ii. 14. by shewing the universality and perpetuity of War, through every age in the history of man. It is then traced to its origin in the evil passions of our nature, and displayed in its malignity by its horrid effects and consequences. From this distressing illustration of the character of man and his propensity for war, Mr. B. proceeds to show how the religion of the Gospel is calculated to counteract those evils, and to produce peace and harmony among men: this topic is argued successfully from the

character of its founder—its legitimate operation on the minds of its true disciples—by its detecting and exposing those popular delusions which are contrived to impose on mankind in relation to war—and by furnishing our best hopes for the abolition of war, in the characteristic accomplishment of its own promises on this interesting theme.

Mr. B. concludes this impressive sermon by leading us to our duty in order to obtain this blessing—*Christians* should inform themselves on the subject—*Ministers* ought occasionally to preach on this topic—*Parents* should inspire the young with an abhorrence of war; and we ought *all* to pray for its accomplishment, while we use our utmost efforts to diffuse at home and abroad the excellency of the knowledge of Christ. C. H.

The Truth, Nature, and Universality of the Gospel. *A Sermon preached at Stirling, before a Society in aid of Missions, &c.* By Ralph Wardlaw, D.D. 1*s.*

The text is Luke xxiv. 45—47. 'Then opened he their understanding,' &c. Dr. Wardlaw considers the passage in three points of view: as an evidence of the truth of the Gospel: as an illustration of its nature: and as expressing the commencement of its universal diffusion. This discourse well deserves an attentive perusal, from the interesting simplicity and fidelity with which it exhibits and urges truths of vital importance.

The Radical Reformers. *A Narrative adapted to the present Times.* By the Author of the Legend of Stuchbury, &c. 12mo. 6*d.*

That a great portion of infidelity and blasphemy is mixed up with the political discontent of the present times, there can be no doubt; and it is equally unquestionable that there is much want of a due sense of the goodness of Providence and our own unworthiness. The author of this Narrative, which appears to be founded on fact, (and of whom we have had repeated occasions to speak in terms of deserved approbation) has provided an antidote to the revival of that ungrateful, and atheistical temper, which leads the labouring poor to find fault with every thing but themselves, in whom the evil very frequently originates. This tract contains much good advice, both moral and religious, in an interesting and entertaining form, and is therefore well calculated for distribution among the poor, especially in the present alarming crisis.

We are sorry that in our list of publications against infidelity last month, we did not include one of the best of them all: we refer to *Bogue's Essay on the Divine Authority of the New Testament.* We shall hereafter insert an extract of a letter from America just received, stating its recent usefulness in that country.

LITERARY NOTICES.

In the Press.

The Domestic Minister's Assistant: a Course of Morning and Evening Prayers, (for five weeks) for the use of families: with prayers for particular occasions. By William Jay.

A Volume of Lectures on some important branches of practical Religion, by the Rev. T. Raffles.

A 12mo. Volume of Sermons and Essays on various subjects. By the Rev. John Frazer, M.A. of Auchtermuchty, has been announced for publication by subscription, (pr. 5*s.*) with a Memoir of the Author.

The Volume of Meditations for every Day in the Year, long since announced under the title of 'Daily Bread,' is nearly completed, and will be published in the course of the present month (December.)

Speedily will be published, 'A Sabbath among the Tuscarora Indians;' intended for young people.

The Rev. J. Knight, of Ponder's End, will publish, in a few days, a pamphlet entitled 'Revelation Defended,' &c.

A new Catalogue of Reward books, by the Committee of the Sunday School Union, will be ready by January 1.

SELECT LIST.

NEW PUBLICATIONS.

Village Sermons, Vol. VIII. and last, with Short Prayers, adapted to all the Sermons in the Set. By Rev. G. Burder. 2*s.* 6*d.*

The impartial Testimony of a Layman, in favour of the Scriptures—A Speech at the Southampton Bible Society. By J. Bullar. 4*d.*

The Evil and Danger of neglecting the Souls of Men, an excellent Sermon. By Dr. Doddridge, reprinted by Mr. Burder. Price 6*d.*

The Juvenile Poetical Moralist. 18mo. 1*s.* 6*d.* bound.

Schmidius's Greek Concordance to New Testament. New edition, 2 vols. 8vo. £1. 10*s.*

A Syriac and English Grammar. By T. Yates, Author of 'Indian Church History,' &c. 7*s.* 6*d.*

Personal Religion. By Reynold Hogg. 12mo. 2*s.*

Two Speeches in Defence of the Christian Religion: one at a Missionary Meeting; the other at the City Bible Society. By C. Phillips, Esq. 6*d.*

Liberty and Restriction in Marriage. A Sermon. By J. Blackwell. 1*s.*

The Spiritual Nature and Scriptural Order of Public Worship. A Sermon, preached at Jersey. By Jos. Ivimey; with Strictures on a Sermon by the Bishop of Sarum.

The Christianity of the New Testament impregnable. A Sermon, occasioned by the trial of Mr. Carlile. By John Evans, LL.D. 1*s.*

A Letter to the Archbishop of Canterbury, on Evangelical Doctrines. By a Lay Member of the Establishment.

A Sermon, occasioned by the Murder of Miss Rowles. By the Rev. H. Raikes, Burnham Vicarage. 1*s.*

A Sermon, occacioned by the Execution of T. Mitchell, for the above murder. By the same. 1*s.*

Rev. J. A. James's Missionary Sermon. New edition, with an Appendix. 1*s.*

Times Telescope for 1820—a Guide to the Almanack.

The Evangelical Diary (Almanack) for 1820. 2*s.* 3d.

The Christian's Annual Journal (pocket-book) for 1820. 2*s.* 3*d.* roan.

Grammar for Children. 1*s.* Key to Ditto. 4*d.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

THE CONTINENTAL SOCIETY have circulated two Numbers of Extracts from Letters received from abroad by their Committee. The object of this Society is the diffusion of religious knowledge on the Continent of Europe, by the aid of *Native Preachers*, and the distribution of the Holy Scriptures and Religious Tracts, without the design of establishing any distinct sect or party. Sir Thomas Baring, Bart. M. P. is President; J. Whitmore, jun. Esq. Treasurer; the Rev. Isaac Saunders, A. M. Rector of Black Friars, is Secretary; and Mr. S. Stennett (6 Bache's Row, Brunswick Place, City Road) Assistant-Secretary and Collector.

The number of ministers employed by the Society is about *ten;* double that number, however, might be usefully occupied, would the funds allow it. The sum expended for the maintenance of those who are already engaged, amounts to about 12,000 francs per ann. exclusive of Bibles, Tracts, the re-printing the works of the old French Reformers, and all the domestic expences of the Society.

Their ministers appear frequently to meet with a few among the Catholics who read their Bibles, and discover the errors of popery. Many persons of different denominations, seem inquiring, and willing to receive instruction. The names of places and persons are, for obvious reasons, suppressed; but upon the whole, the correspondence is encouraging; and it is evident that the Society, though acting at present on a small scale, does not labour in vain.

AMERICA.

AT the ordination of the Rev. THOMAS SHEPARD, at Ashfield (Massachusets) on the 16th of June, 1819, the Rev. N. PORTER, senior pastor of the church assisted. He is in his *Hundredth* year; but was able to ascend the pulpit without assistance—lay his hand on the head of his young colleague—and attend to all the exercises. In his CHARGE he was audible, distinct and appropriate; the audience preserved profound silence, and were deeply affected with the dying address of this very aged servant of Christ. Perhaps a similar occurrence was never before witnessed in New England, and never will be again.—*Boston Recorder, July* 24, 1819.

Boston, New England.—On Wednesday, June 23, 1819, the corner stone of the house of worship for REV. JAMES SABINE'S, (*late of England,*) church and society was laid in *Essex Street.* Rev. Mr. Codman introduced the service, Rev. Mr. Huntington prayed, and Rev. Mr. Sabine delivered an appropriate address.

SINGULAR EFFECTS OF LIGHTNING.

Hallowell, June 12.—Two men were killed by lightning in Woolwich on the 7th inst. They had retired to bed in the garret, containing two beds, the head of

each standing against the chimney, together with two others; the lightning struck the chimney, and killed one man in each bed; the other two escaped unhurt.

The lightning passed into the chamber below; here an old lady was reading her Bible, with her hands on the leaves and fingers spread open, it passed through her fingers, burning two of them, and the corners of half a dozen leaves of the Bible; thence it descended to the lower room, where a man was sleeping on an iron-bound chest, it stove the chest to pieces, the man receiving no material injury. There were 28 people in the house.—*Boston Recorder, June 26, 1819.*

WELSH INDIANS.

THE St. Louis Gazette, after giving some account of the testimonies existing in support of the opinion that there is now inhabiting the southern branches of the Missouri, a race of men descended from the Welsh emigrants, who embarked to the number of 323 persons, in ten vessels, under Prince Madoc, in the year 1170, from North Wales, mentions that an expedition is now on foot for a thorough investigation of the fact. The persons engaged in the undertaking are Messrs. Roberts and Parry, Welshmen, who speak the language of North and South Wales. It is said they are industrious persevering men, and that they will pursue the search as long as the probability of a discovery exists.—*From an American Paper.*

RELIGIOUS TRACT AND BOOK SOCIETY FOR IRELAND.

IT has long been the subject of deep regret in Ireland that there is a melancholy dearth of religious and moral publications, but a wretched abundance of pamphlets and ballads of the vilest description. These evils have become more serious since education has spread among the people, and assume an aspect so alarming, as to call for the most vigorous and extensive measures of remedy and restraint.

An ASSOCIATION has therefore been formed, on a most respectable scale, to alter and ameliorate this state of things —an association which, by the extent of its resources and connexions, may undersell the vile productions alluded to, so as to counterbalance, by *superiority of matter, and inferiority of price*, the natural attraction of vicious tales.

Such is the admirable object of this respectable Association, the chief patrons of which are, the Right Hon. Viscount Lorton, President:—the Earl of Gosford, Viscount Jocelyn, and Sir Richard Steele, Bart. Vice-Presidents.—Richard E. Digby, Esq. is Secretary.—Donations and Subscriptions are received by Messrs. G. La Touche and Co. Dublin; or at the Depository, No. 12, Lower Sackville-street, Dublin; and by Messrs. Puget and Co. Warwick-lane, London.

The Religious Tract Society, of London, the parent of many similar institutions, have honoured themselves by the munificent donation of ONE THOUSAND POUNDS, to the Religious Tract and Book Society in Ireland, which we hope to see *a National Association*, and *a National Blessing*.

PROVINCIAL INTELLIGENCE.

HOME MISSIONARY SOCIETY, FOR THE WEST-RIDING OF YORKSHIRE.

TWO Itinerant Societies of Independents, have been for some years formed in the West-riding of Yorkshire; of which the Annual Meeting of one has been held at Heckmondwike, and that of the other at Sheffield, and places adjacent. By their plans and operations many congregations have been collected, and several chapels have been built. But in consequence of their very limited spheres of exertion, they have done little towards scattering the moral darkness, in which a great part of this populous district is enveloped.

At the last general meeting at Heckmondwike, June 16, 1819, after an appropriate sermon by the Rev. T. Smith, Classical Tutor of Rotherham College, recommending some more general plan of exertion than had been previously resorted to, the following resolution was adopted: 'That the exertions of the Lancashire County Union, present a noble example for the imitation of the large body of Dissenters of the Independent persuasion of the West-riding of Yorkshire.' And at the meeting of the West-riding Auxiliary Missionary Society, held at Sheffield, July 29th, it was further resolved, 'That a union of all the independent churches and congregations in the West-riding of Yorkshire, for the spread of the gospel, is highly desirable;' and a provisional Committee was formed to prepare a plan of operation, and to convene a public meeting for this object at Wakefield as soon as convenient.

In pursuance of these resolutions, a circular letter was printed and handed to the ministers in the Riding, inviting their attendance at Wakefield on the 27th of October; to adopt some plan by which the efforts of the whole Riding should be combined, in order to carry the gospel to all places where it is wanted within their

reach, to form independent churches, and to aid weak interests. A considerable number of ministers and friends from all parts of the district attended, and evinced no small zeal in this good work.

On the evening preceding the meeting, an appropriate and animated discourse was delivered in Zion Chapel, by the Rev. Jos. Cockin, of Halifax, from Matthew xxviii. 18.

On the morning of the 27th, a public meeting was held in Salem Chapel, Samuel Thompson, jun. Esq. in the chair, when it was resolved that a Society be now formed, named 'The Home Missionary Society for the West-riding of Yorkshire.' —That the Rev. John Jefferson be appointed the general Secretary, and Mr. Thompson, jun., Treasurer.—That the regulations now adopted containing fundamental rules was agreed upon and ordered to be circulated among the neighbouring ministers and friends.—That an Annual Meeting be held the Wednesday before the last Sabbath in April; and that the first meeting be held at Huddersfield.

A general committee was then appointed, with power to nominate a sub-committee, to prepare for the next general meeting, which has been done as follows: —Rev. Messrs Boothroyd, Cockin, sen., Scales, Smith, and Vint, with the general Treasurer and Secretary.

In the evening, the Rev. James Bennett, of Rotherham, preached from Luke x. 29-37. and recommended the Society to the liberal support of the congregation and the religious public.

JULY 8. The Annual Association of independent ministers in the County of Kent, was held at Greenwich Road Chapel. Mr. Slatterie, of Chatham, preached in the morning, from Isa. xxx. 21. and Mr. Hawthorn, of Dartford, in the evening, from Jer. iii. 15. On the preceding evening, Mr. Gurteen, of Canterbury, preached from Rom. iii. 1.

At this Association the ministers agreed to form a Missionary Society for the county, in aid of the London Missionary Society; and a general meeting was appointed to be holden at Chatham for this purpose.

ON Wednesday, Sept. 29, the Dorset Missionary and Itinerant Society held their Anniversary Meeting at Charmouth; the Morning Service commenced at 11 o'clock; the Rev. R. Keynes preached from 1 Tim. iii. 16. and Messrs Cope, Small, and Saltern, engaged in prayer.

The business of the Institution was publicly transacted in the Chapel in the afternoon. Mr. Jeanes the Minister of the Chapel was called to the chair; after which Dr. Cracknell read the report, which was followed by a succession of appropriate and interesting speeches, adapted to inform the mind and impress the heart. The exertions to promote the dissemination of vital Christianity by this Society, have been crowned with success, and as they advance their prospects continue to brighten.

Mr. L. Hall preached in the evening from Jude 20. and Dr. Cracknell and Mr. Gleed engaged in prayer. Rev. J. Moore preached the preceding evening.

The next meeting, which is the Missionary Anniversary, is to be holden at Beaminster, on the Wednesday in Easter week. Mr. Jeanes to preach in the morning, and Dr. Cracknell in the evening. Mr. Keynes to preach the evening preceding.

ORDINATIONS AND CHAPELS OPENED.

ON June 1st, a plain but neat Chapel was opened at St. Issey, Cornwall, where the work of God appears to be attended with the most pleasing prosperity. Mr. Douglas preached in the morning, Mr. Hart, in the afternoon, and Mr. Skeet, in the evening. The place was well attended on all parts of the day

SEPT. 3.—A small chapel was re-opened at Winstone, near Cirencester. About three years ago, a benevolent gentleman, from London, accompanied by a minister in the neighbourhood, on making a tour of inquiry in the eastern district of Gloster-shire, fixed on this village, among others, as a place where religious instruction was greatly needed. A barn was hired, a Sunday School established, and public worship commenced. Teachers and preachers from the Baptist Church at Eastcombs have, for the most part, visited the place every Lord's Day, and much good appears already to have resulted from their labours; and the barn is now metamorphosed into a neat village meeting-house.

Mr. Opie Smith, of Bath, began the services of the day by reading and prayer. Mr. J. Burder, of Stroud, preached, and Mr. Thompson, of London, concluded. In the afternoon, Mr. Hawkins, of Eastcombs, prayed, and Mr. White, of Cirencester, preached.

The collections made at the doors, and the subscriptions of several friends were liberal, but a considerable deficiency still remains, which the friends of the gospel are requested to assist in liquidating; and if they would have the goodness to remit their donations to Mr. Opie Smith, of Bath, or Mr. Hawkins, of Eastcombs, it would render the absence of the latter

in order personally to collect unnecessary, and save much expense. This is the more desirable as there are several other villages, in the vicinity, dependant for supply chiefly on Mr. H. and a few other ministers.

SEPT. 16.—A new Chapel was opened at Barrowden, a considerable village near Uppingham, Rutlandshire. The morning service was commenced by Mr. Lilly, and a sermon preached by Mr. Yarram, Tutor of the General Baptist Academy at Wisbeach, from Rom. iii. 1, 2. In the afternoon, Mr. Everard, of Spalding, prayed, and Mr. Sexton, of Chesham, preached, from Psalm cxviii. 25. The evening service was commenced by Mr. Miller, of Oakham, and a sermon was preached from Haggai ii. 9. by Mr. Smith, of Nottingham. The attendance was numerous and the prospect encouraging. There was collected during the day about £20. The whole expense will amount to about £500. The greater part of which is already raised.

SEPT. 21.—An Independent Chapel was opened at Hoarwithy, near Ross, Herefordshire. Mr. Bishop, of Gloucester, preached in the morning, Mr. J. Burder, of Stroud, in the afternoon, and Mr. Roberts, of Wales, in the evening. The devotional services of the day were conducted by Messrs. Skinner, Horlick, and others. Some individuals of Mr. King's congregation at Ross, have exerted themselves in behalf of this infant cause, a liberal subscription has been raised in the neighbourhood, and some valuable assistance is expected from the liberality of the Hackney Itinerant Society. This is the third chapel erected within a few years in that part of Hereford.

OCT. 7th.—The new Independent Chapel was opened at Boston, Lincolnshire, when 3 sermons were preached. In the morning, by Mr. Hooper, Classical Tutor at Hoxton Academy, from Psalm xxiv. 7, &c. In the afternoon, by Mr. Byron, from Acts xxiv. 24, 25; and in the evening, by Mr. Raffles, of Liverpool, from Ex. xx. 24. The congregations were very large, and £80. were collected towards defraying the expenses of the building.

On the following day, the Rev. Tho. Haynes, from Hoxton Academy, (having accepted the unanimous invitation of the church and congregation,) was ordained to the pastoral office. Mr. Raffles delivered the introductory discourse, &c. Mr. Hooper offered the ordination-prayer, and delivered the charge, from 2 Tim. iv. 5; and Mr. Raffles addressed the people, from 1 Thess. v. 12 and 13.

The devotional parts of the services were conducted by Rev. Messrs. Taylor, Thonger, Holmes, Monro, and Holland.

It is worthy of remark that scarcely 12 months have elapsed since the attempt was first made to establish an Independent interest in this important town, by a weekly lecture. In the course of that time the new chapel has been erected, which (without gallery) seats 600 persons. A congregation is collected which fills the place, and a church has been formed with a pleasing prospect of increase.

Lendal Chapel, York.

THE 3d Anniversary of the opening of this chapel was held on Oct. 14. Mr. Hamilton preached in the morning, from 1 Pet. i. 15.; Mr. Roby, in the afternoon, from Eph. ii. 19—22, and in the evening, from 2 Cor. ii. 14. The Lord's Supper was then administered, at which Mr. Roby presided, Mr. Arundel addressed the communicants, and Mr. Hamilton, the spectators; Mr. Jackson, concluded the services by prayer. The collections amounted to £67. 6*s.* 8*d.* notwithstanding the thin attendance occasioned by a county meeting, which was held in the city the same day.

The Lord has prospered this interesting cause: the congregations are numerous and attentive, and a flourishing Sabbath School, and Juvenile Missionary Society continue and increase their benevolent operations. The total cost in erecting this commodious chapel has been £3,500, of which sum a debt of £1,600 still remains; but it is hoped that this burden, which is severely felt, will be gradually lessened by the liberality of the public, and the strenuous exertions making by the congregation.

OCT. 20th.—A neat and commodious Independent Chapel was opened at Coverark, in Cornwall. Mr. Moore, of Truro, preached in the morning, from Psalm lxxiv. 22. Mr. Hart, of Falmouth, in the afternoon, from John xvii. 3, and Mr. Wildbore, of Penryn, in the evening, from Luke xiii. 22; all the services were well attended, but the evening was crowded to excess. This place forms a branch of the county itinerancy, and presents a very pleasing prospect of usefulness.

OCT. 20th. A small place of worship (originally a cottage) was opened at Stanford Rivers, near Ongar, Essex, when two sermons were preached, by Mr. James Stratten, of Paddington, and Mr. Edward Andrews, of Walworth. A Sunday School is connected with it. It is supplied on the Sabbath from Hoxton Academy.

LONDON.

CITY OF LONDON AUXILIARY BIBLE SOCIETY.

THE Seventh Annual Meeting of this society was held at the Mansion House Nov. 4. The Lord Mayor in the chair. The Report was read by Mr. Poynder, one of the Secretaries. Mr. Sheriff Rothwell, Sir Thomas Bell, Mr. Luke Howard, the Rev. Messrs. Owen, Cunningham, Leifchild, Ward (from Serampore), and D. Wilson, delivered their sentiments on the occasion. Mr. Phillips, the Irish barrister, being called upon, not by the Committee, but by some person on the platform, delivered a speech of a most novel and animating description, which was received with unbounded applause. We have not room for its insertion, but we doubt not it will be almost universally read, as many cheap editions of it are printed.*

The following Resolution was well adapted to the present state of the country:—

'That the wicked and blasphemous publications now unblushingly diffused through the nation, form, in the opinion of this meeting, an additional reason for supporting the British and Foreign Bible Society, which having for its simple and exclusive object the widest possible circulation of the Holy Scriptures, is precisely adapted to repel, in the most efficient and adequate manner, such impious attempts, by giving a distinct honour and prominence to the inspired volume, by encircling it with the affection and marked reverence of Christians of every name, and by thus contributing to pledge the nation to that holy book, which Infidelity is daring to revile, but on which all the principles of moral and religious order and subordination, and therefore the very foundations of public tranquillity and private virtue and happiness, ultimately rest.'

Sunday Newspapers. We cannot sufficiently lament the wide diffusion of these pernicious publications; being fully persuaded that they have contributed, more than any other single cause, to that state of things which is now become alarming. As Sunday Schools have enabled hundreds of thousands to read, it is probable that multitudes are induced to peruse those abominable productions which teem with blasphemy and sedition. When Sunday Newspapers first made their appearance, some religious essay, or a list of the lessons for the day, or a critique on some popular preacher was attached to them; but the religious mask has long since been thrown off, and they (many of them at least) have become the open vehicles of licentiousness, of disaffection, and of the most gross abuse of the Bible and of Religion.

Against these productions the religious world in vain raised up their voice; in vain complaints were made in Parliament, the produce of the Stamp Duty perhaps reconciled our rulers to the acknowledged evil. Now the consequences are too apparent, and we trust those who are at the head of public affairs will take such measures, consistently with the liberty of the press, as shall effectually prevent the mischief in future.

We are glad to see that a Vender of Sunday Newspapers has been convicted by a Magistrate, at the instance of the Vestry of St. Martin's parish, for placarding the outside of his house with bills, and selling Newspapers on the Lord's Day. This offensive practice ought to be totally suppressed: but what is a fine of 5*s.*?

Some of the Newspapers have lately inserted an excellent passage from Dryden's *Religio Laici* against Deism, but they have added some very bitter lines from the same poem against Non-conformists, and the general practice of reading the Scriptures: this, we think, improper; for at a time, like the present, when Christianity itself is assailed, we should endeavour to unite all parties in its defence; indeed, the common danger should induce all denominations, as much as possible, to lay aside their lesser differences, in support of the common cause; and then we may hope to see that prayer of our Saviour fully answered, John xvii. 23.—'That they may be ONE, that the world may know that thou hast sent me.'

*** We take this opportunity of correcting an error into which we have been led by the paper above referred to. The Clergyman whose sudden and awful death we referred to in our last Number, (Note, p. 471,) we are authorised to say, was no way connected with St. Saviour's, Southwark, which has two Chaplains, but no Rector. We are farther informed, that the habit of drinking, into which Mr. Davis fell, was the consequence of excessive grief occasioned by a family bereavement.

THE Committee, in London, of the Wesleyan connexion, have just addressed a

* This and the speech delivered by Mr. P. at the Missionary Meeting at Cheltenham, are published together, price 6d. under the title of 'Two Speeches in Defence of the Christian Religion,' &c.

circular letter to their Societies, in consequence of 'the alarming progress which infidelity and sedition have recently made,' exhorting them to abstain from all such political and tumultous meetings, as have lately taken place; and to persevere in their loyal attachment to the Government. They also recommend that if any persons in connection with the body of Methodists, shall persist, after due admonition, to identify themselves with the factious and disloyal, they be expelled, according to the established rules of that body.

Bethel Seamen's Union, British and Foreign.

On Friday evening, November 12, a General Meeting of this Society was held at the City of London Tavern.

Sir George Mouat Kieth, Bart. Commander in the R. N. in the chair; supported by Capt. Fabian, and other naval officers, merchants, captains, &c.; about 200 seamen and cabin boys were also present. The gallant chairman opened the business with urging attention to the immortal interest of sailors. The Rev. G. C. Smith, of Penzance, explained the objects of the Society. 1. To unite and extend the prayer-meetings, now established in various ships on the river Thames. 2. To ascertain the state of British seamen in every sea-port throughout Great Britain, both in the navy and merchant service, and adopt such measures, in connection with friends in maritime towns, as may best conduce to their moral and religious interest. 3. To establish a foreign correspondence, and solicit information and direction as to the best means of doing good to Foreign sailors, so that the limits of this Society shall be the circumference of the globe. 4. To publish a Sailor's Magazine.—Mr. Irons, of Camberwell, Mr. Ward, Missionary from Serampore, and Mr. Allen, late of Exeter, deeply interested the meeting with their remarks. Capt. Fabian, as an officer of long standing in the Navy, furnished a noble testimony to the value of pious officers and seamen: he was followed by the Rev. Mr. Brown, formerly of the navy, and Captain Orton, Lieutenants Smith and Arnold, powerfully advocated the cause of seamen. G. F. Anguss, of Newcastle, —— Stevens, Esq. Mr. J. Phillips, and —— Black, Esq. a gentleman who had been for many years at sea, added his testimony; and Mr. Smith closed by the relation of a most affecting anecdote concerning the humanity and heroism of the crew of the Robert and Margaret, one of whom was present. Communications, we understand, are to be addressed to the Secretaries, to the Rev. Mr. Brown, or Mr. T. Phillips, Cox's Quay, Thames.

Oct. 1.—A new chapel, called Claremont, in the New Road, Pentonville, was opened for Divine worship. Rev. George Burder commenced the service with prayer and reading. Dr. Harris also engaged in prayer. Mr. Raffles preached from 'In all places where my name is recorded I will come,' &c. Mr. Clayton concluded. Mr. Liefchild preached in the evening; and Messrs. Rayson and Yockney engaged in the devotional exercises. The chapel will seat 1,500 persons, including 450 sittings for the poor.

Oct. 28.—At a Meeting in the Sunday, School Room, White Hart Row, Kennington, Rev. R. T. Hunt in the chair, an Auxiliary Home Missionary Society was formed, of which Mr. J. Nesham, of Brixton, was appointed Treasurer, and Mr. E. Miller, of Kennington-Cross, Secretary; and twelve gentlemen were chosen as a Committee.

On Wednesday, November 17, the new chapel, erected on the scite of the Compter, in the Poultry, was opened for Divine worship. Three Sermons were preached in the course of the day, by the Rev. Messrs. Clayton, of London, Raffles, of Liverpool, and Jay, of Bath, who delivered appropriate and excellent discourses from Ezek. xlviii. 35. Matt. xxviii. 18. and Luke xix. 40. Prayers were offered by Dr. Waugh, and the Rev. Messrs. George Clayton, J. Kello, W. Chapman, J. Townsend, George Ford, and W. Clayton. The Psalms and hymns were given out by Rev. T. James, J. Hooper, and J. Alexander, of Norwich. Although the place is capable of containing above fifteen hundred persons, it was crowded to excess, and many were compelled to retire without gaining admission. The collections amounted to *four hundred pounds.*

If we may judge from the patient attention of the listening throng, from the tears which were shed, from the animated aspect of the assembly, from the spirit which breathed in the pulpit and pews, and from the liberality of the contributions, we should conclude, that '*The Lord was there.*'

The minister and his congregation request permission to avail themselves of this opportunity to return their public acknowledgments of gratitude to those who assisted them with their edifying strains, and to the numerous Christian friends, by whose attendance and generosity they were favoured.

RECENT DEATHS.

Sept. 30.—Died, at Clapton, Middlesex, in the 46th year of his age, the Rev. Thom-

hill Kidd: the eminent piety with which, through the grace of God, he was endowed; his judicious zeal in the cause of his great Master, whose religion he faithfully advocated; his genuine humility, and the powers of his mind; the qualities of his heart, and the simplicity and sincerity of his character, concurred in rendering him an able minister and distinguished servant of God, and an affectionate and invaluable friend.

Oct. 28.—Died, Rev. Thomas Madden, minister of Aldersgate Street chapel, aged 67 years. Mr. M. had been above 10 years minister of that congregation, which formerly worshipped in Shaftesbury-place, and is much lamented by them. He was buried at Bunhill-fields, Nov. 3, when the Rev. Mr. Scraggs pronounced the funeral oration, and on the following Sunday Evening, Mr. Oats preached his funeral Sermon, at Aldersgate-street Chapel, from Luke ii. 29—32.

We have to record the death of another active and useful man in the religious world—James Kirkpatrick, Esq. of Newport, Isle of Wight. He departed this life, Nov. 2, 1819, at his summer's residence, Seafield. He was the maternal grandson of the late excellent Mr. Williams, of Kidderminster, and for many years a deacon of the church under the pastoral care of the Rev. John Bruce. He was a man of great public spirit, warmly attached to the cause of evangelical truth, and diffusive in his benevolence. His sufferings, which were acute and long continued, were borne with exemplary patience and Christian fortitude. The solemn event of his departure was suitably improved, by his pastor, to a crowded and deeply attentive auditory, from 1 Cor. xv. 26. and also by three other ministers in the town and neighbourhood, at the request of their respective congregations. This is the third public loss which the churches of Hampshire have sustained in the course of the present year. The two other highly respectable individuals to whom we allude, are Stephen Sharp, Esq. of Romsey, and W. Wakeford, Esq. of Andover. 'Help Lord, for the godly man ceaseth.'

Nov. 18.—Died, Rev. J. C. Beuthin, aged 73 years. He was 44 years minister of the German Lutheran Church, in Trinity-Lane, London. He suffered for six months under a complication of disorders, with the utmost patience and resignation to the Divine will. To him the consolations of God were neither few or small. A much attached people will lament his removal after so long and so affectionate a union.

BLASPHEMOUS PUBLICATIONS.

Mr. Carlile, Bookseller, of Fleet-street, who was lately convicted in the Court of King's Bench, for publishing new editions of Paine's Age of Reason, and another infidel work, on Tuesday, Nov. 16, received the judgment of the Court as follows:—

Mr. Justice Bayley. The sentence of the Court upon you, Richard Carlile, is, that for the first offence—the publication of Paine's Age of Reason—you pay a fine to the King of £1,000. and be imprisoned Two Years in the County Gaol of Dorset, in the town of Dorchester; and for the second offence—the publication of Palmer's Principles of Nature—you pay a farther fine to the King of £500. and be farther imprisoned in the Gaol of Dorchester; and that you be further imprisoned until those fines are paid, and also until you give security, yourself in £1,000. and two others in the sum of £100. each, that you be of peaceable and good behaviour for your natural life.'

Mr. Carlile was sent off next morning to Dorchester gaol accordingly.

DR. DODDRIDGE'S TOMB-STONE.

A few years ago we complained that the inscription on the tomb-stone of Dr. Doddridge, in the Burial-ground of the British Factory at Lisbon, was nearly obliterated; we are now glad to inform our readers that it has been repaired and freshened, and will probably continue legible for many years. We believe that this was effected by order of the Rev. Mr. Miller, the Clergyman who lately officiated at the British Factory at Lisbon.

This memorial is merely a slab of marble, placed erect, with this inscription.

PHILIP DODDRIDGE, D.D.
DIED OCT. 26, 1751.
AGED 50.

ERRATA.

The Minister's name, who was ordained at Felton, as mentioned in our last, it seems is *Hoy*, not *Hay*. We wish our Correspondents would write names plainer, we are often obliged to guess at them.

In our Memoir of Mr. *Rose*, in the same Number, we are desired also to correct the following errors:—

Page 443, col. 2. line 33, *for* the *read* his—line 37, *for* Matt. *read* Mal.—line 41, *for* framed *read* formed.

Page 444, col. 1. lines 38 and 53, *for* Grims *read* Ginns—col. 2, line 4, *read* populations.

MISSIONARY CHRONICLE
FOR DECEMBER, 1819.

Recent Intelligence from the South Seas.

Extracts of a Letter from the Rev. Sam. Marsden to the Secretary, dated Parramatta, New South Wales, June 8, 1819.

REV. AND DEAR SIR,

'I HAVE just received various letters from the missionaries at the islands, though no public ones. They in general contain the most gratifying intelligence. You will learn with much real pleasure that Pomare is going on well, and has finished his immense building for the worship of the true God. Last month the natives were to hold a grand Pentecost. Nothing like this, as I have had occasion before to remark, has occurred since the days of the Apostles. The work is all of God. The missionaries, humanly speaking, had no strength for such a work, although in the discharge of their duty, they have endured hardships and privations which will never be known in Europe. Indeed, it is probable, men of more refined education and habits could not have borne them. Had any of the great generals of the earth seen Joshua surrounding the walls of Jericho, with his rams' horns, how contemptible would his conduct have appeared in their sight. Many, even sober thinking men, for years viewed the mission to the islands with sovereign contempt, and considered it as the offspring of intemperate zeal. The mouths of gainsayers must now be stopped, and infidels silenced. Facts, which are open to the examination of the bitterest enemies of the cause, cannot be contradicted. This work is evidently of God, and his foundation is sure. What less than infinite power could induce a nation to forsake its gods? The Otaheiteans, king and people, have forsaken their gods and cast them into the fire, because they were no gods. Their altars no longer stream with human gore; their infants are no longer murdered as soon as born; nor does the poor savage any longer remain without hope and without God. The blessings of Divine Revelation, even on this side the grave, can never be duly appreciated. It is impossible for those who have never seen a heathen near death, to imagine the terrible nature of his situation. He has no magnetic point by which he may steer his shattered bark through the dark and stormy seas that roll between the present and future world. A horrible darkness, a Satanic dread, an anguish such as guilt alone inspires, rack the tortured mind more and more as death approaches; while the frantic friends of the poor dying heathen, yell, howl, dance, shout, and distort their features into a thousand horrid forms, to frighten death from his trembling prey. Now, blessed be God, Jesus steps in between Satan and Death, and the dying Otaheitean, saying, 'Fear not, I have the keys of death and hell.' Satan has lost so much of his dominion in the islands, that he will never regain his former holds. The Otaheiteans are now furnished with the sword of the Spirit, (the word of God,) by which they will be able to defend themselves from the common enemy. They can now read for themselves the holy precepts, and precious promises of the Gospel, which will be both their guide and consolation in life and death. I do rejoice with the Society. I feel thankful to Almighty God for his mercies to these poor heathens, for whom I can say, that I have often 'travailed in pain.' The 'incorruptible seed' is sown amongst them, which 'liveth and abideth for ever;' and as God has manifested his power, and taken a people to himself from amongst the heathen, he will provide for them, he will take care of them; 'because he has chosen them to be his people.' God has blessed the Society's exertions far beyond all our hopes. He has been on our side, and has done much. As workers together with God, much still remains for the Christian world to do. The weakness of the instruments employed in forwarding this great work, must not discourage us, we must look beyond all second causes to the GREAT FIRST CAUSE, and while we do this, we must use such means as are within our reach to follow closely the openings of Providence.

'Considerable supplies of agricultural implements will now be wanted to enable the natives to subdue the soil, and to unite the comforts of civil life with the blessings of the Gospel. These will

mutually strengthen each other. The Christian world must not be sparing of their money, nor do I think they will in such a cause. Something more will now be necessary than merely what will supply the wants of the missionaries, at least for a time, till the cultivated grateful soil returns a joyful harvest. In this country, the government supplies the new settler, when he enters upon his land, with the implements of agriculture and provisions for a time, till his first crop is ripe. Though he brings with him from England the knowledge of agriculture, and habits of industry, yet the wisdom of Government deems it necessary to give him further aid. The Otaheitean has neither knowledge nor habits of industry, nor the means of acquiring them without implements. The Directors will take into their favourable consideration the civil and political state of the islands, and, no doubt, will adopt such measures as will conduce to the permanent establishment of Christianity and the arts of civilization therein. With my earnest prayers for the Divine blessing upon all the labours of the Society,

'I remain, Rev. Sir,

'Yours affectionately,

(Signed) 'SAM. MARSDEN.'

Extracts of a Letter from Mr. Henry to the Rev. S. Marsden, dated Eimeo, Feb. 4, 1819.

'I AM now alone here (Papetoai) with my family, and have the school to attend, and all the other duties of the station to perform myself. My colleague, Mr. Platt, resides for the present near the sugar-works, assisting, together with Mr. Darling and Mr. G. Bicknell, in putting them up. They are situated two or three miles from hence, at the head of a most excellent harbour, where there is fine land and plenty of water, to keep the mill going the whole year round, should that be necessary. I am happy to say, that the mill answers, and leaves the sugar-cane, after pressure, quite flat and dry. Little has, as yet, been done with respect to planting. The absence of the King at present is a great disadvantage. Were he on the spot, I do not doubt that we should soon get a considerable quantity of ground cleared and planted, but we have no reason to expect him here until after the General Meeting in May. The people are proceeding with much spirit in procuring cocoa-nut oil, and I doubt not but they will persevere in procuring it and other articles, as their subscriptions to our Auxiliary Missionary Society, from year to year.*

* Mr. Darling, in a letter to Mr. Marsden, states that there are few on these islands who are not subscribers.

'The King's great chapel in the district of Pare, in Otaheite, will soon be finished. It will be a wonderful building for this part of the world. The sides consist of upright planks closely joined together. The great meeting in May is to be held in it. It is expected that the King and a great number of others will be baptized on this occasion, although some of us think it will not be a good time for the administration of the rite, as there will then be so much business to transact, and that it would be better to baptize those who are deemed fit subjects for it, at the respective stations to which they belong.

'Mr. Tessier, who is now with Mr. H. Bicknell, in Papara, Otaheite, informs me by letter, that the King who has resided for some time in that district, and has but lately left it on his tour around the island, strictly observed the Sabbath while there, and attended the worship of God, both public and private, regularly. So particular was he with repect to the observance of the Sabbath, that he had grass cut for his horse on Saturdays, and water prepared, so that there might be no occasion to take him out on that day.'

Extracts of a Letter from Mr. Crook to Rev. S. Marsden, dated Paofai, Wilks's Harbour, Otaheite, Feb. 24, 1819.

'THE Chiefs of Atahuru and of Papara, Utami and Tati, two sincere good men who are with us, and mean to take up their residence here, are preparing to build a large boat each. Hitoti also, the Chief of Tiarei, who lives near us, is getting on very actively with one of 32 feet keel. The principal view of these Chiefs in building these vessels seems to be to visit other islands and carry the Gospel to them. They have themselves profited much by the word of God; they understand the Gospel of Luke, now in their hands, better than most common Christians among our own countrymen. If you mention any subject contained therein, they know where to find it, and if you ask them the meaning, they can in general give a pretty consistent account thereof. I expect another year or two will make a marvellous change in these people.

'The King is yet on his tour, from which nothing can divert him; when he has completed it and is gone over to Eimeo, it is probable the sugar-works will be put in operation. Nothing can be done in haste here; few of the natives have been accustomed to obey promptly.

'Through the moist state of the air sickness has been very general for some time past. Mr. and Mrs. Bicknell have been ill, Mr. B. apparently near the grave, he is now better, but not considered out of danger.'

SIBERIA.

Translation of a Letter from Badma, one of the two Buriat Saisangs (or Siberian Nobles,) now at St. Petersburg, to the Treasurer, dated September, 1819.*

'It is my great desire to return the expression of your highly-valued good wishes, communicated to me by my brother, Mr. Swan.† We are united together in brotherly affection by our mutual desire to do all the will of God. The book of lies which formerly completely covered us has been peeled off. The all-seeing God made us wish to come hither, and hither we came; and we are now lying at the feet of our Saviour Jesus Christ, and in this attitude we embrace him, and pray to him always as our only Intercessor. I subscribe myself with humility and respect,

'*The Mongolian Buriat Saisang*
'BADMA MURCHIONACHI.'

GAINSBOROUGH AUXILIARY MISSIONARY SOCIETY.

SECOND Anniversary of the Gainsborough Auxiliary Missionary Society. These truly interesting services began on Wednesday evening, September 15, in the Methodist Chapel, as the Independent place of worship‡ is too confined to accommodate the numbers that assemble on these occasions. The opening service was an appropriate and excellent discourse founded on Ezek. xxxvii. 3. by the Rev. Richard Alliott, of Nottingham. The meeting for hearing the year's Report, nominating the officers of the Society, &c. was convened on Thursday forenoon, when after a short but impressive address from the Chairman, Mr. John Tidd, the various resolutions were proposed and supported by the Rev. Messrs. Alliott, Earl, Gilbert, Hamilton, King, Rawson, &c. in speeches, whose eloquence was felt and confessed in the deep commiseration which they universally excited for the moral and religious necessities of the Pagan world. In the evening, the Rev. Richard Winter Hamilton, of Leeds, closed the services in a sermon of sustained excellence throughout, from Exod. xxxvi. 6. latter part. The income of this Auxiliary for the year has exceeded £80. and we are happy to recognize, at the termination of the anniversary, the same undiminished zeal and liberality as formerly.

KENT AUXILIARY MISSIONARY SOCIETY.

ON Wednesday, September 22, a General Meeting of the ministers and friends from various parts of Kent was held at Ebenezer Chapel, Chatham, to form an Auxiliary Missionary Society for the whole county, in aid of the London Missionary Society. The Rev. Geo. Burder preached an appropriate and deeply affecting sermon on the preceding evening, from 1 John iii. 17. The following morning Rev. G. Clayton, with his usual eloquence preached from Rev. xxi. 5. In the evening the chapel was crowded with an attentive and interested auditory, to hear what was to be delivered by the different ministers and other friends to missions on the interesting occasion.

The chair was ably filled by J. Dyer, Esq. and the several resolutions were moved and seconded by Rev. S. Gurteen, Sharp, Geo. Burder, Hawthorn; Messrs. Hope and White; Rev. Messrs. Roaf, Dean, Jinkings, Chapman, of Ashford, G. Clayton, Cornford, Crankard, Hulett, Giles, and Slatterie. The collection amounted to upwards of £46. and the season will be long remembered.

ON Thursday evening, a meeting was held at the Rev. Mr. Jinkin's, Maidstone, which was well attended. Several of the ministers who assisted on the preceding day at Chatham, delivered their sentiments on this occasion. Rev. Mr. Burder presided.

BRIGG AUXILIARY MISSIONARY SOCIETY.

THE second Anniversary of this Institution was held on Tuesday and Wednesday the 5th and 6th of October. On the evening of the 5th, an impressive discourse was delivered by the Rev. S. Curwen, of Cottingham, from Dan. vii. 27. The public meeting of the Society was held on the afternoon of the 6th. The several Resolutions were moved and supported by the Rev. Messrs. Ely, Curwen, Sykes, King, Winterbottom, Plumstead, and Nicholson, Methodist ministers, &c. Animated addresses were delivered on the occasion, which appeared to produce a sacred glow in every heart, and increase the flame of missionary zeal. In the

* The Saisangs, both converted to Christianity, have been for some time at St. Petersburg, engaged in the translation of the four Gospels into the Mongolian language, from the Calmuc translation prepared by Mr. Schmidt.

† Mr. Swan has resided about fourteen months at St. Petersburg, where he has been studying the Russ language previously to his proceeding as a missionary to Siberia; to which country he is expected to proceed, together with Mr. Yuille, during the ensuing winter.

‡ To remedy this long existing evil of a small place of worship, a new and commodious one is in immediate preparation, to be built in a central part of the town.

evening, the Rev. J. Ely, of Rochdale, delivered an excellent discourse from Psalm ix. 17. The services were peculiarly interesting and delightful; and the income of the Society for the past year is a pleasing proof of the increasing attachment of its friends.

Secretaryship of the London Missionary Society.

THE business of this Institution having greatly increased, the Directors, at the suggestion of the Secretary, took into consideration the expediency of providing an officer whose special duty it should be to superintend the Domestic Correspondence, and attend to the numerous communications now made by the Auxiliary Societies, &c. &c. Having determined on this measure, they looked out for a suitable person to undertake the office, and they trust they have been directed to a minister well qualified for it. The Rev. John Arundel, of Whitby, has been prevailed upon to become the HOME SECRETARY, and has just entered upon the duties of the office. Mr. Arundel was led to accept this office on account of its peculiar importance; and the Church at Whitby, over which he presided for many years, was induced, by the same consideration, to part with him. It appears from a written declaration, signed by the Deacons on behalf of the Church, that there was no discordance, nor any dereliction of Christian attachment, but the contrary;—nothing but the superior importance of the missionary cause could have led them to yield to the separation. It is highly honourable to them as a Christian society, that, with the expressions of the most ardent affection to Mr. Arundel, undiminished satisfaction with his labours, and an honourable testimony to his moral character, they consented to give him up to the Missionary Society.

LETTERS respecting Candidates for the Missionary Work, and Communications from the Auxiliary Societies, are requested to be addressed to the Rev. John Arundel, Home Secretary, or to Mr. George Hodson, Assistant Secretary, Missionary Rooms, 8, Old Jewry, London.

LETTERS relating to the missions abroad, may be addressed, as before, to the Rev. Geo. Burder.

MISSIONARY CONTRIBUTIONS.

[*Collections, anonymous Donations, and all other Donations of* 5*l. or upwards, received from* 16 *October to* 16 *November, inclusive.*]

	£.	s.	d.
North Britain:—Alva, Stirlingshire, donation from Bible and Missionary Society there	10	0	0
Mrs. Breese, No. 4, Little Ormond Street	10	0	0
Bristol Juvenile Society, by Mr. Talbot, Treasurer	43	6	7
Legacy of Mrs. Eliz. Newnham, late of Birmingham—Executors, Messrs. John Dickenson, W. Covey, G. Moggridge—(duty paid by Executors)	100	0	0
Glasgow:—Dove-Hill Youths' Auxiliary Missionary Society, by Rev. Mr. Barr	15	0	0
Durham:—Berwick and Tweedmouth Association for Propagating the Gospel at Home and Abroad, by Rev. James Laurie	25	0	0
Newfoundland:—Signal Hill Auxiliary Society, by Lieut. R. Vicars, of the Royal Engineers	8	10	0
A Northumbrian	20	0	0
Ireland:—Crossgar Burgher Congregation, Rev. W. Wilson, Irish money, 20*l.* 17*s.* 10*d.* English money	19	10	6
Worcestershire;—Kidderminster Friendly Society, attending at the Old Meeting, collected up to May, 1819, by Mr. Brixton	1	1	0
Bedfordshire:—Newport Pagnel, per Rev. T. P. Bull.			
Subscriptions 6 16 6			
Penny Society 7 7 0			
	14	3	6
Shropshire:—Newport, by Rev. D. Lewis.			
Sunday Schools, by Miss Silvester and Mr. J. Croucher 8 15 0			
Aston Sunday School, by Miss S. Bullock 2 0 0			
Penny-a-Week Society, by Mr. J. Markland 3 4 0			
Young Ladies' of Mrs. Lewis's Seminary 2 13 0			
Subscriptions 3 3 0			
	19	15	0

	£.	s.	d.
Lincolnshire:—Brigg Auxiliary Missionary Society, Mr. W. Goodwin, Treasurer.			
Collected at the General Meeting	40	9	2
Penny Subscriptions collected by Young Ladies	62	12	4
Female Juvenile Repository	6	12	0½
Sunday School Children	3	4	8½
	112	18	3
Wilts:—A Friend, by the Rev. S. Pitt, Corston	1	1	0
Hampstead Auxiliary Missionary Society, by Mrs. M. Stratton, Treasurer	11	6	0
North Britain:—Hamilton Bible and Missionary Society, by Mr. James Mather	6	0	0
A Well-wisher to the Missionary Society, by the Rev. J. Richards, Camden Town, St. Pancras	5	0	0

NORTH WALES MISSIONARY SOCIETY, by Rev. G. Lewis, D.D.

Anglesea:—Amlwch, Rev. J. Evans	3	0	0			
Beaumaris, ditto	1	10	0			
Bethlehem, Rev. J. Powell	1	2	3			
Bodedorn, Rev. R. Roberts	0	16	0			
Ceirchiog, ditto	1	4	0			
Groeston, Rev. E. Roberts	1	0	6			
Hermon, ditto	2	0	0			
Llanfechell, Rev. O. Thomas	5	2	6			
Pentraeth, Rev. J. Evans	1	0	0			
Penymynydd, Rev. E. Roberts	0	10	6			
Rhosymeirch, Rev. J. Powell	1	3	5½			
				18	9	2½
Caernarvonshire:—Bangor, Rev. D. Roberts	9	0	0			
Bethel, Rev. D. Griffith	1	1	0			
Caernarvon, Rev. W. Jones	8	4	10			
Capel helig and Rhosytan, Rev. E. Davies	3	8	0			
Dwygyfylchan, Rev. W. Jones	1	12	0			
Llaniestyn, Rev. O. Owens	0	7	6			
Nebo and Bardsey, Rev. J. Jones	1	10	0			
Pwllheli, before and at the Meeting, Rev. B. Jones	19	14	11½			
Saron, Rev. W. Hughes	1	2	3½			
Talsarn, Rev. D. Griffith	2	5	7½			
				48	6	2½
Denbighshire:—Capel Garmon, Rev. J. Roberts	1	6	6			
Colwyn, Rev. T. Jones	2	0	0			
Denbigh, Rev. R. Everett	8	11	6			
Llanarmon and Llomdegle, Rev. J. Griffith	2	5	2½			
Llanrwst, Rev. — Griffith	4	4	4			
Wern, Rev. W. Williams	7	0	0			
Wrexham, Rev. S. Bell .. 7 8 1½						
Collected by Mrs. Hobson 1 13 0						
	9	1	1½			
				34	8	8
Flintshire:—Bagillt, Rev. B. Evans	1	0	0			
Buckley Mountain, Rev. T. Jones	4	0	0			
Holywell, Rev. D. Jones .. 19 0 8						
By the sale of the Missionary Chronicle in Welsh 2 15 0						
	21	15	8			
Newmarket, Rev. T. Jones	0	16	0			
Rhesycae, Rev. R. Williams	1	8	0			
				28	19	8
Merionethshire:—Bala, Rev. J. Lewis	3	13	4½			
Bethel, Rev. W. Jones	1	5	0			
Vronheulog, J. Davies, Esq.	1	1	0			
Cyttian, Rev. E. Davies	2	3	0			
Dolgelley, Rev. C. Jones	2	3	6			
Festiniog, Rev. — Jones	0	12	0			
Llanegryn, Rev. H. Loyd	0	17	0			
Carried forward	11	14	10½	130	3	9

				£. s. d.
Brought forward.....	11 14 10½	130 3 9		
Llanuwchllyn, Rev. W. Jones	1 10 0			
Frawsfynydd, ditto.....	1 7 1½			
		14 12 0		
Montgomeryshire:—Domgae, Rev. D. Davies....	2 12 6			
Foel, Rev. W. Hughes.....	1 0 0			
Llanbrynmair, Rev. J. Roberts.....	6 1 6			
Llanidlois, Rev. S. Williams.	2 0 0			
Llanfair, Rev. J. Davies.....	1 17 0			
Llanfyllin, Rev. G. Lewis.....	20 0 0			
Machynlleth, Rev. D. Morgans.....	17 9 6			
Main, Rev. J. Jones	1 11 8			
Penarth, J. Davies	2 4 0			
Penygroes, Rev. D. Davies.....	2 0 0			
Pontddolanog, Rev. J. Davies	1 4 0			
Sarney, Rev. D. Davies	1 10 0			
		59 10 2		
				204 5 11

AUXILIARY MISSIONARY SOCIETY FOR THE COUNTIES OF STAFFORD, WORCESTER, AND WARWICK, Mr. J. Dickenson, Treasurer.

North Wales Missionary Society, by Rev. G. Lewis, D. D.

Auxiliary Missionary Society for the Counties of Stafford, Worcester, and Warwick, Mr. J. Dickenson, Treasurer.

Stafford, Rev. J. Chalmers.			
Monthly Prayer Meeting	5 15 0		
Missionary Anniversary.....	5 1 0		
Collected by Mr. Chalmers' Pupils	4 4 0		
Villages in connection with Stafford.			
Bednal, by Mr. Milligan.....	2 7 0		
Acton, by ditto.....	1 10 0		
Bradley, by ditto.....	1 3 0		
		20 0 0	
Lichfield, Rev. W. Salt.			
Subscriptions and Donations.....	15 10 4½		
Sunday School Children.....	0 19 2¼		
Little Children at a Day-School	0 15 11		
		17 5 6	
Cannock, Rev. T. Butteaux.			
Subscriptions, &c.		7 0 3	
Donation by a Friend, near Lichfield		5 0 0	
West Bromwich, Rev. J. Hudson.			
Collection.....	22 19 6		
Sunday-School, Teachers and Children	7 16 1		
		30 15 7	
Ditto. Rev. J. Cooper.			
Penny Society.....	16 6 0		
Collections	9 1 0		
		25 7 0	
Tutbury, Rev. B. Brook.			
Branch Society		39 0 0	
Burton-on-Trent, by Rev. B. Brook		3 3 0	
Stone, Rev. H. Williams and Congregation		11 3 0	
Shelton, Hope Chapel, Rev. W. Farmer.....		14 2 0	
Brewood and Aston, Rev. J. Fernie.....		5 13 8	
Gornall, Rev. T. Heathcote.			
Penny-a-Week Society		20 8 6	
Wednesbury, a donation.....		1 0 0	
Uttoxeter Branch Society, Mr. James Bell, Treasurer..		62 8 8	
Alton, Rev. J. Tallis		3 0 0	
Chapel End, Rev. J. Dagley		5 7 3	
Wolverhampton, Mr. John Mander.			
General Subscriptions.....	19 2 6		
Young Ladies' at Miss Rideat's School	0 17 6		
		20 0 0	
Walsal, Rev. J. F. Whittridge.....		10 0 0	
Handsworth, Rev. J. Hammond.			
Collection	12 1 0		
Penny Club at Sunday School, and Mr. Hammond's School.....	6 15 6		
		18 16 6	
Carried forward.....		319 10 11	

	£	s.	d.	£	s.	d.
Brought forward.....				319	10	11
Worcester, Angel-Street, Rev. R. Vaughan				60	0	0
Stourbridge, Rev. J. Richards.						
Congregation.....	12	13	10½			
Mrs. Lawson and Young Ladies' at her School.....	6	0	0			
				24	13	10½
A few Friends at the Lye Waste				3	3	0
Dudley, Rev. J. Dawson.						
Collections.....	14	0	0			
Female Associations	8	13	0			
Male ditto, Five Months.....	4	13	4			
				27	6	4
Rev. T. Elmore and a few Friends at Kidderminster ..				5	0	0
Warwick, Rev. J. W. Percy.						
Penny Society	15	0	0			
Donations	2	0	0			
Subscriptions.....	2	14	0			
				19	14	0
Coventry, West Orchard, Rev. J. Jerard.						
Female Auxiliary.....	20	0	0			
Male ditto	27	4	11			
Girls in Sunday School	1	1	6			
Friends at the Village of Sawe.....	0	17	6			
				49	3	11
Ditto, Vicar Lane.						
Branch Missionary Society.....				76	0	0
Potter's Green, near Coventry.....				1	11	3
Stoke, near Coventry.						
Missionary Collection.....	3	10	0			
Children at the Sunday School.....	0	10	0			
				4	0	0
Foleshill, Rev. N. Rowton				18	1	0
Atherstone, Rev. R. Miller.						
Penny Society	11	5	4½			
Children at Sunday School	1	1	11¾			
Mr. Pinchback's Missionary Box.....	1	0	0			
Penny Society at Sheepey	2	1	0			
				15	8	4¼
Leamington, Rev. A. Bromily				7	0	0
Ashbourn, Rev. A. Start.						
Collected at Lady Huntingdon's Chapel.....				6	0	0
Bedworth, Rev. J. Dix				9	9	0
Stratford-on-Avon, Rev. B. Holmes				6	13	7
Bulkington, Rev. J. Sheffield				5	0	0
Nuneaton, Zion Chapel.....				6	4	6
Kenilworth, A few Friends, by J. W. Percy				3	15	0
Birmingham :—Carr's-Lane, Rev. J. A. James.						
Collection	64	3	2½			
Juvenile Missionary Society	119	0	0			
Boys' Sunday School	5	9	3½			
Girls' ditto	2	5	4			
Workmen at a Manufactory	4	0	0			
Donation from a Friend unknown	2	2	0			
Collected by a Lady.....	3	5	0			
				200	4	10
Ebenezer Chapel, Rev. T. East.						
Collection	173	14	0			
Boys' Sunday School	12	5	3			
Girls' ditto	4	16	8			
Juvenile Missionary Society.						
Collected by Mr. Fulwood.....	0	12	0			
Ditto, by Miss Woodhill	18	11	8½			
Ditto, by Misses Hardy and Lowe	19	9	9			
Ditto, by Miss Bertha Jones.....	1	13	6			
Ditto, by Miss Caddick	5	5	0			
Ditto, by Miss Morris.....	2	11	1			
Ditto, by Mrs. Simister.....	1	12	0½			
Carried forward,.....	240	11	0	867	19	6¾

	£. s. d.	£. s. d.	£. s. d.
Brought forward	240 11 0	867 19 6¼	
Ditto, by Misses Philips	3 0 0		
Ditto, by Miss Day	2 2 0		
Ditto, by Miss Glover	1 10 0		
Ditto, by Miss Hunt	10 0 0		
Ditto, by Mrs. Walker	2 7 0		
Ditto, by Miss Stanley	5 12 2½		
Ditto, by Miss Tuft	3 10 0		
The Ladies of Miss Cope's School	8 8 0		
Miss E. Harris	0 3 6		
Rowland and Emma East	0 15 4		
Children of Fisher Street School	3 5 0		
		281 4 0½	
King Street, Rev. J. Jones.			
Collection	33 13 9½		
Boys' Sunday School	12 3 4½		
Girls' ditto	4 0 0		
		49 17 2	
Livery Street, Rev. Mr. Eagleton.			
Collection		72 5 3	
Penny-a-week Subscription at Islington, by Thomas Hand	26 10 7		
Sunday School at William Street, by ditto	2 18 6¾		
		29 9 1¾	
Bristol Street, Union School		3 2 3	
Penny-a-week Subscription in Broad Street, by Samuel Newley		6 2 8	
Meriden Academy, by Mr. Allbert		2 0 0	
			1,312 6 1
C.			1 0 0
W. W.			2 0 0
Wilts:—Collections at Rodborn, Corston, and Startley, by Rev. S. Pitt			2 10 0
A. C. Peckham			1 1 0
Mr. W. Tomkins, New Broad-Street			10 0 0

(Further Contributions postponed until our next Number.)

POETRY.

HYMN FOR A SUNDAY SCHOOL.

By Rev. T. Smith.

I.

Almighty Jesus, God of truth,
Preserver of our days,
Thou guide, thou guardian of our youth,
Accept our humble praise.

II.

We thank thee for thy sacred word,
Of life the only rule;
And fervently we pray thee, Lord,
To bless our Sunday school.

III.

O bless our teachers with thy grace,
Their kind instructions crown,
And on a young—a rising race,
Pour heav'nly blessings down.

IV.

Our patrons and our friends reward
With thy approving smile;
Our Sov'reign bless, and still regard
Our highly favour'd isle.

V.

The texts of Scripture which we learn,
O seal upon each heart;
Their *meaning* too, may we discern,
And choose the better part.

VI.

To thee devoted may we live,
On thee alone rely,
From thee our daily bread receive,
And bless thee when we die.



Freeman &c.

Rev.d John Griffith.
Carnarvon.

SUPPLEMENT

TO THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

FOR THE YEAR 1819.

MEMOIR OF THE REV. JOHN GRIFFITH, OF CARNARVON.

THE Rev. John Griffith was born near Peneader, within the parish of Hanfiengel, in the county of Carmarthen, May 10, 1752. His mind was impressed with the principles of religion, at an early period; and he was received a member of the Independent Church at Peneader. When about 18 years of age, he went to the academy at Carmarthen, then superintended by the Rev. R. Gentleman and Rev. Dr. Jenkins, where he remained for the space of 7 years. When his academical studies were finished, he had a pressing invitation to settle at Lanfyllin, Montgomeryshire, which he accepted. He was ordained July 5, 1780. The charge was given by the Rev. Mr. Lucas, of Shrewsbury, from Acts xx. 28, and the address to the congregation by Rev. R. Gentleman, of Carmarthen, from 2 Chron. xxx. 32. He was there for about two years, during which time he suffered much from the enemies of Christ and his religion: He was often in danger of being deprived of his life, by means of stones &c, cast at him while preaching the Word, but he was resolved to persevere in the work though he might be called to seal the doctrine with his blood. At one time when the hearts of his people were full of fears, lest his enemies should destroy him, he said, to encourage them,

'Ye trembling believers, called forth to the field,
Fear no opposition, for God is your shield:
He'll bring you victorious to Canaan one day,
For Jesus, your Captain, has opened the way.'

In the year 1781 he was married, to Miss Agnes Meredith, near Welshpool: who died June 28, 1797, in the 42d year of her age, by whom he had no family.

In 1782, Mr. Griffith, in a tour through North Wales, went to Carnarvon, and found there an extensive field 'white to the harvest,' but none to reap it. He resolved to stay there to preach a free salvation to the people, which he did for two years; but circumstances prevented his staying there any longer. Complying with the unanimous request of the Independents at Abergavenny, he removed thither, and performed the part of a faithful Pastor for twelve years. The friends at Carnarvon could not be contented without having him back among them. They sent him, therefore an urgent invitation to return. Having seriously submitted the affair to his heavenly Master, he sent them a favourable answer, and which he considered as pleasing in sight of the Lord, though the church at Abergavenny, exhibited a strong reluctance to this removal. In the beginning of the year 1799, he married his second wife, by whom he had four children, who are now living. He continued at Carnarvon during

the remainder of his life, and was very active in planting new churches; many of which are now in a flourishing state.

On the 25th day of May, 1802, Mr. Griffith, was struck by a very severe fit of the Palsy; and on the third day of his illness was deprived of his natural faculties, and continued in that state for two days. When he had come to himself, two of the deacons of the Church under his care, came to visit him. He wept, when he saw them, being unable to speak a word; and he continued dumb for 9 weeks. At the end of this period he rose from bed, went to his study for Dr. Guyse's Exposition, and read a few verses out of the Sixth Chapter of John in the hearing of some of his friends, which was more than he afterwards could do, for four months. A brother in the ministry asking him how he found himself as to the state of his soul, he said, 'Tis clear; as clear as can be:' which was more than he was able to speak for a long time before or after. At this time he laboured under a fever, which confined him for a month; and after a short interval, this was followed by another attack of fever, that kept him extremely weak for seven months more. One night during this period, whilst his friends were standing around every moment expecting his death, he suddenly broke silence, and burst forth in these words.

Talodd Jesu 'n dyled mawr. Haleluia!
'Rydwyf finnan 'n rhydd yn awr.
Haleluia!
Jesus cleared all my debt. Hallelujah!
I am freed from hell and death.
Hallellujah!

Finding all medical aid unavailing, an ointment was applied for three weeks to his hands and feet, and a pint of mustard-whey was given him every night, which he continued to drink during the remainder of his life. These things to outward appearance may seem despicable; nevertheless, under the Divine blessing, they proved effectual towards his recovery.

On Holy Thursday, when many of his friends came to see him, he thought he should be able to preach a little to them, which he did from Phil. ii. 9, 10, 11. to the joy of all who were present, who conceived that the termination of his labours was now at hand. But it pleased the Lord to do with him as with Hezekiah of old, to add to his days fifteen years; and to continue his faithfulness and usefulness in the church. Yet the effects of this illness did not altogether leave him as long as he abode in the flesh. The first portion of Scripture from which he discoursed at Carnarvon, after his recovery, was Phil. i. 24. After a period of two years, his health was so far restored as to enable him to fulfil the duties of his office with little or no interruption; and he used in general to preach three times every Sabbath; and he often went some distance from home to attend Meetings of Ministers, so ardent was his desire of being useful. By attending one of them, his last illness was chiefly occasioned. Being in bed one night on his way, he was taken with a cold tremor, which was succeeded by great perspiration towards morning, in which state he arose, anxious to proceed on his journey; and the weather being extremely severe, he took a violent cold, (which terminated in a decline) so that by the time he returned home to his family, he felt very unwell. The first Sabbath after his return, November 30, 1817, though much indisposed, he preached at two o'clock, from 2 Cor. iii. 18. A neighbouring Minister was expected to officiate for him at six o'clock, but did not come; therefore as a Sermon had been published, Mr. G. preached again, from Luke xvii. 21,

and each Sermon was delivered in a peculiarly impressive manner. The following Monday evening, being the Monthly prayer-meeting, he attended, and requested one of the Members to read the second Psalm, which he afterwards expounded, and dwelt with great delight on the prospect of the extension of the Redeemer's kingdom. On the following Sabbath, December 7, he was too ill to preach, but his wish was so far granted, that he was enabled to administer the Lord's Supper, which always appeared to be a season of solemn delight to him; but particularly so at this time, which proved to be the closing scene of his public labours.

Mr. Griffith appeared, through the course of his illness, entirely taken up with spiritual things, so that scarcely any thing else escaped his lips. To some of his friends, he said, 'The truths I have preached to others, I rest upon myself. I hope I am clear from the blood of all men; for I have not studied to please men, but have aimed at the truth, and *heart-searching* truth too. It is a great thing to be well-grounded in the doctrines of grace; but a greater thing to experience the saving effect of them in the heart.' He often expressed his earnest wish, if it were the will of the Lord, 'That he might see more of the fruits of holiness among his people before he was taken from them: but he said he would leave the weighty concerns, both of the church and his family, in the Lord's hands. He gave some impressive advice to some of the members under his care, that they would live in unity and brotherly love, and that they would cherish his wife and family, whose hearts would be filled with grief for his removal. To a young Minister, and to some others of his members, he said, with great emphasis, 'Young soldiers, take care, as for your life, not to give all ill-report of the good country; but be faithful unto the end.' As his own end approached, his mind was peaceful and happy, relying on the everlasting covenant of Jehovah. He repeatedly said, 'Lord Jesus receive my spirit;' and thus surrendered it into his hands, February 13, 1818, in the 65th. year of his age, and in the 40th. of his Ministry. The Rev. Benjamin Jones, of Pwllheli, improved the death of his departed friend, in a very suitable discourse, from Heb. xiii. 7. And it appears that there are only two or three Ministers in all the principality surviving, with Mr. Jones, who set out with himself and Mr. Griffith, in their Ministerial career. Mr. J. very properly urges the bereaved church to pray much for a learned, pious, gifted, and exemplary Minister: 'Pray for the Schools of the prophets, and that human and Divine means may be employed in providing you with an able Minister of the New Testament. Be not too indifferent nor too precipitate; in a word, be resigned, deliberate, and unanimous in your choice.'

As a Man, Mr. Griffith was of a meek, conciliatory disposition, and raised far above a worldly and mercenary spirit. He might have obtained admission into the Establishment, and have been patronized and realized preferment by the kind offices of a Gentleman, but he conscientiously declined the offer. But he never acted as a bigot, and wished to live peaceably with every denomination of Christians, whether in or out of the Establishment.

His fidelity in the service of his Divine Master, which was always near his heart, has been long proved by his devotedness to the work of the Lord; seeking not the wealth and aggrandizement of his family, but the welfare of immortal souls. But though his family are a living testimony to confirm this remark, yet they have the promises of a God that answereth prayer for their support;

and his prayers were not few, but frequently and fervently offered up on their behalf.

As a Husband, he was tender and kind; as a Parent, he seemed very sensible of the trust reposed in him, by his unremitting attention to the eternal concerns of his children. As a Friend, he was affectionate and sincere: as a Christian, his religion was not superficial; but solid, deep, and permenant, and uniformly influenced him every where. As a Minister, he was an experimental and practical preacher of the Gospel; and, in his work, he was highly favoured with a very devotional spirit. Such was the experience, the character, and the end of this venerable servant of Christ.

ON ITINERANT PREACHING.

To the Editor.

SIR,

I SEND you the following excellent testimony to an Itinerant Ministry from the Practical Observations of the Rev. Tho. Scott, on 2 Chron. xvii. 7 to 19 ver. In doing so I call upon you to admire with me Mr. Scott's great liberality, as a clergyman of the established Church, which indeed, pervades every part of his excellent work.

Yours, H. C.

'Notwithstanding the prejudices of mankind and the indiscretions of individuals, an *itinerant teacher*, if duly qualified and sent forth, is one of the most honourable and useful characters that can be found upon earth; and there needs no other proof, that when this work is done properly and with perseverance, it forms the grand method of spreading wide and rendering efficacious religious knowledge than the experience of the Church in all ages: for great reformations and revivals of religion have uniformly been thus effected. It is especially sanctioned by the example of Christ and his apostles, and recommended as the divine method of spreading the Gospel through the nations of the earth; *itinerant preaching* having almost always preceded and made way for the *stated ministry* of regular pastors. But it is a work which requires peculiar talents and dispositions, and a peculiar call in providence; and is not rashly and hastily to be ventured upon by every novice, who has learned to speak about the Gospel, and who has more zeal than knowledge, prudence, humility, or experience. An unblemished character, a disinterested spirit, an exemplary deadness to the world, unaffected humility, deep acquaintance with the human heart, and preparation for enduring the cross, not only with boldness, but with meekness, patience, and sweetness of temper, are indispensably necessary in such a service.

'They who engage in it, should go upon broad scriptural grounds, and dwell chiefly upon those grand essentials in religion in which pious men of different persuasions are agreed; plainly proving everything from the word of God, running nothing into extremes, and avoiding all disputes, however urged to it by the Shibboleths of a party. In this way itinerant preaching is a blessing, which all that love the souls of men, must wish to be vouchsafed to every part of every nation upon earth.'

'And if those who are in authority were to employ select men, of known and approved piety and ability, protected and countenanced by them, to go from city to city, and from village to village, through the kingdom, teaching in every place the plain acknowledged truths and precepts of the Bible, immense good might be done. Those stated teachers, who have been grossly negligent or profligate, must either be disgraced or reformed; others might be stirred up to use greater diligence; and the instructions of stated faithful ministers would receive an additional sanction, which could not fail of producing a happy effect. Thus it was in the days of Jehoshaphat, and thus

it will be whenever or wherever God shall please to stir up the hearts of kings, princes, and ministers, to teach the people in every part of their territories according to the word of God.

Outlines of a Sermon by the Rev. Matthew Henry. Communicated by J. B. W. Shrewsbury.

(Preached February 25, 1699-1700.)

John v. 39.—Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.

[*Concluded from Page* 452.]

USE.—*Search the Scriptures.* To you all is the word of this exhortation. 'Tis not only incumbent upon ministers and scholars, but upon all Christians, Acts xiii. 26.

Search for Christ and eternal life. Heaven your end—Christ your way. See it to be your great concern to secure an interest in Christ, and a title to eternal life. Many are ignorant of this—wretchedly, and shamefully ignorant. They say they believe in Christ and the life everlasting, but know nothing of either. Others that know something of them prefer other things before them: seek the possessions of the world, and the gratifications of the flesh more. You are called this day to seek the Lord. What do you think of God and another world? Are they nothing to you?

Search for these in the Scriptures. Find Christ and heaven there. Make it your business. 'Tis a mercy we are not put to search for Bibles as Amos viii. 12. That they are not hidden as in Josiah's time, and often in the days of persecution. Desiring to see one of these days of the Son of Man, or one of his books; and might not. We have Bibles common, and many have them, without either searching for them, or having them searched for by the inquisition. Let us therefore search them. I mean,

I. Let us search *through* the Scriptures that we may be ready in them. Be well acquainted with all parts of the Scriptures. The Bible is no great book, but there is in it a great variety of useful matter which we should treasure up in our memories, that we may have it at hand for our use, as there is occasion. Christ and the Apostles, in discoursing with the Jews, only quoted the words of the Scriptures, for they could find them well enough. Jer. xv. 16. Many of them so expert in the letter of the law that they could tell how many words there were in every Book of Scripture. We have many helps to make us ready in the Scriptures—concordances, references, &c. though frequent and careful reading is the best of all. Read with design to gather up scattered jewels. The Scripture is written, not like a system—every thing to be found under its own proper head; but, to exercise our diligence and observation, things are scattered. We must search the Scriptures that we may find and gather,

1. Reasons for our religion. Search the Scriptures for the proofs and evidences of Divine truth, especially those that are above reason, and which depend wholly upon revelation — as the satisfaction of Christ, the resurrection of the body, &c. That we may be able to give an answer, 1 Pet. iii. 15. Not being able to prove out of the Scripture, Acts xviii. 18. many good truths are lost, at least the power of them; because they are taken upon trust from our teachers, and we have not searched the Scriptures for them.

2. Rules for our conversation. We should search the Scriptures that we may find what is that good which a man should do, which Solomon ransacked the whole creation to find, Eccl. ii. 3. Search to find out what is that good which the Lord our God requires. This is the law and the prophets, Matt. vii. 12

Search the histories of the Old and New Testament for these rules—how we ought to walk so as to please God. Search for the rules that are proper for your condition, relations, circumstances. What doth the word say to *me?* What must I *do?* as Luke iii. 10—12.

3. Remedies against Satan's devices. We must search the Scriptures for helps to discover the wiles of Satan, and baffle his assaults. Arguments against error, that we may not be imposed upon by the crafts of men. Arguments against sin: answers to temptation. It is written, Matt. iv. we must search the Scriptures as our magazine, or as David chose the smooth stones, 1 Sam. xvii. 40. Seek to find out proper answers to our particular temptations; antidotes against our particular spiritual diseases, *the sword of the Spirit, which is the word of God*, Eph. vi. 7.

4. Furniture for prayer and meditation. The Scripture is of excellent use to direct us to prayer, to whom to pray, for what to pray, in what manner to pray, upon what grounds and with what ends to pray; and for all these we must search the Scripture prayers and Scripture promises. Two of the most solemn words Christ spoke upon the Cross were the express words of Scripture, Ps. xxii. 1. and xxxi. 5. Search for scriptural expressions useful in prayer; how can we speak to God in better language than his own?

5. Foundations of hope and comfort in affliction. We must search the Scriptures for supports under the Cross; something to keep us from perishing, Psalm cxix. 92. Grounds of consolation that will bear us up, and keep our spirits from being overwhelmed. We have need to have cordials ready while we are subject to fainting fits. Some word ready to fortify the heart, and keep trouble from it.

6. Fountains of good discourse with others. Our communication should be to the use of edifying, Eph. iv. 29. And that it may be so we should search the Scriptures, Ps. xxii. 21. *That thou mightest answer.* 'Tis profitable for giving instruction, &c. 2 Tim. iii. 16, 17. This will be a good treasure in the heart, like that of the good householder, Matt. xii. 35. Would you find acceptable works and unexceptionable (Eccl. xii. 9, 10.) search the Scriptures for them.

II. Let us search *into* the Scriptures, that we may be *mighty* in them. 'Tis part of the character of Apollos, Acts xviii. 24. He not only had Scripture passages ready, but he knew how to use and apply them. When we have found these wells of living water, have found these rich mines and treasures, we have need to dig into them, to draw out of them. There is a shell to be cracked that we might come at the kernel. These are deep things, 1 Cor. ii. 10.

1. For the true intent of the types, parables, and predictions. Put by the leaves. Look through the vail to the end, not as they, 2 Cor. iii. 13. Ask, as Zechariah, what are these, what the substance under the shadow? We have a great advantage now above what the Jews had in searching the Scriptures of the Old Testament, that now its dark places are unriddled.

2. For the full extent of all the parts of Scripture. Search what latitude to give the Scriptures. The notes and titles of Scripture are valuable. Labour to learn whatever the Holy Ghost designed to teach, especially search for Christ where any thing of him appears.

To conclude. After all our researches into the Scriptures, there is still that which is unsearchable, to exercise our humility, our adoration of God, and to make us long for that world where all will be made plain.

THE RATIONAL GROUND OF ALL EXHORTATIONS TO UNCONVERTED SINNERS.

(Extract from an unpublished Sermon.)

To the Editor,

REV. SIR,

'Mankind, without exception, are not only exhorted to a state of repentance and reconciliation with God; but required to believe in Christ, and seek the blessings of salvation. What else can be implied in these authoritative words?—'Repent and believe the Gospel;' or in that gracious invitation?—'Look unto me all ye ends of the earth, and be ye saved? The apostle obviously entertaining this view of the Gospel, as *universal* in its external call, was not disobedient unto the heavenly vision, but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

'Now, whatever is thus *generally* commanded by such a revelation of the divine will, must be the *duty* of all to whom that revelation comes. Since the gospel, moreover, has an *universal aspect*, and since its invitations are of an *universal* nature; while a just and holy God cannot be supposed to offer blessings to his creatures which were never intended for them, it is abundantly plain that there is salvation in Christ, *objectively considered*, for all men; so that those who are favoured with gospel light, are required by every possible consideration, to repent of their sins, to believe in the Lord Jesus Christ, and humbly to trust in his atonement and justifying righteousness for their salvation.

'The *duty* of man to believe, therefore, in connexion with that *infinite provision* which is made in Christ for the salvation of all men, is the only *rational* ground of a free address to sinners in preaching the Gospel. Taking this for the rule of ministerial conduct, and not the decrees of God, or the sovereignty of divine grace, we imitate the prophet, who stood in the open valley, and called upon *dry bones* to hear the word of the Lord! In so doing, we think ourselves perfectly consistent, since the vilest of sinners are possessed of *reason*, and must be regarded as *subjects of moral government*; not *literally* dead, but accountable to God for their thoughts and actions. And, though the gift of spiritual life and saving repentance, be entirely of God, since we address sinners *in the name of the Lord*, and in an assembly where he has promised to be present with his quickening power to heal; we expect the influence of that Spirit, who moved upon the bones when Ezekiel prophesied, to be evinced in the conversion of souls under our preaching. The Lord has declared, that his word shall not return unto him void, but accomplish those important purposes for which it was intended. This supplies us with encouragement under all our trials. Having received such assurance, we faint not in the arduous work; but continue to preach the word, in season and out of season, 'with all long-suffering and doctrine.'

Haverfordwest. J. B.

BRIEF REMARKS ON NEW TRANSLATIONS OF JOB.

Chap. xxxviii. 12, &c.*

To the Editor.

PARALLELISMS are allowed to display a peculiar feature of ancient Hebrew poetry; they abound in the Book of Job; the 38th chap. presents several striking ones, see

* See this vol. pp. 55, 280, 360, 401, 448.

ver. 8, 9, 10, 11, and particularly verse 12.

'Hast thou commanded the morning since thy days,
'And caused the day-spring to know his place?'

Hence may be deduced this axiom, that of two translations, that is more likely to be correct which preserves the parallelism. Let us then bring to this test the *New Translation* proposed in your Number for February, p. 55.

'Hast thou commanded the morning since thy days,
'Knowest thou the Nile from its rise?'

The proposer of this translation has laboured (p. 402) to establish a parallelism, by supposing that '*the morning*,' in the former clause, alludes to the rising of the dog-star with the sun, as the well-known precursor of the rise of the Nile!!

Further, the author of this new Translation, to countenance his rendering of שחר, *the Nile*, maintains that the proper word for '*day-spring*,' is not שחר, but משחר, an assertion most fatal to the credit of its author.

Again, תתהפך is a *feminine* verb, and requires a *feminine nominative*; this the venerable and learned translators of our received version have attended to, by making ארץ the antecedent; but what *feminine noun* will the author of the New Translation fix upon? not שחר, that, whatever it means, is *masculine*, as is evident from the masculine postfix in the word מקומו.

Again, the *future* תתהפך is rendered in the New Translation as an *infinitive*!—But I forbear—Juvenile Critics might do well to attend to the advice of Horace,—'Si quid tamen olim scripseris,—nonum prematur in annum.'

Another correspondent in your July Number, page 281, gives several extracts from Mr. Heath's Translation of Job; not to be tedious, I shall merely *state* the Hebrew and English of a few words from one of these extracts, Job. iv. 17—21. Here the prefix מ is twice rendered '*in the sight of*'—גבר is translated '*an upright man*' —לפני '*he discerneth*'—ישים '*like*.'

Translators of Scripture, before they thus give way to their *fancies*, should recollect that *it is a* HOLY BOOK *with which they have to do*.

T. K.

To the Editor.

SIR,

I SHOULD not have troubled you with any farther remarks on the New Translation of Job xxxviii. 12, &c. had not some additional observations from the author of that translation appeared in your November Number.

The author of this New Translation announces, as an important discovery, that ידעתה שחר should be read ידעת השחר. To this he adverts again and again, and at length with triumph states that this is the marginal reading pointed out by the *Keri*!—as if some sage navigator should tell the world that last June he had discovered the Cape of Good Hope, and then, to corroborate his statement, should gravely add, that *the place is laid down in all the maps existing*!!

Your correspondent inquires how the two singular and synonimous nouns בקד and שחר can be nominatives to the plural verb יתיצבו The answer is, that probably no one but himself ever thought of those nouns being the nominatives to this verb,—'They stand as a garment.'—'What stand?'—Mr. Scott on the place shall reply, 'By the morning light falling upon the earth *innummerable objects* make their appearance upon it.'—The *innumerable objects*, then, which *stand* or *place themselves* before the sight at sun-rise, and deck or *clothe* the scene are the nominatives to יתיצבו.

A great display of learning is made to show, *that a flood destroys those who are exposed to its violence.* But what has this to do with the Nile? How could the overflow of a stream, whose waters rose *very gradually*, and never but at *a particular and well-known season*, of which consequently all were aware —How, I ask, could the overflow of a river, so unlike our land-floods, be represented as an instrument of destruction? perhaps there is not another river in the world less adapted to such a purpose. But the New Translation represents the overflow of the Nile as occasioning *not the general destruction of men, but only of the wicked!**

T. K.

ON THE APPROACH OF WINTER.

To the Editor.

SIR,

DURING the short days, it becomes us to make the best use of the day-light, and to prepare, as far as we can, to spend the winter in a profitable manner. In order to give some assistance in so doing, I shall consider the declension of day-light, the fall of the leaf, and the best way of spending our leisure time during the short days. The Lord has highly favoured us with an abundant fruitful autumn, and a favourable harvest; but these being over, we are hereby taught that all temporal mercies have an appointed end, whereas spiritual blessings through Jesus Christ will last for ever. The winter is now coming on, and as it may be severe and long, and our faith and patience tried thereby, and through the pressure of the times it is of importance for us to have consolatory thoughts, and to know how to spend our time to the best advantage.

With respect to the declension of day-light at this time of the year, the following quotation from *Mr. Hervey* is very appropriate, 'See how the day is shortened! The sun detained in fairer climes, or engaged in more agreeable services, rises like an unwilling visitant with reluctant steps. He walks with a shy indifference along the southern sky, casting an oblique glance, he just looks upon our dejected part of the world, and scarcely scatters light through the thick air. Dim is his appearance, languid are his gleams while he continues. Or, if he chance to wear a bright aspect and a cloudless brow, yet, like the young and gay in the house of mourning, he seems uneasy till he is gone. And why should we wish the sun during winter to stay longer with us, since he can shew us nothing but the earth in distress? The flowery families are dead, and the tuneful tribes are dumb. The trees are stript of their verdure, and fragrance no longer floats in the air. Nature, divested of all her beautiful robes, sits like a disconsolate widow in her weeds; and when the vapours gather, thicken into gloom, and obscure the face of the sky, the days are rendered still shorter.'

From the departure of the summer and autumn, the aged in particular may learn, that being past their natural prime they cannot be long on the earth, and they are now coming into a winter which may be their last. To them, if unrenewed, and indeed to all in that state, the awful passage in Jer. viii. 20. is very applicable, 'The harvest is past, the summer is ended, and we are not saved.' Yet they should be encouraged to hope in mercy as it is not too late; for if enabled to believe in Christ, they may obtain the grace of salvation even at the

* We here wish to close this controversy; especially as we see in some of our critical correspondents an asperity, which we think should be avoided, and have, therefore, suppressed a sentence or two of that nature.—*Editor.*

eleventh hour. But no time is to be lost as it respects the diligent use if all appointed means, for daylight at this period of the year being short and truly valuable, so it is with reference to the aged, and may be also to others of all ages.

The decay of the leaf, with the falling thereof, has been a favourite theme for the poets, especially Thomson; but as quotations from him would occupy too much room in these pages, I shall not insert any. Perhaps it will be quite sufficient to introduce on this part of the subject, the following short observations from a judicious prosaic author.—'The leaves of trees and shrubs answer important services in vegetation, they have a peculiar beauty when decaying, and afford useful lessons while falling. But the beauties of the waning year are fixed rather by the *weather* than by the Calendar, for though we usually see leaves turn yellow and fall towards the latter end of October, yet sometimes their fading colours have a fine effect to the eye in the beginning of November and even later. In the decline of the year, the setting sun appears grander than when the days are of the same length in the early part of the spring. In the waning year the trees and shrubs, which are not evergreens, drop their leafy honours, though some, like feeble old age, hang tottering in the air; but a breeze of wind can break the tender fibres which support them, and will throw them relentless on the ground. Thus one summer's beauty is all they possess, and they do not fall till they no longer delight our eyes.' If scripture be examined, we find in Isa. lxiv. 6. the fading of the leaf represents the decay of the human race in general; yet it is particularly applicable to the bodily state of the aged, or any who are fast declining under incurable disorders. To all these it affords useful admonitions, if not regenerated, because as leaves beginning to decay turn yellow, or other faded colours, and then like grass wither and die; so it will be with man, and dreadful for them who depart without an interest in Christ! And surely it is one strong proof how much sin blinds the minds of many old persons, that notwithstanding their mature judgment, the changes which they have so long seen, and the symptons of decay which they continually feel, yet still all these united (without Divine grace) make no saving impressions on their souls. Nay, it is not uncommon to observe such persons, especially if in easy circumstances, at a very advanced period of life, most eagerly seeking medical assistance, and deluding themselves with hopes of returning health even to the last, while they neglect using proper means for their eternal salvation.

But while the aged are alluded to, I would by no means omit mentioning the middle-aged and young, as they have no security that their leaf shall not soon wither in disease, and they fall by death. And supposing that they should be spared some years longer, yet it is no reason that any means should be neglected by them,—On the contrary, if healthy, they are the best able by active zeal and vigorous mental powers, to use their time and talents to the greatest advantage, and to go through a long and severe winter. This therefore, brings me to recommend the best way of spending the declining part of the year, so that if the Lord should bless us, our souls may be much benefited, as well as our minds richly improved.

Now as the weather is often gloomy or dark, during the short days, and we must spend more of them within doors than in the other seasons, consequently there is more time for prayer, reading the Scriptures, and self-examination; for

which it is to be remembered we are accountable to God. Upon these occasions let us very often retire to our closets and ask our consciences, most solemnly and impartially, what is the real state of our souls before God, in such questions as these:—Am I a new creature in Christ Jesus? or am I only a nominal professor of the Gospel? If I have scriptural proof, from supreme love to Christ and the hatred of all sin that I am regenerated, then let me enquire concerning my progress in real religion thus: Do I grow in spiritual knowledge, faith, love, and other graces? if not, then more earnest prayer should be made, and vigorous means used to increase and grow.

Respecting public weekly services during the short days, they are generally better attended than at other times of the year, though there are many who might come, and yet seldom or never attend, making frivolous excuses, so that many of these lectures are but thinly attended. I have often heard some of the most spiritual and judicious discourses delivered to a very few persons at a weekly winter-lecture; and, reflecting on the pains which such worthy ministers must have bestowed on those sermons, I have lamented that many who hear them on Sabbath-days should thus neglect them, and lose the benefit of such weekly opportunities. Here I would also press a better attendance on *weekly prayer-meetings*; for although business may sometimes prevent attendance, and where the family is large it can only be expected that part of each household should attend, yet some of them are at times wilfully absent. Indeed much depends on the example and activity of the heads of families in keeping up order, and rising in good time in winter mornings, and obliging their children and servants to do the same. Without this, when the days are short, devotional services, whether private or social, will be sadly neglected; for unless the heads of households feel the importance of frequenting weekly meetings, and make it a point of conscience so to do, those of their family will not attend them often.

I might now proceed to point out in general the best way of spending the winter-evenings by reading for moral improvment; but having a few years ago done this, I need only refer the reader to what was inserted in this Magazine, vol. xviii. page 473; but that short Essay was designed chiefly for young females *working together*, whereas this is for persons of more mature age, who are better informed in the Gospel, and who wish to read only what is experimental. At the head of such works, I recommend the Pilgrim's Progress—Hervey's Meditations—Doddridge's Rise and Progress—Boston's fourfold State—Booth's reign of Grace—and Flavel, on Providence. I know that these books are in the houses of most professors of the Gospel, but it is to be feared that they are not carefully used. Such books as these are, tend to enrich and comfort the minds of those who thoroughly study them, for which purpose they are suited to be read on winter days, when we usually spend so many hours each day within doors. If any should wish for a pleasing relaxation during the intervals of reading, I would strongly recommend exercises in sacred music, either instrumental or vocal; and to those who have a relish for poetry, the Lyric poems by Dr. Watts, and Cowper's Poems, will be very acceptable.

As to the approach of winter, such as are necessitous, with large families, or in a bad state of health, may think of it with some degree

of dread; and if not dreaded, yet when winter is come they have many doubts and fears, if it should be long and severe, whether they shall be provided for, or be carried through it as in times past. Those who have property, should, like the ant, lay up before-hand for themselves and the poor, but many are not able to do this, and none can foresee to the extent of what may be wanted. We must, therefore, pray for faith to trust ourselves and families in the hands of a covenant God in the diligent use of all appointed means. And while this is attended to, we are to watch and pray against encouraging any distrusting fears respecting future provision. To encourage our faith and confidence in God, let us often think of the difficulties which Jacob, Joseph, Jeremiah, and the tried saints of the Old and New Testament laboured under, and recollect that the Almighty safely brought them through them all. For the same purpose we should frequently read and meditate on the consolatory promises in the Sacred Scriptures, and beseech the Lord to give us faith to receive the benefit of them. I shall conclude this Essay with two short but appropriate quotations from eminent authors and Gospel ministers in the Established Church of England. Thus the late Rev. Mr. Cecil, when writing concerning the happiness of being enabled to place an implicit faith in God, says, 'What an oppressive burthen is taken off a Christian's shoulder by his privilege of leaving all consequences while in the path of duty, to God! He has done with 'How shall I bear this trouble? How shall I remove this difficulty? How shall I get through this deep water? He leaves himself in the hands of God.'—The other quotation will be from the late Rev. Mr. Newton, who in his letter on Trust in the providence of God, has these remarkable and strong sentiments:—'Now and then unbelief creeps into my heart, and self would much rather choose a strong box, or what the world calls a *certainty*, than a life of absolute dependence upon the providence of God. However, in my composed hours I am well satisfied, for God has more ways to bless those who trust in him, than we are able to point out to him. The Lord will sooner make windows in heaven, turn stones into bread, yea, stop the sun in his course, than he will suffer those who conscientiously serve and depend on him to be destitute.'

Wynyatt-street, Oct. 8. G. G. S.

OBITUARY.

MISSES CATHERALL.

SEPTEMBER 18 1818, died Miss Martha Catherall, eldest daughter of Jon. Catherall, Esq. of Hawkesbury Place, Flintshire, N.W. A young lady of very eminent piety and extensive usefulness in the neighbourhood where she lived: a zealous promoter of Sunday Schools, and whatever tended to instruct the ignorant in the way to attain everlasting happiness; she was the friend of the poor and distressed and infirm, ministering always to their relief in a manner almost unbounded. On the 12th of the same month died, her sister, Miss Frances Catherall. She trod the same path with her valuable sister, and delighted much in promoting the welfare of the ignorant and distressed. These young ladies seemed to enter fully into the meaning of the description given by James i. 27, of 'pure and undefiled religion before God and the Father,' for they were indefatigable in

visiting the poor and fatherless, and the widow, and their walk and conversation shewed that they kept themselves 'unspotted from the world.' In short, if the most unassuming benevolence, and the liveliest concern for the welfare of immortal souls, and the glory of the Redeemer's cause and kingdom, form a character always attractive and interesting to the view of the believer, the subjects of this brief memoir, though dead, will live long in the memory of those who enjoyed the pleasure of their society while on earth, as Christians of no small acquirements.

Such was the nature, and such the violence of the disorder which terminated their valuable lives, as to preclude their saying much respecting their prospects into the eternal world. They were delirious almost the whole time of their illness, which lasted only eight days with the former, and the latter survived not the sixteenth. Thus an affectionate father by a stroke was deprived of his only two daughters. The Church of Christ parted with two very useful members: the Sunday School, raised entirely by their exertions, containing upwards of 200 children, is deprived of their instruction and patronage, and a numerous populace of the poor and indigent have lost two very valuable friends.

Their death was improved on Lord's Day Evening, the 23rd September, in the chapel almost adjoining the house, to a crowded and weeping assembly, by T. I. from Rev. xiv. 13. And on the Evening of the following Sabbath, the same melancholy event was improved by Rev. J. Bridgeman, at Queen-street Chapel, Chester, (in the yard adjoining which their remains were deposited,) from an appropriate text, John, xi. 5.

T.

MISS LOUISA WINTERBOTTOM.

THIS amiable young lady, after an illness of a few months, was removed from the afflictions of this life, Jan. 17, 1819, to an eternal state of peace and rest, in the 18th year of her age. From her childhood she was attentive to religious instruction; and it was her happiness to spring from parents who knew its value and infinite importance, and who were ever ready to impart it; they followed the advice of the wise man, and endeavoured to 'train her up in the path in which she should go:' nor were their endeavours, through the Divine blessing, in vain, as they had the felicity to see her disposition and love to religious duties, correspond with her knowledge, and the precepts of divine truth. She attended the ministry of the Rev. W. Morehouse, whose solid and discriminating judgment, simple and original illustrations of the doctrines of the Gospel, have for near half a century, equally edified the man of matured understanding and experience, and attracted the attention, and gained the love and esteem of the rising generation. The subject of this brief memoir ever felt and expressed for him the highest regard.

About the age of 16, she was sent to Peckham, and was placed under the care of Madams Brown and Stokes; and, for their kind attention to the mental and spiritual improvement of the deceased, the parents feel and express the most lively gratitude. During her abode at Peckham, she attended the ministry of Dr. Collyer, and, under the Divine blessing, his discourses powerfully contributed to strengthen her previous serious impressions, and to enlarge her views of the doctrines of grace. Her correspondence with her parents and sisters was of a religious nature, and clearly showed the bias of the heart: this at once proved, that as the understanding was enlightened, the affections were hallowed, and the Saviour made the ground of hope and joyful confidence. Her last letter to her sister indicated her deep concern for a sense of interest in the Divine favour. Feeling the depravity of her own heart, she remarked, 'that she sometimes doubted whether or not she was a child of God?' and then quoted Mr. Newton's excellent hymn, ''Tis a point I long to know,' &c.

Soon after writing the above, she was seized with a slow fever, which at first excited no apprehension of danger; but when the fever should have abated, her medical attendant perceived a tendency to that disease, to which youth in all her loveliness, so often falls a prey—a consumption. The disease settling on the lungs, it was thought advisable to remove her, if possible, to her native air. This was accomplished better than

could have been expected. She had anticipated great pleasure in meeting with her friends; but alas! the meeting was only to bid a last adieu in this world.

At first, she frequently expressed a strong desire to recover, and when informed that her physician was decided in his opinion that the disease would prove fatal, she was evidently much agitated, but soon after turned to her mother, and said, 'Ah, mamma, this would be a sad parting, if we had no hope of meeting again; but the Lord does all things well.' On being asked the state of her mind, if she could submit to the Divine will, and if she found the Redeemer precious, she invariably answered, 'I hope so.' She had such a view of herself as sinful, and of her prayers as unworthy the Divine acceptance, as to excite fear that they would not be heard. The writer of this often visited, conversed, and prayed with her; and though she did not say much, what she did say was pertinent and satisfactory. On one occasion, she had evidently a strong mental conflict, and said, 'What, if I should be lost after all!' This occasioned great anxiety, and prayer to God for her, and God appeared to be the hearer of prayer. On the Friday morning, about three o'clock, her father was called up, as it was thought she was departing. She beckoned to him, and he putting his head near her, she said, 'I am quite happy; I shall never doubt again.'

After having received consolation, and some assurance, she was anxious to depart and be with Christ. She continued in nearly the same state of mind on the whole of Saturday, repeatedly saying, 'Bless the Lord, O my soul.' On Sunday afternoon she awoke out of sleep, and said, 'What, doubting again?' This was soon over. Being in great agony, she cried in a loud tone, 'Lord Jesus, have mercy upon me, and take me to thyself.' This was often repeated. For some time she lay composed, her lips moving, and her eyes fixed upward, engaged in earnest prayer; and then looking on those around her, said, 'Pray, pray aloud!' and again cried out, 'Come, Lord Jesus, take me to thyself!' She then requested that a hymn might be sung, and a person present sung, 'When I can read my title clear,' &c. When this was finished, she said, 'Thank you.' She desired her aunt to raise her head, and when this was done, thanked her, and said, 'Lord Jesus, receive my spirit,' and immediately departed. Who can help exclaiming, on perusing such an account, 'Let me die the death of the righteous, and let my latter end be like theirs.' B. B.

MRS. RACHEL CORNWALL,

Wife of the Rev. W. Cornwall, died at Avebury, Wilts, on July 19, 1819, aged 29 years, leaving two little boys, the eldest only two years old, and the youngest an infant under three months. The deceased was a native of Honiton, in Devonshire, favoured with a liberal education, and trained up to the strictest rules of morality, and to the outward forms of religion in the Established Church; but no saving change was wrought in her till after her removal to Plymouth, where she was soon brought under the ministry of the Gospel, at the New Tabernacle, where she became a member. In 1816, she entered into the marriage state, and removed to Bodmin, in Cornwall, and in the beginning of the present year came to Avebury, where, being placed among kind friends, and being encouraged to hope that the cause of Jesus was prospering in the neighbourhood, she rejoiced in the thought of many years continuance. But He, who sees not as man sees, and whose dispensations, although sometimes mysterious, yet are always just, had appointed otherwise. For two years she had suffered much occasionally by an internal complaint; but not till her confinement on the 18th of May last, were any alarming apprehensions excited. About that time she was taken with the influenza, which, in connexion with a decline, hastened the removal of a most affectionate wife and tender mother. She suffered greatly during the last nine weeks, but, by faith, she was enabled to view her affliction as sent by a wise and merciful Father to accomplish the best of purposes. In her life the grace of God was manifested by those traits of character which will not fail to yield satisfaction to all observers whose minds are spiritually enlightened and renewed. Her conversion was not at-

tended with peculiar terrors of conscience; but she was so far led to see the vanity of the world, and her lost condition as a sinner, that nothing could suit her desires but an interest in Jesus Christ. From the commencement of her attachment to Christ, she was unwavering in her religious professions: having tasted that the Lord was gracious, she felt *that* sufficient for withstanding all temptations to unite in the vain amusements of the world. Her religion not only appeared before her fellow-creatures, but she spent much time in secret with God. She was emphatically a Bible Christian; for, whilst she valued the writings of pious and judicious authors, the Bible occupied her chief attention. The Sabbath was her delight; she spent that day in a devotional spirit, and deeply lamented the profanation of it by others. She delighted much in the public worship of God, and her diligence in the means of grace was connected with a humbling sense of her deficiencies, which led her to place her entire dependence on the Saviour. She has been heard to express the delight which she felt in the name Jesus, because in that name was included all that she needed, as to pardon, sanctification, and eternal life.

In her last sickness she could talk of death with a good hope founded on Christ: though she wished to be spared for the sake of her dear children; yet she prayed for resignation to the will of God, and felt a desire to enter into that rest which she had often anticipated with joy. On the day of her death her beloved partner conversed with her much to his satisfaction as to her feelings in prospect of dissolution. She said, 'I wish I could talk to you for an hour on what I now experience, but I cannot for want of breath.' On being questioned again as to the frame of her mind, she answered with calmness, 'not discouraged, not cast down.'

Though she had suffered much in the course of the day by violent heats, and struggling for breath, yet in the evening, a little before nine o'clock, she became more composed, and these mourning parties having, at her request, changed her position on the pillow, she soon afterwards heaved a gentle sigh, and fell asleep in Jesus. The solemn event was improved on the Sabbath evening following, in a sermon preached by the Rev. Jos. Gummer, on Rev. xiv. 13.

Avebury. W. C.

MISS THOMAS.

August 4, died in the twenty-seventh year of her age, suddenly, Miss Sarah Thomas, the beloved and only daughter of the Rev. W. Thomas, of Enfield. Her death was occasioned, it is supposed, by the rupture of a principal blood-vessel: she had just supped, and was in free conversation with her parents and her two brothers, when she exclaimed, 'Oh!' reclined her head on the shoulder of her younger brother, and without a sigh or a struggle, expired. Her afflicted family, while they mourn the irreparable loss they have sustained, feel that consolation which could only arise from the persuasion, that to her, 'sudden death was sudden glory.' The process of sanctification had, for some months previous to her death, strongly displayed itself in her pursuits and disposition. May the solemn event be rendered as profitable as it is painful to all the circle in which she lately moved.

W. T.

MRS. DAVIES.

August the 9th was removed by death, in her fifty-ninth year, Mrs. Ann Davies, of Ipswich, upwards of thirty-two years the good wife of the Rev. Edward Davies, of Bethesda Chapel there. Her loss will be greatly felt by her bereaved husband, family, and friends. On the following Sabbath evening her removal was noticed, in a good and faithful discourse, preached in her husband's pulpit, by the Rev. Charles Atkinson, from a text selected by the deceased, Isaiah xxvi. 3. May this lamented bereavement be sanctified to the family and friends, as a mean, to bring some to trust in the Lord.

ELIZA PADDY.

Though this child was removed from the world in her thirteenth year, there is reason to hope that she was not unprepared for a better state. Her illness was long, and very painful; but

she manifested a spirit of much patience and resignation, frequently saying, 'The Lord's will be done,' and never murmuring under her afflictions.

Heaven was very delightful to her mind as a state of perfect holiness, where imperfection in loving God, and hindrances in his service, will never be experienced. She looked to it also as a place of rest and joy. Observing, one day, her mother's sorrow on her account, she said, 'Mother, what are you crying for? If I die, I shall go to heaven, where all tears are wiped away.'

After being assured of the forgiveness of her sins, all her fear of dying was taken away; and she was never at a loss for some verse of a hymn, or passage of scripture, that was suited to her case, and expressive of her comfortable feelings. Once she exclaimed, with a voice peculiarly interesting, 'Lord, must I die? O let me die, trusting in thee alone!'

A fortnight before her death, she asked her mother if she would be willing for her to die? Being told that if it were the Lord's will to take her to heaven she ought to be content, she said, 'There is no doubt of that, and oh, mother, it is good to talk of heaven, and to think of heaven; heaven is a refuge, but there is no refuge on earth.' Scarcely a day passed without her repeating, 'Heaven is a refuge, no refuge on earth;' and when her pain was so severe as to make her parent's distress and concern visible to her, she offered her consoling remarks, saying, 'The Lord, mother, is sufficient for us both.' From the commencement of her illness she was thankful for every thing which she received, observing. 'Many poor creatures have not got what I have. I have had every thing I looked for, both to eat and drink.'

Through all her confinement she most earnestly prayed for mercy. Her words sometimes were, 'Have mercy upon my poor soul! Have mercy upon a poor miserable sinner! Have mercy upon a poor *dying* sinner!' Only two days before she expired, while her little sister, younger than herself, was reading to her the 25th chapter of St. Matthew, she sat up in her bed, and commented on the whole chapter, particularly on the parable of the ten virgins; adding, 'Tis well to be prepared.' She continued sensible to the last, and within two hours of her departure, she lifted up her dying eyes, and said in a tone a little louder than a whisper, 'Oh lovely, lovely, lovely;' and soon after she calmly ceased to breathe, calling on the name of the Lord Jesus.

Pleasing as this account must be to all who admire the grace of God, it is especially interesting to parents and children. May parents 'train up their children in the way in which they should go;' and may the young reader 'remember his Creator in the days of his youth,' that if he live long, he may be happy; and that if he die soon, he may be prepared for an early tomb.

Penzance, 1819. J. F.

MR. JOHN SMITH.

JULY 19, died, Mr. John Smith, of Kentish Town, after a long and painful affliction, which it is too little to say he bore with patience and submission, since he even gloried in affliction and tribulation, that the power of Christ might rest upon him.

Mr. S. had early impressions of Divine truth, and for several years attended with much pleasure and profit on the ministry of the Rev. Mr. Sheppard, at Clerkenwell Church and Pentonville Chapel, even after he lived at Kentish Town; and when, through weakness, he was not able to go so far, he was glad to hear the same evangelical truths under the ministry of Mr. Haslock, at Kentish Town, where he continued to attend till there was danger of his fainting by the way.

Mr. S. was a young man (under 30,) and being only clerk in a public-office, he was unable to make any provision for his family, before he was cut off by a decline, leaving a wife and six children, the eldest only seven years old.* Being a domestic man and affectionately attached to his family, this would be a subject of painful solicitude, but he was carried far above all mortal anxieties. 'The Lord,' said he, 'who has shewn such mercy to me in the salvation of my soul, will not forsake my family. I can trust them in his hands without any fear.' The writer of this account, who has had some experience in such scenes,

confesses it is many years since he witnessed such a happy and decided instance of the power of religion triumphant over death and all its terrors. Mr. S. was not very talkative in his religion, but very conscientious in his conduct, and his sun set in glory without a cloud.*

MR. AND MRS. WHITLEY.

At Hoddesdon, Herts, on Saturday, Nov. 27, died Mr. Thomas Whitley, aged 60; and on the following Tuesday, Mrs. Whitley, wife of the above, aged 61. They were both buried in the same grave on the following Sabbath, in the presence of a great concourse of people. The same evening the Rev. T. Pinchback improved the event in the Dissenting Chapel, from Job xix. 25, 26, 27, to an overflowing and deeply affected congregation. Mr. W. was confined to the house only two or three days, and on the Friday he expected and spake of filling up his place as usual on the Sabbath, in the house of God. Two hours before his death Mr. P. visited Mrs. W. who had been ill many weeks, at which time he found her as usual, relying on the ability and willingness of Christ to receive a repenting sinner, but distressed on account of her husband's illness; though at that time no immediate danger was apprehended. Mr. P. went from *her* sick bed to *his*. After a short, but satisfactory conversation, Mr. P. took his leave, intending to see them again on the following Monday; but, in *two hours*, information was sent that Mr. W. was 'no more!' The above persons were highly respected by all classes. Their moral character, together with their conversations on many occasions with Mr. P. were such as to justify the pleasing hope that they are gone 'to be ever with the Lord.' Like Saul and Jonathan, they were 'pleasant in their lives, and in their death they were not divided.' This is the second instance within four years that Mr. P. has been called to improve the death of man and wife who were interred together. 'What manner of persons ought we to be in all holy conversation and godliness.'

* John Smith, his eldest child, is at this moment a candidate for admission into 'The London Orphan Asylum.' No. 86 on the List.

MR. W. DARTON.

August 13, died, Wm. Darton, Sen. aged sixty-four, bookseller, of Grace-church-street; a valued member of the Religious Society of Friends. He was a useful public man, well known and respected; and, for a long period, he will be remembered by the youth of Great Britain, by his judicious writings and numerous useful publications. He bore his sufferings with patience and resignation, and quietly departed, with a hope full of immortality.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Defence of Infant-Baptism, *from its Connexion with the Faith, and its Influence on the Practice of Christians.* A Sermon, by Thomas Brown, Minister of the Gospel, Dalkeith.

This Discourse is founded upon Matt. xix. 14, 'Suffer little children to come unto me, &c.' Mr. B. considers that those are chargeable with the offence of the apostles, who either neglect to devote their children to Jesus Christ in Baptism, or who exclude the children of the truly pious from that initiating seal of the New Covenant, as well as those who are not careful to educate them for his service, to whom they have been devoted.

We understand that this little book has been favourably received, and consider it worthy of the attentive perusal both of parents and of ministers. We agree with Mr. B. that administering Baptism to the children of parents, who have *no* claim to the Christian character, serves to harden the parent in sin, and to throw suspicion on the institution itself.

Young Monitor, *or the Nature, Obligations, and Advantages of early Piety.* A Sermon, by the same Author.

Mr. B. here considers the duties of the of the young, and the arguments by which these duties should be enforced on the young:—

This appears to be the second in a series of Sermons to Youth: the others will follow as the Author's health and leisure will permit.

Persuasions to early Piety, *interspersed with suitable Prayers.* By J. C. Pike, 282 pages. Price 3s. 6*d*.

The Author's object is to persuade young persons to devote their youth to God; in order to which, he explains their condition by nature, directs their attention to some of the more common sins of youth, and then points them to the Lamb of God, who alone has power to deliver them.

Mr. P. then addresses his young readers by motives drawn from very opposite sources, and knowing how many objections are started against early piety, he proposes to state and answer some of the principal of them.

It appears to us that Mr. Pike has accomplished his purpose, in a style, strong and pointed; with an invariable desire to benefit his young reader; the book is full of important sentiment, stated in a very impressive manner, illustrated by many appropriate facts, and well calculated to benefit all the young who may give it a careful and serious perusal. In reading the book we have been reminded, in some of its pages, of the energy and pathos of a Baxter.

Juvenile Martyrs: *or Brief Memoirs of Young Persons who suffered Persecution for their attachment to the Gospel of our Lord Jesus Christ; with appropriate Reflections.* By Geo. Redford. 18mo. Price 1s.

We have much pleasure in introducing this little work to the notice of our readers. It contains Thirteen Biographical Sketches, five from heathen and eight from popish times, of children and young persons, who suffered death or persecution for their love to the Saviour and His truth. The cruel treatment which they endured, and the fortitude they evinced, are likely to make a strong impression on the youthful heart. The narratives are calculated to promote gratitude to God for the peace and freedom we enjoy, with a settled aversion to bigotry and intolerance. The Author calls his book, 'A Present for Protestant Youth;' and those parents who apprehend there is danger that Popery may revive, will find here a suitable antidote to that moral plague.

A Call from the Dead to the Living: *in an Authentic Narrative of the Death of Miss Emily Richards, of Weymouth, aged 20 Years.* Arranged by Anna Williams.

This Narrative makes a valuable addition to the number of those publications which are adapted to instruct and, to impress the minds of the young, and to exhibit the inestimable value of true religion, in promoting the happiness of life, in sustaining under the severest afflictions, in disarming death of all its terrors. And we fully concur with the excellent and amiable editor, in the sentiment she expresses in the introduction; that—'At a time when infidelity is insiduously undermining the faith, or openly warring with it; and, when the votaries of pleasure and licentiousness abound; every testimony of the truth that is in Christ Jesus should be doubly precious in the sight of believers.

The British Protestant Youth's Instructor, in Seven Dialogues. By S. Browne, of Tadley. 2*d Edition.* 12mo. 1*s*. 6*d*.

The object of these seven dialogues between a father and his son is to acquaint the latter, (and young people in general,) with the erroneous principles and persecuting spirit of the Church of Rome. The latter Dialogues are devoted to the Spanish Invasion—the Fire of London—the Powder Plot, and the Revolution, &c. The Dialogues appear to be well written, and the best authorities consulted for the facts.

A Sermon on the Duty of Family Prayer. By the Rev. Ch. Davy, Curate of West Haddon. 18mo.

A plain, good, and short Sermon,

much to the purpose, and printed in this cheap form, evidently for the purpose of distribution among the families of the poor.

The Aged Christian's final Farewell to the World and its Vanities. By John Whitson, Esq.; *with some Account of the Author.* New edition. 12mo. 6*d.*

MR. Whitson was Alderman of Bristol two centuries ago, and mayor in 1603, when 2600 persons died of the plague. He was member of several successive parliaments: a most benevolent character; and, which crowns the whole, a pious Christian. He died in his 72d year, leaving between 300*l.* and 400*l.* to different charities, and 500*l.* to be lent gratis to poor tradesmen. His meditations are well worth perusal.

1. Brief Memoirs of Mrs. J. Robertson, Sabbath School Teacher.
2. Address to Young Persons attending Sabbath Schools.
3. Narrative of C. C——, Scholar in Ditto.
4. Ditto of Agnes T——, Ditto Ditto.

These four little Glasgow Tracts, 2*d.* or 3*d.* each, are well adapted for circulation in Sabbath and Sunday Schools.

Simple Facts; *illustrative of the beneficial Effects of Village Preaching.* 3*d.*

A Tract well calculated to recommend the object of Home Missions.

A Catechism of the Evidences of Christianity. 18mo. 36 pp. 8*d.*

WE are glad to see the religious world at last convinced that young people should be initiated in the Evidences of Christianity; the neglect of this is, we believe, one cause of much of the infidelity of the present age. This Catechism appears to be drawn up with considerable care and judgment.

Youthful Piety; *or Memoirs of T. and R. Parkinson.* New Edition. 4*d.*

WE believe part of this tract may have been noticed by us some time since, but it is here enlarged with a recommendatory preface, by the Rev. Alex. Fletcher: and a little juvenile discourse which one of these pious children used to repeat among his young friends. 'Out of the mouths of babes and sucklings hath the Lord ordained praise.'

An Address to Sunday-School Children: *or a Memoirs of Mary Ann P——.* By her Teacher. 18mo. 4*d.*

ANOTHER proof of the power of Grace on the infant mind.

Divine and moral Essays, *adapted to Dr. Watts's Divine Songs.* By Rev. A. Scott. 18m. 6*d.*

A PROSE essay, well-written, and adapted for young readers, is here prefixed, as an introduction, to each of Dr. Watts's beautiful little Poems.

The Modern Question considered: *or the Duty of all Men to repent and believe the Gospel.* By John Dennant. 18mo. 6*d.*

A PRACTICAL discussion of an important question, and well adapted to general readers. That it is NOT the duty of sinners to repent and believe appears to us a most dangerous and anti-evangelical opinion—we could say *heresy.*

Letters and Memoirs of Mr. W. Pendered, of Manchester. 18mo. 1*s.*

THIS young man appears to have been a lively and active Christian, who took a particular interest in Sunday Schools, to such, therefore, it will be peculiarly interesting; and we wish the deluded poor at Manchester, who have renounced the Bible for Paine and Cobbett, could be induced to read and estimate the evidences this Tract affords, particularly of the power of religion on the mind.

Popular Tracts on Infidelity. Number I. The Life of Thomas Paine. 4*d.*

THIS is the first of a series of *Ten Tracts,* intended to counteract the efforts of modern infidels; and the Life of Thomas Paine is very properly selected as the first, on account of the notoriety of his anti-christian and demoralizing publications, to which a new and wider circulation has lately

been given; and, as the author observes, because his entire history proves the truth of the position with which he sets out, that, as the penitent Earl of Rochester said, with solemn energy, laying his trembling and emaciated hand on the Bible—'THE ONLY OBJECTION AGAINST THIS BOOK IS A BAD LIFE'—such a life, indeed, was Paine's, and the readers of his work should ask themselves whether this drunken martyr to brandy was likely to be a better teacher than St. Paul.

We hope the effect of these Tracts, with that of many others, will eventually prove, that the present opposition to the Bible will ultimately tend to the furtherance of the Gospel.

LITERARY NOTICES.

In the Press.

THE Rev. W. Thorn, of Penrith, has in the Press eight Sermons on the Christian Sabbath; the profits to be applied to the erection of a new Independent Chapel.

In January will be published, Sacred Biography; two large vols. 8vo. with 18 Etchings. By J. W. Morris.

Also, next month, Mr. An. Horn, will publish 'The Insufficiency of Nature and Reason, and the Necessity of Revelation.' 12mo.

In the commencement of the New Year will be published, in Penny Numbers, 'The Scripture Reconciler,' in which apparent inconsistencies pointed out by Voltaire, Volney, and Paine, will be briefly obviated.

SELECT LIST.

NEW PUBLICATIONS.

The Religion of Mankind: a series of Essays. By the Rev. R. Burnside, A.M. 2 large vols. 8vo. 28*s.*

Revelation Defended: or Compendious Review of the Truths of the Scriptures. By Rev. J. Knight, Ponder's End. 1*s.* 6*d.*

The Bible the Best Teacher: or Questions and Answers for every Day in the Year. 2*s.* 6*d.*

Miscellaneous Pieces on Religious Subjects, in prose and verse. By a plain man. 1*s.*

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RELIGIOUS INTELLIGENCE.

FOREIGN.

ANCIENT CHRISTIAN CHURCHES IN CHINA.

IN Marco Polo's Travels, published about 1289, and translated in 1818, by Mr. Marsden, chap. lxv. it is stated, that

'There are in this city (*Changhianfu,*) two churches of Nestorian Christians, which were built in 1274, when his Majesty appointed a Nestorian, named *Mar Sachis*, probably Mar Sergius, to the government of them for three years. By him these churches were established, where there had not been any before, and they still subsist.'

The date above-mentioned is controverted by some, and by reckoning agreeably to the Christian æra, it should have been 964. In Mr. Yeates's Indian Church History, a description is given of an ancient monument of Christian missions in China which bears date 781.

The discovery of these churches upwards of 500 years ago, in the centre of an immense population of pagans and idolators, is a point of no trifling concern; at least it is calculated to impress us with the most august idea that the Almighty Creator and preserver of man will not leave himself without a witness; and that even in China he would have an altar raised to his eternal name, and a worship instituted acceptable to himself. —See a Letter in the Asiatic Journal for October last, signed T. Y. p. 329.

INDIA.

CALCUTTA.

THE Rev. Mr. Anderson has been inducted into the charge of the Scottish congregation at St. Andrew's church, and Dr. Bryce has taken temporary leave of the congregation during the absence occasioned by his return to Scotland.

EARTHQUAKE IN INDIA.

AN earthquake, scarcely to be paralleled in its awful nature and extent, has occurred in a part of the world where similar calamities have hitherto been extremely rare. The whole district and territory of Kutch, a country situate to the N.W. of Bombay, and including several towns and villages, has been destroyed. The entire city of Bhooj, the capital, has become a heap of ruins, and 2,000 of the inhabitants buried beneath them. Its walls being composed of a sandy matter, the whole, from the effect of the severe concussion of the earth, crumbled in a mass, obliterating and confounding the scite of several of the narrow streets, so that the wretched survivors knew not where to dig, in order to search for the bodies of their buried friends and relatives. This overwhelming calamity happened on the 16th of June last. Among the towns that have suffered, Mandavie, Moondar, Anjar, and Baroda, are more particularly mentioned. The earthquake extended to the northward as far as the city of Ahmedabad, where its ravages were considerable: two large minarets, one of the gates, and 300 of its houses, were thrown down. It was slightly felt at Poonah, which is nearly 400 miles from Ahmedabad, the devastation extending widely on each side of the direct line between those cities. The shocks occurred for several days in succession. The first shock, which took place at Baroda, lasted between two and three minutes without intermission: one more happened on the following day, the 17th of June; two on the 18th, and two on the 20th.

MONASTIC SCHOOLS.

THE Emperor of Russia has advanced 180,000 roubles, out of 300,000, the sum destined for the establishment and support of conventional schools, or seminaries, attached to the monasteries in Russia. In the Ukase published upon the subject, his Majesty expresses himself in the following terms:—'It is my personal wish to see schools of truth flourish. Minds are not truly enlightened, except by that Divine light which shines in darkness, and which darkness cannot extinguish. Jesus Christ is the way, the truth, and the life. Education ought to be founded on practical Christianity.'

Missionary Intelligence.

DEMARARA.

Extract of a Letter from the Missionaries to the Directors, &c. June, 1819.

'Honoured Fathers and Brethren,

'WE hope you have received the account we sent you of our first general meeting, which we held in December last. We have now the pleasure of forwarding that of our second Annual Meeting, and of the state of the several branches of the mission.

'SABBATH, MAY 9.—The first meeting was at Providence Chapel, at eleven, forenoon. Brother Elliot preached on Matt. xxviii. 19, 20. He considered the duties of a missionary, the instructions regarding forming churches among the heathen, and the gracious promise of Christ's presence with his servants, to the end of the world. The Lord's Supper was administered to the members of the different churches. It was truly a time of refreshing from the presence of the Lord. The deep interest our congregations take in the missionary cause, appears from their collections, which, for congregations composed chiefly of negroes, are very great. So very anxious were the negroes to contribute, that those of them who could not leave their plantations at the time, collected among themselves, and sent their collections by their fellow-slaves who attended the meeting.

'In the evening the service was at Brother Elliot's. Brother Smith preached to an attentive congregation on Acts xviii. 9, 10.

'Monday evening, May 10, the last meeting was held at Providence Chapel. Brother Davies preached on Rom. xi. 13. 'For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office.'

STATE OF THE MISSION.

Brother Davies's, Providence Chapel, Town.

'This congregation is chiefly composed of negro slaves, belonging to plantations in the country, and many of them come from a distance. The Lord is pleased still to continue to bless his word to the salvation of many souls. Since the beginning of this year, 30 have been added to the church. Most of them date their first

serious impressions from the time I used to preach in the house I rented from Mrs. Post, before I built Providence Chapel; 28 of these are negroes, belonging to Plantation Providence, the property of the Hon. James Johnstone. This gentleman has always given the greatest encouragement to his negroes to attend the preaching of the missionaries. A few weeks ago he called on me, previous to his sailing for England, and gave them the highest character for sobriety and industry, and said their conduct was exemplary in every respect, in their humble station. He thanked me for my attention to his people, and assured me that they should have every encouragement to attend me during his stay in Europe, as well as when he was present. Mr. Johnstone is one of the most enlightened gentlemen in the colonies, and such a testimony in favour of the religious instruction of negroes, carries great weight.

The members of the church, and indeed the people in general, who attend, men, women, and children, seem to have caught so much of the true missionary spirit, that wherever they go, they teach the heathen around them, as well as they can, the Divine religion of Christ, and tell them of his redeeming love. They teach them the catechisms. Hymns, and texts, they learn by heart, and tell them all they hear me say of Jesus, the great deliverer from the wrath to come; and those who can read, read the Scriptures to them. By this means, many of the heathen are brought to hear the gospel, and the lame, and sick people, and thousands of children, who cannot come to hear us, are made acquainted with the unsearchable riches of Christ. We had, last year, the names of more than 700 children, who could come, some now, and some then, to repeat the Scriptures, catechisms, and hymns, which their parents, and others who attend the chapel, diligently teach them by heart, on the plantations. A great many children, both bond and free, constantly attend Divine worship. The sight cheers my soul, and leads me to expect much, very much, from the rising generation.'

Brother Elliot's Town and West Coast, Sept. 15, 1819.

WEST COAST.—'The Lord is carrying on his work with power in this branch of the mission. The congregations of late have rather increased, and there is no doubt that they will increase more, when the chapel is boarded in, so that the people will not be exposed to the sun and rain. True religion prospers among the converted negroes, and others appear concerned for their salvation. Several negroes have made great improvement in reading. A woman who came to me to purchase a New Testament, was asked if she could read. She answered, No; but would try to learn. She was informed that if she would come to me, as soon as she could read a chapter, I would give her a Bible. She came in a short time, and claimed the fulfilment of the promise; for, she said, she had not only learned to read a chapter herself in the New Testament, but had taught a girl, about twelve years of age, to read also; and since that time she has taught three others to read the Word of God.

'I meet with much opposition on the West coast; one of the estates having fallen into the hands of persons who are ignorant of the benefit that proprietors derive from their negroes being instructed in religion. Others, however, are very desirous that their negroes should be instructed. They see and acknowledge that much good has been done by the instructions given to their negroes; and even our greatest enemies are compelled to acknowledge that religious negroes are the best negroes and most trustworthy. We have abundance of evidence to prove this fact, in their putting religious negroes into the offices of trust and most importance that negroes fill on estates.

'I have visited the Arabian coast but once since our last meeting; having been so much engaged in building the chapel on the West coast, and I have some thoughts of giving it up on account of the expense, the very great loss of time, and the danger of my visiting that part of the colony.'

GEORGE-TOWN. 'There is reason to hope that good has been done here among the negroes and others, by the preaching in Cummingsburg. I continue to preach two evenings in the week when I am not otherwise engaged; and I have formed a society among those who appear to be converted, 18 in number, and I meet them every Monday evening to instruct them more fully in the principles of the Christian religion.

'I have formed an Auxiliary Society about two months ago in the town, and intend forming one on the West coast as soon as circumstances will admit.'

Brother Smith's, Le Resouvenier.

'The Lord is still graciously pleased to prosper his work. It may be truly said in reference to this place, that while the truths of the blessed gospel are hid from the wise and prudent, they are re-

vealed unto babes. The church is growing in numbers, and we trust in knowledge. Eight persons have been lately received into church-fellowship: two of them, in relating what God had done for their souls, stated, that they were first induced to attend the chapel out of curiosity, soon after my arrival, perhaps with a view of hearing a stranger preach, and that the Lord so convinced them of their sinfulness, as to make them seek and pray for mercy. One of them, in particular, it seems, inquired of every person he had an opportunity of speaking to, what he should do to be saved; the other six were wrought upon by gentler means, particularly by catechising. The number of church members is 107. The number of baptized, that usually attend, is not easily ascertained. I have baptized 249, of whom about 180 are adults. The congregation of late is rather increased. Many who have received the truth in the love of it are removed to distant parts of the colony, where I am happy to learn they embrace every opportunity of catechising those, who before, were in the grossest ignorance as to a Saviour. Many of the negroes belonging to a plantation in the neighbourhood of our chapel, who were formerly altogether indifferent about religion, have been greatly benefited by the removal of some of Brother Davies's people, who, as soon as they came among them, began to catechise them, and to bring them to hear the Word of God.' As we found it impracticable to build a new chapel, we have repaired the old one, and altered it by taking down the side gallery. When once this was determined on, and the negroes had contributed a sufficient sum for the purpose, they agreed to form themselves into an Auxiliary Missionary Society, which was accordingly established about three months ago. A free young man of colour is Secretary. It is with peculiar pleasure we report the attention which the young people pay to religion. Great numbers of them regularly attend the chapel, and seem to take a pleasure in being catechised. On Easter-Monday I preached my second annual sermon to them. The chapel was more than half filled with young people under 17 years of age. Many of them were remarkably attentive; an instance of this I will mention. Speaking of old age incapacitating people for the enjoyment of earthly pleasures, I quoted Barzillais' reply to David's kind invitation, 2 Sam. xix. 33—36, calling it a conversation between an old man and a king. After the service, a youth came into the house, with his bible in his hand, to request me to point him to the text, where he might find the discourse which the old man had with the king, adding, that he was sure old people could not enjoy the pleasures of this life, or a man would never refuse to go to live with a king, and be treated so well. All our meetings are well attended, the missionary prayer-meeting especially. I have shewn the negroes the pictures of the idols in the transactions. Their opinion of them is, that they must have been made in secret, for if the people had seen the workmen make them, they could never be so stupid as to pay them religious honours. They feel pity for the people who are living in heathen darkness and superstition, and are willing to do all in their power to assist in sending them the Gospel.'

AFRICA.

THE late expedition into the interior of Africa has reached Hoursa, within 250 miles of Tombuctoo. It is now ascertained to a certainty, that Mungo Park is no more. The horrid and inhuman traffic of the slave-trade is now carried on to a degree never before equalled; scarcely a week passes but vessels from the Havannah, bound to the coast for slaves, touch here for supplies. Even in these islands they have been imported, contrary to law; and I have seen these miserable objects confined in a yard, surrounded by a high wall, exposed for sale. I hope to hear soon that every exertion will be made by the different governments, to crush entirely this horrid traffic.—*Courier.*

Provincial Intelligence.

ORDINATIONS AND CHAPELS OPENED.

MAY 6, Rev. Samuel Minshall was ordained to the pastoral office at Prees, Shropshire. Messrs. Whitridge, of Oswestry, Weaver, of Shrewsbury, Edwards, of Wem, and Thomas, of Ellsmere, were engaged in the services of the day. A collection was made towards the liquidation of the debt on the place of worship.

JUNE 16, the Rev. Thos. Butteaux, formerly of Hackney Academy, was ordained (at the Rev. W. Salt's, Lichfield) to the work of the Christian ministry. Mr. Newland, of Hanley, commenced with reading and prayer. Mr. Hammond, of Handsworth, delivered the introductory discourse from Acts xiii. 2, 3; and Mr. Salt asked the usual questions, &c. Mr. Williams, of Stone, offered the

ordination-prayer. Mr. James, of Birmingham, delivered a very appropriate and impressive charge from Acts x. 38, 'Who went about doing good.' Messrs. Hudson and Cooper, both of West Bromwich, assisted in the devotional services.

Oct. 28, the Rev. J. Day, formerly of Oxford, late Pastor of the Commercial Dock Chapel, was set apart to the pastoral office at Ebenezer Chapel, Hammersmith, when Mr. Leifchild began the service by reading and prayer. Mr. J. Townsend asked the usual questions, &c. Mr. Washbourn then offered up prayer for the Church and minister; after which an excellent sermon was preached by Dr. Winter, from James i. 21; and Mr. Uppadine concluded. In the evening Mr. Bunce preached from 1 Cor. ii. 2. Various parts of the service were also conducted by Messrs. Page, Colefield, and Bunce.

Nov. 4, the Rev. J. West, from Hackney Academy, was ordained over the Independent Church, Barking, Essex. Mr. C. Hyatt, of London, introduced the service with reading and prayer. Mr. Lacey, of Plaistow, delivered the introductory discourse, and asked the questions. Mr. Wilks, of London, preferred the ordination-prayer. Mr. Collison, of Hackney, (Mr. W.'s late tutor,) gave the charge, Matt. iv. 19. Mr. J. Hyatt, of London, preached to the people from John xiii. 34. Messrs. Lockyer, of London; Smith, of Ilford; and Emblem, of Stratford, assisted in giving out the hymns; and Mr. G. Evans, of London, concluded with prayer. The service was peculiarly interesting and impressive; and the attendance numerous and respectable.

Kirk Street Chapel, Barony of Calton, Glasgow, formerly occupied by a congregation under the Reformed Presbytery, which will contain about 700 persons, was re-opened on Lord's Day, Nov. 14, when three sermons were preached; those in the morning and evening by Mr. J. Campbell, of Glasgow; and that in the afternoon by Mr. W. Thomson, late student at Glasgow College, who is to supply the above chapel. And on Monday the 15th, Mr. Hart, of Paisley, preached in the evening. The different services were numerously attended.

The Barony of Calton is one of the largest suburbs of Glasgow, and contains a population of many thousands, consisting chiefly of weavers, and persons connected with the cotton factories. Notwithstanding the increase of places of worship, there is still a great disproportion to the number of inhabitants—there is not accommodation for more than perhaps about one-third of the population.

While Christians are laudably engaged in diffusing the light of Divine truth throughout the dark parts of the earth, it is also their duty to attend to the moral condition of their own country. And in the present day when the agents of hell are actively engaged in disseminating the principles of infidelity, which afford a welcome refuge to the vicious and profligate, it is surely the duty of the Disciples of Christ to erect a standard against the enemy, who threatens to come in upon us like a flood.

The necessity for an increase of the means of religious instruction is pressing—the sphere of labour is extensive, and the Christian friends, connected with Nicholson-street Chapel, by whose exertions this Chapel has been obtained, and which is intended to be continued upon congregational principles, have much encouragement to hope from the great desire to hear the Word of Life manifested by the numerous attendance, that, through the blessing of God, much good will result from the preaching of the Gospel in this place.

Rev. G. B. Kidd, late student of Rotherham College, has accepted an unanimous invitation from the congregational church at Whitchurch, Shropshire, late under the pastoral care of the Rev. J. Harris.

Encouragement for Itinerant Preachers, and an Example of Liberality for those who live in Villages.

At the village of Halmerend, near Audley, Staffordshire, a new chapel, which will seat about 200 persons, was opened Aug. 3, 1819. The Rev. R. W. Newland, of the Tabernacle, Hanley, preached in the morning, from Psalm lxxxvii. 5. The Rev. J. Conder, of Lane End, in the afternoon, from Acts xvii. 6; and the Rev. T. Sleigh, of Newcastle, in the evening, from John iii. 14, 15.

This interest has been raised altogether by means of the exertions of persons sent out into the villages chiefly from the Tabernacle, Hanley. They have visited Halmerend more than a year. There is a Sunday School of nearly 100 children. A church, consisting of 16 members, was formed by the Rev. R. W. Newland, on last Good Friday. A benevolent farmer in the village has erected this chapel entirely at his own expence, which, with some land adjoining, for a burying-ground, are immediately to be put into the hands of proper persons as trusts. The inhabitants of the village and neighbourhood have undergone a very considerable moral improvement.

The attendance at the chapel is extremely encouraging, and there is a prospect of very considerable accessions to the church. Several old persons have come forward, among others, who date their first religious impressions to preaching in the village about 30 years ago, but which was soon declined.

July 22. Mr. Robert Vaughan, late student at the Theological Institution, Bristol, under the charge of the Rev. Mr. Thorp, was ordained pastor of the independent church in Angel-street, Worcester.

In the evening preceding, Mr. Lowell, of Bristol, preached to a numerous congregation from Phil. iii. 8. 'Yea, doubtless, &c.' On the morning of the ordination, Mr. Cooper, of West Bromwich, began with prayer and reading the scriptures; Mr. James of Birmingham, delivered an introductory discourse and asked the usual questions; Mr. Lowell, of Bristol, offered up the ordination, prayer; Mr. Thorp, of Bristol, delivered a charge from Ezekiel xxxiii. 7, 8; and Mr. Richards, of Stourbridge, concluded with prayer.

In the evening, the congregation again assembled, when Mr. Jay, of Bath, preached from Micah v. 7, 8. Mr. Barber, of Bridgnorth, and Mr. Walters, of Pershore, engaged in prayer.

The Lincolnshire Association of Ministers was held at Great Grimsby on the 7th and 8th of September last, on Tuesday evening, the 7th, when a sermon was delivered by the Rev. J. Hunter, from Phil. iii. 20. Wednesday morning Mr. J. Carter read the Scriptures and prayed, after which the Rev. J. Bean preached from Cant. ii. 8. The Ordinance commemorating the death of Christ was celebrated, at which Messrs. Smelle and Bean presided, and Messrs. Hunter and Burn distributed the bread and wine.

In the Afternoon service, the Rev. J. Hunter prayed, &c. and the Rev. Mr. Burn preached from Luke ii. 30. In the Evening, Mr. Burn prayed, and Messrs. Cullen and Bean preached, the first from Cant. viii. 5. the other from Isa. xli. 8, 9; and Mr. Smelle concluded; the scene was impressive from the marked attention paid by the congregation. The next meeting is appointed to be at Huttoft, on Wednesday, May 31, 1820.

October 31, 1819. A plain, neat chapel was opened at Wigton, Cumberland, for the use of the Independent congregation there; the Rev. Tho. Gritton, of Keswick, preached in the morning, from Matt. xviii. 20; Mr. Hunter, of Carlisle, in the afternoon, from 1 Cor. i. 18; and Mr. Sloan, of Dornock, near Annan, in the evening, from 2 Tim. iv. 1, 2. The congregations were very respectable, and numerous, the chapel being crowded to excess; and from the attendance, the attention, and liberality of the audience, there are the most flattering prospects.

Till a few years past, the dissenting interest in Wigton was almost extinct; and the few friends that remained had been deprived of their place of worship, owing to an error relative to the trust deed. At length, this destitute and neglected town engaged the attention of the ministers of the county association, who procured an itinerant to labour in that part of the county. Encouraging appearances soon presented themselves, and on application to the Academy at Hackney, Mr. J. Walton was appointed to this station. A school-room was engaged for the place of worship in Wigton, and a numerous and respectable congregation was collected. The ministry of Mr. Walton was evidently blessed, and the place being neither *comfortable nor commodious*, measures were concerted for building a chapel. The friends to the cause have exerted themselves far beyond what could be expected, but a considerable debt is unavoidably incurred, for which the benevolence of the religious public must therefore be solicited.

Nov. 12, 1819. The Rev. R. Allott (late of Eastwood) was publicly set apart at Cannon-street Chapel, Manchester, when the following ministers engaged in the services, viz. Mr. J. A. Coombs commenced with reading and prayer. Mr. Bradley delivered an introductory address. Mr. Roby prayed for the Divine blessing upon the union thus recognized. Mr. Bennett, of Rotherham, delivered an impressive charge from Ezek. xxxiii. 7. Mr. Clunie concluded with prayer.

In the evening, after reading and prayer by Mr. Pridie, Mr. Fletcher of Blackburn, preached from 1 Thess. v. 20, and Mr. Dixon concluded.

The attention of the audience was profoundly engaged, and a lively interest felt during the solemnity.

Princes' Street Chapel, Norwich, was opened for Divine worship on Wednesday, Dec. 1st. 1819: when Mr. Raffles, of Liverpool, preached in the morning from Exodus xx. 24. and Mr. Leifchild, of Kensington, in the evening, from Hebrews xii. 25. Messrs Hull, Kinghorn, Gibbs, and Owen of Norwich, Fairbrother, of Dereham, Creak, of Yarmouth, Tennant, of Wells, and Arrow, of Lynn, assisted in the services of the highly interesting day;

many other ministers of various denominations were present.

Nov. 10, 1819. A new place of worship, 50 feet by 40, was opened at Chalford, Gloucestershire, built at a short distance from the spot where the old meeting stood. On the same day, Mr. Samuel Nichols, from Wymondley Academy, was ordained to the pastoral office, as successor to Mr. Jones, who, after labouring in that place for about 38 years, has been obliged, on account of age and infirmities, to resign his charge. Mr. Edkins, of Forest Green, began the service; Mr. John Burder delivered the introductory discourse; Mr. Bishop, of Gloucester, offered up prayer for the pastor; Mr. Jay gave the charge, which part of the service acquired additional interest from the circumstance of Mr. Nichols, his father and grandfather having been members of the church over which Mr. Jay presides. Mr. Daniells, of Kingswood, offered up prayer for the people, and Mr. Thorp delivered the concluding discourse.

Mr. Brown, of Cheltenham, preached in the evening. The congregation have liberally contributed towards the expense (1200*l.*) of the new Chapel, and have received some foreign help, particularly from Bath. A large sum, however, yet remains unpaid.

SUDDEN DEATH.

Died on Thursday morning, Dec. 9, 1819, by a sudden, solemn, and almost instantaneous stroke, Mrs. Harris, the late wife of Mr. Harris, of High-street, Worthing.

She was an affectionate wife, a tender mother, and an exemplary Christian. Blessed are the dead who die in the Lord; even so saith the Spirit; for they rest from their labours, and their works do follow them.

LONDON.

POPULATION, RENTAL, AND TITHES OF ENGLAND AND WALES.

FROM a paper, which we have seen, composed by competent persons, and privately circulated, we copy the following items, which are curious and interesting:—

The number of square statute miles in England and Wales is	57,960
The rental of land in both	£29,476,852
The amount of tithe	2,353,249
The resident population in 1811 (exclusive of the army and navy)	10,150,615
Number of persons in a square mile	175
Agricultural population	36

SCOTLAND AND IRELAND are nearly equal in area, and together are equal to England and Wales. The assessed rental of Scotland in 1811 was . . . £3,899,364

Value of land. Leicester and Somerset, deemed the most fertile (Middlesex excepted) average at 28*s.* per acre; the whole surface of England and Wales at 17*s.* 2*d.* per acre.

The Plague. The Select Committee of the House of Commons, appointed to consider the validity of the doctrine of *contagion* in the plague, made a report during the last session, from which the following is an extract:—

'All the opinions of the medical men whom your Committee have examined (with the exception of two) are in favour of the received doctrine—that *the plague is a disease communicable by contact only*, and different, in that respect, from epidemic fever; nor do your Committee see any thing in the rest of the evidence they have collected, which would induce them to dissent from that opinion.'

LONDON MISSIONARY SOCIETY.

ON Lord's Day, Dec. 26, the Annual Sermons, on behalf of the London Missionary Society, will be preached at Trinity Chapel, Leather Lane. That in the morning, by the Rev. John Townsend, of Bermondsey; and that in the evening, by the Rev. B. Rayson, of Tonbridge Chapel. Service to begin at half-past Ten, and at six o'clock.

CHURCH MISSIONARY SOCIETY.

A CONSIDERABLE number of missionaries and others being about to proceed to various stations, a Special General Meeting of the Society was called on Friday, November 19.

Preparatory to the Meeting, a Sermon was preached before the Society, at St. Bride's Church, by the Rev. William Marsh, M. A. from (2 Tim. i. 7.) 'For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.' The Preacher enlarged, in a manner likely, with the blessing of God to be of lasting benefit to the Society's labourers, on the holy courage, affectionate spirit, and sound mind, which should mark the Christian Missionary; and which are gracious qualifications, imparted from God himself, and to be exercised in a constant dependence on him.

About 2 o'clock, the Chair was taken by the Right Honourable the President, at Freemasons' Hall. The instructions of the Committee were addressed to the Missionaries by the Secretary, when

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PORTRAITS.

January ..... Rev. Dr. Balfour.
February ..... —— Dr. Holloway.
March ..... —— R. H. Shepherd.
April..... —— Joseph Banks.
May ..... —— George Phillips.
June ..... —— Dr. B. Davis.
July ..... —— Wm. Vint.
August..... —— John Langston.
September..... —— John Johnson.
October..... —— E. Spencer.
November..... —— G. Turnbull.
December..... —— J. Willoughby.
Supplement ..... —— J. Griffith.

Messrs. La Roche, Kenney, Browning, Cowell, and Johnson, severally replied, as the respective parts of the Instructions were concluded.

Mr. and Mrs. Kenney have three children, and Mr. and Mrs. Cowell one; making the whole number of persons proceeding to the above stations, 25.

JUTLAND.

THE following application to the British and Foreign School Society, by a Reformed French Church in Jutland, has been handed to us by Mr. Millar, Assistant Secretary of that Society, with a desire that it may be inserted, and in hope that some liberal British Christians may be disposed to contribute their pecuniary assistance.

The British and Foreign School Society intend to supply them with slates, lessons, and other school requisites.

Mr. Millar, Museum Street, Bloomsbury, will gladly receive any donations for Jutland. And also Mr. W. Allen, Plough-court, Lombard-street.

TO THE MOST HONOURABLE MEMBERS OF THE BRITISH AND FOREIGN LANCASTERIAN SCHOOL SOCIETY.

'Gentlemen and Most Honourable Members,

'HAVING been informed by Mr. Mudie, Rev. Pastor at Hamburgh, that the Members of your venerable Society had seemed disposed to encourage by pecuniary assistance the establishment of a School for mutual instruction in this community, I take the liberty of presenting to your view our wants and our present intentions, praying you to take them under your consideration.

'This colony, composed of the descendants of French Refugees, has, by the especial blessing of the Lord, considerably increased; so that in the space of a century, the number of families, originally 17, has risen, without any foreign augmentation, to more than 120. The resources derived from the cultivation of the lands assigned in the outset to the Colonists, have of course diminished, in consequence of this increase of numbers; and the other branches of industry, which have hitherto contributed to support the existence of the colony, are in a state of complete stagnation, in a town which has hardly any other commerce. The funds of the Church, originally slender, and hardly sufficient for the support of the ministry, have been lately extremely reduced by unforeseen circumstances.

'On the other hand, in proportion as our means have diminished, our wants have increased; and the instruction of youth, which for a long time had required great improvements, is almost become a nullity, from the constantly increasing of the Scholars, now 170, joined to the impossibility of procuring a suitable building, and of supporting more than one Master.

'The existence of this Church, and of this Colony, is thus fundamentally threatened. As soon, it may be impossible, or very difficult, for our youth to be nourished with the words of God our Saviour, we shall see arise in the midst of us a perverse generation; the good seed which, by the grace of our Lord, was beginning to bring forth fruit, will be choked up, and our ruin will be certain. May it please the Father of Mercies to avert from us so great a calamity! This is the object of our fervent prayers; and we feel our assurance in him, that as he has always protected and blessed this Church, he will condescend in his infinite goodness still to preserve it. Indeed we have no apparent resource, but we are in the hands of Him who maketh all things to work together according to the good pleasure of his will, and we pour out our cares in full confidence into the bosom of men devoted to his service, men whom he is now making use of to spread the knowledge and the glory of His name; persuaded, most venerable members, that if it is in your power, notwithstanding the burdens which from every quarter press upon you, to dispose of a mite in our favour, you will not hesitate to do it with joy. We have already many thanks to render to the Lord for the generosity of the venerable Bible Society, which sent us fifty-six New Testaments, and, by recommending us to the Bible Society of Paris, obtained for us fifty Bibles and fifty New Testaments.

'There are few Churches for which the establishment of a Lancasterian School would be attended with so many advantages as for this; whether we consider the perfection and rapidity of the mode of instruction, whereby our young people would gain a valuable portion of time for acquiring a knowledge of the various occupations by which they are to gain their living, or whether we consider its economy, and the impossibility of our supporting more than one Master; and the difficulty of obtaining, without great expense, elementary books in the French language, which continues to be that of our devotional exercises.

'For this purpose we should wish to erect a building capable of containing two hundred Scholars, and a dwelling-house for a Schoolmaster. With regard

to the method of instruction, as we possess all the necessary documents, and as I have myself seen such Schools, I hope, with the Divine assistance, to live to have it exactly followed.

'Some assistance has been afforded by the French Churches, which are situated the nearest to us, but it is far from being adequate to our object.

'Such, Gentlemen, is our situation, we submit it to you with frankness and confidence. We know that, in order to excite your interest, nothing further is required than a simple statement of the facts; since the advancement of the kingdom of God is the only object of your labours, and your charity extends equally to all nations into which your means allow you to carry it.

'With sentiments of the most profound veneration, I have the honour to be,

'Gentlemen,

'Your most humble

'and most obedient Servant,

'C. RIEU,

'Pastor of the Reformed French Church of Faidericia, in Jutland.'

Faidericia, Sept. 29, 1819.

ADDRESS

OF A MINISTER OF THE GOSPEL IN FRANCE.

(Inserted by request of a respectable Correspondent.)

'To all who seek for the advancement of the kingdom of the Lord Jesus.

'WHAT a scene does the world at this time present to the observation of the Christian! like him whose eyes are turned towards the signs, which precede the rising of the day, he expects some great event, even the appearance of Him who is called 'The Bright and Morning Star.' Already the fig-tree has budded, its leaves appear, the fields of the Lord are ripening, and seem to call for the reapers; the harvest is approaching. But all things are not yet ready: many portions of these fields require to be vivified by the rays of the sun, to be watered with fertilizing showers, and cultivated with care; immense plains are still untilled, or, to speak without parables, many countries of the earth have received the gospel, others are ready to receive it, whilst others again have not yet heard the voice of the messengers of peace.

'England seems to have been chosen to provide for these labours. She is become the centre, from which the glad tidings go forth, and the heralds who proclaim them.

'But who will not be astonished, that these labours have not been first of all directed towards the neighbouring countries? Whilst the messengers of the glad tidings have gone forth like a great army, to subdue the most distant and the most savage nations to the mild yoke of the Saviour; whilst the generous servants of Jesus, bidding an eternal adieu to the land of their birth, have banished themselves into distant climes, France, which ought, as it would seem, to have been the first object of their exertions, on account of its proximity and its necessities, has remained without culture, for want of labourers. Since the labours of missions first began, a whole generation has passed away without having known the true gospel. The Lord has permitted it, and blessed be his holy name.

'Shall this country be any longer deprived of the light of the gospel? Ought it not also to become one day a province of the kingdom of the Lord? Yes it will, for it is included in the promise; 'The whole earth shall be filled with the knowledge of the Lord, as the waters cover the sea.' Oh my brethren, if you were eye-witnesses of all the spiritual misery of this people, in whose favour I am now about to plead with you; if you could but observe this future portion of the inheritance of your master, now made desolate by the impiety, ignorance, or prevarication of those, who ought to cultivate it, your charity would be excited, and I should have gained my cause.

'Many of you, dear brethren, have been witnesses of this, but it is hardly possible that you should have known the extent of the evil. You may have some *general knowledge* of it from seeing the Lord's Day openly profaned, the name of God taken in vain, and blasphemed, the country covered with altars erected to idols, that is to say, chapels dedicated to the Virgin, and to the saints, the people hastening in crowds to render homage to these false gods; but what would your concern have been, if entering into the interior of the families of the most numerous class of this people—that of the poor—you had seen every where by the side of the deepest distress, the most profound ignorance of the only way of escape from eternal misery? What would it have been, if you had heard every where persons, whom the stagnation of trade had reduced to poverty, mourning over their present evils, whilst the danger in which they are of falling into interminable evils does not affect them? What could you have thought while seeing, among devout families, the unhappy people seeking consolation in superstitious observances, invoking the help of the Virgin, calling on the saints, opening

with devotion books written in an unknown tongue, and neglecting the gospel of salvation, which they hardly know by name? Poor creatures! after having contended with temporal misery, and earnestly sought for consolation where it was not to be found, they die ——, but alas! death does not terminate their misfortunes, since they die without having savingly known Christ.* Such is the lot of the immense majority of the French people of the poorer class.

'Let us now consider the religious state of the next most numerous class to that of which we have just spoken. It is composed of a crowd of people of every kind, commonly included in the general term of 'persons in easy circumstances.' Here are found the careless; Catholics by custom; Deists, become such from disgust at superstition. The distinctive character of these three orders is frivolity love of the world, and indifference about their salvation. These are they who fill the play-houses, public places, &c. Nothing can better express their religious state than those words of the prophet, 'The harp, the viol, and wine is in their feasts, but they consider not the work of the Lord, neither do they regard the operations of his hands.' Seldom will you see them troubled by the thoughts of a judgment, of a hell, or of an eternity; these concerns, so important, are never alluded to in their conversation, but as matters of jest. Seldom perhaps has the voice of a faithful servant of Christ arrested them in their worldly career. If sometimes they have cast an eye upon their conduct, if they have had some lucid moments in the midst of their delirium, they may have seen that they were sinners, but Christ crucified has not been presented to them as a Saviour who will freely save the unjust, the enemies of God; they have been brought up to believe that salvation is only obtained by mortifications and by acts of penitence, which revolt them; ignorant therefore of the grace of God, they hasten to reject every serious thought, and replunge into a vortex of vanities, if haply they may forget themselves. Thus passes the life of multitudes, who go carelessly to encounter the wrath to come.

'There is also a third class, that of the 'Great.' Surrounded by the pomp of grandeur, they are almost inaccessible to the retired observation of the Christian. He only sees them afar off: but what reasons are there to fear that the state of this class is as deplorable, to say the least of it, as that of the preceding ones!

'Hitherto I have spoken only of the Catholics; let us now consider the Protestants, who, as far as respects their numbers, are lost in the multitude of the others.†

'The state of religion among the Protestants is not uniform. Thus those of the North do not resemble those in the South; neither do these latter resemble those of the West. Simplicity characterizes those of the North; indifference and worldliness those of the West; whilst they in the South partake of both.

'It is amongst the Reformed in the North that the least corruption in doctrine is found. They profess to believe that which is generally unknown among the others, that 'salvation is by grace, through faith, and not of works.' The greater part is composed of proselytes, i. e. of Catholics, who from conviction have abandoned the worship of their fathers. Discussion upon the errors of the Romish church, and particularly the reading of the word of God, have worked this change. As they are Protestants by conviction, they are more attached to the doctrines of the Reformation than those, who are Protestants only by birth.

'The Reformed are more numerous in the South, but they are more indifferent, and more ignorant of sound doctrine. The gospel, however, is preached there: some faithful servants courageously proclaim Christ crucified; but besides that they are few in number, they are almost all denounced as innovators, Moravians, sectarians, &c. so that their efforts are not crowned with all the success that might be expected. The Lord however does not fail to bear witness to his word: the South can reckon even among the great, some souls firmly attached to Jesus, as their only Saviour

'How melancholy is it not to be able to

* Nothing can be more melancholy than the death of a Roman Catholic. The priests, as if they feared that their victim should escape them, surround the dying man with their ceremonies: they carry to him in procession what they call 'the Good God,' that is to say, a piece of wafer deified, and they let him die in performing an act of Idolatry.

† The Protestants are divided into two classes: the Reformed, and the Lutherans. The Reformed are spread all over the kingdom, they are nearly a million in number, under the care of about 230 pastors. The Lutherans, who are chiefly in the departments of the East, may be 300,000, under 200 pastors at most. Not personally knowing the state of these latter, I have spoken above only of the former.

bear as good a testimony to the great mass of the Reformed! With some exceptions, their indifference to the Saviour, their ignorance of the gospel, and their worldliness are almost as great as among the middling class of Catholics. The greater part of their pastors preach a mixed doctrine; some among them go still farther. Self-righteousness is enthroned; the 'righteousness of God by faith' is despised, or openly rejected. The flocks are led into dry and barren pastures, far from the wells of water springing up to everlasting life. The consequence of which is, that the greater number of the Reformed walk with the Catholics in the ways of death, and go on to perdition without hesitation.

'About twenty faithful pastors exerting their influence over 15 or 20,000 souls, is all that France can offer us as a set-off to the melancholy picture here presented. But what are 15 or 20,000 souls among a population of at least 27 millions? More than 26 millions of souls then live in France, exposed to the most terrible of all dangers, that of eternal death! Are not you moved, my dear brethren, at so great a calamity? The Lord has given you the means to aid this people. Your zeal sends preachers of glad tidings over all the countries of the globe: embrace France also in the extent of your charity. The invitations, the appeals of savage nations, who ask the gospel from you, have touched you; but will you not be still more moved by the awful silence which reigns over the inhabitants of this country respecting their eternal interests, since this silence betrays their ignorance of the danger which threatens them? What,—whilst you possess the treasure of the gospel, will you suffer your neighbours to perish through poverty? While your happy country seems ready to be completely subjected to the Saviour; while you rejoice in this glorious hope, will you leave the god of this world in peaceable possession of this land, connected with you by so many ties?

'But if these motives are not sufficient, I will present one of a superior order to you, the love which you owe to Christ. Can you in fact see *Him* forgotten, unknown, and rejected, and not make some effort that He may be glorified among the multitude who dishonour Him?

'There has lately been formed in your country a Society, whose object is to propagate the gospel on the Continent: already the Lord has crowned by this blessing their generous intentions. Join your efforts to theirs, O Christians of England, you whom the Lord has chosen by his grace to be every where the heralds of his glorious gospel. Support it by your prayers, by your liberality; it will administer your donations to the glory of God, for the advancement of the kingdom of Christ in these countries desolated by infidelity.

'May He, who gives seed to the sower and bread to the eater, multiply your seed sown, and increase the fruits of your righteousness.

'*France Nov.* 12, 1819.'

EFFECT OF READING INFIDEL WRITINGS.

THE Chelmsford Chronicle, March 20, 1801, contains the following address, delivered by Robert Jewell to the court, after he had been guilty of a highway robbery, for which he was tried at the Essex Lent Assizes in that year:—

'My father was a farmer in Norfolk, by whom I was brought up well, and led a very religious, good, and sober life, fearing God and honouring the king, until I was about 29 years of age, when, at the first of my downfall, I got acquainted with bad company, and a book was put into my hands, which I dare say your Lordship has heard of; it was the work of Tom Paine, commonly called 'The Rights of Man.' Having married and become the father of a family, obliged me to work hard twenty hours out of the twenty-four, and, from the hardness of the times, I could not get bread for my wife and children, seven in number; upon this I began to think Tom Paine's doctrine was right—that I had a right to help myself, and should do any thing rather than see my wife and children starving. I began to think there was no God, that the Holy Scriptures were all cunning fables, invented to deceive the generality of mankind for the benefit of a few; and that there was no religion at all. In short, I was drove to that state of delirium as to call Divine vengeance upon me; but, in the midst of my sins, I constantly begged that I might not be permitted to shed innocent blood; and, blessed be God, I was stopped short in my career, without having been guilty of that crime.

'I cannot help recollecting what occurred when the constable took me, for I saw him coming, and could have easily got out of his way, but the hand of Providence stopped me; for though no one was near me, I felt a sensation as if some one pressed against me; so that I could not stir, and the constable came up and took me. I have received much consolation from the Rev. Mr. Morgan, who has, by the blessing of God, made me a true penitent; and it gives me great satisfaction to know I have been of some service

POETRY.

THE PENITENT BACKSLIDER.

I.

How have I fall'n! my love is grown
Cold as the Arctic sky;
And faith, and hope, and joy, and zeal,
Dull and inactive lie.

II.

Nor terrors shake, nor love dissolves,
This stubborn heart of mine;
Nor wrath, nor angry threats subdue,
Nor promises incline.

III.

I hear no more, as once I heard,
The sacred book explain'd;
The glorious Gospel-sound no more
Excites my joy unfeign'd.

IV.

Without, a gloomy prospect spreads,
Darkness and fear within;
And is there not a cause? Alas,
My heart's defil'd with sin!

V.

Long since the Lord did plant my soul
Within his holy place;
Much patient culture long bestow'd,
And water'd by his grace.

VI.

Another and another year,
Long cumberer of ground,
His patience bore with me; and still
A fruitless tree I'm found.

VII.

My feet have Sion's highway left,
And far away have stray'd;
A treach'rous world ensnar'd my heart,
Entic'd and then betray'd.

VIII.

Without or shield, without or sword,
From home I vainly fled;
And Satan found me thus unarm'd,
And left my soul half dead.

IX.

Deep are the wounds his darts have made;
My heart still bleeds to think
How near to death my life was drawn,
Close to destruction's brink.

X.

Yet is there not in Gilead still,
A balm of sovereign pow'r?
Is not a good physician there,
Of skill divine to cure?

XI.

I hear a gracious voice, that says—
'Return, thou wand'rer, home.'
My heart, with grateful hope, replies,
'To thee, O Lord, I come!

XII.

'To thee, my contrite spirit bends,
O take my broken heart,
And bind it with thy cords of love
No more from thee to part.'

L'E.—D'A.

NATIVITY.

Lucis Creator optime, &c.

I.

CREATOR of ethereal light!
All our blessings flow from thee;
Oh! tune our spirits with delight
To sing of thy Nativity:—
Blessed Jesus!
Leaving Heaven for such as me.

II.

The antidote for sin and woe,
Growing still from Eden's tree;
Born of the Virgin to forego
What the prophet wrote should be:
Seed of David!
Leaving heaven for such as me.

III.

Tho' in a humble cradle laid,
Angels came and cherish'd thee;
The shepherds, magi, crowds, survey'd
Their God, and King, tho' infant he;
And adoring,
Hail'd thy high Nativity.

J. R. P.

LINES

Written after witnessing the Interment of the

REV. JOSEPH WHITEHEAD,

Beneath the Pulpit which had been the scene of his faithful labours for upwards of 23 Years.

THUS wrapt in anguish at thy sudden doom,
Thy sorrowing people gather round thy tomb;
To pay the last sepulchral honours bend,
And mourn the saint, the pastor, and the friend.

No vain display, no mockery of woe;
No lab'ring art to teach our tears to flow;
No mimick grief, no over-acted part;
We mourn thee, with the mourning of the heart.

We mourn a pastor faithful to his trust,
The silent grave receives his honour'd dust,
Widows and orphans drop the gushing tear,
And cry our husband, parent, friend lies here!

No gorgeous obsequies thy bones await,
No gilded grave, no canopy of state,
No blazon'd shield suspended o'er thy tomb,
No choral dirge to deepen midnight gloom.

To the cold grave midst gently mourning strains,
In simple state were borne thy lov'd remains,
To rest in friendship with their kindred clay,
Till the last trump shall summon them away.

Here shall Affection to thy mem'ry true,
Thy simple shrine with plenteous tears bedew,
And lowly bending o'er the unconscious earth,
Embalm the virtues of the Man of Worth.

While to the narrow grave where Whitehead sleeps,
Each suff'ring mourner casts his eye and weeps;
Whilst busy Mem'ry counts his virtues o'er,
And waits the friend and shepherd, now no more;

Let us not mourn as those of hope bereft;
But duteous tread the path our prophet left;
To his new home let all our wishes rise,
And humbly trace his journey to the skies.
Still keep his lov'd example in our view,
Nor be this parting scene a last adieu.

A CONSTANT READER.

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to my fellow-prisoners, for I have at all times, both day and night, read and expounded the Holy Scriptures to them, and hope I have made some penitents as well as myself.

'I am perfectly resigned to my fate, though I do not despise life; and if mercy could be extended, through the recommendation of his Lordship, I would continue to pray to Heaven for our gracious Sovereign, and endeavour again to be a useful and loyal subject; but if not, I will meet my fate with Christian resignation, humbly trusting that God Almighty will pardon all my sins. I hope you will attend to what I say, and never believe in Tom Paine's 'Rights of Man;' God Almighty bless you all.'

While we lament the apparent ignorance of this unhappy man, respecting the way of salvation by Jesus Christ, we consider his testimony as to the destructive tendency of infidel writings, worthy of the most serious attention, as are also the following anecdotes:—

Death of Infidels; or Facts stated by a Medical Gentleman.

Mr. ——, with whom I had formerly some acquaintance, but whose principles I held in complete abhorrence, the natural result of which was to leave him an easy victim to debauchery and drunkenness, was in his last illness so beset with tormenting apprehensions of awaiting misery, as to render it almost impracticable to get a nurse that would remain with him. This state of mind continued increasing for more than a week, until he sunk, we fear, under the ponderous load of the Almighty's displeasure.

Mr. ——, whose case I was daily an eye-witness to, alike destitute of Christian principles, and necessarily of morality, uttered the most piercing shrieks of horror on the certain approaches of dissolution—this poor sinner's sorrowful estate will never be obliterated from my mind. I desire to exclaim, with the poet, whose praise is in all the churches: 'Why was I made to hear thy voice,' &c.

Monthly Lectures in Gloucestershire, for the Year 1820.

Time.	*Place.*	*Subject.*	*Preacher.*
Jan. 26.	Chalford	The Trinity.	Mr. Burder.
Feb. 23.	Ebley	The Divinity of our Lord Jesus Christ.	— Cousins.
Mar. 29.	Rodborough	The Deity and influences of the Holy Spirit.	Ebley Minister.
April 19.	Forest-Green	The Fall and its consequences.	Mr. Winterbotham.
May 24.	Shortwood	The Atonement.	— Edkins.
June 21.	Stanley	Election.	— Nichols.
July 19.	Stroud	Justification.	— Rees.
Aug. 23.	Chalford	Regeneration.	— Winterbotham
Sept. 20.	Ebley	Salvation through Faith.	— Baynes.
Oct. 18.	Redborough	The eternal obligations of the moral law.	— Burder.
Nov. 15.	Shortwood	Sanctification.	— Rees.
Dec. 13.	Stroud	Perseverance.	— Nichols.

☞ An Interesting Letter from the Rev. Mr. Ward, of Serampore, will appear in our Number for January, recommending earnest prayer to God for the pouring out of his Spirit, to render Missionary efforts effectual.

ERRATA.

We are anxious to correct a mis-statement in our last Number, page 515. In the article relating to a donation to the Book and Tract Society in Ireland, by the Religious Tract Society in London.

Instead of '*a Donation of One Thousand Pounds*,' read '*granted them credit for Tracts purchased at Subscribers' prices, to the amount of One Thousand Pounds.*'

In our Mag. for Nov. p. 469, for '*the Rev. T. S. Noyes*,' read '*the Rev. T. Noyes.*'

MISSIONARY PRAYER MEETINGS, 1820.

WEST.

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

EAST.

PLACE.	TO PRAY.	ADDRESS.
	Rev. Messrs.	Rev. Mess.
Pell St. Me.	Platt & Williams	Zi. Supply
Zion Chapel	Reed - - Lockyer	Hooper
Rose Lane	Zi. Supply M'All	Ford
Beth. Green	Hooper - - Cloutt	Williams
Holyw. Mt.	Williams - Zi. Sup.	Lockyer
Stepney	Kello - - Platt	Cloutt
Gravel La.	Ford - - Lockyer	Stodhart
Shak. Walk	Hooper - Williams	Reed
New Road	Zi. Supply - Platt	Arundell
Pell St. Ch.	M'All - - Lockyer	Zi. Supply
Shad. Mar.	Stodhart-Williams	M'All
Zion Chapel	Reed - - Hooper	Platt

NORTH.

TIME.	PLACE.	TO PRAY.	ADDRESS.
		Rev. Messrs.	Rev. Mess.
Jan. 3.	Spa Fields	Jones & Supply	Richards
Feb. 7.	Tonbr. Ch.	Haslock - Stratton	Jones
Mar. 6.	Hoxton Ch.	Harris - Clare. Sup.	Scott
Apr. 3.	Union Ch.	Bowden - Yockney	Arundel
May 1.	Kentish T.	Rayson - Richards	Stratton
June 5.	L. St. Islin.	Thomas - Lewis	Bowden
July 3.	Camden T.	Haslock - Stratton	Thomas
Aug. 7.	Highgate	Yockney - Richards	Haslock
Sept. 4.	Clarem. Ch.	Bowden - Supply	Yockney
Oct. 2.	Hollow. Ch.	Lewis - - Arundel	Clarem. Sup
Nov. 6.	Paddin. Ch.	Rayson - Yockney	Lewis
Dec. 4.	Islingt. Ch	Thomas - Richards	Rayson

SOUTH.

PLACE.	TO PRAY.	ADDRESS.
	Rev. Messrs.	Rev. Mess.
Collier's Rs.	Innes & Hill	Union Str.
Surrey Ch.	Davies - Forsaith	Eccles
London Rd.	Knight - Union St. Supply	Davies
Kenning. C.	Jackson - Moore	Collyer
Camberw.	Harper - Hunt	Hill
Peckham	Bodington Forsaith	Townsend
Vauxh. Ch.	Townsend - Collyer	Forsaith
Stockw. Ch.	Sur. C. Sup. Moore	Knight
Rotherhith.	Union St. Jackson Supply	Hunt
Walworth	Innes - - Knight	Bodington
Guildf. St.	Hunt - - Harper	Innes
Horselydn.	Collyer - Townsend	Jackson

CENTRAL.

TIME.	PLACE.	TO PRAY.	ADDRESS.
		Rev. Messrs.	Rev. Mess.
Jan. 3.	Staining Lane	Fletcher & Webb	Collyer
Feb. 7.	Hare Court	Wall - - Wood	James
Mar. 6.	Silver Street	Brooksbank Collyer	Waugh
April 3.	Jewin Street	Gore - - Strutt	Davies
May 1.	Broad Street	Clayton - - James	Jones
June 5.	Pavement	Wangh - - Webb	Wood
July 3.	Barbican	Fletcher - - Wood	Wall
Aug. 7.	Miles's Lane	Strutt - - Jones	Arundel
Sept. 4.	Founder's Hall	Collyer - - Wall	Gore
Oct. 2.	Albion Chapel	Brooksbank - Gore	Clayton
Nov. 6.	Poultry	Arundel - Waugh	Fletcher
Dec. 4.	Salters' Hall	Davies - Clayton	Brooksbank