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THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

1820.

THE PROFITS OF THIS WORK

ARE APPLIED TO THE

RELIEF OF THE WIDOWS OF GOSPEL MINISTERS

OF DIFFERENT DENOMINATIONS.

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PREFACE.

We have often apologized for the sameness of our annual Prefaces; nor do we know how to remedy this defect; for, in a Periodical Work, it seems indispensably necessary to acknowledge the kindness of Readers and Correspondents—more especially is that the duty of the conductors of a work of this description, which has continued to be so extensively acceptable and useful, during the course of eight and twenty years.

When looking back to the commencement, and tracing the gradual progress of the Work, we feel satisfied that there has been no dereliction of principle, nor any material deviation from our original plan—unless it be in one instance—In the earliest volumes of the Evangelical Magazine, our readers will sometimes find no *Religious Intelligence*,—or at most a single page, or less; whereas *now* this forms the most prominent and interesting feature of our work, and frequently occupies half our pages, or even more; and is, after all, scarcely sufficient to furnish even an outline of the zealous and diversified labours of those benevolent individuals and societies, which are engaged in the great work of propagating truth and righteousness throughout the world.

We have always maintained that a Missionary spirit is the true spirit of the Gospel; and, that in proportion to the exertions which are made to promote *Foreign Missions*, will be the zeal to extend the knowledge of the Gospel in our own country. An event of the last year has abundantly confirmed this, in the establishment of a 'Home Missionary Society,' and in the renewed zeal with which our Ministers, in the several counties of England, have engaged in itinerant labours.

Connected with this subject, there is another event which affords peculiar satisfaction—the exertions which

have been made to enlighten and impress that most useful and important class of our country—the British Seamen. It has often been intimated, that English Sailors should be employed in conveying Missionaries and Bibles around the globe; and should it please God to convert considerable numbers of this hitherto neglected class of society, who can tell but that many of them may themselves become practical missionaries?—and that men who have formerly been proverbial for profaneness, may be the happy instruments of bearing the Name they once blasphemed to the Gentile nations? Something like this has already taken place among the British Soldiery in India, and we hope will abound yet more and more.

Another observable circumstance is, that at the same period in which a Missionary spirit has been enkindled, a holy zeal has been excited in favour of the diffusion of the Sacred Book, and of Universal Education. To no country, scarcely, can a missionary now repair, but a Bible in the language of that country is already provided, or is in a state of preparation; and to render the scheme complete, a simple system of School Instruction is formed, which promises, ere long, to render Education literally *Universal*. The extension of that inestimable blessing to the neglected and degraded *Females* of India, is a new and God-like attempt, urged with great force by the Rev. Mr. WARD and others, to whose representations and entreaties we are happy to afford the amplest circulation.

May the blessing of Heaven crown every benevolent design of our times with success; and continue to render this Magazine a powerful stimulus to exertion, a source of pure gratification to the religious Public, and the occasion of much thanksgiving to God our Saviour!



Rev.d William Harris, LL.D.
President and Theological Tutor of
Hoxton Academy.

THE

EVANGELICAL MAGAZINE

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JANUARY, 1820.

MEMOIR OF THE REV. HENRY MARTYN, B.D.

LATE CHAPLAIN TO THE HON. EAST INDIA COMPANY, AND MISSIONARY TO INDIA AND PERSIA.

AMONG the stars which glitter in the firmament of the church, few will be found of brighter lustre than that 'man of God,' whose Memorial we now present to our readers. To the friends of mankind at large, who long for the conversion of the heathen, and admire the heroic zeal of able and faithful missionaries, the name of *Henry Martyn* will ever be dear; and it will stand prominent in the records of Christian fame, with the venerable names of Zeigenbald, and Eliot, and Mayhew, and Brainerd, and Swartz, and Vanderkemp; and will serve, we doubt not, to kindle a flame of missionary zeal in the breast of many a British youth, and many a pious scholar, who will pant to imitate the example of *Henry Martyn.**

HENRY MARTYN was born at Truro, in Cornwall, on the 18th of February, 1781. He was the third son of Mr. John Martyn, who raised himself from a humble and laborious situation in life to a state of comparative ease and comfort. Henry, when between seven and eight years of age, was placed at the Grammar School of the town, under the care of Dr. Cardew, when his proficiency in the classics was considerable. In the autumn of 1795, when he was about fourteen, his father sent him to Oxford to be a candidate for the vacant scholarship in Corpus Christi College, but he proved unsuccessful. He returned to school and continued there till the summer of 1797. He then went to reside at Cambridge, having entered at St. John's College. In the December following, he obtained a place in the first class, and at the next public examination in the summer, he reached the second station in that class—a point of elevation which flattered his pride not a little.

To the eye of the world, every part of Mr. Martyn's conduct appeared amiable and commendable; but he seems to have been all this time totally ignorant of spiritual things; but, happily for him, he had not only a religious friend at College, but an eminently pious and affectionate sister in Cornwall. When he visited her and his other relations in 1799, she frequently addressed him on the subject of religion, but her admonitions were

* We cannot boast of originality in this brief Memoir. It is chiefly an Abstract from 'Memoirs of the Rev. Henry Martyn, B. D.' &c. written, as we understand, by the Rev. Mr. Sargent, to which we beg leave to refer our readers, many of whom we trust will be induced by this slight sketch, to resort to the original work, which will amply repay the purchase and the perusal. See a Review of this work in our Magazine for last August.

not very grateful to him; a conflict, however, took place in his mind between his conviction of the truth of what she urged, and his own love of the world; he even resented the efforts of his father and sister with harsh language; he promised, indeed, to read the Bible for himself, but on returning to college, Newton and the mathematics engrossed all his thoughts.

Soon, however, an afflicting event roused him to serious consideration; he received in the January following the unexpected and heart-rending intelligence of the death of his father. He took up his Bible; he perused the Acts, and was insensibly led to inquire into the doctrine of the Apostles; he began to pray, and read Doddridge's Rise and Progress; but it was chiefly by attendance on the ministry of the Rev. Mr. Simeon, and the Lord's blessing thereon, that he acquired the true knowledge of the gospel.

Soon after this he endured a season of painful solicitude; he was to pass a public examination for a degree; when his decided superiority in mathematics was acknowledged, and the highest academical honor was adjudged to him before he had completed his twentieth year.

In the following summer he spent much of his time at Cambridge alone; when God was pleased greatly to bless, for his spiritual improvement, his solitude and retirement; and then it was that he began to experience the pure and exalted pleasures of evangelical religion. It was at this period also, that he enjoyed the friendship of Mr. Simeon, and of the young Christian friends to whom he was introduced by him. Now he imbibed his first conceptions of the transcendent excellence of the Christian ministry above all other professions, and fully resolved to devote himself to it.

In the month of March, 1802, he was chosen Fellow of St. John's, after which he again visited his sister and friends, with whom he spent some of the sweetest hours of his life.

In October, 1802, he returned to the University, when, by the conversation of Mr. Simeon, he turned his thoughts towards the office of a Christian missionary; and having read, with deep attention, the life of that apostolical man of God, David Brainerd, of America, he formed the resolution to imitate his example. This resolution, indeed, was not formed without the severest conflict in his mind; for he was endued with the truest sensibility of heart, and was susceptible of the warmest and tenderest attachments. But he was fully satisfied that the glory of the Redeemer would be promoted by his going forth to preach to the heathen; he considered their pitiable and perilous condition, and he remembered the last injunction of his Lord, 'go and teach all nations.' Actuated by these motives, he offered his services to the Church Missionary Society; and from that time stood prepared, with a child-like simplicity of spirit, and an unshaken constancy of soul, to go to any part of the world, whither it might be deemed by the society expedient to send him.

On Sunday, Oct. 22, 1803, after much solemn preparation, Mr. Martyn was ordained deacon at Ely; and truly might he, on that serious occasion, affirm, 'that he was inwardly moved by the Holy Ghost,' to assume the sacred function. He commenced his ministry, as Curate to Mr. Simeon, in Trinity Church, and preached his first sermon, on the Sunday after his ordination, on Job xiv. 14. 'If a man die, shall he live again,' &c. Mr. M. also undertook the charge of Lolworth, a small village in the neighbourhood of Cambridge.

Having received an appointment as one of the Chaplains to the Hon. East India Company, and having been ordained priest, in London, he took leave of his native country and embarked for India, on board the Union, Sept. 10, 1805. His feelings on this occasion were indescribable. During the voyage he preached once every Sunday, (oftener was not permitted) and took much pains in the instruction of the crew and the soldiers.

On the 3d of Jan. 1806, the fleet anchored in the Bay of the Cape of Good Hope, the army disembarked, and the colony was taken possession of by the English.

While at Cape Town, Mr. Martyn enjoyed the inexpressible pleasure of conversing with Dr. Vanderkemp and Mr. Read, of whom he writes in his journals with great delight. Here also he ascended Table Mountain. 'I felt,' said he, 'a solemn awe at the grand prospect, from which there was neither noise nor small objects to draw off my attention. I reflected, especially when looking at the immense expanse of sea on the east, which was to carry me to India, on the certainty that the name of Christ should, at some future period, resound from shore to shore. I felt commanded to wait in silence, and see how God would bring his promise to pass.'

Early in February, Mr. Martyn proceeded towards India, and on the 22d of April anchored in Madras roads. Here he had the pleasure of conversing with Dr. Kerr, Mr. Loveless, and others. After being detained a short time at Madras, the fleet sailed for Calcutta. On passing the great Pagoda of Juggernaut, which was distinctly visible from sea, his soul was excited to sentiments of the deepest commiseration for the children of wretched India, 'who had erected such a monument of her shame on the coast, and whose heathenism stared the stranger to his face.'

A tremendous storm shortly ensued, and the danger was great; but the ship was mercifully preserved, and Mr. M. soon arrived at Calcutta. Writing to a friend, he says, 'I am at last arrived in the country where I am to spend my days in the work of the Lord. Scarcely can I believe myself to be so happy as to be actually in India; yet this hath God wrought!!!'

Mr. Martyn's arrival in India was an occasion of much delight and thankfulness to Dr. Buchanan, Mr. Brown, and other pious persons, who had long been praying that the Lord would send forth more labourers into that part of his vineyard. Mr. M. received a cordial welcome at the house of Mr. Brown, at Aldeen, near Calcutta; but his friends were soon alarmed at a severe attack of fever which he experienced; he was, however, mercifully restored, and enjoyed much pleasure in the society of his Christian brethren; yet the sight of the cruel rites and debasing idolatries of heathenism around him, excited his grief and horror: to use his own expression, 'he shivered as if standing in the neighbourhood of hell.' He was frequently called to preach in Calcutta, to which great city his talents were peculiarly fitted; but his heart was set upon the conversion of the heathen; 'he had a spirit to follow the steps of Brainerd and Swartz,' and to have been prevented, by any other engagement, from going to the heathen, 'would almost have broken his heart.'

In September he received his appointment, as chaplain, to *Dinapore**, and in the close of that month prepared to leave the family

* *Dinapore* is a town in the province of Bahar, on the south bank of the Ganges, near Patna. Here are extensive cantonments for a brigade of troops.

in which he enjoyed so much delight. He left Aldeen in a boat (called a Budgerow), accompanied by Mr. Brown, Mr. Corrie, and other friends, who, the next day, were obliged to leave him to prosecute his voyage alone. The voyage occupied about five weeks, during which he was diligently employed in studying the Oriental languages, translating part of the Acts into Hindoostanee, and sometimes going ashore, conversing with Brahmins and Mahometans, distributing Tracts, and embracing every opportunity of endeavouring to make himself useful to the souls of men.

On the 26th of November, he reached Dinapore, which for a considerable time was to be his permanent residence. Here his objects were—to establish native Schools—to prepare translations of the Scriptures and religious tracts; and to attain such readiness in speaking Hindoostanee, as might enable him to preach the Gospel in that language to the heathen.

The commencement of Mr. Martyn's ministry among the Europeans at this place, was by no means encouraging; yet some there were, who afterwards became his joy, and will assuredly be his crown of rejoicing in the great day. Mr. M. in addition to his clerical duties as Chaplain, proceeded steadily in the study of the languages, among which was the Sanscrit, and in translating the parables, and parts of the Common Prayer. He was often engaged in painful disputes with his Moonshees and Pundits, who entertained strong prejudices against the truths of Christianity; in these disputes he found the necessity of watching over his temper, which was naturally irritable; and he observes—'If any qualification is necessary for a Missionary in India, it is wisdom, operating in the regulation of his temper, and in the improvement of opportunities.' This may prove a useful hint to future missionaries.—

In the month of March, 1808, that great work for which myriads in ages yet to come, will gratefully remember and revere his name—the version of the New Testament into Hindoostanee, was completed. In reference to this work, he thus wrote to a friend:—'I have read and corrected the manuscript copies of my Hindoostanee New Testament so often, that my eyes ache. The heat is terrible, often at 98°, the night insupportable!'

Mr. Martyn now applied with great assiduity, and with the help of Sabat, (an able man, who unhappily became an apostate fromChristianity) to the translation of the New Testament into the Persian language.

Early in the year 1809, he was removed from his station at *Dinapore* to *Cawnpore**. This arrangement was, in many respects, unpleasant to him; he had new acquaintances to form, and the same difficulties as at Dinapore to procure a suitable place of worship. Here we find him, at one time, preaching to a 1000 soldiers; drawn up in a hollow square, when the heat was so great, although the sun had not risen, that many actually dropped down, unable to support it.

The close of this year was distinguished by the commencement of his public labours among the heathen; they were chiefly mendicants. To the temporal and spiritual necessities of these wretched beings, Mr. M. continued to minister whilst his health permitted. But in the midst of his numerous exertions, an attack of a severer pain in

* *Cawnpore* is situated on the West side of the Ganges, in the upper part of that vast plain which extends from the Bay of Bengal to the Northern mountains approaching Tibet. It is 49 miles S. W. of Lucknow. Here are barracks for a brigade of the Company's troops.

the chest than he had ever before experienced, convinced him of the necessity of some quiet and remission. Whilst deliberating on this point, Mr. Corrie, then on his journey to Agra, providentially called, and undertook part of the duty. Yet such was the sinking state of his health, that a removal from this station, or a sea voyage, became a matter of urgent necessity. The adoption of the latter expedient, he at one time reluctantly determined upon, but other scenes were appointed for him by the Holy Providence of God. His help was wanted for a necessary improvement of the Persian Version of the New Testament, and he magnanimously resolved to go into Arabia and Persia, to effect this, as well as to finish the Arabic version.*

On the 1st of October, he departed from Cawnpore, and sailing down the Ganges, he reached Aldeen, the residence of Mr. Brown, on the last day of the month. Restored after an absence of four years, to an intercourse with his friends, who on beholding his pallid countenance, and enfeebled frame, knew not whether most to mourn or to rejoice, Mr. M. partook largely of that pure and refined happiness, which is peculiar to one of his vivid feelings, and heavenly affections, in that Society where the name of the Redeemer is as ointment poured forth.

Here we must for the present, leave this admirable man; intending, in our next Number, to follow him to Arabia and Persia, and trace his steps until he took leave of our world, and entered into the joy of his Lord.

JANUARY REFLECTIONS.

It seems to be scarcely possible for a serious person to enter upon a new year without some pious reflections; and the very *name* of the month, on which we have just entered, may suggest some leading thoughts adapted to the occasion.

Among the ancients the New Year generally commenced in *March;* but Numa Pompilius began the year with *January*, which was so called from *Janus*, one of the Roman deities, whose image had two faces; and this title was deemed suitable, because on the first day of this month, we look back on the year which is closed, and forward to the year which is to come: but some derive the name Januarius from *Janua*, a gate, this month being, as it were, the gate of the year: indeed Janus was represented with a sceptre in one hand, and a key in the other, as if he possessed the power of opening future scenes to view. On the first day of January they presented to this idol the offering of a cake made with new meal and new salt, with new frankincense and new wine. On this day all animosities were suspended, and friends presented and received New Year's Gifts. On this day a beginning was made of every intended work, and the Consuls entered upon their offices, who, with the Flamens, of-

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* When Mr. Brown was informed of Mr. Martyn's purpose, he thus wrote to him:—'But can I then bring myself to cut the string and let you go? I confess I could not, if your bodily frame was strong, and promised to last for half a century. But as you burn with the intenseness and rapid blaze of heated phosphorus, why should we not make the most of you? Your flame may last as long, and perhaps longer in Arabia than in India. Where should the phœnix build her odoriferous nest but in the land prophetically called 'the blessed;' and where shall we ever expect, but from that country, the true Comforter to come to the nations of the East? I contemplate your New Testament springing up, as it were, from dust and ashes, but beautiful as the wings of a dove covered with silver, and her feathers like yellow gold.'

fered sacrifices and prayers for the prosperity of the state. On this day too, the Romans abounded in their diversions, and too often indulged in excess and drunkenness.

And, did the poor ignorant Heathen thus notice the lapse of time? Did they thus consecrate the new year to their idol, implore his assistance, and commence their operations anew? and shall not Christians, who better know the value of time, as connected with eternity, look back on the year that is past with mingled sentiments of regret and gratitude, and look forward with humble hope and cheerful zeal, renewing their Christian course, and dedicating anew themselves, their time, their talents, their all, to their great Redeemer.

When we speak of *a year* that is passed, we seem to think but a small portion of time has elapsed; but let it be subdivided into its parts, and it will not appear so inconsiderable; for it contained 12 months, 52 weeks, 365 days, 8,765 hours, 525,949 minutes, 31,526,940 seconds; and, of all this vast number, may we not say, How few were employed to the best and highest purposes of our existence!

And when we reflect on *many years* past of our lives, how great a proportion appears to have been lost! The first 10 years or more are usually spent in childish vanity; the second 10 too often in youthful frolic and frivolity; the next 10, 20, 30 or 40 years, amidst the cares, incumbrances and perplexities of life; and the remainder, if any, is generally 'labour and sorrow;' so that the old man may say with the patriarch, 'Few and evil have been the days of my pilgrimage!'

When we deduct from a year, the hours and days necessarily employed in our lawful callings, in taking our food and sleep, what a poor account will generally be given of the rest of our time! Of how little avail is the greater part of our reading! How little that was rational or spiritual can be recollected in our conversation withour friends; and, in many cases, what an undue proportion of time has been consumed in *Dress!* Supposing one hour only in the day be so employed, (and many females especially, devote two hours or more daily to it,) the sum will be one-twelfth of the disposable hours of every day; one day in twelve, one month of every year!

This indeed is 'killing time;' and, 'If trifling kills, sure vice must butcher.' O the many murdered hours in every year, the ghosts of which rise up to upbraid us!

But we turn from the disgustful theme, to one more pleasant. An old, plain, but pious writer says at the close of the day—

'Minutes and mercies multiplied
Have made up all this day:
Minutes came quick, but mercies were
More fleet and free than they!'

Who then can enumerate the mercies of a whole year? Let every one look back, and try to make the review. He cannot remember all God's benefits, but let him not forget them all. Some special deliverances or bestowments may perhaps be recollected; and oh! what a multitude of every-day comforts may be called to mind:—it may be, 365 good nights' rest; more than 1000 wholesome and comfortable meals. For us guilty and unworthy sinners, how many innocent animals have yielded up their lives; the field and the garden have produced their crops; and the pleasing beverage of the afternoon has been fetched from the East and West, for our refreshment!

But greater blessings, spiritual blessings in Christ Jesus, demand our warmer praises and louder songs.

'Survey the wondrous cure,
And at each step let higher wonder rise.'

Favoured every Sabbath, and on many other days, with the word of grace, and the ordinances of God's

house; for us the servants of Christ have studied and laboured; the holy book of life was daily in our hands; the throne of grace was all the year open for access; our prayers have often been answered, and our wishes exceeded; hitherto the Lord hath helped us, and still we are kept by the power of God through faith. What shall we render to the Lord for all his benefits?

And this question may direct our eyes to the *future*. We know not indeed what a day, much less a year, may bring forth. We will not, therefore, presumptuously say, 'We will go into such a city, and continue there a year, and buy and sell and get gain.' This is the language of the atheistical worldling; the Christian will say, 'If the Lord will, we shall live, and do this or that.' The hand that writes this page, and the eye that reads it, may, ere the close of the year, write and read no more. But God has graciously denied us the faculty of foresight.

'To-morrow, Lord, is thine,
Lodg'd in thy sov'reign hand;
And if its sun arise and shine,
It shines at thy command.'

Events are the Lord's; but duty is ours. Secret things belong unto God; but things revealed, to us and our children. The path is plainly marked; let us pursue it. Let us hereafter 'walk circumspectly—not as fools—but as wise, redeeming the time, because the days are evil.' To retrieve the time already lost is indeed impossible; but let us, like prudent tradesmen, who deligently seize the proper opportunities for buying and selling to the best advantage, improve all the privileges we possess, that so we may grow in grace, that we may be useful in life, and that we may be prepared for death and glory.

In short, whatsoever thy hand findeth to do, do it with all thy might, for the night cometh when no man can work. Personal religion claims our first regard, not in rank or importance only, but in *order* also, for if we are destitute of vital godliness, neither the duties of civil life, nor those of Christian benevolence, can be properly performed. These next demand our warm attention. God has placed us in Society, and the relative duties of husbands and wives, parents and children, masters and servants, governors and subjects, are to be performed according to the rules, and in the spirit of the gospel. Connected with these are the calls of Christian Benevolence. These are 'the order of the day.' Never was there a time in which believers were more distinctly required to 'be up and doing,' than the present; never were such facilities or encouragements afforded as in the present day. Let us apply ourselves to these with *vigour*, imitating the example of our Lord, whose zeal for his Father's house consumed him; and let us act with promptitude; life is uncertain and the grave allows of no exertions! let us work then while it is day, and may the current year may be more holy, more happy, and more useful then the past.

MENTOR.

No. XII.

TERMS OF ART EMPLOYED BY ST. PAUL,

Illustrated from Antiquities in the British Museum.

THE Gospel has many ways of reaching the heart. Sometimes the 'terrors of the Lord' persuade men; and sometimes the 'love of Christ' constrains them. It was a mark of the Gospel advent that to the poor and simple the divine word was preached; and we find, in the consequences of Paul's discourse at Athens, that the Gospel had con-

verting effects on the learned and the respectable also. The hearers, or rather the judges of the Apostle's address, are divided by the sacred historian into three classes. 'When they heard of the resurrection from the dead, some (the first class) mocked,' jeered at the notion: others (the second class) were not quite so rude; nor had they made up their minds to an absolute mockery at once hearing: 'we will hear thee again on this subject.' The third class consisted of certain *men* who believed, respectable men too—the same as the Christian orator had addressed by the title of 'Ye *men* of Athens,' in the opening of his speech; and among these was particularly noticed, 'Dionysius, the Areopagite, (also the woman Damaris) and certain others with them,' who being of an inferior rank in life, are not distinguished. On the whole then, this labour of the Apostle was well rewarded: the number of the 'certain men,' we cannot tell; but they, with the 'certain others also,' undoubtedly formed no inconsiderable company.

But our present design leads us not so much to consider the number of converts, as the quality of some of them; Dionysius, the Areopagite, and the woman Damaris. The judges of the Areopagus were among the most considerable and the most respectable inhabitants of Athens. They were originally selected on account of their integrity and knowledge; and especially on account of their knowledge in sacred things. We are therefore to conceive of Dionysius, as fully instructed in the whole history of Minerva, well acquainted with her worship in all its parts, perfectly aware of the recondite meaning of the Emblem; and in short, thoroughly initiated, if not also, himself, an explainer of the mysteries of the goddess, and jealous for her honour, as in duty bound. But the arguments employed by Paul affected the mind of the considerate and philosophic Dionysius; and we may contemplate him as going along with them, while they dropped from the speaker's lips. 'The Deity dwelleth not in temples made with hands'—very true; Deity cannot be confined to place. 'Images cannot represent intellect, not even human intellect'—very true; how then should an image represent the emanation of divine wisdom? 'No ray of intellectual light ever beamed from an image: no spark of celestial fire ever flashed from an image: we dress and we attend the image of our goddess, we adorn it, we venerate it, we form pompous processions in its honour; but it neither hears nor sees these services, nor comprehends a single prayer or act of homage. This goddess of wisdom is equally wise, whether we worship her, or forbear to worship: and her statue is equally unconscious, whether our sacrifices be many or few.' We know that similar reasonings have influenced the minds of the learned in all ages; and do now influence the minds of thousands, and tens of thousands, in the head-quarters of idolatry, (India), where the disposition to forsake Idols is widely spreading. If Damaris be particularized as a female convert because she had been eminent as a devotee of Minerva—(it is clear she was eminent for something)—that circumstance would strengthen our conviction of the propriety of the Apostle's address to the intelligent, the learned, and the respectable people of Athens. Here observe also, the advantage enjoyed by the speaker in having been educated at a Greek university. Could Gamaliel, his master in Jewish learning, have delivered his speech? Certainly not: he might have harangued on the

honour and dignity of the Mosaic institutions, on the niceties of the Jewish law, but he could not have equally pressed home on the conscience the all-important truth of a judgment to come, and the Judge appointed to conduct it. This doctrine made Felix tremble; this also brought Dionysius to reflection; though every way respectable as a man and a magistrate, yet the consideration of standing before a tribunal so awful, before a person divinely appointed and divinely qualified, deeply penetrated his spirit, induced humility—self-abasement,—penitence,—obedience; to these succeeded the desire of further instruction; 'he came unto Paul;' and the consolations of the Gospel quickly followed a train of sentiments and feelings so rational, so hopeful, and so laudable.

With what emotions we ought to regard the scorners, the indifferent; those who procrastinated, and those who disregarded it; this is not the proper place to investigate. Doubtless, Dionysius pitied many, and blamed more; and if, as tradition reports, he afterwards took the lead in the Church at Athens, there can be no doubt of his fervent endeavours to convert his fellow-citizens, and his fellow-senators. I know not better how to conclude this paper than by an extract from one of our popular writers.

'The progress of Christianity was 120 at the Ascension (Acts i. 15.) soon after 3000, (c. ii. 41.) then 5000, and in little less than two years after the Ascension to great multitudes at Jerusalem only.—Mahomet was three years silently occupied in making 14 converts, and they of his own family; and proceeded so slowly at Mecca, that in the seventh year only 83 men and 18 women retired to Ethiopia—and he had no established religion at Mecca to contend with.'—GIBBON, *Hist. Rom. Empire*, ix. 244.

'The reader will make his own reflections on the above. There are few subjects more remarkable than that of the rapid spread of Christianity; yet because part of it lies beyond the limits of New Testament history, we are less acquainted with it than we ought to be. Nevertheless, the evidence arising from it is of the most striking and extraordinary nature, since this Religion not only made converts among those who had few or no religious rites, but among those whose ritual was supported by law, had been transmitted down through a long line of ancestry, and seemed in all human appearance firmly fixed as on the most solid rock, if it had been estimated immediately before that system was offered to its professors, which at length triumphed over it. In this view of the subject, the reception of the Gospel by Dionysius and Damaris is a more conclusive proof of its value and estimation than the indifference of the whole senate of the Areopagus is to the contrary. For this seems at least to be certain, that no intelligent mind would exchange an old, and general, and hereditary Religion, for a new one, unless (1) the new one were so excellent that its attractions were irresistible; or unless (2) its old one were so unworthy, that conscience was glad to get rid of the burden attending its imperfections, not to say its iniquities. Now, when both these causes operated together, as in the case of Christianity; when the Religion proposed was insuperably recommended by its benefits—spiritual benefits; and the idolatry of the countries was debased, not merely by superstition, but by vileness, we might hope that Religion's course would be rapid and glorious, its effects beneficial and salutary, and at length its triumph complete and lasting—without the power of the sword, the terror of conquest, or the prejudices of human nature: and unassisted by the mazes of policy, or the intrigues of patronage. In this, let the Cross triumph over the Crescent!' —*Fragments to* CALMET'S *Dictionary of the Bible*, No. 200.

I am, &c.

IMULUS.

Erratum in our last Vol. *p.* 139, *penult*: for Panthenaic *read* Pan-Athenaic

ON ENQUIRY INTO THE SUPERSTITIONS OF THE EARLIEST INHABITANTS OF BRITAIN.

To the Editor.

DEAR SIR,

I HEARTILY concur with you, in judging it desirable for your readers to be ascertained, if possible, of the character of our British ancestors, previous to their reception of the Gospel. They were doubtless, like all other nations, except the Jews, heathens, or *polytheists*: but paganism, in various parts and different ages of the world, has presented a great diversity of forms. Truth, while unmixed with error, alone is uniform. The truth as it is in Christ, under whatever forms and sentiments it is professed, is one and the same. It is in the subjects of their mutual differences that Christians may most reasonably be apprehensive of error: and these may be traced to varieties in paganism, much oftener than has commonly been suspected. So Mr. Ward informs us (see View of the Hindoos, v. i. p. xvii.) that a learned Bramin, on hearing those celebrated lines of Pope.

> All are but parts of one stupendious whole,
> Whose body Nature is, and God the soul.

'started from his seat, begged for a copy of them, and declared that the author must have been a Hindoo!'

Yet our excellent Cowper, has said very nearly the same!

> There lives and works
> soul in all things, and that soul is God.
> Task. B. 6.

So careful should we be, that our religious sentiments are purely scriptural! The first worship of visible objects seems to have been grounded on this very opinion, that all things are inhabited and actuated by the Supreme Being.—So far as those mysteries have been traced, which in most nations were carefully concealed from the vulgar, they appear to have referred to this sentiment, and to this the most celebrated systems of pagan philosophy likewise reverted. No nation is known to have had *originally* either images, or names of its deities: neither did the populace, in bowing to a tree or a stone, mean to worship the substance of which it consisted, but a spirit which they supposed to dwell in it. To the number of such spirits *they* assigned no limitation, From inanimate objects, their worship was naturally extended to animals, from animals to mankind, and from both to *images* made with their own hands; which was the last degradation of divine worship among heathens, although perhaps that which has been most generally adopted by apostates from divine revelation.

The most civilized nations made the most rapid progress in these successive inventions. The *Cushite* rulers of Babel, and the *Mizraites* of Egypt, extended them eastward and westward; and the Phœnician *Canaanites* bartered their objects of idolatry for more valuable articles of commerce. The posterity of *Ham* (as of *Cain*, before the deluge) excelled their cotemporaries both in arts and arms; and if less is known of *Phut* than of Ham's other sons, it may be accounted for by the distance of his western progress throughout the northern coast of Africa. To his descendants, I apprehend, the *Druidical* system may most reasonably be ascribed. In their secluded seats, and comparatively uncivilized condition, they retained the primitive cast of Polytheism much later than their Eastern correlatives.

An Essay 'on the first Introduction of the Gospel into the British Islands,' in your Number for September, 1818, demonstrates that the original Britons were not (as they are vulgarly denominated) *Celts*, but *Cynetæ* and *Ligurians*; the former having entered Gaul from Spain, and the latter from Italy; but both being

of the same original nation, and having passed to those countries from Africa. An ancient *Triad* deduces the Welsh nation from the land of *Hav*, (of Ham, or of summer) and the district of *Deffrobani*; which a much later commentator places at Constantinople; mistaking Byzacium, in Africa, for Byzantium, in Thrace, as Nennius, (one of the oldest British writers) had also miscalled it. The principal sea-port of *Byzacium* was *Taphrura*; and the 'heights of Taphru' form the name Deffro-bani. The Welsh *Chroniclers* describe the voyage of their ancestors thence to Spain; and the oldest traditions of the *Irish* alike derive *them* from Africa; their origin being the same as that of the Welsh, although of distinct and hostile tribes. The Ligurians were also from *Massylia*, in the neighbourhood of Byzacium; and gave the name of their country to their principal town in Gaul, now called Marseilles.

The occasion for these remarks, when investigating the Mythology of the Ancient Britons, arises from the fact, that classical writers obtained their information concerning it, *not* from Britain, but from *Gaul*, after the Celts had partly expelled, and partly conquered, the original inhabitants of that country; or rather, after the conquerors, by intermixing with them, *became* the people that were named by the Greeks *Keltai*, and by the Romans *Galli*. The earliest invaders of Gaul I conceive to have been the *Pelasgi*, also called *Tyrrhenes* and *Tyrsenes*, descendants of *Thiras*, who, being expelled from Thrace, either by the Cimmerians or the Phrygians, (both descended from *Gomer*) retreated along the right bank of the Danube to its source. Their track was followed by their conquerors, whose successive migrations completed the formation of the *Celtic* people, constituted the *Belgic* division of the Gauls, and, remaining unmixed with others *eastward* of the Rhine, were distinguished there as *Germans* by the Latin writers.

The Druids, who were both teachers and rulers of the Cynetean and Ligurian Gauls, took refuge from the devastation thus produced (with multitudes of their followers) on the opposite coast of Britain; but the remaining native population of Gaul being not only more numerous, but more polished than its conquerors, the latter gradually adopted their manners, their language, and their religion. They consequently applied to the Druids in *Britain* for instruction; and when Julius Cæsar subjected the whole of Gaul to the Romans, *Druidism* had been established throughout its extent. In such circumstances, however, it must naturally have been mingled with the ancient superstitions of the conquerors. Accordingly, Cæsar's description of the doctrines and rites of the *Gauls*, in most respects resembles what Tacitus and others have represented of the *Germans*, though, in some points, strikingly different. The former may easily be accounted for by the mixture of Germans among the Celts and Belgæ; the latter only can properly be regarded as *Druidical*.

For want of so natural and needful a distinction, the numerous and bulky volumes that treat of the ancient *Celts* comprise very little clear and certain information of ancient *British* superstitions. We have not, indeed, solely to depend on classical authors for our knowledge of the subject; but all its sources are involved in partial obscurity. The *Druids* entrusted their lore wholly to *memory*; their influence over the populace, and their inveterate patriotism, rendered them principal objects of Roman jealousy and hostility; Christianity speedily followed, and even outstretched the

Roman conquests in Britain: it is not surprising, the refore, that modern writers have found opportunity to attribute various and discordant systems to the *Druids*. If, however, we lay aside prepossessions, and do not indulge overweening expectations, we may yet attain to some satisfaction on this subject. Remains of British *Bards*, from the sixth century (or earlier) down even to the fifteenth of our æra, have been published, which demonstrate, to a lamentable degree, their superstitious adherence to *druidical* tenets. More extensive *prose* compositions, whether avowedly *fabulous* or *historical*, confirm and elucidate so deplorable a fact. It suffices to account for the practical depravity which *Gildas* charged so vehemently upon his countrymen; and for the dreadful calamities that were inflicted on them by means of the Saxon and Norman conquests. During the darkest ages, Druidical superstitions seem to have prevailed in Wales, no less than those of popery in England: and the heathenish notions and customs that are still so frequent among the more ignorant classes of our population, seem to have devolved to us from our *British*, rather than from our *Saxon* ancestors. They are, indeed, most prevalent where *imperishable* monuments of Druidism most abound, and where the original Britons are well-known longest to have maintained possession of their territory.

The permanent *structures* of the Druids which are yet so numerous, and, in many instances, so stupendous, afford the most gratifying memorials of their institution; both as they indicate considerable attainments in science, and as they are exempt from any sign of *image* worship. No *tool* appears to have been allowed to touch any relic that was truly *Druidical*, except for the collection and distribution of rain-water, to which probably their lustrations were restricted. In descending to particulars, there may be evidence of their worship of deceased ancestors, but not of their representation by images. The general view that has been taken must close my present Address. The ground of discussion has been cleared, and a foundation laid. The *genuine* materials for the superstructure are but scanty, and I hope, in a similar Letter, to select them from the mass of Celtic, German, and even Scythian mythology, with which they have commonly been confounded. What has now been suggested may be of service to any person who has leisure and inclination to pursue the inquiry; and it may tend to impress on the minds of your readers some lessons that I have learned from the investigation:—

1. When the Gospel has been planted among the heathen, how vigilantly should it *continue* to be cultivated! Christianity was extended to Britain at a very early date, and, undoubtedly in its purest state. It rapidly spread, and never was eradicated: but the remoteness of our country rendered intercourse with others unfrequent; deep-rooted superstitions revived, and choked the good seed with which they were mingled. Gross errors prevailed; infamous conduct followed; and tremendous calamities (blessed be God, not utter apostacy!) concluded the process.

2. The grand preservative and remedy are, the *Sacred Scriptures*. The restoration of these was the *prime* blessing of the Reformation from popery. But for *this*, apparently, one part of our island would to this day have been debased by *Druidism*, at least equally as the rest of it by *image-worship*. It does not appear that the Welsh ever *before* had the Scriptures in their native language. While the Romans governed, the Latin alone was incul-

cated; and when they withdrew, it was abandoned. Our best encouragement that the exertions now made to spread the Gospel will not be lost, is, that the publication of the Sacred Scriptures keeps pace with them.

By these, our missionaries 'when dead, will yet speak;' and will speak 'the truth as it is in Jesus' alone.

I am, Dear Sir,
Very cordially Yours,
SAMUEL GREATHEAD.

OBITUARY.

MRS. RACHEL MILNE,

WIFE of the Rev. William Milne, Missionary at Malacca, who died March 20, 1819, was the daughter of Mr. Charles Cowie, stocking manufacturer at Aberdeen, in Scotland, born Sept. 22, 1783. Her parents, who were originally members of the church of Scotland, took pains to impress on her infant mind the great truths of religion; and, at eight years of age, she was the subject of serious convictions.

Untoward circumstances in her father's business rendered it necessary for Rachel to attend to the millinery business as a source of support; but while acquiring the knowledge of this, and attending to some ornamental branches of education, she was led into the society of those whose conversation and manners were calculated to weaken the force of parental instruction, and induce a taste for the gaieties of the world. Reading of novels, dancing, (of which she was extravagantly fond,) the ball-room, gay company, and public amusements soon engrossed her thoughts, and tended to create a distaste for the more rational pursuits of life, and the nobler enjoyments of Religion: such, no doubt, are their general effects, unwilling as the partizans of pleasure are to acknowledge it!

But God was pleased, by the influence of his grace, to water the seeds of instruction sown by the parental hand: former impressions were revived and deepened under the preaching of the Gospel. Such had been the pernicious influence of gay company, and gay amusements, that Rachel went to church one Sabbath afternoon with some thoughtless companions, to collect materials for merriment from the preacher's sermon and manner. The Rev. James Bennett, now Theological Tutor at Rotheram Academy, was the preacher. His eloquent address fixed her attention; the solemn truths he delivered affected her heart, and she 'who went to laugh, remained to hear.' Henceforth, she attended the ordinances of the Sabbath, and the more private means of social worship, with seriousness and delight; her own sinfulness, and her need of a Redeemer were discovered, and she was enabled to give herself up wholly to God.

Rachel was by this time grown up, and her fond parents thought it necessary she should see a little more of life. She accordingly came to London, where she was introduced into genteel society, and visited the principal places of public resort and curiosity. But she found that those novel scenes dissipated her mind, and unfitted her, both for the sober concerns of life, and the devotional engagements of the closet.

During this visit to the metropolis, she attended the Anniversary of the London Missionary Society, the services of which produced so deep an impression of the importance of sending the gospel to the heathen, that she lamented that her sex prohibited her taking a part in the work. This idea, romantic as it may appear to some, was probably the commencement of a train of events which ultimately induced her to prefer the company of one devoted to the work of a Missionary, to the prospect of ease, wealth, and independence at home: though it was six years before she had an opportunity of forming a decision on this head.

Shortly after her return from London, she was received as a member of

the church at Aberdeen; where the ministration of the Word by the Rev. John Philip, afforded the means of increasing her knowledge of the Scriptures, and strengthening her resolution to serve and glorify God; whilst in the daily worship of her father's family, morning and evening, she obtained the most solid advantages for edification.

The time now approached when Rachel's trials were to begin. Her father's business totally failed; her afflicted mother could sometimes scarcely leave her chamber. Other relations were unable to assist. It was under these circumstances her filial piety was displayed. She commenced business on her own account, and God was pleased so to prosper her efforts that she was enabled to receive both her destitute parents into her own house, support them by her labours, and nurse them with the utmost tenderness. Attending them in their last moments, she saw them die in the hope of the Gospel, and interred their mortal remains with decency and respect.

Whilst her parents needed her assistance, she would never listen to any proposals of marriage, though several advantageous offers had been made; but about twelve months after her mother's death, an acquaintance was formed between her and the person who ultimately became her husband. She earnestly implored direction from above, and well-prepared by education, piety, habits of diligence and economy, and by severe afflictions, she entered into the marriage state, Aug. 4, 1812. The duties of a wife and a mother were discharged by Mrs. Milne, during the space of six years and a half, in such a manner as to reflect the highest honour on her own principles; to render her partner in life the happiest of husbands; to keep the family expenses within its proper resources; to sweeten the cup of affliction, and lighten the burdens of life; to secure the affection of those who knew her best, and to excite the esteem of neighbours and strangers.

Mrs. Milne had six children, two of whom were removed at an early period: she calmly submitted to the divine will; but she never recovered her natural vivacity. The care of her surviving children principally engaged her time, and her strength; she powerfully felt the paramount claims of relative duty, and thought meanly of the religion of those mothers who neglect their husbands, their children, and their domestic affairs. Her heart was indeed much engaged in Missionary work; but she judged that by attention to her husband's ease and health, — by noticing those errors which he might possibly overlook,—by assisting him occasionally with her counsel,---by prudent management of her domestic concerns,---and by such a conduct as would render the Mission worthy of respect in the eyes of mankind, she might render the best service in her power to the great and glorious cause.

About two years before her death she was visited with a most serious illness, during part of which her life was despaired of; but she was enabled to make a solemn surrender of herself, her husband, and her children to God her Saviour, and calmly waited the call of death. But a voyage to China, and the kind attention of friends there, (to whom she ever felt grateful) were the means of restoring her to such a degree of health as enabled her to resume the duties of her family; but she never recovered her former strength.

On the first Sabbath of Jan. 1819, about ten weeks before her demise, the ordinance of the Lord's Supper was dispensed, and it was a season of peculiar edification to all present; Mrs. M. experienced unusual pleasure and joy; but in the evening of that day (as though she had some presentiment of her approaching dissolution) she said to some female friends, with tears, that 'she thought it was very likely the last time she should taste the fruit of the vine with them at the table of the Lord:' and so indeed it proved.

On the 6th of February she was delivered of a son; her recovery, for ten days, went on favourably, and she hoped soon to be able to carry her little one to the House of God, to present him to the Lord in Baptism. But she took cold, which was speedily followed by fever, and other disorders, which no remedies could remove. She often expressed an earnest desire to devote her babe, and he was accordingly baptized at her bedside.

The solemn hour drew near; she became weaker and weaker; flattering

intervals of her complaint sometimes encouraged momentary hopes of recovery, which were as frequently disappointed. She spent the moments of ease in commending herself and her family to her God. She enjoyed a steady hope of salvation, but not those feelings of rapture, which, in a former illness, she had experienced.

A change of air being advised, she was removed on the 17th of March to the country-seat of a gentleman near Malacca, and she felt pleased on reaching this peaceful retreat; but the disease rapidly advanced; she did not feel much pain, but occasional stupor, which prevented her saying much: but she several times expressed that Christ was her only hope. On the 19th she took leave of her friends, who came from town to see her, and blessed them: next morning a friend prayed at her bed-side; she was pleased, but could scarcely speak. At length, about nine in the morning of March the 20th, she was released from the burden of the flesh, and departed to 'be with Christ, which is far better.' Mrs. Milne had lived thirty-five years, five months, and twenty-seven days. Her mortal remains were committed to the dust, in the Dutch burial-ground, on the following day.

Mrs. Milne's religion was drawn from the Scriptures; it sought retirement; was free from ostentation; mingled with no singularities, and was accompanied with deep humility; it was nourished in the shade, and was displayed by the discharge of family duties, by sweetness and mildness of temper, by patience under affliction, and by acts of charity known to few. She had been often in adversity, and became an excellent nurse. To the wives of Missionaries, who may be placed at a distance from medical advice, a knowledge of the common diseases, at least of children, and the way of treating them, is a valuable attainment: which may be useful to heathen neighbours, as well as to their own families.

When the duties of the Mission called Mr. Milne from home, to visit distant places, she would moderate her feelings, and, instead of interposing any hindrance, would say, 'Dearly as I love your company, I should be sorry to keep you from your duty. I cannot render you any assistance, but I will try not to hinder you; I should be grieved to think you spent one hour with me, while I am in health, which should be spent in your studies and labours.'

Such was the excellent woman whom Mr. Milne has lost,—whom the Mission has lost! The friends of the heathen cannot but lament the removal of persons so eminently qualified for their arduous and important stations, as Mrs. Milne and other pious women lately removed certainly were; but the Judge of the earth always does right; our duty is to say, 'Thy will be done;' and may it please God to continue the useful lives both of our Missionaries and their wives, and render them extensive and lasting blessings to the heathen world!

On Friday, Nov. 19, died at Rotherhithe, aged 58, the Rev. John Neal Lake, M. A. Curate and Sunday Evening Lecturer of that parish for fifteen years, and Sunday-afternoon Lecturer of St. Luke's, Old-street, nearly seventeen years. In both those important situations he faithfully and laboriously discharged his ministerial duties. In his doctrine, truly evangelical; in his services unremitting; and in his deportment exemplary: he was a good Minister of Jesus Christ. Though for the last few years of his life he suffered much pain and illness, he recently so far recovered his health as to promise a longer continuance in the service of his divine Master. He preached at both his churches on the Sabbath preceding his dissolution. On the Wednesday after, he was seized with a fit, which, in two days terminated his valuable life. The pall at his funeral was supported by six clergymen. Two Funeral Sermons were preached on this occasion. That at St. Mary, Rotherhithe, by the Rev. W. J. Abdy; and that at St. Luke's, Old-street, by the Rev. S. Burder, M A.

POETRY.

ODE ON THE NEW YEAR.

Pray for the Peace of Jerusalem.—PSALM cxxii. 6.

I.

THE traveller perch'd on Snowden's back
Surveys the rugged scenes behind,
And hopes in future safer track,
A peaceful resting place to find.
So memory views the finish'd year,
And shudders at the dangers past;
The tumult loud, the want severe,
And longs for better times at last.

II.

The glow of patriotic fire,
The holy warmth of Christian zeal,
Oh! these shall that true love inspire,
Which prompts to act, and forms to feel.
So sung of old the royal Seer,
Ere I Jerus'lem's hopes defeat,
This coward hand shall drop the spear,
And this cold heart shall cease to beat.

III.

There is a secret engine strong
To humble spirits only known;
It silent sways the madd'ning throng,
And reaches the eternal throne.
Ye men of God this weapon bear,
Your influence let the nations prove,
'Tis the omnipotence of pray'r,
'Tis the benevolence of love.

IV.

Sov'reign of kingdoms, thee we pray,
Oh, shield us from the threat'ning storm;
Ere yet our glory flits away
May deep repentance bring reform.
The bitter strife of parties heal,
The general happiness increase,
Till every British heart shall feel,
Contentment, piety, and peace.

V.

May Wisdom pure, with pow'r reside,
And gen'rous ardour wealth impel;
May gentle Mercy Justice guide,
And sweet Success with Labour dwell.
May Truth and Righteousness embrace,
And England claim her ancient state,
Her land a quiet resting place,
The first of Nations, good and great.

Trust in Him at all times; ye people pour out your hearts before Him, God is a refuge for us.—PSALM lxii. 8.

I.

DISTRESS'D by the vices and follies of men,
And sick of the world with its labours and cares,
How happy the spirit that bursts from the den,
And flies to the refuge Jehovah prepares.

II.

Amid the confusion, oppression, and strife
How sweet is the prospect of wisdom divine,
Extracting from chaos the order of life,
The universe ruling with power benign.

III.

Around their vast orbits the planets are whirl'd,
And measure our seasons and times with their spheres;
Omnipotence guides with a finger the world,
And fills up with blessings our circle of years.

IV.

Rash mortals the future arrange in their schemes,
As if they could time and occurrence controul;
But lo! they are swept with their works down its streams
While Wisdom eternal arranges the whole.

V.

The doubtful and fearful look forward with dread,
Foreboding the dangers and wants of their way;
But He who doth daily provide us with bread,
Will give it to-morrow, who gave it to-day.

VI.

The infidel, proud of his wisdom prophane,
Like Satan, at truth and its author may rail;
To darken the sun would be labour in vain,
The light still will shine, and the truth shall prevail.

VII.

The tribes in the desert were feeble and few,
'I will chase them and slay them,' was Pharoah's vain boast;
The waves that divided when Israel went through,
O'erwhelm'd the proud tyrant, and drowned his host.

VIII.

'Fear not, little flock,' said the Shepherd divine,
'My sheep shall not perish, my church shall not fall;
'Go, publish glad tidings, the world shall be mine,
'Through ages and nations, I'll be with you all.'

Alleluia, for the Lord God omnipotent reigneth.—Rev. xix. 6.

I.

Alleluia to God, the great King,
Whose realm has no limit nor end;
Of being and blessings the spring,
Our Ruler, and Father, and Friend.
Bright seraphs, and spirits of light,
With mortals thy government prove;
Thy force is the wisdom of might,
Thy laws are the precepts of love.

II.

Hosannah to Jesus our Lord,
Our Ransom, our Brother, our Head,
Who governs his church by his word,
And judges the quick and the dead.
Thou only canst master the mind
And fix in our bosoms thy throne,
The conscience imperiously bind,
And claim the free spirit thine own.

III.

All hail to the Spirit divine!
Our Comforter, cleanser, and guide,
Who doth from corruption refine
The heart where he loves to abide.
Illum'd by thy light we perceive,
The truth which conducts us to heav'n,
Are led on the Lord to believe,
And joy that our guilt is forgiv'n.

IV.

Alleluia to God the Most High,
The Lord of omnipotent reign;
How sweet on his love to rely,
How dreadful his wrath to sustain!
His promise how precious and true,
His threat'ning how awful and just!
His grace can dead sinners renew,
His power re-waken our dust.

V.

Alleluia to God the Supreme,
Creator of heaven and earth;
The Saviour, who came to redeem,
The Spirit, who forms the new birth;
The Ruler of ages of old,
Disposer of ages to come,
Whose hand doth all nature uphold,
And measures its date and its doom.

Aliquis.

REVIEW OF RELIGIOUS PUBLICATIONS.

LECTURES, with Practical Observations and Reflections on the Prophecies of John; *commencing with the Fourth Chapter of the Revelations, and continued to the close of the Book.* By Robert Cuthbertson, *Minister of the Gospel, Leith.* 2 vols. 8vo. pp. 1144.

THE outline of the Apocalypse is so grand, its devotional and practical compartments are so prominent, and its colouring is so vivid, that every one who suitably contemplates it, may adopt the language of John; 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things which are written therein.' The blessing to be derived from *this*, as from *every* part of Scripture, depends on keeping (or obeying) what it teaches us. 'Blessed,' said our Lord, 'are they that *hear* the word of God, and *keep* it.' Many a holy martyr, who probably had formed no historical or chronological hypothesis of the predictions of this book, has, doubtless, been strengthened by it, to be 'faithful unto death, that he might receive a crown of life.' He heard, and he *kept*, what was *written therein*.

What is written *about* this book, if directed to the same purpose, may materially promote it; however writers differ concerning 'times and seasons which are in the Father's own power.' We regard, therefore, the *title* of the volumes before us as auspicious; and the more so, as their contents, in the main, appear to have been publicly addressed to the congregation to which the author ministers. In such circumstances, his exposition could not but be *practical*. Such, indeed, he avows its occasion and design to have been. He intended to have commented only on the first three chapters of the Revelation: but having done so at an early stage of the French Revolution, he entered on the next two chapters, as peculiarly consolatory to pious minds, amidst the awful scenes that opened around them. By the researches into which he was thus led, he was encouraged to proceed through the whole book.

These facts may enable our readers to form just expectations of his performance. It is, evidently, that of a man who has thought for himself, and who has aimed at the general good. Mature preparation for so arduous an undertaking, can hardly be supposed in such a process; but freedom from prepossessions on the subject, tended to counterpoise this disadvantage. That a commentary on the Apocalypse, which had been publicly delivered during the course of the French Revolution, has *admitted* of being printed after its termination, is of itself creditable to the author's prudence. To this, rather than to a good fortune which would perhaps have been singular, we are inclined to ascribe his hypothesis on the first four vials, to which the current period has commonly been assigned. By interpreting their operation as collateral, and their commencement as coinciding with the Reformation from Popery, Mr. C. precluded occasion of determining *what* vial is *now* poured out. We cannot, however, extend this commendation to his view of the three spirits like frogs; whom, if touched with Ithuriel's spear, we should expect to start up as adversaries of Bible, Missionary, and School Societies, rather than as professed pacificators of Europe. But, without pretending to decide on many points of difference between the present and preceding commentators, we think that these volumes comprise so much interesting historical fact, and so much useful practical instruction, that no one will need to complain of his time having been lost in the perusal.

A LETTER to the Rev. T. Rennell, A.M. *concerning his Remarks on Scepticism.* From a Graduate in Medicine of the University of Oxford. 8vo. 2*s.* 6*d.*

Mr. RENNELL, the Christian Advocate of the University of Cambridge, having, in his 'Remarks on Scepticism,' attempted to prove, not only the distinctness of mind from matter, but the independence of mind on matter, even in the present state of existence, this medical gentleman labours to confute him. Our readers would not be greatly edified by the controversy, which presents nothing either very novel, very luminous, or very convincing. But the grand reason of this appeal to Mr. Rennell appears to be, his (Mr. R.'s) attack on the Craniology of Drs. Gall and Spurzheim. 'The system of these gentlemen,' says Mr. Rennell, 'however ingenious or amusing in theory it may be, is annihilated by the commonest references to fact. Experience has shown us that a man may live in the full enjoyment of his intellectual faculties, although a part of his brain is destroyed by disease. Portions of the brain, various in situation

and size, have been found to have been entirely disorganized, yet no single power of the mind was impaired, even to the day of the patient's death. It would be difficult to find any one portion of the brain that has not, in some case or another, been found wanting, without any injury to the mind. It is not, however, by extreme cases, but by much more common facts, that the flimsy theories of these German illuminati are to be demolished. It might have been expected, that the eminent physiologists of the day would have come forward in a body, to expose the absurdities of a system which was at one time gaining ground in the country; especially when they were all in possession of those undoubted facts which would have levelled it with the ground. Excepting in a very few instances, this masterpiece of empiricism appears to have been treated with peculiar delicacy.' p. 45.

To this uncourtly language of the Christian Advocate, the medical Advocate replies:—'If the physiologists have not come forward to expose the absurdities of this system, you would be led to conclude that they are not all of them convinced of the existence of these absurdities. Whatever may be the merits of the craniological theory, Drs. Gall and Spurzheim are, at least, acute anatomical observers, and men of original and ingenious thought. I can speak of only one of these gentlemen from personal knowledge. Dr. Spurzheim is a very honest man, and very zealous for what he considers the cause of truth.'

In a note, the letter-writer says,—'Let the German illuminati here be heard in their own defence, for they are likely to suffer, if defended against an enemy by one who is no partizan. 'When our antagonists maintain that we are Materialists,' says Dr. Spurzheim, 'they ought to prove that we teach that there is nothing but matter. The falsehood of this accusation is very obvious by the following consideration. The expression—*organ*, designates an instrument by means of which some faculty manifests itself. The muscles, for instance, are the organs of voluntary motion; but the muscles are not the moving power. We separate the faculties of the soul or mind from the organs, and we separate the cerebral parts as the organs of these faculties. Even the adversaries of our doctrines must so far admit the dependence of the soul on the body.'

The author of this letter, professing himself an immaterialist, fears lest Dr. Rennell's mode of attack on the Craniologists should, instead of deterring Christians from adopting their system, drive the admirers of Craniology from the Christian doctrine of the soul. To us, it appears, that it is merely the novelty of the doctrines of Drs. Gall and Spurzheim that has created alarm. Some good people, who were accustomed to regard *thunder* as the voice of God, in the crudest sense, have been alarmed at the supposed impiety of accounting for thunder and lightning on the principles of electricity. But the Christian philosopher sees no impiety in this solution of the grand phenomena of nature; and thinks he hears the voice of God in the peal of thunder, as devoutly as the most ignorant person that ever trembled at a thunder storm. The first time that the use of the brain itself was laid open to some persons, it would create feelings similar to those which are now produced by a developement of its various compartments; and if we can, without any suspicion of materialism, maintain that the whole brain is the ultimate organ by which the soul exerts its faculties in the present state, where can be the hazard of maintaining that the several parts of the brain are the organs by which the soul exerts its several faculties? Surely we have not yet to learn, that the whole contains as much as all its parts; and that all the parts are no more than the whole! And if, in spite of the materiality of the organ, we could formerly cultivate our minds, supposing that, either in a good or a bad sense, 'mens agitat molem,' and the organ might be managed by the presiding mind; why should we not continue to treat the various parts as we have formerly dealt with the whole?

Until Dr. Gall or Spurzheim discover something more nearly allied to thought than they have yet laid open to view, in the brain, we need not be much alarmed at the system of the materialists. The most central portion of the cerebral organ is no more fit to make a soul than the external covering of the frame, which meets every eye; as a lump of curd is as far from intellect as a bullock's hide.

Let us, then, continue to study our mortal frame, till 'all our bones cry, O Lord, who is like unto thee?' Let us still 'commit the keeping of our *souls* to him as to a faithful Creator.'

A DISCOURSE, the substance of which was delivered at the Annual General Meeting of the Baptist Missionary Society in Bristol, Sept. 1818. By John Fostero. 8vo. 3*s*. 6*d*.

THERE is a strength of reasoning, and a force of language in Mr. Fosters writings, which make him a desirable advocate of any cause in which he may engage; at the same time, it must be confessed, that

none of his works can be considered as 'light reading; nor is his style remarkable for perspicuity. It requires the closest attention of the mind, which it generally well rewards.

Mr. Foster has chosen for the motto of his discourse, Judges v. 23; and while he powerfully advocates the cause of Missions, more than insinuates reproaches on the cold manner in which this subject has been treated by Christians in general till within the last few years. 'They came not to the help of the Lord against the mighty.' And he does not spare remarks on what he considers censurable, even among his best friends, whom he charges with inscribing the banner of their cause with the 'petty label of a particular denomination.' (p. 97.) It is not, however, our business to reply to this; nor shall we notice some passages which appear to us to have a political aspect, very foreign to his grand design. We have all our prejudices and our weaknesses, and the ablest writers sometimes betray theirs without being aware of it.

TWO DISSERTATIONS; the first, An Enquiry into the Kind of Evidence on which Men believe in the Christian Revelation, and how far divine wisdom appears in connecting Salvation with the belief of a Testimony. The second, On the principal design of the Law of Moses, and the relation it bore to the Covenant made with Abraham. By Wm. Innes, of Edinburgh. 12mo. 3*s*.

THE first of these Dissertations presents a very important and interesting view of the nature and value of that *internal evidence* of the divine origin of the Scriptures, on the ground of which the gospel testimony is embraced by the great majority of Christians, and by which Christianity is adapted to produce conviction, when exhibited to unenlightened and heathen nations. In evincing the wisdom which appears from connecting Salvation with the belief of a testimony, Mr. Innes ably illustrates the following ideas:—That it is a practical condemnation of that principle of unbelief which first introduced Sin into our world—that it is the way in which, from the nature of man, truth operates on his mind, and produces effects on his character—that it is the only way in which a revelation, given at a particular period, can operate on mankind in general, as it is the only way in which what is distant, past or future, can affect us;—and that the effects which faith produces, form a striking contrast with those produced by Pagan superstition, even on the supposition that the votaries of both are actuated by equal sincerity. This Dissertation is rendered additionally valuable, by copious extracts, amounting almost to an abridgment, of a treatise by Dr. Owen, now very scarce, on 'the Divine original, authority, and self-evidencing light and power of the Scriptures.'

The second Dissertation contains also many valuable and judicious observations, which are concluded by some interesting extracts from the writings of Luther.

EARLY BLOSSOMS; or Biographical Sketches of Individuals distinguished by their Genius and Attainments, who died in their youth; *with Specimens of their respective Talents*. By J. Styles, D. D. 12mo. 5*s*.

THE commendable design of the author in this publication is 'to direct, to encourage, and to chasten an emulation of excellence in those who are endowed with the requisite abilities to distinguish themselves in the walks of literature; and, at the same time, to exhibit the charms of moral virtue.' (pref. page iii.) For this purpose he has given us the memoirs of four young men of genius, whose 'early blossoms' promised abundant fruit. The first of these is John Bowdler, Jun. Esq. a young barrister, of excellent talents, who completed his career in the 32d year of his age. Of him the Edinburgh Reviewers say, 'He was a religionist of the strictest school; one whose principle it was, that Christianity ought ever to be present to the mind—to be an habitual feeling of the heart, as well as a general doctrine adopted by the understanding.' —A wonderful eulogium from such a quarter!!

A brief memoir of Mr. Michael Bruce is next in order. He appears to have been an amiable youth of very considerable parts. His 'Remains' were published by the Rev. Mr. Logan; and his poetry (of which Dr. S. gives us some specimens) highly commended by Lord Craig.

The third memoir is that of Daniel Parkin, Esq.; who had just begun to practise at the Bar. He was for about three years the editor of that respectable and useful work—The Eclectic Review. Of his excellent qualifications for conducting such a work, the author gives us many specimens at length, which display much erudition and taste. His epistolary writings are full of sprightly wit.

A brief memoir of Mr. William Isaac Roberts, of Bristol, concludes the volume. This was drawn up by another hand. The specimens given of his poetry exhibit the blossoms of genius, but we should have been glad to have seen fuller evidences of solid piety.

On the whole, we consider this volume as a pleasing production, calculated for usefulness to young persons of reading and taste, and such as we hope may induce them, while they admire the talents and acquirements of the deceased, and lament their early removal, to imitate chiefly those excellencies of character, which composed their brightest ornaments, and were the source of their hope in the prospect of eternity.

The author informs us in his preface, that the present work will be followed up by two more volumes, but perfectly distinct and independent. The first will consist of the Biography of young men, who, in life and death, displayed remarkable evidences of piety; and the second will contain Memorials of departed talents and virtues which adorned and elevated the female character.

An Episcopal Church the legitimate foundation of Christian Missions; *a Sermon, at the Parish Church of Lexden, Essex, on Whitsunday*, 1819; by G. Preston, M. A. Rector. 8vo. 1*s.* 6*d.*

THE advertisement prefixed to this Sermon, announces, that several attempts having been made in the author's parish, to promote the objects of the Missionary Society, by the distribution of its tracts, and papers, among the children of the National Schools, and by other obtrusive and unjustifiable methods, which he deemed it incumbent on him to resist, he gladly availed himself of the King's letter to explain his views of missions.

The text is, 'Go ye into all the world, and preach the gospel to every creature.' The sermon reminds us of one lately preached by a Catholic priest, in the centre of the kingdom, in which he asserted, 'that Protestants might send missions as they pleased, but no heathen country ever had been converted, or ever would be, but by the labours and ministry of the Catholic church.' This preacher says, that 'most of the schemes that have been hitherto devised for the conversion of heathen nations, have unavoidably proved abortive or insufficient,' and have been 'more calculated to disgust than to convince the ignorant, to bewilder than to enlighten the understanding, and to intoxicate than to strengthen the mind.' p. 7. Again, 'To expect, therefore, that by the mere distribution of the scriptures, even to the most unlimited extent; or by the mere preaching of the Word of God by *unaccredited, unauthorised and uninformed enthusiasts*, either a savage or a bigotted people can be converted to Christianity, is to expect little less than a miracle, and to hold out promises and hopes which cannot be realized.'

But, against the melancholy resemblance between these two priests, we comfort ourselves by reflecting that they are not prophets. For the heathen have been converted by some modern missionaries whom Mr. Preston stigmatizes as 'more calculated to disgust than to convince,' &c. We pity the man who can talk at this rate, after the intelligence that we have received of what God has wrought by these unaccredited missionaries, without episcopal sanction; when even Balaam the prophet, who ran mad after the reward promised for cursing Israel, could not behold their tents stretched along the borders of the heathen, without exclaiming, 'According to this time, it shall be said of Jacob and of Israel, What hath God wrought!'

But, as the Divine goodness has preserved these unauthorised Missionary Societies, from all that 'envy, hatred, malice, and uncharitableness,' which leads men to view with an evil eye the exertions of others, they rejoice that the King's letter has, at length, convinced many, who would yield to nothing less than royal arguments, that missions to the heathen are so far from being an enthusiastic, dangerous, and criminal interference with the innocent superstitions of people, who may please God as well in their way, as we in ours; that they are on imperative duty. It was, indeed, high time to produce this conviction. For Mr. P. says, 'it is little known, perhaps, that an association has existed in this country, for more than a century, for the propagation of the Gospel in foreign parts.' What! is this the only authorised society? the only real instrument for the conversion of six hundred millions of the heathen, and has it slumbered over its work for a hundred years! Mercy on them! If they believe what Mr. Preston says, 'they must be of all men most miserable!'

But the preacher lets out the secret, disgraceful as it is at this period of the Christian history, that the affairs of missions are to him new and strange. He says, that 'before we can convert the nations—we must humanize them by the arts of civilization, and convince them of the necessity and the benefit of good government, and of impartial laws. Mr. P. professes to pay humble deference to apostolic authority; where then, we would ask, do we find the apostles waiting till other men had prepared the soil, before they opened their commission, and disseminated the seed of the kingdom—the Word of God? And while our missionaries are teaching the heathen to plough

and to weave, shall they be dumb concerning Christ and his love; and let the heathen die around them, ignorant of the true God and Jesus Christ, whom he has sent? The fact is, that when judicious well informed missionaries arrive at their field of labour, they will soon learn by experience, more practical wisdom concerning the propagation of the Gospel among the heathen than Mr. Preston can teach them, and they will make civilization and evangelization go hand in hand.

The approved Servant of God dismissed in peace; *a Sermon occasioned by the lamented Death of the Rev. Thornhill Kidd, preached at Clapton, Oct.* 10, 1819. By Robert Winter, D. D. *with the Oration delivered at his interment, by the Rev. H. F. Burder, M. A.* 8vo. 1*s.* 6*d.*

THE title of this discourse evidently refers to the text, (Luke ii. 29, 32.) and which, with great propriety may be applied to the peaceful departure of Mr. Kidd; including a dismission from the hardship and difficulties of service—from the arduous duties of service; and intimating an honourable idea of Divine approbation; the text further includes, 'that the approved servant of God meets the approach of his final hour *in peace*;' —'that the expiring believer derives the tranquillity of his mind from that *word* which has discovered the great salvation —and that he entertains a joyful hope of the universal diffusion of the gospel.' A sketch of the life of this valuable man is then given, with interesting particulars of his peaceful departure.

The Oration at the grave contains reflections adapted to the solemn occasion, directing the hearers to that blessed state of immortality into which the deceased had entered, and including a just but modest eulogium on this amiable and pious servant of Christ.*

We shall feel much pleasure in presenting to our readers a Memoir of the deceased, if surviving relations will favour us with it.

The best means of Preventing the Spread of Antinomianism: *a Sermon delivered at Hoxton Chapel, at the Anniversary of Hoxton Academy, June* 28, 1819; *before the Associated Ministers educated in that Seminary.* By J. Hooper, A.M. 8vo. 1*s.* 6*d.*

THE text of this excellent Sermon is Jude, verse 3. 'Earnestly contend for the faith, which was once delivered unto the saints!' After an appropriate introduction, Mr. Hooper enters on a brief examination of the opinions, the spirit, and the moral conduct which distinguish the advocates of Antinomianism. He then proceeds to point out the means which he deems most efficient in restraining and subduing this pernicious error. He recommends a full and a fair exhibition of the Gospel; the diffusion of Scriptural knowledge; the provision of a liberal education, for those who are candidates for the Christian ministry; a vigilant inspection of the state of our respective flocks, and a perpetual care to guard them against the encroachments of error; an exhibition of the holy, active, and benevolent principles of the Gospel, illustrated in their influence on our own spirit and conduct; and fervent prayer to God for the out-pouring of his Spirit. We cordially and strongly recommend this judicious discourse to the attention of our readers, as well calculated to answer the end designed, by exposing the true character of Antinomianism, and suggesting the best means of counteracting the zeal of its abettors. We agree with Mr. Hooper in the opinion that 'this system, under a specious pretence of exalting the grace of God, bursts asunder all the bonds of moral obligation; undermines the interests of personal holiness; renders nugatory all the means of grace; destroys all the social affections; locks up all the sympathies, and paralyzes all the moral energies of man; induces supercilious pride and gloomy selfishness; and either amuses with barren speculation on a few abstract points, or, if the inclination chooses rather, suffers to wallow in the mire of sensual gratification; and if it deigns either to look down from the dreary regions of speculation, or to look up from the depths of carnal enjoyment, it is only to indulge an idle gaze on those who have not soared so high, or to pour the foulest abuse on those who have not sunk so low.'

National Privileges; *a Sermon preached at Haberdashers'-hall, Staining-lane, on the* 5*th of Nov.* 1819, *at the Weekly Lecture, founded by the late William Coward, Esq.* By J. Hawkesley. 1*s.*

THE text is, Ps. cxlvii. 20. 'He hath not dealt so with any nation; and as for his judgments, they have not known them: Praise ye the Lord.'—Mr. Hawkesley, *First*, points out *the invaluable public*

* Mr. Kidd has left behind him a valuable specimen of his preaching talents, in two volumes of Sermons, designed for the use of families (for which they are admirably adapted) and for village instruction.

blessings for which we are eminent. Of these he enumerates and ably exhibits the following: The frame of our political constitution; the freedom of the press; religious liberty and signal deliverances; especially the discomfiture of the Spanish Armada; preservation from the danger of the gunpowder treason; the glorious revolution of 1688, and present peace.—Under the *second* division of the discourse, Mr. Hawksley considers *the religious influence which these national blessings ought to exert upon us.* We are called upon, he justly observes, to a grateful acknowledgment of the providence of God; to maintain adherence to our constitutional rulers; to employ fervent supplication for the continuance of these blessings; and to union of affection and effort; the topics of the sermon are important and appropriate, and they are discussed with a sound and discriminating judgment, and in a style manly and animated.

Sunday School TRACTS, *Religious, Moral, and Entertaining, written and compiled by* H. G. Watkins, M. A. Rector of St. Swithin, London-stone. 3 vols. boards 10*s.* 6*d.*

THE first volume of these Tracts was noticed by us at some length in our 19th Vol. p. 109, and we see no reason to abate in our commendation. There is a happy simplicity and perspicuity in Mr. W's style, mingled with a vein of Evangelical piety well suited to the composition of Religious Tracts; and though a minister of the establishment, he appears to have judiciously avoided every thing which could give offence to serious Christians of other denominations. The tracts are sold in volumes, or singly, for distribution; and some of them, for presents, are done up in little pamphlets (seven for 6*d.*) selected for different classes of readers, as the Anti-sceptic; a Guide to the Bible; the Anti-papist, and a Present for the New Year, &c.

The Evil and Danger of Neglecting the Souls of Men; *a Sermon, preached at a Meeting of Ministers, at Kettering, Oct.* 15, 1741. By Philip Doddridge, D. D. New edition, price 6*d.*

THIS discourse is one of the most impressive and affecting which we have ever read; and one of the most interesting effusions of a heart overflowing with love to the Redeemer, and compassion for the souls of men. It is difficult for a Christian, whether in a public or private station, to read it without self-reproach for a deficiency of holy zeal in the noblest cause, and without feeling some additional excitement to promote with redoubled energy the advancement of the Saviour's kingdom, and the salvation of our fellow-men. Most earnestly we recommend this valuable and animating discourse to the attention of young ministers and students in our Theological seminaries. It is with the hope that they, and many others, will become purchasers and distributors of the sermon, that the Editor (Mr. Burder) has reprinted it in a cheap form, and presented it to the public at the price of 6*d.* The Editor's preface contains some information highly interesting, in reference to the occasion on which the sermon was delivered, and the benevolent plans and purposes of Dr. Doddridge.

The impartial testimony of a Layman, in favour of the Holy Scriptures; *a Speech delivered at the 5th Anniversary of the Southampton Bible Society.* By Jn. Bullar, one of the Sec. 8vo. 4*d.*

THE enemies of Christianity are continually alledging that its clerical advocates are paid, and therefore not entitled to attention. This certainly is very inconclusive reasoning; for argument depends not on the character or the talents of those who use it: its intrinsic strength or weakness is the same, by whomsoever it may be employed. We are glad however to see laymen of talent bearing their impartial testimony again and again to the Christian cause, and feel it our duty to recommend their labours. Some account of Mr. B's speech at the preceding Anniversary will be found in our Supplement for 1818.

Sunday School and other ANECDOTES; *Catechetical Exercises from Scripture,* &c. &c. By George Russell. 12mo. Price 3*s.* 6*d.*

COLLECTIONS like this are not without their use; they furnish useful amusement for leisure moments, afford agreeable matter for conversation; and supply the teachers and friends of Sunday schools and other benevolent institutions with examples of usefulness, even in the most unpromising circumstances, which may support the patience of the teachers and excite their hopes of ultimate success in their praise-worthy labours. The Catechetical Exercises may also be useful in directing parents and others to similar methods of instruction.

It is an affecting circumstance, that the author of this small work, though in the prime of life, died, as we understand, before his literary offspring could appear before the public, and left at the same time, a young family to lament his loss.

Experimental Religion Exemplified: *being an Account of the Life of Alexander Archibald, late Schoolmaster, Snowhead.* By Derry Scotland.

THIS small treatise containing the experience of one in the common walks of life, appears to us as justly entitled to the favourable notice of the religious public; it contains a plain Scriptural edifying account of the work in the soul, and of the changes and progress of the spiritual life; well calculated to encourage the heart, and direct the conduct of true believers. We can, indeed, freely recommend it as a judicious piece of Christian experience, and we sincerely hope and pray that it may be abundantly blessed, to the conversion and edification of many, in faith and holiness. We understood it was highly esteemed by the Rev. John Brown, late of Haddington; and we see it recommended by the Rev. Dr. Colquhoun, and Mr. John Brown, of Whitburn.

A Brief Account of a Tour in the Highlands of Perthshire, by the Rev. John Brown, of Whitburn. 3d Ed. 2d.

THE worthy author of this little tract, here gives us an affecting narrative of his journey to the Highlands, in which he had an opportunity of witnessing the commendable and useful labours of some zealous ministers, and observing the deplorable need of a great multitude, who are perishing for lack of knowledge. We wish that wealthy persons, both in England and Scotland, would turn their attention to this interesting quarter.

We insert, in our intelligence, a paper, we presume by the same author, called "a Loud Cry from the Highlands," which we beg leave to recommend to the careful and charitable consideration of our readers.

LITERARY NOTICES.

In the Press.

THE Rev. John Owen is preparing for the press a Third Volume of his History of the British and Foreign Bible Society. This volume will bring down the history to the close of the Society's Fifteenth Year; and will, it is expected, be ready for publication in the ensuing spring.

The Third and Fourth volume of Scripture Portraits, by the Rev. Robert Stevenson, of Castle Hedingham, are nearly ready for the press, and will probably appear in the course of the ensuing spring.

The Unknown Director by Sarah Renon, author of the Vicar's Fire-side, &c.

Sunday School Sketches: a Memoir descriptive of the benign operations of those institutions.

Shortly will be published, The Scripture Reconciler, in Answer to Paine, &c. in small Tracts.

SELECT LIST.

NEW PUBLICATIONS.

A Mother's Journal during the last Illness of a Daughter; with a Preface. By Miss Jane Taylor. 12mo. 3*s.*

No Fiction. A New Edition of this interesting Work. 2 vols. 8vo. 12*s.*

A Sermon preached before the Students and Friends of Homerton Academy, at Broad-street, by the Rev. W. Chaplin. 8vo. 1*s.*

Posthumous Sermons by John Owen D.D. 8vo. 6*s.*

A New Plan for Social and Domestic Worship, by the Rev. W. Smith, M.A. Author of the Domestic Altar. 8vo. 5*s.*

Daily Bread; containing a Meditation for every day in the year, by more than 100 popular ministers and others. T. Williams, Editor. 12mo.

Lorenzo; or the Tale of Redemption, by J. ROBY. 2d ed. royal 12mo. Boards 4*s.* 6*d.*

The Scripture Doctrine of the Name, Person, Office, and Glory of Christ, by a Layman. 8vo. 2s.

Thoughts on the Divinity and Sonship of Jesus Christ, with some remarks on the Publication of Messrs. Boyd, Moore, Watson and West, on the Eternal Sonship, by Stephen Brunskill.

The Divine Origin and Authority of the Christian Religion vindicated, by the Rev. H. C. O'Donnoghue, A.M. 5*s.* 6*d.*

The Right of Infants to Baptism; a Sermon preached at the Monthly Meeting of Ministers and Churches at Haberdasher's Hall, by H. F. Burder, M. A.

England's Memorial; being the Substance of a Sermon preached at Grove Chapel, Camberwell, Nov. 5, 1819, on the Spirit of Popery, and the Crying Sins of the Present Times. By the Rev. Joseph Irons. 1*s.* 6*d.*

A Dialogue on Spiritual Apostacy, recited by four Sunday Scholars. By G. Mantell. 1*s.*

TRACTS.--The Sunday-School Teacher's Monitor. By the Rev. T. Raffles. Second Edition. 1*s.*

A Peep for the Boys; or, the Superintendent's Visit to the Classes. By Anna Kent. 6*d.*

Life of Joanna Pickford, late in Walcot Sunday-School. 2*d.*

Memoirs of P. Perry, &c. late of the Trowbridge Sunday-school. By B. Kent. 3*d.*

The Effects of Infidelity, in the Deaths of Infidels and Christians. 2*d.*

The Life of David. 4*d.*

The Monthly Reflector, No. I. 1*s.* 6*d.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

BOMBAY.

Extract of a Letter from Mr. Horner, Wesleyan Missionary, dated May 15, 1819.

'It appears as though God had a controversy with the people of India. War has slain its thousands, and pestilence its tens of thousands. At present things are tolerably quiet: the arms of the Company are victorious every where, and almost the whole of India is prostrate at our feet. But the cholera morbus, which raged so dreadfully last year throughout India, has again made its appearance on this island, and swept away a great number of the natives, as well as some Europeans. It is afflicting to hear, in the stillness of the night, the lamentations and howlings of the poor creatures, on all sides, bewailing the loss of one or more members of their families; to see the dead bodies carried along the streets, while the attendants loudly invoke Ramu or Narayau, or some other of their gods: and to be present at the place of burning, where large fires are fiercely blazing, the devouring element consuming its dreadful meal of human bones and flesh; while corpse after corpse is brought in, till the ground is strewed with the dead! I heard of a very afflicting case that occurred a few days ago: a young man, while performing the last sad offices for his mother, was seized with the disorder, and on being carried home, in a few hours died; his sister, the only remaining member of the family, was attacked about the same time, and expired shortly after her brother. So that within the short space of six or seven hours, mother, son, and daughter, who were all in good health in the morning, were consigned to the flames! A village to the southern extremity of the island, where the disorder had been very prevalent for some days, is totally forsaken, the remaining inhabitants having packed up their goods and left it in a body, to escape the contagion; only one or two priests remaining behind to take care of the gods. One circumstance makes it remarkable, namely, that the village is generally considered, by the Hindoos, as the most sacred place in Bombay, and where the Hindoo religion is observed in the greatest purity. Strange! that they should retain an attachment to the worship of gods who cannot protect them, and whom they are obliged to desert to save their lives!'

The convocation of Oxford conferred some time since, the decree of D. D. on the archdeacons of Madras, Bombay, and Calcutta; and having been informed that a fourth archdeaconry has been created by letters patent, the convocation has conferred the same degree on the Hon. and Rev. T. J. Twisleton, of Columbo, in the island of Ceylon.

IRELAND.

Mr. Steven, one of the Committee of the Hibernian Society, has lately paid a visit to Ireland, and been very cordially and gratefully received. Of Mr. Blest, of Sligo, who is superintendent of the Society's concerns in that kingdom, he speaks in the highest terms, as 'most eminently fitted for the important station.' In visiting the Schools, Mr. S. says,

'The Society commenced its operations in the North-West of Ireland, on account of that being the residence of their superintendent; but are desirous of extending their benevolent labours through the whole kingdom. A clergyman in the county of Cork has called their attention thither, where the resident landholders have expressed their intention to lend assistance, and some gentlemen of the county of Leitrim, have also subscribed liberally to the same cause. At Belfast an Auxiliary Society has been formed, the Marquis of Donegall in the chair. A Ladies' Auxiliary Society has also been formed at Sligo, and another at Dublin. To the liberality and candour of some of the Catholic clergy Mr. S. bears honourable testimony. But the majority it appears are hostile, and their hostility becomes more formidable and systematic.

'In the course of my examination (as might have been expected) I did not find every school exactly in the same good order; but there was much to commend on the whole. The progress of the children, generally, confirmed my opinion of the value of our plan, which connects the master's emolument with the pupil's proficiency. My feelings, on sitting down in the midst of a hundred or more poor children, chiefly of catholic parents, some of them almost naked, with interesting and intelligent countenances, reading and repeating portions of the sacred scriptures, were indeed more than I can express. These are destined by divine Providence to be the fathers and mothers of the next generation: how important is it then that their minds be freed from the fetters of

superstition, and that they be instructed in their duty to their parents and neighbours—to fear God and honour the king. And surely the present state of Britain and Ireland, in reference to atheistical and deistical attempts to poison the minds of the lower orders of society, should decide all the friends of religion and social order in favour of a system of education, which leads the learners into an acquaintance with the sacred volume.

'The benefit resulting to the parents and neighbours from the children carrying home their Testaments and Bibles is incalculably great. In this way the Word of God has been introduced into thousands of cabins. The necessity of the parents hearing the children repeat their tasks, brings them, it may be at first unwillingly, acquainted with a book, against which they had been prejudiced. Their prejudices by degrees give way; and that book which they had never heard mentioned, but to be loaded with anathemas, now becomes their delight; and their cabin is soon crowded with neighbours to hear its wonderful contents. How delightful to see the big tear stealing down the cheek of the sturdy father, to perceive his rugged temper subdued, and the Lion changed into a Lamb! Hence arises that personal, domestic, and social improvement, which is obvious in those districts where our schools have been established for any considerable time.

On the extended operations of the Society, Mr. S. says,—

'The Committee will observe, that while they are encouraged to expect co-operation from Ireland to a greater extent than heretofore, they have entered on a new sphere of operations, which will require a considerable additional income; they must, therefore, prepare themselves for greater exertions in procuring subscriptions, donations, and collections in London and in the country.'

LOUD CRY FROM THE HIGHLANDS AND ISLANDS OF SCOTLAND,

'Come over and Help us.'

THE need in which the inhabitants of the Highlands stand of Christian instruction, will be readily admitted by all who have turned their attention to the subject. The Bible was not translated, or printed in Gaelic, till two centuries after it was published in English. The Highlands and Islands partook but sparingly of the benefits of the Reformation; and while, during the unhappy reigns of the royal brothers, the labours of the persecuted ministers were remarkably useful in the remote corners of the Lowlands, to which they were obliged to retire, the provinces where the Gaelic tongue was vernacular, were, from the circumstance of few of the ministers being able to speak that language, in a great measure deprived of this advantage. Even in the present age, our northern and western countrymen labour under extreme disadvantages of a religious and moral nature, and are perishing by thousands for lack of knowledge. Several of the parishes are larger than some of the counties in the Lowlands; some of them about 60 miles long, by from 16 to 40 miles broad; which extent of boundaries forms but one of the many difficulties in diffusing religious knowledge through the Highlands; Islands, to the number of 6 or 8, are clustered into one parish, and some of them are about 30 miles distant from the residence of the clergyman. In some of those islands there is neither resident minister, missionary, catechist, nor schoolmaster. The inhabitants live and die, not only ignorant of the advantages of letters, but without even oral instruction. Some of the people hear a sermon but four times in the year, some not so often, while individuals, owing to various causes, do not hear a sermon all their days; nor could apostolic zeal itself enable an individual minister to impart the necessary religious instruction, in such unpropitious circumstances. The case becomes more affecting, when we consider, that all the means of religious knowledge which are enjoyed in the Highlands, (the Gaelic Circulating schools excepted,) are stationary. The moral and religious aspect of that country in general, particularly the Western Highlands, is lamentable; indeed Popery is in many places not only general, but almost exclusively prevalent. From these facts it may be naturally concluded, that the people in general must be ignorant. Swearing, smuggling, drinking, strife, revenge, and almost every evil work, prevail in many places. Even in some whole parishes, an instance of family worship can hardly be found. Of the Scriptural view of the doctrines, the precepts, and the ordinances of religion, they live and die ignorant. They have been so living and dying for ages.

An ardent lover of his Celtic countrymen throws out the following suggestions, respecting practical methods of doing good to this interesting portion of mankind, in the hope, that, by God's blessing, his well meant, though humble, labour of love, may not be altogether unavailing. Sensible of his very imperfect information on many points connected with his subject, he proposes his suggestions in the form of queries.

Might not ministers in the Highlands devote a portion of their time to the active superintendence of the schools in their parishes, and occasionally during the summer, on week days, preach in the remoter parts of them? Might not ministers and teachers establish small libraries, containing such Gaelic books as are fitted for religious instruction, and a collection also of English books for such as are able to read and understand them? Might they not engage in an inquiry into the number of persons in their neighbourhood who can read—the extent to which they are furnished with Gaelic Scriptures; and state the result of their inquiries to any of the Bible Societies, who will readily supply them with the necessary quantity of Gaelic Bibles? Might not Bible Societies or Associations be more generally established in the Highland towns, and even in some of the more populous parishes? By their exertions, the state of the country, with respect to a supply of the Scriptures, would be accurately ascertained, and a channel opened for a full and regular communication of the Sacred volume. Might not, indeed, ought not religious persons in the higher ranks of life, who frequently make excursions into the Highlands for pleasure, furnish themselves with a supply of Gaelic tracts, treatises, and Bibles, for distribution, and lay themselves out to obtain correct information respecting the means of religious and moral improvement with which the Highlanders are furnished? Might not Christians, who have no opportunity of visiting the Highlands themselves, send supplies of Bibles and religious books, to ministers or teachers who they have reason to think would willingly and judiciously distribute them*?

As many persons who may have a wish to engage in this way of doing good, may not know of any individual to whom they may safely consign their gifts, the writer of this begs leave to mention the following individuals, all of whom, he is well assured, will gladly lend their aid in such a labour of love: the Rev. Dr. Ross, Lochbroom; Messrs. M'Intosh, Tain; Forbes, Tarbet; M'Adam, Nigg; M'Donald, Urquhart; Stewart, Dingwall; Shaw, Bracadale; J. Kennedy Kilternan; N. Kennedy, Loggy; Matheson, Kilmuir; Fraser, Oban; Monro, Edderton; M'Millan and M'Kay, Arran; M'Dairmid, Paisley; and Mr. Findlater, missionary, Perthshire, and Mr. M'Gilivray, missionary, Strathfillan. Many other pious ministers would doubtless rejoice in being made the agents of their brethren's liberality: but these are noticed merely because they are more immediately known to the writer. Might not religious tradesmen accompany their packages of goods to the Highlands, with a parcel of tracts for circulation? Might not commercial travellers in their northern journies, distribute religious tracts? Might they not be given with advantage to the Highlanders who visit the Lowlands during harvest, at the ferries where they pass, or at the towns where they are hired? And to such of them also, as are employed in driving cattle to the southern counties? Persons residing on any of the great roads to England, have, in this way, a very promising opportunity of doing good. From experience, the writer can say, such presents are generally received with gratitude. Might not ministers, of every denomination, who can speak Gaelic, spend a month or six weeks in the summer in preaching in the more neglected parts of the Highlands and Islands? Might not small selections of religious Gælic poems, by Buchanan* and Dewar, be printed

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* Books in Gaelic: Allein's Alarm—Guthrie's Trial—Boston's Fourfold State—Dyer's Golden Chain—Baxter's Call—Corbyn's Solemn Call—Select Passages of Scripture—Bunyan's Pilgrim's Progress—Doddridge's Rise and Progress—Newton's Life—Willison's Sacramental Catechism—Thomson's Catechism on the Lord's Supper—Gray's Catechism on Baptism—Shorter, Proof's and Mother's and Brown's Two Catechisms. Also the following Gaelic Tracts; Poor Joseph—John Covey—The Blood of Christ—Profit and Loss—Plain Truth—the Fisherman—the Great Question Answered.—In English; Best Match—Brooke's Golden Apples—Brown's Journal of a Sabbath Day—Early Piety—Brown's Young Christian—Henry on Pleasantness of Religion—Young Cottager, and various other tracts.

Any of the Scots ministers in London, would doubtless, receive and transmit Bibles or tracts for the Highlands. Ed.

* Mr. Dugal Buchanan, long an eminent teacher under the Society for Propagating Christian Knowledge, was a native of this place. This man, who was possessed of uncommon powers of mind, was in his early days entirely careless about religion, and owed his first serious impressions to a conversation with a pious fellow Highlander. 'What is your profession, friend?' said the pious man, 'I have none,' replied Dugald, 'I am a sheet of white paper.' 'Take care,' retorted the good man, 'lest the Devil write his name on it.' This led to seri-

and scattered among the young Highlanders, who are usually fond of music? Might not a missionary society for the purpose of spreading the gospel among the Highlands be set up, and evangelical preachers of all denominations invited to employment for some months in summer and harvest?* Might not Sabbath schools be more generally established in the north? Might not the wealthy and enlightened proprietors of many Highland estates, make some farther exertion for the religious and moral improvement of their tenantry? Might not the overseers at the various fishing stations be employed as agents, for dispersing tracts, &c.? Might not the hawkers, who have, in so many instances, disseminated the poison of infidelity and impurity, be rendered subservient to the general diffusion of Christian truth in the Highlands, by spreading religious tracts?

All the true friends of our common Lord are anxious 'to do good to all as they have opportunity; but many of them are sometimes at a loss as to the means which they should adopt for this purpose.' To such persons the above hints are respectfully submitted, with an earnest prayer that they may induce some of them to stretch out the hand of Christian benevolence to our unenlightened countrymen in the north and west. The Grampian mountains are daily in my view, and the situation of the hardy and interesting race which dwell beyond them, seldom, for a day, absent from my mind: within that stony inclosure, I often say to myself, reside thousands who never read a page of the book of life—who are perishing for lack of knowledge, and who, if something is not done for their instruction, must live and die as ignorant as the inhabitants of Japan or China. They are not only my fellow men but my countrymen, to whose unexampled courage Britain has so often been indebted in the day of danger, and by whose hands have been won some of the greenest laurels which compose her wreath of victory. We have not done, we cannot do too much for the heathen abroad; but, oh! have we not done too little for the heathen at home?

ous reflection, and Dugald became an eminent Christian, and a most useful member of society. He published some excellent Gaelic poems, (a new edition of which has been printed at Glasgow, and a selection from which has been made by the Tract Society there, for distribution among the Highlanders) was of incalculable use to the district in which he lived.

* A society of this kind is erected at Paisley: it is composed of several ministers of different denominations, with many of the most respectable Christians in the town; they employ five or six missionaries.

DRUIDICAL TEMPLE.

In the highest point of a field, on the farm of Craiguarthro', a mile south from Forfar, there was a Druid's place of worship, consisting of a circle of large stones, with one (the largest) in the middle. The field was fallowed last year and this temple trenched, from which a very great quantity of stones were turned up. Nothing particular, however, appeared except a few bones that went to dust. The field this year was sown with barley, and this trenched part with the rest; now, so far as this space extended, there are considerable quantities of oats, of various kinds, sprung up among the barley, the seeds of which must have remained there more than 1000 years. Without the trenched ground there is not a head of oats to be seen. Orders have been given to preserve these oat-plants.—*Montrose Paper.*

NORTH WALES CHARITY SCHOOLS.

In the year of our Lord 1792, some truly generous friends, pitying the ignorant and wretched state of North Wales, instituted schools in that Principality. Since their establishment, they have been rendered eminently useful to many thousands of souls. Strict inquiry as to their success, has been made by persons residing in different parts of England, and the information has been most satisfactory. As heretofore, to render these institutions as beneficial as possible they are removed from place to place, under the direction of a Committee. But, they have deeply to lament, that in the course of the two last years, several liberal subscribers have been removed by death, that the *times* have made some others, who still approve the object, unable to continue their support, and that though the merit of these schools has been repeatedly and powerfully pleaded in the annual reports, and by the testimony of competent judges, yet, but very few new subscribers come forwards to this good work. This has laid the managers under the painful necessity of diminishing the numbers of Scholars, which will be seen by comparing this with the last report; and of denying admission to a great many deserving poor children, who have in vain sought carefully with tears to enter into

these instructions.—The following is an abstract of the Superintendent's Report.

Teachers' Names and Places.

Carnarvon, Bethel, E. Thomas, 39 scholars
Ditto, Bettws, E. Thomas, 50 ditto
Ditto, Llaniestyn, J. Jones, 44 ditto
Ditto, Nebo, J. Jones, 41 ditto
Denbigh, C. Garmon, J. Roberts, 44 ditto
Ditto Llanrwst, J. Roberts, 40 ditto
Merioneth, Brithdir, K. Owen, 35 ditto
Ditto, Testiniog, E. Thomas, 67 ditto
Merioneth, Ganllwyd, R. Owen 24 ditto
Ditto, Llandrillo, M. Ellis, 37 ditto
Ditto, Pennat, R. Herbert, 54 ditto
Montgomery, Glasbwll, ditto, 42 ditto

Total 537

PROVINCIAL INTELLIGENCE.

To the Editor.

DEAR SIR,

SHOULD the following peculiarly interesting and well-authenticated little fact, meet with your approbation, and appear to be calculated for usefulness to your numerous readers; you will much oblige me and many others in this neighbourhood, by permitting it to be inserted in your excellent publication. The circumstance itself occurred in the town of Warrington; was related there, at a Bible Meeting, by a gentleman of respectability and veracity, and connected with the Society; and has since been repeated by myself in a neighbouring town, on a similar occasion.

Previous to my sending you this little account, I thought it right to apply to the gentleman above-mentioned, for his permission; and, in compliance with his wishes, I now send it to you for insertion, and accompanied, at the same time, with the following fresh testimony of its authenticity:—'The more inquiry I make, the more am I satisfied of the truth of the account.' The narrative itself has a claim upon our attention, from the *simple, touching*, and unaffected strain which it breathes; indeed, if, in this day of *open profanity, bold infidelity*, and *awful blasphemy*, it should be the humble instrument, in the hand of God, of making *one immortal soul* more *reverence* and *love* the Bible; or of *confirming one wavering individual* in his attachment to Sunday-Schools, (when *rightly* conducted,) our labour in transcribing and printing, will be amply repaid.

The circumstance to which I allude is introduced to our notice in the following words: 'About three weeks ago, two little boys, decently clothed—the eldest appearing about thirteen, and the youngest eleven, called at the Lodging House for Vagrants in this town, for a night's lodging: the Keeper of the House (very properly) took them to the Vagrant Office to be examined; and, if proper objects, to be relieved. The account they gave of themselves was extremely affecting; and no doubt was entertained of its truth. It appeared, that but a few weeks had elapsed since these poor little wanderers had resided with their parents in London. The typhus fever, however, in one day, carried off both father and mother, leaving them orphans, in a wide world, without a home and without friends! Immediately after the last mournful tribute had been paid to their parents' memory, having an uncle in Liverpool—poor and destitute as they were, they resolved to go and throw themselves upon his protection. Tired therefore and faint, they arrived in this town on their way. Two bundles contained their little all. In the youngest boy's was found, neatly covered and carefully preserved, *a Bible*. The keeper of the lodging-house, addressing the little boy, said, 'you have neither money nor meat, will you sell me this Bible? I will give you five shillings for it.' 'No!' exclaimed he, (the tears rolling down his youthful cheeks) 'I'll *starve* first.' He then said, 'There are plenty of books to be bought besides this: why do you love the Bible so much?' He replied, 'No book has stood my friend so much as my Bible.' 'Why, what has your Bible done for you?' said he. He answered, 'when I was a little boy, about seven years of age, I became a Sunday Scholar, in London; through the kind attention of my master, I soon learnt to read my Bible:—this Bible, young as I was, shewed me that I was a sinner, and a great one too; it also pointed me to a Saviour; and I thank God that I have found mercy at the hands of Christ, and am not ashamed to confess him before the world.' To try him still further, *six* shillings was then offered him for his Bible. 'No,' said he, 'for it has been my support all the way from London: hungry and weary, often have I sat down by the way side to read my Bible, and have found refreshment from it. Thus did he experience the consolations of the Psalmist, when he said, 'In the multitude of the sorrows that I had in my heart, thy comforts have refreshed my soul.' He was then asked. 'What will you do, when you get to Liverpool, should your uncle refuse to take you in? His reply may excite a blush in many established Christians. 'My Bible, tells me,' said he, 'When my father and my mother forsake me, then the LORD will take me up.' The man could go no

further, tears choked his utterance, and they both wept together. They had, in their pockets, tickets, as rewards for their good conduct, from the School to which they belonged, and thankfulness and humility were visible in all their deportment, At night these two little orphans, bending their knees by the side of their bed, committed themselves to the care of their heavenly Father—to him whose ears are ever open to the prayers of the poor destitute; and to him who has said, 'Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.' The next morning these refreshed little wanderers arose early, addressed themselves to their journey, and set out for the town of Liverpool; and, may HE who hears the *ravens* when they cry, hear and answer their petitions, guide them through time, and bless them in eternity.

Now, Mr. Editor, this little simple fact appears to me to address itself to the *hearts* of three different classes in society; and I must claim your indulgence while I mention, what I think it says to each. To the *rich* it seems to say, 'Withhold not from the poor that *blessed book, the Bible*, which is so peculiarly calculated to afford them comfort and consolation in the trying hour of affliction and woe!' To the *poor*, it seems to say, 'Learn to count those persons your greatest enemies, who, wish in the present day, so *maliciously* and *so wickedly* to weaken your faith in *the Bible*, and in its Divine Author! And, to the Members of Bible and Sunday School Societies, it seems to say, 'Be not weary in well doing, for, in due season you shall reap, if you faint not.'

I have lately learnt, Mr. Editor, with some degree of surprise, that it is supposed there are not more than fifteen millions of copies of the sacred Scriptures extant throughout the world. Consequently, if the world contains, as is supposed, *one thousand millions* of inhabitants, then the appalling fact, that there are *nine hundred and eighty-five millions* of our fellow-creatures destitute of *the Bible*, is forced upon our attention! *nine hundred and eighty five millions of immortal souls*, perishing for lack of knowledge! *nine hundred and eighty-five millions of dying creatures* deprived of perusing those sacred pages, which are able to make them wise unto salvation, through faith, which is in Christ Jesus! Oh, Sir, who would think it *credible*, that the Gospel of our Lord Jesus Christ should have been in the world for a period of upwards of *seventeen hundred* years, and yet, that *nine hundred and eighty-five millions* of the human race should be still destitute of that book, which records the agony and death of its divine and glorious Author! Oh, '*tell* it not in Gath, *publish* it not,' &c.

It has pleased God, Mr. Editor, to cast *my lot*, as well as yours, in a very eventful era of the Church of Christ! The signs of the times have arrested our attention in rapid succession! Within the last 30 years, we have seen in a *political* point of view, kingdoms wax and wane—empires rise and fall—provinces overturned, and princes hurled from their thrones! In a *moral* point of view, we have seen arts and sciences increase—manufactures and commerce flourish, and *education*, like some mighty torrent, flowing through almost every lane, and mixing itself with almost every people! And, in a *religious* point of view, we have seen the church of Christ break forth from her seclusion and retirement—put on her glorious apparel—gird herself with strength, and, in the person of the Apocalyptic Angel, fly through the midst of heaven, having the everlasting Gospel in his hand, to preach to every nation and kingdom, &c.

But, Mr. Editor, a *new* sign of the times in this eventful era, seems *now* to arrest our attention. The prince of the power of the air is attempting to dispute his passage! The enemies of the cross of Christ have compassed the camp of the saints about! and the bold assertors of infidelity and impiety have even entered within the hallowed walls of the holy city! But, Sir, shall they *prevail* in their efforts to destroy the faith of God's elect? shall they prevail in their efforts to make the church of Christ wax cold in their exertions, for the conversion of the heathen world? shall they prevail? No, they shall not prevail! the sacred books of the Old and New Testament say, they shall not prevail! The prayers of the saints say, they shall not prevail! and the continued struggles of the followers of the Lamb for victory, say, they shall not prevail! What then, shall be the event of this struggle, or contention, between light and darkness? Why, as the walls of Jerusalem were built in troublous times, so Zion, the more she is opposed, the more shall she flourish and increase, and break forth on the right hand and on the left; and lengthen her cords and strengthen her stakes; till the whole world itself shall bow beneath the sceptre of her conquering and victorious Lord! A *few more struggles*, then, Mr. Editor, and the conquest shall be over! A *few more efforts*, and the battle shall be won; *A few more prayers*, and he that shall come will come! *A few more tears*, and the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ, and HE shall reign for ever and ever.

J. H.

P. S. Should it be inquired what became of the Little Boys? It is much to be lamented, that no farther trace could be obtained of them, as the address of the uncle was not taken.

LONDON.

PORT OF LONDON SOCIETY.

It affords us unqualified pleasure to inform our readers, that this Society is stated to us to be in prosperous circumstances, as it respects the noble end of its institution, viz. *to promote Religion among Seamen.*

The sailors attend numerously, constantly, and with the most encouraging attention to the Words of Life; which are preached by ministers, who, in such a cause, give their labour gratuitously, for the benefit of British seamen. The prayer meetings on board on the Sabbath winter evenings, when there is no preaching, are well attended, and seamen there exercise gifts which are highly creditable, and manifest that possession of the grace of prayer, which has excited warm gratitude to the Divine Being.

The Society has published (in promotion of the end proposed) 'the Seaman's Devotional Assistant, intended to assist Masters, Mates and Seamen of Merchants' Vessels in their worship of Almighty God when at Sea. With Prayers suited to the various circumstances contingent in a sea-faring life:' a publication which has been well received, because much wanted, and which the Society issues at prime cost. The fruits of the recent affectionate attentions to seamen are appearing in various ways. Prayer meetings are multiplying on board private merchant ships. A new society (the Bethel-Union) wholly distinct from the Port of London Society, has been formed by some friends to seamen, for the avowed purpose of affording facilities to exercise prayer on shipboard; and, finally, to bring them regularly under that Word which is profitable for instruction in righteousness.

The example of social worship in the Society's ship in the Thames, has been imitated in a foreign port, where the master of a British ship invited his countrymen whom he had found there, to join him in social worship on the Lord's Day. This, it is hoped, will prove but the beginning of an extension of blessings to British seamen in foreign ports; and that, as the British ensign floats in almost every known part of the world, the spectacle of British seamen sanctifying the Sabbath by public worship, may become familiar wherever English ships may meet in port.*

The Society has recently had also this spontaneous and gratifying testimony of a pious Captain of a Merchant ship. 'The Floating Chapel is a charming thing for seamen. I know some who have been brought to a knowledge of the truth there, who, had there not been such a place of worship, would in all probability have died without that knowledge.'

The Society has not yet been able to get out of debt, though they have gratefully to acknowledge much liberality evinced in numerous donations.

It would be deemed by the Society a great and encouraging favour, if country ministers who should be inclined to favour seamen with a gratuitous service on board, would make the same, and the expected time, known to the Secretary. Mr. William Cooke, 67, Great Prescot-street.

RELIGIOUS TRACT SOCIETY.

To the Editor.

'Dear Sir,

'It was not without surprize that the Committee of the Religious Tract Society observed in your Magazine for December, page 515, the following assertion: 'The Religious Tract Society of London, have honoured themselves by the munificent donation of ONE THOUSAND POUNDS to the Religious Tract and Book Society in Ireland.' An assertion that must have proceeded from misinformation, and which has a tendency to injure the finances of both institutions, particularly those of the Religious Tract Society, which at the present time imperiously call for a large augmentation.

'The fact is, that the Society in Dublin having been taken up by persons of the first respectability in Ireland, with a view to extend its operations, and to render it a national blessing; it was considered by the Committee of the Religious Tract Society of the utmost importance to afford to it every encou-

* Some of the Committee have formed parties to distribute tracts to sailors seen in the streets of the neighbourhood, and to embrace opportunities to induce them to join their brethren in public worship; and many have been thus induced to quit the public-houses and resorts of worse name; and some have been heard thankful for the change, declaring their hope and intention to be frequent in attendance at the chapel, while they should remain in the river.

ragement in their power; and therefore, when applied to, they most cheerfully resolved to sell to them tracts, for the purpose of stocking their Depository in Dublin, at Subscribers prices, upon credit, to the extent of *One Thousand Pounds*: in the fullest confidence that should such a measure, by delaying the return of cash to their Treasurer, render it necessary to apply to the public for pecuniary aid, that appeal would not be made in vain.

'The time is now arrived when such an appeal has become necessary, on account not merely of the above measure, but more particularly of the vast field which has opened to the Society, for superseding tracts and ballads of an immoral tendency, by a most extensive issue of tracts and broad sheets, through the medium of hawkers in various parts of the kingdom, at prices greatly below the prime cost; which circulation has of late been most rapidly augmented by the demand for publications having a direct tendency to fortify the mind of the reader against the principles of Deism and Infidelity: and it will doubtless be gratifying to your readers to learn, that of this description *alone*, and in addition to the usual and undiminished circulation of other tracts, upwards of HALF A MILLION of copies, in various forms, have issued from the Depository during a period of ten weeks, commencing in the month of October last.

'Their exertions to supply the increasing number of readers throughout the kingdom, together with efforts to place such tracts in every shop in the metropolis, and its vicinity, whose proprietor would undertake to sell them; added to the usual grants of the Society both for home and foreign purposes, have rendered it necessary for the Committee to borrow a considerable sum of money, and at this time the Society is more than 1500*l.* in debt; besides being under engagements for grants, for which persons abroad are authorised to draw upon the Treasurer to the amount of nearly 300*l.* Under these circumstances, the Committee would respectfully urge upon the religious public the necessity for contributing renewed and liberal aid in support of an institution, confessedly acknowledged as one of the first importance for the diffusion of Divine truth throughout the earth.

'The labours of the Religious Tract Society, have become so much more extensive than was contemplated by its founders; and the blessing of Divine Providence has been so manifestly extended to it in every direction, that it requires no argument to prove it worthy of the most liberal support. The Committee therefore make their appeal with confidence, and they trust it will not be made in vain,

'We remain, Dear Sir,
'Yours respectfully,
'LEGH RICHMOND,
'JOSEPH HUGHES.
'Secretaries.'

London, December 6, 1819.

AN active friend of the Tract Society, has suggested a plan, by which he conceives that the utility of these little Monitors may be greatly promoted. We have not room for the whole of his letter, which is very long, but extract the most essential parts.

Conceiving that in many cases the Tracts distributed are soon laid aside, or superseded by the prevailing love of novelty, he recommends calling at the houses, or cottages of the poor, leaving a Tract, and calling again the next week to exchange it for another. This has been done with good effect in a country town which he mentions, by a few young men connected with the Sunday Schools. When the duties of the School do not interfere, the time allotted to the exchange of Tracts is before the time of public worship, on the Lord's Day morning. These persons call at every house, whether the occupier be rich or poor; at the former, a request is made for permission to leave a Tract for the use of the servants, and this has led in some instances to a request that the distributor would leave two, that one might be used in the parlour. The writer then details several pleasing anecdotes in a village which he visited with one of the distributors, wherein it appears that very beneficial effects were produced.

In one case, a poor boy of about 12, was idly lying in a field, he had only learnt his letters, and though he had lived some years in the family of a respectable farmer, as a parish apprentice, he was totally uninformed about a future state—he did not know any thing about Jesus Christ, though he had 'heard some folks talk about him'—in that he was a perfect heathen. The boy, however, consented to be instructed, and to attend a Sunday School.

We hope this hint may induce some of our readers to try what they can do in this way, for the dissemination of Religious Tracts, and whether the plan of *exchange*, especially in villages, and by means of Sunday School children, may not be practicable and useful.

MISSIONARY CHRONICLE

FOR JANUARY, 1820.

INDIA.

Extract of a Letter from Messrs Gordon and Dawson, dated Vizagapatam, June 24, 1819.

'We think the prospects at this mission brightens. There is evidently an increasing desire to hear. The subject of discourse becomes, among the more learned of the natives, more interesting. They often converse and even dispute among themselves. This we learn by the many almost daily applications made to us for further information upon the subjects of discussion. The schools also give a pleasing prospect of good among the young persons who attend. Within the last few months an additional school has been opened with favourable promise. We have now four native schools, and one native English school, which comprehend an average of 160 boys, some of whom make great progress. In some of the schools there are boys who are able to repeat from 100 to 150 verses without an error, and who evidently grow in acquaintance with Christianity.'

MADRAS MISSIONARY MEETING, MAY, 1819.

Letter from the Rev. R. Knill, Missionary, on his voyage home, on the account of the state of his health.

Indian Ocean, Ship Richmond, June 30, 1819.

'It will be gratifying to you, my Dear Sir, and it will gladden the hearts of our friends to know, that while you were celebrating the Missionary Anniversary in the metropolis of Britain, we were engaged in the same delightful work in the idolatrous city of Madras. Our spirits united with the thousands of the British Israel in adoring our matchless Redeemer. Our united prayers ascended to the mercy-seat for the prosperity of Zion. 'Thy kingdom come. Thy will be done, O Lord.'

'The meeting was peculiarly interesting. We felt ourselves surrounded with idolaters. The business was conducted by those whose life was to be spent in the missionary cause. Our funds were raised by many who had received eternal blessings from the labours of your Institution, and who count it their highest honour to promote the Divine glory.—Yes, sir, some have ascended to heaven, and many are travelling thither who will praise God for ever and ever that you sent the gospel to them.

'Mr. Traveller, and one of the Church Missionaries, preached on the occasion. Mr. Lynch, Wesleyan Missionary, and Mr. Griffiths, Baptist Missionary, assisted in the devotional services. Several solemn and affecting speeches were delivered. I was appointed to address our juvenile friends; but when I arose, and beheld the dear people from whom I had long been separated, and from whom I was soon to be separated for ever in this world, the sight overwhelmed me: and I could only weep when I wished to speak. It seemed to intimate to me that my work was done—my tongue silenced—my mission ended. As no account has ever been transmitted to you of the origin of our auxiliary, I will send you the following extract from my journal:—

'Every heathen city like that which the Apostle beheld, is wholly given to *idolatry*; and, as a natural consequence, is wholly given to *iniquity*. In order to remove the former, the latter must be eradicated, and a devoted Missionary will leave no stone unturned, no means untried, which he is able to perform, and which is likely to accomplish an object so important. Hence the institution of '*The Madras Auxiliary Missionary Society*'—the grand aim of which is to assist the funds of the Parent Institution. But it has often struck me that the money thus raised is but a small moiety of the good which such Societies produce. The talent which it elicits, the prayers which it offers, and the zeal which it inspires, are of more value than the gold of Ophir. Yet, still we cannot do without money. In an African city, which Mr. Campbell visited, they knew nothing of the use of money. In the South Sea islands their traffic is carried on by barter; but, in commercial countries, it is money that speaks all lan-

guages, and transacts all business. It is this which pays for instruction—purchases food—provides our equipment—procures us a passage, and ultimately supports us in heathen lands; and it highly gratifies the Missionaries and their friends at Madras, that they can contribute a little towards defraying the great expense. To what extent the Madras Auxiliary may arrive is to us uncertain: but its commencement is worthy to be noticed. It proves, among many other things, of what great advantage '*The Evangelical Magazine*' has been to the interests of pure and undefiled religion. In 1815 Mr. Loveless received some copies of this useful publication, which he soon circulated among his hearers, two of whom, when perusing the interesting contents, were peculiarly struck at the sum which had been raised in one year by '*a Penny a-Week Society*.' Pleased with the simplicity of the plan, they proposed to each other to make a similar attempt; this was made known to a third, who zealously entered into their views. They communicated their wishes to Mr. Loveless, who considered it a suitable opportunity to commence such a work, and did all in his power to forward it. At first they did not anticipate great things; but experience has proved that they can now raise *one hundred pounds a-year*.—Hallelujah!'

Ordination of the Rev. Joseph Taylor, Missionary to the Canarese.

'BLESSED is the man who, like Enoch, is a 'preacher of righteousness' to others, and an 'heir of righteousness' himself. Some of this happy character there have been in every age. In the present day they are greatly increasing, and that some are springing up on the burning shores of India, is matter of unspeakable joy. On Wednesday, June 9, 1819, I witnessed at Madras one of those solemnities which are often seen in Britain, but which are peculiarly rare in heathen lands; it was the ordination of our young brother, Taylor, with whose name and character you have long been familiar, though as to the latter, one half has not been told you. He witnessed a good confession before many witnesses. He was the first fruits of Mr. Hands's labours in India. He has been for the last seven years engaged in the Mission at Bellary, and I doubt not but your souls rejoice at thus seeing Jehovah smile upon your labours of love.

'It was a truly solemn meeting. More people were assembled than perhaps ever met before at Madras in a *Protestant* church. Brothers — Mr. Rhenius, of the Lutheran church, commenced the service—Mr. Traveller delivered the introductory discourse from '*Lay hands suddenly on no man*.'—Mr. Fleming asked the questions—Mr. Loveless offered up the ordination-prayer—Mr. Hands gave the charge from 'Be thou faithful unto death;' &c. and Mr. Griffiths, Baptist, concluded. The brother who addressed the people, founded his remarks on Joshua, '*Encourage him*.' One way of encouraging him was pointed out in this manner, "*Give him a book with your name on it, expressive of your affectionate good wishes*. Although this may appear trifling to a stranger, I think proper to mention it, as the speaker has often had his own heart comforted by looking into a book, and seeing the name of a dear friend, who constantly prayed for him. It is a thing which cannot be too warmly recommended in behalf of young Missionaries when they are about to leave their friends behind.' It may prove of unspeakable advantage to them when in some solitary station without one Christian friend to speak to, and I trust that the hint will not be lost on any Christian who may read these lines. The value of the book is nothing when compared with the name it bears.

'The day after the Ordination I had the felicity to know, that Mr. Taylor had received the works of Flavel, Howe, and Charnock, and a great number of other excellent books. Many more were about to be presented to him. May he have an interest in the prayers of multitudes who have never seen him, and who will not see him until they meet before the throne above, where Missionaries and their friends will rejoice for ever, that they were counted worthy to do any thing towards the spread of the everlasting gospel.'

Laying the Foundation Stone of the Persewaukum Missionary Chapel.

'ABOUT 1800 years ago, it was said that the heathen had become 'vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they become fools.' The veracity of this statement none will doubt; but we anxiously enquire, are they not grown better? During this lapse of ages great revolutions have taken place. Every science is better understood, and has received improvements—and has not heathenism improved also? Alas! it has not. Heathenism is heathenism still.

Her votaries are even to this very hour enveloped in thick darkness which may be felt.

'Near the walls of Fort St. George stands a diminutive filthy looking temple, highly celebrated among females who are solicitous to have a family. 'The father of lies' has circulated a report, that *the god* of this temple is displeased, and must be propitiated. Hence the traveller, when passing by, may see scores of little *cradles* hanging on the tree which overshadows the sacred place, if, peradventure, by this means an offspring may be obtained. How monstrously absurd! But is there any absurdity that the human mind will not embrace? Is there any absurdity that is not to be found among the descendants of Brahma? No! *There are hundreds of towns in India within the sphere of British influence, sunk in ignorance and demoralization scarcely to be credited.*

'Much has been written by the present generation relative to the depravity of the heathen, with a view to call forth the commiseration of Christians towards their benighted fellow-men: yet I believe the purest description of their impurity, and the wisest description of their folly, is found in words which the Holy Ghost teacheth. Romans, first chapter, and the last twelve verses.—I have assembled heathens and Christians together in Travancore, and caused those words to be read in their ears, and they have unanimously confessed, that all those abominations were practised among them. How hard must be that heart which can read the Apostle's description and not tremble! O my God have mercy on the work of thy hands. My heart bleeds at their horrid iniquities. How awful their state! O Christianity, thou offspring of heaven, stretch out thy potent arm to help. Thou pure and holy religion erect thy temples. Cause thy heralds to proclaim salvation. Diffuse thy influence through all the kindreds of the earth.... and is it not cheering to the servants of the Lord that Christianity is erecting her temples in the midst of the Heathen, and that every year the number is increasing.

'Our Mission in Travancore can rejoice in its *seven churches*—as many as the Angel of the Apocalypse reproved, exhorted, and comforted in his Epistles. In these sacred places, Divine Service is performed every Sabbath-day, and on every other day is offered up the morning and evening sacrifice. Many who love our Lord Jesus Christ in sincerity, never see the foundation of a church or chapel laid, though they are favoured with the gospel all their days. Others who went before them laboured, and they have entered into their labours. In this particular, I think myself favoured above many of my dear brethren. In the spring of 1818, I witnessed the beginning of the Scotch Kirk at Madras. A stately and elegant edifice—computed to cost 33,000 pagodas, or thirteen thousand two hundred pounds. At the close of the same year, I visited a number of people belonging to the Travancore Mission. Their residence is near the mountains, on a beautiful plain called Titte-villy, or Paradise, from which I hope multitudes will be transplanted to the Paradise above. A white man had never been seen there before. I proposed to this people, in behalf of my dear Brother Mead, to send them an instructor, if they would prepare a place for the worship of God. They acquiesced, and on the evening of the same day we began the building. This to a missionary is a most important and interesting occurrence.

'On New-year's day, 1819, I had the unspeakable pleasure to lay the foundation stone of the large church which Mr. Mead is building at Nagracoil. Much time previous to this had been employed in making the necessary arrangements. As soon as the stone was laid, I kneeled down in the presence of the people, and entreated the Lord to preserve the workmen from evil—to raise the building under the auspices of Heaven, and cause the top-stone to be brought forth with shouting grace! grace! unto it. There was no European present at Nagracoil or Titte-villy, except myself. The church is to be built of rock-stone, 120 feet long, and 70 feet broad. Her highness, the Rannee, gave the land, timber, and stones, for the building. Many other royal favours the Mission has received.

'It has been intimated that proposals were made in 1817 for building a chapel at Vepery for the better accommodation of the congregation that assembles in Mr. Loveless's school-room. Thanks be to God it is now begun. Before I left India I saw its commencement. My dear brethren, out of respect to me, requested that I would lay the foundation-stone with my own hands. This I consider another proof of their affection. In order to convey to future generations something of the proceedings of this day, a few lines were written on parchment, and sealed up in a flint glass bottle, which I deposited in the foundation.

'The inscription was as follows:—

'On Saturday, the 12th of June, 1819, the Rev. Richard Knill, of the London Missionary Society, laid the Foundation Stone of this place of Worship, called '*The Perseverance Missionary Chapel*;' and, in company with several Missionaries, of different denominations, dedicated it by solemn prayer to the worship of the Father, and of the Son, and of the Holy Ghost.

'W. C. Loveless—C. T. Rhenius—T. Griffiths—John Hands—D. Schmid—R. Fleming—C. Traveller—J. Taylor—Richard Knill.

'The chapel is to be exactly the same dimensions as the Missionary chapel in Black Town, and the money for building to be raised in the same way, *i. e.* by voluntary subscriptions: and, from the characteristic benevolence of the gentlemen of Madras, and from what we have already experienced, we have no doubt but the money will soon be realized. Several hundred pagodas were subscribed ere I left. A very dear friend of mine, who was desirous to see my name among the names of subscribers, gave me ten pounds, which was appropriated to that purpose.

'It rarely occurs that the same minister and people build two chapels, unless a *schism* has taken place, but here it was *the effect of love*. The people are increased. The Missionaries are encouraged, and the language of both is, 'Enlarge the place of thy tent—stretch forth the curtain of thy habitation.'

'On the evening of the day on which the foundation was laid, I took a long farewell of chapels, schools, church, congregations, and Missionaries. The buildings I cannot expect to see again, nor can I hope to meet the people until the morning of the resurrection. While I have my being, Madras will have, and deservedly have, a large share in my affections. May God, in mercy, grant that I may meet a great number of its inhabitants in the upper and better world.

'My dear brother and sister, Griffiths, with their little babe, embarked with me in the Richmond. All the dear brethren, and many of the people, accompanied us to the shore, and some of them came off with us to the ship.

'To what place I shall next go, with what kind friends I shall next part, is all hid from mortal eyes. O my heavenly Father, to thy protecting care and blessing I commend myself. Pardon my iniquities—heal my diseases—strengthen my body—guide my feet—choose my inheritance,—make me useful, and be my portion and eternal great reward.—Amen. Amen. Amen.

'I remain,
'Rev. and dear Sir,
'Your affectionate Son in the Gospel,
'RICHARD KNILL.'

Extract of a letter from the Rev. Cornelius Traveller, dated Madras, May 12, 1819.

'My heart overflows with gratitude to God for the success he appears to be giving to our endeavours. This mission bears a most interesting and favourable aspect; and when you read the particulars, I am sure you will bow before the Father of Mercies, acknowledging that he has performed *great things for us, of which we have all reason to be glad.*—Believe me, my dear sir, I never felt toward the Heathen as I now feel; for, while on the one hand, beholding their wretched condition I am filled with grief and compassion, on the other, in witnessing what God is accomplishing I am overwhelmed with joy and gratitude. O it is a most affecting sight to see tens of thousands of our fellow-creatures wandering from God under the galling yoke of Satan, and wholly given up to idolatry. An expression conveyed in my instructions exactly describes the myriads I am surrounded with, 'they are mad with their idols.' But in the midst of noise and confusion, we have a church for God, and sometimes crowded with attentive worshippers. Our church is like a tree planted by the rivers of water; additions are made to it almost every month; a number of young men are coming forward, having devoted themselves to the cause of Christ, and the advancement of his glory. The people of England will scarcely believe the happiness we enjoy in point of religious advantages, and the great interest which is every where excited in favour of the good cause. I venture to affirm, that no congregation in Britain is more happy, or more flourishing, than ours is at Madras. Could the friends of missions but see the the effects of their labours and prayers, as it regards this part of the Lord's vineyard, it would afford them a high gratification, and abundantly compensate them for all they have done in aiding this glorious work. The sun of righteousness is arising upon us in his meridian glory, and I think that God has much people here, and from hence he designs to bring many sons to glory 'through sanctification of the spirit, and belief of the truth.'

'The Heathen are enquiring, becoming serious, and some are converted; one is

united in Church-membership with us, and continues stendfast notwithstanding the fierce persecution he has had to experience. I hope, ere long, he will become a herald of salvation, and through him the Word of Life shall be sounded forth in all the regions round about. The Brethren have placed him under my care for instruction, and he is now studying books on divinity, writing English exercises, translating catechisms into the Tamul language, and I have given him your sermons to translate, some of which he has preached to native Christians, and Heathen, in their own tongue. I thought it prudent that he should do this at first, it being a means of storing his mind with Divine truth, and will also teach him the method observed in the composition of sermons. I trust God will keep him faithful; his conduct, since under my care, has been consistent; his disposition humble, and his concern for his countrymen such as affords satisfactory proof of his conversion to God, and his desire to honour Christ. Pray for him, I beseech you, that he may continue an ornament to the cause of our blessed Redeemer. Since my arrival at Madras, I have had two public disputations with Brahmins, who actually requested an investigation into the Christian religion, when I undertook to prove the infinite superiority of the Christian scheme of salvation to any other, and the absurdity of *idol worship*, even upon rational principles, and the guilt attached to all who adhere to it. My house, on the first evening, was numerously attended with both Brahmins and others of different *castes*, besides a number of the descendants of Europeans. On the second, it was crowded to excess, and my *verandas*, both back and front, were occupied by the natives. After making a number of enquiries with a view to ascertain the natural and moral tendency of their religion, and then to institute a comparison between it and the Christian, we were detained. The question I proposed appeared too intricate for the Brahmin's solution; and being unable to give satisfaction, on being pressed repeatedly to do so, he was severely animadverted upon by the numerous friends he had called together, and has since been the object of sport and derision by the greater part of his countrymen who were present on the occasion.

'Our schools are all in a flourishing state, we have ten Tamul and three English, besides our Free School in Black Town; not less than six or seven hundred boys, besides females, are instructed in the principles of religion, and initiated into various branches of useful knowledge. Mrs. Traveller, in connexion with Mrs. Loveless, superintends the Female Free School, where the number is about sixty. Their progress in needle-work, and learning to read, is exceedingly encouraging. Our Sunday School increases, and many of the boys are remarkably apt in committing to memory several chapters in the sacred Scriptures, which, I trust, will make them wise unto salvation. We abound in young men who have become devoted teachers, and who have formed themselves into a body under the management of a Superintendant, whose prompt attention and care of the school gives him every right to our unfeigned gratitude.'

CALCUTTA.

Extract of a Letter from the Missionaries there.—April 1, 1819.

'Honored Fathers and Brethren,

'THE 8th of February last is a day to be had by us all in long remembrance. Then it was that the Brethren Trawin and Hampson, and their partners, arrived at the place of their destination, and had to praise the God of the whole earth for their preservation by sea and land. Then it was that the hearts of the Brethren Keith and Townley, and their partners, were filled with gratitude to God and thankfulness to you, that their prayers and requests had been hearkened to and answered. But your time and also ours is too valuable to be expended in noticing at great length the various feelings of our minds on the event; let it suffice to say, that we trust they are but the precursors of many more destined for this wide, and with comparatively small exceptions, unoccupied field of labour; and to add as a preface to the business of this letter, that instead of each of us writing separately, we have deemed it most eligible, on the ground of saving time, postage, and useless repetitions, to write conjointly.

BENGAL AUXILIARY MISSIONARY SOCIETY.

'Our First Report, read at a General Meeting of the Friends and Subscribers, on 6th January last, has been printed by order of the Meeting. Copies of it have been forwarded to you by different opportunities, and as this Report contains the principal part of what we have, up to the present time, to communicate, we beg to refer you to it.

'We would however briefly remark, that we consider it matter of thankfulness, that in the first year of the Society's existence its funds have amounted to so much as about £350. That the number of Tracts in the Native Language it has circulated amounts to about 16,000, and the number it has printed to 33,000.

'You will also observe that there *are* 23 *Native Subscribers*. None of these are Christians, nor even candidates for Christian Baptism. This make the circumstance of their subscribing somewhat remarkable. European influence may be presumed to have been the principal cause of their contributing; it is at the same time gratifying that influence of any kind should lead them to co-operate in the destruction of their own superstition and the diffusion of Divine truth. One anecdote we cannot but relate respecting the manner in which a Hindoo expressed himself at the time of giving his name as a Subscriber. A Member of our Church who speaks the Bengalee Language fluently, and is greatly anxious for the advancement of the good cause, suggested to some of the Hindoo clerks in the same public-office with himself, the propriety of subscribing something towards defraying the expense of publishing the Tracts of which they had obtained copies gratis. Three Hindoos present immediately subscribed. Our Church Member then said to the one in question, 'Come, shall I put you down two *annas* [i. e. four pence] a month?'—'No,' said he, 'Why should I be put down but two *annas?* Do you think I don't love God? It is a good work, put me down four *annas* a month.'

TALLY GUNGE.

'The principal new feature in our Missionary proceedings since the date of the Report has been our occupation of this station. Kalee Ghaut, of which you have heard so often as the seat of Kalee Ma, or Black Mother, the Diana of the Hindoos in this district, is situated about three miles from the southern boundary of Calcutta. Tally Gunge is about one mile to the south of Kalee Ghaut, and in the neighbourhood, not merely of the multitudes resorting for religious purposes to Kalee Ghaut, but of a great resident population. Going forth three miles from Tally Gunge, in all directions, probably not fewer than 100,000 souls, all ignorant of themselves, of God, and of the way of salvation, would be found. Our present plan is, that the Brethren Keith and Townley reside at this station alternate weeks; intending that the other Brethren residing in Calcutta shall take their turn as soon as their progress in the language will enable them to understand, and be understood, by the natives. It would be premature to attempt to say what will be the result of the plan; but our minds are much encouraged by the wide and easy opening it affords for sowing the seed of the kingdom. And indeed the way in which Providence led us to it is somewhat remarkable, and a brief outline may perhaps interest you. It was as follows:—A young Hindoo, of the name of Dhormochund, resident at Chinsurah, some years back, had much pains taken with him by Mr. Forsyth. The young man, a few months since, took a house to live in at Chitlah, a village about a quarter of a mile to the west of Kalee Ghaut; and afterwards called on K. and T. in Calcutta, requesting them to establish a School at Chitlah. They went every Tuesday morning, about six successive weeks, and each time explained the Gospel to such parents and children as attended at Dhormochund's house. In the meantime, the School-house was built, and the numbers of the children augmented, and this, notwithstanding (in addition to their singing, reading the Gospels, praying, preaching, and giving away tracts) the exertions of an interested Hindoo Schoolmaster in the neighbourhood, who went about the village warning the inhabitants that the object was to make all their children Christians. We endeavoured, in preaching, to show the real motive by which we were actuated, and that we sought nothing but the welfare of their children. The School-room has been finished, and about 30 or 40 attend daily, which we deem a considerable number, considering the undisguised and prominent manner in which Christianity has been introduced. The result of this experiment was our enlarging our views, till we at last determined upon the plan we are now acting upon. In searching for a suitable piece of ground on which to build a Bungalow, affording sufficient protection from heat and rain, to stay in day and night, we met with various obstructions, till a kind Providence led us to the place in question, where we have obtained a substantial brick house, lent us by the proprietor (Mr. Burrow, a gentleman residing in Calcutta) for three years, rent free. The house needed some repairs, this and other necessary extra expenses attending the station, the Committee of the Bengal Auxiliary Missionary Society have undertaken to defray.

HOWRAH.

'This station we have re-occupied in consequence of the great addition to our strength in the arrival of the Brethren Trawin and Hampson.

CHINSURAH.

'Brother Townley was there for several days during the past month, and has great pleasure in reporting that, in addition to attending to the Native Schools,

a printing-press, and duties connected with the European settlers, the Brethren Pearson and Harle devote the cool of the morning and evening to preaching in the Bengalee language to the natives, and distributing Tracts among them.

'All our families are, by the blessing of God, in the enjoyment of tolerable health.

'Your faithful servants,
'for Christ's sake,
'H. TOWNLEY,
'J. KEITH,
'R. HAMPSON,
'S. TRAWIN.'

Extract of a Letter from Mr. J. D. Pearson, dated Chinsurah, April 1, 1819.

'I SHALL give you first the following extract from a letter received from the Secretary of the Calcutta School Society:—

'I hope you will increase your forces both in Chinsurah and here, never ceasing to represent to your Society at home, what a boundless field for exertion there is here—I hope soon to have a new supply of Reports, and can then furnish you largely for the Society, to whom when you write you will express our sense of their kindness for their gifts in money and books.'

'Since the date of my last, far more has transpired than I shall be able to crowd into a sheet of paper, much that I do not recollect, and which it would also be needless to repeat, as no doubt you have heard particulars from our Brethren in Calcutta and through other channels. I confine myself chiefly to what passes in my own sphere, though, to speak properly, the sphere of each of us is the world. I need not recur to the sad tidings conveyed in my last, (the death of Mr. May.) I was then left alone. However inefficient, we cannot but be grateful to the kind providence of GOD in having previously rendered me in any degree capable of the charge that fell upon me. I feel, it is true, the effects of the climate, in reducing my frame and strength, yet, blessed be GOD, till this day, I enjoy the best health, and have been enabled unceasingly to employ what little strength of mind or body I possess to the Glory of his Name; alas, most imperfectly!

'I send enclosed Extracts from my School Report to Government, by which you will be acquainted with the leading particulars—You will also learn from the Report of the 'School' and 'School-Book Society,' the increasing interest which the cause of Education is gaining in this part of India. Indeed our hearts cannot but exult at the prospect opening to our view. O that each may be found faithful in fulfilling the little part that GOD has assigned him! I am happy to say, I continue to receive every token of affectionate regard from the Governor and inhabitants of this place.

'I preach in English twice on the Sabbath; prayer meeting on Friday Evening; daily family worship with the servants, in the native language. We have twelve or fourteen places, within and without the town, take our Testament, and, reading awhile, numbers are collected, each says what he can, concludes with prayer, and distributes Tracts. Of course our speech as yet is wretchedly imperfect, yet it is pleasing and encouraging to find that much is understood. O what an employment! who would not run from one end of the world to the other to have a share in it! Who, who is sufficient to discharge it aright! May the Lord help me who am but a child. Jesus and his word alone can enable us—God has chosen the *weak things* of this world—is a heart-cheering word! Many things, and words, apparently strong, are in the way—what of that? Such texts as—'Can any good thing come out of Nazareth?' 'Thou wast altogether born in sins, and dost thou teach us?'—Unhappily at present carry great weight with the opposite side. Were I enquired of, I should say, whoever come to this country, in whatever capacity, let them be men of ability. And let them learn, if possible, a lesson or two in England, and as much of the languages as they can during the voyage; it saves much time. I add no more, only that craving an interest in your prayers.'

BELLARY.

Mr. HANDS, who has translated the New Testament into the Canara, or Canarese language, is now at Madras, engaged in superintending the printing of it. He has sent to the Directors, the first pages of the work. A learned native and a good Canara English scholar has given his testimony to the fidelity of the translation. Mr. H. in a letter to the Directors, says, 'Blessed be God for enabling us to overcome the difficulties of the language, and to proceed thus far in the translation of his Holy Word.' O that it may be the means of communicating Divine light, life and salvation to thousands of precious souls! Should I live to see the whole of the Sacred Scriptures completed, I think I shall be ready to say, 'Lord, now lettest thou thy servant depart in peace.'

Things are going on well at Madras, and at Bellary our prospects are brightening.

Of the ordination of our brother Taylor from Bellary—the commencement of a new Missionary Chapel at Madras, and many other interesting particulars, our dear brother Knill will inform you. We trust his return to England, for a time, will restore his shattered constitution, and prove a blessing to the cause at home and abroad. We send him home as a recruiting serjeant, and hope that the information he will be able to give, will so move the British churches on behalf of India, as to call forth a host of missionaries to our help, in these extensive, populous and benighted regions. O send out more missionaries to India! No part of the world presents so important and interesting a field for missions as India; and I trust the time is near at hand when the Spirit shall be poured out upon us, and when their dead souls shall hear the voice of the son of God and live. The way for the gospel is, I think, rapidly preparing; light is spreading, prejudices declining; and the leaven of the gospel, where it is known, appears to be silently working; and I hope British Christians will be excited to pray with greater fervour and faith for India.

SERINGAPATAM.

THE little society at this place, commmenced by two young men who were educated in Mr Loveless's school at Madras, continues to prosper, and especially the school which they have established. 'We have,' says one of them, in a letter to Mr Loveless, 'a Lydia among us,' a female with a pretty large family, who has so far succeeded in learning the Tamul, as to be able to read the scriptures in that language to a few of her own sex, with apparent success.

They earnestly desire Mr Loveless to send them Books, Tracts, Reports, &c. which will be furnished by the Society.

AMBOYNA.

A LETTER from the Rev. Mr Kam, dated Nov. 20, 1818, was received 7th Dec. 1819.

Mr Kam has visited several more of the Molucca islands, particularly Haurauca, Sapaurua, Nusalout and Ceram.* In the various negeries, or villages, (more than 40) which he visited, he was in general very gladly received, both by the chiefs and people, some of whom had suffered considerably in the late rebellion, during which several of their churches had been burnt down. Many of the poor people who have long been unhappily destitute of the gospel rejoiced greatly to hear it preached by Mr Kam, who also administered the the Lord's Supper to the members of the churches, and baptized their children.

Mr. Kam (who with other gentlemen) has been appointed Superintendent of the Schools, (an office formerly held by Mr Carey,) had an opportunity of promoting the welfare of these important seminaries. Mr. K. has under his care several young men, who receive a suitable education for schoolmasters; one of these is already settled at Actoon, and another in Amboyna; five more, who remain at his house for further improvement, will, he hopes, become useful instruments in the hand of God to convey religious knowledge to their poor ignorant countrymen. In the course of his journey he looked out for suitable young men to be thus engaged.

Having received a handsome addition to his salary from the Dutch Government at Batavia, Mr K. is enabled to proceed in his generous plans for the public good. He is now enabled to finish the building of his chapel for the slaves, &c. and hoped it would be completed in about two months after he wrote.

Mr. Kam had received the printing-press sent to him by this Society, and was looking out for a suitable person to superintend his printing-office. He had received with great joy, the news of the arrival at Batavia of 12 chests of Malay New Testaments, printed by the British and Foreign Bible Society, and which he hoped soon to receive at Amboyna.

AFRICA.

IT is stated in the Newspapers of the Colony, that Mr. Anderson, the missionary at Griqua-Town, had, by the Governor's desire, agreed with the native tribes in his neighbourhood to establish a fair at *Kookfountein;* and that Wednesday,

* The number of inhabitants in these islands amount to more than 15,000, and form about a third part of that field of labour which is presented in the Molucca (or Spice) Islands. The number of communicants amounts to about 2,800, and the children in the Schools, to 2,690.

August 4, had been fixed on by mutual consent for that purpose. We hope that this measure may promote the valuable object of civilization.

We mentioned in our Magazine for August last, the devastations made by the Caffres on the Missionary Settlement belonging to the London Missionary Society at Theopolis, and on the Moravian Settlement at *Witte Revier*. The Society by whom the latter was founded, have circulated a narrative of the formation and destruction of that settlement, which we have not room to insert, which must excite the deepest concern in the mind of every benevolent reader.

Mr. Latrobe adds to the Narrative the following paragraph:—

'From these accounts it is plain that the loss sustained is very great, by the Hottentot congregation in particular, by the missionaries, and by the mission, in consequence of the burning and laying waste of the whole settlement, and the considerable additional expense which must attend the present state of the *Witte Revier* congregation, and (if it please the Lord to grant them to return in safety) the rebuilding of the dwellings. We therefore trust that many of our friends and benefactors will feel themselves disposed willingly to assist us in sending relief to our suffering Brethren. While we deeply sympathize with, and mourn over the sufferings of this afflicted people, and their faithful servants in the Lord, we cannot but perceive with thanksgiving, with what composure, confidence, and unshaken devotedness to His cause He has fortified the minds of our dear suffering Brethren and Sisters during the whole of this heavy trial, approving Himself to them as a very present help in time of trouble. What comfort will it afford to the poor widows and orphans of the fathers of families so cruelly murdered, and to the whole congregation, to hear that they have friends in this distant land, who are ready to act the part of fathers and protectors towards them, constrained by the love of Him who is the husband of the widow, and the father of the fatherless.'

Donations in clothing, old or new, will be very acceptable, and will be most thankfully received by Mr. H. C. Christian, No. 10, *Strand; and Subscriptions to the London Association in Aid of the Missions, will be gratefully accepted by the following Bankers:*—

Messrs. Morland, Auriol, & Co. 57, *Pall Mall*; Sir P. Pole, Thornton, & Co. 1, *Bartholomew Lane*; Messrs. Ransom & Co. 34, *Pall Mall*;——Stephensons, Remmington, & Co. 69, *Lombard Street*.

ST. HELENA.

A second Auxiliary Missionary Society has been established in this little island. The first is composed chiefly of persons in humble life, including some slaves; the latter is composed chiefly of officers belonging to the garrison.

Mr. Knill, who, with Mr. Griffiths, touched at St. Helena, on their way home, were kindly entertained by the Rev. Mr. Vernon, the Chaplain, and the officers abovementioned.

GREEK ISLANDS.

The Rev. Mr. Lowndes, the Society's Missionary, who has long resided at *Malta*, sailed from that island on the 27th of March last, and arrived at *Zante* on the 1st of April. He was well received by Colonel Ross, the Resident. He had an opportunity, soon after his arrival, of witnessing the ceremonies of the Greek Church in Passion-week and at Easter, some of which were extremely superstitious.

Mr. Lowndes has visited *Cephalonia* and *Ithaca*. On the top of a hill in *Ithaca* he saw the traces of the castle of Ulysses. The population of *Zante* is estimated at 40,000, that of *Cephalonia* at 60,000, and of *Ithaca* 7,000, or more.

Mr. L. was overjoyed to receive Dr. Pinkerton at Zante, and to witness the institution of a Bible Society there. Dr. P. had previously succeeded in forming a Bible Society in *Corfu*. The meeting at Zante was most respectable; about 100 persons were present. The Protopapas made a speech in Greek, and the Regent, who is a Catholic, made one in Italian; the former was appointed President: seven Vice-presidents were chosen, of whom Col. Ross and the Regent were two. Eight Directors were nominated, and Mr Lowndes, with a very respectable Zantiote, Count Hamburiere, were elected Secretaries. Subscriptions were commenced, amounting to 189 dollars annual, and 183 dollars donations. But the joy and satisfaction which beamed in every countenance was far more interesting than the value of the gold and silver contributed.

The appointment of Mr. Lowndes as Secretary to the Society will probably much promote his success as a Missionary.

Mr. Wilson, at Malta, wrote to the Directors on the 17th of September. He was then in good health, though the season had been very hot.

DEMERARA.

Mr. Smith, at Le Resouvenir, June 24, 1819, writes—'The chapel is altered and repaired to the satisfaction of the congregation. We have made it a very comfortable and decent place of worship; the people raised £230.

'Our people have sent you about £26. as their first free-will offering in aid of the missionary cause. The greater part were for sending the whole of the money raised for the chapel, saying, 'We have a chapel already, but many have no place for the worship of God.' The negroes enter into the missionary cause with all their hearts.

'The people who hear Mr. Elliot are equally zealous for the cause. Mr. Elliot says—'When the collection was made at my chapel in town (George Town,) a negro came to Mrs. E. with six guilders, saying, that the person who sent it charged him to deliver it to me or to *Misse*, and to nobody else, because it was for a good thing.' Since then a man of colour called on me, and told me that he had sent the six guilders, and that when I gave notice that a collection would be made, and that the money would be sent to assist the Missionary Society to send out more missionaries, he determined in his own mind to give *two pounds*, but that sickness had prevented both his attending that evening and his sending the money, but that he now called with the balance, eighteen guilders, which I assured him should be forwarded by the first convenient opportunity.'

A YOUNG man who lately visited Demerara on business, thus writes to a relation in England:—

'The Missionaries here have behaved very politely to me; and though they are much opposed, they are prospering in their work. I attended the prayer-meeting yesterday morning, and was much delighted. About 50 Negroes were present; but no whites except ourselves. The Rev. Mr. Davies told them that I came from *Buckra-land*, and that I have an uncle who is a Missionary in Otaheite; where, as they had heard, the people destroyed their idols: he said, he hoped they would pray for me when at home, as well as at the chapel; they replied, as with one voice, 'Yes; alway, Massa.'

'Mr. Davies then catechised them on the Scriptures; and their knowledge is surprising. He then called upon one of them to pray: he prayed earnestly, and as well as any common English Christian. In the midst of his prayer, he said thus:—'O gracious God! do please be merciful to our Massa here, dat have come cross de sea; we tank de dat he be come all safe; he have many dangers here to see; but don, O Lord, can keep him from dem all; keep him from sickness, from bad men, and make him happy within. Bless his good uncle, who is dy servant, who sent by de to poor men who one time did pray to god dat was not God. Blessed Jesus, me not be quite glad till salvation cover de world like de water cover de sea.'

'I wish that all my London friends could have been witnesses of the delightful scene.

'After breakfast, about 400 Negroes assembled to public worship, and the Lord's Supper was administered to the members of the church. After the congregation departed, 100 black children remained to be instructed in their catechism: their black teachers take such pains with them, that numbers of children, who cannot read a letter, know the catechisms of Dr. Watts, and the Assembly's Catechism, perfectly well.'

PENNY SOCIETIES.

A PRIVATE individual, who attended a missionary meeting, some weeks ago, at B———, was so much impressed with the importance of the cause, and the desirableness of assisting the Directors to extend their labours, that he determined to go home and try what he could do among his friends and neighbours. He soon succeeded so well as to procure 51 subscribers of a penny or more per week; another active young friend took the same method, and got 16 more; so that the list, which before the meeting at B———, contained only 40 or 50 names, now includes 150.

Here is the annual sum of *thirty-two pounds ten shillings* procured from one rural congregation, aided by benevolent neighbours; and many such persons, though not concurring with us in all our religious views, would frequently subscribe from motives of mere humanity, if applied to, and the smaller publications of the Society put into their hands.

We could mention a village in the neighbourhood of London, where a few females have adopted the method of sending some of the Society's publications, together with a civil note, to neighbouring ladies, requesting their perusal of the tracts, and a subscription, with an intimation that they would call in a day or two. This has succeeded so well that about £20. were collected.

If serious persons, who feel for the misery and danger of the heathen, but who had not yet made any exertions on their behalf, would adopt these methods,

how greatly would the friends of the Society be augmented!

The friend at whose suggestion this intimation is given, says: 'Let no one think he can do no good because he does not possess much influence; but let him try, and do a little, and he will find a present reward in the work. It is more particularly necessary to stir up those in humble life to be active, where it is not taken up in a spirited manner by their superiors, whose province it seems to be, as they have more influence than persons in a lower station.'

BAPTIST MISSION.*

THE laborious efforts of the Baptist missionaries to disseminate the Gospel in India for more than 20 years past, are well known to the Christian public in Britain; but the following general account of their labours, and especially of the COLLEGE proposed for the education of converted natives, who may hereafter become pastors and missionaries, will doubtless be interesting to our readers.

I. PREACHING. Dr. Carey and his brethren commenced with preaching to the heathen; and notwithstanding very many obstacles to success, they have baptized about 600 natives, Hindoos and Mussulmans, most of them gross idolaters, and some of them Brahmins of the highest *caste*. A number of these have for some time past been employed as distributors of tracts, readers of the Scriptures, and preachers.

II. TRANSLATIONS. They have been enabled to publish translations of the whole of the sacred volume in five important languages of the East; the *Sangskrit*—the *Hindee*—the *Mahratta*—the *Bengalee*, and *Orissa*: also a great part of the Bible in the *Chinese*. The New Testament has been published in six other languages, and more are in the press.

III. SCHOOLS. These seminaries have been so extended, that the number of scholars amounts to 8,000 heathen children; they might have had 50,000 if their funds had been sufficient.

IV. COLLEGE. The brethren are anxious to see this part of their plan established, they conceive it to be an object of immense importance—duly to prepare as large a body as possible of the natives of India, for the work of Christian Pastors, Itinerants, or Missionaries. Those already employed would be considered in this country as but poorly qualified for so important a charge; but the missionaries could not shut their ears against the cries of the perishing, and they could find no better helpers to go with them to the wreck, to endeavour 'to save some.'

The fitness of native preachers (if duly qualified) can hardly be appreciated without considering the difficulty of acquiring a foreign language, so to be able to become a persuasive preacher in it—an attainment which but few, even of those called Missionaries, acquire; without referring to the heat of the climate, which in a great measure incapacitates an European for very active services in the open air, and without considering that the only way, for many years to come, in which the spiritual wants of this vast population can be met, must be by numerous and constant journies among them. From what treasury could places of worship be built all over India? but the native preacher, under a tree, can address his countrymen for hours together, without feeling more fatigue than what attends similar labours in England; he can subsist on the produce of the country, can find a lodging in almost any village he may visit, and he knows the way to the hearts as well as to the heads of his countrymen, without difficulty. The European cannot travel without carrying along with him his food, and that wherein he may sleep, as there are no public inns, and hence a boat or a palanqueen are quite necessary. Thus the expense of travelling to an European is very considerable; while a Hindoo preacher will find 10*s*. per week amply sufficient to carry him all over the country. Nor ought the expenses of giving to the English missionary an education, his out-fit, passage money, and the large salary he requires to maintain him, be forgotten in the comparison between a native and an European missionary.

These and other important considerations which we have not room to detail, induced the brethren at Serampore to purchase a piece of ground adjoining to the mission premises; on which there is an old house, which, with the addition of small rooms, to be built for the students, may suffice for the present; but they hope, before their removal by death, to see a better house erected. Besides the improvement of converted natives, who may be selected for the work of the ministry, they hope to find some who may be capable of acquiring a higher education, and may become translators of the Scriptures into the numerous dialects of India; and also that a respectable but inferior education may be given at this College to a number of the children of converted natives, to qualify them for

* Extracted from a circular Letter, lately printed and dispersed by the Society.

situations in life, by which they may procure a decent livelihood; and, lastly, this College is proposed to be open and gratuitous to all denominations of Christians, and to as many heathen scholars as choose to avail themselves of lectures and exercises, provided they maintain themselves. In the illumination of large and necessary bodies of the heathen, it is contemplated that the effects of this institution may be most important.

A commencement was made by Mr. Ward, before he left Serampore for the recovery of his health, and he has since learned that the number of youth in the College is 31, of whom 23 are Christians, and are going on well.

A fund in India has been commenced; but a considerable sum from England is necessary to realize the whole plan.

The plan may be obtained at Messrs. Black and Co. Leadenhall-street, where subscriptions and donations will be received; also by W. Burls, Esq. Lothbury; Dr. Ryland, Bristol; or any of the Baptist ministers in town or country.

ON THE NECESSITY OF MORE EARNEST PRAYER FOR THE SUCCESS OF MISSIONS.

To the Editor.

DEAR SIR,

No one deserving the Christian name can observe the very numerous Christian institutions formed in this country, especially those which embrace the spiritual wants of mankind, without indulging the most exhilarating anticipations. Yet, it would ill-become a sober Christian to found those anticipations upon these efforts, as those of any number, or of any denomination of Christians, after the experience of so many disappointments, all so strongly confirming our Lord's language, 'Without me ye can do nothing.'

Among these institutions, those which are specially directed to the conversion of men, are so manifestly dependant for every vestige of hope on him who giveth the increase, and who claims the sole prerogative of shining into the hearts of men, that it might be hoped, that our sense of this dependance would suppress every particle of glorying in man; and fill our minds with the utmost simplicity of aim, and that deep anxiety for the event which men ever feel when they wholly rely for success on the interposition of another. He who feels aright on such a subject, will reckon nothing upon his own means and resources; but, will be anxiously and incessantly looking for the appearance of that influence, without which he expects nothing but certain and positive disappointment.

I hope, Sir, that I shall be forgiven if I express my fears, that this necessity of Divine aid has been too much lost sight of in the *eclat* of public meetings, and the bustle of preparation for the conversion of the heathen world. I do not apprehend that any denomination is insensible to this necessity; but I fear that the immense importance of this aid, and its imperious claims on our incessant attention, have not had their due weight on our hearts; have not been sufficiently realized, so as to have excited that spirit of supplication in all our churches, which the case requires.

The necessity and suitability of divine influence to meet the case of the heathen, so ignorant and so superstitious, is universally allowed: as none but God could redeem, so none but Jehovah can quicken and renovate a mind dead in trespasses and sins. Do the heathen live in a state of awful levity and indifference, as it respects their spiritual interests? We know that the Divine Spirit produces, in the awakened mind a deep thoughtfulness and anxiety on this subject. Are they involved in the most deplorable blindness and error? He, as the Spirit of Truth, brings the soul, which is under his teachings, into marvellous light. Are they prejudiced against their European teachers? It is the nature of his influences to open the heart of the hearer, and to convince him, that those men are the servants of the Most High God, showing the way of salvation. Are they dead, and in a state totally beyond the reach of human agency;—'dry bones?' We know that he quickeneth the dead, and imparteth a life, which makes them new creatures in Christ Jesus. Have they been long the slaves of sin, and of the powers of darkness? By his agency they become the living epistles of Christ, known and read of all men. That all these effects have been produced on the heathen, let the hearers of Brainerd, of the Moravians, and of those of different denominations, now labouring in the heathen world, the North American Indians, the Greenlanders, the Esquimaux, the Africans, and the Hindoos bear witness.

But who that knows the exceedingly great and precious promises of the Divine word, respecting the outpouring of the Divine Spirit?—Who that knows the state of the heathen congregations in all parts of the world?—Who that feels for those who are labouring in those inhospitable regions?—Who that has ever entered into their difficulties and discouragements, but must anxiously wish for a far greater spirit of prayer in our Churches, in refer-

ence to this indispensably necessary and crowning blessing?

Very important means and numerous agents have been raised up by a gracious providence; but, from one extremity of the heathen world to the other, who does not see, who does not feel the necessity of a more general out-pouring of the Divine influence? And, when it is considered what mighty effects have been produced where this blessing has been bestowed, that thousands have been converted at once, whole congregations deeply affected; yea, at the same moment, whole villages and towns; and that nothing but Divine influence is adequate to these saving effects; it might be expected that all the friends of Missions, throughout the world, would be moved simultaneously, and would crowd to their places of worship, to sit and wait there, in a state of impressive silence, like the Apostles on the Day of Pentecost, or to unite in one grand and continued effort of prayer, drawing from heaven this blessing, which is to renovate a world. Would not a day of fasting and prayer, which should be kept all over the kingdom, be a proper appendage to the Annual Missionary Meetings in London? Is not God, in raising up such vast means, and putting them in motion, saying to his Church, 'ASK OF ME, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession?' Is it not a most painful thing, that Missionary Prayer Meetings are so much neglected? that the persons engaging on these occasions so frequently forget the very object of their meeting, or so generalize their prayers, that this distinct object is almost forgotten? Is not the Holy Spirit hereby grieved; and need we wonder if he leave us to wrestle with these spiritual wickednesses in high places to our own confusion? What should we think of a husbandman, who, after discovering a mechanical power, by which he could, at any time, water all his fields, as though the showers of heaven had fallen upon them, should, amidst a drought and with nothing but famine before him, absolutely forget that he was in possession of such a power? Is our conduct less astonishing, if we neglect that 'power of God unto salvation,' which the Lord of the harvest has promised to give to those who ask him? 'Ye have not, because ye ask not.'

Excuse me, Sir, if I confess that I feel the weight of this subject almost to despondency. In vain Britain expends (to use a military phrase) her best blood and treasure in attempts to convert the heathen, if the throne of grace and the source of success continue to be neglected.

While pondering on this subject, various plans to excite a deeper concern for the Divine aid have occurred to me; but none have appeared so likely to produce a general and permanent attention, as the formation of a committee in London, to consist of about a dozen persons, of different denominations, men of deep piety, of ardent attachment to Missions, and who will be willing undeviatingly to devote two or three hours every afternoon of the first Monday in the month, to a meeting of this Committee; the word of which should be, to open a correspondence with different parts of the world, to collect every instance of the appearance of Divine influence; to publish those instances, and to send them to every Missionary Prayer Meeting throughout the United Kingdom. By these and other methods, it might be hoped that such a Committee would arouse all the Churches to a sense of their duty, and be the means of exciting a spirit of prayer; the consequence of which would, doubtless, be most cheering. One or two hundred pounds a year would, I conceive, be an adequate fund to meet the most important object; for I would wish that no unnecessary publicity should be given to the labours of this Committee; but, that their operations should be like those of the Almighty Agent, whose aid we need: 'the wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, nor whither it goeth.'

I shall be glad, Sir, to hear from, or meet any person or persons whose minds may be impressed with the importance of the subject of this letter.

Yours very truly,
W. WARD.

60, Paternoster Row.
London, Nov. 20, 1819.

MISSIONARY CONTRIBUTIONS.

[*Collections, anonymous Donations, and all other Donations of 5l. or upwards, received from 16 November to 16 December, inclusive.*]

LANCASHIRE AUXILIARY MISSIONARY SOCIETY. Mr. J. H. Heron, Treasurer.

Liverpool:—Branch of the Lancashire Auxiliary Missionary Society, by Mr. John Job, Treasurer.

Collected by Mr. Peter Melling			20 9 10
Ditto by Mr. J. Davis, Mate of the King George			0 13 0
Ditto by Miss Dutton			5 14 0
Ditto by Mr. Thomas Everard			1 15 0
Ditto Little Children at Mr. Edward's School			1 17 0
Ditto by Mr. Evan Rowland			4 3 10
Ditto by Miss Evans			2 3 10
Ditto by Mr. John Jones			1 3 6
Ditto by Miss Hurry			0 10 0
Ditto by Mr. Richard Jones			1 0 6
Ditto by Miss Sarah Yates			1 10 10
Ditto by Mr. T. Ellis			0 9 6
Ditto by Miss Jones, Pall-Mall			1 1 6
Ditto by Mr. John Alderson			5 0 0
Ditto by Mr. J. Walker			8 6 6
Collection at a General Meeting held at Great Georges' Street Chapel		21 12 0	
Ditto, at Great Georges' Street Chapel, after a Sermon by Rev. Mr. Thorp		135 10 3	
Subscriptions by the Sixteenth Class in Great Georges' Street Sunday School	1 5 1½		
Various Penny Subscriptions in ditto Sunday School	1 17 5½		
		3 2 7	
			160 4 10
St. Helen's Branch Society, by Mr. Richard Pilkington			18 0 0
Collection at Bethesda Chapel, after a Sermon by Rev. P. S. Charrier		20 0 0	
Ditto at ditto, after a Sermon by Rev. W. Roby		54 4 0	
Schools connected with Bethesda Chapel		6 5 0	
			80 9 0
Collection at Glocester Street Chapel, after a Sermon by Rev. J. Fletcher			29 0 0
Ditto at Newington Chapel, after a Sermon by Rev. P. Brotherstone			30 2 6
Rev. George Greatbach, North Meols Branch Society, by Mr. J. Linaker			9 0 5
Produce of the Missionary Box for Six Months at Dalton School, by —— Logan			2 0 0
Rainsforth Sunday School, by Rev. John Toothill			3 5 1½
Bedford Street Sunday School.			
Mr. T. Edwards	0 4 4½		
Mr. E. Rowlands	1 8 5		
Miss Mary Jones, Pall-Mall	1 2 0		
		2 14 9½	
Carried forward			391 0 1

Brought forward			391 0 1
Mr. R. M. Jones, Demerara			5 5 0
Mr. Robert Bickersteth			10 0 0
Harwich Missionary Box, by Rev. L. Redmayne			5 12 7
Donation by ditto			1 0 0
A Friend, by Rev. P. S. Charrier			3 0 0
A Female Friend, by Mr. John Job			2 0 0
Subscriptions and Donations			16 5 0
			434 2 8
Blackburn Branch Society, Mr. R. Cunliffe, Treasurer		51 4 7½	
Wigan, from Rev. A. Steel and Friends.			
Collection after Sermon, 17th December		14 0 4	
Weekly Subscriptions		16 8 9	
		30 9 1	
Patricroft, from Rev. John Adamson and Friends, amount of Donation from Fund raised by Weekly Subscriptions	14 0 0		
Rochdale, from Rev. J. Ely and Friends	9 0 0		
		104 13 8½	
			538 16 4½
Bristol Juvenile Missionary Society, by Mr. Joseph Talbot, Treasurer			25 0 0
PLYMOUTH, PLYMOUTH DOCK, AND STONEHOUSE AUXILIARY SOCIETY, Mr. W. H. Dove, Treasurer. Collections at the Anniversary Meeting, in August, after Sermons, by Rev. Messrs. Rowland Hill, Leifchild and Jackson.			
New Tabernacle, Plymouth		32 16 7½	
Butler Street Chapel, ditto (Two Collections)		13 15 7½	
Ebenezer Methodist Ch. ditto		21 3 7	
Mount Street Chapel ditto Dock, Two (Collections)		34 11 9	
Square Chapel, ditto		10 12 8	
Independent Chapel, ditto		4 3 0	
		117 3 9	
Received Subsequently.			
A Free-will offering from the Ladies' Auxiliary Missionary Society, at Butler Street Chapel, instituted by the late Rev. H. Mends, September, 1818		34 5 2½	
A further Contribution from the New Tabernacle Juvenile Auxiliary Missionary Society, in addition to several other Contributions from time to time		27 0 0	
		61 5 2½	
			178 8 4½

IRELAND:—Down Auxiliary Missionary Society, Rev. T. Tighe, Treasurer.

Sept. 29, 1818.—Rathfriland Young Ladies' Penny Society. One moiety				3	8	3
Apr. 14, 1819.—Subscriptions				3	5.	6
Drumgoland Congregation, by Rev. T. M.						
Reid. One moiety	5	3	1			
A Prayer Meeting, by ditto	0	15	2			
Subscriptions	1	11	4½			
M. B.	1	0	0			
				8	9	7½
June 8.—Newry Presbyterian Congregation, by Rev. Mr. Kerr	5	5	0			
Subscriptions	2	5	6			
				7	10	6
August 10.—Ballyroney Meeting House, Collection at the Society's Meeting				7	17	5½
Rathfriland Ladies' Penny Society. One year, one moiety				4	8	11
Drumlee Meeting House, Collection by Rev. James Porter	4	8	2			
Penny Society by ditto. One week	0	5	0			
Female ditto in Glascar, by Rev. J. Rogers	1	0	0			
Collection at Drumlee Meeting House, by Rev. Mr. Riddel	7	0	0			
				12	13	2
			Irish	47	13	5
			English money	41	10	0
Newcastle-upon-Tyne Auxiliary Missionary Society, Mr. Thomas Bonner, Treasurer				50	0	0
Female Society, from 1st. Jan. to 15th September				35	0	0
Missionary Association of Young Men, half a year				16	0	0
				101	0	0
Dorset:—Sydling, Rev. S. Deveanish and Friends				7	9	6
Hereford:—Rev. H. Gibbs				5	5	0
Lincolnshire:— Gainsborough Missionary Society, Collections and Subscriptions by Mr. John Tidd				70	12	2
Northamptonshire: —— Yardley-Hastings, produce of a Missionary box among a few Children				0	10	8
A Friend to Missions, for the use of the Otaheitean Mission, in consequence of reading the Rev. Mr. Marsden's late gratifying account				20	0	0
St. Helena:—Several Gentlemen, by Mr. Knill, (13 Sp. Dolls.) Sterling				2	15	9
A Christmas Gift to the Missionary Society				5	0	0
For the purchase of a Turner's Lathe for the use of the South Sea Mission				5	0	0
Ireland:—Dublin Union Missionary Prayer Meeting, by Rev. Messrs. Londer, Stewart, Carlisle, Petherick, Gilbart, and Simpson (Irish Money, 18l. 4s. 2d.) English				16	14	2
Yorkshire:—Sheffield and Attercliff Missionary Union, Mr. George Bennet, Treasurer, part of the West Riding Auxiliary Society						
Missionary Society of Sheffield and Attercliff, (three months)	20	2	7			
Queen Street Female ditto	7	5	2			
Nether Chapel, ditto	4	17	0			
Garden Street, ditto	3	4	8			
				35	9	5
Hampshire, Aliquis				5	0	0
Lincolnshire:—Boston Female Association, by Rev. J. W.				13	0	0
Uppingham Auxiliary Missionary Society, Rev. Mr. Kemp				16	13	0
A well-wisher to the London Missionary Society				5	0	0
Berks:—Maidenhead, Penny Society, at the New Chapel, by Mrs. Owen (a few months collection)				3	13	1
Essex:—Stratford, Rev. Mr. Emblem and Congregation				13	5	7
Pell Street Meeting:—Subscriptions by Rev. Mr. Cloutt				6	8	6
Hants:—J. P. Gosport, a few Friends				4	15	6
Herefordshire:—Bromyard, Rev. J. Banfield and Friends				3	0	0
Legacy under the Will of the late Mrs. Ann Hopson, including interest; George Gooch, Esq. Brunswick Square, Executor				54	5	7
Ditto of the late Mrs. Mary Eldridge, of Princes Street, Rosemary Lane; Mrs. A. Dearle, Wilderness Row, Executrix—less duty				27	0	0
Weymouth:—Dr. Cracknell, Contribution to the Malacca College				5	5	0
Hants:—Odiham, Rev. S. Davies and Congregation, Collection by Rev. J. Griffin, of Portsea	12	12	6			
Subscriptions	7	7	6			
				20	0	0
A Friend to the Missionary Society				2	2	0
Penny-a-week Society, No. 22, Mitchell Street, St. Luke's.				2	10	4
Donation from the Northamptonshire Association of Independent Ministers, by Messrs. Inkersole and Goddards, Treasurers				71	10	0
Scotland:—Bible and Missionary Society of Galston, Ayrshire, by Rev. G. Smith, D. D. Minister of Galston				10	0	0
Surrey:—Mr. Thomas Thompson, Brixton.				52	10	0

The Thanks of the Directors are presented to the following:—

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Fuller on Genesis, 2 vols.; Grafton's Spiritual Gleanings, 2 vols; Morell's Studies in History, 3 vols.; 2 Ditto, 1st vols.; Beauties of Henry, 3 vols.; 2 vols. of Miscellanies; Baptist Mag. for 1810; Death, a Vision; Pike and Hayward's Cases of Conscience, 2 vols.; Christian's Daily Walk, 5 Watts's Psalms and Hymns; 33 Old Volumes and Pamphlets.---Mr. J. Hislop, Knepp Castle, Sussex, for Bunyan's Holy War; Berridge's Christian World Unmasked; Dr. Owen on the Lord's Supper; Sacramental Catechism; Welwood's Meditations; Keach's Travels of Godliness; Bunyan's Glories of Heaven; Cooper on Predestination; and 4 others.---Mrs. Tuft, Birmingham, by Rev. Mr. Raffles, for Steel Watch Chains and Trinkets, for Otaheite.---Mr. Scott, Whitehead's Grove, Chelsea, for 19 Reports of the Bible and Missionary Societies.---Mr. Sutleffe, 30, Queen-street, Cheapside, for the New Testament in Singhalese.---Miss M. Hurdle, for a few Miscellaneous Publications.---Rev. Mr. Evans, Trewen, by Rev. Mr. Peter, Carmarthen, for Rev. Erskine's Sermons, 4 vols. bound.---Mrs. N. Hardcastle, Stockwell, for Bourn's Discourses, 2 vols. boards.---Mr. Pearson, Homerton, for 500 Tracts.---And to Mr. Adling; Rev. Mr. Smelle,; A. N.; S. F.; A Lady; A Friend; R. Lanyon; Hooper; Friends; May; J. Scott; Rev. Mr. Evans; Mrs. N. Hardcastle; Monkhouse; A Lady at Shrewsbury, and a Friend, by Rev. Mr. Yockney——for sundry Volumes and odd Numbers of the Evangelical Magazine.

POETRY.

MISSIONARY HYMN.

FATHER eternal! thou hast said, (1)
That thou wilt give thy son
The crowns of kingdoms for his head;—
An universal throne.

That all the tribes of Adam's race (2)
His blessings shall receive;—
We ask thee to complete thy grace;
We ask—for we believe.

The earth rude War long time hath shook,
And stripp'd her bosom bare;
Convert the spear to pruning hook,
The sword into the share.

As yet the *wilderness* doth not (3)
The rosy hue assume;
O fertilize the barren spot,
And bid it yield perfume.

The *tree* of life not yet has spread (4)
Its branches all around;
Soon let it be for fruit and shade,
Wherever man is found,

The *corn* upon the mountain's top (5)
Waves not o'er ev'ry field;
O gather thou the precious crop
Which all the earth shall yield.

The *stone* cut out by art unknown (6)
Not yet attains its size;
O be it to a mountain grown,
Whose top shall reach the skies.

Not yet the knowledge of the Lord (7)
Earth's surface covers o'er;
Like floods may thy refreshing word
Inundate every shore.

The *light* of Israel doth not shine (8)
Far as our faith can view;(9)
O may he shed his rays divine,
On Gentile and on Jew.

Ages have roll'd since time beheld (10)
Thy splendid temple shine;
Our hands would fain another build
More glorious, more divine.

The nations yet not all have flow'd (11)
To Sion's lofty hill;
O let them throng the sacred road
Till they thy temple fill.

Not yet the ensign of our King (12)
Is to all eyes unfurl'd;
Lord, raise thy standard, round it bring
A whole assembled world.

The kingdoms of the earth shall groan(13)
Beneath their tyrant's chain;
Let shouts announce his fallen throne,
'God and his Christ shall reign!'

Thy promise, Lord! on that alone
Our hearts shall still rely,
The bow on which our hopes have shone
Midst every stormy sky.

The hosts that now promote thy name
With time must all decay,
But thy immortal truth shall flame
To universal day.

J. C.

(1) Psalm lxxii. 8—11. (2) Ibid. 17. (3) Isaiah xxxv. 1. (4) Rev. xxii. 2.
(5) Psalm lxxii. 16. (6) Dan. ii. 35. (7) Isaiah xi. 9. (8) Isaiah lx. 1.
(9) Luke ii. 32. (10) Hag. ii. 9. (11) Isaiah ii. 2. (12) Ibid xi. 10.
(13) Rev. xi. 15.



Rev.d Benjamin Brook.
Tutbury, Staffordshire.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

FEBRUARY, 1820.

MEMOIR OF THE REV. HENRY MARTYN, B.D.

LATE CHAPLAIN TO THE HON. EAST INDIA COMPANY, AND MISSIONARY TO INDIA AND PERSIA.

(Concluded from page 5.)

IN a former Number we took a rapid glance at the progress of this most excellent man, as the laborious and successful scholar, the faithful preacher, the indefatigable translator of the Scriptures, and the self-denying and devoted missionary to the heathen. We are now to contemplate his character in a new point of view, and to admire the courageous spirit of the Christian confessor, and the triumph of faith in the dying believer.

'On the first day of the year 1811, writes Mr. Martyn in his diary, I pass from India to Arabia, not knowing the things which shall befall me there; but assured that an ever-faithful God and Saviour will be with me in all places whithersoever I go. May he guide me and protect me, and bring me back again to my delightful work in India.'

But he adds—'*I am, perhaps, leaving it to see it no more;*' and so indeed it proved—he departed for ever from those shores, where he had fondly and fully purposed to spend all his days.

Five months were occupied in his passage from the Hoogly to Shiraz. On the 22d of May he landed at Bushire, in the Persian dominions, and on the 30th set out for Shiraz.*

On the first day of the journey, the sufferings of Mr. Martyn by the extreme heat were almost insupportable.

'At first the heat was not greater than we had felt in India, but it soon became so great as to be quite alarming. —When the thermometer was above 112°, I began to lose my strength fast; at last it became quite intolerable. I wrapped myself up in a blanket and all the warm covering I could get, to defend myself from the external air, by which means the moisture was kept a little longer upon the body, and not so speedily evaporated as when the skin was exposed: one of my companions followed my example, and found the benefit of it. But the thermometer still rising, and the moisture of the body quite exhausted, I grew restless, and thought I should have lost my senses. The thermometer at last stood at 126°: in this state I composed myself, and concluded, that though I might hold out a day or two, death was inevitable. Capt. ——, who sat it out, continued to tell the hour and height of the thermometer: with what pleasure did we hear of its sinking to 120°, 118°, &c. At last the fierce sun retired, and I crept out, more dead than alive. It was then a difficulty how I could proceed on my journey; for besides the immediate effects of the heat, I had no opportunity of making up for the last night's want of sleep, and had eaten nothing.'

The cool air of the night greatly refreshed him, and he proceeded with caution: he procured a tattic

* Shiraz is the second city of Persia, situated in a fertile valley, about twenty-six miles in length, and twelve in breadth, bounded on all sides with lofty mountains. The circuit of the city is about four miles, surrounded with a wall twenty-five feet high and ten thick, with numerous towers.

made of the branches of the date-tree, and a Persian peasant to water it; thus the thermometer was kept down to 114, and wrapping a large wet towel about his head and body, he was enabled to endure the heat.

On the 9th of June he arrived at the celebrated seat of Persian literature, and immediately commenced, with proper assistants, another version of the New Testament.

During Mr. Martyn's residence here, he had frequent opportunities of conversing with learned natives, who were accustomed to try him with hard questions; Mr. Martyn's answers were dictated by sound wisdom, singular discretion, and deep piety. His frequent disputations with the leading teachers of the Mohammedan faith excited much attention, and even alarm, so that a defence of Islamism was speedily published, to which Mr. Martyn replied in the Persian language.

Towards the end of November great progress had been made in the translation; Mr. Martyn, therefore, ordered two splendid copies of it to be prepared, designing to present one to the king of Persia and the other to the prince Abbas Mirza, his son.

The early part of the year 1812, that year in which it was appointed that he should rest from his labours, was ushered in by him in the following strain of singular pathos and piety:—

'The last has been, in some respects, a memorable year. I have been led, by what I have reason to consider as the particular providence of God, to this place, and have undertaken an important work, which has gone on without material interruption, and is now nearly finished. I like to find myself employed usefully, in a way I did not expect or foresee, especially if my own will is in any degree crossed by the work unexpectedly assigned me; as there is then reason to believe that God is acting. The present year will probably be a perilous one; but my life is of little consequence, whether I live to finish the Persian New Testament, or do not. I look back with pity and shame upon my former self, when I attached importance to my life and labours. The more I see of my works, the more I am ashamed of them. Coarseness and clumsiness mar all the works of man. I am sick, when I look at man, and his wisdom, and his doings, and am relieved only by reflecting, that we have a city, whose builder and maker is God. The least of His works here it is refreshing to look at. A dried leaf, or a straw, makes me feel myself in good company: complacency and admiration takes place of disgust.'

On the 18th of April, he thus expresses himself:—

'This is my birth-day, on which I complete my 31st year. The Persian New Testament has been begun, and I may say, finished in it, as only the last 8 chapters of the Revelations remain. Such a painful year I never passed, owing to the privations I have been called to on the one hand, and the spectacle before me of human depravity on the other. But I hope that I have not come to this seat of Satan in vain. The Word of God has found its way into Persia, and it is not in Satan's power to oppose its progress if the Lord have sent it.'

On the 24th he finished the last sheet of the work; and on the 15th of March, his translation of the Psalms.

During his eleven months abode at Shiraz, Mr. Martyn was so far from shrinking from any fair opportunity of confessing Christ before men, that he sought out, and gladly embraced every fair occasion of avowing 'whose he was, and whom he served.' One public argument he held with the chief professor of Mohammedan Law; and another discussion held in the palace of one of the Persian princes, where a numerous body of Mollahs were collected; in the midst, therefore, of this Mohammedan conclave, he maintained that prime and fundamental article of true religion—the Divinity of the Son of God.

On the 24th of May, one year after entering Persia, Mr. Martyn left Shiraz, intending to lay before

the king his translation of the New Testament; but, finding, that without an introductory letter from the British ambassador he could not be admitted into the royal presence, he determined to proceed to Tebriz, where the ambassador, Sir Gore Ouseley, then resided. His journey, of 8 weeks, to this place, was extremely harassing; he suffered much, especially by a fever which then attacked him with great severity; the pain in his head, was at times, almost insupportable, and he was scarcely able to proceed; and when he arrived at Tebriz, he appeared to be in the last stages of debility and exhaustion.

The following extract is from the last letter he ever wrote, addressed to a beloved friend in England:—

'I wrote to you last——, in great disorder; my fever had approached nearly to delirium, and my debility was so great, that it seemed impossible I could withstand the power of the disease many days. yet it has pleased God to restore me to life and health again: not that I have recovered my former strength yet, but consider myself sufficiently restored to prosecute my journey. My daily prayer is, that my late chastisement may have its intended effect, and make me, all the rest of my days, more humble and less self-confident. Self-confidence has often let me down fearful lengths, and would, without God's gracious interference, prove my endless perdition. I seem to be made to feel this evil of my heart, more than any other, at this time. In prayer, or when I write or converse on the subject, Christ appears to me my life and strength; but, at other times, I am thoughtless and bold, as if I had all life and strength in myself. Such neglects, on our part, are a diminution of our joys; but the Covenant! the Covenant stands fast with Him for his people evermore.

'In three days I intend setting my horse's head towards Constantinople, distant about 1300 miles. Nothing I think, will occasion any further detention here, if I can procure servants who know both Persian and Turkish. Ignorant as I am of Turkish, should I be taken ill on the road, my case would be pitiable indeed. The ambassador and his suite are still here; his and Lady Ouseley's attention to me, during my illness, have been unremitted.*

On the 2d of Sept. Mr. Martyn commenced his formidable journey to Constantinople, accompanied by two Armenian servants. His sufferings from heat, from cold, and from severe illness, were extreme. We have not room for extracts from his journal during this his last journey; suffice it to say, that his sufferings were greatly augmented by the unfeeling haste and cruelty of Hasan Aga, a Tartar, to whose guidance he was unhappily consigned. This man hurried him on, though very ill with a fever, when scarcely able to move, and at times, through a heavy rain. At one time, Mr. Martyn thus writes in his journal:—

'My fever here increased to a violent degree; the heat in my eyes and forehead was so great, that the fire almost made me frantic. I entreated that it might be put out, or that I might be carried out of doors. Neither was attended to: my servant, who, from my sitting in that strange way on the ground, believed me delirious, was deaf to all I said. At last I pushed my head in among the luggage, and lodged it on the damp ground, and slept.'

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* 'Sir Gore Ouseley presented Mr. Martyn's New Testament to the King of Persia, who, in a public rescript, expressed his approbation of the work. He also carried the MS. to St. Petersburgh, where, under his superintendance, it was printed and put into circulation.'

'Public curiosity about the Gospel, now for the first time, in the memory of the Modern Persians, introduced into the country, is a good deal excited here and at Shiraz, and at other places; so that, upon the whole, I am thankful at having been led hither and detained, though my residence in this country has been attended with many unpleasant circumstances. The way of the Kings of the East is preparing: thus much may be said with safety, but little more. The Persians also will probably take the lead in the march to Sion.'

A few days after he writes :—

'I was pretty well lodged, and tolerably well till a little after sunset, when the ague came on with a violence I never before experienced. I felt as if in a palsy, my teeth chattering, and my whole frame violently shaken. Aga Hosyn and another Persian, on their way here from Constantinople, going to Abbas Mirza, whom I had just before been visiting, came hastily to render me assistance if they could. These Persians appear quite brotherly, after the Turks. While they pitied, Hasan sat with perfect indifference ruminating on the further delay this was likely to occasion. The cold fit, after continuing two or three hours, was followed by a fever, which lasted the whole night, and prevented sleep.'

On the next day—October 6, the following words appear in his diary—and they are probably the last that he penned :—

'No horses being to be had, I had an unexpected repose. I sat in the orchard, and thought, with sweet comfort and peace, of my God ; in solitude—my company, my friend, and 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 has 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.'

'Scarcely (says his biographer) had Mr. Martyn breathed these aspirations after that state of blissful purity, for which he had attained such a measure of meetness, when he was called to exchange a condition of pain, weakness, and suffering, for that everlasting 'rest which remaineth for the people of God.' At Tocat, on the 16th of October, 1812, either falling a sacrifice to the plague, which then raged there, or sinking under that disorder which, when he penned his last words, had so greatly reduced him, he surrendered his soul into the hands of his Redeemer.'

The peculiar circumstances of his death, could not but aggravate the affliction of his friends, who, amidst anxious hopes and fears, were expecting his arrival either in India or England. There was something deeply affecting in his sinking into the grave among men who were strangers both to him and to his God. No friendly hand was stretched out; no sympathising voice heard, when the tender offices of Christian affection are so soothing and so delightful. Yet, doubtless, the Saviour, whom he so cordially loved, and so faithfully served, was with him in his last moments; and, as soon as the conflict was ended, took him to himself—to be for ever with his Lord.

We shall conclude this brief account, (after earnestly recommending to the reader, the 'Memoir of his life,' by the Rev. Mr. Sargent,) by the following just eulogium on his character, given by the Rev. Mr. Dealtry, in his sermon before the Church Missionary Society, preached May 4th, 1818:—

'The testimonies to Mr. Martyn's character are indeed numerous. We could wish that our author had extracted the following from the pen of one who knew him well, and valued him highly :—'I speak of a Christian minister, well known to many of you, and dear to all that knew him. If it may be permitted to one who formerly walked with him to the house of God, and shared with him the intercourse of private life, to pause for a single moment over the tomb of Martyn, recollection would dwell with melancholy pleasure upon that candour of mind, that sweetness of disposition, that spirit of love, that constancy of zeal, that simplicity of purpose, that exaltation of heavenly mindedness, which distinguished him alike in the privacy of retirement and in the walks of public occupation. If it be asserted, that learning and ability are seldom combined with a supreme regard for religion, let me produce one instance for the credit of literature, where talents of the first order, and attainments of no vulgar fame, were ennobled by fervent piety, and zealously employed in the best of causes. His days were few ; but if we measure life by the achievements effected, rather than by the lapse of years, they will seem neither few nor inglorious. He has bequeathed to his successors great and durable monuments of successful labour. He has left an example which may guide the ardour of youth, and rouse the dormant energies of age.'—

THE ONE THING NEEDFUL.

A New Year's Meditation.

'One thing is needful.' (Luke x. 42.)

THESE are the words of Him who spake as never man spake. If we can form to ourselves any conception of the majesty, yet the benignity—the mildness, yet the force—of our Lord's reproof to Martha, let us endeavour to lay it to heart.

He evidently contrasted the *one* indispensable object, with the *many* things by which Martha's attention was divided, and her temper agitated. The fault is too common, even among those of whom we hope things (as of her) that accompany salvation, to need explanation. Her immediate temptation to it was 'much serving.' It is the only instance in which the family of Lazarus is adverted to by any of the first three Evangelists: and it might be the first occasion on which our Lord was accompanied to Bethany by *all* his disciples. The family was respectable and hospitable. The Jews from the festival at Jerusalem, crowded to see one who had been raised from his sepulchre; much provision might be needful, but Martha indulged needless anxiety, perhaps about their variety, their delicacy, or their arrangement. Is nothing like this ever apparent at the hospitable meetings of Christian friends? A substantial, but more simple entertainment, would doubtless have been more acceptable to Christ: and ought it not to be so to his people? Profusion cannot but impede beneficence.

It is unlikely that Mary would have neglected to help her sister in anything that was really wanted; and still more so, if she had, that Christ would have commended her. She was imbibing his invaluable instructions, while Martha was bustling, fretting, and complaining, against her to their dearest and greatest friend. How must Martha have been humbled, and Mary encouraged by his award!

Mary, then, it appears, had 'chosen' this one thing needful, from which her sister's attention had been diverted by many things. Let us rejoice, that it was 'not to be taken from her:' for assuredly, no more shall it be from *any* who choose it as their portion. But *what* is it? We cannot, with our Lord's personal friends and followers, sit at his feet, and listen to the gracious words that always flowed from his lips. Neither could any of them at all times, enjoy that privilege: but Mary's conduct, at that time, was the effect of her *habitual* choice of 'the one thing needful;' and it is well when *ours* equally tends to the attainment of it.

Pious and learned men have variously defined the one thing needful, but the differences are those of sound rather than of signification. Admitting mankind to be altogether in a *lost* condition; *salvation* is the one thing needful for all. Its foundation was laid before that of the world to which it related, by God's election of grace, to save sinners through the sacrifice of his Son; who, in the fulness of time became incarnate, gave himself for us, to endure the death of the Cross; and bore the chastisement of our peace, that we, by his stripes might be healed. But these facts, like all in the performance of which *we* have had no share, can only be beneficial to *us*, by the effect which our *belief* of them produces in our mind and conduct. To this purpose, the grace of God, as manifested by the sanctifying influence of the Holy Spirit, is no less needful, than it was, as manifested by the sacrifice of the Son of God for the pardon of all past offences. This, therefore, to each of us, is the one thing needful, that the *love of God*

should be shed abroad *in our hearts by the Holy Ghost*. *This* drew Mary to the feet of Jesus, to listen to his doctrine: the *want* of this gave scope to the cares and passions of Martha.

Let us bring such a conclusion to the test of our past and present experience. Have our minds ever been harassed and perplexed by controversial reading, till the Scriptures themselves seemed to us either unintelligible, or of doubtful authority? *What* was it, that at once banished all our anxieties on the subject, and left us as incapable of doubting the truth of Scripture as our own existence? 'The love of God shed abroad in our hearts by the Holy Ghost.'

In times of imminent danger, *what* has raised us above personal fear, and turned our dismay into a joy unspeakable and full of glory? And while this has been mingled with earnest intercession for others, evidently unfit for eternity, yet likely, every moment with ourselves, to plunge into its abyss; *what* has assured us, that our cries and tears for their preservation, were accepted of God? His 'love shed abroad in our hearts by the Holy Ghost.'

In weeks of motionless confinement to a bed of disease, *what* has incapacitated us to form a wish for relief, or for any change from what we then were? 'The love of God shed abroad in the heart by the Holy Ghost.'

When overwhelmed by sudden distress or loss, attended by permanent, and even irreparable damage—prostrated before God in dismay and terror, by the violence of these unlooked for strokes of his rod—*what* has said, 'Peace! Be still!' and immediately there was a great calm?—*Other* things, while these trials continued, you *could* not be anxious about. No more were you about *these*, while the love of God was shed abroad, in your heart by the Holy Ghost.'

But now, perhaps, you find your strength to be perfect weakness. Accumulated infirmities, complicated diseases, have reduced your mind to a state in which it is distressingly agitated, when you can hardly tell the cause, though its effect, in the aggravation of bodily diseases is perfectly felt. Such a state is perhaps, equally beyond help from rational exertion, or friendly consolation: but it is *not* beyond the reach of the one thing needful. The Holy Ghost can even *then* 'diffuse the love of God in the heart;' and nothing *more* is wanted, be things however they may, to assimilate earth to heaven. 'Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also, we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God! and not only so, but we glory in tribulation also; knowing that tribulation worketh patience: and patience, experience; and experience, hope; and hope maketh not ashamed:' or our hope of the glory of God cannot be ill-founded, 'because the love of God is shed abroad in our hearts by the Holy Ghost which is given to us.' Rom. v. 1—5.

RABBASHEB.

No. XIII.

TERMS OF ART EMPLOYED BY ST. PAUL,

Illustrated from Antiquities in the British Museum.

FEW things are more discouraging to a writer than a consciousness that the subject on which he is about to treat exceeds his powers to explain, and those of his reader to conceive: and yet, in whatever relates to Deity it must be so; from the imperfections of human

language, and the incompetence of human intellect. For this reason, among others, the Holy Spirit has thought proper to derive comparisons and to draw similitudes from every province of nature, and from every department of art; nor is it easy without some acquaintance with that instance of nature or of art, which has furnished the comparison, to acquire a just notion of the writer's allusion, or of the mind of the Spirit, speaking by him.

We have seen that the Apostle in addressing his Athenian auditors, argued on the impossibility of representing a divine person or a divine attribute by form; by gold, silver, or stone, *graven* [Χαραγματι wrought into *character*] by human skill, and improved by the most powerful reiteration of consideration and refinement. How is it then, that this same Apostle speaks of one who is the *Image* [Εικων] of God, 2 Cor. iv. 4; and the Image of the *invisible* God, Col. i. 15? Can there be an *Image*—a lawful image of God? Can there be an image of the *invisible* God? Nay, more, in a passage which our translation has laboured to express with force, if not with perspicuity, he is called 'the EXPRESS *image* of the Deity's person.' Heb. i. 3. Surely this is sufficiently strange in a Hebrew of the Hebrews by descent!—I had almost said, by nature a hater of images; an Iconoclast of the most decided description. And this last passage deserves our notice, as the term used is derived from the same root with that on which Paul at Athens argues as an impossibility. 'The Son,' says Paul, 'is the brightness of the Father's glory, the *express Image* [Χαρακτηρ, *character*] of his person.' What can the term *character* mean in this place? Our translators felt its importance; they therefore added the word '*express*,'—express image; but there is no '*express*,' in the original; and yet, they judged wisely in endeavouring to give the term *character*, here, a force superior to that of the term *icon*, image, used elsewhere.

I humbly conceive, that *character* here is a term of art; and that this passage may be illustrated by its opposite: 'statues of silver or gold cannot be so wrought into *character* as to *characterize* an attribute of Deity;—whereas the Son is the very *character* of the Divine existence.' Statues are dark, dead, rayless, helpless, motionless:—whereas the Son is 'light of light, very God of very God.' Such is the Apostle's intention: 'the brightness of his glory, and *character* of his immutable Majesty—the countenance [προσωπον. Hesych.] exhibiting the essential attributes of the Divine nature, in the most conspicuous and pleasing form;—meaning, as beaming on sinful man. These sentences coincide; and we may observe, that the insertion of the article, *the*, in our translation, injures the passage, by separating what should not be separated. First, 'Brightness of his glory;" the writer draws his simile from a visible object:—the sun, for instance, is visible to us by his radiance, his brightness; suspend this means of his manifestation to our sense of sight, he becomes to us extinct: he may exist, or he may not: we know nothing of him: he is no longer a sun to us. But radiance, effulgence, is vast, interminable, insubstantial; the Apostle therefore adds an idea equally sublime, yet more within the comprehension of his reader; 'and *character* of his person,' his existence, his disposition, his immutability, his Majesty.

But, how should sinful man become acquainted with this *character?* Deity is pure spirit; is not discernible by human senses: cannot be seen; cannot be heard;

it has therefore transferred—shall I say? its *character* to a representative; and in this representative, we all with open face may behold the glory of the Lord; and may be changed, too, into the same image, from glory to glory.

When we look among men, in the countenances of some we discover the *character* of goodness, benevolence, wisdom, integrity, stability, and other virtues: their features, are, as it were, the index of the mind, moulded to this *character*. The comparison may illustrate the term. God is love; but, we cannot see *love* in the countenance of God, since no man shall see his face, and live; yet in the person of the Mediator we may see the love of God; in *his* face every feature bespeaks affection: and we may freely contemplate it. God is *wise;* but, his wisdom is, like himself, pure spirit; it is invisible; yet in Christ the wisdom of God is clearly seen. The kindness of God,—

> See where it shines in Jesus' face;
> The brightest image of his grace!

The justice of God—'the Father judgeth no man; but hath committed the office of Judge to the Son:' and this brings us again to Paul at Athens—'he hath appointed a day in which he will judge the world,—not in person—but, by that man whom he hath ordained,' by that man who is constituted his representative, who sustains his visible *character*—the Mediator.

While, therefore, we admire in the person of the Son, the features of kindness, gentleness, affection,—the greatest philanthropist that ever lived! let us rejoice with trembling; for, we see, also, traits of that awful Majesty which becomes the Judge of the whole earth, determined to do right. And here, if the infidel describe 'that *thing* called Christianity!' as a tissue of contrarieties, the most pious Christian may safely agree with him: 'He has no form or comeliness,' says the prophet: Yes, he has, says the Apostle; he is the effulgence of the glory of Deity: 'He has no beauty that we should desire him:' yes, he has, the beautiful *character* of the Divine Majesty become visible. 'He is a root out of a dry ground:' O! no; he springs from the profundity of infinite kindness. He is Mercy personified!—Yes, but mingled with Justice too. In short, if there ever were contrarieties without contradictions, oppositions without falsities, or extremes without distances intervening, they meet in the person of Christ, as the *character* of the invisible God:—Who can comprehend his essence?

> Come then, expressive Silence, muse his praise.

IMULUS.

*** Mr. Parkhurst has a very long article on this word *character* in his Greek Dictionary, in which he endeavours to fix its import to the appearances of Deity in the Old Testament; but, I apprehend, we are not at liberty to omit any part of the Apostle's description; and the expression, 'he had by himself purged our sins,' does not agree with any period preceding the Gospel.

CHRIST OUR EXAMPLE.

> 'Leaving us an Example that we should follow his steps.'—Peter.

BIOGRAPHY may be considered one of the most useful and interesting studies which can occupy the human mind.

> 'The proper study of mankind is man.'

In this study the learned, and the unlearned—the subject, and the prince, are alike interested. Here the humble peasant may trace the footsteps of his equal

in life in the paths of pious obedience and resignation to the will of God, till he arrived at the spot destined by Providence to contain his venerable ashes—a spot perhaps *unnoticed* and almost *unknown*—decorated only by the wild flowers with which spring annually adorns it; but a spot dear in the eye of Deity, and to gather the ashes from which angels shall be commissioned at the resurrection of the just. Monarchs also may bend from their thrones to read the page of biography, and learn to imitate the virtues and avoid the vices of those who have resigned the splendours of a throne, for a dwelling in mansions of the grave. But in reference to every human being, however excellent, we may adopt the true but painful language of an ancient poet, and say:

'Vitiis nemo sine nascitur: optimus ille est,
'Qui minimis urgetur.'

Has man then never, since the Fall, beheld a perfect character upon earth—a character which he might have imitated without doing violence to a single feeling of his soul, had it remained unpolluted by sin, and immaculate as it proceeded from Deity itself? Yes! he has beheld such a character emphatically styled in prophecy, 'Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace; but who, in order to appease the wrath of offended justice, and reinstate man in bliss superior to that which he had lost, condescended to become—the Babe of Bethlehem—the Son of the Carpenter—the despised Nazarene, and the crucified Saviour.

Why did the Lord of Life and of Glory leave his throne in the heavens and tabernacle amongst men? The reply is at hand. 'He came (among other purposes) to set us an example, that we should follow his steps.'

1. An example of benevolence. The cry of the distressed never reached his ear unnoticed: he bound up the broken-hearted—soothed the sorrowful—visited the habitations of woe, and whispered in the ear of misery, 'Why weepest thou?'—He waited not for a reply; but ere the reply could be made removed the source of misery, for to *him* all things were known. Go, visit the gate of the city Nain, and the tomb of Lazarus—what is their language? 'Jesus wept!'

2. An example of private prayer.

'Cold mountains and the midnight air
'Witness'd the fervour of his prayer;
'The desert his temptations knew,
'His conflict and his victory too.'

And shall our closets witness excuses from us for the neglect of this duty? It was for *us* that Jesus watched and prayed on Judea's mountains—for *us* he now sits on his throne to intercede, and shall we ask no blessings at his hands? 'He came to set us an example, that we should follow his steps.'

3. We should imitate Christ in his *Forgiveness of Injuries*. Revenge never agitated his breast. 'He was reviled, but reviled not again. He was oppressed and he was afflicted, yet he opened not his mouth.' He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth nothis mouth. No! he opened not his mouth to curse his murderers, but to pray for them—'Father, forgive them, they know not what they do.' Since Christ has suffered so much for us, shall a few reproaches from a wicked world deter us from following him, and avowing ourselves on the Lord's side? If such ingratitude possess our breasts, it would have been better for us we had never been born.

'Asham'd of *Jesus!* sooner far
Let Ev'ning blush to own a star.'

Lastly, we should imitate Christ in his universal *obedience to his Father's will, and submission to his pleasure.* Our only inquiry should be—'Lord, what will thou have us to do?' 'God is too wise to err, too good to be unkind.'

'Commit thy way unto the Lord, and seek his grace to fulfil all his pleasure,' is the language of the Saviour to us from his throne in the Heavens; for he who was once the *Babe of Bethlehem*, is now *the reigning God.* He who was once *the despised Nazarene* has now on his vesture and his thigh written, '*King of Kings* and *Lord of Lords.*' He still sustains the character of *the crucified Saviour*; but ah! how different the scene which angels now behold, to that which they witnessed on Calvary;—he who hung on the cross amidst the insults of a wicked soldiery, who placed a mock sceptre in his hand, is surrounded by angels and archangels, by the spirits of the just made perfect, who cast their crowns at his feet, and cry, 'Worthy is the Lamb.' Jesus *now* guides the wheels of Providence, and governs the universe with his nod.

Christian! beholdest thou yonder sun? That shall be blotted out; but Jesus is the same for ever and ever. He proclaims by his Word and Ministers, 'Be thou faithful unto death, and I will give thee a crown of life.' Follow my example, and to him that overcometh will I grant to sit down with me in my throne, even as I also overcame and am sat down with my Father in his throne.'

The seas shall waste, the skies in smoke decay,
Rocks fall to dust, and mountains melt away;
But fix'd his word, his saving power remains—
Thy realm for ever lasts, thy own Messiah reigns!

Oxford. EUPHEMIA.

ON THE AFFLICTIONS OF GOD'S PEOPLE.

Extract of a Letter from the late Rev. Tho. Davidson, of Braintree, to a Friend under a very heavy affliction.

Braintree, April 25, 1755.

MADAM,

I HAVE frequently had it on my mind since I had the pleasure of seeing you, to drop you a line, and thereby express the sympathy I feel for you under the awful and heavy affliction which has been lying upon you for some time past. Our God is a sovereign, and gives no account of his dispensations to the children of men. Some of them, I own, are plain and easily accounted for, being attended with no great difficulty, either as to their reasons or tendency; but there are others on which he stamps an awful and solemn majesty, as bearing express marks of sovereignty, in which we can see no trace to take our marks by; and when we would inquire into the causes, tendency, or fitness of them, we lose ourselves in the search, and find that 'God's way is in the sea, his paths in the mighty waters, and his footsteps are not known.' In such cases, a holy, absolute, and child-like submission is our unquestionable duty. To lie at the foot of sovereignty, is indeed the proper posture for creatures, and the language proper for creatures is, Ps. xxxix, 9. '*I was dumb, I opened not my mouth, because thou didst it.*' Verily such a disposition is Heaven begun, for it brings a holy serenity and calmness of mind along with it, that fills the soul with joy unspeakable and full of glory.

Our God is infinitely wise, holy, and good in the choice of our afflictions, the greatness of them and their continuance; there is not a circumstance in them, however intricate, that escapes his holy and

all-discerning eye. He weighs every, even the most minute part of them in a just balance, so that it will appear consistent with himself, and worthy of him;—beautiful, glorious, and perfect; so perfect that nothing can possibly be added to, or taken from it, without marring the beauty and perfection of the whole. We are rash and hasty, and often at a loss for some particular strokes of his work, that to us appear imperfect, and, as we foolishly think, would bear to be mended, to which he says, 'What I do ye know not now, but hereafter ye shall know.' On the contrary we are ready, in a peevish fit of unbelief, to say, 'Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?' Will he be favourable no more?' Such thoughts, when they pass through the mind, discompose and unsettle it, and leave us in deep mire where there is no standing. But when we can view these same dispensations in the light of the word, and see that they are parts of the gracious and unalterable settlement he has made for us in the new covenant, faith then can read the pity, the compassion, the tender love and wisdom of a Father, where unbelief could see nothing but anger and wrath; and this brings the soul to itself again, and sweetly composes and settles it by fixing it on a rock where it finds some footing.

I grant indeed it requires uncommon measures of grace to make us bear up under a long-continued trial; to be tossed on a sea of affliction, when we can see neither sun, nor moon, nor stars, for many days; then, perhaps, seemingly brought within sight of land, and when we think of deliverance, all on a sudden, are beat back again to the deep, where the storm, instead of abating increases, and looks ten times more threatening than before. *Then*, for faith to stand its ground, and to believe firmly the infinite unerring wisdom, the unchangeable love and faithfulness of our heavenly Father, is a great point!—But it is one part of the trust that is due to him, to give him his own way, to give him full scope and latitude, without offering to set bound and limits to him. He knows what he is doing, and will certainly perfect his work, and that which concerns us *for good*. 'He is a God of judgement, blessed are all they that wait for him.' His work is not to be impeded till he has accomplished the good pleasure of his will concerning us; no, not the minutest parts of it, and he puts no more into our cup than is necessary, and than we are able to bear; for there are no random strokes in Providence. There is something very sweet and composing in that word, Ps. ciii, 13, 'Like as a Father pitieth his children, so the Lord pitieth them that fear him.' There are some particular dispensations of Providence, especially those of an afflictive kind, that we know not how to reconcile with the love, pity, and compassion of a God; but the time will come, and is near at hand, when we shall see not only the small part of Providence that concerned ourselves in this world, but the whole piece put together; and then all the redeemed company shall with joyful acclamations of praise and wonder sing together, and say—'*He hath done all things well!*'

ON CHRISTIAN VIGILANCE.

'Knowing the time, that now it is high time to awake out of sleep.' Rom. xiii. 11.

'Time destroyed
Is suicide, where more than blood is spilt.'
YOUNG.

How swift the flight of time! How rapid the approach of eternity! It

is but a few years, and it seems but a few days from helpless infancy to the maturity of manhood, or even from the cradle to the grave: and yet on this contracted season eternity depends! What is all the past? It seems, indeed, only 'as a dream when one awaketh.' But is it, in reality, nothing more than a dream? Am I no more responsible for all the past, than I am for those delusive fancies which have often agitated my mind in the hours allotted to repose? Alas! I remember it is said, 'God will bring every work into judgment;' and 'we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, whether it be good or bad.' If, then, I am responsible for every action, and if one-half, and perhaps two-thirds of my life have passed away in a kind of spiritual stupor, surely it is now high time to awake out of sleep.

Two classes of character are exhibited to our view in the Parable of the Wise and Foolish Virgins, of whom it is said, 'they all slumbered and slept.' Some of them are represented as being so fast asleep that they appear to be absolutely dead, and to each of them the alarm is sounded, 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.' Darkness is conducive to sleep; and is not every unconverted man in a state of mental darkness? Yes; and what is worse, 'he loveth darkness rather than light;' and no wonder, for he is like some persons who being in the habit of sleeping in the dark, cannot possibly enjoy their repose if there be light in the room. Thus it is with unconverted men. For if God, who commandeth the light to shine out of darkness, shine into their hearts —if the light of celestial truth once beam into their benighted minds, they can no longer sleep as they have done, but from that moment become vigilant and active, and though some darkness still remains, it is like that which enveloped the Egyptians of old, such as may be felt. Men in a state of natural sleep are insensible of danger. They may be exposed to immediate ruin, even when their sleep is unusually sound; and he who sleeps most soundly in the greatest danger, must be considered an object of pity indeed. Think, for a moment, of a person fast asleep in bed, whilst his house is involved in flames; and it has been observed that persons in this awfully perilous situation, in consequence of the fumes which surround them, are apt to sleep more soundly than at other times; so that the dreadful element which causes their danger increases their insensibility. O, with what propriety may such a case as this be considered as descriptive of the state of unawakened sinners! As guilty criminals they are in a state of condemnation, and the wrath of God abideth on them; but they perceive no danger. As condemned malefactors, they are only waiting the hour of execution, and 'hell from beneath is moved to meet them at their coming;' but still they remain awfully insensible. Even such as appear in the most dangerous condition, and seem on the very brink of destruction, manifest, in general, as much, and sometimes more, insensibility than others. Some persons have been known to walk in their sleep, and this is considered dangerous and alarming —they may possibly walk into fire or water, or over a dreadful precipice. But is this more alarming or more dangerous than the progress which unconverted men are making in a course of sin? Their next step may precipitate them into the 'lake which burns with fire and brimstone.' And this must ultimately be the case, unless the

Saviour, whom they despise, should snatch them as brands from the burning.

In natural sleep the mind is frequently employed and agitated by dreams; and this also is truly descriptive of men in their natural state. Fast bound in misery and chains, he dreams that he is at perfect liberty, Perishing as he is in want of all things, he dreams that he is 'rich and increased with goods;' thus verifying the ancient prediction, 'It shall be as when a hungry man dreameth and behold he eateth; but he awaketh and his soul is faint.' And, indeed, what are all the gay delusions of the world but idle dreams and visionary charms, which every one, who has been roused from this spiritual stupor, is constrained to pronounce but 'vanity and vexation of spirit.'

'Dream after dream ensues,
And still they dream that they shall still succeed,
And still are disappointed.'

In natural sleep there is a peculiar kind of reluctance to being awaked. A degree of anger and resentment is sometimes manifested towards those who attempt to wake the sleeper. And O what anger and resentment are frequently excited by the intrusive, though merciful anxiety of those who endeavour to rouse the spiritual sleeper from his awful repose. Hence all that malignity which discovers itself in various ways, after any exertions have been made in order to introduce the Gospel into a town or village. Alas! there is an awful reluctance to being thus aroused from their long and peaceful slumbers.

Permit me now to address myself to some of different ages and different stations in life.—My young friends, you are just launching out on the boisterous ocean of life with a fair prospect before you, and as you have not proved the world to be treacherous, you are constantly dreaming of long life, and every kind of gratification and prosperity. It seems natural for you to promise yourselves unknown felicity in the enjoyment of earthly riches, honours, or pleasures, especially as you seem to have, according to your own calculation, a long while to live. But if it be a fact, which your own observation must confirm, and your own experience may testify, that youth, and health, and strength afford no security from the ravages of disease, or the arrest of death—if millions young as you have been called into the eternal world—and if the small as well as the great must stand before the judgment-seat of Christ, then it is time for you, young as you are, to awake out of sleep.

Men of the world, and men of business, what have you been doing all the days of your life? How much time have you spared out of 40 or 50 years, or even out of the past year, for the exercises of devotion? You have, doubtless, been favoured with means of grace and the ordinances of God's house; you have probably been called and admonished by the providence as well as by the word of God, and every admonitory caution leaves you more guilty, if disregarded; how then have these means been improved; have they been regarded as they ought, or have you still slumbered and slept? Remember the heavy responsibility which devolves upon you as parents or heads of families; is there not a great deal of arduous duty to be performed in your relative capacity, and have you lost so much time already? Surely then it is high time to awake out of sleep.

But what shall I say to the aged? Surely the man who seems already to have one foot in the grave, and 'whose hoary locks proclaim his lengthened years,'—surely he has

enough to convince him that it is high time to awake. I will, therefore, only say to these, Old men and fathers, remember the words of the Apostle, and let the general debility of your frame, and the numerous pains which you feel, with all the various harbingers of death, convince you, that now, standing as you do just on the brink of eternity, it is indeed high time to awake out of sleep.

But let each one hear the warning voice of his own conscience, and perhaps its language will be something like this: Have I already slumbered away so much time, and is every day as irrecoverably lost as the years before the flood, and have I not only been idle, but worse than idle all the days of my life; surely then, it is high time to awake out of sleep. Have I not found that the habits of sin strengthen with its practice, and is it not evident that sloth increases my danger by giving advantage to all my spiritual foes; and is it not possible that I may some day drop into hell, before I am aware of danger, or have fled for refuge to the Son of God? Surely then it is high time to awake out of sleep. Does my eternal happiness depend on the right improvement of time, is every day in reality of more value than a kingdom or a world, and have I already lost 20, 30, or 40 years? Surely then it is high time to awake out of sleep. Is time entrusted to my care as a talent to be improved, and must I give an account of all the years and days that I have thoughtlessly squandered away? surely then it is high time to awake out of sleep.

Is this the voice of conscience? Hear then once more, (and it may be the last time) hear the voice of friendship. What meanest thou, O sleeper, arise, call upon thy God, if so be that God will 'think upon thee that thou perish not.' Your enemies do not sleep, your Judge is not asleep, and if out of Christ, your damnation slumbereth not. Let professing Christians especially beware of this too prevalent and disgraceful stupor, which binds and locks fast all their spiritual energies, and reduces them almost to inanimate statues. Let it be remembered that the world and all its cares are powerful opiates, which seldom fail to induce this spiritual sleep. Perhaps some of my readers have found it so. 'Where is the blessedness ye spake of, when first aroused from the long sleep of sin? Where is now that ardour which then inspired your breast, and stimulated you to action? Does heaven appear less worthy of your regard as you draw nearer to its pearly gates? Where is now that holy fervour which gave energy to all that you did, when, by every act you seemed to say, 'Come, see my zeal for the Lord of Hosts?' Let such as have become remiss in their spiritual course recollect, that though the parallel of resemblance between natural and spiritual sleep might be run to a considerable length, yet there is one awful disparity, and that is, that whilst natural sleep strengthens and refreshes, and invigorates the human frame, these spiritual slumbers do but stupify, and degrade, and enfeeble all the powers of the soul. And now let each one remember that if he would serve God acceptably, and glorify the Redeemer here on earth—if he would discharge those duties which must be done 'now or never,'—if he would live honourably, and at last finish his course with joy, that is, if he would die without feeling a terrible uncertainty as to what will become of him through an endless duration, it is time, it is now high time, to awake out of sleep.

G. B—S.

Alfriston.

OBITUARY.

MR. THOMAS SQUIRE

Died Jan. 27, 1819, at Osgoodby near Thirsk, Yorkshire, in the 63rd year of his age. He was born at Gelsthorp, a lone house in the parish of Whixley, in the road from Harrogate to York. He occupied a farm at Gatehill, in the same neighbourhood for many years under Lord Galway. From early life he was much noticed for his superior intelligence, conciliating manners, and chaste conversation. Any one who regarded his reputation, used to think it a sufficient proof of his having been in good company, if he could say that Mr. Squire was there. He was naturally of a benevolent disposition: for when a young man, with the prospect of having a family of his own, he undertook the guardianship of several orphan children, with a scanty provision for their maintenance, after every other friend had refused the charge.

About the year 1795, the works of Mr. Hervey fell into his hands. No treatise is better calculated to shake the principles of self-righteousness, than Theron and Aspasio, and the perusal of this work excited serious apprehension about the safety of his state, and the soundness of the doctrines which he had been accustomed to hear. He told the writer that he thus judged; that if the sentiments maintained by Hervey were true, the sermons which were preached by his minister were very deficient. He had recourse to a scriptural investigation in deciding on these clerical discrepencies, which terminated in the conviction that the Vicar of Weston Favell had the Bible on his side, as well as the Prayer Book and the standard doctrines of Protestantism. He now occasionally attended the ministry of the Rev. W. Howell of Knaresborough, by whom he was confirmed in his views of evangelical truth, and introduced to a circle of religious friends.

About this time, Mr. Squire purchased an estate at Osgoodby, to which he removed in the year 1797. Anxious to promote the best interest of his new neighbours, he invited Messrs. Norris, Howell, Jackson and others to preach to them: and it was almost entirely owing to his exertions, that a chapel was erected at Thirsk in 1801, and another at Sutton in 1810. He also co-operated with some other friends in building a chapel at Easingwold in 1815. In these erections it is thought he expended not less than 500*l*. He contributed ten guineas a year toward the support of a stated ministry at Sutton. But he assumed no lordly authority in the church on these accounts; his spirit was truly christian, and many were won over to the cause of religion by his unblamable conversation. His house was always open for the entertainment of ministers of the gospel. Many have a pleasurable and melancholy remembrance of their visits to this sequestered spot, where the enchanting scenery in his estate, and the sublimity of the adjoining mountains, acquired new attractions by the pleasing society of their amiable and intelligent host.

It was his study to make all easy and happy about him. 'When the ear heard him, then it blessed him, and when the eye saw him, it gave witness to him; because he delivered the poor that cried, and the fatherless, and him that had none to help him.' His house was the house of prayer, order, and happiness. His servants regarded him rather as a father than as a master; and when his sudden death was announced to them, they hastened to the spot where the body of their beloved employer was laid, to mourn together, giving vent to their filial grief in floods of tears.

That preaching pleased him most which was lively, serious, and searching. His mind was devoid of captiousness; he never dropped a word to depreciate a preacher who aimed at doing good to souls, perfectly content if Christ was preached. He used to say that he received as much benefit from sermons by meditating on them through the following week, as he did in hearing them. Though he had three miles to travel to his place of worship, he was in the habit of attending so constantly,

that if his seat were ever empty, his friends concluded that he was either indisposed or from home.

He was 'steadfast, unmoveable, always abounding in the work of the Lord,' till his Master came and called him home. On the morning of the 26th January, 1819, he complained of a pain in the breast; he rode out in the afternoon, but his indisposition rather increased, attended with sickness and vomiting. His apothecary was called in, who thought he had taken cold, a little medicine wa sent to remove it, with an intimation that he would be well in a few days. These hopes, alas! were fallacious; for on his housekeeper going into his room to administer the medicine, at seven o'clock the next morning he was a corpse. It was the opinion of his medical attendant, that he died of a sudden spasmodic affection in the stomach. His remains were interred at Whixley, amidst a great concourse of people, on the following Saturday. A funeral sermon was preached for him, from Isaiah lvii. 1, 2, at Sutton, by his relative and intimate friend, the Rev. James Jackson, to a greater number of people than perhaps ever assembled for worship in the village before.

Few men have lived more beloved, or died more lamented. So fair did his profession shine, that slander herself was silenced; for he had the praise, without the woe, of all men speaking well of him. The doleful tidings of his decease turned every house into mourning, through a circle of several miles, each person lamenting as if he had lost a friend.—Mr. Squire was a widower, left no issue, and died intestate. The pecuniary resources of the small congregation at Sutton, were expected to sustain a heavy loss by the death of one of its principal patrons; but the heir at law of his real property, it is understood, has most handsomely intimated, that he should continue the annual subscription, for the support of the Gospel where his relative worshipped. J. H.

MR. FRANCIS GOULD,

OF WARE, HERTS.

Finished his course on earth, and entered into the joy of his Lord, August 22nd, 1819, in the 75th year of his age. He appears to have been led to a merciful Redeemer for pardon of sin and full salvation, when in his 23rd year. In a letter to a friend written at that time, after alluding to the goodness of God towards him in providence, he thus writes: 'But these are the least of his mercies, for he has been pleased to call me to a knowledge of his dear Son Christ Jesus: and for his sake to pardon all the sins of my past life. This is an act of Almighty love, of rich and distinguishing grace, for which neither men nor angels can render sufficient praise. I, an unhappy wretch, who was continually railing against the all-sufficient merits of the precious blood of the Son of God; and despising, and evil treating those who confided in his finished salvation, was lately made a subject of his sovereign grace.' About this time he united with the church of Christ, in Jewin Street, London, under the pastoral care of the excellent Mr. Hart; after whose decease he attended at the Tabernacle, Moorfields, until he left London to reside at Cheshunt, Herts. From this place, after the loss of his wife by death, he removed to Puckeridge, where he continued but a short time, and finally settled at Ware. Wherever he resided it was his constant aim to do good, both to the bodies and souls of his fellow-creatures; but no one ever heard to better purpose the self-denying admonition of the Son of God, 'take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your father which is in heaven.' Matt. vi. 1. To the Bible Society, and to the London Missionary Society, he cheerfully gave his aid; but his attention was chiefly directed to *poor children*. Those in the town of his residence received his kind assistance, but a little school in an obscure village at some distance, was his favourite object. Here he provided instruction for the mind, and clothing for the body; and walked many miles to visit his little scholars, and impart his bounty. So reserved was his disposition, that he entirely shunned society. In this he might be blameable; but probably the inconsistent conduct of too many professors of religion, might

have been the cause. Like David he might have heard the *slander* of many. Some persons wondered how he could spend his time; but while they were engaged in paltry visits, and trifling conversation he was employed in his chamber, either studying the holy scriptures, or cutting out coats and garments for the poor; in which work and labour of love he took great delight. His conversation was *habitually spiritual*, and his attendance on public worship, was *constant and punctual*. When extremely weak through the decay of his constitution, he tottered to the house of God, and with a countenance almost heavenly, listened to the sound of the glorious gospel of Christ. About a week before his decease, a friend who called on him says, that, 'his discourse was truly delightful;' on the following Lord's day morning his mortal life expired, and like the ear of corn fully ripe, he gently bowed his head and died. 'Say ye to the righteous that it shall be well with him, for they shall eat of the fruit of their doings.' Isa. iii. 10.

R. G. N.

MALACHI TICE, Esq.

This worthy gentleman departed this life, at Christchurch, Hants, Sept. 29, in the 81st year of his age. He was a native of Blandford, Dorset. Far more than fifty years he filled the office of deacon, in the Independent Church in his native town; of which church his venerable grandfather, the Rev. Malachi Blake, was pastor, during an equally long period. He was the descendant of a respectable race of ancestors, among the regular dissenters, some of whom suffered from their attachment to non-conformity.

Nature had given him a sound understanding which was much improved by an excellent education, and highly enlightened by the principles of Christianity.

As a dissenter he was firm to his principles, but exercised *true* charity to others who differed from him. The cause of benevolence never applied to him in vain, and the claims of religion were amply satisfied by the liberality of his bounty.

He was particularly distinguished as a 'peace maker,' and equally so for his attachment to public worship.

RECENT DEATHS.

Suddenly, at Wolverhampton, Oct. 30, Mr Benj. Mander, whose laudable efforts to secure the ministry of the truth in the meeting-house of which he was trustee, are well known to the religious public.

Dec. 12, died aged 84, at Yelvertoft, in the county of Northampton, Dorothy, the widow of the late Rev. Thomas Strange, many years protestant dissenting minister, at Kilsby, in the said county. She was an Israelite, indeed, in whom there was no guile. To the last she manifested an ardent attachment to the Redeemer, and great delight in the ordinances of religion. As her course was holy, so it pleased God that her end should be peaceful. Under a most severe affliction, which terminated her life, she was supported by those words, 'the Lord is my light and my salvation: whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid?' from which the writer preached her funeral sermon. Knowing in whom she believed, and longing to depart that she might be with Christ, she sweetly breathed her spirit into his hands. Her truly amiable spirit, unaffected piety, exemplary conduct, and christian benevolence, endeared her to all who knew her. The righteous shall be had in everlasting remembrance. H. K.

At South Cave, Yorkshire, the Rev. Richard Tapp, many years dissenting minister there.

On Dec. 31st at Islington, Mrs. Griffiths, aged 80, relict of the late Rev. John Griffiths, of Hitchen.

At Walworth, suddenly, Dec. 31. Mr. G. D. Clark, successor of Mr. Towle, in the Borough.

At Pancras, Dec 24. George Bagster, Esq. formerly of Beaufort Buildings, aged 81.

On Sunday the 26th, at Brighton, the Rev. Frederick Hamilton, aged 62, formerly assistant to the Rev. Richard Winter, New Court London, and afterwards, for many years Minister of the Independent Congregation, in Union Street, Brighton, of which Dr. Styles is the present pastor.

REVIEW OF RELIGIOUS PUBLICATIONS.

MORAL SKETCHES of prevailing Opinions and Manners, Foreign and Domestic; *with Reflections on Prayer*. By Hannah More. Fourth Edition. 8vo. 9*s*.

WE are sorry that we have permitted this excellent work to remain unnoticed in our Review until it has arrived at a fourth edition. It may seem now almost unnecessary, yet, as some of our readers, particularly in the country, may not have seen it, we shall, with much pleasure, recommend it to their attention, as the author seems to consider this as, probably, the last effort of her pen.

The volume consists of three parts; the first is entitled *Foreign Sketches;* the second, *Domestic Sketches;* and the third, *Reflections on Prayer*.

Mrs. More first notices the eagerness of our countrymen, immediately on the peace, to visit, and even reside in France: —'to visit a country which had filled our own with widows and orphans, and which had made the rest of Europe a scene of desolation. Not only hundreds of thousands of our countrymen, and women, and children, but millions of our money, so severely wanted at home, were transported from every port, to visit this lately execrated country.'

But, she complains, France was not made a place for a visit, but for a home—a place for the education of *Protestant* children.* Men have returned with French habits. French principles are imported. French alliances are contracted, and even a French theatre is established. We are losing our national character. The deterioration is by many thought already visible.

Among the evils resulting from this rage, Mrs. More mentions the mania for whatever is foreign, and the injury sustained by our English manufactures from the abundant importation of French articles of dress and decoration—the injury thus done to young English females, by depriving them of employment, and exposing them to temptation, is feelingly described, and we should think that no pious English lady could read this passage, without determining to consign her French fripperies to the flames. In short, Mrs. More deprecates the effects of so much familiarity with France; and fears, as we do, that the noble simplicity, the honest rectitude, the sound sense, and the native modesty which have long been the characteristics of the British people, will be lost.

In two distinct sections, Mrs. More gives us 'the French opinion of English society,' and 'the English opinion of French Society;' the object of both is to prove that the tastes of the two countries are opposite to each other—that if, indeed, we were sent into this world merely to be entertained—to talk, to shine, to be admired—we might learn much from our gay neighbours: but Mrs. More shews that the boasted elegance of the conversation-parties of France was too frequently a veil to conceal the true character and real manners of the actors;—that where the evil did not extend so far, there was a frivolity of pursuit, a profligacy of habit, and a contempt of religion, scarcely concealed;—and that to the silly love of flattery, the French are ready to sacrifice the innocence of youth, the consolations of age, and the hope of immortality.

In the second part of this valuable work, entitled 'Domestic Sketches,' we have some excellent thoughts on 'Soundness in Judgment, and Consistency in Conduct'—on 'Novel Opinions in Religion'—on 'the Evil Effects of the late Secession of certain Clergymen from the Establishment'—on 'the Exertions of Pious Ladies'—on 'High Profession and Negligent Practice—Auricular Confession—Unprofitable Reading'—and 'the Borderers.'—Our scanty limits will not permit us to give even a slight sketch of each of these, but they all contain sentiments of the most valuable nature, and such as cannot be read without profit. We wish that the thoughts on 'Novel Opinions' may be duly considered by professors of religion; then few will adopt either what is falsely called 'the rational system,' or rather the Socinian scheme, on the one hand, or the Antinomian creed on the other. Alluding to the recent Secession particularly, she says, 'Extravagance in religion is a kind of spiritual empiricism, which is sure for a time to lay hold on the vulgar. The ignorant

* The wife of a respectable *farmer* being asked what she had done with her daughter, replied, 'I have *Frenched* her, and *musicked* her, and shall now carry her to France.'

patient, in both cases, who frequently pays little attention to the established physician, is sure to be attracted by any new nostrum from the laboratory of the irregular prescriber: he is resorted to with more confidence in proportion to the reputed violence of his catholicon; and he who despised the sober practitioner, swallows, without scruple, the most pernicious drug of the advertising professor.' Mrs. More laments, as we have long done, that young ministers, who had scarcely begun to learn, should venture to broach new sentiments, and set up a new sect, to the destruction of many well-disposed, but weak persons, enamoured with the love of novelty. Their differences among themselves, and the lamentable errors into which some of them have fallen, too fully prove the rashness of their conduct.

The chapter on 'the Exertions of Pious Ladies,' deserves attention. Kind cautions are suggested with regard to the motives by which our actions are produced. 'It is of importance to examine whether our most useful, if busy, pursuits are not influenced by a natural fondness for bustle, an animal activity, a love of notice. Whether even our charitable labours grow not more from a restless spirit, than from real piety.' These inquiries, as conducted by Mrs. More, can do no harm; they will be useful. And let not the reader suppose that she wishes to restrain the pious female from zealous pursuits—she wishes only to regulate them. She considers it, not as the reproach, but 'the glory of our age,' that among the most useful and zealous servants of our Divine Master, are to be found of 'devout and honourable women not a few.' Ladies, whose own education not having been limited to the harp and the sketch-book, though not unskilled in either, are competent to teach others what themselves have been taught; who disdain not to be employed in the humblest offices of Christian charity, to be found in the poorest cottage, at the bed-side of the sick and dying; whose daughters, if not the best *waltzers*, are the best *catechisers*; whose houses are houses of prayer, whose closets are the scene of devout meditation; who, not contented with a stinted modish measure of a single attendance on public worship, so contrive to render the hours of repast subservient to those of duty, as to make a second visit to the temple of their God, and who endeavour to retain the odour of sanctity, shed on the sacred day, through the duties of the week.'

The 'Reflections on Prayer,' must be deferred till our next Number.

Sermons on the most important Doctrines of the Gospel; *comprehending the Privileges and Duties connected with the Belief of those Doctrines.*—By J. Thornton.—2 vols. 8s.

We might suppose that sermons on all the doctrines and duties of the Gospel were in the greatest abundance. And yet such is the vast variety of topics Christianity unfolds; such the peculiar taste of different authors; and such the habits and feelings of the various classes of the Christian community, that we ought not to complain of their multiplicity. It would, especially, be as injudicious as unfeeling, to complain of the appearance of another volume of sermons from the estimable pen of Mr. Thornton.

Having passed a favourable opinion of the first volume, we shall only express our pleasure on finding a second edition of it called for; and hasten to notice the second volume now on our table. It contains fifteen sermons, on the Deceitfulness of Sin—Jesus Christ the Great Deliverer—on the Danger of neglecting the Great Salvation—the aggravated Evil and awful Consequences of Unbelief—on Conversion—Forgiveness of Sins—on the Teaching of the Holy Spirit—Warning against the Love of the World—Watchfulness against the Great Enemy—on the Necessity of Holiness—a good Conscience—a good Hope—Christian Fortitude—Christian Freedom—the Perseverance of the Saints.

We do not admire, in *published* discourses at least, the plan of bringing a topic *to* a Text, instead of the logical method of deducing a subject *from* it. Saurin is a happy model in this respect. The *eighth* sermon in this volume, to mention no more, is an instance of the impropriety of which we complain. The Text is taken from the *first* part of the passage, 'Love not the world;' and the sermon is entitled, 'Warning against the love of the World;' but in our opinion the *force* of the warning lies in the *last* member of the sentence.—'If any man love the world, the love of the Father is not in him.' And yet Mr. T. speaks of the injurious *tendency* of the love of the world, and of tis alienating the heart from God! Now all this, and more than this, the latter part of the passage obviously supplies; then why should it not be made a part of the Text and the discourse? Mr. T. may need the hint as little as most men; but young preachers and authors should be aware of following a fancy rather than cultvating a good taste.

We think, however, that this volume

seems to excel the first, in many of its leading features. Mr. T. appears to have caught the *mantle* of our late worthy friend *Buck*; this is no mean praise. At least there is a good deal of that ease; that freedom from pedantry; that display of solid sense; and that forcible application of the subject which we so much admire in Mr. Buck's writings You see in both instances, the man who knows what he is about, and truly earnest in his cause. The closing paragraph in the *fourth* sermon, and many others, afford happy proofs of this.

We must now conclude, by wishing that the circulation of these valuable sermons may be extensive and lasting; but we could also wish to see a *cheaper* edition for the poorer classes.

NO FICTION; *a Narrative founded on recent and interesting Facts.*—2 vols. 8vo. Second Edition, 12*s*.

OUR favourable sentiments of this work, given in the Magazine for July last, have been confirmed by the suffrage of the discerning public—a second edition having been called for at an early period; and we cannot but repeat our hope that these volumes will prove highly beneficial to the youth of our numerous congregations.

The principal characters of the work are drawn from life; for it is *really* what it professes to be—*a narrative founded on facts;* and however extraordinary some of those facts may appear to be, yet we are assured by the author, (who, we will venture to say deserves credit), that 'the truth is often lowered rather than heightened,' some circumstances being actually suppressed, lest they should appear to be improbable.

The leading character in these volumes is *Lefevre*, a youth of nineteen, at first remarkably promising, but of sanguine passions; gradually led astray into the paths of sin and folly, by associating with carnal companions; but at length, by the special grace of God, restored. We think this narrative well adapted to awaken a godly jealousy of self, and a holy watchfulness against the seductions of evil in our young friends; while the sober piety, caution, prudence, and steady friendship of *Douglas* (another principal character in the work) affords a bright example that forcibly claims imitation. Several scenes in these volumes are painted from nature; we advert particularly to the story of the *Woodman*, which is affectingly simple, and finely displays the piety and hospitality of the English eo ttager.

We do not conceive of the work as one of the very first order in composition or style; but, on the whole, we judge very favourably of the author's talents, and hope to witness their further improvement in some future undertaking. This, however, is highly creditable, as well to his talents as his piety, and is one of those few works of *apparent* fiction which we can safely recommend to our young friends.

THE TRINITARIAN'S APPEAL DEFENDED, *in answer to Letters by a Layman; with a view to expose the Errors of the Unitarian Version.* By S. Newton, Witham. 8vo. 2*s*. 6*d*.

'THE Trinitarian's Appeal' was a small tract (price 3*d*.), in answer to 'the Unitarian's Appeal.' The former we remember to have read with much pleasure, though we are not sure that we reviewed it. It was, however, sharply animadverted on in 'Letters by a Layman,' and this pamphlet is a reply to those letters.

Mr. Newton is far too well known to need our recommendation; but we cannot deny ourselves the pleasure of speaking of him as a judicious divine and able polemic. In the tract, Mr. Newton, writing for the generality of Christians, founded his arguments on our popular version, in this the remarks of the Layman made it necessary for him to recur to the original Scriptures, in order to justify the translation on which he reasoned: but he does more, and turning assailant in his turn, attacks, with great ability and shrewdness, many of the alterations attempted to be introduced in the Unitarian Version, and, in general, we consider his remarks forcible and just.

A Letter to the Rev. Dr. Chalmers of Glasgow, on the distinctive Characters of the Protestant and Roman Catholic Religions; *occasioned by the publication of his Sermon for the Benefit of the Hibernian Society.* By the Rev. Robt Burns, Paisley.

WERE it not for the great number of pamphlets always in hand, this able one should have had at least a transient notice before. The good temper, Christian candour, manly argument, and godly zeal here employed; accompanied by a sufficient acquaintance with the real state of the Catholic religion, are such as entitle Mr. B. to our sincere esteem. And in the few important points in which he differs from Dr. C. we think his arguments are the most weighty and decisive.

LORENZO; or, the Tale of the Redemption. 8vo. 4s. 6d.

On first opening this book we are led to suspect that it is one of the elegant trifles of the day; consisting of good printing, on good paper, with a large margin; which, when dearly purchased, is found to contain very little, and that little good for nothing; but, on looking over its contents, we perceive that it would be unjustly estimated by judging from appearances.

This Poem is probably the production of a young author, but of one who possesses a cultivated mind, a correct taste, and a musical ear; and who has the advantage of the whole being directed by pure sentiments. The reader will discover many passages in the best manner of Lord Byron, as in the following verses, p. 4.

'Hast thou seen the bow of heaven,
Radiant thro' the gathering shower?
Hast thou seen the dew of even
Glittering on the fairest flower?

'Hast thou seen those eyes in sadness
Sparkle brighter thro' a tear;
And could hail that hour with gladness,
Grief might seem so lovely there—?'

and will observe generally, in the irregular stanza, and flowing melody of its structure, a strong resemblance to Walter Scott's Lay of the last Minstrel; but in the subject, the design, and the impressions it may make, it is greatly superior to anything the above authors have hitherto written. The narrative of this Poem contains but few incidents, which might have been told in a small space; but it seems to have been formed like a sketch on the canvas, merely for grouping the figures, or displaying the drapery of the piece; or, as the simple plot of a Grecian tragedy, giving occasion for the finest appeals to the feelings. The story (the Conversion of a Libertine) is frequently suspended by pathetic description; even the principal subject, 'the Tale of Redemption' (not a very apposite title), is made an appendage to the fiction.

The Poem is divided into four Cantos, each consisting chiefly of four-line verses of varied metre; in the first Canto are 64 verses; in the second, 98; in the third, 57; and in the fourth, 94 verses; by which may be judged the quantity of matter in the Poem: we shall now present the reader with a few specimens, by which he may estimate its quality. Here we must consult our own limits. On page the 6th is a song of Lorenzo, of fourteen verses; we can only give the two first.

'Hark! on that sigh a soul hath risen to rest,
Sweet was the smile that bid it burst to life;
A heaven-born beam illum'd his dying breast,
And gently still'd its last convulsive strife.

'Calm was the setting of that summer sun,
And round its throne still glory bursts on high;
Tho' sunk awhile, not yet its race is run,
It decks another, and a brighter sky.'

Page 26, a minstrel is introduced whose described habits will remind the reader of Dr. Beattie's Minstrel; he is the instrument of Lorenzo's conversion, and afterwards proves to be his son: in page 28, is an exquisite song of his, of thirteen verses, it begins thus—

'O I have seen a joyous hour,
A joyous hour to me!—
The sun glanc'd thro' yon ivied tower,
Its beam shot o'er the sea.

'And I have seen the fishers bark
The distant glory seize,
That on the horizon seem'd a spark
Struck from that sudden blaze!—

'And I have seen the wave dance high,
And sparkle far away,
While near in gloom the waters lie,
Nor feel that quickening ray;

'Like distant hopes, they seem as bright
And glimmer from afar;
Yet who would e'er regret the night
Unveiling yonder star!

'Thro' doubt, and darkness, and despair,
That oft surround our way,
More glorious shines th' horizon where
Dawns everlasting day—

On the 33rd page the minstrel sings again in a more solemn and impressive manner: Lorenzo is deeply affected by it, and the Poem proceeds with the relation of his despair of Divine mercy, and of his marvellous deliverance from self-destruction, together with a mysterious dream, in which the story of Redemption was 'Blaz'd on every star.' (p. 52). Speaking of his doubts (p. 62), he compares them to

'The mist that hides the mountain's brow,
The veil that wraps the landscape gay,
Hath risen but from earth below,
And melts in tears to earth away.'

At length the minstrel, Elfrid, confirms his hope by a recital of the 'Creation, Fall,' and 'Redemption of Man;' and the Poem closes thus:

'He was my Son .....
But he is gone—yet I have liv'd to prove
The wond'rous story of Redeeming love;

Its beam of joy hath o'er my bosom pass'd,
And bliss untold is mine, while thought and being last.'

The severe critic will discover a few imperfect rhymes, as, *seize* and *blaze*; *path* and *beneath*; *voice* and *sacrifice*; *morn* and *return*; *uttermost* and *emboss'd*, &c. he will complain of a few instances of dilatation, such as in page 63, where the lark, soaring to meet the rising sun, is pursued through six verses; and though every verse is excellent, yet the action of the Poem is interrupted, and the mind detached, he will say, too long from its subject; he will probably charge the author with a little pilfering, and may cite as an instance the last verse of p. 23.

'As when the wretch from side to side returns,
T' escape the fire that through his bosom burns,
In vain the change—his couch no cure hath wrought,
Nor place can heal the suffering sin hath brought.'

and then put beneath the original, from Dr. Watt's Hymns, hymn cxlvi. 3. book 2.

'So when a raging fever burns,
We shift from side to side by turns;
And 'tis a poor relief we gain,
To change the place but keep the pain.'

Page 71, line the second, is a syllable too short, perhaps the word *still* or *but*, has been omitted. The author is the less excusable for these trivial defects, as he appears to be sufficiently rich in talent to have avoided them: upon the whole, this Poem so well deserves a perusal, that we wish it had been rendered in a form less expensive.

POPULAR TRACTS on INFIDELITY. No. II. THE LIFE of ST. PAUL. 4*d*.

We have read the second Number in the series of popular tracts on Infidelity, with real satisfaction; and think, with the highly respectable author, that the views he has given of the life of the Apostle, are conclusive arguments in favour of Christianity: we think that not only every Christian, but every man of sense and candour, will rise from the perusal of this tract, with the deep conviction, that with St. Paul's caution and judgment, he could not have been himself deceived; and that the science of human nature, does not supply a motive to induce him to fabricate or support an imposture. We are pleased with the fairness of the author's statements, with the force of his arguments, and the eloquence of his appeals; but we submit to him, whether the cause of Christ or its advocate, require the use of any reproachful epithet? Abuse is not argument, nor does it ever produce conviction. The Evangelists are patterns here. Their attachment to their master cannot be questioned; yet they never connect any opprobrious term with the name of Judas Iscariot, who betrayed him. 'The foul missionary of foul sin,' and 'the ferocious Blount' might have been spared. We shall, perhaps, be told that these are quotations.

However, we cordially recommend this tract; and hope that it will not only have an extensive circulation in its present form, but that the whole series will be bound up together; and if the remaining Numbers be written with the same ability, they will form another valuable and interesting volume, in defence of that book which is the balm of life, and the antidote of death.

The Right of Infants to Baptism: *a Monthly Meeting Sermon*. By H. F. Burder, M. A.—Price 1*s*. 6*d*.

The question respecting the right of Infants to Baptism has been brought before the religious public by various authors, and in different forms. But we do not recollect to have seen a publication on the topic superior to this discourse, either for a clear and luminous statement of the leading arguments in favour of Infant Baptism, for a course of strong and conclusive reasoning, or for the total absence of all uncandid reflections on those Christians whose sentiments and practices differ from those of the author.

The right of infants to baptism is argued from the nature of the covenant which God established with Abraham—from the practice of the apostles, as recorded in the New Testament—and from the testimony of Christian writers in the early ages. On the first of these points, Mr. Burder's reasoning is forcible, and to us it appears unanswerable. On the second, his remarks are very judicious, as to the testimony contained in the Acts of the Apostles, and in the Apostolic Epistles. In this part he establishes the position, that the friends of infant baptism have more evidence, arising from recorded facts, for their practice, than those Christians have, who limit the administration of this ordinance to adults; since it does not appear that there is a single instance mentioned in the sacred records of the administration of baptism to the adult offspring of Christian parents. On the third argument, the testimony of ancient writers, he forbears to enlarge; but by a very appropriate state-

ment clears it from an objection to which it may seem to be exposed, by observing, that 'the evidence is precisely of the same character with that by which the authenticity and genuineness of the books of the New Testament have been proved, with so much strength of argument, by Dr. Lardner, Dr. Paley, Dr. Chalmers, and other able and successful advocates of the same class.'

Mr. Burder has enriched his sermon with some valuable notes, consisting chiefly of quotations from able writers, in defence of infant baptism, of very different denominations from each other in the Christian world.

On two topics he briefly but excellently remarks, as he draws to a close. One relates to the question, what children should be baptised. Very strong reasons are given for extending the administration to the children of all those who would be deemed proper subjects of baptism as adults. The other topic regards the mode. On this the author's remarks, although concise, are very forcible, and tend to establish the validity of sprinkling or pouring; and indeed, the greater conformity to ancient usages of this mode than of immersion. The discourse concludes with a very serious address to parents and children.

We cordially recommended this work to different classes of our readers as furnishing a calm and dispassionate view of the leading evidences of infant baptism, condensed into a small compass, and occupying ground in some respects different from that which has been taken by many of the author's predecessors in this service. W.

A Call to Prayer and Praise; *or Observations on the Necessity and Nature of Missionary Prayer Meetings.*—By the Rev. R. A. Hannaford, A. B.—2*d.* or 14*s.* per 100.

THE pious author gives a very just view of this important subject, compressed into a small compass and sold at a very low price. We wish it an extensive circulation.

The author observes, that he has often found a deficiency in the prayers offered at such seasons; arising from a want of acquaintance with the various circumstances connected with missionary employment, rather than from a want of zeal for the salvation of souls; to remedy this deficiency, he notices the proper subjects for prayer in a judicious manner.

We think that Auxiliary Societies may distribute this little tract among subscribers with good effect.

The Crisis; or, Hope and Fear Balanced: *in reference to the present situation of the Country. A Sermon preached at Birmingham, Nov. 28,* 1819, by the Rev. J. A. James.—Second Edition.—1*s.*

THIS Sermon, not originally intended for the press, was printed at the request of the author's friends, and exclusively designed for local circulation in a cheap form; we are glad, however, that a second edition has introduced it to more general notice, for we think it well deserves attentive regard at the present season, which may properly be deemed a *Crisis.* The author exhibits—1st. What appear to him to be sufficient grounds to apprehend that God may yet visit this nation with his righteous displeasure, particularly our national transgressions. These are justly stated, including 'a very lamentable disregard of those duties which are binding upon a people placed under the brightest economy of mercy with which God ever blessed a sinful world;' the profanation of the Sabbath is noticed, and especially the sacrifice of it to political discussion, by means of Sunday newspapers. He notices also the spread of disaffection to lawful authority, connected with the diffusion of infidel principles. The many blessings we enjoy, temporal and spiritual, are thus brought forward as aggravations of our sin. The holiness of God, as an avenger of sin, the example he has made of other nations, and the present melancholy state of our country, are also adduced as sufficient to make the stoutest heart to tremble.

But, secondly, the preacher directs us a source of consolation, and shews that 'there are many bright sparks along this dark horizon, to encourage our hopes that the clouds will be dispersed, and that we shall be preserved from the gathering storm.' The long series of deliverances wrought for this country, the number of true Christians in our land, and the great moral change which God is employing us to effect in the world, are all grounds of hope.

We wish we had room to give the author's enlargements on any of these important heads, or the particulars of his large and impressive application. We beg to refer our readers to the discourse itself, which, though it occupies fifty large pages, is sold at the moderate price of one shilling. We conceive that the sermon is so well calculated to give a right direction to our thoughts and conversation at the present very interesting period, and to enable Christians, instead of becoming angry partisans in political

affairs, to make a holy use of passing events, that we very sincerely recommend it to general attention.

A CAUTION against frequenting the Meeting-houses of Dissenters: *preached at St. Mary Arches, November* 28, 1819, *being the first Opening of certain Churches in Exeter, for the Celebration of a Third Service, in the Evening.* By the Rev. J. K. Cleeve, D.D. Rector of St. George, Exeter. 1*s.* pp. 12.

THIS flaming preacher takes for his text Judges iii. 20: 'I have a message of God unto thee;' and to induce his hearers and readers to swallow all his crudities, he assures them, in the outset, that 'whether God speaks by his own blessed mouth from heaven, *or* by the mouths of his duly constituted and rightly ordained ministers upon earth, the *same attention* is due, and his message is to be received with the *same reverential awe*.' So, then, Dr. Cleeve speaks with the same authority from his pulpit, at St. Mary's, as the Almighty did from Sinai! We apprehend, however, that when we have treated our readers with some sentences from the Doctor's own mouth, they will be little disposed to acknowledge this high claim. To prevent alarm, he says, '*our two-edged dagger* shall be drawn only against vice and immorality, heresy and schism;' and he promises to use 'no weapon but the sword of the Spirit;' but let our readers judge when they have seen the two edges of this dagger, whether it be not a carnal weapon after all.

The preacher then points out the advantages of Sunday evening services; especially, to use his own conciliatory words, that 'the wretched inhabitant of the garret, whose *pride and rags* prevent an appearance in the house of God during the open day, will often descend under the veil of twilight, and creep, unobserved, to some obscure corner of the hallowed dome.' But what must he do on summer evenings, when the service is over before twilight?

The *grand reason*, however, for these evening services is thus disclosed: 'But there is another consideration of *vital importance* and of great weight. It is well known that on Sunday evenings *the Dissenting houses of heresy and schism* are all open; that they are for the most part crowded;' (*Hinc illæ lachrymæ!*) and to obviate a very natural objection, he adds, 'It has been asserted by many pious but sadly mistaken people, that they deem it better to attend those houses of Dissent, those places of *spurious worship*, than no places of worship at all; and that as the churches are not open, they have no other places to resort to;' the preacher, however, informs them that this excuse can no longer be made, for four of the churches will hereafter be open: and he adds farther, that 'this excuse ought never to have been made, and that it is *criminal*, and a species of *idolatry*, is easy to shew.' What! is the *excuse* a species of *idolatry?* We suppose he meant to say, the *practice* of going to meeting-houses is such. But how is this proved? Why thus: 'In the first place, is it not a solemn mockery, or a gross contradiction in prayer and practice, in the morning, in the Established Church, to pray — 'from heresy and schism, good Lord deliver us?' and then regularly, in the evening of the same day, to attend the conventicles of heretics and schismatics! as well might the worshippers of Jehovah, in the days of old, have pleaded for a permission to 'cry, Baal, help us!' or, as well may we now assert that 'Jehovah, Jove, or Lord, are the same God.' And is this proof? Surely he must *first* prove not only that the Dissenters are *schismatics*, which he will not easily do; but that they are *idolaters also*, or his argument proves nothing but the excess of that 'pride, vain-glory, envy, hatred, malice, and uncharitableness,' from which, in the same service, he prayed to be delivered.

So far, however, as the author pleads for the doctrine of the Atonement, against the Socinians; and for Holiness, against the Antinomians, we heartily concur with him. But after exposing these errors, as a reason for avoiding the meeting-house, he produces, what he calls, and, doubtless, feels to be, a *stronger argument*. Take his own words:—'But a stronger argument for avoiding these houses of Dissent, is, that these self-appointed and self-constituted intruders have no authority to preach at all; and consequently, that their ministration must be null and insufficient.' Here we must beg leave to differ from the author; for we know and are sure, that in ten thousand instances, the broad seal of heaven has been affixed to the ministry of these despised teachers, who though they have not the stamp of human authority, nor the sanction of a national hierarchy, have turned sinners, both heathens abroad, and nominal Christians at home, 'from darkness unto light, and from the power of Satan unto God.' With this divine approbation, they will not be afraid, although the author accuses them of the 'crime, for which the leprosy once rose up in the forehead of king Uzziah, and for which Korah and his company went down alive into the pit.' He is absurd enough to speak of

the calling of an ordinary minister, as like that of Jesus Christ, who 'glorified not himself to be made an *High Priest*, till he was called of God,' &c. What! is a clergyman called to be an *High Priest?* Where is there a word in Scripture to justify such an appellation? or is any minister now called in the same manner?

The Doctor concludes with this sage advice, '*Stick close* to the church, and the church only;' but we do not conceive that the Established Church will retain her adherents, by the use of such *sticking-plasters* as the Doctor here produces, and which he sells very dear, for he gives us only twelve small pages for twelve-pence.

AN ADDRESS delivered in the Relief Meeting-house, Campbell Street, Glasgow, Sept. 19, 1819, *being the Sabbath following the late Riots in Glasgow.* By R. Brodie, A.M. 8vo. pp. 24.

OUR readers cannot be ignorant of the great distress and partial disaffection lately prevalent in the northern, and particularly in the manufacturing districts of Great Britain. The present discourse offers excellent advice on this occasion both to rich and poor. From Phil. i. 27, Mr. Brodie takes occasion to observe, that there are duties, at this juncture particularly incumbent on the suffering poor—on the higher classes, to whom they look for assistance—and on us all. The preacher judiciously avoids all political discussion as unsuitable to the pulpit; but strongly impresses on the manufacturing poor, the importance of refraining from illegal conduct, and from intemperate and intimidating language; and he attributes the late occurrences, not to the poor in general, whom he considers as sound in principle, but to a few young and thoughtless persons, who have been corrupted by designing men.

We are also pleased with the manner in which the preacher repels a charge brought against his townsmen, in the late General Assembly, of being led away by zeal for foreign missions to neglect the poor at home: this he answers by stating that there are in Glasgow 171 schools, in which nearly 10,000 children are educated, and all those schools, except eight, supported by voluntary contributions!

EDUCATION for the CHRISTIAN MINISTRY: *a Sermon at the Meeting-house, New Broad-street, London, June* 23, 1819, *at the Annual Assembly of the Ministers educated at Homerton Academy.* By W. Chaplin, Bishop Stortford. 8vo. 1*s.*

A MORE appropriate text than 1 Tim. iv. 15, ('Meditate upon these things, give thyself wholly to them,' &c.) could not have been chosen to shew the propriety, and, generally speaking, the *necessity* of a suitable preparation for the Christian ministry, which it is the object of Mr. Chaplin to prove. In discussing this passage, the amiable and ingenious preacher shews—1. The spirit and views with which the work should be undertaken.—2. The best methods of acquiring suitable qualifications for the work.—And, 3. The encouragements afforded to persevere in plans of this nature.

Under the second head, Mr. Chaplin properly treats of the best methods of *acquiring* knowledge; for though Providence sometimes raises up men who are prodigies of genius and of talent, yet in the ordinary course of events, since the cessation of miracles, there is no way of acquiring knowledge but by study; and even in the age of inspiration, we see St. Paul, who had been chosen from the educated class of society, presses upon his son Timothy the necessity of study, and of giving himself *wholly* to it. And we fear, if we could analyse the grounds on which preachers sometimes affect to despise knowledge, it would be found to arise either from an enthusiastic notion of immediate inspiration—a high conceit of their natural talents, or, perhaps, more frequently, an habitual indolence, that incapacitates them for it. 'An ignorant ministry,' as Mr. Chaplin observes, must be totally inefficient for some purposes, and extremely feeble with regard to others.'

Of the discourse before us we need not say more, and we cannot say less, than that it discovers good sense, modesty, and a zealous regard to the interests of true religion, especially among Dissenters.

A New Year's Question, requiring immediate attention from the Young.—By Rev. John Morison, Trevor Chapel, Brompton. Price 6*d.*

THIS is the substance of a sermon preached by the author to his young people, Jan. 2, 1820, from 2 Kings, iv. 26. 'Is it well with thee?' This question is proposed to the reader in reference to his spiritual concerns, and several evidences are pointed out in order to determine the important point. We hope it will be useful to many young persons, beside those of the author's congregation.

The Scripture Almanack; or Infidel's Antidote.—*Large sheet*, 2*s.* 6*d.*

BESIDE the usual matter comprehended in Almanacks, the editor has given us a

great number of Texts of Scripture, in which the Infidel and the Christian are contrasted, in opposite columns, with references to the prophecies of the Messiah fulfilled in him; and various other topics of scriptural knowledge. The design seems to be laudable, and we hope may lead some readers to serious reflection.

It is also printed in the book form, for the pocket.

LITERARY NOTICES.

In the Press.

A SMALL Volume of Poems to be entitled 'Sacred Lyrics,' by James Edmestone.

Mr. B. Hanbury is preparing for the Press an Historical Research concerning the most ancient Congregational Church in England, viz. that in Union-street, Southwark.

Burnham's Pious Memorials, with additions, by the Rev. G. Burder.

Memoirs of M. Obelin, Lutheran Pastor of Walshback, by the Rev. Mark Wilks.

A new edition of Dr. Styles Life of Brainerd.

The Canadian Settler, or Letters from Canada, by T. Carr.

SELECT LIST.

NEW PUBLICATIONS.

A Mother's Journal during her Daughter's last Illness, with a Preface, by Miss Jane Taylor. 12mo. 3*s.* 6*d.*

A Vindication of our authorised Translation and Translators of the Bible. By Rev. H. J. Todd, M.A. F.S.A. 8vo. 6*s.*

Proceedings of the Church Missionary Society for 1818—19. 8vo. 3*s.* 6*d.*

The Young Christian's Cyclopædia, by J. Baxter. Second edition; thick 12mo. 7*s.*

Epitome of Scripture History, by Jos. Ward. 12mo. 4*s.*

Poems by J. Russell, (Moral and Religious). Foolscap 8vo. 6*s.*

An Inquiry into the Duty of Christians, with respect to War, by J. Sheppard, Author of a Tour on the Continent. 8vo.

Theological Tracts, by the late J. Bowdler, Esq. 12mo. 6*s.* 6*d.*

Discourses on Subjects of Public Interest, by Stevenson M'Gill, D.D. Professor of Divinity, Glasgow University. 12mo. 6*s.* 6*d.*

Henderson's Journal in Iceland, with Plates. New edition. 16*s.*

Heavenly Sisters; or Biographical Sketches of 30 Pious Females. By Rev. T. Sharp, Woolwich. 12mo. 2*s.* 6*d.*

Orient Harping: a Poem, by J. Lawson, Missionary. 8vo.

A faint Ray of Glorious Liberty, by T. Buller. 8vo. 2*s.* 6*d.*

A Treatise on the Supreme Being and the Christian Religion, by T. Moir. 12mo. 3*s.* 6*d.*

The Saviour of the World: a Poem, in irregular Verse, by Jos. Higgins. 12mo. 5*s.*

A Map of Palestine, 40 inches by 27¼, engraved by Hall. £1. 8*s.* On rollers £1. 15.

Memoirs of Mrs. Hulton, Sister of Mrs. Savage. 12mo. 1*s.* 6*d.*

Wm. Baynes and Son's Theological Catalogue for 1820.

Scripture Selections in the form of Hand-Bills.

Introduction to Astronomy, for Children, by Mrs. Sherwood. 6*d.*

Experience of Anna Emery, aged 12. 6*d.*

POETRY.

BUCHANAN'S MORNING HYMN TO CHRIST IMITATED.

O Parent best, thou offspring bright!
And Equal of thy Parent high!
Effulgence of essential light!
Thou Deity of Deity!

Lo! night retires, forerunning day,
The dawn's fresh beauties now unveil;
And earth and sky empurpling gay,
All that the shades had hid reveal.

But ah! dark ignorance, fouler night,
With grossest mists our soul beclouds;
Hides truth's fair prospects from our sight;
And all our powers in error shrouds.

Sun to the soul! oh! glorious rise,
Give to the world thy mental day;
Dispel the night that veils our eyes,
O! chase foul error's shades away!

Dissolve the horrid cold that bound
Our hearts, O plant new feeling there!
From sin's foul damp their fallow ground
With genial ray, O purge and clear.

So when thy Grace, like nectarous dew,
Comes with blest influence from the skies,
Our souls renewed shall bear anew,
And fruits a hundred fold arise!

C. R.

RELIGIOUS INTELLIGENCE.

FOREIGN.

SPAIN.

Extracts from an unpublished Pamphlet, entitled, Observations on the State of Religion and Literature in Spain, made during a Journey through the Peninsula in 1819.

THERE are in Spain, according to Antillon's calculations, two hundred thousand ecclesiastics. They possess immense revenues, and an incalculable influence over the mass of the people; though it is certain that influence is diminishing, notwithstanding the countenance and co-operation of a government deeply interested in preserving their authority.

The Inquisition has no doubt, been greatly humanized by the progress of time. Its vigilance and its persecutions are, indeed, continually at work.—Its greatest zeal is now directed against Freemasons, of whom immense numbers occupy its prisons and dungeons. I have conversed with many who have been incarcerated by the Inquisition, and they agree in stating, that torture is no longer administered. But its influence on literature is perhaps greater than ever. With the difficulty, delay, expense and frequent impossibility of obtaining a licence for the publication of any valuable work may be well contrasted the ridiculous trash which daily issues from the Spanish press. Accounts of miracles wrought by the different virgins, lives of holy friars and sainted nuns, romances of marvellous conversions, libels against Jews and heretics, and Freemasons; histories of apparitions, and so forth, are generally introduced, not by a mere licence of the Inquisitor, but by long and laboured eulogiums.

In describing the influence of monks and friars, and the character of their writings, a Spanish author gives the following statement. 'They shew us our Saviour lighting one nun to put cakes into an oven; throwing oranges at another from the sagrario; tasting different dishes in the convent kitchens, and tormenting friars with childish and ridiculous playfulness. They represent a monk gathering together the fragments of a broken bottle, and depositing in it the spilt wine, to console a child who had let it fall at the door of the wine shop. Another repeating the miracle of Cana to satisfy the brotherhood, and the third restoring a still-born chicken to life, that some inmate of the convent might not be disappointed. They represent to us a man preserving his speech many years after death, in order to confess his sins; another throwing himself from a high balcony without danger, that he might go to mass. They shew us angels habited like friars, chanting the matins of the convent because the friars were asleep. They paint the meekest and holiest of men torturing and murdering the best and the wisest for professing a different religious creed.' A book of great popularity, introduced by several pages of inquisitorial praises, gives an account of the crimes and punishments of the twelve tribes, of which the following is a specimen—'the tribe of Judah, treacherously delivered up our Lord, and thirty of them die by treason every year. Those of Asher buffeted Jesus, and their right hand is always nearly a palm shorter than the left. Those of Naphtali jested with Jesus about a herd of swine, since which they are all born with tusks like wild boars. The tribe of Simeon nailed our Lord to the cross, and on the 25th of March four deep and dreadful wounds are inflicted on their hands and feet. The tribe of Joseph made the nails for crucifying Jesus, and blunted them to increase his sufferings; and therefore their hands and feet are covered with gashes and blood. Those of Benjamin gave vinegar to Jesus; they all squint and are palsied, and have their mouths filled with nauseous worms.' This is a fair specimen of a book of 220 pages,

PETERSBURGH, OCT. 28.

The King of Spain has requested permission from the Russian Government to engage 40 Jesuits, destined to re-establish in the Spanish colonies the celebrated missions which contribute so much to propagate in them civilization and Christianity.

CIRCULAR LETTER FROM THE POPE TO THE IRISH PRELATES, AGAINST BIBLE SCHOOLS.

'*Rome, Court of the Sacred Congregation for the Propagation of the Faith, September* 18, 1819.

'MY Lord,—The prediction of our Lord Jesus Christ, in the parable of the sower, that 'sowed good seed in his field; but while people slept, his enemy came and sowed tares upon the wheat,

Matt. xvi. 24, is to the very great injury indeed of the Catholic faith, seen verified in these our own days, particularly in Ireland: for information has reached the ears of the Sacred Congregation, that *Bible Schools*, supported by the funds of the Catholics, have been established in almost every part of Ireland, in which, under the pretence of charity, the inexperienced of both sexes, but particularly peasants and paupers, are allured by the blandishments and even gifts of the masters, and infected with the fatal poison of depraved doctrines. It is further stated, that the directors of these schools are, generally speaking, Methodists, who introduce Bibles, translated into English by 'the Bible Society,' and abounding in errors, with the sole view of seducing the youth, and entirely eradicating from their minds the truths of the orthodox faith.

'Under these circumstances, your Lordship already perceives with what solicitude and attention pastors are bound to watch and carefully protect their flock from the 'snares of wolves, who came in the clothing of sheep.' If the pastors sleep, the enemy will quickly creep in by stealth, and sow the tares; soon will the tares be seen growing among the wheat and choke it.

'Every possible exertion must therefore be made to keep the youth away from these destructive schools; to warn parents against suffering their children, on any account whatever, to be led into error. But, for the purpose of escaping the 'snares' of the adversaries, no plan seems more appropriate than that of establishing schools, wherein salutary instructions may be imparted to paupers and illiterate country persons.

'In the name, then, of the bowels (of the mercy) of our Lord Jesus Christ, we exhort and beseech your Lordship to guard your flock with diligence, and all due discretion, from those who are in the habit of thrusting themselves insidiously into the fold of Christ, in order thereby to lead the unwary sheep astray: and, mindful of the forewarning of Peter the Apostle, given in these words, viz. 'There shall also be lying masters among you, who shall bring in sects of perdition,' 2 Pet. ii. 8. Do you labour with all your might to keep the orthodox youth from being corrupted by them—an object which will, I hope, be easily effected by the establishing of Catholic schools throughout your diocese. And, confidently trusting, that in a matter of such vast importance, your Lordship will, with unbounded zeal, endeavour to prevent the wheat from being choked by the tares, I pray the all-good and omnipotent God to guard and preserve you safe many years. Your Lordship's most obedient humble servant.

'F. CARDINAL FONTANA, Prefect.
'C. M. PEDICINI, Secretary.'

FEJEE ISLANDS.

A SEAMAN, a native of Scotland, who who had several years been employed in vessels, trading among the islands of the great South Seas, lately returned home, and gave an interesting account, to a friend of missions, of the countries he had visited, especially of the *Fejee Islands*, on one of which, having deserted his ship, on account of the severity of the captain, he continued three years. Having recommended himself to the principal chief by activity and general usefulness, he remained unmolested by the natives, and was as well provided for as in such a situation he could expect. He also constantly carried loaded pistols with him, the effects of which the people understood would be fatal to any who might assault him.

He describes the soil as good, but the natives are total strangers to the art of cultivating it, and so idle that they would rather starve than work. They depend for subsistence chiefly on the sweet potatoe or yam, but they have hogs, which however, are not plentiful. They have a tolerable supply of fish, but are not skilful in procuring it, and are in great want of fishing tackle.

He describes them as universally cannibals. They are bold, fierce, and fearless; delight in war; enjoy revenge, and feed with triumph on the bodies of the slain, and of their prisoners. They have canoes, pretty large, and sometimes a fleet of them is engaged in close combat on the ocean; if the enemy give way he is pursued to his own island, where a second battle sometimes ensues; and if conquered, men, women and children are killed, and a feast held of the slain.

The friend who furnished us with this article is very desirous that missionaries may be sent to one of these islands.

NEW SOUTH WALES.

SYDNEY, JAN. 2, 1819.—A most interesting scene took place at Paramatta, on Monday last, when, in consequence of an invitation from his Excellency, the Governor, 300 of the natives were received and entertained by him, some of whom had travelled upwards of 100 miles. Chairs were provided for the chiefs, according to their tribes. After

his Excellency had conferred some badges of chieftainship, the more interesting part of the ceremony took place, namely, the introduction of the Native institution into the circle, where they were shewn to their relatives and friends, and gave specimens of their progress in reading, writing, and drawing; which latter excessively delighted the elder natives. They were then regaled with old English fare, and at their departure gave the Governor three cheers in gratitude for British protection.

AFRICA.

From the Colonial papers we learn, that after some actions had taken place between the colonial troops and the Caffres, in which the former were successful, a declaration was made by the British officers that his Excellency the Governor would acknowledge no other chiefs in Caffreland, but Geika and Hinsa, with whom it is his wish to maintain peace and amity; that the other hostile chiefs having been effectually punished for their depredations, his Excellency, to prevent further bloodshed, would allow them to submit either to Hinsa or to Boocho; but 'Tsambie and Jalousa were to be excepted and delivered up to the colonial government.

His Excellency has proceeded to the frontier to make final arrangements for the future security and tranquillity of the colony; the chiefs, Habanna and Krata, have surrendered to major Abbey.

EMIGRATION TO AFRICA.

Nov. 26. The transports Kinnersley Castle, and Thomas and Mary, Lieut. Coates, agent, sailed from Portsmouth for Bristol, to take on board 350 men, women, and children (settlers) for the Cape.

Dec. 9. The Chapman transport, Milbank, sailed from Deal, for the Cape, with about 260 of our countrymen going out to the new settlement there.

VIENNA, Dec. 30.

The supreme resolution emanating from the cabinet of his majesty the Emperor, on the subject of the establishment of a Protestant theological Institution, has been notified to the aulic commission of studies, as also to the Lutheran and Calvinist consistories, with a recommendation to them to proceed forthwith to the nomination of the professors.

We mentioned, in a former number, that the tombstone of Dr Doddridge at Lisbon, had lately been repaired, '*as we believed, by the Rev. Mr. Miller.*' We have since received two letters, one from the Rev. Mr. Crathern, of Dedham, and another from an unknown correspondent, assuring us that the Rev. Mr. Miller, late of the British Factory at Lisbon, and now Vicar of Dedham, is the gentleman who, at his own expense, took care thus to perpetuate the memorial of the Doctor's mortality, and which dissenters cannot but consider as a proof of liberality of sentiment.

IRELAND.

The Pope's Bull, which we have given above, has been received in Ireland, and the Roman Catholic Archbishop of Tuam has issued a circular in perfect accordance with it. On the other hand, Dr. Walsh, Roman Catholic Bishop of Waterford has addressed his diocese in a charge, enjoining the perusal of the Scriptures, and stating that the Douay and English Bibles do not essentially differ.

The Hibernian Bible Society, we understand, are about to print the Douay Version, without note or comment, with the sanction of some of the Roman Catholic Bishops.

Notwithstanding the injunction of the Pope and Archbishop, we understand the Bible is eagerly sought for by many Catholics in Ireland.

NEW INDEPENDENT CHAPEL.

For several years past, ministers under the direction of the Irish Evangelical Society, have occasionally preached in some parts of the county of Cork: the visits of these ministers were short and uncertain, but some months since Mr. Hellings, from Penryn, took up a central station at Mallow, and preaches regularly, in five other towns, to large and attentive congregations; he is much approved of, and an interest has been excited which has produced a subscription of more than 100*l.* for building a chapel in Mallow, besides 30*l.* annually for the support of the cause, chiefly from liberal persons of the Established Church, who can, without envy, see a *new link added to the chain of God's cause*, convinced that he is no respector of persons, and that his work is not confined to any one sect or party. Much larger means, however, are yet wanting to proceed with the building at Mallow, and the friends there can look to England only (as the earthly parent and protector of the good cause) with confidence for support for this infant undertaking.—Dr. Townley, of Sandwich; or T. Wilson, Esq. Treasurer, of Hoxton Academy, London, would receive the contributions of friends in England.

HIGHLANDS OF SCOTLAND.

AT a time when 'a loud cry from the Highlands'* excites our attention, our pity, and our prayers, and demands also our pecuniary assistance, we are grieved to perceive any restrictions laid on those zealous ministers of the church of Scotland who would gladly afford their occasional aid. We refer to an act of the last General Assembly, by which the ministers of that body are restrained from preaching out of their own parishes, without the special invitation of the minister in whose parish they may be desirous of preaching.

We understand, however, that pious and benevolent men, both among the Seceders and Independents (who, of course, do not lie under this restriction,) have formed plans of introducing the precious doctrines of the gospel into dark places; where, from the great extent of parishes, or other causes, the minds of the people are involved in much moral darkness.

*** Some *parishes* in the *Highlands* are more extensive than some of the *counties* of the Lowlands; several are about 60 miles long, by 16 to 40 broad. The Highlands and Western Isles contain about 400,000 people, far the greatest of whom are capable of receiving instruction only in the Gaelic language; and, as *few* comparatively can read: religious instruction can be conveyed only by preaching. In a return made in 1817 by the clergymen of 8 parishes, it appeared, that out of 22,501 only 3,134 were able to read. O shame to Great Britain! almost 20,000 people, in eight parishes, unable to read!! What a necessity therefore, for schools and oral instruction!

CONGREGATIONAL UNION IN SCOTLAND.

AN ADDRESS by the Committee of this Union has been sent to Congregational, or Independent Churches in England, which is too long for insertion in our Magazine. The Committee state that the churches in their connexion amount to about 70; and that during the year 1818, not fewer than 24 preachers were enabled, by means of the Union, to extend their labours far beyond what they could otherwise have done. Nine of the brethren preach in the Gaelic language, and only want more aid, still more widely to extend their labours among the vast population of the Highlands and islands, where the fields are indeed white for the harvest.

The address contains also a general account of their Academy in Glasgow, under the Rev. Messrs. Ewing and Wardlaw, where the students possess advantages equal to those of any body of ministers in England, and enjoy the privilege of attending the several classes of the university for four or five sessions. Seven ministers have already left the Academy and are usefully employed.*

PROVINCIAL INTELLIGENCE.

SEPT. 15th, 1819. The Rev. W. Jones, late student at Lanfyllin, was publicly set apart to the pastoral office over the Congregational Church at Carnarvon, formerly under the care of the late Rev. J. Griffiths. Mr. Bruce, of Liverpool, began by reading the Scriptures, singing, and praying. Mr. Everett gave the introductory discourse. Mr. Powell, of Anglesey, asked the usual questions. Mr. Owen Thomas, of Lanvechell, offered up the ordination-prayer. Mr. J. Roberts, of Lanbrynmair, gave the charge, from 1 Tim. iv. 16. Mr. B. Jones, of Pwllhely, addressed the Church, from 2 Thess. iii. 4, and concluded by prayer: several other ministers were engaged in praying and preaching that afternoon and evening as well as on the preceding evening.

SEPT. 23d. A Meeting was opened at Verwood, in the parish of Cranbourne, Dorset, capable of holding 250 persons. Mr. Durant, of Poole, preached in the morning, and Mr. Priestley, of Fordingbridge, in the afternoon, to a numerous and most attentive audience. Messrs. Bristowe, Bailey, and Adams engaged in the devotional parts of the service. The hearers are in general very poor; the labours of their worthy pastor, who has been greatly blessed among them, have for many years been gratuitous; and, after having done their utmost, they must look to the benevolence of the neighbouring churches for assistance towards the liquidation of the small debt upon the place.

* See a paper so intitled in our last Number, page 26.

* Mr. Swan, now missionary in Siberia, is one of this number; and Drs. Paterson and Henderson were sent out by these (independent) churches. Eight more have nearly finished their studies.

The Committee request the prayers and the pecuniary aid of their English brethren, and urge as a powerful plea, that 'in many places their ministers are the principal, if not the only active and energetic men in promoting the interests of Bible and missionary Societies.'

HAYDON BRIDGE, NORTHUMBERLAND.

In the year 1816, a small Chapel, capable of containing about 250 persons, was erected at this place, and a Church formed on the Independent plan, to supply which, and the neighbouring villages, Mr. Hayden, a student at Hackney Academy, London, was sent in February, 1817, where he has since continued. In July, 1819, the Church gave him an unanimous call to take the pastoral charge over them, which being accepted was publicly ratified Sept. 29th, when the solemn services of the day were conducted by the following ministers:—Mr. Haddock, of Parkhead, commenced with reading and prayer. Mr. Harper, of Alston, described the nature of a gospel Church. Mr. Ivy, of Brampton, put the questions to the church and minister. Mr. Davison, of Newcastle on Tyne, offered the ordination-prayer. Mr. Scott, of Hexham, gave the charge. Mr. Davison addressed the Church, concluded, and preached in the evening. Mr. Harris, of Wallsend, and Mr. Reader, of Horsley, engaged in the devotional exercises; the attendance was remarkably good, and many acknowledged that it was good to be there. There is a debt of £60 on the place to be liquidated by subscriptions.

Oct. 6, 1819. The Rev. J. E. Richards, late a student at Hackney College, was set apart to the pastoral office over the Church at Mevagissey, in the county of Cornwall. Mr. Hart, of Falmouth, gave the introductory address and asked the usual questions. Mr. Smith, of Fowey, offered up the ordination-prayer. Mr. Wildbore, of Penryn, delivered the charge, from 2 Tim. ii. 3, and Mr. Moore, of Truro, founded some spiritual advice to the people, on 1 Cor. xvi. 10. Mr. Wildbore preached in the evening, from 1 Sam. iii. 1, and Mr. Smith on the preceding evening, from Ps. cxvi. 7—9.

Oct. 28, 1819. The Rev. T. Lewis, late student at Lanvyllin, was ordained co-pastor with the Rev. B. Jones, at Pwllhely, in the county of Carnarvon. Mr. Thomas, of Penrhiwgaled, introduced the service by reading and praying, &c. Mr. Roberts, of Bangor, delivered the introductory discourse, from Rev. i. 26. Mr. Phillips, of Neuaddlwyd, his former pastor, asked the usual questions and delivered the charge, from 2 Tim. ii. 15, after the ordination-prayer had been offered up by Mr. B. Jones. Mr. Jones, of Lanuwchlyn, addressed the Church from Psalm cxviii. 25. Mr. T. Phillips concluded by prayer. As the old Meeting-house at Pwllhely was for many years in a ruinous state incapable of being repaired, a plain, neat Chapel was erected in the year 1814 with galleries at both ends, the total expense amounting to £178. 9s. The collection in the vicinity, amounted only to the sum of £139. 5s. 10d. so that it is incumbered with a debt of £339. 3s. 2d. the distresses and failures of the subsequent years discouraged our appealing to the religious public to solicit collections to liquidate this debt. Having now an additional minister capable of travelling, he intends, in the spring and summer, to advocate their cause with the friends of religion in England and Wales.

Dec. 1, 1819. A neat Chapel, capable of holding more than 200 persons, was opened at Ham Preston, Dorset. Mr. Griffin, of Portsea, preached in the morning, and Mr. Durant, of Poole, in the evening. Messrs. Priestley, Bishop, Stokes, and Bailey, engaged in prayer. There is a Sunday School, supported by Poole, which promises to do great good. The place, which has cost about £300, has been built by Mr. Durant's congregation. Another Chapel, built at the expense of an individual of the same congregation, was opened some months before, at Lytchet Minster, about five miles from Poole in another direction.

LONDON.

At the close of the poll for the election of an afternoon lecturer, to succeed the late Rev. Mr. Lake, in St. Luke's parish, the numbers for the three candidates were as follows:—Mr. Vale, 587; Mr. Bull, 136; Mr. Towers, 30. Mr. Vale was of course declared to be duly elected.

SUDDEN AND AWFUL DEATH.

Many sudden deaths have lately taken place in the metropolis, but the following instance is peculiarly affecting:—

On Friday, January the 14th, as a gentleman in the city was playing at cards with his friends, at his own table, something peculiar in his manner being observed, every eye was fixed upon him, when it was found that he was actually dead, still sitting upright in his chair, and the cards remaining in his hands.

Surely there is something extremely affecting in this event! Who would wish to be summoned into the presence of his Maker and his Judge from so vain and frivolous an engagement.

MR. OWEN'S PLAN.

On a late proposal in the House of Commons for a Committee to enquire into Mr. Owen's plan, for meliorating the condition of the poor, the Chancellor of the Exchequer observed, that at a public meeting, held in Aug. 1817, for

the promotion of the plan. Mr. O. made some observations on the subject of religion, and declared his conviction that 'gross errors were combined with the principles of every religion.' A little after this he said, 'I am not of your religion, or of any religion that has ever been thought of—all religions are united with very much error.' In reading these extracts from the speech of Mr. Owen, he (the Chancellor of the Exchequer) did not wish to call down the spirit of persecution against him. He admired Mr. Owen's treatment of the persons under his care; and as to his religious opinions, he only regretted the aberrations of his mind. He concluded by declaring, that as an official individual, he could not agree to a grant of the public money for the establishment of a plan that had been introduced to the public by a speech, in which all religions were pronounced false, and all systems of government bad.

Mr. Wilberforce made observations to the same effect.

The motion for a Committee was then negatived by a large majority.

MARINE DISTRIBUTION OF TRACTS.

(From a person occupied on the River Thames.)

THERE were some seamen on board a brig who could not read: a shipmate, who had been attending a prayer-meeting, had received 'The Swearer's Prayer,' and, as he could read, he collected his shipmates in the half-deck and read it to them:—when he had done, one of the men, who could not read, said, 'I am the greatest swearer in the world, and once *swore for a wager*, against another man.' He was very much impressed by the reading of the Tract; and, to the astonishment of all who knew him, left off that vile habit immediately, and has not been heard to utter an oath since; his conduct has been uniform in other respects. An old weather-beaten seaman, (sixty-two years of age) on board the Ruby, had also 'The Swearer's Prayer' given to him. On reading it, he was struck to the heart, and cried out, 'Lord, have mercy upon me!' He said to the mate, 'I hope God will keep me from swearing: I have been a swearer all my life.' It pleased the Lord to set a watch over his tongue; he was never heard to swear afterwards; he died a short time ago, and there is reason to believe, in a full assurance of hope in Jesus.

One seaman received the Tract 'William Kelly.' He was a sad drunkard; used to spend all his money in liquor, and could scarcely keep a shirt to his back. On reading it, he declared that he was the character described;—it made a solemn impression upon him; he no longer frequents public-houses, singing the drunkard's song, but is found 'clothed, and in his right mind.'

A seaman, belonging to the Europe, was a vile character, and would not attend the prayer-meetings; one of his shipmates lent him 'James Covey.' He read it, and was concerned, and said he was as wicked as ever Covey was. This man has gone through many sufferings; once he had his thigh broke in two places; two of his fingers he has lost by a block falling upon them; once he was nearly jammed to death between two ships; but God has spared him, and there is reason to believe he now walks in the fear of the Lord.

The Tract 'On Drunkenness,' was received by a sailor at the prayer-meeting, on board the Atlas. This man was so addicted to that vice, that although he had a wife and four children, they scarcely ever received any of his wages; they wanted both bread and clothes, and were nearly naked and starving. *Your Tract has done more for this family than if you had given them fifty pounds;* for, immediately on his return home, that voyage, he threw the Tract into his wife's lap, and in it was wrapped the *whole of his wages*, and said to her, 'See what that book has done!' He promised that he would never act again as he had done. The poor woman was astonished; she had not seen such a sight for six years, and lately mentioned the circumstance, with tears of joy, to a friend of mine, from whom I had the account last week. The man is completely an altered character.

DEATH OF HIS ROYAL HIGHNESS THE DUKE OF KENT.

IT is with much pain we announce, that at half-past ten o'Clock, on Sunday morning last, Jan. 23, H. R. H. the Duke of Kent departed this life, after a short but painful illness, arising from inflammation of the lungs, occasioned by a recent cold. His Royal Highness, we are informed, bore his affliction with much resignation, and was consoled by the assiduous attention of the Duchess, who attended him day and night, and is, we are happy to see by the bulletin of the physicians, as well as could be expected. Prince Leopold, we understand, is also with his Royal Sister, at Sidmouth, Devon, where H. R. Highness died, whose memory will be long revered by the friends of education and the poor.

MISSIONARY CHRONICLE

FOR FEBRUARY, 1820.

SOUTH SEA ISLANDS.

SEVERAL letters have just been received from the Missionaries in Otaheite and other islands, which are dated in May, June, Oct. and Nov. 1818; they all confirm the information previously received.

OTAHEITE.

The following Letter from POMARE, *King of Otaheite, addressed to the Rev. Dr. Haweis, of Bath, was received the 1st of January,* 1820. *Translated by Mr. Crook, one of the Missionaries.*

'Tahiti, 3d of Oct. 1818.

'DEAR FRIEND,

'MAY you be blessed and your family with the salvation of Jehovah the true God. Your letter, written on the 1st of August, 1817, has reached me, and come to hand, and the books also. It was on the 18th of August, 1818, that they came into my hands.

'I was startled at the reception of your letter, for I thought that you had been taken away by our Lord. The small watch which you sent me is in my hands, and remains with me as a keepsake for you, dear Friend.

'A Society has been formed here in Tahiti. It was formed in May, 1818. We are collecting cocoa-nut oil, pork, arrow-root, and cotton, as property to promote the Word of God. Our business is to send the property collected to you, at your place. That is our work at this time. The Chiefs of Tahiti have been made Governors. We have also a Secretary and a Treasurer. When it gets into the same order as yours, then it will do.

'Next May we intend to establish a code of laws. Then all the people of Tahiti will assemble at Pare. The laws will be established; and a consultation will take place. The faulty parts will be corrected: and when it is very correct, the people will return to their houses.

'Your name has been given by me to the vessel which has been built here; I was urgent about it, for some said that it should have another name; but I said, No, the name must be the Haweis. The reason I was so urgent about it was because you were so very attentive to us of Tahiti; yea, and indeed all of you, for the Lord put the thought into your minds to send Missionaries here to Tahiti, that they might sound the trumpet and make known the way of life; and when the true and desired time of the Lord was come that it should spring up here, the Lord caused the comet to fly;* Tahiti was stricken by that comet, and (the enchantment of) Tahiti was broken by that comet, yea, and all these lands also. This star is still flying, and at the time appointed by the Lord that it should light (trip) on a country, (the spell of) that country will be dissolved, until the enchantment be broken in all lands by the Word of the Lord. This word continues to grow in all these islands.

'I have sent you the evil spirits (idols) which you sent to me for. All the large idols are consumed, having been burnt in the fire. This is only a little one that remains. The name of the little idol is Taroa.

'I also send you two little fans which the Royal Family of these countries were accustomed to fan themselves with. When the day of the festival arrived, and the King was prayed for, those were the fans they used to fan away the flies. This was an established custom among the princes in former times. The name of those fans is Nunaachau. They fastened them to the handle, and thus used them to drive away the flies. What am I to do with the little pearl box, which was enclosed in the parcel which you sent me? Had it been directed to me, it would have been right; but there is another name on it, that of the Queen of Lattakoo; that is the reason I inform you of it. I have sent back the little pearl box to Mr. Marsden, at Port Jackson, that he may return it to you. If you write to me again I shall be glad. If it be agreeable, send me three books: one very large bible: one good portable one, very small; and one book of geography. If it be not agreeable, very well, do not think evil of me, dear friend, for the small

* This is an allusion to a letter we have not seen.

request that I make in the conclusion of my letter. We are well; and I shall be glad to hear that you are well also.

'May you be blessed by Jesus Christ, the true King of Salvation, by whom we must all be saved.

(Signed) 'POMARE.'

Rev. Thos. Haweis, LL.B M.D.

Extract of a Letter from the Missionaries at Eimeo, dated 30th May, 1818.

'THE impression of St. Luke's Gospel, in the Taheitean language, is now completed, viz. 3000 copies; and although we demand, as formerly mentioned, a quantity of cocoa-nut oil, as the price of each copy, to help in defraying the expense of printing more, yet the people manifest the utmost eagerness to obtain them. Indeed, the miser's thirst for gold cannot exceed the thirst of these people for this portion of the word of God, and it is matter of much concern to us, that great numbers must go without any for the present. Many of the inhabitants of the Palliser's, and other islands, to the Eastward of Otaheite, have also demolished their idols, and become professed worshippers of the true God, and 320 of them have lately come to these islands in order to obtain books.—Some elementary ones have been given to them, but it grieves us that we cannot let them have more. Thus the leaven of the Gospel continues to spread among the islands, and will, we trust, not cease so to do till it has leavened the whole lump.

'Much readiness is manifested by the people in general to assemble to hear the Word of God. Our congregations are large and attentive, and we have reason to believe, that the interests of that kingdom which 'cometh not with observation,' are advancing here. New places of worship are frequently opening, which, on such occasions, are generally crowded. On the 26th instant, (May, 1818), most of us attended the opening of a very large place of worship at the West end of this island (Eimeo) belonging to the king. Pomare had requested our attendance on the occasion. This place had formerly been a rendezvous for the Arreoy Society, where they carried on their wicked and abominable practices. Public meetings were held here, and national and political affairs arranged and settled, attended with the most superstitious and idolatrous rites and human sacrifices. The congregation which assembled in this place made a very respectable appearance, the people being well dressed, especially the females, many of whom were habited in the English fashion. Not less than 3000 were assembled on the occasion. Brother Nott preached to them from Isaiah, lxvi. 1, 2, 'Thus saith the Lord, the heaven is my throne, and the earth is my footstool, &c.' Suitable Taheitean hymns were sung, and prayers offered up, all appearing attentive, and the utmost decorum prevailed in this large assembly. We believe this scene would have greatly rejoiced the hearts of our honoured Directors, had they been present.

'Another circumstance which wears a favourable aspect, and seems to indicate the advancement of the interests of religion, is the appearance of a missionary spirit among the people, and the formation of a Society for the furtherance of the Gospel, of which, the King is both patron and president.

'On the second Wednesday in the present month (May) 1818, we had a general meeting, somewhat similar to your great ones at the Missionary Anniversary in London, at which, we trust, we experienced the presence of the Lord and received a token for good. In the afternoon, brother Nott preached out of doors to a large and attentive assembly, after which the King delivered to the auditory an address of considerable length on the propriety of forming a Society to aid the Missionary Society in London.—Every member to subscribe a certain quantity of cocoa-nut oil, arrow-root, cotton, or a hog, annually. To urge and provoke them to emulation in this good work, he adverted to the formation of societies among the Hottentots, &c. in Africa, and to their contributing, where they have no money, their sheep and other property, for the furtherance of the gospel. He also reminded them of the labour they had performed and of the pains they had formerly taken *for their false gods*, and showed how trifling the offerings, they were now called to make to the *true God* were, in comparison with those they once offered to their idols, &c. At the close of his speech, he desired the people to signify their approbation of the plan proposed, and their willingness to consent to it, by holding up their right hands. This was instantly done, and not a hand was observed down in all the large assembly. Rules for the society have been drawn up in the Taheitean language, by Brother Nott, which are to be printed and put up in all places of worship throughout this island and Otaheite.

'When the chiefs and people at the Leeward Islands are acquainted with these proceedings, and have the rules laid before them, there is no doubt that

they will soon form similar societies there *.'

Extract of a Letter from Mr. Charles Wilson, Missionary, dated Otaheite, (Waugh's Place, Matavai), 19th October, 1818.

After the conversation-meeting last Monday, a man followed me to my house, and asked me whether it was usual and proper for persons to weep when they prayed among the bushes. He said *his* prayers were accompanied with weeping. I asked him why he wept? He replied, that it was when he thought of his disobedience and rebellion against God, and of the love of Christ, and his death for sin and sinners; and when he thought of God's goodness towards him, and the return he had made, 'only bad behaviour,' as he expressed it, then he could not refrain from weeping.'

Extract of another Letter from Mr. Charles Wilson.

The Brethren have sent home a few copies of the Gospel of St. Luke, which they printed at Eimeo. The press is now removed to Huaheine, and when Mr. Ellis wrote, Nov. 24th, 1818, the dwelling-house and printing-office were nearly finished, and they hoped to get the press to work again very shortly. So eager are the people to obtain copies of the Gospel, that it is thought, 10,000 will scarcely satisfy the demand.

Some of the brethren were about, if possible, to make another printing-press for Otaheite. We fear, however, that this is scarcely practicable; nor will it be necessary, as two additional presses have been sent out for their use.

Extract of a Letter from Mr. Darling.

Mr. David Darling, in a letter dated Sept. 29th, 1818, speaking of the people's earnestness to obtain the Scriptures, says—'they were so eager for the books, that they caught at them with the utmost avidity, and would not wait till they were bound, but got them bound themselves. Indeed, it was remarkable with what diligence they got the skins of goats, dogs, &c. for that purpose, and from the observations they had made of our work, they bound them very strongly and neatly. The books were sold for three gallons of cocoa-nut-oil each.† Thousands have been grievously disappointed in not being able to procure them. Indeed, we believe that ten times the number might have been sold.

This eagerness for books is not confined to these islands, it has extended to the islands in the Eastward. Some hundreds of people came hither, a few months ago, from *Anaa* (or Prince of Wales' Island) in several large canoes, to procure books. Indeed books are become the most valuable property in these islands; and, in addition to the blessed effects produced by the Holy Scriptures, in directing these poor people in the way of life, they excite them, more than any thing else has done to industry, to which they are naturally averse, for any native will now exert himself to procure what will purchase a book. Indeed, they not only esteem the books themselves, but look upon them as the most valuable articles they can bestow uponothers.

We wish to carry on the printing with spirit. An edition of 10,000 copies of Luke, as many of Matthew, and of the Acts (which are in a course of preparation, and will be ready by the time we obtain paper) will not be too many for the urgent calls of the natives.

Mr. James Hayward, missionary from Eimeo, arrived in London about the end of November last. He left the missionaries in the islands all well at the commencement of the present year, (1819.) He arrived at Port Jackson in February, and sailed from thence in April for the Cape of Good Hope, where he arrived the beginning of July. On the 6th of September he embarked for England in the Juno, Capt. Bishop, and arrived safe at Portsmouth on the 27th of November. His object in coming to this country is to consult with the Directors on the measures which it may be necessary to adopt for the future conduct of the mission. His journey was undertaken by the recommendation of the Rev. Mr. Marsden, and with the full approbation of his brethren in the islands. It is the intention of Mr. Hayward to return to Otaheite when the purposes for which he has visited this country are accomplished.

Some generous friends of the Society having expressed a wish to send to the missionaries in the South Sea Islands, such articles as may be useful for the purposes of the mission, the Directors submit to their attention the following list. Any of these articles being sent to the Society's Rooms, 8, Old Jewry, addressed to Mr. D. Langton, will be forwarded by the first opportunity.

All sorts of carpenters' tools; nails of

* An Auxiliary Society, we understand, has since been formed in the island of Huaheine, and another is expected to be formed at Raietea, to include Taha, Borabora, and Marua.

† The value of which is but a trifle.

all sizes; screws; files; carpenters' bench screws; door and box locks and keys; hinges for gates, doors, and window-shutters; window glass; earthernware; cast-iron and copper cooking utensils; knives, forks, and table spoons; linen and woollen cloths, calico, flannel; haberdashery; slates and slate-pencils; pickaxes, hoes, spades, steelyards, weights and scales; brass lamps; pit and hand-saws; two-feet rules; stationery; printing paper for tracts, &c.; children's books.

The articles which have been found most useful for the purpose of *barter* with the natives (for they have no money), are, looking-glasses, square or oval; bread and felling axes and tomahawks; large scissors; razors; fish-hooks; linen and cotton prints, and bed furniture, however old-fashioned in England; and shoemakers' knives.

The relations and friends of the missionaries in the South Sea islands are also informed that any parcels or communications addressed to them, and delivered at the Old Jewry, as above, will be committed to the care of Mr. James Hayward, missionary, who is expected in a short time to return to the islands.

INDIA.

VIZAGAPATAM.

By a letter from Mr Pritchett, dated Madras, 14th March last, we learn, that the printing of an edition, consisting of 2000 copies, of his Teloogoo translation of the *New Testament* at the expense of the Calcutta Bible Society, and under the superintendence of Mr. P. was just completed. Having accomplished his object at Madras, he was about to return immediately to Vizagapatam, where he intended to prosecute his Teloogoo translation of the *Old Testament*, of which he had already finished about *one half* in an unrevised state. The mission at Vizagapatam is in an improving state, and we trust the circulation of the Teloogoo New Testament will open a new door of usefulness in that place as well as in the extensive neighbouring countries where the Teloogoo language is spoken.

SOUTH TRAVANCORE.

In our last Number we stated, that the benefit Mr. Knill had derived to his health from a short residence in Ceylon, had encouraged him to hope that he should be able to resume his labours in Travancore. We are concerned to state, that the improvement which he experienced proved of very short continuance. In concurrence, therefore, with the advice of his friends and medical advisers, he resolved to return to England, with the hope, if his life were spared, of being employed by the Society as their missionary in some climate better adapted to his constitution. He accordingly embarked at Columbo in the Richmond, Capt. Horn, in April last, and arrived on the 9th of May at Madras, where he found the brethren and sisters well, and the mission in a prosperous state; from thence, about the 15th of June, he sailed in the same vessel for England, and arrived safe in London on the 1st of December. We have the pleasure to add, that his health has been much improved by his voyage. From the accounts brought home by Mr. Knill, it appears that the state and prospects of the mission in Travancore continue to afford great encouragement.

That the horrid practice of burning women alive still continues, the following article, taken from the Asiatic Register, awfully proves:—

'Several months ago, in the vicinity of Chandernagore, a female victim was immolated on the funeral pile, under circumstances peculiarly affecting. She was a young woman who had been recently betrothed to a young man of the same town. Every thing was prepared for the celebration of the nuptials, which had been fixed for the next day; the relatives of both parties had arrived from a distance to honour the marriage with their presence; and the circle of their friends already enjoyed in anticipation the festivities which the approaching day would usher in. On the preceding evening, however, the bridegroom was taken ill of the cholera morbus, and in a few hours was a lifeless corpse. Information being conveyed of the melancholy event to the bride, she instantly declared her determination to ascend the funeral pile of her betrothed lord; a long debate was thereon held between the relations of the bride and the priests respecting the legality of the act, the result of which was, that in such cases the shasters, considering the bride as bound to her husband by the vow she had taken, permitted a voluntary immolation on the funeral pile. The next day, therefore, instead of the music and joy which had been anticipated, the bride was led to the banks of the Ganges, amid the silent grief of her friends and relatives, and burnt with the dead body of her intended husband.'

MADRAS.

In the Missionary Free School at Madras, are several intelligent boys, about twenty of whom meet every Saturday evening at the schoolmaster's

house, to receive religious instruction, and their proficiency is remarkably encouraging, of which we present the following instance as a specimen;—At the time when the spasmodic *cholera* was raging at Madras, a boy, a Roman Catholic, belonging to the school, went up to one of the missionaries, and said, 'Sir, I have got a cure for the *cholera*.' Have you; what is it? returned the missionary. 'The ninety-first Psalm,' answered the boy, and then began and repeated the whole Psalm correctly.

BELLARY.

Extract of a Letter from Mr. William Reeve, dated Bellary, 5th April, 1819; addressed to Mr. Knill.

'We have lately established a Tamul Service among the servants of the Mission House and others who like to attend. This is conducted by Brother Taylor and myself. I have also commenced an Adult School for Tamulers, and have met with considerable encouragement. We have also opened a house in the Pettach, among the Canarese, for the purpose of reading the Scriptures, tracts, preaching, &c. The 84th regiment, in which our labours have been so abundantly blessed has just marched for Madras, where they are to embark for Europe. The parting scene was very affecting. In saying farewell to the pious men, I felt as a father giving up his children.'

SIBERIA.

MR. SWAN AND MR. YUILLE.

Extract of a Letter from Dr. Paterson, dated, St. Petersburg, 29th Nov. O. S. 1819.

'I have now to inform you that our dear missionary friends took their departure for Siberia on the 27th instant. They proceed with exactly the same advantages and the same recommendations as our friends did this time two years. They have taken letters to all the governors, all the post-directors in the chief towns, and an open letter to all the post-masters on the road: a free passport, fort horses, which saves them seven or eight hundred roubles, and a postillion to act as a guard and servant, from one direction to another, all the way. More could not be desired for them than what government has, of its own accord, granted them. They are even ordered to be furnished with money to what extent they require, in case they run short before arriving at the place of their destination. Prince Galitzin, and his excellency, Mr. Papoff, have been peculiarly kind to them, for which, both you and they are their debtors. When our friends expressed to the prince how much they were indebted to him, he replied, that it was their duty to do all they had done for them. Our private friends have not been less kind to them.'

The eldest of the two Saisangs, who have been employed in St Petersburg, in the translation of the Scriptures into the Mongolian tongue, accompanies Mr. Swan, and travels with him in the same Kabitka. The Emperor made him a handsome present for his outfit.

Mr. Rahmn (at Sarepta) is in good spirits, labouring hard at the language, and distributing gospels and tracts among the Calmucks in the neighbourhood; he intends soon to take a journey among them. Mrs. Rahmn's health is improving, and, among other things, tends to show that he is in his place. The government highly approve of his going to the Calmucks.

BAPTIST MISSION.

MR. Evans and Mr. Burton, missionaries to Bencoolen, were designated to their important work, the former at Bristol, Dec. 8, and the latter at Reading, Dec. 9. A prayer-meeting on their account was also held on their arrival in London (with their wives) at Eagle-street meeting. They have just sailed for Bencoolen, in the ship Capt. Cameron.

MR. Griffiths, one of the Society's missionaries at Point de Galle, in Ceylon, has been obliged to return to England through ill health. He returned in the same vessel with Mr. Knill.

CHURCH SOCIETY.

THE rains of the last year on the West coast of Africa, have been unusually severe, and have occasioned a more than ordinary mortality. We regret to state the death of three valuable individuals connected with this society:—the Rev. John Collier, Chaplain of the colony, Mr. J. B. Cates, and Mrs. Jesty.

REPORTS OF THE SOCIETY FOR 1819 WANTED.

PROVIDED any of the larger sized Reports of the Missionary Society for the year 1819, remain undisposed of, in the hands of any of the members or secretaries of Auxiliary Societies, or Associations, connected with the Society, it is requested that such Reports may be returned, at the lightest possible expense, to the Missionary Rooms, 8, Old Jewry, London, where they will be thankfully received. Address to the Rev. John Arundel, Home Secretary, as above.

POETRY.

MISSIONARY HYMNS.

(From Mr. Kelly's Hymns.)

SOUND, sound the truth abroad,
Bear ye the word of God
Through the wide world,
Tell what our Lord had done,
Tell how the day is won,
And from his lofty throne,
Satan is hurl'd,

Far over sea and land,
'Tis our Lord's own command,
Bear ye his name;
Bear it to every shore,
Regions unknown explore,
Enter at every door,
Silence is shame.

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.

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.

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.

ANOTHER, BY THE SAME.

GLAD we hear from day to day,
What the Lord is doing,
How the Gospel wins its way,
Sinners' hearts subduing;
What a glorious work is his,
Work for ever lasting,
Ev'ry other work but this,
Fading is and wasting.

While the judgments of the Lord,
Heav'n and earth are shaking;
Rous'd from slumber by his word,
Thousands are awaking:
Swiftly flies the joyful sound,
Heavenly truth declaring;
To a guilty world around
News of pardon bearing.

Saviour, let thy message run,
Message of salvation;
Take its circuit like the sun,
Visit every nation.
Earth has long been overspread,
Overspread with sadness:
Let the day-spring come with speed,
Bringing light and gladness.

UPON GATHERING A FEW FLOWERS IN WINTER.

No lovely rose, of crimson dye,
Regales my sense, delights my eye;
No graceful lily, towering there,
Seems to command the whole parterre;
No woodbine twining round the tree
Flings her ambrosial sweets to me;
For chilling blasts, and storms of snow
Forbid their gentle charms to grow.

Yet here, and there, a lonely flower
Withstands the Winter's angry power—
And, rising from the dreary ground,
Cheers with its tints the waste around.
Beneath that sheltered shade I view,
A modest violet's purple hue,
And half-conceal'd by leaves of green
The polyanthus decks the scene;
While wall-flowers spread a faint perfume
From buds which just begin to bloom.

Affliction cannot quite destroy
All my repose, and peace, and joy,
Tho' some delights must fade away
Like flowers which grace a summer's day.
Others shall stand against the blast
Just as these lonely blossoms last,
And when one gentle blessing dies,
Still more in swift succession rise;
For God, my father, God, my friend,
Will comfort give or solace send,
Till I shall reach my heavenly home,
Where storms of trouble cannot come.

S. M. B.

ERRATUM.—In our last, (p. 17, last line), for *measures*, read *measure*.



Reverend Thomas Struthers.
Maybole. Ayrshire.

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

MARCH, 1820.

MEMOIR OF THE LATE REV. RICHARD MORGAN,
OF HENLLAN-AMGOED, CARMARTHENSHIRE.

THIS very excellent and useful minister was born at Ystrateysa, in the parish of Ystrateynlas, Brecknockshire, in the year 1743. He was the youngest son of Thomas and Margaret Morgan, who were both members of the church of Christ, at Cumllynfell, in Glamorganshire, under the pastoral care of the venerable John Davies, of Alltwen.

The father dying when his son Richard was about seven months old, left a widow, with eight children, to mourn his loss. In this trying situation, Mrs. Morgan found a friend in God, and enjoyed the never-failing consolations of religion. She took a farm, called Gellywarog, in the parish of Langiwe, in Glamorganshire, where she brought up her children in a respectable manner, and was particularly attentive to their religious education. She regularly kept up family worship morning and evening; while her conversation was in every sense highly honourable to religion.

At an early age, the subject of this Memoir, was apprenticed to a cooper, and followed that business for a short time. When about eighteen, it pleased God, in answer to the prayers of his pious mother, to impress his mind with a powerful sense of religion, when he became a member of the church at Blanglyntawe, under the care of Mr. William Evans.

Soon after this he felt an inclination to devote himself to the ministry, in which he was encouraged by his pastor, and the church with which he was connected. He therefore commenced a course of preparatory study under Mr. Evans, from whom he removed to receive further instruction under the Rev. Mr. Jones, a clergyman at Ystrate; and after that he also became a pupil of the Rev. Mr. Simmons, a Dissenting minister at Neath. Thus was he prepared, on the recommendation of Mr. Evans and Mr Simmons, to enter the Academy at Abergavenny, where he pursued his studies, under those able tutors, Mr. Jardine and the late Dr. Benjamin Davies.

At Abergavenny, Mr. Morgan continued four years, and diligently applied himself to his studies. His diligence, indeed, was excessive; for by neglecting to take exercise, and sitting up late, he greatly injured his health, and laid the foundation of that painful disorder, which eventually terminated his life. He was naturally of a vigorous and ardent mind; what he once undertook, he prosecuted with the whole bent of his soul; so that his literary proficiency was proportionably great.

He was invited to the pastoral care of the Independent Church at Henllan, in the year 1768, that ancient society having recently los. their former pastor, the Rev. Mr.

Powell. At the time of his connexion with them, the church consisted of several branches, so that he had to preach at Henllan only two Sabbaths in the month, the other two being spent at Bethlehem and Landilo. In addition to these places he generally preached once a month at Canerw, Rillgruman, Carvan, and Lanboidy. At most of the above places numerous additions of church members were made through his instrumentality, three of the meeting-houses were rebuilt, two new ones erected, and Christian churches formed to worship in them.—On those Sabbaths when Mr. Morgan was absent from Henllan, his place was supplied by the alternate labours of a number of lay-brethren in the church, whose services were acceptable to the people, and who did all in their power to strengthen the hands of the regular pastor. The other places were supplied on the same plan; and Mr. Morgan had the happiness to witness a peculiar blessing on the ministry of the word.

One of these lay-preachers, Mr. John Thomas, of Loyngwyddil, who was a warm and sincere friend of Mr. Morgan, gives the following account of his religious sentiments and mode of preaching:—

'He had great zeal for the principal doctrines of Christianity. He was what some would call a high Calvinist. He held the doctrine of Three Persons in the Divine essence—the ruined and sinful condition of mankind by nature—together with absolute and personal election to eternal life, through the sovereign grace and mercy of God, to be accomplished in the use of appointed means. He rejoiced in the incarnation of the Son of God, maintaining his proper Divinity and true humanity in personal union—his substitution for his people, and vicarious sacrifice, by which he rendered a plenary satisfaction to Divine justice on their account—justification by faith in the righteousness of Christ imputed—the efficacy of the Holy Spirit, both in the infusion of grace, and in its preservation and increase, until the soul be made perfect in glory.—Mr. Morgan was sensible of the great work in which he was engaged, under the Chief Shepherd of the sheep—watched for souls, as one that had to give an account—and determined to know nothing but Jesus Christ, and him crucified. He never kept back any part of the counsel of God—he never wore two faces, or so concealed the characteristic doctrines of the Gospel, as to render dubious what he himself believed. His sermons were mostly short and impressive—purely evangelical, experimental, and solid. When engaged in public worship, and particularly in prayer and preaching, his affections were so tender, that tears were commonly seen rolling down his cheeks.'

As a preacher, Mr. Morgan is further described, by one who well knew him; as

'A scribe well instructed in the kingdom of God. He was a man of great energy of mind, and large compass of thought. Having carefully read the profoundest and best authors in Theology, he was acquainted with all its most intricate doctrines; and as circumstances required, he used to preach on them: but his constant strain of preaching was plain and practical. He was naturally of a very warm temperament; and this, united with deep piety, rendered his mode of preaching very affecting. And though, except when preaching on controversial subjects, his pulpit exercises were attended with a profusion of tears, he was never so interrupted by weeping, as to be at a loss for words, or unable to proceed with facility in the service. His ministry was evidently attended with a sacred unction, peculiar to those who are eminently holy. Under his sermons, no one could be inattentive or trifling. His presence struck every person with a degree of awe, so as to fix the attention of the audience.'

The pastoral conduct of Mr. Morgan corresponded with the general character of his ministry. No person used to be admitted into the church without being ex-

amined as to knowledge and experience publicly, before a considerable congregation; and yet it was scarcely ever known that any person was deterred from offering himself as a candidate for communion, on account of the strict mode of admission. No sooner did a person enter upon a course of serious piety, than he considered himself bound to join the people of God in religious fellowship. The head of a family was never admitted to communion, unless he would engage to have family worship morning and evening. The discipline of the church was exercised without respect of persons, and the laws of the Gospel conscientiously observed.

After Mr. Morgan had settled at Henllan a few years, he married Miss Sarah Morgan, a well-informed and eminently pious woman. The Rev. Mr. Phillips, of Harpenden, speaks of her as one who possessed 'an excellent spirit,'—as one who was 'cool, deliberate, cheerful, and well suited as a partner for so excellent a man.' She was so consistent in her deportment, that even the tongue of calumny had nothing to say to her disadvantage. The Rev. Josiah Richards, of Camden Town, 'almost regarded her as a mother.' He speaks of her as 'kind and affectionate in her manner, and deservedly respected by all around her.' He observes, that 'she far excelled thousands of her sex, who had been favoured with superior privileges; and could with great accuracy and clearness, communicate her views on almost any religious subject, before a mixed company.' By her Mr. Morgan was blessed with a daughter, who is now the wife of Mr. Evan William, and walks, with her husband, in the steps of her parents.

On leaving the Academy, Mr. Morgan did not relinquish any branch of useful study in which he had been engaged, notwithstanding his numerous and laborious avocations.

'He was generally esteemed,' says Mr. Phillips, 'one of the best linguists, among the Dissenters, in the principality. He was not satisfied with the progress he made at the Seminary. With him it was a leading object through life, not only to preserve what he had acquired, but also to increase it. He followed the plan of conducting family worship, morning and evening, in English, that the language might be more familiar to him; and that he might preach in it with greater facility, for which he had occasion almost every week. And that he might be obliged to maintain an habitual acquaintance with Greek and Hebrew, he made it a general rule to take his Greek Testament in the morning, and translate a portion of it into English to the family; and in the evening he pursued the same plan with his Hebrew Bible. He knew the value of learning to a minister, and regarded the portion of it allotted to him by providence, as a talent not to be lost, but improved for his own personal benefit, and the advantage of religion.'

'In my opinion,' says the Rev. Morgan Jones, of Trelech, 'as a Christian, a scholar, and a divine, he had but few, if any, superiors, in Wales. The close connexion between us, for the last eight or ten years of his life, gave me very frequent opportunities of observing him in private and public—for ours was an unreserved friendship. He seemed always aware of the importance of time, so that he would never spend it in a trifling manner. After a few minutes conversation with any of his brethren, he would be sure to put the question, 'Pray what do you think of such a passage of Scripture?' I hardly ever, therefore, spent my time with any minister to so good a purpose.'

He was a close observer of men and things. 'People are apt to think,' said he, 'that I am too suspicious of others; but generally my surmises prove true.' He could not approve the choice which one of the congregations, formerly connected with Henllan, had made of a popu-

lar young man, as their pastor. He thought he saw something in his character and spirit, that would soon prove a root of bitterness to the cause of religion. On this account he refused to be present at his ordination, intimating that he did not believe the Divine blessing would attend it. In this case things came to pass as he expected; which induced one of the ministers to say, 'We should have taken more notice of Mr. Morgan's opinion; for he never encouraged the young man at first.' Of another person who had been brought into the pastoral office, he had formed a similar opinion; and on hearing a vague report, that the person in question was dead, he replied, 'I cannot believe that he is dead, or that he will die, until he has shewn what he is.' The report of the minister's death accordingly proved to be false; yet he only lived, as Mr. Morgan concluded, to dishonour religion, and trouble the church! But though in such things some who knew him were almost inclined to believe him endued with a prophetic spirit, he doubtless formed his conclusions on rational and scriptural principles; believing that nothing could turn out well in religion, where the heart of the agent was not right with God.

He used to say, 'That man who is everybody's friend, is nobody's true friend.' His faith in Divine providence was free from presumption. In speaking on this subject, he would often inculcate the necessity of being found in the path of duty, saying, 'Follow the directions God has given, and leave the rest to him.' Referring in his sermons to a future state, he would often say, 'What is heaven? It is the absence of all evil, and the presence of all good.—What is hell? It is the absence of all good, and the presence of all evil.'—While he urged his hearers to build their hopes upon Christ, 'the Rock of ages,' they can bear testimony how zealous an advocate he was for holiness of heart and conduct. He always reminded them, that 'faith without works is dead,' and solemnly inculcated the importance of practical religion.

All who knew Mr. Morgan were obliged to acknowledge that he was a man of no ordinary worth.

'The early impression on my mind of his superior excellence,' says Mr. Phillips, 'has never been in the least diminished to this day; and I have now such veneration for his name, that I rank him among the greatest and best of our Lord's faithful ministers in the kingdom. His attachment to the peculiar doctrines of the Gospel was invincible. Had all the Christians in the country forsaken him, he would have stood alone, and would have said, 'Let God be true, and every man a liar.' He was 'valiant for the truth in the earth,' and not only maintained it in doctrine, but so lived as to exemplify it. He was a consistent character—a holy man—a sworn enemy to error and sin—and refused all intimacy with persons whose sentiments and conduct he did not approve. It is possible, however, that he did not make proper allowance for human frailty, and perhaps laid too much stress on some opinions which do not affect the main principles of Christianity.'

Although it had pleased God to favour the church at Henllan with many pastors, who were useful in their day, and the savour of whose names is still precious, they were, perhaps, never more blest in any than in Mr. Morgan. His zeal and exertions increased with his years. His path was that of the just, which, like the rising sun, shines more and more to the perfect day. It is thought that his intimacy with Mr. Jones, during the latter part of his life, was of much advantage to him, as it seemed to increase his zeal, and render his preaching more animated. Mr. Jones was then young, compared with himself, and was

greatly owned of God, in the conversion of sinners, and in reviving the cause of religion. With him Mr. Morgan went out of his usual sphere, visited the English parts of Pembrokeshire, and was the means of doing much good by his occasional itinerant labours. These worthy men, in connexion with the late Rev. Arnold Davies, were the means of forming churches in different places,* where the Gospel is now constantly preached, and where the labours of their respective pastors are crowned with success.

But this aged servant of Christ was now hastening to the close of his earthly course. He had long suffered much from nephritic affections; and towards the close of his life, his pains were violent. At length he was unable to preach in a standing posture, and had a stool in the pulpit, on which he sat to deliver some few occasional discourses. His last sermon was founded on Lament. v. 19: 'Thou, O Lord, remainest for ever.' For about nine months after this, his sufferings were very great; under which he expressed a fear lest his patience should fail; but was enabled to resign himself to the will of God. In the prospect of death and eternity, his mind was comfortable; he expressed his confidence in the 'everlasting covenant;' and said to a friend who came to visit him, 'I am going to thy Father and my Father, to thy God and my God.' Thus died this venerable minister, on the 10th of February, 1805, aged 62 years. He had served the church at Henllan 37 years, and had the satisfaction of leaving it in a state of peace and prosperity. He was succeeded by the Rev. John Lloyd, from the Dissenting College at Carmarthen, who still continues to fill the pastoral office with acceptance and much success. J. B.

Haverfordwest.

* Evan. Mag. for August, 1816. p. 290.

AN ENQUIRY INTO THE SUPERSTITIONS OF THE EARLIEST INHABITANTS OF BRITAIN.

LETTER II.

To the Editor.

DEAR SIR,

AFTER some unavoidable delay (by illness) I attempt the shortest summary I can form, of what is needful to be added to my letter in your Magazine for January, p. 10—13. The *objects* and *modes* of *worship* of the earliest Britons, and the constitution of the *Druidical Hierarchy*, are the principal subjects of inquiry.

I. THE *objects* of *worship* have been represented as variously as the prepossessions of writers have differed. The *serpent*, the *sun*, and *Noah's ark*, have been assigned by contending Mythologists, to the chief place in ancient British superstitions: and Mr. Davies has argued for the last of these hypotheses, very plausibly, from frequent allusions by British bards to the history of Noah, in close connexion with Druidical mysteries. The Bards, however, undoubtedly knew the history of the *Deluge*, through the medium of Christianity; and it differs so widely from the statements of ancient Triads, which probably descended *memoriter* from the Druids themselves, that I cannot but regard the subjects as wholly distinct. How vague were the traditions of the *Greeks* concerning a deluge! Those of the *Hindoos* are *now* ascertained to be no less so. Among the ancient *Egyptians* it seems to have been wholly obliterated. Hardly any nation appears to have preserved memorials prior to its arrival at the seat of its final settlement. How unlikely, then, were the Druids in Britain to have retained the memory of Noah and his family in the ark!

As to the *Sun*, it is remarkable, that no ancient Mythology is known

to have made it the *chief* object of worship. *Apollo* was subordinate to *Jupiter*, among the Greeks and Romans, and to *Vulcan*, (or the *element* of Fire,) among the Egyptians. The Persians apparently resembled the latter. For the *Serpent*, still less can be said with plausibility. The *heavens* and the *earth* were more usually reckoned the sources of all divinity.—Pelloutier has reasonably inferred this of the *Celts*; and they probably derived it from the *original* Gauls, of whom the *Britons* were a colony. Their stone circles might represent the heavens, and a principal elevated stone, within or near to them, probably figured the earth.

It appears certain that the Britons paid divine honours also to the most eminent of their ancient leaders. The *Gadara*, who conducted them either from Byzacium to the Guadiana, or from Gaul to Britain, (for their traditions may imply either,) *Prydain*, after whom our island was named, and *Beli*, father of Cassibelan, are idolatrously invoked in writings of the Bards; and to the first, divine attributes are repeatedly ascribed. Whether Cæsar confounded these with deities peculiar to the Celts and Germans, or referred only to the latter, when he stated the Celts to worship Mercury, Jupiter, &c. cannot now be ascertained: but the identification of the objects of worship among barbarous nations with those of the Romans who conquered them, may easily be accounted for; as the Roman laws tolerated the worship of such only as were enrolled by the Senate in the Pantheon. It was on this immutable principle that the most humane emperors could not prevent the persecution of Christians.

Classical testimonies abound concerning the veneration in which the *oak* was held by the Druids, especially when the *missletoe* was found upon it. That trees are now no where found in the vicinity of Druidical structures, cannot invalidate that evidence; as no change of the face of a country is more common than its denudation of wood; and on the eminences which usually form the seats of such remains, it can hardly be renewed by plantation. Your limits do not admit of dwelling upon the minutiæ of this branch of their superstitions, or of their uses of *hedge-hyssop*, *vervain*, &c.

II. Their *modes* of *worship* were horrid, but probably somewhat less so in Britain than in Gaul, where *Cæsar* asserts huge wicker images to have been formed, in which living persons were placed to be consumed by fire. Of this practice, or the formation of any sort of *images*, in Britain, we have no proof: but it is certain that human sacrifices were offered by the Druids, and especially in their principal British residence at Anglesey. Cæsar's account of their selection of victims, answers precisely to the recent customs at *Taheite*. Criminals and captives were preferred as sacrifices; but in deficiency of these, the most innocent were not exempted. Persons languishing under disease, or about to meet imminent danger, substituted victims in order to their own preservation; being taught that human blood alone could avail. Human sacrifices, indeed, seem to have been offered by all heathens, ancient or modern, more or less frequently: but the Druids were so notorious for this atrocity, as to provoke the execrations of Roman and Greek historians.

III. The *constitution* of their *hierarchy* forms the most remarkable branch of the subject; and is, I believe, without parallel in ancient history. In some respects, the *Brahmins* of India resembled the Druids; but the latter were not a

caste, nor constituted by hereditary descent. Like the order of *Jesuits*, they seem to have admitted all persons whose talents and rank were adapted to augment their influence. Hence, while in other nations superstition was little else than an engine of the state, the state itself, among the Celts, appears to have been made the engine of Druidism. The populace, or subjugated Gauls, were in extreme degradation; but Cæsar ranks the *Equites*, or nobility, (who must apparently have been the Celtic conquerors), inferior to the Druids, to whom the instruction of their principal youths was eagerly committed, if they were not themselves ambitious of entering into the order. So *Divitiacus*, chief magistrate of the Gallic *Ædui*, who enjoyed the peculiar confidence of Julius Cæsar, was, as *Cicero* testifies, a Druid. Both Druids and Bards were exempted from military duties; but individuals of these classes were sometimes eminent for martial prowess, as well as for territorial possessions.

Whatever powers they assumed, either separately or as a body, in the latter respect, they acknowledged a general head:—'One of the Druids,' said Julius Cæsar, 'presides and holds supreme superiority over the whole. At his death he is succeeded by the most eminent in dignity, or by one who obtains the suffrage of a majority; but sometimes it is contested by arms. At a fixed time of the year, they assemble from all quarters in a central part of Gaul (at or near *Chartres*), which is consecrated for the purpose. Thither all who have litigations respecting crimes, bloodshed, inheritance, or boundaries, resort to receive judgment from the Druids; who decree all rewards or punishments, and interdict from sacrifices any that resist their decrees. Such are accounted impious and wicked, and all others avoid speech or intercourse with them; they can neither obtain honour nor the execution of justice, and are therefore doomed to the severest of all penalties.'—(De Bell. Gall. vi. 13.) To such ecclesiastical tyranny were the Celtic warriors subjected! for the conquered native population were treated merely as slaves, and consequently beneath the notice of the Druidical Pope and Conclave.

That the authority of individuals extended both to Gaul and Britain, appears in the elder Divitiacus, who reigned at *Soissons*, and (probably) at *Devizes*. The Druids also, might, in both countries, as members of the same body, be subject to the same ecclesiastical head. We are informed of no such distinct presidency in Britain: but it had, probably, been transplanted thence to Gaul, when Druidism acquired its plenary power in the latter country. I doubt whether it ever attained in Britain to authority so extensive and so despotic; the natives having never been subdued, and, apparently, enjoying considerable freedom: but the probability of a similar annual concourse of the Druids and military chiefs having been held, from very remote antiquity, in Britain, is confirmed by the stupendous works at *Avebury*, near Marlborough, which were precisely adapted to the purposes of such an assembly. There it probably met, till it was transferred to Gaul, not only as the more extensive (and in fact the *mother*) country, but as that in which the Druids could exercise more absolute power. This, however, was terminated by the Roman conquest of Gaul. *Julius Cæsar* suppressed human sacrifices in Spain, and therefore doubtless discountenanced them in Gaul. *Augustus* prohibited every Roman subject from participating in this barbarity: and it is doubtful, whether the formal abolition of Druidism occurred during the reign of

Tiberius, or early in that of *Claudius*. During the latter, much of South Britain was conquered by the Romans; and the Druids seem wholly to have retreated to Anglesea, which still contains the remains of an edifice similar, but much inferior, to that of Avebury. The Gospel was planted in South Wales, A. D. 59; and shortly after, the Druids were expelled from Anglesea, by *Suetonius*. They appear to have taken refuge in the Isle of *Man*, the *Hebrides*, the Highlands of *Scotland*, and in *Ireland*. That Christianity should be debarred of access to those countries, during intervals so great as from three to five centuries, while its progress in Britain had been rapid, and almost general, seems best to be accounted for by the prevalence, or the suppression respectively, of Druidical influence. The comparative state of Popery in the same countries, (the Isle of Man excepted,) since the epoch of the Reformation, may, in some measure, illustrate the distinction.

The diffusion of Christianity in Gaul was very tardy, compared with its progress in Britain: but in both countries it concurred with Roman *policy* (rather than humanity) to subvert the authority of the Druids; although in each their doctrines long kept a firm and extensive hold. They had not acquired so signal an ascendancy without qualities that attracted veneration. Their institution seems to have originated before the astronomical and physiological science, possessed by Patriarchs before and after the deluge, had been obliterated by the barbarism attendant on frequent and remote migration. The Druids, like the priests of *Chaldea* and *Egypt*, retained, and perhaps improved, these branches of useful learning; but they carefully secreted them from the populace, and perverted them to pretensions of augury and divination. To this powerful method of delusion heathens have always been enslaved: but the Druids appear to have carried it to a peculiar extent and height. Other nations chiefly depended on local oracles for the prognostication of future events: but in Gaul and Britain, almost every grove seems to have contained its oracle, and every Druid to have interpreted the Divine purposes.

Most nations have always believed the immortality of the soul, though unconnected with a state of retribution. The Druids, like the *Pythagoreans* and the *Brahmins* of India, taught its *transmigration* into various bodies, as a modification of the latter doctrine. The British Triads comprise useful *moral* maxims; but the best of these, like the moral systems of modern Deists, might be borrowed from Christianity. The writings of the Bards, and numerous mythological fables, imply the doctrine of the Druids to have been enveloped in complicated *mysteries*, and inculcated by burdensome and cruel *rites*, the practice of which was privately continued by many long after the profession of Christianity had become general.

Having extended this letter already beyond its proposed limits, I would only call to mind our obligations to gratitude and praise, for the early introduction and uninterrupted continuance of the Gospel among us as a nation. Beside the invaluable blessings which it imparts to *all*, it was to *us* the means of liberation from *Priestcraft* in its most imposing form, from *idolatry* in its most cruel state, and from the deepest infatuation of Satanic *deceptions*. To the *first*, we were again long subjected by Popery: and what were the reformed martyrs, but human sacrifices to the god of this world? To the infatuation of pretended *prognostications*, a vast

proportion of our populace is still awfully enslaved. It is the attribute of God alone to *foreknow* any future event: all fortune-telling is heathenism; and all curiosity to discover more than God has revealed of his purposes, 'leads captive to Satan at his will.'

That every serious reflection, to which the preceding review can direct your readers, may be truly profitable to all, is the heart's desire and prayer, of

Your's, affectionately,

SAMUEL GREATHEED.

THOUGHTS ON MATT. XXII. 42.

'What think ye of Christ?'

THIS question is the true touchstone by which to try the *principles* and the *condition* of every professed believer in Christianity: for as the character and offices of the 'Son of God,' are so vitally connected with the New Testament dispensation, every erroneous opinion of *him* must, in a corresponding degree, affect the views we have of that dispensation, and the hopes which are founded upon its discoveries.

1. It is evident that the whole scheme of Christianity rests upon the Lord Jesus Christ as its basis, and that all its grand lines meet in Him as their centre: for when the inspired apostles were commissioned to preach its heavenly *doctrines*, to administer its numerous *privileges* and *blessings*, and to enforce its indispensable *duties*, they summed up their multifarious employments, by saying, 'We preach Christ crucified.' Now if Jesus Christ was the one grand subject of their ministry,—if a constant exhibition of the blood, and righteousness, and grace of their Divine Master, was essential to the proper discharge of their apostolic duties,—or, in other words, if to preach the *Gospel* and to preach *Christ* were substantially the same thing, then it is certain, that a right knowledge of Christ is essential to genuine Christianity. This idea sets the question at the head of this paper, in a striking and important point of view.

2. Only those thoughts of Christ are right which are derived from the sacred Scriptures. These are both the source and the standard of all religious sentiment; for upon subjects of Divine revelation, we are not to think what we please. Some have asserted 'the innocency of mental error,'—a sentiment which (as the venerable Booth once expressed it) 'is high treason against the majesty of eternal truth;' but it is the duty of professed Christians, to make the inspired volume the guide of their sentiments, as well as of their moral conduct.

Our divine Lord said to the Jews, 'Search the Scriptures, for in them ye think that ye have eternal life, and these are *they that testify of me*.' From which command we may infer, that the Jews, who had opportunities of comparing the descriptive prophecies relating to the Messiah with their literal fulfilment in the life and actions of Jesus Christ, were extremely culpable in not receiving him of whom Moses and the prophets wrote, merely because his appearance and kingdom did not suit their carnal and unauthorized taste. But how much greater are our obligations to 'search the Scriptures,' and to receive their representations, who have an additional and a more explicit revelation, confirmed by the most convincing testimony. We have not now to learn concerning Christ, by what some would call the dim light of uncertain application; but 'the Son of God is come, and hath given us an understanding, that we may know him that is true', (1 John v. 20.); and his inspired servants have borne ample testimony to his nature and his work.

Who and what Jesus is, ought not to be a matter of doubtful disputation. 'He is declared to be the Son of God with power, according to the spirit of holiness;' and prophets and apostles agree, in announcing him as 'the mighty God, the everlasting Father, and the Prince of Peace.' Is there anything in this description, which a dying sinner would wish to limit or qualify? So did *not* those who knew him best. All language is beggared to speak his worth. All epithets fail to describe his grandeur. Ideas too big for utterance laboured in the breasts of all those who beheld him in the light of inspiration. It is true, the word of God, concerning him, contains many unfathomable mysteries; but they are revealed as mysteries; we are not required to *explain*, but to *believe* them. And if it be true that God knew what he intended to reveal, and that his inspired servants did not mistake his intentions, it is clearly our duty to receive with meekness the engrafted word, which is able to save our souls.

3. Those only think rightly of Christ who are taught by the Spirit. Jesus Christ, who well knew the capabilities of human nature, hath declared, that only those who have learned of the Father come unto him; and in order to secure the effectual instruction of his redeemed people, he promised the Holy Spirit, to take of the things of Christ and shew them to their souls. And how strongly doth the necessity of the promised influence testify, that 'the natural man receiveth not the things of the Spirit of God, neither can know them, because they are spiritually discerned.' The Lord Jesus, when he wished to ascertain the opinions of his own disciples concerning himself, enquired, (Matt. xvi. 13.) 'Whom do men say that I, the Son of Man, am?' And they replied, 'Some say that thou art John the Baptist, some Elias,' &c. He then saith unto them, 'But whom say ye that I am?' And Simon Peter answered, 'Thou art the Christ, the Son of the living God.' And Jesus said to him, 'Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it to thee, but my Father which is in heaven.' It hath been said, that all consistent views of Christ are derived from Scripture, but the bare knowledge of the letter of Scripture is not all that is requisite to the saving knowledge of Christ. Can we suppose that Paul had been 'brought up at the feet of Gamaliel, and taught, according to the perfect manner of the law of the fathers,' and was still ignorant of those Scriptures which testified of Christ? And yet he knew not the Lord till his memorable journey to Damascus. After this we hear him saying—'It pleased God who separated me from my mother's womb, and called me by his grace, to *reveal his Son in me*, that I might preach him among the Gentiles,' (Gal. i. 16.) And if Christians in the present day are acquainted with Jesus as a Saviour, it is because that 'God who commanded the light to shine out of darkness, hath shined into their hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.' So that it is truly by the grace of God they are what they are.

4. Our thoughts of Christ will be much influenced by our *experience*, and the apprehensions we have of our *present condition*, and our *prospects* as to the future. The man who lives without God in the world, who knows not the plague of his own heart, and who is ignorant of the extent and spirituality of the moral law, has no consistent idea of his need of Christ, and consequently will think little about him. But when the various perfections of Deity are

brought into serious contemplation, when justice and truth frown horribly upon the conscience, and even mercy assents to their decisions, then, O! how precious is the Saviour, as 'A hiding-place from the storm.' Yes, he that hath seen as much as man can see of the desperate wickedness of the human heart, or who knows the true nature of the abominations that lurk within it, will hail, with gratitude, that Deliverer who came 'to redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.' Ignorance of the claims of Deity may produce unfounded hope, and a renunciation of the Saviour's righteousness; Paul could say, 'I was alive without the law once,' but when the commandment came, with energetic and convincing power, it became 'his schoolmaster to lead him to Christ.'

The opposite conduct of the two thieves, who were crucified on either side of our Lord, may be adduced to illustrate the foregoing remarks. The salvation of the one is, indeed, a striking instance of divine sovereignty, and of the Saviour's readiness and ability to save even at the eleventh hour; but their different views of Christ may be considered as a remarkable proof that our ideas of him will be regulated by the consciousness we have of our condition or danger. Both the thieves were expiring, but only one of them seemed solicitous to escape 'the second death.' He unquestionably felt something of 'the powers of the world to come;' he feared the just indignation of an offended God, and his concern prompted him to apply to the illustrious sufferer near him, in a prayer which contains all the eloquence of anxiety mingled with hope—'Lord, remember me when thou comest into thy kingdom.' The other, who was *equally vile*, but *not equally sensible of his condition*, confined his views to the present time; and though he was awfully suspended over the burning gulf, from which no one but the dying Saviour could redeem him; yet, instead of entreating his divine assistance, he offered him nothing but revilings.

This is not the only proof of the propriety of the sentiment advanced. Who has not often seen the same persons, who, while health and strength continued, were as thoughtless about Jesus Christ and religion as if they were totally unworthy their serious regard, when they have been overtaken by some unexpected calamity or disease, have shown the greatest alarm. Their life is threatened; they then think of Jesus, and send for one of his ministers, as they would send for a physician; they are now disposed to believe that the love of that Saviour, whom they have long despised, is essential to their safety, for God calls, conscience alarms, and they have no other refuge.

'A death-bed's a detector of the heart.'

If there be any one event which more than another is calculated to prove the reality and sufficiency of the foundation of the Christian's hope, it is the article of death. How many have passed through that dreaded valley, and have feared no evil and found no darkness there. But what were their thoughts of Christ? Did they speak in cautious, diminishing terms of his righteousness and blood? No, 'they overcame' their fears, and doubts, and foes, 'by the blood of the Lamb and the word of his testimony.' Their language was 'God forbid that I should glory, save in the Cross.' Was it ever heard then—an orthodox Christian became a Socinian or a Deist on his death-bed, rejecting, in the hour of extremity, the rock of ages, as not affording him an appropriate sup-

port? Ah, no!—that is a period in which speculation fails, when sophistry ceases to delude, and when the weighty realities of eternity render it necessary that the soul should be supported by something more than a mere hypothesis. O where can a dying sinner look but to him who hath conquered death, and brought life and immortality to light by the Gospel.

5. Our thoughts of Christ will inevitably affect our conduct towards him. Propriety of conduct in the sight of God can only result from propriety of sentiment. The sons of Zebedee thought Christ their sovereign, and they followed him. The blind man whom he had cured, thought that he deserved divine honours, and he worshipped him. The woman of Samaria believed him to be a great prophet, and submitted to his instruction. The Jews thought him a mere pretender, and they crucified him. The whole body of the Apostles believed him to be 'the brightness of the Father's Glory, and the express image of his person;' and therefore they counted not their lives dear, so that they might bring glory to his illustrious name; and the blessed spirits of the just in heaven, who are endued with perfect knowledge, think that it is through his blood they were redeemed, and sanctified, and made kings and priests to God; therefore they triumphantly and humbly ascribe to him all glory and honour, dominion, and praise, (Rev. v. 9, 10. and vii. 13—17.) And if their thoughts of Christ are right, and they are led by them to such adoring gratitude, will not proper opinions of Christ in the present world, lead us to love him most ardently, to place the utmost confidence in him, and to serve him with vigour and constancy?

J. B.

Ottery, St. Mary.

PRAYERS FOR MISSIONARIES.

To the Editor.

Sir,

In your last Number you noticed a little tract by the Rev. Mr. Hannaford, entitled, 'A Call to Prayer,' &c. which I have read with pleasure. The author's intention is to assist pious persons in offering up their petitions for the success of Missions, in the closet and family, and particularly to aid those who take an active part in meetings held for this purpose more publicly. Mr. H. says, 'I have found a deficiency in the prayers offered at such seasons, arising from a want of acquaintance with the various circumstances connected with missionary employment, rather than from a want of zeal for the salvation of souls.'

'To remedy this defect, he points out the persons and things on account of which, prayer, on such occasions, should be offered. The particulars would, perhaps, occupy too much room, but I request you to insert the following lines, which contain a summary of the whole:—

'Surely, then, there is a very urgent call for fervent and persevering prayer. The foregoing observations will teach us to pray, that God would be pleased to pour out a missionary spirit on all the churches; that he would influence the minds of kings to become 'nursing fathers' to his church, and overrule ell their counsels to hasten the perfection of his kingdom; that ha would cause all men to feel for the awful state of the heathen, and to give liberally of their substance toward the support of the Societies formed for missionary purposes: that the leading men in every Society may be men of real piety and sound judgment: that the Lord would raise up and qualify persons to go forth as missionaries: that he would influence the leading men in the Societies to choose those per-

sons whom he has prepared: that he would be with them in their preparatory studies, give them an enlarged knowledge of the Holy Scriptures, and an aptitude to acquire foreign languages, that they may be able to translate the Bible: that he would direct the Societies where to send the missionaries, and to appoint each to his proper place: that he would support them when leaving their native land and their beloved friends, preserve them from the perils of the water and the hurtful influence of worldly fellow-passengers: that he would keep them in health of body and peace of mind; increase their zeal for God's glory and the good of souls, and land them in safety 'at the haven where they would be:' that he would give them favour in the eyes of the natives, and prepare their minds to receive the truth in love: that he would support them in all difficulties, direct them in all perplexities, uphold them in all dangers, and comfort them in all afflictions: that his 'everlasting arms' may be 'underneath' them in their last moments: that the Lord would comfort, direct, and provide for those whom his faithful heralds leave behind them in a foreign land. That the blessing of the great God may crown every effort made for the conversion of his ancient people the Jews, and every exertion of the British and Foreign Bible Society to circulate the 'Word of God.' That Jehovah would raise up from among the heathen, to whom the missionaries are sent, preachers of righteousness. That in our own land the preaching of the Gospel may be made 'quick and powerful' to save those who hear it. We should pray also for one another, that every friend to the cause of God and the heathen world may enjoy the peculiar blessings of heaven.

'Thus we see that there is abundant matter for prayer to God concerning Zion, and that there is enough to pray for at all times, and on all occasions. There are also subjects for praise as well as prayer. These acts of worship are united by God, and must not be separated by man.'

But I beg leave to refer the reader to the tract itself.

X. Y. Z.

To the Editor.

Dear Sir,

The inclosed letter was addressed lately to a respectable young woman in this neighbourhood, by her grandfather, who is a master gunner, under the Board of Ordnance, at the advanced age of 84 years. If it appears to you as it does to me, to be at once honourable to the writer, and likely to be useful to such servants as read your Magazine, its insertion will oblige your's respectfully, W. E.

Peckham.

'My Dear Grandchild,

'I received a letter from your father last week, which informed me of your being in the service of a pious gentleman, who has erected a family altar for the worship of God. Be thankful for such a blessing and privilege, serve him (not with eye service) faithfully and diligently making yourself useful as much as lies in your power, and God's blessing will attend your endeavours, and you will have the pleasant satisfaction of a good conscience to comfort you in the station of life in which God of his providence has placed you.

'My dear Grandchild, you are not to rest alone in the worship of your master's family, however regular. I hope secret prayer, night and morning, you will never forget: begin and end every day with God; attend every means of grace in your power, (without neglecting your lawful service); in so doing you will be under the promise and blessing of a faithful God: rest not sa-

tisfied in the form of godliness till, by blessed experience, you enjoy its power. Faith cometh by hearing, reading, and prayer; sometimes by affliction. God is not confined to any means; he is a sovereign, and bestows his blessing how, when, where, and in what way he pleaseth: wait upon the Lord, plead his promises at a throne of grace in the name of our Saviour Jesus Christ, and you shall not ask in vain; read your Bible with attention and prayer: search diligently the Scriptures; almost every page testifieth of Jesus Christ, and may God the Holy Spirit reveal the Saviour of sinners to your comfort and happiness. As there are more servants in the family, be affable to them all; beware of making one of them a favourite; shun all loose and idle conversation, read no immoral or fascinating books: *plays and novels detest*, they can be of no advantage to your eternal happiness: make no hasty promises: shun every appearance of evil: have charity to all with whom you are connected, but never at the expence of truth. You are now in the bloom of life; beware of flattery; shun every temptation; watch and pray against its power; none are exempt from it. You have three enemies to combat with whilst you live, viz. the world, with its flatteries and frowns; Satan and his suggestions, and your own corrupt heart, which is desperately wicked. Any of their attacks will prove too strong for you without divine grace: whenever assaulted fly to Christ Jesus by prayer; call upon him in a day of trouble, and he will hear and deliver thee, and thou shalt glorify him: this day of trouble will last as long as life lasts, none of those who love Christ are exempt from it. Christ says, 'In the world ye shall have tribulation, but in me ye shall have peace; be of good cheer, I have overcome the world.' God is the refuge of his people, and none that trust in him shall be ashamed.

'My dear child, you may observe from what I write, that salvation is of grace from first to last. We are lost entirely by sin; therefore the Gospel is glad tidings to a sensible sinner, a revelation of the love of God to the fallen sons and daughters of Adam, through the finished work of our Lord and Saviour Jesus Christ, who died for the chief of sinners, and rose again for their justification, having finished the work of man's redemption in the same nature that sinned, and shed his most precious blood upon the cross, making a complete atonement for our sins. 'There is now, therefore, no condemnation to them that are in Jesus Christ.' Look to him alone: have no dependance on your own duties, for when we have done all, we are but unprofitable servants. I commit you to God, and pray the Holy Spirit may make you acquainted with that new birth contained in John iii. 3—11. and that the Lord may bless you is the sincere prayer of,

Your aged grandfather,

J. K.

ON INFIDEL WRITINGS.

In the permission of certain bold infidel characters and writings, we may discern plain evidences of that awful system of judicial government with which God has been pleased to rule the world. Where there is a moral indisposition, where men are inclined to be deceived, where they are waiting as it were for a leader, there he sends such men or such writings as harden them in their impiety: while a teachable and humble mind will discern the true character of such men or writings, and escape the danger.—*Cecil's Remains, 4th Ed.* p. 170.

OBITUARY.

MRS. RUTH DRAKE.

Mrs. Ruth Drake, wife of the Rev. Joseph Drake, of Ridgewell, in the county of Essex, fell asleep in Jesus on Lord's Day, the 22d of August, 1819.

This excellent woman was never able to ascertain what were the particular means of her conversion to God; having, however, received a religious education she gave pleasing evidences in early life of a work of grace begun in her heart. The propriety and circumspection of her conduct through life, gave her a stronger claim to a distinguished place among the moral and the virtuous than can be assumed by many, of which every one seemed sensible but herself. Deeply humbled by divine grace, she maintained such a consciousness of sin as was productive of the greatest self-abasement. Her views of Gospel truths were clear and decisive, always convinced of the impossibility of salvation by the deeds of the law, and expressing her only hope to be founded upon the atoning blood of Jesus. Possessing an amiable temper, her manners were sweet and engaging, and her piety was exemplified in all her actions and pursuits. She lived at a distance from the maxims and customs of the world, was peculiarly averse to that display of dress which too many adopt; solicitous at the same time to put on the ornament of a meek and quiet spirit, which was evident to all who knew her. Her affectionate and unremitted attention to her partner in life, during a long and dangerous illness, gave a shock to her delicate constitution; and a cold caught at that anxious period, brought on a rapid consumption. The first public service in which her husband engaged after his affliction, was the administration of the Lord's supper. On that occasion she filled up her place at the ordinance for the last time; and as soon as she returned home she burst a blood-vessel. From that period she apprehended she should not recover, and displayed such composure of mind, and submission to the divine will as is seldom exceeded; not having been heard once to repine during her very painful illness. At the commencement of her confinement she remarked that nothing, as it respected this world, gave her any trouble; she only wanted a fuller assurance of her interest in Christ; at the same time uttering: '*Lo, this is our God; we have waited for him; he will save us.*' After which she lifted up her hands and earnestly prayed, '*Lord increase my faith.*' On one occasion, speaking of the frame of her mind, she meekly observed, I am brought to say, '*Do with me as seemeth good in thy sight,*' adding, '*He will lay no more upon me than he will enable me to bear.*' About a fortnight before her death, conversing with her husband on the happiness of heaven, she expressed the pleasure both himself and her should feel, when they met each other in that world of bliss; at the same time saying, '*My Jesus hath done all things well:*' then with a godly jealousy she remarked, 'I am so afraid I do not say this from the heart; O that I may say it from the heart!' Observing his distress, arising from the increase of her disorder, and the painful prospect of a separation, with a look of affectionate concern she said, 'I wish I could comfort you, but that God whom you serve will take care of you.' The Tuesday morning before her death she repeated to him these words: '*For we that are in this tabernacle do groan, being burdened,*' &c. When he asked her if she had derived any comfort from them, she cautiously replied, 'I hope I have.' Being taken worse on the evening of the same day, she desired that her mother might be called, saying, 'I am going;' and expressing a wish to 'depart and be with Christ;' she was interrogated whether all her fears were gone. With a rapturous joy and a brightened countenance, which will not soon be forgotten, she exclaimed, 'Yes, they are all gone, all my fears are gone.' Then, in strains of extasy and delight, she conversed with her weeping relatives, of the happy meeting they should have in glory. For five days she appeared to be drawing to the close of life; her sufferings were great, and her weakness extreme. Many times she laboured under strong convulsions, and when she

recovered out of them, justified the conduct of God, prayed for continued patience, and resigned herself into the hands of her Redeemer With peculiar pleasure she often repeated verses out of Dr. Watts's hymns, especially those lines—

'Come, my dear Jesus, from above,
And feed my soul with heavenly love.'

As she drew near her end she thirsted for glory, and would often exclaim, 'Come, Lord Jesus, come quickly, why are thy chariot-wheels so long in coming?' Once after using this petition, as if afraid she should commit sin, she asked if it was wicked for her to adopt it; being answered 'No,' she seemed satisfied, and said, 'I hope I shall not be impatient.' On the day she died, having proposed a question, how soon she might expect to be with Jesus, she was elated at being informed that probably she would begin an eternal Sabbath before the earthly one was finished; and this she realized. About five hours before her release, reviving a little, after a strong convulsive fit, she said, 'A few more struggles and it will be all over. I thought I was there,' meaning in heaven, and being asked if she could trust all with Christ, she answered with humble boldness, '*I know whom I have believed, and am persuaded he is able to keep that which I have committed unto him, against that day.*' As her afflicted partner was supporting her, and her two sisters were watching her on the other side of the bed, she asked, 'Are you all here?' and then discovering her concern for their consolation, she inquired, 'Have you the presence of Jesus with you?' Being answered in the affirmative, she raised her dying hand and replied, 'That is right.' A little before her death she begged her husband to have a better light in the room, when he had replied he thought it would be more than her sight could bear, with an astonishing emphasis she answered, 'But *my soul* can bear the light of God's countenance.' She then repeated the following lines as she had often done:—

'When shall the day, dear Lord, appear
That I shall mount and dwell above,
And stand and bow amongst them there,
And see thy face and sing and love?'

Taking hold of her husband's hand, she pressed it, and after giving him the last look, she prayed for patience, and in a few minutes fetched a gentle sigh, and breathed no more. She died in the 29th year of her age. '*Be ye therefore ready also.*'

She was interred at Saffron Walden, Aug. 29, in the burying-ground of Abbey-lane Meeting, and a funeral sermon was preached for her there by the Rev. Wm. Clayton, from 2 Cor. v. 4. and on the following Lord's Day a funeral sermon was also preached at Ridgewell, by the Rev. James Bowers, of Haverhill, from 2 Timothy i. 12.

J. D.

MRS. MARTHA MORE.

On the 14th of September, 1819, at Barley Wood, near Wrington, Somersetshire, in her 67th year, Mrs. Martha More, the youngest of five sisters, leaving Mrs. Hannah More, the celebrated writer, the only survivor. She had been for many years a great but patient sufferer by a disease of the liver, which terminated in an acute inflammation of that organ. She bore a distinguished part in those various 'works of faith and labours of love,' which were planned by her sister, Mrs. H. More, for the benefit of all around her; and while the latter was exerting her powers in the composition of her inestimable writings, Mrs. Martha watched over her health with the most tender assiduity. She was distinguished by unfeigned Christian humility, a strongly susceptible mind, a devoted attachment to her king and country, and to the established Church of England. Her death was sincerely lamented, and funeral sermons preached in several neighbouring churches.

RECENT DEATHS.

On Jan. 10, 1820, the Rev. Thomas Jones, of Chalford, Gloucestershire, aged 72. Also, in the preceding week, the Rev. Robert Ivey, of Uley, in the same county, aged 58.

*** Just as this sheet was going to press, we received intelligence of the death of Rev. T. Haweis, M.D. LLB. at his house at Bath. He died on the 11th instant (February,) after only a week's illness.

REVIEW OF RELIGIOUS PUBLICATIONS.

The DOUBLE BEREAVEMENT:—*Two Sermons occasioned by the Death of his Royal Highness the Duke of Kent, and of his most Gracious Majesty, George III.* By W. B. Collyer, D.D. F.A.S. &c. 8vo. 2s.

THE talents of Dr. Collyer eminently qualify him to pay a suitable token of respect to these royal personages, and his well-known intimacy with the former, gives a particular interest to these discourses; especially as, in describing the illustrious characters, he has said, 'I shall confine myself simply to what *I know*.'

The text of the first Sermon is admirably chosen (2 Sam. i. 19.), 'The beauty of Israel is slain upon thy high places!'

In speaking of his personal connexion with the Royal Duke, Dr. C. says, 'From the first hour of my acquaintance with him until the last bitter parting moment, I found in him the same warm and generous disposition; the same promptitude to succour distress and to promote comfort; the same simplicity and sincerity of character; and I shall rejoice to the last hour of my life in having been the instrument of introducing so many private virtues to public notice, by prevailing upon him to take that active part for which his talents so eminently fitted him, but from which his modesty, and that alone, had formerly withheld him.'

We cannot enter upon the Prince's general character—we can only touch upon a point or two, the most congenial with our work:—'As a *Son*, he was most exemplary for filial piety. With what reverence, and with what affection, have I heard him speak of his venerable Father and Sovereign!—of his unfeigned piety—of his devotional habits—of his anxious concern for the best interests of his children—of his faithful instructions! How often have those who have only met him in public, seen the unbidden tear steal down his noble and manly countenance, when allusion has been made to that most excellent parent!

'His talents were of the first order. A clear and sound understanding, a penetrating judgment, a correct taste, a quick apprehension, a ready eloquence, distinguished him. *His reverence for religion* was unfeigned and constant. Humble as to his views of his own pretensions, he was a sincere lover of all good men, and entertained the highest respect for a devotional spirit. *His liberality of sentiment* was most conspicuous. It did not arise from indifference. Principled himself, he admired principle in others. Conscientiously attached to the Established Church of England, he held not only that it was every man's right, but that it was his paramount duty to judge for himself in matters of religion. Nor could his enlarged mind possibly admit that truth is exclusively confined to a party; while his benevolent heart wished all denominations equally to share every civil, religious, and intellectual advantage. His manners were most gracious and attractive!—*The beauty of Israel is slain upon thy high places.*'

The second Discourse is founded on Dan. ii. 21; and contains some judicious observations on the conduct of Divine Providence, which 'removeth Kings, and setteth up Kings.' These are followed by a masterly sketch of the character of our lamented Sovereign, in which also we must confine ourselves to a single trait or two, corresponding with the design of our Magazine.

'The Monarch of Britain had a home as well as a throne—he was a husband and a father, as well as a prince—he felt the private and social obligations as strongly as those which appertained to his royal dignity. His domestic excellence commanded the respect of his people and the love of his family. Affectionate and faithful to the partner of his crown and of his cares, he did not leave her a prey to the melancholy attending deserted state, the very splendours of which seem mockery to outrage affections. The time which could be taken from public and official duty, was devoted to the sacred pleasures of home; and the king sat happy in the bosom of his family, encircled and revered by all his children, while they were yet children—an example to all ranks of society, and a reproach to those frivolous beings who prefer the glare of dissipation to the charms of their own hearth—who violate the ties of connubial love, by indulging the impurities of illicit intercourse; or devastate the comforts of wedded life by cruel neglect or criminal unkindness. Tender as a father also, his anxieties that his children should grow up 'in the nurture and admonition of the Lord,' have been repeatedly told me by a pleasant voice, which sounds in my ears no longer!

'His personal piety might be marked by any who chose to witness his public, but unostentatious regard to the ordinances of God, and the sanctity of the Sabbath—a regard so uniform and so

devotional, as to excite the public censures of the unprincipled satirist, and the secret sneers of the worldly and the profane. Such an example ought to have its weight; and it should be strongly urged, now that our restored intercourse with the Continent seems to have inoculated us with the continental levity and vice of Sunday travelling and Sunday entertainments. Let the command of God be heard from the grave of the Monarch—'Remember the Sabbath day to keep it holy.' Nor was his religion merely a public religion---occasionally assumed for political or popular purposes---soon to be laid aside, and to be separated from his private habits. It pervaded all his deportment, and formed his character. It was real and personal. It was demonstrated by his devotional spirit, and by his invariable practice of devoting one hour every morning to reading the Scriptures, and to closet-prayer. These are a few only of the traits of a great Sovereign, and of a good man. We should have been glad of a dying testimony, but it has been withheld. Let us be thankful for the evidence of a consistent life, and the witness of a good conscience.'

It is quite unnecessary for us to recommend these discourses. They will recommend themselves, and, we hope, obtain an extensive circulation in the higher classes of society, where such examples are wanted in proportion to the infrequency of their occurrence.

MORAL SKETCHES of prevailing Opinions and Manners, Foreign and Domestic; *with Reflections on Prayer*. By Hannah More. Fourth Edition. 8vo. 9s.

(*Concluded from* p. 67.)

THIS excellent work is divided into three parts:—'Foreign Sketches'—'Domestic Sketches'—and 'Reflections on Prayer.' We have briefly noticed the first and second; the third is now before us.

This section of the work commences, and very properly, with 'Thoughts on the Corruption of Human Nature;' for it is that which constitutes the necessity of this duty. The false notions of the dignity of man are, in the next place, exposed, by the proof of his helplessness and dependence. 'We hear much,' says our author, 'and we hear falsely, of the dignity of human nature. Prayer founded on the true principles of Scripture alone teaches us wherein our true dignity consists. True dignity is not an inherent excellence, it is a sense of the want of it—a continual feeling of our dependence upon God, and an unceasing aim at conformity to his image. Nothing but this can bring us to fervent and persevering prayer.'

The obligation to prayer is then shewn to be universal; regular seasons for prayer are proved to be necessary; and, in a fine strain of reasoning—the neglect of prayer by the sceptic and the sensualist is justly exposed. 'The sceptic does not pray, because he does not believe that God is a hearer of prayer: the voluptuary, because he believes that God is such an one as himself, and because he has already gotten all that he wants of Him!'

In the next section, those 'errors in prayer, which may hinder its being answered,' are detected: and these deserve a careful attention. We have then remarks on the 'proud man's prayer, contrasted with that of the patient Christian.' The false excuses of indolent professors, under the pretence of inability, are also exposed.

The succeeding section displays the paternal character of God, as including the idea of reconcilement, pardon, acceptance, and love, and the benefit of habitual prayer.

The writer proceeds to shew, in terms of just indignation, that the reception of the novel doctrine of *imputed sanctification*, and the rejection of the old doctrine of *progressive sanctification*, are both highly injurious to prayer. Some remarks are added on the use of the term 'conditions.' 'We do not,' says the writer, 'presume to make conditions with God,' but she condescends to propose them to us. In this latter case, it is free grace imposes the reasonable condition; his free grace bestows the unmerited reward.'

The expectation of salvation by good works, and a dependence on a careless nominal faith, are next shewn to be unfavourable to prayer; but the possession of love, which is the chief characteristic of Christianity, disposes to true prayer. The vain excuses of men for the neglect of this duty are successfully combated; and this exercise is strongly recommended to the man of business, to opulent men, to men of genius and various other classes.

The rich consolations of prayer are then proposed as an encouragement, and its perpetual obligations are exhibited. The next chapter treats on *Intercessory Prayer*, as arising from those social affections which are given us for the kindest and noblest purposes. 'Prayer is an enlarger of the affections, and such an opener of the heart, that we cannot but wonder how any who live in the practice of it, should be penurious in their alms.'

The praying Christian is then considered as 'in the world,' and the proper effects

following a truly devout spirit are depicted.

The Lord's Prayer is next considered as a model both for our devotion and our practice, particularly as it teaches the duty of promoting schemes to advance the glory of God. And here the friends of Missionary and Bible Societies will find much to gratify them; for the writer justly exposes the inconsistency of those who use the Lord's Prayer, and yet do not contribute to the accomplishment of the objects for which they pray. A quotation is made from Bishop Butler (who was no enthusiast), which is much to the purpose. 'If the Gospel had its proper influence on the Christian world in general, as this country is the centre of trade and the seat of learning, a very few years, in all probability, would settle Christianity in every country of the world, *without miraculous assistance;*' and she adds, 'we must vindicate the veracity of our prayer by our exertions, and extend its efficiency by our influence.' 'The Conclusion,' is serious, practical and animating, leading forward our thoughts and hopes to the celestial world, where 'the book of prophecy shall be realized; the book of Providence displayed, and every mysterious dispensation unfolded.'

Upon the whole, we cannot but express our warm admiration of the work, as containing a copious fund of spiritual wisdom, calculated to instruct, to caution, to console the mind, and particularly adapted to these purposes among the superior classes of the community.

Village Sermons; *or, Short and Plain Discourses for the Use of Families, Schools, and Religious Societies.* By Geo. Burder. Vol. VIII. (the last.) 2*s.* Fine 3*s.*

THE unequivocal approbation which Christians of every name have long and cheerfully yielded to the Village Sermons, renders our office nugatory, except in *reviewing* the beneficial effects which have attended the wide circulation of the former volumes, and in announcing the *last volume* of these useful Discourses. Our readers will permit us to mingle our sympathies with the venerable author, in transcribing his advertisement to the present volume.

'The author now concludes the work proposed, and embraces this opportunity of making his thankful acknowledgments to the God of all grace, who has thus far prolonged his days, and enabled him amidst numerous and important engagements to accomplish his design. At the footstool of the Divine Majesty he begs leave to place this humble volume, praying that by the influence of the Holy Spirit, it may become useful to the souls of men. He desires to offer up to God his sincere thanksgiving—for the blessing he has vouchsafed to give to the former volumes, He would also express his gratitude to the religious public, for the candour with which they have accepted such plain discourses; and to his brethren in the ministry of various denominations, who have been pleased to recommend them to their people.'

The Author has made an addition to his original plan, which we think a real improvement. He has composed a Collect or short prayer, adapted to each Sermon in the whole series (100), and some prayers also for families, schools, &c. on the Lord's-day. We think it proper to notice, that in the prayers, passages from the Liturgy of the Church of England are occasionally interwoven, which will render them not less acceptable to the candid and pious members of that church; and at the same time it affords an evidence of the like amiable temper in the Author, as a dissenter from that church.

In the next edition of the whole set of Sermons, we need scarcely suggest that each prayer or collect may be printed at the close of its own sermon. As a specimen of these prayers, we take that belonging to the first sermon—*On the Conversion of the Jailer.*

'Holy, holy, holy Lord God Almighty! Thou lovest righteousness and hatest iniquity; and thou hast said The soul which sinneth shall die. We confess, O Lord, that we have sinned, and done evil in thy sight! We have erred and strayed from thy ways, like lost sheep; and if thou, Lord, shouldst mark our iniquities, and deal with us according to our sins, we can never stand in the judgment; but must be consigned to the dreadful punishment which our sins have deserved!

'May each of us seriously enquire, as the awakened jailer did, What shall I do to be saved? May we sincerely desire to be saved from our sins!—from the guilt of them, that we may not be punished; and from the power of them, that they may not have dominion over us.

'We bless thee, O God, for thy holy and blessed Gospel, which directs us to Christ, the all-sufficient Saviour! Thou hast been pleased to make him known to us, as able to save to the uttermost, all who come to thee by him. We desire to come to thee through him. Help us to believe in him to the saving of

our souls! Enable us cordially to receive thy testimony concerning him, and to rely upon him alone for salvation! O give us thy Holy Spirit to work this faith in our hearts, that so we may have joy and peace in believing, and bring forth all the fruits of good living, which are to thy glory, through Jesus Christ our Lord!'

C. H.

Observations on the Doctrine, Discipline, and Manners of the Wesleyan Methodists; *and also of the Evangelical Party, as far as the latter adhere to the same system*, &c. By the Rev. L. Wainewright, A.M. F.A.S. pp. 242. 8vo.

GENUINE religion concerns the whole of man, body, soul, and spirit; or our material, animal, and intellectual natures. When its influence on our natural passions and affections is *proportionate* to our comprehension of its dictates, and or our practice to both, (though all are imperfect) we are advancing toward the full Christian stature. If, on the contrary our knowledge, our feelings, and our conduct are disproportionate one to another, something monstrous in our characters results from it, whatever real good they may comprise. Not only individuals, but parties, according to the religious systems which they have adopted, and the habits which they have formed, are liable to lay a disproportionate stress on one or another branch of that sanctification, which can only be complete as it is *consistent*.

If *Methodism* admits of being defined by any essential difference from religion under other forms, it may perhaps best be denominated 'the religion of the affections and passions.' This may degenerate, as in mysticism, to a morbid sensibility: but it is more likely to be productive of powerful energies. Like the steam-engine, it surmounts all resistance, but requires great caution in its management: so far as it is under the guidance and controul of knowledge, (without verging toward scepticism) its effects are both great and good.

The evident perplexity of the opponents of Methodism, when they attempt to analyse its component parts, has led to these reflections. By *Methodists*, they mean, all who manifest more concern about religion than they themselves feel; but they find, upon a little examination, that these people greatly vary one from another as to their theological opinions; and they cannot discover wherein their essential resemblance consists. It is in the religion of the *heart*.

Mr. W. is less uncandid, because better informed than many of the assailants of Methodism: and we recommend his work to the serious perusal of our Wesleyan brethren; who, while they will easily refute his main positions, may, we apprehend, derive profitable admonition from some of his remarks. The book grossly fails of the promise upon the title-page, concerning 'the Evangelical party;' of whom the author *says* hardly anything, and seems to *know* absolutely nothing. He evidently supposes it, indeed, to be *wholly* Calvinistic, and to have first arisen from Mr. *Whitefield*; and that *this* Magazine is equally its vehicle of publication as the *Arminian* Magazine is that of the Methodist connexion: but as he has introduced nothing that calls for a reply, we judge it unnecessary to correct his mistakes.

The Divine Origin and Authority of the Christian Religion vindicated. By the Rev. H. C. O'Donnoghue, A.M. 12mo. 5*s*. 6*d*.

THIS volume contains six discourses, preached by the author to the pensioners of the Trinity House, at Mile End, and occasioned by the late violent efforts of the infidel party against the faith of God's elect. The first sermon is on John xviii. 2d. 'What is Truth?' The two next on 2 Tim. iii. 16. 'The Inspiration of the Scriptures.' Sermon IV. on Rev. xix. 10. 'The Testimony of Jesus the Spirit of Prophecy. The fifth on 2 Cor. iii. 2, 3. 'Ye are our Epistle,' &c. And the last on Joshua xxiv. 15. 'Choose ye this day whom ye will serve.'—The author frankly acknowledges the use he has made of some of the best writers* on the subject, and quotes many excellent passages from them. The whole, however, is judiciously arranged, and handsomely expressed, and affords a useful compendium of unanswerable arguments in favour of Christianity. The volume is neatly printed, and dedicated to Lord Liverpool, the Master, and the elder Brethren of the Trinity House, to whom the author is Chaplain.

The Apostacy of the Church of Rome, and the Identity of the Papal Power with the Man of Sin and Son of Perdition, &c. By William Cuninghame, Esq. 8vo. 4*s*. 6*d*.

THE only antidote to error is truth. Political interposition in behalf of one religious system against another, or against irreligion itself, could never be requisite, were the friends of truth sufficiently zealous and judicious in promoting it. Many sanguine Protestants hoped that the

* Mr. O'D. mentions Lardner, Horne, Beattie, Paley, &c.

wound which Popery received from infidelity would have been unto death; but this appears to be healed, and the world is again 'wondering at the beast.' In some (but, we think *few*) parts even of England, the progress of Popery is alarming. As a nation, we have unhappily concurred to prop its tottering fabric in other countries; and in several of our own colonies, it is distinguished by the most absurd and pernicious patronage. It well becomes Britons, therefore, to wield against it 'the sword of the Spirit:' and Mr. C. as a layman, has acted laudably, in supplying the lack of service, which seems to be, in some measure, chargeable on ministers of the Gospel in such circumstances. His proofs of Popish idolatry are mostly striking, and his arguments from prophecy well established; though a very few weaker points might be advantageously excluded. Strongly recommending his work to general perusal, and cautioning our readers against the *pretence* that Popery is, or can be, materially changed from what it ever has been, we rejoice in the rapidly extending circulation of the sacred Scriptures, as the happiest token, that 'the Lord will consume this wicked one by the Spirit of his mouth, and destroy it by the brightness of his coming.'

Vital Christianity, in a Series of Letters, *addressed to Young Persons.* By A. C. Seymour, Esq. Author of 'Memoirs of the Rev. Geo. Whitfield,' &c. &c. Second Edition. 3*s.*

THESE letters, 17 in number, are on the most important subjects of religion—as, 'The total Depravity of Human Nature'—'The Divinity and Atonement of Christ'—'Justification by his Imputed Righteousness'—'The Sovereignty and Success of Divine Grace, and the Special Influences of the Holy Spirit, in the Regeneration and Sanctification of Sinners.'—The first edition was published several years ago, before the author was 20; the second appears at a maturer period of his life. The volume was intended for the use of young persons, and is well adapted to their instruction, and to them we can with pleasure recommend it.

An Epitome of Scripture History, *with Observations and Historical Questions.* By Jos Ward. 12mo. 4*s.*

THIS Epitome, which extends only to the Old Testament, appears to be drawn up with great judgment and perspicuity The reflections are excellent; and the Historical Questions will render it useful in Schools. A map is added of the chief countries mentioned in Scripture.

Posthumous Sermons. By John Owen, D.D. *Republished by T. J. Dobney.* 8vo. 6*s.*

DR. Owen's works need not recommendation, it is enough to say that these sermons, thirteen in number, were taken in short-hand from the preacher's mouth, by Sir John Hartopp, and published by his grand-daughter, Mrs. Cooke, of Newington, in 1756, and being now scarce, Mr. Dobney has been induced to publish a new and handsome edition. The volume contains two sermons on 'the Everlasting Covenant,' from 2 Sam. xxiii. 5. — three 'Ordination Sermons'—four 'Discourses on the Excellency of Christ,' from Psa. xlv. 1—3.—and four 'On the Use and Advantage of Faith.' They may be read with great profit by all who possess a spiritual taste, and will be esteemed a treasure by the admirers of Dr. Owen's valuable writings.

The Sin and Danger of being Lovers of Pleasure more than Lovers of God, *stated and illustrated in two Discourses on 2 Tim.* iii. 4. By the Rev. Andrew Thomson. A.M. pp. 148. *Small* 12*mo.*

THE benignity of God is manifest, not only in the abundant provision which he has made to supply all the natural wants of his creatures, but in the pleasure which he has connected with their satisfaction. That he has, by the revelation of his will, restricted the manner and the degree in which alone our natural appetites and affections can be gratified with benefit to ourselves and without injury to others, completes (instead of impairing) the demonstration of his goodness. To indulge our inclinations inconsistently with his gracious commands, is to love pleasures more than God. The evil of such conduct, in a variety of interesting views, especially of worldly amusements, is very profitably discussed in these two sermons, and the valuable notes annexed to them. We cordially recommend them to Christian families, hoping that some of their members may be seasonably restrained, and others recovered from the errors of their ways, amidst scenes of prevailing dissipation.

A Sermon, occasioned by the Death of the Rev. Thomas Thomas, of Peckham. By the Rev. W. Newman, D.D. and the Address at the Grave, by the Rev. T. Griffin. 1*s.*

THIS is a tribute of deserved respect to the memory of a worthy minister of the Gospel of the Baptist denomination. The text (2 Tim. i. 12.), 'I know whom

I have believed,' &c. was repeated by Mr. T. with great emphasis and comfort in his last hours. The preacher notices—'The Nature of that Confidence which the Apostle expresses'—'The Object he had in View'—'The Grounds of his Confidence; and the Courage he derived from its Exercise.'—Dr. Newman bears a just testimony to the excellence of Mr. Thomas's character, but which is more fully developed in the Appendix, communicated by one of his children, including his dying experience. Both the Sermon and Address are pious and useful.

Revelation Defended; *or, a compendious View of the Truth of the Scriptures, with appropriate Reflections.* By John Knight, of Ponder's End. 8vo.

THE Author conceiving it to be his duty, at this momentous crisis, to use his best endeavours in promoting the cause of truth, preached the substance of this discourse to his own congregation, and has published it, in order to guard the young and inexperienced against the poison of infidel principles. He observes, in his preface, that no new arguments are advanced; but he has aimed at brevity and simplicity, with the hope that the subject, thus compressed, may be useful, especially to the rising generation. We trust his well-meant labour will not be in vain.

The Inspiration of the Scriptures maintained and defended; *a Sermon delivered at the Meeting House in Dean-street, Southwark.* By J. M. Cramp. 8vo.

THIS preacher advances a step farther than the preceding, and argues not only for the truth, but the inspiration of the Scriptures (which the others had supposed) with considerable ability, and more at large. His reasoning is forcible, and condenses as much argument as could well be admitted into a popular discourse.

In a short Appendix to this Sermon, Mr. C., however, animadverts upon the late prosecution of Mr. Carlile for *infidelity*, which he considers as a crime 'amenable to no human tribunal,' and so do we; but 'when infidels add reviling to argument,' then their writings become 'injurious to the peace of civil society,' and justly subject them to human penalties. We recollect no instance during the reign of our late lamented Sovereign, equally jealous of our religious rights as of the prerogatives of his crown, in which any man has been punished for 'the mere expression of his opinion on religious subjects,' however heterodox or wild; but when we see, as we have seen, the windows of our public shops, and the walls adjacent, covered with pamphlets or placards, representing the great JEHOVAH, not merely as a local deity, like those of the Gentiles, but even as a tyrant more sanguinary than Moloch—are not such exhibitions 'injurious to the peace of civil society?' More so in our apprehension, than treatises in the avowed defence of robbery and murder. And though we hold the rights of conscience most sacred, we think conscience might as well be pleaded in favour of 'drunkenness, swearing, and prostitution,' as in favour of such atrocious blasphemies. In fact, we *know* that conscience is not the motive of such publications; and, indeed, what can be more absurd than to talk of the conscience of an atheist?

Christian Missions Vindicated and Encouraged: *a Sermon preached on Behalf of the Baptist Mission, London, June* 23, 1819. By Thomas Edmonds, A.M. 2*s.*

THE text is, Rom. x. 14, 15, 'How shall they call upon him in whom they have not believed?' &c. The author devotes almost 40 pages of this discourse to a *Vindication* of Missions against various objectors. We should have conceived, in the present state of missionary affairs, that this was scarcely necessary—not to his *hearers* certainly, but as the objections are ably refuted, we hope his 'vindication' may be useful to some of his readers. In the second part of his discourse he states several grounds of *encouragement*, which may lead the friends of missions to anticipate, with confidence the complete success of their labours.

Seasonable Advice to Youth, on the Study of the Scriptures, and other important Topics; *a Discourse delivered at the Lord's-day Evening Lecture at New Broad-street, and at Hackney.* By F. A. Cox, A.M. 8vo.

THE object of this discourse nearly corresponds with that of the preceding. The strain is highly practical, and the style and argument will not discredit the reputation Mr. C. has already justly gained both as a preacher and a writer.

Monody on his late Royal Highness the D. of Kent. By Miss M. S. Croker. 1*s.*

Elegies on the lamented Deaths of the Duke of Kent, and of the King. By the Rev. Thomas Beck. 6*d.*

THE subjects of these Poems will call forth many a memorial of their excellence,

and many expressions of the nation's loss. The two before us are among the first that have contributed to these purposes. They have both been speedily yet accurately written, and are affectionate and suitable appeals to the public feeling. As may be supposed, they contain similar thoughts; and as it is no fiction, a like description of character must be expected, although with difference as to the manner and arrangement; and if the first is more embellished, the second is the most religious. A short extract from each may assist our readers to form a judgment of the whole of either. The former thus describes the benevolence of the Royal Duke:

'Ask the lone orphan—ask the widow'd wife,
To whom they owe the comforts of their life?
Ask the distress'd, the houseless wand'rer where
They found a friend to dry the falling tear?
Ask the oppress'd—the victim of the laws,
Who dar'd to advocate and plead their cause?—
They weep, who late the smile of pleasure wore,
They weep—for why?—their Patron is no more!'

The latter speaks thus of the Royal Duke's liberality of mind:—

'To bigot, partial charity, unknown,
That limits bounty to the favour'd few;
His means restrain'd that gen'rous aim alone,
That in the needy, sect nor party knew.'

Speaking of his late Majesty, Mr. B. thus alludes to the future page of history.

'A distant race shall view the page, and say,
'Intolerance dar'd not venture near his Throne;
No persecution warp'd his equal sway;
No fetter'd conscience heaved oppression's groan.'

It may be hardly worth while, perhaps, to remark, that the quanty of verse in these Poems is nearly equal, though the former is sold for twice the price of the latter. Perhaps on that account it may sell the better. Cheap poetry is out of fashion.

GRAMMAR for CHILDREN, *designed for Young Persons in general, but more particularly adapted for the Use of Preparatory Schools*. Illustrated with Cuts. 1*s*.

THE TEACHER'S KEY to GRAMMAR for CHILDREN. 4*d*.

THIS is an unpretending, but a very useful little work. It will greatly facilitate the progress of grammatical instruction, where it is adopted. The plan is novel; but the mode of illustration by cuts is calculated to fix the roving attention of childhood, and to make a lasting impression on its memory. There are few mothers who may not with the use of the 'Key,' instruct their precious charge, for a period somewhat longer than is usual in the nursery. Teachers in preparatory schools will find it of considerable assistance. And would it not be an excellent encouragement in Sunday-schools, if the conductors of them were to devote one evening in the week to teach the rudiments of the English language to the most attentive and diligent of their scholars? The Grammar and Key would afford them effectual aid. We recommend it for its simplicity and perperspicuity.

LITERARY NOTICES.

In the Press.

THE second and final volume of Mr. Morell's Studies in History, being the second of England, is in the press, and will be published next month, extending from the reign of James I. to the death of George III.

Mr. Philip, of Liverpool, is about to publish a new Memoir of Mr. Whitfield, the materials of which have been collected from various British and American sources.

Speedily will be published, the Beauties of Gospel Doctrine, extracted from the works of Mr. Ralph Erskine, by the Rev. Samuel M'Millon, Aberdeen. Recommended by several ministers.

Means to do Good, proposed and exemplified, by John Brown, minister of the Gospel, Whitburn.

Mr. T. Williams is preparing a Memoir of his late Majesty and the Duke of Kent, as a companion to those he published of the Queen and Princess Charlotte.

A Narrative of the Life of Miss Sophia Leice, by the Rev. Hugh Howell, Rector of Ballough, Isle of Man.

Life of Mrs. Joanna Turner, late of Bristol; with a Recommendatory Preface, by the Rev. Dr. Bogue.

Howe's Works, vol. viii. and concluding volume.

An Historical Work on the Persecutions in France, by the Rev. Mark Wilks.

SELECT LIST.

NEW PUBLICATIONS.

Sacred Lyrics, by James Edmeston 12mo. 3*s*. 6*d*.

Prudence and Piety recommended to Young Persons, by John Pye Smith, D.D. 1*s*.

Mystery of Godliness Vindicated, by Richard Keynes. 1*s*.

Sermons on the Seven Epistles in the Apocalypse, comprehending a brief Geographical and Historical description, with the most recent account of the state of Christianity in the Apocalypticalchurches, by John Hyatt. 8vo. 10*s*. 6*d*. boards. Extra 12*s*.

Daily Bread: or Meditations, Practical and Experimental for every day in the Year, by more than 100 Ministers. T. Williams, Ed. 12mo. 610 pp. 8*s*. 6*d*.

N.B. This work has been delayed by accidental circumstances.

A Check to Infidelity, by a Layman. 12mo. 1*s*.

A Sermon in Aid of a Subscription for the Poor of Blackburn, by T. D. Whitaker, LL.D. &c. 1*s*. 6*d*.

New Editions.

The Retrospect. 12mo. 5*s*.

Nautical Essays, by the same Author. 12mo. 5*s*.

Pious Harvest, by ditto. 6*d*. or 1*s*. half bound.

The Life of Brainerd, by the Rev. Dr. Styles. New edition, 5*s*.

Kent's Peep for the Boys, 6*d*.

——— Peep for the Girls, 4*d*.

Reform or Ruin, 1*d*.—7*s*. per 100.

Pleasures of Religion. 18mo. New edition. 1*s*. 6*d*.

Sermons for the KING.

Double Bereavement, by Dr. Collyer. 2*s*.

The Retrospect, by Dr. Winter.

The Retrospect (with Notes) by Jos. Ivimey.

The Death of Patriotic Princes, (for the Duke of Kent,) by the same. 1*s*.

A Voice from the Royal Sepulchre, by J. Churchill.

The Voice of Royal Bereavements, by Joseph Hughes, A.M. 8vo. 2*s*.

Sermon, by the Rev. G. Burder. 1*s*.

——————— J. M. Cramp. 1*s*.

——————— J. Redford Windsor. 1*s*. 6*d*.

Reflections on the Termination of the late Reign and the Commencement of the Present. A Sermon at Bishop Stortford, by W. Chaplin. 1*s*.

POETRY.

ON THE LAMENTED DEATHS OF THE DUKE OF KENT AND HIS MAJESTY.

2 Sam. i. 19, 23. The beauty of Israel is slain upon thy high places; how are the mighty fallen! Saul and Jonathan were *lovely* and *pleasant* in their lives, and in their death they were not divided.

WITH harp attun'd to solemn strain
From Jesse's son the notes ascend;
He sings of Saul in battle slain,
Of Jonathan his fallen friend.
Ye sons, he said, of Judah, mourn,
Ye Israel's daughters, sadly weep;
Her Glory is from Israel torn
And in the dust her mighty sleep.

Like Judah's, England's sorrows spread,
And borrowing David's plaintive song,
Bewails her prince, her monarch dead,
With grief sincere and feeling strong.
Tho' vanquished not by earthly foe,
Nor slaughter'd in the field of blood,
Yet death hath laid the *beauty* low,
Of Edward kind, and George the good.

No beauty can the great adorn
Devoid of dignity of mind;
'Tis where the righteous robe is worn,
'Tis where the bounteous heart we find.
'Tis where Religion tempers all,
The private acts, the public deeds;
When such depart, the mighty fall,
A kingdom mourns, a nation bleeds.

The Son, the Sire, (alas! no more,)
Were *lovely* in their better days;
And each to each resemblance bore
In virtue's bland and pleasant ways;
'Twas thus they liv'd and thus they died,
And thus did Time's afflictions prove;
And scarce did Death their hour *divide*,
Of undivided joy above.

Tho' here the mean and mighty fall,
The Christian may the foe contemn;
And conquer him who conquers all,
And live thro' Him, who died for them.
Their mansions are prepar'd on high,
And here, that hope the soul sustains:
Their faithful Friend shall never die,
Their God and King for ever reigns.

ALIQUIS.

RELIGIOUS INTELLIGENCE.

FOREIGN.

INDIA.

EAST INDIA publications state, that in the close of last summer, serious apprehensions were entertained in the Upper Provinces of approaching famine, in consequence of the want of rain. Some poor people about Sionpoor had been selling their children at the low price of eight or nine rupees (half-crowns) each. A little rain had, however, fallen in some places, which somewhat revived the hopes of the people.

The earthquake in June last was felt in a vast extent of country.

BANGALORE.

A CHALYBEATE well has been discovered at Bangalore (200 miles from Madras,) from which invalids may probably derive great advantage, especially as the situation of the place is remarkably healthy. It is hoped it may prove the Cheltenham of India, and render the return of invalids to this country for the restoration of their health unnecessary. Two missionaries have been sent out by the London Missionary Society to settle at Bangalore.

A party who visited the mountainous region situate between Coimbetore and Malabar, found, during the torrid reign of an Indian May, and at the distance of no more than 350 miles from Madras, a climate, so temperate, that the thermometer in the morning stands at 58, and in the evening at 64, and never rises higher than 72 in the middle of the day. A gentleman who lately visited this spot from Pondicherry, found the soil admirably adapted to the culture of every species of grain and fruit, European and Asiatic. On a relaxed habit and debilitated constitution, the tonic power of the temperature in this elevated spot must be very beneficial.

THE HINDOO CHARACTER.

AT a meeting of the Carlisle Association, in aid of the Church Missionary Society, held in November last, the Rev. James Traill, lately returned from India, delivered an address, from which the following, as reported in the Missionary Register, is extracted:—

'The Hindoo character presents so many anomalies, and is made up of qualities so contradictory and incongruous, that nothing but experience would lead one to give credit to a faithful description of it. In this country, we used formerly to hear much of the mild and innocent Hindoo, and a kind of interesting charm was thrown about the character of the natives of the East; but, in India, I can assure you, we know of no such character as the innocent Hindoo. He exists only in the visions of the poet, or the dreams of the theorist. We find there a mass of intellect—prostrate, debased, and enslaved by the whimsical fooleries, and the polluting mysteries of a horrid system of idolatry—a system which has been well and aptly characterized, as a compound of sensuality and blood.

'It is not necessary for me to enter into particulars respecting the many unmeaning, ridiculous, and often impure rites, improperly named 'religious,' in India. I need not tell you that the pagodas are dens of filth—that the idols which they worship are the most absurd and shapeless blocks imaginable—that their images are such, that it is difficult to understand how the idea of figures so absurd could find admittance into the mind of man. It is hardly necessary to add, that the processions are devoid of every thing even showy, solemn, or pleasing: the whole resembles a drunken revel; and the yell that accompanies them, seems to proceed from the mouths of demons, and not of men. Nor is it requisite to enumerate the vices that debase the character of its inhabitants. I might tell you of their sensuality, of their dishonesty, and of their deceitfulness. I might, indeed, run through all the black catalogue of moral delinquency; and I might add, that all these are blended in the character of the Natives of India.

'It may be said, that we need not travel so far as India, to find specimens of all that is vicious and immoral; and that, in Christian lands, there are multitudes who are *earthly, sensual, and devilish*.—True! but in India we have none to redeem the general character—no salt to save the mass from universal corruption. Indeed, such is the total depravation of the moral sense, that a Hindoo feels no shame at his turpitude: if he is convicted of a crime, he may feel regret and vexation

at being detected; but he is a stranger to remorse, or a salutary sense of shame for the crime itself. Whatever crimes a Hindoo may be guilty of, he can find a parallel and an excuse in the lives of the Being whom he worships; and it is a common practice with them, to rid themselves of all present remorse and future responsibility, by directly referring their profligate practices to the suggestion of the Deity himself. Repeatedly have I observed the operation of their deadly principles. 'What could I do?—How could I help it?—God put it into my mind'—I have again and again heard urged by these benighted people as an excuse for their delinquencies.

'I would only add to this account, a single remark on the state of the females of India. It is impossible for you, Sir, or for this assembly, habituated as you are to behold females in the possession of all that estimation and respect and tenderness which characterize a Christian country, to conceive the state of degradation and contempt in which they are held in India. Some idea may be formed of it from this single fact, that the only females there who receive even the common elements of instruction, are those profligate creatures whom a licentious superstition attaches to the retinue of some particular pagoda.

'In short, Sir, you have only to suppose the natural corrupt propensities of the human heart acted upon by a system of superstition, licentious and bloody—a superstition wrought, as it were, into the very hearts of its votaries—and you have a picture of the moral state of the inhabitants of Hindostan. That is, indeed, *the region of the shadow of death*, a land of death—a death of intellect—a death of moral feeling.'

Of the encouragements arising from the increasing influence of Christian Knowledge, Mr. Traill says—

'Without wandering into the region of conjecture, we can trace, in the impulse confessedly given to public opinion among the more intelligent classes of the natives of India, the dawning of a brighter day in that benighted land. Formerly they would not hear you speak on the subject of Christianity—now they are ready to listen, and to reply. The subject has fairly arrested their attention. The influence too of the Brahmins is on the decline: political causes have contributed to abridge their wealth; and, with that, a large portion of their authority has vanished; and nothing pleases the natives better than to hear the arguments of the Brahmins confuted by the Christian missionary.'

PARIS.

ON the 6th of Dec. last a general meeting of the Protestant Bible Society was held in Paris. The meeting opened with a piece of sacred music, and a hymn adapted to the occasion. The Rev. Mr. Marron offered up a prayer, and the president, the Marquis de Jaucourt, Peer of France, addressed the meeting in an eloquent speech. A report of proceedings was also read.

ST. PETERSBURGH.

A COLLECTION of nearly 500 Persian, Arabic, and Turkish manuscripts has lately been presented to the Asiatic Museum of the Academy, by the Emperor of Russia. This collection contains a number of the most distinguished and classical works of Islamism.

ON the 28th of December last, the cold was so extreme, that the thermometer was down to a point equalling 67 degrees below the freezing point of Fahrenheit.

AMERICA.

A gentleman in New York, in a letter to his friend in London, says, 'Please say to Mr. B. that I have observed some notice of 'the Welsh Indians' and some plausible stories about them in the Evangelical Magazine, as far back as 1800.—There is not one word of truth in any part of the story that has been told to the world about the existence of such Indians.'

This assertion by a very respectable and well-informed gentleman, we merely state. The fact remains to be ascertained, and we understand is on the point of being so.

SCHOOLS.

FROM No. 2 of Extracts from the Correspondence of the British and Foreign School Society, we learn that the Lancasterian System is making progress, not only in many parts of England, but also in foreign countries. Preparation is making for its introduction into the NETHERLANDS. In FRANCE it is gaining ground. A Royal Decree has authorised the establishment of schools on this system throughout the kingdom of SPAIN. Schools have been commenced in POLAND and RUSSIA. It is beginning, not only in *Malta*, but also in the IONIAN Islands, and in ITALY—at *Nice*, *Genoa*, *Pisa*, *Florence*, *Naples*, and *Milan*. A school has been opened in *Madeira*; and preparation is making for one in *Buenos Ayres*.

IRELAND.

RELIGIOUS TRACT AND BOOK SOCIETY FOR IRELAND.

WHEN the Committee of this Society consider the rapid spread of religious education, the interest which the higher and middling classes are taking in its promotion, as also the pernicious matter which has been hitherto in circulation to a great extent among the lower classes, with the comparative scarcity of religious and moral publications—they are led to hope that they may look with confidence to the public for a support which will enable them to prosecute their plans with vigour—to meet the increasing desire for religious books and tracts, and to exonerate the Society from a heavy debt, which has been already incurred by the exertions made to establish it.

The Commissioners of Education in Ireland, appointed by Parliament, appear fully to recognize, in their Fourteenth Report, the general principles upon which this Society has been established. They state most truly, as most forcibly, with reference to the poverty of the people, that it "produces effects, if possible, still worse, by incapacitating them from purchasing such books as are fit for children to read, whence it frequently happens, that instead of being improved by *religious and moral instruction*, their minds are corrupted by books calculated to incite to lawless and profligate adventure, to cherish superstition, or to lead to dissention or disloyalty." And it is further remarked by them, "The people will read, and will think; the only question, that now remains for their Governors, is how to lead them to read such books as shall accustom them to think justly."

Rhemish Testament.

WEDNESDAY, Dec. 22, 1819.—A number of gentry, Catholic and Protestant, met in Dublin, the Earl of Meath in the Chair, and formed a Society for the circulation of this Catholic version of the New Testament, without note or comment: 20,000 of them are immediately to be printed for the use of Catholic schools—and we hope for them *only*.

By a mistake in our last Number (p. 71) we attributed this measure to the *Hibernian* Bible Society, instead of the above new institution.

LIBRARIES OF GAELIC AND ENGLISH RELIGIOUS BOOKS IN THE HIGHLANDS.

A COMMITTEE of Ministers lately met in Edinburgh, in order to set up some evangelical Libraries in the Highlands and Islands of Scotland. Meeting with encouragement in this benevolent design, they erected five libraries in Broasaltern, Perthshire. They hope the same spirit will be continued, and that other libraries will be erected.

We understand several Evangelical Missionaries, of different denominations, have last summer laboured abundantly, and, we hope, successfully, in the Highlands of Scotland. They have all returned fully confirmed in the opinion that the means of instruction, enjoyed by the great bulk of the Highlanders, are lamentably deficient; and with a deepened conviction, that, in the west and north parts of our country, there is a wide and promising field of usefulness.

THE EFFECTUAL WAY OF EXTIRPATING INFIDELITY FROM THE COTTAGES OF BRITAIN.

ACTING under the conviction of individual responsibility to seek our neighbour's best interests, and that an enlightened peasantry are the glory and best security of our native isle—encouraged by the successful result of a similar effort in an adjoining village, within a few miles of London, we introduced a prayer-meeting, accompanied with a short address, into a poor man's cottage in the village where we reside; the humble tenement was crowded to excess, and, according to the wishes of his neighbours, the meeting has been continued in rotation till a great proportion of the cottages have been thus occupied; and their solicitations continuing, we anticipate that scarcely one cottage will ere long remain unvisited, or undirected to the way of deliverance from the wrath to come. The sight of the aged and infirm parents and their children—the fervour and simplicity of the supplications which have ascended from two or three of the pious poor—the gratitude expressed, and the effects which have followed, have so animated our hopes—that we cannot but anxiously submit the adoption of this simple but effectual mode of counteracting the efforts of infidelity to your numerous readers, and for the following reasons:

1. Because cottage prayer-meetings tend to enlighten their inhabitants, and infidelity collects her triumphs chiefly from the abodes of ignorance and vice.

2. As affording excellent opportunities for the distribution of suitable tracts—conversation on their contents leads to the Scriptures for arguments too powerful for infidelity to withstand.

3. It tends to cement the various classes of society in one social bond, at the destruction of which infidelity is continually aiming.

4. It produces a disposition in the poor to attend the public ordinances of the Sabbath. In the instances above referred to, the places appropriated to worship on Lord's-day evenings, instead of being as formerly proverbially thin, are now agreeably filled—affording another argument in favour of the position taken, that infidelity and profaneness must lose their hold on the human mind, when opposed by the truth as it is in Jesus.

Numerous other arguments might be adduced, but these are sufficient to prove that infidelity may be extirpated from the cottages of the British poor, when these simple means are accompanied by the Divine blessing, and which generally accompany the Christian labourer. B. T. H.

PROVINCIAL INTELLIGENCE.

Nov. 17, 1819, the Rev. S. Bell, late a student at Hoxton Academy, was set apart to the pastoral office over the Independent church and congregation at Wrexham, North Wales. The introductory discourse was delivered by Mr. Hamilton of Leeds, who also proposed the customary questions. Mr. Parsons of Leeds, offered the ordination prayer, and gave the charge to the minister; and Mr. Philips of Liverpool, (who had preached on the Tuesday Evening), addressed the church and congregation.

Jan. 5, 1820. The 14th Anniversary of the opening the Chapel at Penryn was held, when two sermons were preached, that in the morning by Mr. Trevor, of Liskeard, and that in the evening by Mr. Moore, of Truro. In the afternoon the Congregational Sunday School Union for the county of Cornwall was instituted, according to the plan of the Sunday School Union in London.

Rev. R. Taylor, of Yeovil, has resigned the pastoral charge of the Independent Church in that town.

NOTICES.

The next half-yearly meeting of the Wilts Association will be held (D.V.) on Wednesday, April 5, at the Rev. J. E. Good's, Endless-street chapel, Salisbury. The Rev. Mr. Jay to preach—subject 'Greatness and goodness combined in the Redeemer.' Rev. J. Honywell, of Melksham, to preach the preceding evening.

The East Kent Association, with divine permission, will hold their next half-yearly meeting at the Rev. Mr. Dean's, Milton, near Sittingborne, April 26, 1820. Mr. George Townsend and Mr. Giles are appointed preachers. The Dover minister the preceding evening.

RECENT DEATH.

On Sunday, Feb. 13, died, universally and deeply lamented, the Rev. John Sibree, aged 55, Dissenting minister, at Frome, Somerset.

He had been settled over the old Independent Congregation in that town for 30 years. During his ministry nearly 400 members were added to the church of which he was the pastor, the greater number of whom ascribed their conversion to his ministerial labours. He was highly beloved and respected, not only by his congregation, which consisted of about a thousand, but also by the inhabitants of the town and neighbourhood. He was long distinguished as an affectionate, laborious, zealous, and successful minister of the gospel. His labours were not confined to his own town and its vicinity, for he paid an annual visit (for 24 years) to London and Bristol, where his labours were highly acceptable and extensively useful. He was the subject of great bodily and mental affliction, but he ever manifested the excellency of Christian principles in being resigned and submissive. Though he suffered great distress of mind the week previous to his death, yet 'at even tide it was light;'—for during his last hours his soul not only enjoyed peace and serenity, but he rejoiced and triumphed in the prospects of eternal glory. On Sunday evening, at twelve o'clock, his happy spirit took its flight to the regions of everlasting bliss.

On the following Sunday his mortal remains were removed from his own house, and interred in the place of worship in which he had been labouring so many years. The pall was supported by one Independent, two Baptist, and three Wesleyan ministers, resident in the town; who, from respect to their late fellow-labourer, and senior minister, closed their places of worship on the solemn occasion. His bereaved and affectionate family and church followed their beloved friend and pastor to the grave, bitterly weeping and deeply lamenting the loss they had sustained. His corpse was also followed by many hundreds of the inhabitants of the town and neighbourhood.

The Rev. Wm. Priestley, of Fordingbridge, Hants, a late fellow-student and particular friend of the deceased, delivered the oration, and preached the funeral sermon from Rev. vii. 14, 15, 16, 17. 'These are they which came out of great tribulation,' &c.

A widow and eleven children remain to deplore the affecting bereavement.

A memoir of this eminent servant of Christ will probably appear in a future Number of this Magazine.

LONDON.

DEATH OF HIS MAJESTY AND THE DUKE OF KENT.

WHEN the last sheet of our February Magazine was going to press, (which was necessarily at an earlier date than most other periodical publications, on account of the number printed,) we stopped the press to give the painful announcement of the premature death of the Duke of Kent, little thinking that the very next week would announce another royal death—that of his aged and lamented parent.

Of the royal Duke we have been able to collect but little information that falls within the department of a religious Magazine: thus far, however, we must say—that (excepting his venerable Father) it is long since Britain has lost a prince who was so much beloved, and is so universally regretted. In temperance, fortitude, benevolence, and affability, he exhibited the fairest copy of the virtues of his royal Father; and he had the honour, we believe, to be one of the first princes of the blood (in this country, at least) who ever came forward at public meetings, and upon an open stage, to advocate, with an eloquence singularly chaste and powerful, the cause of Education and of the Poor.

The patronage and assistance of his Royal Highness was extended, we believe, to more than twenty philanthropic Institutions; but the British system of Education (as taught by Lancaster) was that which appears to have engrossed most of his affections and his attention; sometimes corresponding with foreigners of rank abroad on its behalf, and sometimes accompanying illustrious visitors to the schools in London. The Duke's attachment to this system may be traced back to 1805, when it received the patronage of his royal Father, and several other branches of the royal family then at Weymouth. This system he studied with much care, and was so well convinced of its utility, that he had it taught to some of his own regiment, who have since carried it as far as India, where it promises the most important results. Since the Duke's return from the continent, he has also introduced Prince Leopold and the Duchess to the Schools, and engaged her patronage to the female department.

His Royal Highness's illness appears to have been brought on by a cold occasioned by wet feet; and by trusting, in those circumstances, to the strength of his constitution, which led him to neglect the proper remedies. He soon perceived, however, that his disorder was more than a common cold, and anticipated the fatal result, for which he expressed himself prepared. This we have from good authority; but the magic circle which surrounds royalty allows little to transpire of what passes in the secret chamber; and, were it not so, the painful nature of the disorder, and its rapid progress, would allow little opportunity for the consolations of a dying bed.—The rest is known. The event made the deepest impression on the inhabitants of Sidmouth; and the respect paid by them to his remains shows how much he was beloved, and how deeply he was lamented.

We must now hasten to pay our mournful respects to the venerable Monarch, who, within six days from the preceding event—that is, on the 29th of January—dropped all his mortal coil, and winged his way to those regions where the inhabitant shall no more say, "I am sick." The painful circumstances under which his majesty had long suffered, had rendered the first monarch of Europe an object of the most tender sympathy and pity—the living immured among the dead; and his age forbade the expectation that he could any more reign on earth. His death, therefore, as it respected himself, must rather be considered as a deliverance than a misfortune; and occasioned no surprise, except that the public had not been prepared for it by any bulletin expressive of his Majesty's approaching end. The attention of the public also to this mournful event was almost immediately diverted into another channel by the alarming news of the illness of his present Majesty, George IV. who had scarcely taken possession of his throne, when Death threatened also to remove him from this earthly scene, by the same disorder which had so recently proved fatal to his royal brother.

In the midst of judgment, however, the Lord remembered mercy. Death had 'entered into our palaces,' and threatened to sweep them with the besom of destruction. But his hand was in mercy staid by Him who alone can say, 'Hitherto, and no farther, shalt thou come.' As Britons, and as Christians, we are now called upon to improve the mournful providence, and bless the hand which has chastised in measure.

But to return to the venerable departed Monarch. It not having pleased the supreme Governor of the world again to restore our lamented Sovereign to the use of his faculties, which in a former instance enabled him to 'give glory to the God of heaven,' we can only form our estimate of the royal character by

adverting to his language and conduct when in the use of health and reason.

His Majesty's first knowledge of Religion appears to have been imbibed in the nursery, where he learned several pages of Doddridge's Principles of Religion in verse, of his own accord, and at a very early age;* and it has been his Majesty's happiness through life, and has afforded him much satisfaction, to have had generally about him persons of religious character.

His Majesty's devotional disposition has been remarked also from early life,† and habits of early rising have afforded him opportunities of retirement which others waste in sloth and indolence. The ardour also with which the late King always engaged in religious exercises, has subjected him to the ridicule of infidel and profane wits, but has been marked with peculiar pleasure by serious minds. A dissenting minister who obtained permission some years since to be present at the morning devotions in Windsor palace, and which were conducted in a small room (or closet) with not more than a dozen persons present, was extremely interested by the earnest and solemn manner in which his Majesty repeated the responses, and particularly the *Te Deum*, which exceeded in pathos and solemnity anything which he had ever heard.

One of the first circumstances which attracted public notice was that of his Majesty laying aside his crown while he received the sacrament at his coronation: a circumstance not prescribed in the ritual, nor by his attendants, but suggested by his own sense of piety and religion; and with which he wished her Majesty also to comply, but it was found impracticable.

We have mentioned in a former volume,‡ that when Lord Dartmouth had been ridiculed as a Methodist, the King declared he heard nothing from him but what was perfectly consistent with the doctrines of the Church, and in which, in fact he considered every good man might properly unite. And it was probably by conversing with that pious nobleman, and others of the same principles, that his Majesty acquired those consistent and evangelical views which he so tenderly enforced upon his dear Amelia, a little before her death and his Majesty's relapse. A gentleman in the habit of official attendance upon the Princess, said on that occasion—'His Majesty speaks to his daughter of the only hope of a sinner being in the blood and righteousness of Jesus Christ. He examines her as to the integrity and strength of that hope in her own soul. The Princess listens with calmness and delight to the conversation of her venerable parent, and replies to his questions in a very affectionate and serious manner.

'If you were present at one of these interviews, you would acknowledge with joy that the Gospel is preached in a palace, and that under highly affecting circumstances. Nothing (added he) can be more striking than the sight of the King, aged and nearly blind, bending over the couch on which the Princess lies, and speaking to her about salvation through Christ, as a matter far more interesting to them both than the highest privileges and most exalted pomps of royalty.*

Nor was this an unusual strain of conversation with the good King. When an Evangelical clergyman, in conversation with the late amiable Princess Charlotte, represented to her the importance of faith in Jesus Christ, as 'the only means to make a death-bed easy,' 'Ah! (said she, bursting into tears) that is what my Grandfather has often told me; but then he used to add that, beside reading the bible, I must pray for the Holy Spirit, to understand its meaning.'†

In a subsequent Number of our work we hope to lay before our readers other pleasing anecdotes of a similar nature, which may transpire, and come to us properly authenticated. At present we can only add, that Royal Edward, and his Illustrious Father, have both been buried with honours suited to their rank—the former Feb. 12, and the latter on the 16th—in the Royal Mausoleum, Windsor, of which they made the 9th and 10th inhabitants.

The solemn and pompous ceremonies which attend deceased royalty have been detailed in all the public papers, and indeed are of a nature too vain and unedifying to occupy our pages: we shall conclude, therefore, for the present, with remarking that, within three years and a half, Death has consigned five of the Royal Family to his dreary mansions—the Princess Charlotte and her new-born infant—her late Majesty, the Queen—the Duke of Kent, in the prime of life—and the aged and venerable monarch;

* See Evan Magazine, vol. xx. p. 466.

† See the review of Dr. Collyer's Sermon, above p. 105.

‡ Vol. xv. 219.

* The King: a Sketch, by Rev. C. E. De Coetlogon, M. A. p. 102.

† Williams's Memoir of the Princess Charlotte. p. 50.

beside that two young princes, Alfred and Octavius, who died many years ago, and have on this occasion (by the King's request) been removed from the royal tomb in Westminster Abbey.

Since the above solemn events, the neighbouring Court of France has been thrown into the greatest grief and confusion by a crime which we cannot name without accompanying it with our expressions of detestation and abhorrence. For some time past, a doctrine has been advanced in various parts of the continent, and even in this country, of the lawfulness of assassination; and pagan names of great celebrity have been brought forward to sanction a crime which Christianity condemns in the most pointed language—'Thou shalt do no murder.' On the 13th of February (Sunday) His Royal Highness the Duke de Berry (nephew of his Majesty), as he was returning from the Opera, and in the very act of handing the Duchess into his carriage, was stabbed with a stiletto, which penetrated his vitals, and proved fatal in a few hours. The assassin appears to have been a saddler who served under Buonaparte, and justified the horrid action on a principle of patriotism, and revenge against the Bourbons, whom he denounced as the enemies of his country. The amiable sufferer pleaded for the life of his murderer; but the country demands justice, and it is necessary that this crime should be suppressed.

FROM THE LONDON GAZETTE, SATURDAY, FEB. 12.

Whereas in the Act of Uniformity, which establishes the Liturgy of the Church of England, provision is made for such alterations in the Prayers for the Royal Family as from time to time shall become necessary, and be directed by lawful authority; his Majesty was pleased this day, in Council, to declare his Royal will and pleasure, that in the prayer for the Royal Family, in the morning and evening service, the words 'Their Royal Highnesses George Prince of Wales, the Princess of Wales, and' be omitted.*

That the same omission take place in that part of the Litany or General Supplication in which the same words recur.

That in the title to the Form of Prayer to be used on the day of his Majesty's accession to the Crown, the words 'Upon the 25th day of October,' be struck out, and the words 'Upon the 29th day of January, be inserted.

That in the prayer found in this service for the King and Royal Family, the words 'Their Royal Highnesses George Prince of Wales, the Princess of Wales, and,' be omitted.

A FORM OF PRAYER AND THANKSGIVING TO BE USED IN ALL CHURCHES AND CHAPELS.

ACCEPT, we beseech thee, Almighty God, the praises and thanksgivings of our Sovereign Lord the King, for Thy great mercies recently vouchsafed to him.

In the hour of sickness, and under the severest domestic afflictions, his trust was in thee, O God, and thou hast holpen him.

Let thy protecting hand, we implore Thee, ever be over him; let thy Holy Spirit ever be with him; and so lengthen his days, O God, that they may bring down upon him and his people, the abundance of Thy blessings and mercies, through Jesus Christ our Lord; to whom, with Thee and the Holy Ghost, be all honour and glory now, and for ever. Amen.

* The words 'Our gracious Queen Charlotte' were omitted, by a previous order, on the death of her Majesty.

AT a Meeing of the Dissenting Ministers of the three denominations in and about London, held at the Library, Red Cross-street, on Tuesday, Feb. 8, a loyal address to his Majesty King George IV. on his accession to the throne, was unanimously agreed upon.

It was remarked that of 104 ministers who presented the address to his late Majesty in 1760, not one is now living.

A LIST of the Committee of Deputies appointed to protect the civil rights of the three denominations of Protestant Dissenters, for the year 1820:—

William Smith, Esq.	W. Burls,
M. P. Chairman.	J. Bunnell,
Joseph Gutteridge,	J. Gibson,
Esq. Dep. Chairm.	J. Pritt,
James Collins, Esq.	T. Wood,
Treasurer.	J. Christie,
S. Favell,	S. Jackson,
J. Addington,	W. Titford,
J. T. Rutt,	W. Shrubsole,
E. Busk,	W. Freme
J. Esdaile,	R. Wainewright,
W. A. Hankey,	J. Bentley,
W. Hale,	W. Marston, Esqrs.
D. Bevan,	

THE Annual Sermon, recommending the useful purposes of the Society for the Relief of the Necessitous Widows and Children of Protestant Dissenting Ministers, is expected to be preached by Rev. T. C. Edmonds, of Cambridge, at the Old Jewry Chapel, removed to Jewin-street, Aldersgate-street, Wednesday noon, the 5th April next.

BILL OF MORTALITY.

A general bill of all the christenings and burials, from Dec. 15, 1818, to Dec. 14, 1819, according to the report made by the company of Parish Clerks of London, &c.

Christened in the 97 parishes within the walls, 1,277; buried, 1,149.

Christened in the 17 parishes without the walls, 5,592; buried, 4,143.

Christened in the 23 out-parishes in Middlesex and Surrey, 13,256; buried, 9,922.

Christened in the 10 parishes in the city and liberties of Westminster, 4,175; buried, 4,014.

Christened, males, 12,574; females, 11,726; in all 24,300.—Buried males, 9,671; females, 9,557; in all 19,228.

Whereof have died.

Under two years of age	4779
Between two and five	1771
Five and ten	826
Ten and twenty	631
Twenty and thirty	1577
Thirty and forty	1990
Forty and fifty	2095
Fifty and sixty	1918
Sixty and seventy	1600
Seventy and eighty	1230
Eighty and ninety	666
Ninety and a hundred	144
A hundred and three	1

As this bill does not include dissenters nor catholics, &c. we may suppose that the number of births in the year, has not been les than 30,000, and the deaths in proportion.

Of the 20,000 or more who have died in the year, it is affecting to observe that about 5,000 have died under two years of age, and nearly 7,000 under the age of five. To such an extent has 'death reigned,' in the course of a single year, in the metropolis and its vicinity, 'over those who had not sinned after the similitude of Adam's transgression.'

The number of deaths between five and ten, and between ten and twenty, is remarkably small.

The period of life, which seems to have been marked with the greatest fatality, is that between forty and fifty.

It is, however, remarkable that in the metropolis, supposed by some to be so unhealthy, perhaps 1,600 have lived to more than sixty years of age, and 1,300 or more to above seventy.

The number of *births*, according to the bill, has exceeded that of *deaths*, by more than *five thousand*.

DISTRIBUTION OF PROFITS.

At a Meeting of Editors on the 19th of January, 1820, the following Sums were voted to the Widows of Evangelical Ministers.

Name.	Denom.	Recommended by	£.	Name.	Denom.	Recommended by	£.
M. S.	Indep.	Collison	6	A C. N.	Indep.	Ewing	5
B. D.	.....	Burder	5	J. M.	Presb.	Dr. Waugh	5
D. B.	Meth.	Hill	5	M. C.	.....	..., Do	5
H. S.	Indep.	Cockin	6	M. R.	.....	....Do	5
M. G.	Meth.	Platt	6	J. S.	.....	Smart	5
R. D.	.....	(donation.)	3	M. C—l.	.....	....Do	5
J. L.	Indep.	Townsend.....	5	S. H.	.....	....Do	5
J. R.	.....	Burder	6	M. L.	.....	Dr. Waugh	5
D. B.	.....	Hill	6	E. C.	.....	....Do	5
E. H.	.....	J. Clayton	6	E. P.	.....	....Do	5
A. D.	.....	(donation.)	4	J. B.		Collison	6
A. W.	.....	Wilks	6	A. P.		Hill	6
A. T.	Meth.	Platt	6	M. W.		Ditto	6
A. B.	Indep.	Burder	6	R. J.	Meth.	Dr. Styles	6
A. I.	.....	..Do	6	M. B.	Indep.	Platt	6
D. V.	.....	Dr. Smith.....	6	J. R.	Presb.	Dr. Waugh	5
M. G—t.	.....	Ewing	5	A. B—y.	Indep.	Wilks	6
M. K.	Presb.	..Do	5	M. E.	.....	Burder	5

Several other Widows accustomed to be relieved at this time of the year, were not applied for.

MISSIONARY CHRONICLE

FOR MARCH, 1820.

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 the present month (March); they are, therefore, requested to transmit their several contributions to *Wm. 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 o 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, together with the number of large and small Reports that will be wanted for the various Subscribers to each.*

The Ladies' Auxiliary Societies will meet at the Society's Rooms in the Old Jewry, on Tuesday the 28th instant, at eleven o'clock, to pay into the hands of the Treasurer the amount of their several collections, &c.

The Committees and Officers of the Auxiliary Missionary Societies in and about London, are requested to meet on Wednesday, March the 29th, at the City of London Tavern, Bishopsgate-street, at half-past Six o'Clock in the Evening.

INDIA.

TRAVANCORE.

Extract of a Letter from the Rev. C. Mead, dated Nagracoil, Travancore, 10th August, 1819.

'REV. AND DEAR SIR,

'THE last six months have been remarkable for a most grievous visitation of the destructive Cholera amongst the people of this district. Thousands have entered into eternity, many of whom were 'worshippers of devils,' and of course ignorant of the only true God, and his Son Jesus. Though 'the plague has now ceased,' the desolations it has occasioned will afford matter for long and affecting remembrance. O that it may contribute to cause the inhabitants of this benighted land 'to learn righteousness.' We have been greatly distressed in witnessing the infatuation and delusion of the people, in the means resorted to for the purpose of chasing away the pestilence. We attempted to expose the folly and wickedness of the sacrifices offered to the cruel goddess, insatiably greedy of blood. But to whom did we address ourselves? To persons pretending to be under the inspiration of Satan; and counting it their glory that the devil had seized and possessed them! Crowds of people paraded every street, indulging themselves in gestures and language bordering on insanity, while their dishevelled hair, and horridly painted countenances, presented a picture of the confusion and wretchedness of the pit below! Harmless and ignorant people

* Subscribers of £1. 1*s.* or upwards, are entitled to a large, and Subscribers of 10*s.* 6*d.* and upwards to a small Report.

were at first impressed and obliged to join them, till they too imagined themselves partakers of the new inspiration which was considered an antidote to the disease. You will be anxious to learn what influence this deluge of idolatry had upon our Christians. I lament to say that attempts were made, and in many instances with success, to draw the new converts into the same error. To be neutral was impossible, and hundreds who had not been baptized swam with the stream. Those who had been baptized remained steadfast, and did 'not defile their garments.' We asked some who lived at the remote stations, What did you do when the idolatrous procession came round? They replied, 'We all ran into the church to avoid joining it, and there we prayed for a removal of the disease to the true God.' Our people are like children for fickleness, and babes in knowledge, so that confident expectations of their steadfastness cannot be formed, especially if they are not soon baptized.

'In consequence of the epidemic, which has carried off many, and terrified all, our schools and congregations have been almost broken up, and this, with illness amongst the schoolmasters and catechists, put a stop, for some time, to very active exertion. Having no regular medical aid at this station, I was obliged to devote my attention and time to the administering of medicines, furnished by the benevolence of government on the occasion. —Notwithstanding these discouraging events, we have had much to urge us still to press forward. Many are convinced of the folly of idolatry, and feel its inefficiency for their present and future happiness, and are not backward to renounce all desire 'any more to worship idols.' From these we select the most promising, and baptize them. I have lately baptized many (upwards of 500 persons.) There are still more candidates, saying, 'Your people shall be our people, and your God our God.'

'The sublimity and purity of the Christian religion are the great stumbling-blocks in the way of the enervated, impure, and imbecile mind of an Asiatic. The heathens are divided among themselves as to the proper mode of worshipping the Deity, and they eagerly listen to 'a new way;' but they are confounded when they find ours to be so 'straight and narrow' as not to allow even a corrupt thought to be entertained with pleasure. We have persons of various castes willing to assume a profession of Christianity, so that caste is not such a serious obstacle as is frequently imagined. The renunciation of caste has been, I think, injudiciously and unreasonably demanded by every one wishing to become a Christian; and this has prevented many from examining the Scriptures and the evidences advanced in favour of our religion. O pray that the Spirit may be poured forth from on high, that these 'dry bones may live?'

'We were residing lately near a Pagoda, famous for its annual festival. The manager of the feast observed, that the procession of the goddess could not, he feared, take place, as it was likely to rain. 'Then,' we said, 'it appears that your god has no power to prevent the rain from interrupting its own feast!' The Brahmins replied, '*If we had such a god what could we want beside?*' 'Such a God we declare to you,' was our rejoinder.

'We have determined on forming a central school at Nagracoil for the education of the most intelligent boys and girls, to be selected from the other missionary schools. The latter will be the charge of Mrs. Mead, who, from her missionary habits, knowledge of the language, and desire to do good, has already become a great blessing to the mission.

'A commodious place of worship has just been finished at Titavelly, at the entrance of Travancore, and about 40 families baptized. The schoolmaster, lately a heathen, is training here to commence a school. This place is the key to an important populous country. A place of worship has also been erected at Agatesurun, near Cape Comorin, and several families baptized. We have now doubled our number of schools and places of worship.'

Mr. Mead expresses a wish to improve the agriculture of the country by the introduction of European ploughs, &c.

BELLARY.

Extract of a Letter from Rev. W. Reeve, dated Mission House, Bellary, Sept. 21, 1819.

'REV. AND DEAR SIR,

'SUCH a supply has just arrived at this mission as, perhaps, never before, since the foundation of the world, came to Bellary. Here are 2000 of our Redeemer's Sermon on the Mount, printed in Canarese; near 200 Testaments in Teloogoo: almost the same quantity of English Bibles, together with 32 dozen of tracts in Tamul and Teloogoo, besides 82 dozen received a short time since. What a pleasing sight! It quite cheers my drooping spirits, and revives my too often desponding heart. Who can calculate the immense harvest that shall appear

in the last day as the produce of this seed? It is of a precious and immortal nature, and will be scattered far and wide. O that it may fall into good ground, bring forth in some thirty, in some sixty, in some an hundred fold.

'The affairs of this mission at present wear, upon the whole, a pleasing, promising, and encouraging aspect. Allow me, for your information, to take a brief and hasty view of the different departments.

TRANSLATIONS.

'The great Head of the Church has been pleased to honour us, his unworthy servants, by sparing our lives and permitting us to complete in the beginning of the present year a version of the whole sacred volume in the Canara language. Since that time a large portion of almost every day has been employed in the work of revision. In this important exercise we proceed cautiously and slowly, diligently comparing verse for verse with the original, consulting the best commentators, in order that the translation may go forth into the world as faithful and correct as possible. The responsibility that is attached to our character in this arduous and exalted mission often makes us tremble as we pace along from day to day. But as this is in such an especial manner God's own work, we feel peculiar confidence in looking to him for that strength, guidance, and ability which we require.

'Brother Hands has been at Madras the whole of this year; Brother Taylor, absent about three months at Madras. So that for a considerable time I have been quite alone. The care of all the schools, preaching to the English, and various other avocations, pressed so heavily upon me, that often I was obliged to miss a day in translating; this has made the work proceed considerably slower than it would otherwise have done. We are now revising the 10th chapter of Exodus.

'Brother Hands has finished the printing of Matthew, and is now going on with Mark, and will I hope in another six months at farthest, be restored to us again.'

SCHOOLS.

'This is perhaps the most important sphere of a missionary's labour. Here we seem to be sowing the *acorn*, it may be for our children, or our children's children to see the sturdy towering *oak*. These institutions there can be no doubt are silently undermining the strongest holds of Satan, and will prepare us ultimately to storm in a most effectual manner, his well-built and best fortified citadel. Unadulterated truth instilled into the youthful mind will do more than the machine of Archimedes, it will turn the world upside down.

'In addition to our former thirteen native schools we have lately established another at Mokai, a very populous town, distant about twelve miles from Bellary. This is in a very prosperous state, nearly seventy children attend daily: the schoolmaster is a superior and diligent man. Many of the boys will soon have committed to memory both our Catechisms, and the whole of the Sermon on the Mount.

'We have in the past year formed an adult school also. This has hitherto been conducted on rather a limited scale; but sufficient encouragement has been afforded to stimulate us to persevere, and not 'be weary in well-doing.' Four or five who a few months ago did not know the alphabet, will very soon be able to read with tolerable accuracy the New Testament in Tamul. It is our intention that they should, if possible, learn to write also. These people all attend our Tamul congregation on a Thursday evening; one man in particular has discovered a very pleasing spirit—confesses the folly of idolatry, and wishes to understand the nature of Christianity. Adult schools, where practicable, are surely highly worthy the attention of missionaries, and may, if conducted with prudence and perseverance, be the means of delivering many a poor Pagan from that extreme ignorance in which otherwise he must perish for lack of knowledge, with that cutting language on his lips, 'I looked on my right hand and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul!'

'One of the catechists has just been round to all the schools, and his report of their present state is very favourable. In several towns immense congregations assembled together, to hear him preach the Gospel; all the books he took with him were received with the greatest avidity. The schools, except one or two, seem all to be in a thriving state; hundreds of the children have now a large knowledge of the Christian doctrine, and the way of salvation, so that they may grow up to call the Redeemer blessed.

'The schools established in Bellary and its immediate vicinity, are pretty much under our eye, and we are able to see well to their different movements: all the children in these schools, that are capable of committing catechisms, &c. to memory, come to the Mission-House every Monday, to repeat what they have learnt during the week. This

we find an admirable plan for promoting diligence and progress in divine knowledge. O! that the Father of Mercies may smile upon these institutions, and give them his rich blessing.

'In addition to the above, we have very recently commenced a *Sunday* School for children, which promises very extensive benefits. The good people have made a considerable collection for the purchase of a Sunday School Library, suitable reward books, &c. &c. Fifteen young persons have volunteered their services as teachers, and nearly 80 children have attended regularly twice on the Sabbath since the commencement.

CATECHISTS.

'Ryadass and Anunderayer continue to afford us satisfaction and pleasure by the outward consistency of their moral deportment. O, that in the last day they may be found to have been faithful stewards of the manifold grace of God. In our great work they are capable of rendering the greatest assistance. They have, both good abilities for public speaking, and great fluency; their knowledge of divine things is very extensive, and it is our daily study and prayer that they may live more and more under its practical influence. We cannot help taking a peculiar interest in these two men, because so much depends on their personal piety, steadfastness, humility, and ardent concern for the advancement of Christ's kingdom in the world. Therefore may the Spirit in all his gracious and copious influences be poured out upon them. The very God of peace sanctify them wholly. I pray God that their body, soul, and spirit, may be preserved, blameless, unto the coming of the Lord Jesus Christ.

'We keep them pretty well employed. No day scarcely ever passes by without their having some intercourse with the heathen, in order, if possible, to make known unto them the way of salvation. They talk with all strangers that come to our house, and endeavour to shew unto them the necessity of a divine atonement. Part of the day they occupy in copying tracts or translating. They always attend all our public services with the natives, and are in general the chief speakers. Besides this, Ryadass goes several times throughout the week into the public bazaars and other places of general resort, where he reads the Scriptures, and preaches unto the heathen that they should turn from lying vanities to serve the living and true God: and Anunderayer often goes and visits the people in their own houses, where he has long conversations with them on the great concerns of their souls.

'Thus you see, my dear Sir, how eminently useful these men may prove to this mission. O then unite with us in praying for them that they may be divested of all sinister views and motives—that for that warmth of temper and hastiness of spirit, so peculiar to the Hindoo character, may be substituted the humility of the Gospel, and that meek and quiet spirit which is of great price in the sight of God; and that they may, day by day, feel more of the constraining influence of Christ's love shed abroad in their hearts—judging that if one died for all, then were all dead—and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.'

(To be continued.)

PENANG.

By a letter from Messrs. Beighton and Ince, dated Aug. 10, 1819, we have received the afflicting intelligence of the death of the Hon. Col. Bannerman, Governor of the island. Ten days before this event he had attended the funeral of J. L. Phipps, Esq. who died after a very short illness. Upon his return from the funeral, he complained of a pain in the chest; his severe illness continued and increased, and, baffling all medical efforts, put a period to his valuable life in a short time. He was attended to the grave by an immense multitude of pensive followers, regretted by all, and by none more than the missionaries, whom he kindly patronised.

Messrs. Beighton and Ince are proceeding with the schools (Malay and Chinese,) and in the study of the languages: they also teach a few children in the English tongue.

BATAVIA.

Mr. Slater has written a letter to the Directors from Batavia, dated Oct. 1, 1819. He says that his reception by the Chinese, has been more favourable than he could have expected, and that they listen to him with attention, but he fears it is more from curiosity to hear a stranger speak in their own tongue, than from any love to the truth. He goes on distributing the Chinese New Testament, parts of the Old, with Tracts, &c. from house to house; and intends to establish schools on the British plan as extensively as possible.

A WOMAN DELIVERED FROM THE BURNING PILE.

Extract from the Journal of Mr. Smith, Baptist Missionary at Benares.

'August 27th. Addressed the word to

a crowd of people at Pruhlad-ghat, where a woman was to be burned alive with the corpse of her husband. At the close of the discourse, a Brahmin said, 'Your scriptures are quite contrary to ours, therefore I hope you will not speak much.' The corpse and the woman were taken to Brumha-ghat, where they intended to burn her with the corpse. After they had performed their superstitious ceremonies, they placed the woman on the pile with the corpse, and set fire to the wood. As soon as the flames touched her, she jumped off the pile, and fell into the water. Immediately the Brahmins seized her, in order to put her again into the flames: she exclaimed—'Do not murder me; I don't wish to be burned.' The company's officers being present, she was brought home safely.'

Extract of a Note from Mr. Stallybrass, Missionary in Siberia, lately received by Drs. Paterson and Henderson, at St. Petersburgh.

'I HAVE received a letter from his Excellency, (viz. the Governor-general of Siberia) written in English, in which he says—'The object of your endeavours is of a nature so interesting and so grand to the religious mind in general, and in particular so dear to me, that every opportunity of assisting you is an acquisition to me. In the course of life wherein you are engaged you will have to conflict with every sort of pains and privations, and I am fully aware of the laboriousness of your charge; but you are to draw your comfort from Him who hath said, 'Lo! I am with you always, until the consummation of the world.' He is the strength of the feeble, and the might of those who have consecrated themselves to the propagation of his name.'

Extracts of a Letter from Rev. Messrs. Campbell and Philip, dated Cape Town, Nov. 27, 1819.

'ON the following Sabbath, whilst at Bethelsdorp, we showed our obedience to the dying command of Christ, and our confidence in each other at the table of the Lord. We have not heard that any of the members were absent, and we enjoyed a delightful season. We recollected the pleasure we had enjoyed in times that are past, and looked forward with joy to the period when there shall be one Shepherd and one sheep-fold. How would the thousands which assemble from the various parts of the kingdom, to attend the anniversary of our Society; how would the many thousands of Christians in Great Britain, who are interested in the cause of missions, have felt, to have witnessed such a gladdening scene as these poor Hottentots exhibited at the table of the Lord. Could they have contrasted them in their former situation, in their sheepskin *karosses*, covered with filth, and in the lowest state of moral degradation, with their present neat, clean, decent, and devout appearance, when engaged in commemorating the death of Christ, they would have thought themselves amply repaid for all their exertions, and would have felt a stimulus in the cause of missions unknown before.

'Much good has been done at Bethelsdorp. The church consists of about 200 members; and there is, perhaps, as much piety among them as may be found among an equal number belonging to a church in England, where attention is paid to the personal religion of the members. Besides the good which has been done them in the conversion of sinners, a standard of morals has been established among the people as a body, and their minds and condition have been considerably improved.'

The brethren, however, describe the situation itself as incorrigibly bad, and are of opinion that the institution should be removed to a spot more favourable to improvement.

SOUTH AFRICA.

CAFFRE WAR.

THE public papers inform us that the tranquillity of the colony is completely restored by the defeat and dispersion of the Caffre hordes. The Cape Town Gazette of Oct. 30, gave an account of a conference between his Excellency the Governor and his Officers with the leading chiefs, for the settlement of boundaries. and arrangements to prevent future hostilities. The boundary agreed upon is no longer the Fish River, but the Chumies waters, beyond which the Caffres are not to pass, and two strong military posts are to be established to preserve the line of separation.

Before this event, we understand that Mr. Campbell was dissuaded from proceeding, as he wished, Northward to Lattakoo, on account of the danger of the journey from the Caffres; but whether the above agreement with that people rendered his journey safe, or whether he had previously embarked for Europe, we have not yet been informed.

JAMAICA.

THE health of Mr. Coultart, Baptist missionary, having been considerably improved by some months residence in England, he returned to Kingston, in November last.

Mr. Godden, of Spanish Town, writing to a friend in England (May 31, 1819,) says—'There has been a sad mortality in Kingston lately, chiefly among the troops and the seamen. Mr. Adams, the Methodist minister at Spanish Town, died on the 18th instant. He was a healthy looking young man, and obtained a license to preach the day after we landed. Mr. Humberstone,* minister in the church at Kingston, has fallen into the chilly embraces of the king of terrors. How thankful ought we to be that health and cheerfulness are still afforded.'

A later communication from Mr. Kitching, contains the mournful intelligence of the death of that excellent female missionary, Mrs. Godden, at Spanish Town.

P.S. It is most affecting to learn that Mr. Kitching himself has since been removed by death.

AMERICA.

SANDWICH ISLANDS.

THE American Missionary Society has lately sent forth a number of missionaries on a grand scale to the Sandwich Islands. On the 29th of September, 1819, they were designated to their intended work at *Goshen*, in Connecticut Two of the number were ordained as ministers, viz. Messrs. Hiram Bingham and Asa Thurston; the sermon was preached by the Rev. Heman Humphry, of Pitfield, from Joshua xiii. 1. 'And there remaineth yet very much land to be possessed.' The charge was given by the Rev. D. L. Perry, of Sharon.

The list of the persons employed in this mission is as follows:—

Missionaries.

Rev. Hiram Bingham, A.M. Midd. Coll. of Bennington.

Rev. Asa Thurston, A.M. Yale Coll. of Fitchburg.

Assistants.

Mr. Dan. Chamberlain, Agriculturist.

Mr. Thos. Holman, Physician.

Mr. Sam. Whitney, Mechanic and Schoolmaster.

Mr. Sam. Ruggles, Catechist and Schoolmaster.

Mr. Elisha Loomis, Printer and Schoolmaster.

Native Teachers.

John Honooree, Native of Owhyhee.

Thomas Hopoo, Native of Owhyhee.

Willam Tennooe, Native of Attooi.

Females.

Mrs. Bingham, Mrs. Thurston, Mrs. Jerusha Chamberlain, mother of three sons and two daughters, eldest 13, who go with her, Mrs. Holman, Mrs. Whitney, Mrs. Ruggles, and Mrs. Loomis.

George Tamooree, son of Tamooree, king of Attooi and Onecheow, two of the Sandwich Islands, who has been educated with the other Native youths, at the Foreign Mission School, returns with the mission to his father, in the brig Thaddeus, of Boston, Capt. Blanchard.

* We expect to be enabled to present to our readers a memoir and portrait of this useful and evangelical clergyman.

HOLLAND.

NETHERLAND MISSIONARY SOCIETY.

Substance of the Report from the Directors of the Missionary Society at Rotterdam, for 1819.

THE Rev. E. Kist, of Dordrecht, opened the business of the day with a short but impressive discourse upon Ps. lxxviii. 7. in which he compared the unhappy state of our forefathers, who were heathen, with the salutary change which had since taken place, in consequence of which we are now acquainted with the Gospel of Christ, and the duty of shewing our thankfulness for it, in spreading Christianity among the heathen.

The Report was then read to a very numerous meeting of subscribers, and began by stating, that, as our fields and gardens do not produce every year the same crop, but sometimes more and sometimes less, so it was with the annual accounts which the directors present to the members of the society. On the present occasion they had to communicate great and good things.

Their labours had been continued uninterruptedly; their monthly meetings during the last year well attended; their respective Committees faithfully fulfilled their duties, and their secretaries have been as indefatigable as ever. Of the accounts received from time to time the most interesting particulars had been communicated in the monthly publications.

In the tenth number of last year, the members had been informed of the proceedings of our Scots brethren at Karass, Astracan, Orenburg, and in the Crimea, and of others at Irkutsk in Siberia, &c. In the eleventh number, the present situation of the West coast of Africa, and in the twelfth, the journal of Brother Kam in the East Indies, had been communicated.

The Report then proceeds to recapitulate what had been published in the preceding eight numbers of this year, and continues with an account of the Missionary Institution at Basle. Our Swiss brethren, though not having any colonies, are, however, desirous to make

themselves useful for the extension of the Gospel. In consequence of which they have established an Institution, in which they prepare those of their countrymen, who are desirous of preaching the Gospel to foreign nations; and when they have any properly prepared, they transmit them to other Missionary Societies for the purpose of employing these pious men. 'We have had (says the Report) a visit of Mr. Blumhardt, one of the Swiss directors, and, in consequence of arrangements made with him, five pupils from his institution have been sent to us, who now are at our institution at Barkel, to finish their preparatory labours. Accounts lately received from Basle inform us, that there are now seventeen young men in its Missionary Seminary, who are zealous and diligent in learning several languages, together with other necessary sciences, and who give continually the best proofs of their sincerity.'

The Report goes on to say, that the Directors do not think it necessary to state how greatly the expenses are increased by the addition of the five Swiss pupils in their institution, and how much they are under the necessity to call upon the members for their liberal support; but they rather give an account how the candidates are received, and when, after three months trial, they are accepted, how they are instructed and prepared for their difficult and glorious undertaking. The Report then states in what sciences they are instructed, and that Mr. Kam teaches them also the practical and pastoral duties of a minister of Christ, by taking them in turns with him to visit the sick, to instruct children, to examine those that are received as members of his congregation, and to perform all the other duties belonging to his situation. The present number of Missionary candidates is fourteen, including the five from Swisserland. The Directors are happy to say, that all these young men proceed in their studies diligently and zealously. Some of them have already, through the assistance of Mr. Kam, made so much progress in the Arabic language, that the correction of the proofs of the new Malay edition of the Bible in Arabic characters is entrusted to their care.

The Report further says, that the Directors have been enabled to proceed in their labours, and even to extend them, by several legacies and donations during the past year, and by an increase of many respectable subscribers, from whom assistance, in different ways, our society may confidently look for.

In Rotterdam and Amsterdam, associations have been formed for the purpose of receiving penny subscriptions, and good success has already been experienced; and there is hardly any doubt but in other places also similar associations will be formed. And these encouragements are so many motives for thankfulness, and for proceeding with redoubled zeal in their labours.

The Report then proceeds to relate some facts as the fruits of the labours of Missionary Societies; and mentions the proceedings of Brother Anderson at Griqua town, of Hamilton, &c. at Lattakoo, and of others in different stations in South Africa, together with an extract of a letter from Mr. Kam, dated 9th Feb. 1819.

The Directors further report the arrival of six natives of Africa on the coast of Guinea, who, after having had proper instruction in Holland, were sent at the expense of the Dutch Government, and will be employed in its settlement to instruct their countrymen in reading, writing, and the first principles of religion.

The Directors go on to mention, that they have great hopes that Erasmus Simon, a Jew, who embraced Christianity and was publicly baptized at Rotterdam, may soon proceed in carrying his intention into execution, and preaching, like St. Paul, to Jews and heathens, that Jesus is the Christ, the Son of God, and the Saviour of the world.

The Report then concludes in stating, what the Directors have been enabled to do among the lower classes of the people in Holland, and that 11,000 Tracts have been distributed among the poor.

Capt. Barrè Latter, commanding officer at Titalya in the East Indies, being very much beloved and respected amongst the inhabitants of that place and its environs, and wishing to make use of his influence for the purpose of spreading the Gospel amongst them, gave the most positive assurances, that, if a Missionary were to be sent to his place, he would render him all possible assistance. He supposed that a Missionary making himself acquainted with the language of that people, who even are in the possession of printing-presses, could, in the course of time, be of great service to them. In consequence of this representation, Mr. Schroeter* was appointed to that place. On the 10th Sept. 1816, he arrived there in company with the Rev. Mr. Robertson: they were joyfully received by Capt. Latter. Mr. Schroeter

* Of the Church Missionary Society.

commenced immediately his studies of the *Bootan*, *Thibet*, and *Lepcha* languages, and continued so steadfastly in his work, that on the 24th of Feb. 1817, he went to the different tribes in the mountains, and being able to make himself a little understood, the people were glad to receive him, and give him all possible assistance to make himself better acquainted with their language. Capt. Latter intends, through the assistance of Mr. Schroeter, to establish schools all over the country in the course of time.

In his letter of the 26th of June, 1817, Capt. Latter writes to the secretary of the Corresponding Committee of the Bible Society, that Mr. Schroeter had made inconceivable progress in the language of Thibet, and if the Society wished to have a translation of the Bible in that language, he did not know any person more competent for that undertaking. He hoped that Mr. Schroeter should be allowed to remain some time longer in that country; and he thought a translation of the Holy Scriptures in the Thibet languages, to be a very desirable thing. He concludes his letter thus:—'At all times I shall be happy to give all my assistance to a Missionary in Thibet. Able persons ought to be sent there. Another Vanderkemp ought to be at their head. Let us pray God, that it may please him to give us proper means for the prosecution of this great work.'

BAPTIST MISSION.

MISSIONARY COLLEGE, SERAMPORE.

The following Letter is now in circulation respecting this College.

Missionary Funds and Lives saved, and, under the Divine blessing, the spread of Christianity in India hastened by centuries.

THE population of Hindostan, it is supposed, amounts to not less than 150,000,000 of souls. Of these more than 60,000,000 are British subjects. Except a few heathen, recently converted to Christianity, all these are 'lying in wickedness,' and destitute of Christian teachers.

The care of these sixty millions Divine Providence has in a peculiar manner been committed to British Christians; but what have they hitherto done for them? There does not exist at present in India one Christian teacher for each million of souls, notwithstanding the command of the Saviour—'Go ye into all the world, and preach the Gospel to every creature;'—'Go, teach all nations.'

It is further evident, that British Christians never can, by their own *individual* exertions, teach all these tribes, speaking more than fifty different languages or dialects; for this would require, if half the sixty millions could be brought under instruction, not less than *sixty thousand* Missionaries, giving five hundred souls to each Missionary. Where shall sixty thousand Missionaries be found?—and if they could be found, from what funds could they be supported?

From hence it is manifest, that if the heathen in India ever be called, they must be taught by converted natives; and that upon the coverted natives themselves the great weight of this immense cultivation must rest.

Forcibly impressed with this fact, Dr. Carey and his colleagues at Serampore have regularly sent out into the field, as many of the native converts as had the smallest gifts to be useful; and nearly fifty natives of India are now employed under them. They acknowledge, with concern, that these native itinerants need better instruction in the Christian doctrines, in order to become really efficient agents in this most important work: some of them, when converted from a state of gross error, idolatry, and entire ignorance even of the first principles of revealed religion, were scarcely able to read.

To meet their case, and the case of all others in future whom God may graciously call to this work, Dr. Carey and his brethren have begun a Christian Seminary at Serampore, and placed it under their own inspection, for giving scriptural knowledge, and correct doctrinal views, to these native Missionaries; that they may go out into the work, prepared like Apollos, by Aquila and Priscilla, and 'taught the way of the Lord more perfectly.' It is not intended to give, except in rare instances, a learned education to these persons, but to give them that knowledge of the divine word, and of the foundation principles of the system of redemption, as is absolutely necessary to a Christian teacher, and without which the hope of real good from him is small indeed.

Mr. Ward has begun to solicit the aid of British Christians; a few of them have come forward with great liberality:—the object appears to all to be of vast importance, yea, of primary necessity, if we would obey the command of Christ, 'Go, teach all nations;' or if we feel a Christian compassion for all these millions 'perishing for lack of knowledge.'

It is not intended, as at first proposed, that the sums raised in England and Scotland should be applied to the erection of buildings, but be formed by the Society into a fund, and placed by them in

the hands of trustees, remitting the interest to Serampore every year; and that this interest shall be applied in giving scriptural preparation, not a learned education, to as many native Missionaries as possible. Ten pounds, or the interest of only £200, would send one native Missionary into the harvest every year; and £15 a-year would maintain one native preacher in perpetuity; and to what nobler object could a donation or a legacy to this amount be applied? In what way could a person appropriate such a sum, and receive from its application such a high gratification? Did a native Missionary possess the same knowledge and the same grace as an European one, he would be worth ten of the latter: in the knowledge of the language, in access to the natives, in a capacity of enduring the heat of the climate during itineracies, in the expense of his education and support, and in the probability of the continuance of his life *—there is no comparison.—Still, however, the English Missionary, *at present*, is as absolutely necessary as the native; for without the instructions and superintendence of the English teacher, the natives, in their present infant state, would be able to accomplish nothing. It is the wish, therefore, of Mr. Ward, that this application should not, in the least, affect the annual collections, donations, and subscriptions to the general objects of the Mission, to the translations, or the schools. These cannot be diminished without impeding the work. The object of this address is to solicit the friends of the Mission to make, for once, an extraordinary effort; an effort which shall place in trust a sum, the interest of which will afford an annual supply of native help till we see hundreds in the field gathering in the glorious harvest. In a late visit to Frome, Mr. Ward had the happiness of seeing a number of friends come forward to raise £200, that Frome might send forth one labourer annually; another friend there has engaged to send to the treasurer the sum of £200 for the same purpose, that he may send into the work a native Missionary annually, thus returning to the Saviour a small acknowledgment for eternal mercies, and for temporal prosperity; and hopes are also entertained that another gentleman in that neighbourhood will follow so excellent an example.

By all these considerations therefore; by the value of all the exertions hitherto made; by the importance of all the translations; by the sufferings of all these victims of superstition, destroyed annually on the funeral piles, in the graves for the living, in the rivers, under the wheels of the car of Jugunnat'h, and on the roads to the sacred places all over India, and of all these children smothered strangled, or thrown into the mouths of the alligators by their own mothers; yea, *by the cries of all these millions perishing* without Christ, and without hope, are British Christians called upon to assist in this, it is conceived, immensely important undertaking.

ZANTE.

Mr. Lowndes writes (Nov. 29, 1819,) that the pope's bull had been read in the Catholic churches, and that all persons of that persuasion who had joined the Bible Society were threatened with excommunication if they did not recant. It is hoped that this measure will stir up the Greeks to be more earnest in the cause.

Mr. Lowndes says he had not heard from Dr. Pinkerton for several weeks, but understands that he had proceeded to Constantinople; but apprehends that he would not be able, at present, to see the patriarch, on account of the plague, which he was informed still prevailed in that city.

Died on Friday, 11th February, at his residence in Bath, aged 88, the Rev. Thomas Haweis, M.D. and LL.B. well-known as the oldest evangelical clergyman in England, and a zealous friend to Missionary exertions among the heathen. The Doctor, though for some years very lame, enjoyed in general remarkably good health, and, till within a few days of his decease, retained much vigour of mind, which enabled him to give six or eight hours a-day to reading and study; and he lately expressed a desire and hope to be able to attend the ensuing Missionary Meeting in London. He had been in the Ministry more than 60 years, and held the Rectory of Aldwinckle 56 years, but for several years past had resided constantly at Bath, and we believe he has not spoken in public since the spring of last year, when he delivered an address at the Monthly Missionary Prayer Meeting at Bath.

He was taken ill on Friday the 4th, after which he took no refreshment; on the 10th he became insensible, and on Friday afternoon, the 11th February, about half-past five, he expired.

* After incurring a heavy expense in his education, outfit, voyage, and annual salary, (£150) perhaps the English Missionary dies before he has acquired the language; and then his widow and children are to be supported by the society.

MISSIONARY CONTRIBUTIONS,

[*Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 January, to 16 February, 1820, inclusive.*]

NORTH WALES ASSOCIATION FOR PROPAGATING THE GOSPEL.

Mr. John Davies, of Vronheulog, near Bala, Treasurer. Rev. O. Jones and C. Williams, Secretaries.

ANGLESEA.

Aberffro	5	3	3½
Amlwch	12	12	8
Beaumaris	4	1	7
Bethlehem	8	13	1
Bethel	4	8	9
Bodedern	6	12	8
Bryncinon	4	6	6
Cyndu	6	10	0
Llangwyllog	5	1	6
Morgeiliog	4	0	0
Mwyran	5	1	0
Penrhos	10	10	4
Glasinfryn	7	6	6
Gorslwyd	3	16	3½
Gwalchmai	3	9	10½
Holyhead	6	16	6
Collected by Rev. Mr. Brotherstone	9	9	8
Llanerchymedd	9	12	4
Llanfechyddiad	6	3	6½
Carried forward	116	16	1

Brought forward	116	16	1
Llangristiolus	6	7	3
Llanfair	4	9	0
Llanfwyrog	3	16	7½
Llangoed	3	2	8½
Llanfugail	5	16	11
Llangefni	8	0	0
Llanallgo	5	10	6
Llangwyllog	4	1	3
Llandegfan	0	16	11
Lledrod	3	10	9
Newbro	6	5	2½
Peniel	2	7	0
Peny Garnedd	5	0	0
Peny Graigwen	1	9	2½
Rhoscolyn	2	3	2
Sion	3	5	1
Talwrn	2	2	0
Tymawr Chapel	5	0	6
			190 0 2

CAERNARVONSHIRE.

Abereiroh	1	7	9
Brynengan	5	9	6
Bwlchderwyn	0	16	6
Bontfechan	1	3	0
Brynrodyn	4	4	10
Bangor	5	5	4½
Brya Melyn	2	0	3½
Beddgelert	4	13	2
Caernarvon with Bont	13	7	0
Ditto Juvenile Friends, Weekly Subscripts.	3	0	0
Clynog	5	1	1
Criseieth	0	12	0
Cwmsoryn	1	1	4½
Carneddi	2	14	6½
Dinas and Garn	3	15	1½
Edeyrn	5	13	9
Erw Suran	0	14	0
Felin hen	0	11	8½
Four Crosses	5	0	3½
Garn	1	4	4½
Gate House Chapel	1	3	5
Graig	1	3	0
Gyfyng	0	19	10
Llithfaen	1	11	0½
Llan Engan	5	13	6
Llanberis	2	12	1½
Carried forward	80	17	10

Brought forward	80	17	10
Llanbedrog	0	10	0
Llaniolen	1	13	2½
Llanfair	0	19	3
Llanllyfni	2	3	6
Llanwrug	1	3	3
Nant	3	9	6½
Nefyn	3	17	10
Peny Caerau	3	8	9
Pentir	2	0	0
Pentreuchaf	5	7	10½
Peny Graig	2	11	0½
Pwllheli	10	17	0
Rhyd-clafdy	3	8	1½
Rhyd-back	2	4	6½
Rhydlios	1	16	6
Terfyn	0	13	7½
Tremadac	2	4	9
Do. Sunday School	3	4	10
		5	9 7
Ty Mawr		4	18 8
Tydweiliog		5	12 3
Trwyn'r Wylfa		0	15 9
Uwch Mynydd		3	0 1
Waenfawr		2	5 9
Ysgoldy		3	4 6
			152 7 8½

DENBIGHSHIRE.

Abergele	5	12	6
Bettws	1	1	0
Bont	2	17	6
Brya	1	2	0½
Cefn	0	13	6
Cefncoch	1	13	10½
Clawddnewydd	1	1	7
Conwey	1	13	1
Denbigh Subscriptions and Collections	9	1	0
Do. Donation by Rev. T. Jones	1	0	0
		10	1 0
Disart		0	8 0
Groes		2	0 0
Gwytherin		1	13 4½
Henllan		3	6 7½
Llanrhaiadr		5	4 7½
Llandidno		0	13 8
Llanrwst Collection	5	18	10
Ditto Sunday School	4	5	0
		10	3 10
Carried forward	49	6	2½

Brought forward	49	6	2½
Llansaintffraid	0	18	1
Llansanan	1	13	9
Llanufudd	1	11	6
Mocdre	3	2	0
Nantglyn	1	1	6
Pandy	0	13	0½
Prestatyn	0	3	0
Pwll Terfyn	0	16	0
Row	2	10	10
Rhyddlan	0	18	6
Ruthin	3	1	3
Talyhont	0	17	1½
Tanyfron	0	17	8
Profit on Missionary Tracts, by Rev. Thos. Lloyd	1	0	0
			68 10 5½
Carried forward			410 18 4

Brought forward 410 16 4

FLINTSHIRE AND PART OF DENBIGHSHIRE.

Adwy'r Clawdd	1	10	10
Berthen Gron	0	15	0
Cherwys	1	6	3
Cilcen	1	5	9
Caergwrley	3	0	0
Dyffryn	1	0	4
Gelmas	1	3	6½
Gilliffor	0	19	6
Holywell	3	10	5
Carried forward	14	11	7½

Brought forward	14	11	7½
Llangollen	13	19	6½
Llannarmon	0	10	0
Llandegla	0	5	0
Llanelwy	1	2	0
Mold	4	0	0
Northop	3	6	6
Rhosllanerchrugog	4	0	0
Rhosesmawr	0	8	0
Wrexham	5	0	0
Annual Subscriptions	2	2	0
			48 8 2

MERIONETHSHIRE.

Aberdovey		0	8 0
Bala and Neighbourhood.			
Bala Chapel	5	2	6
Ditto Sunday School	16	9	6½
Llanderfel	2	4	3
Llangower	0	15	1½
Llanuwchllyn	1	7	4
Llidiarde	0	14	6
Park	1	3	8
Sarney	0	6	8
Talybont	1	1	5½
Trerhiwaedog	4	4	2
Monthly Subscriptions, by Mrs. Davies, Vronheulog	4	12	6
Annual Subscriptions	3	13	6
A Friend, by Rev. Michael Jones	1	0	0
		42	15 2½
Barmouth	3	0	2
Bontddu	0	7	8
Subscriptions by Mrs. Meredith	1	1	0
Annual Subscriptions	2	2	0
		6	10 10
Bwlch		1	7 1½
Bettws y Coed		1	3 6½
Capel Cerrig		0	13 8
Cefn Brith		0	6 2
Cerrigdruidion		1	12 4½
Corwen		2	10 6
Coris		0	9 0½
Cwmpennaner		1	2 9
Cynwyd		0	17 4
Carried forward		59	16 6

Brought forward	59	16	6
Dolgelley	8	10	0
Dolyddelen	1	7	0
Dyffryn	2	14	2
Ffestiniog	0	16	7
Glanrafon Sunday School	2	5	10
Gro	0	14	6
Gwynfryn	1	11	7½
Harlech	0	10	7
Llandrillo	1	15	0
Llangwym	2	0	10½
Llanfachreth	0	15	0
Llanfihangel	0	13	2½
Llanerchgoediog	0	16	1½
Llanarmon	2	10	7½
Llwyngweril	0	5	0
Maentwrog	0	17	6
Penbryn	0	17	1
Penrhyn	0	18	8
Penmachno	0	13	7½
Penypark	0	15	7½
Sion	0	14	7
Taiteg	0	2	6
Talsarney	0	19	6
Towyn	2	5	0
Trawsfynydd	2	13	9
Tynrhos	0	9	6½
Wern	1	5	9
Yspytty	1	3	6
			100 18 4

MONTGOMERYSHIRE.

Bont	4	3	2½
Carno	3	18	9
Cemmes	3	14	5
Ceunant	3	12	7
Crowlwm	0	14	0
Dresnewydd	5	0	0
Gwernybant	2	3	0
Graig	0	5	6
Glo	1	0	1½
Llanbrynmair	4	11	6½
Llanwnog	1	18	11
Llandinam	1	15	7
Llanwyddelin	7	18	10½
Carried forward	40	16	6

Brought forward	40	16	6
Brithdir	5	16	2½
Dreowen	2	19	10½
Gelly	2	10	0
Llanidloes	6	14	2½
Llanwrin	4	1	2
Llanwyddn	1	9	0
Llanfair	6	5	8
Machynlleth	6	5	0
Mallwyd	2	9	10½
Trefeglwys	2	13	2
Tregynon	7	4	0
		91	4 9
			652 0 7

Berks:—The young Ladies of Mrs. Lee's School, Wallingford, by Rev. W. Harris .. 5 4 7

Ditto:—A Penny-a-week Society, near Newbury, collected by a Friend to Missions .. 3 10 6

A Friend, by Rev. Mr. Harrison, Woburn, Bucks 1 1 0

Miss Donkin, Bath, produce of the Sale of a Picture painted by her 10 10 0

Northamptonshire:—Produce of a Penny Society and Missionary-box, in Rev. D. Griffiths' Congregation, Long Buckby 10 0 0

Herts: Rev. T. Miller and friends, Berkhampstead 0 17 6

Scotland:—Donation from the Dunkeld Juvenile Missionary Society, by Rev. John Black 20 0 0

Ditto:—Ditto from Cabrach Auxiliary Bible and Missionary Society, by Rev. Richard Penman, Aberdeen 8 0 0

Surrey:—Rev. Isaac Tozer and Congregation, Tooting 15 14 8

Lincolnshire:—Barton-upon-Humber: amount of the third year's Subscriptions of the Female Association, ending 31st December, 1819, by Rev. J. Winterbottom 15 3 0

IRELAND:—Carrickfergus Castle: collected at the Monthly Prayer Meetings, by Rev. Mr. Flinter 4 0 0

J. T. 10 0 0

Gratitude to Christ for his mercies—a mite for the Mission 5 0 0

SCOTLAND:—Perth Missionary Society, by Rev. J. Willison, Sec. 65 0 0

Do. Juvenile Soc. by Mr. J. Bower 5 0 0

70 0 0

Ditto Dumbarton Bible and Missionary Society, by Mr. John Glenn, V.P. Clipstone 20 0 0

Northamptonshire:—A moiety of the Collection at the Baptist Meeting, by Rev. John Mack 10 0 0

Paphos			2 0 0
Lancashire:—Preston Auxiliary Missionary Society, by Mr. John Hamer, Treasurer.			
Half a Year's Contribution	39 13 8		
Garstang Panoh Society	6 14 6		
Clifton Ditto	5 6 6		
		51 14 8	
Bristol Juvenile Missionary Society, by Mr. J. Talbot		30 0 0	
Amount of Donations at the Pimlico, Chelsea, and Brompton United Missionary Prayer Meetings, including Buckingham, Ranelagh, Cooks' Ground, Trevor, and Paradise Chapels, by Rev. E. A. Dunn, Treasurer.		11 19 9	
G. H.—First Fruits		5 0 0	
Wilts:—Swindon, Collection at the Chapel, by Rev. Geo. Mansell		3 16 0	

The Thanks of the Directors are presented to the following:
Mr. T. of Stratford, for 12 Felling Axes, for the use of the Otaheitean Mission.—A Friend, for a Box containing Fishing-tackle, &c.—A Young Lady, for sundry Books and Toys.—A Friend, by Rev. Mr. Cockney, Islington, for Owen on Indwelling Sin.—Rev. R. Hogg, Kimbolton, for 21 copies of Personal Religion.—Mrs. Merriman, Leadenhall-street, for 5 Cotton Pocket Handkerchiefs, Silver Sack Buckle, Pair of Sleeve Buttons, and 2 Ladies' Head Pins.—Mr. Toomer, Basingstoke, for 3 copies of the Triumph of Truth; Travels of Seektruth and sundry Reports and Sermons.—Clerkenwell Auxiliary Society, for a Basket; Skin of a Tiger Cat; 3 Leg and Arm Rings; Dirk; Necklace; Hottentot Pipe, and an African Needle and Case.—Mr. Laundy, Dean-street, Borough, for 4 vols. of Rev. T. Jones's Works.—To ditto; Mr. Sabine, Islington, and Mr. Toomer, Basingstoke, for sundry Volumes and Numbers of the Evangelical Magazine; and to Mr. Thomas Lister, of Hackney, for 100 Copies of Palmer's Scripture Catechism.

POETRY.

MISSIONARY HYMN.

HOSANNA TO THE SON OF DAVID.

YES, we hope the day is nigh,
When many nations long enslaved,
Shall break forth and sing with joy,
Hosanna to the Son of David.

Abraham's seed cast off so long,
Shall then appear among the saved;
Shall arise and join the song:
'Hosanna to the Son of David.'

Jews and Gentiles shall unite,
By Satan's power no more enslaved;
And shall sing with great delight,
'Hosanna to the Son of David.'

But a brighter day is nigh,
When Jesus shall collect his saved,
Men and angels then shall cry,
'Hosanna to the Son of David.'

THE THRONE OF GRACE.

THERE is in heaven a mercy seat,
The guilty sinner's safe retreat,
And poor backsliders, vile and base,
Find shelter at the Throne of Grace.

Here pardoning mercy, rich and free,
Bestow'd on worthless worms like me;
Thro' all its streams we sweetly trace,
When prostrate at the Throne of Grace.

Here saints their heavenly Father meet,
And bow and worship at his feet;
And view his reconciled face
Forth beaming from the Throne of Grace.

Here wrestling souls find peace and rest,
Reclining on their Saviour's breast;
Gain strength to run their heavenly race,
And victory at the Throne of Grace.

Before the Lord, my soul appear,
And live in constant humble prayer;
And safe in thy prepared place,
Thou'lt praise him for a Throne of Grace.

J. P.

HUMANITY'S GEM.

'Jesus Wept.'—John xi. 35.

How sweet is the tear of regret,
That drops from humanity's eye;
How lovely the cheek that is wet:
The bosom that heaves with a sigh.
This world is a sorrowful stage,
A valley of weeping and woe;
From childhood to garrulous age,
The tear uninvited will flow.

Our own or another's distress,
Will force the soft lustres to fall;
Nor can the mild bosom do less
Than grieve for the sorrows of all;
For he who has nought to impart,
May at least give the wretched a tear,
'Twill comfort the sorrowful heart,
When no other comfort is near.

The Saviour in sympathy wept,
And gave the divinest relief,
When Lazarus mortally slept,
To his sisters o'erwhelm'd with grief:
He sorrow'd for Solyma's doom,
As he sat upon Olivet's steep;
He thought on her judgment to come,
And pity constrained him to weep.

J. M.



Freeman sc.

Revd. W.m H.y Prattman

Barnard Castle

Durham.

Publd by E. Wo[illegible] Court April 1. 1820.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

APRIL, 1820.

MEMOIR OF THE LATE REV. THORNHILL KIDD.

THE following Memoir contains an outline of the life and labours of the late Mr. Kidd, who finished his course with honour and with joy, at Clapton, near Hackney, on the 30th of September, in the 46th year of his age,* amidst the affectionate regrets of a liberal, enlightened, and beloved people.

Our design is not to delineate a character formed independently of divine influence; but rather to show the operative principle of grace, producing the most lovely and salutary effects, through a life of much suffering and of some service. And as what comes from the heart usually finds correspondent feelings and kindred sympathies, it has been thought preferable to transcribe many of the particulars from Mr. K.'s own letters and memoranda.

The subject of this Memoir was born at Whitby, in Yorkshire, of pious parents, whose example and instructions appear to have had the happiest influence on the formation of his christian character; 'but of the *time, means,* or *manner* of his conversion he was unable to give any particular account.'

His education for the ministry was received at Rotherham, under the care of the late Dr. E. Williams and Mr. Phillips, for whom he ever retained the highest respect and sincerest affection.

His preparatory studies being completed, June 20th, 1800, he accepted an invitation from the Independent Church of Newcastle, in Staffordshire, to become their pastor: and on Aug. 21st of the same year he was ordained, and continued among them under many discouragements until the close of the year 1802.

In January, 1803, he left Newcastle, with the painful feelings of disappointed hope, and the mournful recollections of an attached people. On this occasion he thus expresses himself in a letter to the Church:—'When I reflect upon my ministerial work, and how far the end of my life is answered, and is likely to be answered where I am, compared with what, in human probability, it might be in another situation, I am not happy. Every other interest I sincerely wish to regard in subordination to the glory of God, and the welfare of his Church.'

After leaving Newcastle he became the pastor of the Independent Church at Cleckheaton, Yorkshire, and entered on a large sphere of usefulness. Oct. 26, 1805, he thus describes his new situation, and expresses his devout feelings:—'The congregation is greatly enlarged; O that some saving impression, some glorious effects may presently appear! O for more *singleness* of heart in every part of the service of God! If God but give me strength, may he have all the *service* and all the

* See our last vol. pp. 519, 20.

glory! The lamentable defects of my ministry, and the imperfections of my conduct, I am not wholly insensible of: may God perfect his work in me, and may nothing obstruct the progress of his truth! It is a great thing to *bow* under the rod as we ought; to view aright our mercies, and always to conduct ourselves under accumulated trials with that patience and submission which God requires, and our own judgment approves.'

February 9, 1806, he writes:—'Last week I felt much indisposition, weakness, langour, and cough, which chiefly disturbs me. I want a patient passive temper.

'Content, my Father, with thy will,
'And quiet as a child.'

Last year at this time I was affected in the same way, but God helped me, and I hope he will do so again: and may I serve him better than I have ever yet done! To what end is life valuable, but to serve and glorify God? May I never lose sight of this!'

January 4, 1807, he says:—'The congregation is good: the church is in peace. We hold our meetings in Christian affection, and I think a spirit of love prevails more and more. Our prayer-meetings are better attended, and many seem properly impressed. May God deepen and strengthen his own work, and direct and encourage me in all that I ought to do for his glory.'

November 30, 1808:—'How have I to sigh under a body of weakness and frequent infirmity:—but as it is the *will* of *God*, may he help me to submit with all cheerfulness. I sometimes think I could do this more easily were it not for my public work, for which I often feel painfully inadequate. The Lord help me! and make the grace of Christ sufficient for me.'

In 1811, he found his indisposition increasing, and on the 2d of July left home for Matlock; from whence he returned with little advantage, after a stay of a month or five weeks. When he had again occupied his pulpit for a few Sabbaths, he was obliged to relinquish it, and from the 8th of Sept. 1811, to Sept. 20, 1812, he engaged in no public service.

It was during this cessation from public work that he revised his first volume of sermons, and upon their being sent to the press, April 12, 1812, he thus expresses himself:—'To the great Head of the Church, whose truth it is their attempt to exhibit, and whose glory I trust they regard in the salvation of men, I commit them: may he sanction the design and prosper the effort.'*

On the 20th of September he resumed his labours in the morning, but was obliged to desist the following Sabbath. February 14, 1813, he again commenced preaching, and writes thus at the close of the day:—'I have not:—no:—I have not improved this Sabbath as I ought to have done! Oh for more zeal for immortal *souls!* More pure and disinterested love to *Christ!* Such a God, and such a Saviour

'Demand my soul, my life, my all!'

From that time to the 8th of August, he preached about twenty-eight times; but made little progress in the recovery of his health. Towards the close of August he again left home for Liverpool, Chester, and Park-Gate; returned the beginning of September, and spoke twice on the 5th of that month. From thence until the 17th of October he preached twice a day with only one exception; when, after mature deliberation, he gave up his charge, having advised with his venerable and highly-esteemed friend the Rev. George Lambert.

October 17, he thus writes, (speaking of this circumstance):—

* For the character of these Sermons, see our Review, Evan. Mag. vol. xxii. p. 217, and vol. xxiv. p. 21.

'A period memorable to myself and big with consequences to the people here! If I could serve them I would:—they are convinced of this. I endeavour to commit them to the care of the *Good Shepherd* who ever liveth, and changeth not. Many are dear to me as brought to God through Jesus Christ, by my weak instrumentality—for these I feel, and hope ever to feel, the tenderest affection. May they be nourished up unto eternal life.'

In this he obtained what his heart longed for:—his ministry was attended with encouraging success. Christ was formed in the hearts of many, and the congregation augmenting beyond the bounds of their accommodation, the number of pews was increased, and the Chapel considerably improved.

When the depressing effects of constant indisposition are considered, and the disabilities they produce, these encouraging circumstances appear extraordinary: for such was his general state of health that perhaps a day never passed in which he had not a painful intimation of mortality.

Under the ministry of Mr. Scott, his respected successor, the interest has continued to prosper, and the Chapel has been enlarged. Thus the Great Head of the Church disposes of his servants! He apportions their talents with the wisest discrimination, und fixes the bounds of their habitation.

He left Cleckheaton 16th December, 1813; and, after having spent the winter at Leicester, was a little recruited, and arrived in Londone April 8th, 1814. In this theatre of exercise for benevolent feelings, he met with many friends, was frequently recognized as the author of his printed sermons, and liberally encouraged to publish another volume. About May 28, he took lodgings in Walworth, where his health gradually improved; and he afterwards entered on a small house as a temporary residence where he had more convenience for study.

He now began, at the request of his brethren in the ministry, to occupy occasionally their pulpits, and he excited attention as a preacher.

On those Sabbaths in which he had no public engagement, he had the pleasure of attending the ministry of the Rev. G. Clayton, and of sitting down with his people at the table of the Lord; privileges which he frequently spoke of with gratitude.

Sept. 4, he preached at Clapton for the first time. Dec 4, an application was made from the managers of that place, on the subject of a settlement among them; he acceded to their wishes, and in January, 1815, entered upon his labours.

In January, 1815, he writes as follows:—'At seasons, last week, my spirits were good and my heart revived:—and no wonder, in the pleasing prospect of a new and interesting line of service! It is painful to be cast aside as a vessel in which is no pleasure! But the Lord appears again about to employ me. May I be abundantly refreshed and strengthened for the work! May the hope of my friends not be disappointed! May it be evinced that my tedious affliction and long suspension from the great work, has been for my personal benefit, and for the advantage of many! May I esteem it a high and distinguished honour, if the great Head of the Church is again pleased to employ me in his service!'

From the commencement of his engagement at Clapton to November, 1815, he was enabled to pursue his pulpit services in a morning regularly, and frequently in an evening: he was then three Sabbaths silent. Afterwards he resumed his work, and continued it without intermission, until the 17th of May, 1816, when the Church was formed,

in number fourteen, and on the 29th he was publicly recognized as their pastor.

He now continued his pulpit exercises regularly, though under much weakness, until September, 1816, when he spent nearly three weeks at Hastings, and returned to his charge with some benefit, preaching usually twice in the day till the end of February, 1817. In March following he thus expressed his feelings :—'I have no wish to relinquish my work, for God seems to *smile* upon it ; but I feel greatly inadequate, and cannot do as I would! What is life worth but as employed for the *blessed Redeemer?* Oh that my heart were more *warm*—my motives more *pure*—all my affections and feelings much more spiritual!'

Wednesday, March the 5th, he took a severe cold, and preached with difficulty on the 9th. On the following Tuesday he was confined in bed, and from that time to the 5th of June was a prisoner at home. He then went to Brighton, where no advantage was gained until the close of the month : at that time he revived a little, and continued at Brighton mending slowly till July 25, when he returned home, and on the 3d of August preached once.

August 3, he writes thus :—'God has given me the desire of my heart, in permitting me again to occupy my pulpit, and administer the ordinance of the Lord's Supper! Little did I ever expect this, though I never entirely despaired of it. Surely I have the most unequivocal proof of the kindness of my people; and that they are glad to see me amongst them. In their service would I gladly spend, and be spent!—In the sacred engagements of this day, though I have felt something, and the people have seemed to feel *more*, I have deeply to lament insensibility and the absence of those affections which are most desirable on such occasions! Oh that my heart were more richly imbued with holy principles, and holy truth!'

July 14, 1818, Mr. Kidd went to Tunbridge-Wells, where he spent three weeks. At this period he says :—'My inward weakness, and apparently to me, increased debility, sink my spirits, and leave me the subject of much and painful depression. Oh that it were counteracted by the strength of *better principles!* Ah! what know I of the joy of faith, or the patience of hope!'

Sept. 6, after having preached and administered the ordinance, these are his reflections :—'I am languishing under much weakness and depression ; but would not look at the dark side :—blessed be God there is a *bright* side! There are beams of heavenly mercy! and Christ heals the *broken hearted!*

At the commencement of the year 1819, his esteemed friend, the Rev. H. F. Burder took the regular services of the evening, which freed him from much anxiety. At this period the following were his reflections :—'Seven years ago I was ill and silent in suspense at Cleckheaton.—Five years ago I was at Leicester waiting the will of God : —his hand has brought me hitherto :—and *four* years I have been enabled to hold the station, and in some imperfect manner to discharge its duties. Personally I have much reason to be astonished at the divine goodness and forbearance! I can trace a kind hand in secret silence most evidently in my favour ; *upholding, preventing, delivering!* What should I have been but for *him* whom my spirit endeavours to adore? 'Who am I, O Lord God, and what is my house that *thou* hast brought me hitherto?'—Never may my sense of personal unworthiness be diminished, nor my conviction of the malignity of sin lessened! but with these convictions may I evermore rejoice in pardon-

ing mercy! in cleansing and healing grace!'

Every part of this year is marked with interesting expressions of devotional feeling. The following affecting paragraph is dated July 25: 'Last Sabbath morning I preached and took the whole of the service, but only because I could obtain no help. My inability, however, increases. My appetite has failed the last two or three weeks, and weakness is the consequence. To-day I have been silent, and have the mournful prospect of silence. I am preparing a letter to the Church and trustees, intimating that I *cannot proceed*; and that at the close of this year I must finally resign. This letter will probably be read after the ordinance. Of this I am fully conscious—that were I *able* I am *willing* to work. But it is not *my* work, it is the *Lord's*;—and may he not choose by whom his work shall be done? Whatever may be my duty in future months, if life be spared, it is plain at present I *must* be silent. And should it be that my *last* change is *drawing near*—Oh to be prepared! May no event take me by surprise! There is *one rock* and *one refuge!* Here would I repose and hide for ever!'

The letter referred to was left to be read, August 1, after the administration of the Lord's Supper. Sept. 12, the Rev. Mr. Berry went through the service at the Lord's table. Mr. Kidd spoke a few words at the close, expressive of gratitude to the Church and Trustees for their letter in answer to his communication—of his affectionate attachment to the people and the cause; and intimating his intention, should opportunity be allowed him, to thank the congregation for their affectionate letter.

This was the last time he spoke at the Lord's table, and it was amidst the prayers and tears of his people.

Sunday, the 19th of September, his illness increased. An inflammation again affected his lungs: he suffered much from feverish irritation, cough, and restlessness; but with great patience and tranquillity. Nine days and nights he had no sleep for more than five minutes together, and that but seldom. His head could neither be inclined backward, nor on either side, because those postures produced irritation; but he sat the whole of the time in an erect posture, or bending forward. After the 26th he was brought several times to the verge of suffocation. Now his sufferings were uncommonly great; but his heavenly father left him not comfortless! It was most consolatory to hear the expressions which he uttered, and to see the tranquillity which he possessed. The following are a few of the pious sentiments which he expressed in his last illness:—* 'Oh to be found,' said he, 'a monument of mercy, rich and sovereign mercy—to be found in Christ!—Life appears to be ebbing fast:

'What if the springs of life *were* broke,
'And flesh and heart should faint,—
'God is my soul's eternal rock:
'The strength of every saint.'

The friend and father of every poor trembling sinner—'Him that cometh unto me, I will in no wise cast out.'

Speaking to a friend, whom he supposed to have an idea that he was afraid to die, he said—'No! I thank God, it is no such thing. My mind is perfectly at rest through my blessed Redeemer!'

'For some time,' he added, 'before the commencement of my last illness, this verse had frequently occupied my thoughts—'O Lord, open thou my lips, and my mouth shall show forth thy praise.' O if

* The reader is referred to Dr. Winter's Sermon, and Mr. H. F. Burder's Address, for a more extended account and for delineation of character.

it were possible that so worthless a creature could glorify God by suffering, the suffering would be desirable! But *my* work of praise must be chiefly left to the upper world. In this I can do little more than hope and desire, with feelings cold and languid.'

'With all my preaching and all my praying, how little have I done for Christ! O that I had made a better use of the power of speech when it was possessed.'

'It is a solemn thing to sit in the expectation of death; but a mercy to sit in its expectation with tranquillity. Lord, grant that I may have been sincere in my approaches unto thee! I have often desired it, often attempted it, and have greatly lamented the coldness and langour of my applications.'

Lifting up his enfeebled hands, he said, 'I have a better strength than this: "Be Thou my strength, my righteousness, my Jesus, and my all."'

'These moans,' said he, 'have no respect either to death or eternity. No: they are the effects of dissolving nature.—

'When Death o'er Nature shall prevail,
'And all the powers of language fail,
'Joy through my swimming eyes shall break,
'And mean the thanks I cannot speak.'

'O what elevated language! But we know little of the world of spirits—of the language there! O for patience and hope! "Shall a living man complain, a man for the punishment of his sins?" "I will bear the indignation of the Lord, because I have sinned against him."

'I am greatly oppressed—I suppose this is the death by which I am to glorify God. I had no conception of this. These profuse cold sweats come just in their order.—"Lord, help me!" "Yea, *I will* help thee: yea, I will uphold thee with the right hand of my righteousness."—Blessed Redeemer!

After having spoken at considerable length, but with some interruptions on the nature of fact and testimony as the foundation of faith, and illustrated both by a familiar example, which he called *childish*, and at which he smiled placidly while nature was dissolving, he recalled his thoughts to their great object, in those simple and beautiful lines composed by Dr. Watts, for the use of children:—

'With thoughts of Christ, and things divine,
'Fill up this foolish heart of mine.'

This was a few hours before his death, when his liberated spirit, freed from all the impediments of mortality, arose to God and glory.

ON READING THEOLOGY.

'Spending too much time about *trifling* books and studies, the contents and subjects of which I could wish entirely to have blotted from my memory, is a very painful circumstance.' JOB ORTON.

'THE entrance of thy word,' said the pious Psalmist, 'giveth light.' It not only discovers the way of a sinner's reconciliation to God, but has a happy influence on all that belongs to self-cultivation. The Christian is renewed both in knowledge and holiness. When the reign of piety commences in the mind, thought is properly exercised, and an unusual vigour animates all the faculties. The man scripturally *believes* that he has a soul, he estimates his rank in the scale of being, and perceives that, although uncultivated and depraved, he is capable of contemplating, and resembling the ever blessed God. In his measure he surveys the world of truth with eagerness and desire. The wonders of redeeming mercy, the operations of the Holy Spirit, and the glories of the blessed, begin to possess all his powers. Unspeakable charms distinguish the Saviour; he contemplates his life of woe with

new emotions, and, in the attitude of a disciple, affectionately listens to his sublime doctrines and holy precepts. It is upon this principle that a love of reading usually accompanies regenerating grace. Probably it was in consequence of incipient piety that the Ethiopian Eunuch read the Prophet Isaiah, even while journeying in his chariot.

There are persons who object to an enquirer receiving aid in the attainment of scriptural knowledge, unless from the volume of inspiration The Bible and that *only*, say they, should be the subject of research. But surely other volumes eminently adapted for instruction may be perused, and that with ardour, without any disparagement to the book of God. Genuine love to the Scriptures generally induces a suitable regard to the devotional writings of uninspired authors, and these, in return, clothe the pages of revelation with additional endearments. It is not to be believed that God has done any thing in vain. It is not, therefore, credible that his servants and ministers, whose pious labours have been preserved and widely circulated, were endowed with their various talents, as well as influenced in their respective composures, unless for the 'edifying of the body of Christ.' And without intending invidious remarks, or giving pain to the minds of any who conscientiously peruse only the Scriptures, it may be observed that the objectors alluded to, notwithstanding their pretension to superior discernment, are usually remarkable for some flagrant error, either in judgment or practice—often in both. Wrapped in a mantle of self-complacency, they lose sight of surrounding objects, and, by gazing only on themselves, they commonly stumble or fall. Though human guidance must not be implicitly followed, yet to reject it altogether, is the height of absurdity. Great projects are best accomplished by the help of many. Hence the apostolic injunction, 'Give attendance unto reading.'

In following this advice, various things are important; as,

Observation. This should be applied closely to the subject matter, since as that is kept in view, the weight of argument will be felt, and the topics more clearly understood. To this may be added a careful examination of the proofs adduced, a diligent attention to the occasion of the treatise, and, in cases where the remark applies, to the circumstances of the persons more immediately addressed, the sins to which they were most addicted, and the virtues in which they excelled. Nor should the method of the author be lost sight of, otherwise perception will become confused, and much reading redound to trifling advantage.

Order may also be mentioned. At first view it may seem needless to inculcate the study primarily of the *principles* of truth, but when the proneness of young Christians especially, to dive suddenly into the mysteries of revelation is considered, it will appear less unsuitable. The want of attention here is no uncommon source of distressing experience. When the essential doctrines of 'repentance towards God, and faith in our Lord Jesus Christ' are overlooked, or mingled with divine decrees, hindrances present themselves at every step; nor need it, indeed, occasion surprise, should alarming fear succeed improper curiosity. Did a scholar attempt to read a strange language while unacquainted with the alphabet, we should esteem the effort folly. When this is applied to the Christian student, the result is easily seen. It is, indeed, the want of establishment in the principles of the doctrine of Christ, which not unfrequently, by

engendering conceit, gives birth to arrogance, produces indiscretion, by sad declensions increases the enmity of the ungodly, and checks that growth in grace which is so forcibly enjoined upon the followers of incarnate wisdom. The great Prophet of the church, when on earth, taught his disciples as they were able to bear it, thereby affording to those who, in every age, sustain that dignified character, a lesson highly worthy of attention.

Nor should SELECTION be overlooked. This should be especially kept in view by persons whose opportunities for reading are limited. It is true, however, generally, that a few ably written books, seriously read, have a better tendency to inform the judgment, and sanctify the heart, than many, whatever may be their intrinsic excellence, superficially perused. A wise man when invited to a feast does not partake of every delicacy, since, instead of nourishment, he would imbibe disease. So the Christian, if judicious, will wisely select such spiritual food as is most calculated to strengthen the mind, to elevate the affections, and renovate the soul. He will prefer the solid and instructive treatise to the religious novel, the practical rousing address to polemical discussion, and the Bible above all. In the present day a lamentable bias has increased in favour of publications whose nature is trifling, and their tendency dissipating and injurious. To suit a taste which may, not uncharitably, be styled fastidious, *religious* fictions have become affectingly common, and not a few readers, by indulging a propensity so easily gratified, are disgusted with the labours of many valuable and elegant contemporaries; not to mention the plain, though edifying volumes of divines who are eminent for holy wisdom.*

This must be regarded, surely, as an omen unfavourable to the interests of Zion. Milton well observed that it is of 'greatest concernment in the church to have a vigilant eye how *books* demean themselves, as well as men.'†

It cannot but be remarked how incongruous sacred novels appear to the dignity of revealed truth; and that they manifest, to say the least, an accommodation to unholy prejudices ill suited to the majesty of the Gospel, or the important ends to be accomplished. Were a mathematician, or a lawyer to attempt to instil the knowledge of their respective sciences by a romantic narrative, who would not, at once, be struck with the unsuitableness of the effort, and regard it, in proportion to its facinations, as hurtful and degrading? And if the moral results of the publications referred to are contemplated, is it not to be feared that a taste for light reading will become so deeply rooted as to render sober truth repugnant, unless made palpable by incident and fiction? Will not the mental powers hereby be weakened, and is there no danger that religion will itself be considered ere long a mere creature of the imagination? Is it to be expected that the persons for whose use this sanctified novelism is intended, will select the piety of the observations; or rather, is not the expectation to be che-

* 'It is difficult to estimate the injury which is done to persons by this effect of novel-reading on the mind. For the contents of our best books consist usually of plain and sober narrative. Works of this description give no extravagant representations of things, because their object is truth. They are found frequently without character or catastrophes, because these would be often unsuitable to the nature of the subject of which they treat. They contain repellents rather than stimulants, because their design is the promotion of virtue.' — *Clarkson's Portraiture of Quakerism*, vol. i. p. 129, 2nd edition.

† Works edited by Symmons, vol. i. p. 289.

rished that they will delight solely in the fictitious incident? Nay, will not they even elude the sober inference, the passing moral, or the occasionally religious thought, to gratify a propensity for seeing the end of the story? And is it not almost certain that the succession of tales which first quelled an anxiety for miscellaneous novels, will terminate in a greedy perusal of the most objectionable trash? No analogy seems to exist between the volumes now alluded to, and the matchless allegory of Bunyan, still less the parabolical illustrations of holy writ. Were a minister of Christ to illustrate heavenly mysteries by a parable, in unison with those of the inspired record, the interest, and probably the utility, of his discourses would be increased; but were he to perform his high functions by preaching a tale, were he to convey religious truth in a series of fictitious narrative, who could justify either the manner or the medium of the communication? Who would anticipate the promised benediction?

Let the novel-reader and sentimentalist, therefore, cherish a predilection for books whose prominent features are 'enervate and puerile;' but let those whose real estimate of wisdom corresponds with their avowed opinions, manifest a characteristic judgment. In so doing, to borrow the language of Dr. John Owen, they will find their 'Faith, love and obedience increased and improved, and the issue will be the praise of God's grace which ought to be the end of all our reading.'*

It is taken for granted that *spiritual* improvement should be kept steadily in view. That since the value of knowledge is to be chiefly estimated by its operations, the attention should mainly be directed to practical purposes.

* Preface to Scudder's Christian's Daily Walk. 1690.

MEDITATION is, therefore, not only an excellent and profitable, but a necessary duty. It prevents reading being a waste of time; it cherishes sacred communion, and assists the soul in her aspirations towards heavenly objects.* It is as meditation is fixedly and habitually exercised, that we retain, as well as arrive at, clearness and distinctness in knowledge. The testimony concerning the mother of our Lord, in reference to a memorable interview, is observable—'Mary kept all these things and *pondered* them in her heart.'

A man may attain the reputation of an extensive reader without meditation, but it is only as that duty is *performed* that he can become really wise and judicious. David was eminent for wisdom. Notice his declaration, 'I have more understanding than all my teachers, for thy testimonies are my *meditation*.' Indeed it is principally by contemplating truth that the judgment is convinced, that the affections are arrested—that zeal is enkindled, faith confirmed, hope animated, and humility promoted. Such effects should be anxiously sought, otherwise positive evils may result from the cultivation even of religious knowledge. If the affections are unheeded—if devotional feelings and godly practice are not diligently cherished, and pursued, pride will be fostered, and a train of consequences result which, with-

* 'I am glad you are seeking after Baxter's Saints' Rest. I hope by this time you have procured it. Take it all before you from beginning to end; and as you go along extract those particular passages which strike your mind most deeply, that you may have the benefit of reviewing them for future use. This is what I have done; and it is my plan when I read for edification, to read a little, and digest it as I go on, by mixing meditation and ejaculatory prayer with it, but not to run over a great deal in a little time.' *Williams' Diary and Letters*, Hanbury's edition, pp. 325, 326.

out Divine interposition, will terminate in ruin. Unsanctified attainments are awfully dangerous. 'If ye *know* these things, happy are ye if ye *do* them,' is a declaration which implies an alternative of serious import.

PERSEVERANCE too is intimately connected with profitable reading. When a subject is begun it should be finished, and if the matter be important, no satisfaction should be felt till it be thoroughly understood, carefully retained, and fervently applied. 'Then shall we know if we follow on to know the Lord.' The traveller who manifests a discreet steadiness on his journey arrives sooner at the end than one who proceeds by irregular paces. Would you leave behind you the unstable, who are 'ever learning, and never able to come to the knowledge of the truth?' In addition to other helps, 'Give *attendance* unto reading.' 'Content not yourselves with having so much knowledge as is thrown in your way, and received in some sense unavoidably by the frequent inculcation of Divine truth in the preaching of the word, or accidentally given in conversation; but let it be very much your business to search for it, and that with the same diligence and labour with which men are wont to dig in mines of silver and Gold.'*

The connexion of PRAYER with Theological studies is essentially important. Divine knowledge 'is not the prize of a quick imagination, but a bended knee.'† If reading be unaccompanied with an habitual conviction of our ignorance, of the blindness of the human mind through sin, and of our incapacity, even to think a good thought, we shall never seek that discernment by which alone the 'things of the Spirit of God' are discovered.

It is certainly practicable to comprehend the import of a train of propositions, to assent to their truth, and even to cherish a rapturous speculation of many doctrines of Christianity, and yet to remain ignorant of God and our own souls. It is one thing to have a theoretic acquaintance with the Gospel; it is another to have the spirit deeply imbued with its influence. Without supernatural aid, therefore, how diligent soever may be our application to reading, we shall live without experiencing the power of Godliness, without possessing such a knowledge of sin as produces detestation, or such an acquaintance with the ever-blessed Jehovah, as increases to a thirst after the performance of his will, and the enjoyment of his presence. How solemn, as well as directory, is the apostolic prayer for the 'saints' at Colosse! 'We do not cease to *pray* for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding, that ye might walk worthy of the Lord unto all pleasing, increasing in the knowledge of God.' Would we attain or improve a divine understanding, let us approach the Throne of Grace, and implore 'the Spirit of Wisdom, and Revelation in the knowledge of Christ.' Let us attentively listen to the supplications of the devout Psalmist, to ascertain where and how he reached an eminence in Divine attainments so signal, and so gracious. 'Open thou mine eyes,' was his importunate request, 'that I may behold wondrous things out of thy law'—'make me to understand the way of thy precepts'—'Teach me, O Lord, the way of thy statutes'—'Make thy face to shine upon thy servant, and teach me'—'Give me understanding according to thy word.' Let us, for our encouragement, muse upon the heavenly direction: 'If

* President Edwards' Works, vol. v. p. 375, Dr. Williams' edition.

† Charnock's Works, vol. vi. p. 37, Parsons's edition.

any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him.' 'The Lord giveth wisdom; out of his mouth cometh knowledge and understanding.'

Were further inducements necessary to an adoption of the course recommended, various might be mentioned. Hereby we should be prepared for the more public exercises of religion, especially hearing the word, and consequently better enabled to 'try the spirits whether they be of God.' It is, and it should be remembered, a sacred obligation that we 'take heed *what* we hear.' Were this course pursued there would be little danger of judicious and serious ministers being lightly esteemed in comparison of others who appear emulous of confidence rather than wisdom, of frivolity rather than sober-mindedness;* nor would the attractions of novelty be so powerful as to produce roving and unsteadiness. Happier effects, likewise, would then result, not only to the world at large, but to the several societies of Christians. Church members, instead of being puffed up with imaginary attainments and qualifications, would discover more accurately their deficiency and ignorance; they would increase in forbearance and charity, in meekness, zeal, and moderation. The judgment would be matured, and the mind discerning things that differ, would be firm against the attacks of error. In short, the claims of personal interest, the nature of the human faculties, the superior excellence of Christian knowledge and the whole tenor of Divine revelation enforces the advice—'Give attendance unto reading.' 'Add therefore to your faith, virtue; to virtue, *knowledge*. Happy is the man that findeth *wisdom*, and the man that getteth *understanding*. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her.'

Shrewsbury. J. B. W.

* 'Many carried along by the current of their injudicious auditors, are curious to bespangle their discourses with light ornaments, to please the ear, and are not studious to preach Christ and him crucified, in a style distant from all shadow of vanity, to save the soul.'—*Bates' Works*, Farmer's edition, vol. ii. p. 77.

GOOD THOUGHTS IN BAD TIMES.

I HAVE ventured to seize the quaint title which an old Divine and Historian gave to one of his books, as an appropriate motto to the following hints. The complaint of bad times has been common in all ages and all places; but, perhaps, it has seldom been so loud, so general, and so distressing, as at the present period, among the various classes of our own countrymen. The cry is not now raised merely by the peevishness of age, the selfishness of avarice, the wounds of disappointed ambition, or the manœuvres of a political party. Wherever we go, our ears are assailed and our hearts affected by the piercing complaints of agriculture drooping, trade declining, and commerce subjected to every kind of embarrassment and difficulty. Granting, however, that the times are really bad, if our thoughts are still worse, then life must be hung in perpetual mourning, and spent in melancholy and woe. And surely the means by which such appalling and dismal effects may be prevented, are well worth investigating. Not to pursue the subject largely, there is one point of such importance as to merit a distinct notice; it is this, How may we have good thoughts in these bad times? While we are so ardently intent on watching the convulsions, disasters, and vicissi-

tudes of the great world without, are we not apt to leave unobserved and grossly neglected, the springs and movements of the little world within? What will it avail towards individual happiness, to form the fairest theories of civil government, if we are glaringly deficient in self-government; or to strike out the best plans to reform the nation, if we are personally the slaves of prejudice, passion, and vice? 'So, then, in these bad times, you gravely recommend good thoughts. Well, and pray what do you call such?' Certainly, desponding, resentful, discontented thoughts, cannot be said to bear that character. These never fail to darken the sky, when already clouded, to raise the ruffling gale to a storm, and the storm to a hurricane. Nor, on the other hand, is that soft quiescence and cold indifference to be commended, which at the recital of any tale of sorrow, only whispers 'we cannot mend the matter by murmuring.' Is there not reason to fear that some utter sage maxims of prudence, and deal out short easy recipes of patience, merely to save themselves a little present trouble, and lock up their latent sympathies? In order that sanguine rashness, and languid despondency may be equally avoided, the mind must be tempered and trained to sober reflections and reasonable hopes. 'In the day of adversity,' says Solomon, 'consider.' But how few, under such circumstances, can direct, or manage to their advantage, the operations of their own minds! Amidst difficulties and distresses, which affect us either personally or relatively, those thoughts will prove eminently profitable, which are steeped in humility, imbued with gratitude, enlivened and expanded by prayer. Pride poisons the soul, perverting every faculty, every feeling, every idea, every wish. To gain a just sense of our state, it is necessary to lie prostrate at the footstool of Jehovah's throne, and view our life and conduct in the pure light of his holy law. As apostates, we have forfeited every blessing; as sinners we have increased the displeasure of the Almighty. And is it possible to compare the gifts of Providence with our deserts, without exclaiming, 'Lord, what is man that thou art mindful of him? or the Son of Man, that thou shouldest visit him?' A meek, contrite, lowly spirit, is the soft and sheltered soil, in which contentment takes root and thrives, while the tempest sweeps and shakes the high places of the earth. Our thoughts must be deeply imbued with gratitude. Let the mind, prone to rapid but barren excursions, choose right ground, and then pause and ponder over the manifold bounties of indulgent heaven What wonders has infinite wisdom wrought for us! What a multitude of favours has divine goodness showered upon us! And if a few of our temporal comforts have been removed, shall those which yet remain be overlooked and forgotten? 'Why should a living man complain—a man for the punishment of his sins?' 'It is of the Lord's mercies that we are not consumed; and because his compassions fail not; they are new every morning.' But nothing so enlivens and expands good thoughts, and consequently tends so much to raise us above the gross objects of sense, and the transient events of time, as fervent and habitual prayer. At the Throne of Grace, the mind of a saint is pervaded with light and love, endued with promptitude to act, and patience to suffer. Oh! what relief, what benefits are derived from pouring out the heart before the Lord! When anxiety, that dangerous malady, begins to seize us, or to spread around us, prayer is the surest remedy—the

best antidote. It allays our agitations, and disperses our fears. 'Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.' Christians, be humble, be grateful, be devout, and your thoughts shall flow like the placid, unruffled stream. You serve a good Master, you are heirs of a good inheritance, you possess great and precious promises.

Meditate on these delightful themes, that you may set your affections on things above, not on the things here below. 'Ah!' you say, 'these are indeed momentous and interesting subjects to engage our minds; but we must also think upon temporal things. Have we not our place to fill, and our part to act in society? Have we not our families to maintain, our friends to assist, and our poor neighbours to relieve?'—I know that he who provideth not for his own, especially his own house, hath denied the faith, and is worse than an infidel. But under the influence of humility, gratitude, faith, and prayer, you may have good thoughts even on these subjects. Make the experiment. Seek the grace of the Divine Spirit, and let Scripture be your unerring guide. When ordinary resources fail, when losses in trade, unexpected reverses, and painful disappointments come upon you, begin to think of the possibility and advantage of a little self-denial. Thus you will learn the useful art of being content, as well when you are abased, as when you abound. A proud man cannot think of coming down; and therefore, struggling to keep a station which is untenable, he is at last thrown headlong, and bitterly, yet unavailingly complains of the wounds received from his fall. It is easier for a Christian to bring his mind to his condition, than to raise his condition to the level of his mind. Think of the means by which secular and sacred pursuits may be duly connected, and so you will become diligent in business, yet fervent in spirit, serving the Lord. Think of that wise overruling Providence, which incessantly superintends the infinitely diversified affairs and circumstances of the world, insomuch that not a sparrow falls without our heavenly Father's notice, and be assured that all things work together for good to them that love God, to them that are called according to his purpose. What pleasing and profitable themes are these, to fill your minds and occupy your meditations! Let not, then, the general complaint of bad times be swelled, and increased, and echoed by your voices. However bad the times may be, you well know they are in good hands. 'Delight thyself in the Lord; and he shall give thee the desires of thy heart.'

VOLENS.

ANECDOTE OF SIR FR. WALSINGHAM.

SECRETARY Walsingham was a very eminent courtier and statesman, who lived, and flourished in Queen Elizabeth's time. Tired of the etiquette of courts, he retired from the busy world, and passed the last of his days in the privacy of a country life. Some of his gay companions rallied him on his becoming religious, and told him he was melancholy. With an air, at once manly, easy, and dignified, he made the following very pertinent reply, 'No,' said he, 'I am not melancholy, but I am serious, and it is fit I should be so. Ah! my friends, while we laugh, all things are serious around us. God is serious, who exerciseth patience towards us; Christ is serious, who shed his blood for us; the Holy Spirit is serious, in striving against the obstinacy of our hearts; the Holy Scriptures bring to our ears the most serious things in the world; the whole creation is serious in serving God and us; all that are in heaven and hell are serious. How then can we be gay?'

REVIEW OF RELIGIOUS PUBLICATIONS.

A Vindication of our Authorized Translation and Translators of the Bible, &c. By the Rev. H. J. Todd, M.A. F.S.A. 8vo. 6*s*.

WHILE we would wish to caution our readers on the one hand, from such a superstitious regard to the present authorized translation of the Bible, as should place it on a level with the sacred originals, we are no less anxious to preserve that translation from unmerited censure and contempt; especially considering the dangerous effects which may result from such representations on the faith and comfort of the great mass of Christians, who can recognise the Bible only in a popular translation.

It may be impracticable to convey to an illiterate Christian, the many difficulties there are in forming a translation from those ancient languages, that shall be liable to no exceptions; indeed to endow any translation with infallibility, manifestly requires the same divine superintendance—the same spirit of inspiration—as that by which the sacred originals were indited. But this is unnecessary: all that is requisite in a translation is that it be faithful to the sense, and in the spirit of the original writers.

There is quackery in criticism, as in every other branch of knowledge. Persons who can have no hope to rise to notice but upon the degradation of others, become learned in finding fault, and dogmatical in their opinions. What is most to be lamented is, such persons are not scrupulous either as to matters of fact, or the characters they impugn. Thus we have been unblushingly told that our translators were ignorant of the original; and translated the Old Testament at second hand from the Septuagint, or the Vulgate, instead of the Hebrew. The present work gives a direct contradiction to these assertions, and justifies both the learning and fidelity of our translators.

The first and second sections of this work state the accusations of Mr. John Bellamy, and Sir J. Bland Burges. The former says, 'Our translators confined themselves to the Septuagint and the Vulgate:' the latter echoes the same sentiment—'Our present translation is no other than a servile translation of the Septuagint and Vulgate.' The motive of the former may easily be comprehended; yet surely Mr. B. might have found a better apology for his truly *new* translation, than in asserting such a falsehood, or in calumniating the character of our translators.

Sections III. to VI. are devoted to an examination of the propositions of Sir James; but we pass on to the more important matters of the seventh and eighth, recommending to our Readers to peruse the Address of our translators, prefixed to most of our quarto Bibles, in which they will find, in complete opposition to the assertions of these gentlemen, that what they had before them—was 'the *Hebrew* text of the Old Testament, and the Greek of the New.' And this was expressly according to the Royal order to translate 'out of the original tongues.'

Sect. VII. gives a list of the translators of the present Version, as divided into classes, with some very brief account of each.—Among the first *Westminster* class, who were to translate the Pentateuch and following Books to Chronicles, we find the names of—Bishop Andrews, who is said to have understood fifteen languages—G. King, Regius Professor of Hebrew at Cambridge—W. Bedwell, the first Arabic scholar of his time, from whom both Pococke and Erpenius received instructions, and to whose works Lightfoot acknowledges himself much indebted.

In the first *Cambridge* class, to whom were committed the Books of the Old Testament from Job to Ecclesiastes, we find the names of Edward Lively, who was also Regius Professor of Hebrew at Cambridge, commended for his Hebrew learning by Usher, Ward, and Pocooke; also Spalding and Byng, two other Hebrew Professors.

The greater and less prophets were assigned to the first *Oxford* class, among whom were Dr. Harding, Hebrew Professor in that University—John Rainolds, whom Bishop Hall speaks of as a prodigy of learning—Dr. Kilby, Commentator on Exodus*—Miles Smith, most expert

* The following anecdote of this gentleman may serve as a suitable reproof to some smatterers in criticism. Dr. Kilby, and Mr. (afterwards Bishop) Sanderson, being on a journey, attended on the Sunday at the parish church, where they stopped, when the preacher was making many exceptions against the then New Translation, and of one word in particular he gave three reasons why it should be differently translated: after service, however, his learned and unex-

in Chaldaic, Syriac, and Arabic: 'Hebrew also he had at his fingers' ends.'

The other classes were chiefly employed on the New Testament; and were formed of the first scholars of the country; and included the celebrated Greek Professors, Downes and Bois, Bishop Barlow, and Archbishop Abbott.

These are the men of whom Mr. Bellamy shamelessly pretends that there was 'no critical Hebrew scholar found among them!'

Section VIII. produces authorities in favour of the received Translation, of which we shall cite a few only. The very learned *Selden* says, 'The English Translation of the Bible is the best translation in the world.'—*Brian Walton*, (Editor of the *Polyglot* Bible,) says, 'The last English Translation may justly contend with any now extant in any other language of Europe.' *L. Capellus* speaks of it as 'so agreeable to the original, that we might well choose among others to follow it, were it not our own.' The celebrated *Swift*, esteemed by Bishop Lowth as one of the purest English classics, says, 'No Translation our country ever produced hath come up to that of the Old and New Testament.' Bishop *Lowth* and Lord Monboddo, both speak of it as 'the best standard of the English language.' Even Dr. *Geddes*, though, like Mr. Bellamy, he made a translation of his own, yet has the modesty to speak of the authorized translation as 'of all versions, in general the most excellent.'

Section IX. and last, offers some judicious remarks on the Septuagint and Vulgate versions: and an Appendix is added on the former English versions. But it is unnecessary for us to proceed farther. Our object in noticing this work is chiefly to check the rash, and we will add, *ignorant* strain of declamation, which has lately been indulged against our present version; whereby much occasion of reproach has been given to infidels, many serious minds have been alarmed and an itch for novelty promoted, injurious both to piety and to sound learning.

At the same time, it is by no means our wish to stop the progress of Biblical learning, or to censure the use of modest and temperate criticism. With the question, whether a better version might not be made, we at present meddle no farther than to say, that every thing imperfect, as our version confessedly is, may be improved; but we have little expectation from the labours of critics so opiniated as Mr. Bellamy, and his patron, Sir James Bland Burges.

The work before us is not large, but compresses a great deal of useful information, temperately written and well digested; and affords a complete answer to the calumnies of these gentlemen.

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pected hearers went into the Vestry, and assured him his reasons had been well considered, but they could give him thirteen reasons for the rendering which had been adopted.

Gravamina Ecclesiæ, a Statement of the numerous and increasing Oppressions of the Church; the Substance of a Speech addressed to the Clergy of the Diocese of Exeter. By the Rev. Jonas Dennis, of Exeter College, Oxford, B.C.L. Prebendary of Kerswell, in the Royal Collegiate Church of the blessed Virgin Mary, Exeter. 8vo. 2*s*.

THIS is a most curious production, and as it is not likely to fall into the hands of many of *our* readers, we will indulge them with a copious analysis, before we proceed to our remarks.

Mr. Prebendary Dennis, then informs the clergy, met to elect a representative in convocation, that Dean Collet and Calvin, both pleaded strongly for Ecclesiastical Synods. Their importance is seen in the Wesleyan Conference, and the Roman Catholic Synods, whose attempts to gain political power are reprobated, as is Mr. Pitt's proposition of the *veto*, which would make the king an abettor of schism, to the destruction of the unity of the church, by setting up another bishop in a diocese. The scriptural authority for Synods is then adduced at considerable length; and ecclesiastical precedents also are quoted, down to the time of the Reformation, when the clergy were, for assembling in Synod at the summons of Wolsey, the Pope's Legate, threatened by Henry VIII. with a *Præmunire*; to avoid which they passed a Synodical Act, resigning for ever their right to meet in Synod, which was followed by a legislative enactment, called *Submissio Cleri*. This was revoked by Mary; but re-enacted by Elizabeth, though without the previous Act of the Clergy, which, it is contended, makes void the statute. It is also contended that the church can claim the right to assemble in Synods, and proceed to deliberate, even should the sovereign be disposed to withhold his concurrence. It is next shewn that the clergy were not originally liable to taxation, but that it was brought upon upon them by a *ruse de guerre*, in the reign of Charles II. so that all taxation of the clergy by Act of Parliament is illegal. It is then asserted that the Order in Council of George I. to compel the Convocation to dissolve, as soon as as-

sembled, was an act of pure tyranny, and the order, ceasing to be of force after the king's death, should no longer be regarded.

Then follows a list of evils which have been introduced since convocations have been forbidden to sit. Lord Hardwick's Marriage Act is said to have subjected an aged clergyman to a sentence of transportation, by which his heart was broken; and it is affirmed that there are families in and about Exeter, subject to the most alarming evils by the provisions of that Act. The Toleration Act, which it is here insisted should be called the Act of Indulgence, is then assailed, and with peculiar vehemence that provision of it which obliges the Bishop's Court to register dissenting places of worship. The Senate is then condemned for repaying the loyalty of the clergy, by voting them unfit to sit in the House of Commons; and for dictating to the bishops at what age they shall ordain candidates for holy orders; and for passing Mr. Bastard's Act, which limited the time within which presentments might be made in the Ecclesiastical Courts. But the full tide of the *odium theologicum* is poured on Mr. Rose's head, for his Act concerning the Registers of Baptisms, and especially for demanding an oath of the established clergy, where the bare word of a Dissenter is taken. Sir John Nichol is next condemned for admitting lay-baptism, that is dissenting baptism, though the Council of Nice acknowledged only 'one baptism for the remission of sins.' Now 'the power of remitting sins,' says the Prebendary,' has never been conferred on the laiety, consequently they can have no right to administer that ordinance, through which, when rightly received, sins are remitted!' Mr. Butterworth's bill is censured for allowing to those who do not declare themselves Dissenters, the privileges which the Toleration Act granted only to those who declared their dissent from the established religion. An order from the War Office is then pronounced a greater indication of a leaning to Popery than any that was given by James II. for it offers a salary to popish chaplains in the army. The same censures are poured on the annual grants made to the Catholic College at Maynooth, near Dublin. But the greatest share of political acumen is displayed in exposing the ministerial trick by which that concession was made to Catholics, for proposing which the Whig administration was expelled by the 'No Popery' cry. The first step in the slow process was, not to insertion the Regent's oath, any clause equivalent to that in the Coronation-oath, which had operated as a bar to the king's acquiescence. Then the bill was smuggled under an ambiguous title, through a thin house; so that at last it was discovered that Catholic officers were allowed to command our army and navy. Sir William Scott's Non-Resident Act is said to have doubled the number of non-residents in one year. The Prebendary then takes to himself no small credit for having induced Sir W. Scott to abandon a bill, by which the affair of excommunication was to have been taken out of the hands of the clergy; as also for exposing the evil provisions of Mr. Vansittart's tythe-leasing bill, against which he contends that clergymen make good farmers, and farming makes good clergyman. He then complains of the clergy being excluded from the royal presence, for which, however, it is asserted in a note, that some sort of apology has been offered. Mr. Dennis again pleads his own services, in inducing the Exeter volunteers to abstain from laying down their arms, and the judges to alter their determination not to attend public worship. Then is related an affair which we must give in the author's own words:

'At another period, it came to my knowledge, that this very cathedral in which we are assembled, had been polluted by the perpetration of one of the greatest acts of immorality. There was a time when the right of sanctuary was carried to such a length as to be highly objectionable. But the present age is gone into the contrary extreme. It knows not the effect of consecration, or desecration. It perceives no difference between things, places, and persons, holy or common. It makes no difference between what is sacred and what is profane. I have been taught to make that distinction. I felt myself called on by an imperious sense of duty, to prevent the offence, and to apply for the canonical reconciliation, as it is termed, of this de-ecrated edifice. I produced ample proof of the alledged crime, not only by strong circumstantial evidence, but by the testimony of those who heard the parties confess the crime, and by announcing their readiness to make confession before the official characters. It, was, however, considered inexpedient to take my evidence, or to prosecut ethe offenders; and unimportant to render this church once more fit for the purpose of divine service, by the appropriate ecclesiastical usage, desecrated and polluted as it undoubtedly is, disgraced and contaminated by gross acts of impurity. Our forefathers would have ceased to recognise this church while it

is suffered to remain in its present unholy state, as the house of God.

Seldom have we seen an instance of a heart so perverted by a wrong-headed system; or so clear a demonstration that good intentions, without just principles, are like a fiery steed without a bridle, who will break his own neck and his rider's too. But, from the author, we turn to his work.

[*To be concluded in our next.*]

A Mother's Journal during the last Illness of her Daughter, Sarah Chisman. With a Preface. By Jane Taylor. 12mo. 4*s*.

Miss Taylor, well known by her own valuable writings, introduces the above Journal to the religious public by the following remarks:—

'The following pages contain little more than the artless expressions of a pious child, during her last illness. Yet, it has been thought, that the conversations here recorded may have a happy tendency to direct the reader's attention afresh towards unseen things; and to exhibit them as objects, not only of contemplation, but of desire. And if any thoughtless young person—if any earthly-minded professor—should be impressed, by its perusal, with a more vivid conviction of the reality of the life to come, and of the incomparable excellency of that knowledge which saves the soul, it would afford an additional illustration of the Apostle's assertion, that 'the weakness of the things of God is stronger than the power, and wiser than the wisdom of men.' We regard not the meanness of the instrument which discovers distant worlds to our view, and shall we refuse to learn something of the kingdom of heaven from 'one of these little ones?'

In the course of the preface, which is worthy of the Editor, she draws a powerful argument in favour of Christianity, from the consolation it affords in death even to the spirit of a child. The narrative itself, though perhaps somewhat too minute, is beautifully simple; and we doubt not will be highly interesting, and we hope eminently useful, to persons of the sex and age of the deceased—about thirteen.

Sacred Lyrics. By James Edmeston. 12mo. 4*s*.

It is seldom we meet with sacred poetry worthy of its subject. The mass of hymn-writers look no farther than to the piety of the sentiment, and the jingle of the rhyme; and if these good people write only to gratify themselves, it is well; but the religious world is, alas, inundated with such publications: it is, therefore, with peculiar pleasure that we point out to our readers the simple and beautiful compositions of Mr. Edmeston, whom we consider as a young writer of great promise. He has dressed the purest evangelical sentiments in the chastest garb of the celestial muses, and will add another name to those of Cowper, Montgomery, and the ladies of the name of Taylor, to whom our serious youth are certainly under very considerable obligations.

The leading piece of this volume is entitled 'The Search;' that is, after happiness; a delicate subject to touch after it had been treated by Mrs. Hannah More: the poem contains, however, some fine passages, but wants an argument prefixed, and there is no table of contents to the other pieces—many of them also have no titles;—little defects these, and easily remedied. By way of specimen we shall select the two shortest pieces in the book, because they accord best with our room, and at the same time have sufficient merit to justify our commendation, though perhaps not equal to several others. (See pp. 7, 14, 26, 56, &c.) Surely had Johnson lived in the present day he must have revoked his censure of sacred poesy, which seems to have originated in a want of taste for such compositions.

Oh to be pure as morning light,
First issuing from the solar spring;
Ere it be sullied in its flight,
By touch of any earthly thing.

Oh for the Seraph's soul of fire,
To tread the path by seraphs trod;
Through endless ages to aspire,
Fast by the oracle of God.

Releas'd from sin, and warm with love,
All life and knowledge, light and bliss;
The happiest soul that reigns above,
Enjoys no happier heaven than this.

p. 16.

The Pillar of Cloud by Day, and of Fire by Night.

How often has the gloom which spread,
Above the Christian pilgrim's head,
And darkened all his earthly way,
Like Israel's beacon-cloud by day;
Changed as the hour of death drew nigh,
To flame that streamed along the sky,
And lit his footsteps through the night,
With holy fire and heavenly light!

p. 18.

Sermons on Interesting Subjects. By Ministers belonging to the Associate Synod. 12mo. 5*s*. 6*d*.

The occasion of this publication is singular. The students, under the charge of Dr. Lawson, at Selkirk, regretting the

smallness of their library, and their inability to enlarge it, resolved to attempt the publication of some volumes of sermons, in the hope that the sale might enable them to enrich their library with a few valuable books. We admire the ingenuity of these young men, and have no doubt that their innocent and laudable project will succeed; and if our approbation of this volume may contribute to that end, we shall be gratified.

The Rev. Messrs. Jamieson, Shaw, Peddie, Belfrage, Marshall, Brown, M'Kerrow, Lawson, Henderson, Hay, Fraser, Beattie, Thomson, and Balmer, kindly acceded to the proposition of the students, and have combined their valuable labours to produce the present volume, which does honour to themselves, and to that respectable and Evangelical class of Christian ministers to which they belong.

The subjects are as follow:—On the Decay of Religious Affections, Job xxix. 2.—On the Fortitude of Paul, Acts xx. 24. —Angels instructed by the Church, Ephes. iii. 10.—The charitable use of Riches enforced, Luke xvi. 9.—On the patience of Job, Job i. 22.—The Christian doctrine of Sanctification, Rom. viii. 3. —On Resignation to the Divine Will, Job ii. 10.—On the Duty of the Old to praise God, Ps. cxlviii. 7—12.—On the Duty of the Watchman, Ezek. xxxiii. 7, 8.—On Faith, Heb. xi. 1.— The Pastoral Care, Heb. xiii. 17.—On Christian Hope, 1 Pet. i. 3.—The joy of the Ethiopian Eunuch, Acts viii. 39.—On the Resurrection of the Dead, 1 Cor. xv. 35.

Our narrow limits will not admit of a critical examination of each discourse. They cannot be expected to possess equal merit, but they are all good, and some of them very excellent; we shall not invidiously point them out, but recommend the volume to our readers, who will judge for themselves of their comparative worth. Our opinion is highly in their favour; we wish them good success; and shall be happy to see another volume equally valuable, and for the same purpose.

A Funeral Sermon for his Royal Highness the Duke of Kent. Preached at St. Clement's Church. By W. Gurney, M.A. one of his Royal Highness's Chaplains. 8vo. 1*s.*

The Death of Patriotic Princes; a subject for National Lamentation. Preached on the same occasion at Eagle Street Meeting. By J. Ivimey. 8vo. 1*s.*

These are very suitable tokens of respect to a prince who deserved all the encomiums bestowed on him as a friend to Education, to religious liberty, and to the poor. 'He has often remarked,' says Mr. G. and remarked with tears in his eyes,—'I am not rich, or I would give liberally; but you shall have my name—my thoughts—my exertions,' when a benevolent object has been proposed.—Mr. Ivimey has also introduced some pleasing anecdotes.

A Catechism on the Truths of Christianity and the Divine Inspiration of the New Testament. Designed chiefly for young persons. 12mo. 3*s.*

We noticed in our last Supplement 'A Catechism of the Evidences of Christianity, for the use of Schools;' this aspires higher; and seems intended for persons of more advanced education. We doubt the propriety of introducing the allusions to Pagan and Popish miracles, especially as there is no reference to the original authors The two great requisites in a catechism are simplicity and authority. The author of this work, however, appears to be well acquainted both with the facts and arguments in favour of the Christian religion, and has expressed them with neatness and perspicuity. We admire the *Synopsis* prefixed, which would form an excellent syllabus for any person lecturing on this important subject.

The Influence of the Gospel in the Anticipation of Death: a Sermon at the Monthly Meeting at Salters' Hall, Jan. 6, 1820. By Robert Winter, D.D. With an Appendix, containing a brief account of the ministers of the Salters' Hall congregation, from its commencement. Price 1*s.* 6*d.*

This discourse is founded upon 2 Tim. iv. 6: 'For I am now ready to be offered, and the time of my departure is at hand.' The preacher proposes two inquiries, 1. What are those discoveries of the Gospel which connect themselves with the anticipation of death? and 2. What is the operation of these discoveries on the mind in this particular view? These important inquiries are answered in a full and satisfactory manner, and closed with appropriate and devout reflexions—reflexions which received additional weight from the author's own recollections (he having formerly ministered in that place,) together with the consideration that the associated ministers would probably never meet again, on a similar occasion there, as it will, ere long, cease to be a place of

worship, and the ground be occupied for other purposes; the preacher expresses his hope, and that of the associated ministers, that the congregation may be directed to some other place equally commodious, and that the usefulness of the present ministers, Dr. Collyer and Mr. Lacey, may be more and more extended.

The Appendix contains a brief account of the former ministers of Salters' Hall, viz. Rev. Messrs. Mayo, Taylor, N. Newman, J. Newman, Tong, S. Newham, Titcomb, Barker, Spilsbury, Farmer, Worthington, Jacomb, Winter, and Savill.

Salters' Hall has been occupied as a place of worship for nearly 130 years.

Daily Bread; or Meditations, Practical and Experimental, for every Day in the Year, by more than One Hundred of the most eminent and popular Ministers of the last half century, and a few other writers; the whole adapted either for the closet or family, and containing the outlines of 366 Discourses. T. Williams, Editor. 12mo. 612 pp. 8*s.* 6*d.*

SEVERAL publications, similar to this, have formerly been published, and have been well received by those who desired that 'the word of Christ might dwell in them richly.' We refer especially to the two small volumes by Bogatsky, and to two larger by the late W. Mason, Esq.: but the present volume possesses advantages superior to either, as containing a greater variety, both in matter and style, being the production, not of an individual writer, but of many ministers and others in the habit of giving instruction from the Word of God. Many of the articles were given to the Editor in MS. by the ministers whose names are affixed to them, and others (generally with their permission) were taken down, when preached, for this express purpose. Many are taken from the papers of a deceased friend, who was in the habit of hearing several of the Evangelical Clergy and Dissenters, about 30 or 40 years ago; and others are selected from the religious periodicals of the same period, which are new to most readers of the present day. Some marked T. W. are by the Editor. Among the names affixed, we observe those of Cecil, Fuller, Pearce, Swaine, Moody, Medley, Dr. Simpson, Hitchin, Shrubsole, Lambert; and among living preachers, Drs. Ryland, Bogue, and Mason; Mess. Jay, Parsons, Burder, Cockin, Griffin,' &c. &c.

From these preachers it is not unreasonable to expect a production of considerable merit, and such as may be acceptable to pious persons, to assist their closet meditations, or to be read, in addition to a chapter, (especially to the chapter from which the text is taken), in the family. The perusal of one of these meditations, before leaving the chamber in the morning, may fix the text in the mind for the whole day, which may frequently occur while the reader 'sits in the house or walks by the way.' The book may be a pleasant companion at the *breakfast-table*, as useful, if not quite so entertaining as the newspaper; and, if we might venture to propose so unfashionable a method, were it introduced at the *tea-table*, it might give occasion for more useful conversation than sometimes prevails at that repast. The Editor hints also that they may be useful to young preachers, 'who will find examples of all the methods of treating a text recommended by M. Claude.' In whatever way, however, this volume may be used, we trust that it will promote the edification of the serious reader, and with that wish, and that expectation, we cordially recommend it.

Scripture Reasons for embracing Infant Baptism. By a Convert to Pædobaptism. 12mo. 2*s.* 6*d.*

IT is a pleasing consideration that the most able defences of the Gospel itself, as well as some of its peculiar doctrines, have been elicited in consequence of some daring attack upon them by rash or subtle impugners of the faith. Thus this able, Scriptural Manual—for such we must call it—would have never appeared during the author's life, had not a neighbouring layman of his called it forth, 'by a bold and censorious address on infant baptism.'

The worthy author, (once a Baptist minister, as we suppose,) having boldly triumphed in his former sentiments, was led, at length, 'to follow truth wherever it might lead him;' and he now asserts—'I am convinced that there is neither precept nor example in the Bible for my past practice, as there is none for the rebaptizing of those who have been baptized in the name of the Father,' &c. He fairly examines all the passages in the New Testament, in a regular order, that have a special reference to baptism, and deduces thence a variety of arguments in support of his present sentiments. His aim to be concise has, perhaps, rendered some of his reasons for infant baptism less *complete* than might be wished: yet we are aware, that conciseness has also its advantages.

Funeral Sermons on the Death of the King and Duke of Kent.

PREACHER.	PLACE.	TEXT.	SUBJECT.	Pages	s.	d.
Rev. G. Atkinson.*	Margate.	2 Sam. i. 23.	David's Lamentation.	32	1	0
— G. Burder.†	Fetter-lane.	1 Chron. xxix. 28.	'He Died in a good Old Age,'&c.	24	1	0
— J. Cunningham M.A.	Harrow Church.	Ibid.	Ibid.	28	1	6
— J. Churchill.*	Thames Ditton.	Neh. xiii. 26.	A Voice from Royal Sepulchres.	35	1	6
— T. Craig.	Bocking, Essex.	Jer. ix. 21.	Death is come up into our Windows.	20	1	0
— W. Chaplin.	Bishops Stortford.	1 Chron. xxix. 28.	Reflections on the Termination of the Reign, &c.	22	1	0
— J. M. Cramp.†	Dean-str. Southw.	2 Chron. xxxii. 33.	Hezekiah slept with his fathers.	36	1	0
— W. Chapman.	Greenwich.	Dan. ii 26.	Divine Dominion.	39	1	6
— J. Davies.	Brixton, Surry.	2 Sam. iii. 38.	Death of George III. the Fall of a Great Man.	34	1	0
— J. Edwards.†	Wild-street.	Dan. ii. 21.	Earthly Thrones at the Disposal of Divine Providence.	32	1	0
— J. Evans, LL.D.*†	Worship-street.	Gen. v. 27.	Death the inevitable Lot of Man.	45	1	6
— T. Gilbart.*	York-str. Dublin.	Psalm ci. 1.	Britain's Song.	37	1	3
— J. Hughes, M.A.*†	Battersea.	Jer. ix. 21.	Voice of Royal Bereavements.	36	1	6
— C. Hyatt.	Floating Chapel.	2 Chron. xxxii. 33.	British Seamen Honouring a Departed King.	31	1	0
— Jos. Ivimey.†	Eagle-street.	Acts xiii. 36. and 1 Chron. xxix. 28.	The Retrospect.	108	3	0
— J. Jarrom.	Wisbech.	Psalm xci. 16.	The Goodness of God to his late Majesty.	34	1	0
— Jos. Kerby.	Lewes.	Matt. xxv. 34.	Britain's Memorial, &c.	31	1	0
— T. Lewis.	Islington.	2 Chron. xxxii. 33.	Tribute of Respect, &c.	39	1	0
— J. Morison.	Brompton.	Ibid.	Patriotic Regrets.	29	1	0
— T. Morell.*†	St. Neots.	Job xxxiii. 14.	Britain's Divine Monitor.	30	1	6
— G. Pritchard.	Keppel-street.	2 Chron. xxxii. 33.	National Sympathy.	30	1	0
— T. Pinchback.	Hoddesdon, Herts.	Ibid.	'Hezekiah Slept,' &c.	24	1	0
— A. Redford.†	Windsor.	1 Chron. xxxix. 28.	'He Died in a Good Old Age.'	32	1	6
— A. Reed.*	Cannon-str.-road.	2 Sam. i. 19.	Lamentations for the Dead, &c.	47	1	6
— J. Reynolds.	Romsey.	Jer. ix. 21.	Death Invading our Palaces.	22	1	0
— J. Rippon, D.D.†	Southwark.	1 Chr. xxix. 26, 28.	'Thus Died the Son of Jesse.'	36		
— H. G. Watkins, M.A.	St. Swithin's Ch.	2 Chr. xxiv. 15, 16.	Departed Worth.	24	1	0
— R. Winter, D.D.	New-co., Cary-st.	1 Chr. xxix. 28, 30.	The Retrospect.	27	1	6
— G. Young, M.A.	Whitby.	Ibid.	Parallel between King David and King George.	32	1	0

Dr. Collyer's two Sermons appearing first on this occasion we gave them a distinct notice, and should gladly have paid the same respect to all the others, but our readers will see from the preceding list that this was absolutely impossible. Suffice it therefore to observe, that of the above discourses, those distinguished by an Asterisk, contain also a distinct token of respect to his Royal Highness the Duke of Kent; and those thus (†) marked, have each an Appendix of Anecdotes, Documents, or Elegy. From the Anecdotes we have given some extracts in a subsequent article. Dr. Evans, Dr. Rippon, and Dr. Winter, have had a particular view to the progress of religious liberty during the last reign, and the abolition of the Slave-trade. Mr. Ivimey has an Appendix of 70 pages, containing chiefly documents relative to the affairs of the Dissenters and the Catholics.

We have heard that it is in contemplation to publish an additional number of Discourses on this subject, in form of a periodical work, to be intitled 'Memorials of the Piety and Virtues of his late Majesty and the Duke of Kent.'

LITERARY NOTICES.

In the Press.

THE Rev. R. Meek is preparing for publication a Volume of Anecdotes, illustrative of the importance and utility of Tract Societies. Mr. M. will feel obliged by the early communication of any well-authenticated anecdotes on this subject

Royal Virtue:—A Tour to Kensington, Windsor, and Claremont; or a Contemplation of the Character and Virtues of George III. the Duke of Kent, and the Princess Charlotte. To be in Parts.

A Refutation of the Objections to the New Translation of the Bible. By J. Bellamy.

The Elementary Parts of Pestolozzi's Mother's Book, illustrated with engravings. By P. K. Pullen, Head Master of the Philological School. 8vo. *7s.*

A Clergyman is about to publish the Adventures of T. Eustace, a Mariner, shipwrecked off the American coast, when he hung by his hands to the sides of the ship for eighteen hours!

Lacon: or Many Things in Few Words. By the Rev. C. Colton, late Fellow of King's College, Cambridge.

T. Williams begs it to be understood that the Memoir he is preparing, (as mentioned in our last), is not a *mere* collection of anecdotes, but a review of the late reign, with a particular reference to the progress of knowledge, religion, and civil and religious liberty.

The First Number of a New Quarterly Journal and Review, to be entitled 'The Investigator,' will be published on the 1st of May. 8vo. *7s.*

SELECT LIST.

NEW PUBLICATIONS.

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 the Rev. Wm. Jay. 8vo. 9*s*.

Messiah's Kingdom; or a Brief Inquiry concerning what is revealed in Scripture relative to the Fact, the Signs, and other circumstances of the Second Advent of our Lord Jesus Christ. By J. Bayford, Esq. F.S.A. 8vo. 10*s*.

The Truth, Nature, and Universality of the Gospel. A Sermon; preached at Stirling, June 29, 1819. By Ralph Wardlaw, D.D. 8vo. 1*s*. 6*d*.

An Illustration and Vindication of the Doctrines of particular Election and Redemption, selected from the writings of Dr. Owen and President Edwards. By Rev. S. M'Millan, Aberdeen. 1*s*.

A fourth edition of Mr. Cloutt's Appendix to Watts's Psalms and Hymns. 3*s*. bound.

Georgiana: By J. Cobbin, M.A. 2*s*.

Modern Infidelity Pourtrayed. A Sermon; preached at Artillery-street. By Rev. T. S. Brittan. 1*s*. 6*d*.

The Christian House built on a Rock; or an Antidote to Infidelity. 1*s*. Embellished with Copper-plate Engravings.

'God save the King;' a Sermon at Ringwood, on the Accession of King Geo. IV. By Alfred Bishop.

Anecdotes of George III. 3*d*.

Funeral Sermons for the King not in the foregoing list.

By J. H. Brooke Mountain, A.M. Vicar of Hemel Hempstead, &c. 1*s*. 6*d*.

At Woodbridge Church, by Rev. B. Strong, A.M. 1*s*.

At Sittingbourne Church, by Rev. J. Hodgson, B.A. late of Trinity College, Cambridge. 1*s*. 6*d*.

The Christian King, by Rev. T. G. Ackland, M.A. Rector of St. Mildred's, Bread-street, &c.

The Mourning of Hadad Rimmon; by the Rev. T. D. Whitaker, LL.D. 1*s*. 6*d*.

Sermon, by Rev. Ed. Elms, A.B. Minister of St. Mary's Chapel, Fulham. 1*s*. 6*d*.

By Rev. Jos. Morrison, at Stebbing. 1*s*.

POETRY.

A TRIBUTE OF AFFECTION TO THE MEMORY OF MRS. BOWDEN,

(Relict of the Rev. James Bowden, of Tooting,) who died at Hammersmith, January 27, 1820. Aged 73.

Our fathers trusted in Thee; they trusted, and thou didst deliver them. Ps. xxii. 4.

How sweet to see the sacred page,
The chosen guide in early youth,
Confirm'd in life's declining stage,
And prov'd to be eternal truth!

Sweet to behold that blessed ray,
Whose dawn illum'd the tender mind,
Shine more and more to perfect day,
And leave a radiant trace behind.

Such was *her* course, who early taught
My infant mind the ways of God;
Pointed to Him my opening thought,
And led me in the heav'nly road.

Such was her course, but she is gone,
Gone to possess the promised rest:
Her conflict's past—her victory won,
Her children rise and call her blest.

She trusted in Jehovah's power,
His wisdom, faithfulness, and love,
To save in every trying hour,
And then conduct her soul above.

She trusted in his promis'd grace
To quell her dread of Jordan's streams;
And when she clos'd her mortal race,
To light her path with heav'nly beams.

I saw those promises fulfill'd
On which she placed her humble trust:
Witness'd her willingness to yield,
Her feeble body to the dust.

Rich in the exercise of faith,
She calmly enter'd Jordan's flood,
Expressing with her dying breath
Unshaken confidence in God.

With sweet serenity and peace
She spoke the gladness of her heart;
And, panting for celestial bliss,
Felt it far better to depart.

'You can sing victory now,' I said,
'I can—I can!' she quick replied:
Then bow'd that truly honour'd head
'And 'more than conqueror,' gently died.

Oh blessed victory—glorious prize,
Obtain'd through Jesus' precious blood;
Faith rested on his sacrifice,
And prov'd in death the basis good.

Our parents trusted—so would we:
Then let us tread the path they trod,
That all our families may be
A seed to serve our Saviour, God.

Hammersmith. S. W.

RELIGIOUS INTELLIGENCE.

ANECDOTES OF GEORGE III.

We promised in our last a few Anecdotes of 'our good old King;' and we have selected those which appear the most authentic, and most congenial with our work. The following strongly depict his personal religion, evangelical principles, and decided attachment to a liberal toleration. If any of our readers inquire 'Why, with such principles, the King did not do more for religion?' they betray their ignorance of the limited powers of a King of England under our happy Constitution; and we may safely challenge such objectors to point out a monarch who, under the same circumstances, ever did so much.

We have been favoured with the following Extracts from an unprinted Sermon, by Dr. Cracknell, at Weymouth.

1. His Majesty was firm in his attachment to what is usually called the orthodox creed; the doctrine of the Trinity, the Deity and atonement of Christ, the work of the Spirit, appeared to him so essential to Christianity, that the persons who opposed these sentiments were not seen by him in a favourable light. In one of his Majesty's Portland excursions, the Rev. Joseph Wilkins joined the royal party; this gentleman was a collector of the curious productions of nature, many of which he shewed to his Majesty and the Royal Family, and with which they all expressed themselves highly gratified. Upon Mr. Wilkins retiring, his Majesty inquired the name of the gentleman who had afforded them so much entertainment. It was replied that it was Mr. Wilkins, the Dissenting minister of Weymouth. 'The Dissenting minister of Weymouth?' said the King, 'I hope he is not one of Dr. Priestley's sort,' and being informed that he was not, the King added, 'then it is all very well.'

2. His Majesty not only observed the Christian Sabbath, by attending regularly the house of God on that day, but he encouraged its sanctification through his household. In confirmation of this statement, permit me to relate an anecdote of Mr. Gray. Mr. Gray resided in the palace from the time of his Majesty's accession to the period of his death, which happened in 1801. He was an ingenious mechanic, and, under the immediate eye of the King, many alterations were from time to time effected in different apartments of the royal residence. A principal in attendance upon the person of his Majesty said to Mr. Gray, on a Sunday, 'I wish you to have a bedstead removed from such a room, naming it, to such a room.' My lord,' said Gray, 'I never do any thing of that kind on a Sunday; I would do it for no one except his Majesty commanded it, and in saying that, my lord, I run no risque, for I am persuaded the King will not order it to be done.' The refusal gave offence, and was followed by a report of the transaction to the King. The King said to his lordship (as he afterwards informed Gray) 'Gray is a good man, that fears God, and sooner than require him to make such alterations, I would sleep without a bedstead.'

3. When in the church of God his Majesty's whole deportment was characterized by gravity, reverence, and devotion. Nor was his Majesty a mean judge of pulpit compositions. If the sermons were either political or panegyrical, they never received expressions of his Majesty's approbation. In the judgment of the King, that sermon was the best which united the doctrines and duties of Christianity; which exhibited them in their mutual relation, and enforced their influence on the head, the heart, and the life. Here I shall introduce his Majesty's own observation, 'I,' said the King to the late Rector of Weymouth, 'do not like mere moral preaching. It is my wish to have the Gospel in the sermons, and morals in the lives of the clergy, as this would be the most effectual method of holding forth the word of life in the church and world.* As preachers, the late bishops of London, Lowth and Porteus, were held in the highest estimation by his Majesty. I recollect hearing the King name 'Sir Isaac Newton as the glory of Cambridge,' when he immediately added, 'and Lowth the glory of Oxford.'

4. The King was no bigot. He loved good men whether they belonged to the Episcopal Church, established in the south, or the Presbyterian church, established in the north. The Dissenters under his Majesty's reign have had their privileges repeatedly extended; and to him and his family they feel a sincere

* This communication I had from my friend the late Dr. Byam, the Rector of Weymouth at that time, and afterwards one of his Majesty's chaplains in ordinary.

and cordial attachment. 'God forbid,' said the King to Lord Mansfield, 'that religious difference of opinion should sanction persecution, or admit of one man within my realms suffering unjustly.'

5. Several of his Majesty's domestics were in the habit of attending Dissenting chapels. This the King knew and approved; wishing them to worship God according to the dictates of their own consciences. When at Weymouth, the late Isaac Clarke, Esq. used to attend the Independent Chapel, which his Majesty knowing, said to him, 'Clarke, does your minister pray for me?' Mr. Clarke replied, 'Yes, please your Majesty, always, and very devoutly.' Then said the King, 'Tell your minister I am obliged to him, for you know he is not paid for it.' It is not to be imagined that the King meant any thing invidious, but only to suggest that as that church was not endowed, and had no prescribed form of prayers, praying for his Majesty must of course be perfectly voluntary. Watts and Doddridge were Dissenters of the Independent denomination, and scarcely any divines ranked higher in the King's regards.

6. It was at Weymouth, in 1805, that Mr. Lancaster had the honour of an introduction to the King, when his Majesty made the memorable declaration which has since been so widely circulated, and which will for ever do honour unto his memory—'It is my wish that every poor child should be taught to read his Bible.'

THE CORONATION.

One of the Heralds present, who was a pious man, gave the following pleasing account of it to a religious friend: 'There was in the whole transaction something truly entertaining, and capable of imparting real benefit. After the King was crowned, and invested with royal dignities, all the peers were allowed the privilege of putting on their coronets, looking thereby like a company of kings—in some sense at this period they were such—but no sooner were they thus attired, than they drew near, one by one, and laid their coronets at the feet of their Sovereign Lord the King, in testimony of their having no power or authority but what they derived from him; then kissing his sceptre, they were afterwards allowed to kiss his hand, upon which their coronets were restored to them, and they were permitted to reign as subordinate kings. This could not fail of leading my mind to the glorious assemblage of kings and priests described in the Revelation, as casting their crowns before the throne, and saying, 'Thou art worthy, O Lord, to receive glory, and honour, and blessing, and power!'—Ah, thought I, if permitted to make one of that blessed throng redeemed from amongst men, how inferior will such state appear as is now attendant on the nobles of England!—When the King returned to the hall, where the great feast was prepared for the select company, who entered with him, he appeared in great splendor, having the crown on his head, the orb in his left hand, and the sceptre in his right. The visible glory was resplendent when he entered, under the great canopy of state; being hung with golden bells; and three thousand wax candles were lit almost instantaneously. The doors were shut on the music ending. The King then sat down upon his throne, with all his crowned nobles before him, (the steps of it surrounded by his Heralds,) when they feasted upon the richest dainties. This raised my mind to that glorious period (which by these things was faintly shadowed forth to me) when the whole Israel of God shall be brought into the presence of the Great King, with joy on every side, to feast on eternal delights. However I could not but notice the pleasure here was damped by fatigue. I could speak experimentally on this point: but at that glorious period nothing shall interrupt the bliss. One thing I must not omit, which much pleased me. When the anointing was over in the Abbey, and the crown put upon the King's head, attended with great shouting, the two Archbishops came to hand him down to the altar to receive the Sacrament, when he told them he could not partake of that ordinance wearing his crown; for he looked upon himself, when approaching the King of kings, in no other light than that of a humble Christian, which were his very words. The bishops replied, although there was no precedent, his wish should certainly be complied with, and immediately he took it off and laid it aside—begging the same might be done by the Queen's crown. On being informed that could not easily be done, on account of the manner of its being put on; he replied, 'Well, then, let it be considered at the present as part of her dress, and in no other light.' When I saw and heard this, it warmed my heart, and I could not but think—Surely there will be 'good found in him towards the Lord God of Israel!' —*Rippon's Sermon for the King.*

INSTALLATION.

In the year 1805, when an installation of the Knights of the Garter was approaching, and his Majesty was conversing with some persons of high rank on that subject, a distinguished noble-

man said to the King, 'Sir, are not the new Knights now to be installed obliged to take the Sacrament before the ceremony?' His Majesty changing countenance, and, assuming a severe look, replied, 'No; that religious institution is not to be mixed with our profane ceremonies. Even at the time of my coronation, I was very unwilling to take the Sacrament; but when they told me it was indispensable, and I must take it, before I approached the Communion Table, I took off the bauble from my head. The Sacrament, my Lord, is not to be profaned by our gothic institutions.'—*Wraxall's Memoirs.*

FLATTERERS REPROVED.

Nichols, Potter, and T. Wilson, Prebendaries of Wesminster, preaching one after another, bedaubed the King, who as Lord Mansfield tells me, expressed his offence publicly, by saying that he came to chapel to hear the praise of God, and not his own.—*Bishop Warburton's Letters.*

THE KING'S READING.

It has been stated, by those who had opportunities of knowing, that, of the few books which the King read, the Bible was constantly on the table in his closet, and the commentary which he selected for his private reading was Matthew Henry's Exposition. A pious female servant, whose office it was to arrange the library room, has been often heard to say, 'I love to follow my master in his reading of the Scriptures, and to observe the passages he turns down. I wish every body made the Bible as much their daily study as my good master does.'—*Redford's Sermon,* pp. 12, 13.

A friend calling upon his royal highness the Duke of Kent, found him with his Bible before him, in which he observed he had marked several passages; upon which he remarked to his royal highness, that he was an attentive reader of the Scriptures; the duke replied, 'What would you say, if you were to see my father's Bible?'

The works of the Rev. John Newton were introduced to the notice of our late revered and beloved Sovereign, by the late Earl of Dartmouth, and the high estimation in which his Majesty held them, was communicated by the same nobleman to that worthy minister, who in his usual way said, 'Who would have thought that I should ever preach to Majesty?'

His Majesty's old coachman, Mr. Saunders, was a hearer at the Lock, and of the Rev. Mr. Romaine; of Mr. S. the King would often inquire what texts he had been hearing from, and how they were treated; often expressing his approbation by saying, that is was better divinity than was to be heard in some places. This good man in consequence used sometimes to place some of Mr. Romaine's works on the seat of his Majesty's carriage (particularly his Law and Gopel) and on one occasion, when he had omitted this, the King called to him, 'Where is my book, Saunders?' Sometimes he placed religious Tracts under the seat, with a corner visible, to invite the king's attention; and they were afterwards regularly indorsed, as the King's manner was, to shew that they had been perused.

On the 28th of October, 1795, when the King was going in his state coach to the House of Lords, he was shot at, and the ball passed through the glass on the King's right hand, leaving a small hole, and passed out of the other window, the glass of which was down. His Majesty discovered no symptom of fear, but proceeded to the house, and pronounced his speech full as well as usual. Afterward, when it became the subject of anxious conversation, the King joined in it with less agitation than any one else; and when he got into the coach to return, said to Lord Onslow (who relates this in a letter written the same night), 'Well, my Lord, one person is *proposing* this, and another is *supposing* that, forgetting that there is One above us all who *disposes* of every thing, and on him alone we depend.' The magnanimity, piety, and good sense of this struck me most forcibly, said Lord O., and I shall never forget the words.

On another occasion when shot at by Hatfield, 'It is worthy of record, that when his Majesty took leave of his family for the night, he calmly said—'I am going to bed with a confidence that I shall sleep soundly; and my prayer is that the poor unhappy prisoner, who aimed at my life, may rest as quietly as I shall.'

His Majesty was one day looking at the plate which had been recently brought from Hanover; and observing one of the articles with the arms of the Electorate engraved upon it, he said to the domestic who attended him, 'This belonged to king George the Second, I know it by the Latin inscription,' which he then read, adding, 'in English it is, *I trust in my sword.* This,' said he, 'I always disliked; for had I nothing to trust in but the sword, I well know what would be the result: therefore when I came to the crown I altered it. My motto is,—'*I trust in the truth of the Christian religion,*' repeating it first in Latin, and then in

English. He then with his usual condescension, said, 'which of the two inscriptions do you like best?' The attendant replied, 'Your majesty's is infinitely preferable to the other.' He said, 'I have ever thought so, and ever shall think so: for therein is my trust and my confidence.' He continued, 'think you is it possible for any one to be happy and comfortable within himself, who has not that trust and confidence? I know there are those who affect to be at ease while living in a state of infidelity; but it is all *affectation*; it is only the *semblance of happiness*;—THE THING ITSELF IS IMPOSSIBLE.' The last sentence the king uttered with so much pious fervour, that an involuntary tear dropped from his eye, and the attendant could not refrain from sympathizing deeply in the tender and devout emotion which it discovered.—*Redford's Sermon.*

THE KING AN ENEMY TO PERSECUTION.

The King was one day passing in his carriage through a place near one of the royal palaces, when the rabble were gathered together to interrupt the worship of the Dissenters; his Majesty stopped to know the cause of the hubbub, and being answered it was only some affair between the town's people and the Methodists, he replied, loud enough to be heard by many, 'The Methodists are a quiet good kind of people, and will disturb nobody: and if I can learn that any persons in my employ disturb them, they shall be immediately dismissed.' The King's *most gracious speech* was speedily recapitulated through the whole town; and persecution has not dared to lift its hand there since that period.—*Cobbin's French Preacher.*

The King lived for some time at Buckingham-house. One of the female domestics was accustomed to attend divine worship at Surrey Chapel, for which she was much persecuted by her fellow-servants; they said, 'she was so methodistical, it was quite miserable to live with her.' At length they contrived to get from the Queen an order for her dismissal. She appealed to the King, who, having made enquiries respecting her, directed that she should be retained in the service, and that any one who persecuted her should be dismissed. He added, 'he was sure Rowland Hill was a good man, and he wished more of them went to hear him.'—*Cramp's Sermon*, p. 33.

That his late Majesty was practically the friend of religious liberty will not be called in question, when it is known that in his household were found professing Christians of various denominations. His favourite coachman, his head gardener, and the superintendent of the observatory at Kew palace, were pious Presbyterians. His carpenter,* the late Mr. West, was a village preacher, and for many years an honourable and esteemed member of Tottenham Court Chapel. It is an accredited fact, that his Majesty, if he met Mr. West on a Monday, would enquire what he had preached on the Sabbath, what was his text, and how he explained it?—*Atkinson's Sermon*, p. 12.

A labourer, in the Royal garden at Windsor, being found by his Majesty apparently in a state of dejection, and in answer to his condescending enquiries, having informed him that his distress arose from a concern about his soul, he was advised by the illustrious personage to attend the preaching of a neighbouring dissenting minister. He attended and speedily obtained relief. Being called to an account by the master gardener for this part of his conduct, and declaring it to be his determination to persist in it, he was turned out of his employ. But, upon hearing the cause, the Sovereign is stated not only to have reinstated him in his employ, but to have reproved his oppressor in words to the following effect: 'Shall I allow of religious liberty in every part of my empire, and shall it be refused to a labourer in my own garden?'—*Dr. Steadman's F. S. for the Princess Charlotte.*

An under gardener, with whom the King was accustomed familiarly to converse, was missed one day by his Majesty, who enquired of the head gardener where he was, 'Please your Majesty,' said the gardener, 'he is so very troublesome with his religion, and is always talking about it.' 'Is he dishonest?' said the King. 'Does he neglect his work?' 'No, your Majesty, he is very honest, I have nothing to say against him for that.' 'Then send for him again,' said the Monarch, 'why should he be turned off? Call me *Defender of the Faith!* DEFENDER OF THE FAITH! and turn away a man for his religion.'

When a certain individual of narrow views and contracted policy, proposed to bring in a bill into parliament to prevent the increase of licenses to dissenting preachers, his Majesty, on being applied to on the subject, returned for answer—'If the Bill should pass through both houses, it shall not obtain my sanction, as there shall be no persecution in my reign.'—*Morison's Sermon*, p. 20.

* Mr. West was carpenter to the Board of Works.

With a view to raise an old domestic to a more lucrative situation, his Majesty removed him from London to Windsor; but after some weeks, observing that the man did not appear so cheerful as usual, he very condescendingly enquired if he were in good health, to which the servant replied that he was. Some time afterwards, his Majesty still perceiving that he appeared unhappy, and being on enquiry, again informed that he was in good health, insisted on being made acquainted with the cause of his distress, when the man, who was a member of one of the Scottish churches in London, reluctantly told the King, that he was removed from his religious privileges; that he could not enjoy them at Windsor (as then circumstanced), and begged to be sent back to his former situation, that he might be restored to them again. To this the King graciously consented, and it took place.—*Redford's Sermon.*

The late King was in the habit of speaking to his domestics in the most condescending manner. On one occasion, when he was going to Windsor, he met a female of his establishment, and as the servants were generally much pleased with the accommodations at the Castle, he good humouredly saluted her with a congratulation, including a question if she was not glad they were going. To which she ventured to reply, 'Indeed, your Majesty, I am not; in my view, the Gospel is not preached at Windsor, and I can get no food for my soul.' 'Then you shall not go,' said the King. Sometime after this his Majesty spoke to her again, 'You may go to Windsor now,' said the worthy Monarch, 'for you can get food for your soul.' His Majesty had discovered that some plain people had met together there for worship, and had found out their principles, which he considered as congenial with those of his pious servant. The result proved that he was right, and the good woman was satisfied.

He patronized the plan of Sunday school teaching, projected by an individual of Gloucester (Mr. Raikes), and it was heartily recommended by Dr. Porteus, the bishop of London, to his clergy in a visitation charge. The modern system of mechanical and mutual, and therefore cheap education, he warmly admired; and it soon gave birth to national and other schools in different parts of the country and abroad.—*Watkins's Sermon.*

Many attempts were made during the late reign in favour of what is called Catholic emancipation, and to remove all those barriers, which excluded Roman Catholics from the highest offices in the state. In 1807, when Lord Grenville applied to the King on this subject, we are told (on the authority of a letter of Sir H. Harper), that his Majesty replied, 'My Lord,—I am one of those who respect an oath. I have firmness sufficient to quit my throne and retire to a cottage, or place my neck on a block or a scaffold, if my people require it; but I have not resolution to break that oath which I took in the most solemn manner at my coronation.'

At another time, being further urged by one of his ministers on this subject, he said with much good nature, and with a conciseness that was common to him, 'Tell me who took the coronation oath? did you or I?' The pleader was not stopped by his pointed reply, but was proceeding, when the King, interrupting him, said, 'Dundas, let me have no more of your Scotch sophistry; I took the oath, and I must keep it.'—*Rippon's Sermon.*

At the York Assizes in 1803, the clerk to a mercantile house in Leeds, was tried on a charge of forgery, found guilty, and condemned to death. His family at Halifax, was very respectable, and his father in particular bore an excellent character. Immediately after the sentence was passed on the unfortunate young man, Dr. Fawcett, of Heywood Hall, a Dissenting Minister of the Baptist persuasion, who had long been intimate with the father, presumed to address his Majesty in petition, soliciting the pardon of the son of his friend. Fully aware that it had been almost an invariable rule with the government to grant no pardon in cases of forgery, he had little hopes of success; but, contrary to his expectation, his petition prevailed, and a reprieve was granted. That the solicitation of a private individual should have succeeded, when similar applications, urged by numbers, and supported by great interest have uniformly failed, may excite surprise, and deserves particular attention. The following circumstances, however, the veracity of which may be relied upon, will fully explain the singularity of the fact. In the year 1802, a dignified divine preaching before the royal family, happened to quote a passage illustrating his text from a living writer, whose name he did not mention. The King, who was always remarkably attentive, was struck with the quotation, and immediately noted the passage for inquiry. At the conclusion

of the service, he asked the preacher from whom the extract had been taken, and being informed that the author was a Dissenting Minister in Yorkshire, he expressed a wish to have a copy of the original discourse. The royal inclination was accordingly imparted to the author, who lost no time in complying with it, accompanying the work with a very modest letter, expressive of the high sense which the writer entertained of the honour conferred upon him. His Majesty was so well pleased with the production, as to signify his readiness to serve the author. The case of the above young man shortly after afforded this amiable and disinterested minister an opportunity of supplicating, at the hands of his Monarch, the exercise of his royal prerogative.

It is said to have been the King who first suggested to Mr. West the professional study of the Scripture history, in which that venerable artist has since so eminently excelled, and desired him to bring his drawings to the palace for his inspection. Mr. West did so; and came at the time when the Sovereign had with him some dignified clergymen, of the higher order. The company were all gratified with the sketches, and particularly their accordance with the sacred text, affording proof of the painter's acquaintance with the Scriptures. 'And do you know how that was?' said his Majesty to the Prelate who made the remark. 'Not exactly, your Majesty.' 'Why, my Lord, I'll tell you, Mr. West's parents were Quakers, and they teach their children to read the Bible very young—I wish that was more the case with us, my Lord.'—*Philanthropic Gaz.*

'On passing one evening through the apartments, he observed a faithful and greatly-respected domestic remaining at home when the rest of the household were gone to the theatre. 'How happens it,' said he, 'that you are not gone to the play with the rest? Now tell me your reasons for always absenting yourself from these places of amusement.' The domestic replied, 'May it please your Majesty, I should not wish to be found in a play-house when God shall call me out of this world.' The king was much pleased and impressed with the answer, and observed, 'You are right, right, perfectly right; I understand your meaning.'—*Redford's Sermon.*

His Majesty was accustomed after hearing a Sermon to walk and discourse with the preacher. On such an occasion, speaking to a fashionable preacher, he asked him whether he had read bishops Andrews, Sanderson, Sherlock, &c. The pigmy divine replied, 'No, please your Majesty, my reading is all modern. The writers of whom your Majesty speaks are now obsolete, though I doubt not they might have been very well for those days.' The king, turning upon his heel, rejoined, with pointed emphasis, 'There were giants on the earth in *those* days.'—*Monthly Mag.*

His Majesty was one day walking with a certain Nobleman, when the latter stopped to look at a tablet, on which was an inscription that was peculiarly offensive to the King, probably because it contained something of an immoral tendency (more probably of a pharasaical tendency). On the Noblemans asking some questions respecting it, instead of giving a direct reply, his Majesty said, 'Don't trouble yourself about that; my motto is, Jesus Christ died to save sinners—God over all, blessed for ever more.'—*Cramp's Sermon*, p. 32.

In a conversation with Dr. Beattie, in the King's early life, the subject turned to the Scots Universities, and the Scots clergy, whose long prayers he had heard led them into many repetitions, which fault he observed also in the English Liturgy; but he highly commended the style and spirit of the latter. 'Observe,' said his Majesty, 'how flat those occasional prayers are which are now composed, in comparison with the old ones.'—*Beatties' sLife.*

The following anecdote is related by a pious domestic, formerly in the service of her late Royal Highness the Princess Amelia, and was communicated by her relative to a friend who informed me. She had become the object of the royal attention, and was elevated from a subordinate situation to wait on the princess during her protracted illness. Being thus circumstanced, it was frequently her privilege to be in the room with the late King and her royal mistress, when no other individual was present. On such occasions she had heard his Majesty address his afflicted daughter, in the most free and impressive manner, on subjects of infinite importance; and had repeatedly united in the extemporary prayers which the Sovereign presented, and which she describes as peculiarly excellent. — *Atkinson's Sermon.*

FOREIGN.

AMERICA.

THE African expedition, consisting of the United States' ship *Cyane*, and the ship *Elizabeth*, has sailed from New York. The *Elizabeth*, chartered by the Government, proceeds to the western coast of Africa, for the purpose of carrying into effect the Act of 1819, agreeably to the view of the President, as expressed in his late Message on that subject. She carries out agents and artisans, mechanics and labourers, for the purpose of negotiating with the local authorities of the country for permission to land and provide for recaptured or liberated Africans; and to build houses and cultivate land for their use. This expedition, it is said, has no direct or necessary connexion with colonization. The *Cyane* proceeds on a cruise on the western coast of Africa against the slave-traders.

DREADFUL INUNDATION IN HOLLAND.

[*Omitted by accident in our last.*]

AT a meeting of merchants and others, at the Old London Tavern, on Saturday, February 12, for the relief of the sufferers by the late inundation in Holland, the Rev. Dr. Werninck, minister of the Dutch Church in London, gave an affecting account of the misery occasioned by that event. The late inundations, it was stated, were more fatal and more extensive than any that had before occurred. All the precautionary measures which were taken availed nothing. The ice in the lower parts of the rivers remained firm, and became gradually filled up, till, by the accumulation of the floating masses, it formed an immoveable barrier. The water was stopped in its course and prevented from running into the sea.

Some cases of particular distress, in this general picture of human suffering, are too striking not to be recorded in this place and on this occasion. A breach in the dike of so large a magnitude took place near to the village of Lienden, in Guelderland, that the violence of the water rushing through it, accompanied with heavy masses of ice, swept away many of the dwellings; and the inhabitants, with the greatest difficulty, and with the loss of their children and sick and aged relations, saved themselves, by running to the church, which, standing on an eminence, was protected by some intervening houses from the violence of the flood. In this church upwards of 750 persons took refuge, without being able to save an article of property, lamenting the loss of relations, dwellings, and cattle, and reduced at the same time to a state of starvation, for they remained two or three days in this situation before any provisions could be brought to them; not only because all the provisions in the village were destroyed, but no boats were able to reach them from other places, for the wind, which blew very hard, and the impetuous flowing of the water, prevented all intercourse.

At Leut, another village, a similar occurrence took place. The people were compelled to fly to a nobleman's seat in the vicinity, where they were humanely received, to the number of 200. Even then they were in great danger, but fortunately, the strength of the building withstood the violence of the ice, and the impetuosity of the flood. At Oosterhout, a village in the other part of Guelderland, the Roman-Catholic church, parsonage-house, and many other buildings, were driven from their foundations, and a great number of the inhabitants drowned. These melancholy scenes, particularly in the night, were rendered still more awful by the guns firing continually signals of distress, announcing new calamities, occasioned by additional breaches in the dikes.

Such is the present extent of the calamity, that in the province of Guelderland alone 72 villages are under water. In each of the provinces of South Holland and Utrecht the inundation has covered more than 120,000 acres of land. The exertions made by the people of Holland to administer help to the sufferers have only been limited by their ability. Many instances of personal intrepidity in attempting the rescue of persons overwhelmed by the flood have also been recorded. That of M. Langendam, the master of a large vessel, is perhaps the most extraordinary. He sailed through one of the breaches in the dike of the river Waal, over the inundated fields, for the purpose of rescuing his unhappy fellow-creatures from a watery grave, risking not only the loss of his vessel, but his own life and that of his crew. To the astonishment of every one, his intrepidity and humanity were amply rewarded and crowned with success. He saved a great number of persons whom he found floating on pieces of the roofs of their houses, or clinging to the tops of their dwellings, among whom were many women, who had been two or three nights in these perilous situations, with their infants at their breasts, exposed to the inclemency of the weather, and almost starved to death. The consequences of the inundation, as detailed in the narrative of Dr. Wernick, are likely to equal in calamity the inundation itself. By the deposit of sand which will be left on the retiring of the

waters, the lands they have covered will be deprived of their fertile quality, and no crops can be grown during the present year, leaving the farmers, whose whole property consisted of their fields, dwellings, and cattle, without any other dependence than the benevolent aid of the charitable.

A subscription was commenced for the unhappy sufferers, and books we understand are opened to receive subscriptions.

A BIBLE SOCIETY AT ATHENS!!!

Extract of a letter from the Rev. Dr. Pinkerton, Athens, August 21, 1819.

'ACCOMPANIED by my kind Corinthian host, I travelled across the Isthmus to a small place, called Techries, where I procured a boat of three oars to carry me to Athens.

'At the first sight of Athens, the birthplace of those arts and sciences which have contributed so much to meliorate the condition of Europeans, and render their quarter of the world superior to all others, one is filled with sensations of wonder and regret at the view of the Acropolis, the Academic Groves, the Temples of Minerva and Theseus, the Areopagus, with the surrounding mountains of Hymettus, Pentelicus, Parnes, Egaleos and Cithæron; the mind retires into the ages of antiquity, and the memory brings up before it a multitude of images of the greatest men, and the grandest events recorded in profane history. But it is not in an epistle of this kind that I can indulge in feelings and reflections on these remembrances of Attic greatness. I have a theme of a different kind, and one which is still dearer to my heart than even that which I have now touched: I have news to communicate which will fill your hearts with joy. ATHENS ALSO IS BECOME THE SEAT OF A BIBLE SOCIETY!

'This was an event which I dared not to anticipate before my coming here; but the God, whose we are, and whom we serve in the cause of the Bible, can make all hinderances give way, and erect monuments of his mercies wheresoever he pleases.

'The Athens Bible Society was formed yesterday. The Committee is composed of twelve of the most respectable men in the city—all Greeks.

'The immediate sphere of this Society's usefulness includes Attica and Bœotia, with the neighbouring Isles of Eubea, Salamis, Egina, and others. The directors seemed impressed with the necessity and utility of making the modern Greek Testament a school-book, and of supplying the Clergy, who are greatly in want of the Scriptures, both for their churches and their people, with the ancient and modern Greek Testament.

'Allow me to recommend this newly-formed Institution to the benevolence of your Committee. It promises fair, but *it is a tender plant growing out of a dry ground.* Water it by your liberality; and let all who feel for the ignorance and moral degradation of the modern Athenians, earnestly pray, that the dews of Heaven may descend and nourish it.'

DUBLIN.

SEVERAL members of the Independent Church, assembling in Plunket-street Meeting-House, Dublin, under the pastoral care of the Rev. Wm. Cooper, chiefly residing at the North side of the city, and at a distance from their usual place of worship, held a meeting on Wednesday, September 22, 1819; at which it was resolved that an Independent Church should be formed, and a congregation collected in that part of the metropolis. The lecture-room of the Dublin Institution, Sackville-street, was accordingly taken as a temporary place of worship, and Mr. W. Haweis Cooper, late of Hoxton Academy, invited to preach upon probation. Religious services commenced on October 3, 1819; the attendance has been encouraging; and on Sabbath evenings, the lecture-room is found insufficient for the accommodation of the numbers that attend.

Mr. W. H. Cooper having received an invitation to the pastoral office, was ordained on January 5, 1820. On the preceding Tuesday evening the Rev. David Stuart, the worthy and respected minister of the secession in this city, preached a preparatory discourse in the usual place of worship, from Isaiah lv. 10, 11; and on the following day, the lecture-room being found too small, the ordination services were held in Plunket-street Meeting-House, which was crowded at an early hour. Rev. D. Stuart having read appropriate passages of Scriptures and engaged in prayer, the Rev. Thomas Gilbart, minister of York-street Chapel, delivered the Introductory Discourse; the Rev. Thos. Loader (Tutor of the Evangelical Seminary) asked the usual questions, and offered up the ordination-prayer; Rev. W. Cooper gave the charge from 2 Cor. ii. 15, 16; and Rev. J. Petherie (minister of the Congregational Church at present meeting in Poolbeg-street) concluded with prayer. In the evening Mr. Petherie addressed the people from 1 Thess. v. 12, 13.; and Messrs. Stuart and Loader engaged in supplications at a throne of grace. The services are about to be published, by particular request.

Further particulars may be gratifying

to those who feel interested by the progress of the Gospel in Ireland. For the information of such it may be mentioned that the little church thus formed and organized, which at first consisted of 20 members, has increased to 40; the great majority of whom, before their present connexion, were not regular members of any religious community. Ground has been taken for the erection of a chapel; and the contributions of the inhabitants of Dublin promise to bear a liberal proportion to the total amount of the expense. The ladies connected with the congregation have already raised, by a Penny Society, 50*l.*; and the Rev. Dr. Townley has most handsomely given his name for a donation to the same amount: other benefactions have been received, which encourage the provisional Committee, notwithstanding the unfavourable aspect of trade, and the depressed circumstances of many inhabitants of the metropolis, who would otherwise assist them to go forward, depending upon the aid of him who is able to command the silver and the gold into his treasury, when they are needed for the accomplishment of his designs.

GOOD CONDUCT OF THE HIGHLANDERS AT WATERLOO.

SAYS Simpson, in his visit to Flanders, 'At Brussels, and wherever I went in the Netherlands, when the English troops were mentioned, whom they likewise much admired, the natives always returned to the Scotch Highlanders, 'They are good and kind as well as brave. They are the only soldiers who become members of the family in houses where they are billetted, they even carry about the children and do the domestic work.' The favourite proverbial form of compliment was, 'Lions in the field and lambs in the house.' There was a competition among the inhabitants who should have them in their houses; and when they returned wounded, the same house they had left, had its doors opened, and the family went out some miles to meet our own Scotsmen. The people had many instances to relate of the generosity of these *men; after the battle*, many Highlanders, themselves wounded, were seen binding up the wounds of the French, and assisting them with their arm.

PROVINCIAL INTELLIGENCE.

JAN. 6th, 1820. The Rev. B. Moses, late student at Llanfyllin under the Rev. D. Lewis, was ordained to be the pastor of the Congregational church at New Inn, near Pontpool, Monmouthshire. Mr. Evans, Ynysgay, introduced the service by reading and prayer. Mr. Lewis, Aber, preached the introductory discourse from Eph. i. 22. Mr. Eml. Davies, Hanover, received the confession, &c. Mr. J. Lewis of Newport offered the ordination prayer. Mr. E. Jones gave a solemn charge to the young minister from 1 Tim. iv. 16. Mr. Griffith Hughes addressed the people from Matt. xiii. 8. and concluded by prayer.

Mr. Davies, Penwayn, preached the preceding evening from 1 Pet. iv. 18. Mr. D. Thomas, Penmain, from 1 John iii. 8, and Mr. R. Davies, Newport, engaged in prayer. The chapel was crowded to excess. Many could not get admittance.

JAN. 26th, the settlement of Mr. John Addison Coombs (late of Hoxton Academy), as pastor of the newly formed Independent church, in Chapel street, Salford, was publicly recognized by a numerous assembly of the pastors and members of the neighbouring churches.

Mr. Fletcher of Blackburn, in a luminous and convincing discourse, stated and defended the reasons of dissent, and the principles of Independency. The Church having publicly recognized their unanimous choice of Mr. Coombs, Mr. Roby of Manchester, offered solemn and fervent prayer for a blessing on the relation. Dr. Winter of London delivered an affectionate and impressive charge, founded on Luke xix. 13, 'Occupy till I come;' and Mr. Raffles of Liverpool, eloquently addressed the church and congregation, from 1 Thess. v. 12 and 13.

Messrs. Bradley, Pridie, and Allott, of Manchester; Steill of Wigan; Slater of Stand; and Fox of Bolton, conducted the remaining devotional parts of the service.—The Discourses are intended to be printed.

NOTICES.

THE Middlesex and Hertfordshire Union will hold their next half-yearly meeting, by divine permission, on Wednesday, April 5, at Mr. Maslens meeting-house, Hertford: when Mr. Brown, of Enfield, is expected to preach on 'Family Religion.' Service to begin at eleven o'clock.

The annual meeting of the Hertfordshire Union for the spread of the Gospel throughout the county, will be held at St. Albans on Wednesday, April 30th. The Sermon to be preached at the Independent chapel in the morning, service commencing at eleven o'clock. The public meeting for business at three in the afternoon.

The Anniversary of the Newport Pagnell Evangelical Institution will be held at that town on Thursday, May 4. Dr. Winter and Dr. Waugh to preach in the Morning and Evening. The Afternoon will be devoted to business as usual.

LONDON.

CONGREGATIONAL SCHOOL.

To the Editor.

As it was through the medium of your useful and widely-extended publication, that the Congregational School was first announced to the public, you will, perhaps, grant the founder of that institution the liberty to announce, through the same channel, its probable dissolution: this must inevitably be the case unless this address should excite prompt and efficient aid. Your's, very sincerely,

JOHN TOWNSEND.

To the great Body of Congregational Christians throughout the Kingdom.

CHRISTIAN BRETHREN,

THE School for the sons of poor ministers of our denomination, has a strong claim to your pecuniary assistance: its utility being more clearly and strongly demonstrated, as the stipends of these worthy persons have of late rather been diminished than increased. The annual income not being equal to its expenditure, the institution has been gradually sinking into embarassments; and is now so involved that it is requisite to make a pressing appeal to the liberality of all who profess to value the Gospel, and bear any affection to those who devote their time and strength to its promulgation. Several ministers have, at different times, travelled and preached for it in the country; and these extra collections have supplied some measure of assistance, but not equal to its exigencies; and now the times are so unfavourable, and there are so many other claims upon the religious public, that little or nothing can be expected from this medium.

I have no doubt but there are many rich Christians in our denomination (both male and female) who would readily lend a helping hand, if the institution was better known. It must also be for want of acquaintance with its utility and its declining state, that so many of the wealthy part of our body have neglected this, while they have left handsome legacies to other institutions which are more prosperous, and to which almost every departing Christian, who is able, shews kindness, evincing, in some degree, the the truth of Solomon's remark, 'That the rich have many friends;' (Prov. xiv. 20.) whilst, on the other hand, it is too true of the poor, that 'his friends go far from him: he pursueth them with words, yet they are wanting to him.' (Prov. xix. 7.)

The Congregational School is so deeply involved in arrears, that a special meeting of the Committee is summoned to consider what can be done. It is the opinion of some that it must be given up, as the wealthy part of *our own community* are indisposed towards it: and it is certainly a little remarkable that, while it has been liberally assisted by individuals and congregations, both of the Calvinistic Methodist, and Baptist denominations; so many of our own have not contributed a single farthing.

In hope of rescuing it from certain impending dissolution, I make one effort more; and I do hope that some rich Independents will commiserate the afflicted and impoverished state of our ministers with large families of eight, ten, twelve, and even some with fourteen children; with very inadequate salaries. Some are anticipating another admission, and are assiduously canvassing subscribers for their votes; though it is doubtful whether the institution can be continued.

There are about 24 fine boys in the school, and should it become necessary to return them to their parents, I know they will feel it a great affliction, and be disposed to charge their wealthy brethren with cruelty, in refusing to lend their assistance to an object which is adapted to lighten that pressure of pecuniary distress which they have long felt.

With hope that these hasty remarks will have a beneficial influence,

I remain your's in the Gospel,

JOHN TOWNSEND.

Jamaica Row, Bermondsey, March 16, 1820.

NOTICES.

Surrey-Chapel Juvenile Auxiliary Bible Missionary Society.

WE understand the Fourth Annual Meeting of this Society will be held at Surrey-Chapel, on Tuesday Evening, April 11th. The Rev. Dr. Collyer is expected to take the Chair.

April 18th, in the Evening, will be held the Annual Meeting of the Aged Pilgrims' Friend Society, at Albion Chapel. Dr. Collyer in the Chair.

On Tuesday, April 25, the New Chapel at Norwood, Surry, is intended to be opened, and Sermons to be preached by the Rev. Rowland Hill; Thos. Jackson; and J. Clayton, senior.

April 26th the Anniversary of Mitcham Chapel will be held, when the Rev. Rowland Hill, Rev. E. J. Jones, and the Rev. J. Hyatt, are expected to preach.

April 27th, in the Evening, will be held at the Old London Tavern, the Anniversary of the London Society for the Improvement and Encouragement of Female Servants. The Lord Mayor in the Chair.

Monday, May 1st, at 11 in the Forenoon, will be held the Anniversary of the Wesleyan Missionary Society, at the City Road Chapel. Jos. Butterworth, Esq. in the Chair.

The next Annual Meeting of the Hibernian Society to be held at the City of London Tavern, Bishopsgate-street, on Saturday, May 6th, at 12 o'clock.

THE PORT OF LONDON SOCIETY for promoting Religion among Seamen will hold its Anniversary Meeting at the City of London Tavern, on Monday, the 8th of May. The chair will be taken at twelve o'clock precisely, by the Right Hon. Adm. Lord Gambier, G.C.B. The Anniversary Sermons will be preached on board the 'Chapel for Seamen,' off Wapping stairs, on the morning and afternoon of Tuesday, the 9th of May—that in the Morning by the Rev. J. A. James.

ORDINATIONS.

JAN. 6, Rev. R. Davis, (late of Plymouth Dock) was settled over the Baptist Church, East-lane, Walworth. Mr. Chin began with prayer, &c. Mr. Ivimey delivered the introductory discourse; Mr. Upton offered up prayer for the ministers, &c.; Mr. Thomas preached; and Mr. Ward, of Serampore, concluded.

WEDNESDAY, Feb. 2, the Rev. W. C. Kidd, A.M. was publicly recognized as the pastor of the Congregational Church in Union-street, Southwark, (vacant by the removal of the Rev. J. Humphrys, now principal master of the Dissenters Grammar School, Mill-Hill). Mr. Jackson, of Stockwell, began with reading and prayer; Dr. Collyer explained the nature of a Gospel church, and received the addresses of the Church and its pastor; Mr. Clayton interceded for a blessing on the union; Mr. G. Clayton preached from Jer. iii. 15; Mr. J. Clayton, jun. concluded with prayer.

RECENT DEATHS.

ON March 19, 1819, died, at St. Petersburgh, Mrs. Patterson, (wife of the Rev. Dr. Patterson, Missionary to Russia,) sister to the present, and daughter to the late Admiral Greig of the imperial Russian service. She was admirably adapted for the important station which she filled, possessing the most splendid and cultivated talents, with Christian humility, and the most sanguine wishes to promote the interest of her Redeemer's kingdom, as evinced by her assiduity in the cause which she had undertaken, and which finally proved too much for her delicate constitution, it being believed that she died more from fatigue and anxiety, than from any local disease.

America.—DIED, on his return from a journey for the restoration of his health, at the house of the Rev. Dr. Chaplin, Groton, on Sept. 11, 1819, after an illness of a few days, the Rev. Joshua Huntington, pastor of the Old South Church, Boston, in the 34th year of his age. The body was removed the same day from Groton to his late dwelling house, whence it was entombed on Monday with every mark of deep and unaffected sorrow. The Rev. Mr. Dwight preached the Funeral Sermon.

JAN. 28th, 1820, died, at Colnbrook, Bucks., aged 76, the Rev. Samuel Rowles, Baptist Minister, a solid, judicious, and Evangelical preacher.

ON February the 3d, died at Portsea, Thomas Cannon, gentleman, the oldest inhabitant of that populous town, being 95 years of age. It is very remarkable that he never, from his birth, could be induced by any means, lenient or coercive, to eat fish, flesh, fowls, butter, cheese, or vegetables; and never drank any thing but water till he was more than 17 years old, and, after that time scarcely any thing but tea and coffee, with dry bread. After he was married he strove, but was unable, to swallow any of the above kinds of food. He never knew what diseases or disorders were, except near the close of life—deafness and shortness of breath. He could read the smallest print without glasses.

This is attested by his son, the Rev. T. Cannon, now residing at Hammersmith, by whom it was communicated to the Editor.

FEBRUARY 21st, died, at his house in Selkirk, *George Lawson*, D.D. in the 69th year of his age, and 46th of his ministry. A man endowed by nature with talents not less varied than transcendent, which, with the advantages of a liberal education, he devoted to the service of God in the Gospel of his Son. Fervent piety to God, and extensive benevolence to man, with the most childlike simplicity of manners characterized all his actions, and if one Christian grace appeared more conspicuous than another in the life of this great man, perhaps it was humility! His intimate acquaintance with human nature is evident from his Lectures on Ruth, Esther, Joseph, Sermons on paternal duties, &c. In 1787, the Associate (Burgher) Synod elected him Successor to the late Rev. John Brown of Haddington, as Professor of Theology to the Students under their inspection. This office he filled with great credit to himself and extensive benefit to his pupils, of whom the majority of the Associate at this day consist.

March 15th, died, the Rev. *James Philip Hewlett*, M.A. of Magdalen College, Oxford, leaving a disconsolate widow and five infant children to lament his loss as an affectionate husband and a truly pious man. His widow is endeared to the public by several anonymous, but valuable publications, noticed in this Magazine. (See 'Radical Reformers,' in our last vol. p. 513.)

MISSIONARY CHRONICLE

FOR APRIL, 1820.

ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.

We have the pleasure of announcing to the Members and Friends of the Society, that their Annual Meeting will, with Divine permission, be holden in London, on Wednesday, Thursday, and Friday, May the 10th, 11th, and 12th.

The Rev. Dr. Smith, of Homerton; the Rev. Dr. Dewar, of Glasgow; the Rev. Richard Elliott, of Devizes; and the Rev. Wm. Borrows, of Clapham, are engaged to preach.

[*Further particulars in our next.*]

Extract of a Letter from the Rev. E. Stallybrass, dated Selenginsk, Nov. 30, 1819.

'We have had the pleasure of a visit from Capt. Gordon, of the Brothers, who has lately been to Irkutsk, and is desirous of obtaining a passage through China to India, which he thinks practicable; if not, he intends to return to Irkutsk, and to go by way of Astracan and Persia. He has made great inquiries and observations respecting the tribes of heathen about Ochotsk, who, in a temporal as well as moral view, are in a most deplorable state.

'The new Governor appears to be most friendly to us, as well as to our cause. I have received a very kind letter from him (in English)* in which he says it is a cause which lies near his heart, and he expresses his willingness to afford me every assistance in his power for its promotion.

'You have heard, I presume, of the arrival of our dear friends, Mr. and Mrs. Rahmn, at Sarepta, but the circumstances of Mrs. R.'s health are by no means flattering.

'I am glad to hear that a supply of the Gospels of Matthew and Luke (in the Mongol language,) will soon be sent for circulation. I long for the arrival of our friends, Mr. Swan and Mr. Yuille, chiefly because I hope we shall stimulate each other to the performance of every good work.

'I have lately been very unwell, but thanks be to the Giver of all good, I am now completely restored. I have reason also for gratitude that Mrs. S. and our dear boy are in the enjoyment of health.'

A letter has been received from the Rev. Mr. Rahmn, dated Sarepta, Dec. 31, 1819, in which he mentions the improvement of Mrs. R.'s health.

'I arrived here,' says Mr. R. 'on the 27th of August, after a tedious journey of three months. Four days after my arrival, I began the study of the Calmuc language; the Lord has blessed my efforts, and I hope soon to be able to preach to the Calmucs in their own tongue.

Mr. R. has paid a visit to Astracan and the Goshote Calmuc Horde. He is desirous of labouring among them as a missionary. Dr. Henderson reports that Astracan is the centre of the tract to which the roving life of that people is confined, and that on a moderate calculation, there are from 75 to 100,000 souls always to be found within a few days' journey of that city.

Extract of a Letter from the Rev. Robert Yuille, dated Tobolsk, Jan. 8th, 1820, *containing an account of the journey of himself and Rev. Wm. Swan, from St. Petersburg to that city, on their way, as Missionaries, to Siberia.*

Rev. Sir,

'I am exceedingly happy to inform you that we arrived here on Tuesday the 4th

* See our last Chronicle, p. 125.

of this month, in good health and spirits, after a journey of 26 days from St. Petersburg, a distance of 3066 ⅔ versts;* leaving a journey of 3950 versts still to perform. But as the past part of our journey has been prosperous, so, as we trust in God, we hope that which is before us, shall be prosperous also. Our temporary residence in this place will not admit of my giving you a full history of our past progress: but as our journey has been, so shall my present letter be, *post haste*, mentioning towns and distances only.

'By the letter which we sent you from St. Petersburgh, on the evening of our departure, you will see that it was dated Dec. 9th, N.S. We were busily engaged during the former part of the day in collecting and loading our Kabitkies, with such articles as we intended to take with us; and at 4 p. m. we retired in order to change the dress of the city for that of the sledge, which consisted of coarse grey cloth, lined with black sheep skin, for our under dress; and a large shube made of the same cloth, and lined with the skin of the wolf for an upper dress. By this time a great number of our friends had assembled at Dr. Paterson's, where we also, in our Russ dresses, met with them, and bowed our knees together before the throne of God; while that worthy minister of the Gospel, and missionary of Christ, Dr. *Henderson*, recommended us earnestly to the care and protection of Him who ruleth the armies of heaven, and the inhabitants of the earth.

'We entered our Kabitkies at 5 p. m. and by 8 o'clock on the morning of Sabbath the 12th, we had arrived at Torjok, 501 versts from the capital. We remained here only about 6 hours, during which time we joined together for the worship of God. At 3 p. m. we left that place, and on Monday the 13th, at 8 p. m. we reached Moscow, which completed the first 728 versts of our journey. We remained here till Thursday the 16th, during which time we renewed our stock of provisions, and got our Kabitkies mended which had been much shaken and broken.

'Having received letters of recommendation from the post-director, a new courier, and his blessing, we left this great and flourishing city at 12 of the 16th. By 5 p. m. of the 18th, after some difficulty in travelling for the want of snow on some of the high ground, over which we had to pass, we arrived at the county town of Azyablikova, 357 versts from Moscow. We proceeded on our journey as soon as the horses were changed. We had not left this place more than half an hour, when we found that the darkness of the night, and the snow that had newly fallen, had so far obliterated the tract on the road, that our drivers could not see it, the consequence of which was, that we wandered about for more than 3 hours, and it was with great difficulty that we could find our way back. After we had refreshed ourselves, and returned thanks to God for his care over us this evening, we retired to our Kabitkies. Next morning after breakfast and joining together in the worship of God, we thought it best to proceed on our way. By the evening of this day, the 19th, at 9 o'clock, we found ourselves at Niznei Novogorod, 445 versts from Moscow. We had travelled the last 10 versts of the last stage on the river Oka. We did not come out of our Kabitkies at this place, only changed horses, and about a verst from the town, we came upon the Volga river, on which we travelled 75 versts. It may be supposed that we had very smooth roads on the river, but this was not the case, for the hundreds of sledges that are continually traversing these parts, have made hollows in some parts of it to the depth of 2½ feet. Our Kabitkie was overturned on this river, but sustained no damage. On the 20th, at 9 a. m. we breakfasted at Ostashigha, 545 versts from Moscow. We expected to have gained Kazan on the evening of the 21st, but did not make so much progress the 20th and 21st as we anticipated, having to draw up our Kabitkies under a shade of straw for about 3 hours, during the absence of the moon the last two nights of this part of our journey. We entered Kazan on the 22d at noon. Here we experienced the most kind treatment from the post-director, not only while we remained in the town, but after we left it, for he had sent letters to all other post-directors between Kazan and Tobolsk, desiring them to do us every *service*. I must now leave this part of the subject, (as I have other things to inform you of,) by saying that we left Kazan on the morning of the 25th at 10 o'clock, and with few difficulties, considering the season of the year and the length of the road, we arrived here as stated above, having received the kindest treatment from high and low, rich and poor, with whom we had to do. I only mention these things to keep you from wearying till once you receive our full and regular account.

'The night before I left St. Petersburgh I wrote a letter to Dr. Morrison of Canton, which I expect will be carried to

* A verst is equal to two-thirds of an English mile.

him by land. The gentleman who was so kind as to take charge of the above letter, is one of six missionaries from the Greek church, who are to reside at *Pekin* for 10 years. This mission is headed by an Archimandrate who is well reported for his piety; one of the young men also, he who has my letter for the Dr. is considered as decidedly pious. May the Lord bless him and keep him.

'While in St. Petersburg I became acquainted with the Greek teacher at the Newsky monastery. He spent two hours with me twice a week at my house, and I visited him three times a week at the monastery for the last three weeks of my abode there. He is well acquainted with the doctrines of the Christian religion, and I earnestly hope that he has received grace to believe from the Spirit of God. His exercise was, when he visited me, to translate a part of Dr. Bogue's Discourses on the Millenium, and he became so partial to them, that he has promised to translate them into Russ as soon as he is furnished with a copy. That his desire may be fulfilled I have written to Dr. Bogue to send him out a copy by the first spring ship. Yours, &c. &c.

'ROBERT YUILLE.'

'P.S. I forgot to mention that we passed the post-mark, which told us that we had entered the region of Siberia, at ½ past 6 o'clock on the morning of Tuesday the 4th of Jan. It stands 132 versts from Tobolsk, which distance we travelled in 12½ hours. The post-director of Tobolsk, under whose roof we at present reside, I must say is one of the most friendly men I ever met with, he would let us go to no other house but his own, he has treated us in the most generous manner.

'We shall be under the necessity of remaining here until Wednesday the 12th, in order that we may have our Kabitkies repaired, for they are in a shattered state. The governor, who has shewed us marked attention, and at whose house we dined on Thursday last, has sent for our Kabitkies, in order that they may be repaired by his own workmen, and which, he told us to day, should be examined by himself before they went out of his workmen's hands.'

INDIA.

MADRAS.

A LETTER from Mr. Hands, dated Sept. 6, 1819, has been received. He had been very unwell, and obliged to desist from his labours for a time; but was better though still feeble, when he wrote. He is proceeding with the printing of the New Testament in the Canada language.

Mr. Gogerly, the printer, with Mrs. G. arrived at Madras, in August, and embarked again for Bengal, Sept. 5. Mr. Hands was eagerly expecting the arrival of Mr. Nicholson, &c. Mr. Fleming was about to remove to Malacca, the place of his original destination.

We have the pleasure to learn, by extracts of a letter from Miss Brown to her brother Mr. Brown, in London, that Mr. and Mrs. Nicholson, Miss Cobden, and Miss Brown, arrived safely at Madras, September 16, 1819, after a pleasant passage, kind treatment, and every thing to make them happy and thankful, except the indisposition of Mrs. N. which continued for several weeks. Mr. Nicholson was permitted to preach on deck once every Lord's Day, as well as to distribute Bibles and Tracts among the soldiers and sailors; and there is reason to hope that he did not labour in vain. The spelling-books were very useful to the men, some of whom learned to read.

On the 16th of Sept. Miss B. writes thus—'Through the good hand of our God upon us, we anchored safe in Madras roads, and in about half an hour two of the wretched natives came to us in a catamaran, by whom Mr. Nicholson addressed a note to our excellent friends, Mr. and Mrs Loveless. They had been waiting for us all the afternoon, received us most cordially, and treated us with all imaginable hospitality.'

BELLARY.

Extract of a Letter from Rev. W. Reeve, dated Mission House, Bellary, Sept. 21, 1819.

(Concluded from p. 124.)

'FOR the last eight months we have established three public services, which have been continued, with few interruptions or omissions, till the present time. On Monday and Friday evenings we meet for about two hours with Canarese in a public part of the town, where we purchased a house for the purpose. On Thursday evenings we have a meeting with Tamulers. These are in general our own domestics, and other servants of Europeans resident at the station. These are, in general, not very numerous, but pretty regular in their attendance. They have heard many tracts, essays, and dialogues, read to them, explanatory of the Christian doctrine. I have been through the whole of St. Matthew's Gospel, and am now going on with the Acts of the Apostles. Br. Taylor is giving them an account of the Old Testament history. We cannot yet speak of any

saving effects having followed these our labours; but we have sown the seed, and look up in fervent prayer for the showers of divine grace to make it fruitful. As to the meetings in the town with the Canarese, these fluctuate exceedingly. Sometimes the place is quite full, and sometimes there are only one or two individuals. We have had, however, many opportunities of speaking to a crowded throng. There are several who profess to have received convictions. They are sensible that the Hindoo religion will lead men to hell and not to heaven; and express themselves much pleased with the Gospel method of a sinner's acceptance with God. Annunderayer has frequent interviews with them, and expresses great hopes that they will be brought to renounce idolatry and receive the Saviour. O! how anxiously do we look and wait, and long for these glorious triumphs of the Cross!"

SOCIETIES.

'These I am thankful to say, continue in a prosperous condition, though our means are far more limited than formerly. The last half-years' subscription to the Bible Society amounted to 150 Pagodas. This is at the rate of 120*l.* per annum. The last years' report, which I forwarded with my Journal, I hope has been duly received.

'We have just been celebrating the first anniversary of our Religious Tract Society. The Report I have sent to the Treasurer of the Parent Institution. It contains many interesting facts which ought to revive and animate our hearts.

'We have raised for this Society in the past year, upwards of 60 Pagodas, and distributed 4000 English Tracts; and perhaps, with those that have been copied in the mission, 3000 native Tracts. If we had had them we could have disposed of as many millions. Here we cast our bread upon the waters with the confident hope of finding it after many days.

'I have been casting up the donations and subscriptions to the Missionary Society, and find we shall be able to send you this year 116 Pagodas, 38 Fanams, or about 46*l.* 15*s.* This, I think, will considerably exceed all former remittances. The good people have strained every nerve, and given to the utmost of their ability.'

CHURCH.

'In consequence of the removal of His Majesty's 84th regiment, our members have been almost all taken away from us and scattered far abroad on the face of the wide earth. Still the divine Shechinah has not been withdrawn. No; Ichabod I hope will never be written on the doors of our humble sanctuary. Though but few in number we find the promise fulfilled,—'Where two or three are gathered together in my name, there am I in the midst of them.' Several have lately been added unto us; of such, I trust, as shall be saved in the day of the Lord Jesus. At present two candidates stand proposed. I am sure it will gratify you much to hear that one of these is a Tamuler. This young man has given us exceeding great pleasure. He has a good knowledge of the English language, possesses considerable general information, and holds a respectable situation under the English government. I never saw or knew a native that had such an abiding and habitual sense of the infinite evil of sin, and that was so deeply affected with the corruptions of his own heart, and the amazing love of Christ in dying for sinners. The big tears of penitential sorrow and holy gratitude have frequently been seen rolling down his cheeks, while the unlimited benevolence and universal invitations of the Gospel have been sounding in his ears. The enemy was, however, more than commonly active for a long time in keeping him in the broad way—one snare was laid after another to divert his feet from the narrow path, and temptations of the most fascinating kind prevailed again in inclining his heart and mind to neglect a proffered Saviour; but we hope he has now given up his soul to God and his Saviour in an everlasting covenant, never to be forgotten.

'He has sent me an interesting account of his religious experience. The following are the chief particulars. His forefathers for several generations have been Catholics. But the perusal of Andrew Dunn convinced him of the errors of the Romish church, and induced him to leave it. He says that communion appears to me entirely destitute of the one thing needful; I could therefore no longer pay homage to its priests, nor reverence its rites. In 1816, he first attended upon our preaching. The doctrines he then heard were altogether different from those that had been formerly taught him, and appeared at first exceedingly mysterious; but truth soon began to find its way into his mind, and dispelled the mists of superstition, ignorance, and error. Soon after that he called on Br. Taylor. 'I stated to him the cause of my visit. He told me it was not changing the *religion*, but changing the *heart*, that was so important. He, perceiving my ignorance, took me with his family to the throne of grace, and poured out his soul for me

before the All-seeing and heart-searching God. This was several times repeated; and I am under great obligations to him for correcting many of my former errors.' Afterwards his mind became more impressed by a thunder-storm, and the prayer of a Christian in a pious family that succeeded it.

'In another part he says,—'One evening when I attended the service at the Mission House for the conversion of poor perishing heathen, I was led to consider, that the judgments of God hung over me, and will be my everlasting destruction, if I do not explain to these poor ignorant Pagans those things which were once hidden to me, but are now open. After the service was finished, I returned to my house deeply wounded on account of my sins. The arrows of the Almighty stuck fast in me, and I thought within myself, 'I am a hypocrite for not casting the beam first out of my own eye, before attempting to tell my brother to take the mote out of his eye.' A few days after, having commented on that same subject, I was brought to a true conviction of my multiplied sins, and began more earnestly than ever to attend to the duties that God requires.'

'He says that his whole trust and delight are in Christ; that he desires, above all things, to love him more and serve him better; he always attends our Tamul service, and renders great assistance, and that he has lately preached several short sermons to the poor people, which have pleased and delighted us much.

'For a more particular account of things in general I must refer you to my Journal.

'I will write to you again in a day or two, with a list of the subscribers names to the Missionary Society, &c. &c.

'Yours, with much affection and esteem, W. REEVE.'

CHINA.

THE Rev. Dr. Morrison, in a letter, dated Canton, March 18, 1819, says:—'Since writing to you last, I have completed translations of the *twelve Minor Prophets*, and shall yet have an opportunity to send them to Mr. Milne this spring.' He adds, 'that Mr. Milne had heard of some of the Testaments, and other books in the Chinese character having been left at JAPAN, and at OCHOLSK on the Russian frontier.'

'I received also,' he says, 'a copy of 'Detached Remarks,' in Chinese, which I drew up with a view to settle the phraseology used in Christian discourses, and to contrast the *Buddha*, *Mohammedan*, and *Confucian* sects with the true religion.

'The printing in Chinese, at Malacca, is exceedingly satisfactory.

'I have often said to you that the writings of the Prophets are strikingly adapted to the state of the idolatrous and sceptical Chinese. O that power from on high may accompany the word of God, revealed by the mouths of these ancient Prophets!

'When fatigued and worn out two or three months ago, I wrote a small book, called a Voyage Round the World; the object of which was to enlarge the minds of the Chinese poor, in respect to mankind generally, and to introduce the essential truths of Christianity. To this I added a map of the world, which greatly delighted the Chinese printer, who made some copies for himself, but in copying that part in which I mentioned 'JUDEA, where JESUS the Saviour of the world was born,' he obliterated the name of JESUS, I believe, through fear. I mention this to enable you to judge of the condition of this people.'

ANGLO-CHINESE COLLEGE.

DR. MORRISON, in the name of his colleague, Mr. Milne, as well as in his own name, thus writes to the Directors:—'It is my anxious wish to see the Ultra Ganges Mission well arranged and consolidated, so that there may be a succession of co-operation in the same line, and directed to the same point. The desirable thing is, so to arrange matters, that there shall be present co-operation and continued effort. The work is too great for much to be done in a single life-time. May our blessed Saviour direct to such plans as he will eventually own and bless! We think the 'Anglo-Chinese College' a very important means, and allow me to recommend it to your kind auspices. I am persuaded that the more we can bring Christendom and China in contact with each other, the more probable is the diffusion of Divine Revelation in this quarter of the world.'

Dr. Morrison then gives the following list of names of Gentlemen in England and in the East, who would gladly receive subscriptions, donations, bequests in money or lands, and *standard* books for the library:—the Rev. Henry Townley, Calcutta; D. Brown, Esq. Penang; Rev. Professor Ross, and Rev. Van der Byllaardt, Batavia; W. S. Davison, Esq. and the Founder, China; Rev. W. Milne, Malacca; Rev. W. C. Loveless, Madras; Dr. John Taylor, Bombay; Rev. John Philip, Cape of Good Hope; W. A. Hankey, Esq. Treasurer to the Missionary

Society, Fenchurch-street, London; John Terrel, Esq. Exeter; Dr. Fox, Derby; Rev. W. Bishop, Gloucester; E. Toomer, Esq. Southampton; Rev. Dr. Ross, and Dr. W. Chalmers, Aberdeen; Dr. Mason, and Divie Bethune, Esq. New York; Rev. Mr. Parker, and Robert Ralston, Esq. Philadelphia; Rev. Professor Suringar, University of Leyden, Holland; the very Rev. the General Superintendent Adler, Sleswig, Denmark.

BATAVIA.

Extract of a Letter from the Rev. J. Slater, dated Batavia, July 29, 1819.

Mr. Slater thus relates his voyage from Malacca to Batavia:—

'We left Malacca the 27th of April, with the instruction, prayers, and tears of our brethren. Our principal baggage consisted of Chinese Tracts, New Testaments, and such parts of the Old Testament as were printed, to the amount of 11,999 volumes. Our brother Thomson furnished me with Malay Tracts in the Roman character, Malay Tracts, Spelling-books, Catechisms, and a part of the Gospel of Matthew in the Arabic characters, of his own printing, which I suppose made a number of not less than 15,000. These, I hope, it will be my happiness to distribute among the Heathen, and afford me many opportunities of preaching the Gospel to them. Perhaps an account of our voyage may not be uninteresting, as we touched at several places on our way. The first of which was Sincapore, an English settlement newly formed, and at present in a very prosperous state. Here I spent a day on shore with Major Farquhar, the late English governor of Malacca, who has always been our patron and friend, which also gave me an opportunity of distributing a box of Chinese Tracts among the new settlers. Major Farquhar received me with his usual kindness, and expressed a hope that he should soon see a Malay and Chinese Missionary settled there,* and assured me that he felt much interested in our Ultra Ganges Mission. Indeed, of this we have had many proofs during his residence at Malacca.

'We next touched at Rhio, a Dutch settlement, where I went on shore to enquire into the number and state of the Chinese, taking with me several hundred Tracts and Testaments. These I soon found means of putting into the hands of the people, who were all assembled at the Basar; and in an hour the attention of the people seemed to be drawn from their merchandise to my Tracts. As I returned, I felt unspeakable pleasure in seeing every one reading the word of God either in a Tract, or in its pure state. I suppose the number of Chinese to be about the same as Malacca.

'We next came to Lingen, an independent settlement near the Straits of Banca. Here I went on shore, and spent two days in distributing tracts, and conversing with the people. As I supposed no Christian Missionary had ever been here before, I endeavoured, as much as possible, to furnish every family with a New Testament, and such parts of the Old as I had with me. Here I also went on board three Chinese Junks lying in the harbour, and gave the men a few Tracts and several Testaments for each vessel. I also sent by each vessel three New Testaments, and other tracts in proportion, to their friends in China, with a promise on their part that they would deliver them. It is in this way that the Scriptures must enter China, and I hope the numerous copies we have already sent this way will be like leaven hid in meal, gradually work its way.'

'Leaving Lingen, we sailed for the island of Borneo, and touched at Pontiana. Here I found much difficulty in getting on shore, as we were lying at anchor 16 miles off; but I at length succeeded, and, taking with me 200 New Testaments, 300 Catechisms, which contain the substance of the Christian religion, and many other Tracts, I committed myself and cargo to a Native boat, which, after pulling nearly 12 hours, brought me safe to land. I felt very anxious to visit the people at Mentrada, or, as the Natives call it, Sambass, which, according to information I had previously derived from a very respectable source, contains 30,000; but found it impossible during our stay here; I could only spend two days on shore among the people. I here followed my plan of giving the Scriptures to those who have families, that every house may possess the word of God. During my stay on shore I was entertained at the house of a respectable Chinese, who had obtained, by some means, a Chinese New Testament, and from the many questions he asked respecting it, I inferred he must have read it with some attention. He inquired particularly concerning Adam's sin, and all men being sinners in consequence of it; also, whether all the nations to the West worshipped Jesus. He was quite pleased with the objects of the Society, and assured me, if the directors would send one of these good men, as he expressed it, to Pontiana, he would give him a house to live in for nothing. My

* Two Missionaries from our Society are intended to be sent shortly.

host also took me to visit the Sultan, with whom he is very intimate; who also inquired many things about the Christian religion, and approved much of the proposal the other had made to obtain a Missionary settled among them. I inquired of them respecting the people of Sambass, employed in the gold mines, and of others at several mountains in the interior, who are employed in obtaining diamonds, and was informed that there are at least 50,000 Chinese at the former place, which is near to them, and well known by them; the others they said were very numerous, but could not say exactly how many: they might amount to 20,000. I regretted much that I could not visit them; but I sent them some Tracts and Catechisms, and hope that the seed sown will be 'as bread cast upon the waters to be seen after many days.'

'Since my arrival at Batavia I have done little as a Missionary; I have had much trouble in obtaining a house to dwell in, and had it not been for the kindness of Mr. Robinson the Baptist Missionary, who took me in, I must have gone to an inn, which would have been very expensive. Houses here, as well as every thing else, are extremely expensive; forty dollars a month is given for a very poor habitation: I fear I shall find it impossible to live here for the same sum as we could at Malacca; but you may rest assured that I shall always consider it my bounden duty to be as sparing of the funds of the Society as possible, well knowing how the cause of Missions is supported.

'Thus I have given you an account of my time and labours in part, and hope, by your countenance and support, to be enabled to proceed in my work.

'I remain, &c.

'J. SLATER.'

SOUTH SEA ISANDS.

Extracts of a Letter from Mr. John Williams, Missionary, dated Raietea, 30th Nov. 1818.

'THE state of the mission is very gratifying, and calls loudly for thankfulness from every one who desires the prosperity of Zion. When we first landed we were really astonished at the great and glorious change which has taken place—a complete change—from Idolatry to Christianity; and some, though not very many, really changed from nature to grace and converted to God. They begin the Sabbath in the following manner: About six o'clock in the morning they meet in their place of worship for prayer among themselves, and the place is as full as when they meet to hear preaching. They sing, read, and engage in prayer:—two engage: after which they go to their houses and eat their food, which is all prepared on the Saturday preceding; and there is not a fire to be seen in all the islands on the Sabbath-day, except a little that we have to boil the tea-kettle morning and afternoon. At about half past eight or nine they meet again, when one of the brethren preaches; and it is very pleasing to see the great attention some of them pay to the word of life. The first time I went to the chapel I was delighted with their appearance, especially with that of the women, who looked very clean and becoming—the greatest part of the congregation dressed in beautiful white cloth, their heads anointed with sweet-scented oil, their little cocoa-nut leaf bonnets, and their heads decorated with red and white sweet smelling flowers; and, I am sure it would rejoice your hearts, my brethren, and cause you to add diligence to diligence, zeal to zeal, and activity to activity, to see such large chapels so very full, Sabbath after Sabbath, of those who not long since knew neither the value of their souls nor their Saviour, now, not only hearing, but some as it were, eating the words as they fall from their teacher's lips. After the morning service they have another prayer-meeting among themselves.

'The day appointed for proposing the formation of an Auxiliary Society was 13th May, being the second Wednesday when we were to hold a missionary meeting as the annual meetings in England. The Monday preceding the Wednesday appointed, the king came into the chapel at the question-meeting and told the people all to come on Wednesday afternoon and pray for the growth of the word of God, and that Notti, (brother Nott) would preach to them, after which he himself had a *parau iti poto*, (a little short speech,) to say to them, which excited their curiosity greatly, and every one was enquiring what the king's little short speech was.

The Wednesday arrived, when a great number of people were assembled; I suppose upwards of 2000. It was impossible to have worship in the chapel, so we went under a shady grove of cocoa-nut trees close by. Mr. Nott preached a suitable discourse upon Philip and the Eunuch, and before he had done the king called out to Mr. Nott to leave off, for he wished to say a little to the people; soon after which Mr. Nott concluded, and the king began thus—'My friends I have a little short speech to say, pay particular

attention, that you may understand;' he began his address in a very judicious manner, telling them how much of their time was taken up in worshipping idols, what a deal of work they did for their false gods—the whole of their property consumed—their cloth, their pigs, their fish, their canoes, and all their strength, time, and property, were spent in the service of an idol—a piece of wood or a cocoa-nut husk, and even their own lives in hundreds were sacrificed—and this was all for a deception, for a false god. And he had a little speech to propose to them which he thought it was right for them to agree to, and if they did, well and good; but if not, it was still good; but this was the little speech he had to propose to them, that they should collect a little property for assisting in spreading the gospel. He explained the means by which we were brought here; it was by giving money to the captains of the ships; for the natives have a singular notion, they think that we can go on board of a ship as they go on board of one another's canoes, and go where we like; but the king told them that was not the case—but a great quantity of money was given to the captain before they would bring us, and that was obtained by good people who wished the word of God to grow—giving money—and all the little money was collected to one big money, by which means they now enjoyed the blessings of the Gospel, and he thought it was right that they should use their endeavours to send the Gospel to other lands who are as they once were; he said although they had no money, yet they might give pigs, arrow-root, oil, and cotton, to buy money with; he then alluded to Africa, collecting elephants' teeth; he then stated the rules of the Society.

One thing rendered his speech peculiarly interesting, he insisted upon its being done *freely;* and those who did not like the word of God to grow, not to give their property; he likewise contrasted the greatness of their time and property which was spent formerly, with the littleness of what they were now called upon to give, the one was those who did not give, but it was to be done for a false god, the other was for the true God. He added, that those who gave should by no means reflect on or despise totally a voluntary act. After he had spoken he proposed that those who agreed to it, should hold up their hands; when not one, I believe, was down in this large congregation. It would have warmed the coldest heart to have beheld so large a congregation of Taheiteans assembled for the purpose of praying for the spread of the Redeemer's kingdom, headed by the king who proposed the formation of the Society.

CONVERSION OF MR. MICHAEL SURGON, A JEW, AT MADRAS.

In a Letter from the Rev. Robert Fleming, Missionary at Madras.

To the Editor.

My Dear Sir,

I have the happiness to send you the following account of the conversion of Mr. Michael Surgon, from Judaism to Christianity. This communication is the substance of a narrative drawn up by Mr. Surgon himself, at the time of his baptism. With the exception of a few verbal alterations, I preserve the original form, as both more natural, and more likely to prove useful.

'I was born,' says he, 'of Jewish parents, at Cochin, on the coast of Malabar, in the year 1795. I was educated in our Hebrew school there, under the care of my parents, who also had me taught English, (an English school being kept in the place by a Sergeant.) When I was about thirteen years of age, I was removed from school and put to a business, at which I continued some years. In the year 1811, I left Cochin on a visit to my Aunt and Uncle, who lived at Pondicherry, with whom I remained till the latter part of the year 1816. At this period my Uncle, John Benjamin, received a letter from Mr. Jarret, inviting me to come to Madras to live with him. My Uncle not being willing that I should accept of this offer, was some time before he shewed it to me. At length he did so, when I gladly accepted of the invitation, and came to this happy place, Madras.

'After my arrival in Madras, Mr. Jarret frequently conversed with me respecting the prophecies, of which he was so kind as to give me some explanation. The Christians in Cochin, the place of my nativity, being Roman Catholics, I conceived from their mode of worship that all Christians were a kind of idolaters. This prevented me from acceding to the truth, 'that the Messiah is already come, and that it is in vain to look for another,' when Mr. Jarret began to point out the accomplishment of the prophecies in the person and character of Jesus Christ.

'After some time, I requested Mr. Jarret to take me along with him to the English church. Here I was disappointed in seeing no images, and quite surprised to find the forms of worship as different from those of the Roman Catholic, 'as

light from darkness.' I found likewise that the Bible, Psalms, and prayers were read, as in the synagogue, and that the only difference was the preaching from the New Testament as well as the Old.

'When I had seen all this, and understood a little of the preaching, I requested Mr. Jarret to favour me with some books, which he was kind enough to do. I then began to read and reflect on the prophecies. In a short time a conviction arose in my mind that the Messiah had actually appeared in the person of Jesus Christ of Nazareth; and that the prayers I used to offer up daily for his advent, according to the expectations of the Jews, were in vain.

'In a short time after my arrival in Madras, Mr. Jarret received the Gospel of Matthew in Hebrew, and commenced reprinting it. I was employed in correcting the press. Whilst occupied with this, I was led to consider it attentively. I found my mind gradually opening for the reception of Divine truth. At last Mr. J. put into my hand the kind address of Christians to Jews, by which I was convinced that God in this way had led me to realize the fulfilment of my dream. For this I praised the Lord God Almighty, 'who was, who is, and who is to come.' Considering all these things, I thought it was now my duty to acquaint my mother and brethren with the state of my mind, and my intention of becoming a Christian. I wrote them accordingly. In a short time I received a letter from my eldest brother, Moses Surgon, in which he expressed himself thus:

'We are all very sorry for receiving such an account from you. You affirm positively that the Messiah is come, and that Jesus Christ is he. But to convince me of that you must propose to me four particular questions. If I shall not be able to explain to you the principles in question, then I shall understand that you are acquainted with many books. Otherwise, if yon do any thing merely because you are in that place, then you will be in risk of your soul. Or if you do it before you silence me, then I shall know it is nothing but your own conceit. Besides, when you reflect on the nature of your nativity. A rod thrown into the air discovers its root in falling.*—You will bring much guilt on yourself, and will cause to come upon your mother and brethren eminent disgrace on account of your selfishness: and, finally, you will have the name *Raca, Shaca.* Wherefore, instead of acting such a kind of confusion, we desire to hear from you a better account, and at the same time desire you to forget whatever you wrote in your last letter. Write something comforting to ease our sorrowful hearts, on account of your last. Of that be thou ignorant, and have not a vain idea of thyself as one of them who speak much, but do little.'

'When I received this letter, I began to consider what questions I should put to him, for he is a learned man. It occurred to me I could not do better than to send him the affectionate address to Jews, with a copy of the Gospel of Matthew in Hebrew. These I sent with a letter, requesting them to be so good as to grant me permission to be baptized without delay.

'Having waited a considerable time without receiving an answer, I wrote another letter; to this likewise I received no answer. I then conceived it was in vain to wait for their permission. I therefore said to Mr. Jarret, 'Sir, I hope there is no delay to my baptism.' On this Mr. J. was so kind as to give me further instruction in the principles of the Christian religion, and how to conduct myself as a true follower of the Lord Jesus Christ. So by the grace of God I was baptized here at Madras, January 21, 1818, by the Rev. Mr. W. A. Keating, Chaplain of St. Mary's Church, Fort St. George.

'Blessed be the word of the Lord God, the God of Abraham, Isaac, and Israel, the Father of our Lord Jesus Christ, who hath sent redemption to his people Israel, through his word, to shew them the way of salvation. Amen.'

Thus ends Mr. Surgon's own account; but I cannot persuade myself to dismiss the narrative without adding a few observations.

With respect to Mr. Surgon's conduct since he became Christian, I can bear a pleasing testimony. I have enjoyed the happiness of living in the same family with him now upwards of three months. He is pious, prudent, and every way steady. In labours assiduous. He is likewise very well versed in languages. He speaks Hebrew, a little Arabic, Hin-

* This is an Arabic proverb. They suppose that a piece of manufactured wood, (a ruler for instance) if thrown up into the air, will, in falling, discover which is its root end. The end which was nearer the root of the living tree, gravitating to the earth. The idea intended to be conveyed by the proverb here is, that Mr. Moses Surgon considering his brother's mind wavering, (like a rod tossed up into the air,) would in subsiding again into a calm state, revert back to the religion of his forefathers.

duttannee, Malayalim, Tamul. Of the European languages, he speaks, reads, and writes English, French, and Portuguese. He is now employed in preparing some publications, and correcting the press of others, which Mr. Jarret is printing here for the use of the Jews in the East. In his conversations with the heathen around him, and with the Jews who occasionally visit him, Mr. Surgon discovers something like a genuine Christian spirit. He reasons boldly, and speaks like one who feels the force of what he says. May the God of all grace keep him from falling, and make him a burning and a shining light before a crooked and perverse generation.

'The conversion of Mr. Surgon, if by the grace of God he continues steadfast in the faith, seems likely to be the opening of an effectual door towards the enlightening of his benighted brethren, the sons of Israel in the East. I have had the satisfaction of seeing and conversing with several Jews who have visited him. These come from the west coast of India, from Arabia, and the ancient Babel, now Bagdad. Strange to say, no Jews reside in Madras! A spirit of inquiry is excited among them it would appear throughout all the Turkish empire. Mr. Jarret is collecting all the information he can respecting the long-lost sheep of the house of Israel in these extensive regions. In Arabia they are very numerous. From the information I have obtained from the Jews coming from that quarter, it would appear that the deluded followers of the false prophet, allow them many privileges superior to what they enjoy in some Christian countries. May the time soon come when they will enter the true sheepfold, under the one Shepherd, Christ the Righteous. Amen.

Your's truly,
'R. FLEMING.'

AMERICA.

EMBARKATION OF THE MISSIONARIES FOR OWYHEE.

SATURDAY, Oct. 23, the mission family, with a great number of friends, acquaintances and strangers, assembled on the Long Wharf, Boston, to unite in religious exercises preparatory to the last farewell. The assembly united in singing the hymn, which commences with '*Blest be the tie that binds;*' a fervent and affectionate prayer was offered by the Rev. Dr. Worcester; a closing address was made by Hopoo; and Messrs. Bingham and Thurston, assisted by an intimate Christian friend, sung with great composure, '*When shall we all meet again?*'—a piece of melting tenderness, both in respect to the poetry and the music. A fourteen oared barge, politely offered by the commanding officer of the Independence 74, was in waiting; the members of the mission took leave of their weeping friends, and were speedily on board the brig Thaddeus. They were accompanied by the Committee, and other particular friends. In a short time, the vessel weighed anchor and dropped into the lower harbour; and the next day, the wind and tide favouring, put to sea. To the favour and protection of that God, *who maketh the clouds his chariot and walketh upon the wings of the wind*, this little band is devoutly commended by many prayers.

WE are happy in being able to communicate to our readers, the following authentic particulars of the death of that distinguished servant of God, and one of the Founders of the Missionary Society, the late Rev. Dr. Haweis, which will also serve to correct an error in the account which we gave in our last Number.

Dr. Haweis died on Friday the 11th of February last. Until the morning of the preceding Wednesday not the smallest apprehension was entertained of any immediate danger: but on the morning of that day his countenance became illuminated by an extraordinary smile, which seemed to indicate his approaching happiness. Addressing Mrs. Haweis, he said, 'I am going to glory; Death hath lost its sting.' On another occasion, he said, 'The prospect is all bright before me;' adding, 'I have had such wonderful representations made to my mind, of the extension of the Redeemer's kingdom, as I feel, but cannot express.' On the evening of Thursday he gave instructions as to sending the books for which king Pomare had written to him.* After having been prayed with, with uplifted hands and eyes, he uttered as loud an *Amen* as when in health; and, having given his blessing to those around him, he became absorbed in meditation which was only interrupted by his repeatedly exclaiming, 'Wonderful things the Lord is doing on the earth.' About two o'clock on Friday morning, he eagerly exclaimed, 'Is *that* the Lord?' after which he never spake, but his smiling animated countenance, and elevated hands, clearly evinced both his happiness and his sensibility. He died between four and five o'clock in the afternoon without a struggle. His hearing which had been impaired for some years past was completely restored, and he answered with a readiness, which in a time of health was not habitual to him.

* See our February Num. pp. 81, 82.

MISSIONARY CONTRIBUTIONS.

[*Collections, anonymous Donations, and all other Donations of 5l. or upwards, received from 16 February, to 16 March, 1820, inclusive.*]

SOUTH WALES AUXILIARY MISSIONARY SOCIETY
(Additional Contributions.)

Milford: by Rev. Mr. Warlow.			
Auxiliary Contributions	4 8 9		
Collection	2 1 9		
Subscriptions	3 12 6		
		10 3 0	
Newport: by Rev. Messrs. George and Lewis		3 8 6	
Cardigan: by Rev. Mr. Davies		3 10 0	
Neuaddlwydd: by Rev. T. Phillips	15 17 4½		
Sunday School	1 15 0		
By Rev. Messrs. Collison & Davies	1 2 7½		
		8 15 0	
Penrhywgaled: by Rev. Mr. Thomas		3 5 0	
Capel Wig: by Ditto		1 1 0	
Horeb: by Rev. Mr. Griffith		4 10 6	
Subscription: by Rev. D. Peter		1 1 0	
Ditto: by Rev. R. Davies, Newport		2 2 0	
			37 16 0
Scotland: — Aberdeen Auxiliary Missionary Society: by Mr. P. Duguid, Treasurer			30 0 0
Dundee Missionary Society: by Mr. G. Donaldson			20 0 0
South Wales:—Mr. R. Menzies, Carmarthen			10 10 0
Sussex: Alfriston Juvenile Missionary Society: by Rev. W. Betts			20 0 0
Hants:—Mr. Walcott, Southampton, for the Anglo-Chinese College			5 0 0
A few Boys in the Protestant Dissenting Charity School, Wood-street, Spitalfields			1 5 0
J. L.			50 0 0
Lincolnshire: Collections and Subscriptions of Rev. W. Smelle and Friends, Great Grimsby			5 0 0
Yorkshire: A Friend, Yarm			1 0 0
Lancashire: St. John's Chapel, Warrington, by Mr. R. Heath			25 10 1
Devon: Sidmouth Female Juvenile Missionary Society: by Mr. J. Bacon			14 6 2
W. Peterborough			1 0 0
Berks: Contributions by Rev. D. Holmes and Congregation, Farringdon			4 0 0
Surrey:—Dorking: by Rev. J. Whitebouse.			
Missionary Association, 1819	12 0 0		
Children at Ladies' School	1 1 0		
Unknown Friend	2 0 0		
		15 1 0	
Hammersmith: Collections by the Ladies at Ebenezer Chapel: by Rev. Mr. Day		5 10 0	
Wilts: Rev. T. Waters and Congregation, Codford		6 0 0	
Essex: Barking Missionary Society: by Mr. T. Harris		5 2 0	
Scotland: Elgin Missionary Society: by Rev. N. M'Neil		12 12 0	
Ditto:—A Donation from Christian Friends in the parish of Rosskeen, Ross-shire, by Mr. J. Taylor		10 0 0	
C. D.		1 0 0	
G. A. S.		5 0 0	
Dorset: A Friend: by Rev. J. Devenish, Sydling		1 1 0	
Durham:—Collected at a Prayer-Meeting, held by Twenty of the Members lately belonging to the Independent Church at Darlington		2 10 0	
Kent: Collected at Rev. T. Sharp's Chapel, Woolwich, after two Sermons preached by Rev. Mr. Rayson		13 17 1	
Penny Subscriptions from a few of the Children belonging to Wilson-street Sunday-School, (formerly connected with the City Chapel, Grub-street:) by Mr. J. Burton		2 10 6	
White Row Juvenile Missionary Society: by Miss Dixie		10 13 0	
Surrey:—Produce of a Missionary-Box in the Gardener's House, Claremont, from June, 1819, to January 1, 1820		1 0 6	
Auxiliary in aid of Missions, in Rev. G. Evans's Congregation, Mile-End New-Town; Mr. J. Cook, Treasurer; a portion of the sum raised	20 0 0		
A few friends who meet for prayer every Saturday Evening at the above Chapel	1 10 0		
		21 10 0	
Essex:—Saffron Walden: Rev. W. Clayton and Friends		24 11 6	
Hammersmith Auxiliary Missionary Society, established at the Meeting-House, in George-Yard, Nov. 23, 1819; Mr. D. Nisbett, Treasurer; Mr. Standen, Secretary		60 0 0	
Devon: Ashburton Auxiliary Society: by Rev. J. Kelly.			
Annual Subscriptions	10 15 0		
Female Auxiliary Society	2 1 0		
Penny-a-Week Collections	4 11 6		
		17 7 6	
Hants: Female Missionary Association of the Independent Congregation, Lymington		6 10 6	
Kent: Sandwich Missionary Box: by Rev Mason Anderson		7 15 0	

The Thanks of the Directors are presented to the following:—

To Mr. Day, Birmingham, for a Missionary Box for Pomare.—Friends at Norwich, for a Chest and Barrel, containing sundry Articles for the Missionaries in the South Sea Islands.—Mr. Green, Bedford, for a Parcel of Needles for ditto.—Mr. Williams, Swan Hill, Shrewsbury, for Dod and Cleaver's Exposition of the Ten Commandments; 18 Sermons by Rev. Philip Henry; Evans's Sermons, 2d Vol.; Burroughts' Moses' Choice; and 2 Copies of the Memoirs of Mrs. Hulton.—J. B. Devon, for 1 Report of the Missionary Society, and 25 Copies of Three Letters to a Friend on Predestination.—F. E. for sundry School-Books and Magazines.—Rev. Mr. Bishop, Gloucester, for 3 Vols. and 18 Numbers of the Theological Magazine.—Benevolentia, for Philanthrop e Gazette for 1819.—Mr. Pugh, Bush-lane, Deptford, for 12 Numbers of the Youths' Magazine.—Mr. Fuller Windsor-court, Monkwell-street, for 8 Reports of the Bible, Church, and London Missionary Societies; 4 Sermons; 1 Psalm-Book; 10 Numbers of the Jewish Expositor; and Bunyan's Pilgrim's Progress.—Mrs. Aitherwood, Brompton, Kent, for sundry old Books and Tracts.—Mr. Sanders, Tabernacle-Walk, for 2 Bibles, 2 Testaments, and sundry old Books and Tracts.—Mr Dummer, Winchester, for Fox's Book of Martyrs, 2d Vol.; Bridge's Works, 1 Vol.; Patrick on the Psalms, 2 Vols.; Ditto on Job 1 Vol.; Romaine's Walk and Triumph of Faith; Grew on Justification; Beveridge's Private Thoughts, 2 Vols.; Ditto on Prayer; Dr. Taylor's Progress

of Holiness; Owen on the Trinity; Booth on the Kingdom of Christ; Missionary Sermons for 1800 and 1814; 4 Numbers of Missionary Transactions; and the New Evangelical Magazine for 1816, in Numbers.—A few Ladies at Dublin, by Rev. A. Fletcher, for 24 Shirts.—Mr. Holmes, by Rev. Mr. Reed, 2 Copies of the Life of Rev. H. Martyn; Whitfield's Sermons, 3 Vols.—Pike and Hayward's Cases of Conscience; Boston's Fourfold State; Buchanan's Christian Researches; Drew on the Resurrection; Rev. J. Hyatt's Sermons, 1 Vol.: Butler's Analogy between Natural and Revealed Religion; Newton's Cardiphonia, 2 Vols.; 2 Copies of his Life of Grimshaw; Watts on the Mind, 2 Vols.; Venn's Complete Duty of Man; Colquhoun on the Law and the Gospel; 2 Copies of the Life of Brainerd; Owen on being Spiritually minded; and Ditto on the Mortification of Sin.—And to Benevolentia; Mr. Lee, Deptford; Mrs. Lewis, Hoxton; A Friend, by Rev. W. Bishop, Gloucester; and Mrs. Emmett, Lambeth Walk;—for 19 Volumes and sundry Numbers of the Evangelical Magazine.

ERRATUM.

In our last Chronicle p. 134, last line but one, for Mr. *Thomas* Lister, read Mr. *Daniel* Lister.

POETRY.

AN ELEGY ON THE DEATH OF THE REV. THOMAS HAWEIS, LL.B. & M.D.

RECTOR OF ALDWINKLE, &c.

ACTS xi. 24: *He was a good man, and full of the Holy Ghost, and of Faith.*

SCARCE was the melancholy sigh suppress'd,
Which Sion breath'd for *one* departed friend,*
Than yet again bereav'd and deep distress'd,
She sees another to the grave descend.

Thus, like some veteran in a goodly cause,
Who many a conflict bore and victory won,
In fruitful age, the venerable Haweis
Retires to rest, when all his work is done.

His active labours knew no idle void,
His various talents took no worthless aim;
His time, his pen, his learning were employ'd
To honour God, and erring souls reclaim.

The sister arts he woo'd with ardour chaste,
Where Music, Verse, and Piety combine;
Prov'd how Religion sanctifies the taste,
And gives to genius dignity divine.

Zealous for truth, and eloquent in love,
He preach'd the Gospel with impressive zeal,
While listening thousands found their doubts remove,
And harden'd rebels, trembling, learn'd to feel.

Though in a station, where too oft is seen
The priestly pride that scowls at sects below,
He fix'd no severing bar good men between,
Nor ever made one honest man his foe.

Among the foremost in the purpose vast,
Which strove the darkness from the world to chase,
His purse, his heart, he in the treasury cast,†
And cheer'd the hope that reach'd the heathen race.

The southern savage isles he pitying view'd,
And urg'd the peaceful heralds on their way;
Through fruitless years the patient hope pursued,
Till glorious conquests crown'd the long delay.

As good old Simeon, ere his spirit fled,
Survey'd the promis'd Branch from Jesse's rod:
So Haweis beheld Messiah's kingdom spread,
And then in peace departed hence to God.

But not forgotten useful men depart,
The works they leave their Master's impress bear;
The monument remains in many a heart,
Of praise to God, who made them what they were.

* The late Joseph Hardcastle, Esq.

† He gave to the Missionary Society 500*l.* at its first institution; and several large sums since.



Rev.d Henry Cowlock D.D.
Savannah
North America

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

MAY, 1820.

MEMOIR OF THE LATE MRS. DEBORAH BOWDEN.

THIS very excellent Christian was born at Trowbridge, Wilts, in 1746, of highly respectable parents. Her family name was Shrapnell. At the age of 18 she became decidedly serious, and joined the Independent Church at Trowbridge, then under the pastoral care of the Rev. Mr. Cross, in her 20th year. She was married in 1769 to the Rev. James Bowden at Fareham, Hants, and afterwards of Lower Tooting, Surrey. This valuable and faithful minister had, for more than 35 years, been labouring with diligence and success in the last of these stations. The manner of his death will be recollected by many of our readers. While he was preaching at Hammersmith on James iv. 7. 'Submit yourselves unto God,' he was suddenly attacked with apoplexy, sunk down in the pulpit, and after languishing until the next morning, entered into rest. His funeral sermon was preached by Dr. Winter, at Tooting, and was published.

Of the eminent piety of Mrs. Bowden in early life, some valuable records are preserved in a diary which she kept for very many years. The following extract bears date on the day of her marriage, and appears to have been written prior to the ceremony :—

'What shall I render to the Lord for all his benefits? How graciously is he appearing for me in granting that happy composure I so much desired! Blessed be thy name for thy presence and assistance experienced in the hours I have spent more immediately with thee, this morning, in meditation, reading, and repeated prayer. I trust I have been assisted in it. Grant the petitions I have asked as far as consistent with thy will, and conducive to thy glory and our souls' good. Thou wast present at the marriage in Cana, thou wilt, we trust, in answer to our prayers, for the glory of thy name, be *present now with us*: make us careful of doing any thing that would displease thee; evidence thy presence by composing our spirits, causing us to repose in thee, to stay ourselves upon thee, and to rejoice in thee as our never-failing friend; let not the guilt of one sin in our single state be brought unto our new relation. Bless us with needful graces. Make us more holy. May we walk together as 'heirs of the grace of life.' Weak and utterly insufficient am I for the duties before me; but I rejoice that 'in the LORD JEHOVAH is everlasting strength.' I lean upon thee. Hitherto, blessed be thy name, I trust thou hast directed, supported, guided us. Then be pleased to go on to bless us. Prepare us for all thy will in life. Give me that wisdom and discretion I shall need. Give me grace to perform my vows, and let our hearts be united in love to thee and to each other. Let us be instruments of thy glory, live to thy praise, die honourably, and rise gloriously. I bless thee for thy goodness this morning, and depend on thee for support this day, in all the duties of it. We would enter this relation in a dependance on thee as our covenant God and Father, in and through our

Lord Jesus Christ, to whom, with Thyself, and the Holy Spirit, we desire to ascribe eternally all honour and glory, Amen and Amen. Lord, 'I am thine, save me.'

'D. SHRAPNELL.'

The external history of her life from that day may be comprised in a few words. It was uniformly spent with the beloved partner of her cares and of her pleasures, first at Fareham, and then at Tooting, until his removal by death, a period of 43 years: and since that time she has always found a home either in the family or in the neighbourhood of one of her children. Her more usual residence was at Hammersmith, where she died in the house of her son-in-law, the Rev. Daniel Washbourn, on the 27th of January, 1820, in the 74th year of her age.

By the blessing of God on the religious privileges of her youth, she had been qualified for the station which she was appointed to fill, as the wife of an indefatigable holy minister, and as the mother of a numerous family. In the former relation she was an active helpmeet: in the latter an affectionate parent. Very long since she had the happiness, together with her beloved partner, of seeing all her children walking in the ways of truth, and in witnessing many of her grand-children likewise, resolving that the God of their parents and pious ancestors should be their God.

Although the life of Mrs. Bowden has not been marked with any unusual changes, she has been exercised with admonitory afflictions, under which she manifested the most exemplary patience and submission. Thrice she was called to mourn the loss of children. A daughter died in 1793, aged 17, and a son in 1795, aged 10. On both these occasions the bereaved father preached and published funeral discourses. The last breach made in the family was in the death of her second son, in mature life, in March, 1819. In all these events she sorrowed not as one without hope. With the last she was very greatly affected; and it is supposed to have been the means of hastening her own dissolution. Yet doubtless her heaviest affliction was the loss of her beloved and revered companion through so long a portion of her journey in the wilderness of life. Her mind, however, under this privation, as well as the rest, was supported by the great principles which she had long believed, and which yielded her strong consolation. She had learned from the book which she venerated as divinely true and given by inspiration of God, how a Christian should suffer.

Out of the immediate circle of her own family she was an active, benevolent, and truly serious friend. Many of her admonitions will long remain on the hearts of those, who, in their youthful days, were consigned to the care of Mr. and Mrs. Bowden. And there are yet alive ministers, no longer young, who remember with thankfulness the prudent counsels which, under the veil of pleasantry, she was accustomed to give them. Her natural constitution was robust, and her health generally unbroken. But at length the evening came. She had repeated premonitions that the time of her dissolution was approaching, which she received as became a Christian, and there is every reason to believe, that she was living in habitual expectation of her great change.

It was well known to her family and intimate friends that she had been all her life, in a great degree, subject to bondage through fear of death. Her feelings on this solemn subject are exactly described in the following extract from a letter to one of her children, in the

year 1814. After mentioning many personal and family mercies, for which her heart overflowed with gratitude, she writes :—

'I am encouraged to hope, that our God will remember his covenant with our fathers, through successive generations. After all this grace, is there any thing we can fear to entrust him with? Yes, blush and be ashamed, my soul, thou art afraid to be disembodied!'

'My flesh and soul to thee I've given
In their united state;
And is it more to trust my Lord
With each, when separate?'

'And yet my flesh trembles at the idea of dissolution, and I am afraid of launching into an untried scene. But I have said, and I do say, 'This is my infirmity;' and I humbly trust that I shall have strength proportioned to this day also, and that notwithstanding all my infirmities, and all my present fears, it is, or would be, the language of my faith,

'Fix then the time—the time is fix'd
In the divine decree:
Call, when the time is fully come,
And I will answer thee.'

After perusing this valuable extract it will not surprise my serious reader to find, that as her last hour approached, she was entirely delivered from that distressing anxiety, so that she could welcome 'the king of terrors;' and even long for the time of her departure. The following are some of her expressions of faith and hope in these trying circumstances :—

'O how good is God to me under this affliction! Blessed be his name, he is unchangeable.' 'I love his name, I love his word; I love all that he does.' 'O Lord, thy will be done. Let me either live or die as thou pleasest. Make me truly willing to die, and to bear all thy will.'

At another time when her mind had been rather clouded, she said,

'O! he is coming! he is coming!'
I see his beamings from afar,
I know the bright, the morning star.'
He is coming in mercy and in truth, to fulfil his precious promises. *I do* rejoice in his salvation.' As my dear William said on his death-bed, 'I should be glad to get to the bottom of the hill, and then slip into life.'

'I have had a sleepless night, but blessed be God, I have enjoyed as much of heaven as I can well bear.'

'Jesus my God! I know his name,
His name is all my trust.'

I could say so fifty years ago, and I say so now. There is nothing good in me. O my Lord, the work is all thine own. Come and take me to thyself. Lord reveal thyself to me, as thou art in Christ. O heaven! what is heaven? Who can tell? God will soon take me from this bed; and I hope you will all be prepared for it. My dear children, I desire you will give me up and be satisfied in doing it. I hope you will all welcome the summons that calls me home.'

When it was said to her, 'You seem as happy as God can make you,' she quickly replied, '*No: not quite.* He could, if he pleased, open the door, and receive me into his presence.' At another time, when asked if she was quite happy, she replied, 'O yes, I am very happy, because I am very near the fountain of happiness. O! it is a great thing to stand and not be ashamed before him at his coming. I am very happy, only waiting for *leave to die.*' She had probably heard that this is the spirit of the expression borrowed from the song of Simeon, which she was often using, 'Lord, now lettest thou thy servant depart in peace.' 'I have living comforts in dying moments. That is an infallible staff.' 'Ye are complete in him.' She was heard to whisper, 'Let me have a little more communion with thee, if thou pleasest, O my Lord.' When she knew that her end was very near, it was said to her, 'Lo! this is our God, we have waited for him.' She quickly replied—'And he will save us.' She was asked, 'Do you long to arrive at your Father's house?'

She replied, 'I do, I do—I shall from the rivers of his grace, drink endless pleasures in.' It was said to her, 'You have often said, Thou shalt guide me with thy counsel.' She replied, 'I have, and he will receive me to glory.'

'That blessed interview, how sweet,
To fall transported at his feet!'

When just at the last she was asked, 'If she was still quite happy?' she replied, 'O happy, happy, heavenly happiness.' She lived about two hours after this, gently breathing out her soul into the arms of her Saviour. But her converse with her family was no more; and her joyful spirit only waited, as she had before expressed it, for leave to depart. She was dismissed from the body at a quarter before four in the afternoon of Thursday, the 27th of January.

Her remains were interred where those of her husband had before been deposited in the church-yard at Tooting. Dr. Winter preached her funeral sermon at Hammersmith, on Lord's Day, the 6th of February, from 1 Cor. xv. 26. 'The last enemy that shall be destroyed is death.'

PAUL LESS THAN THE LEAST OF ALL SAINTS.

'Ephes. iii. 6.'

The language of the Apostle, in describing himself as 'less than the least of all saints,' has given rise to some questions which may be answered in a manner that shall be explanatory of the subject of Christian humility, and shew how perfectly natural was such an estimate of himself, even in so good and great a man.

But how does this comport with his saying that he was not 'behind the very chiefest of the Apostles'—that he 'laboured more abundantly than they all?'

How can it be accounted for, that a man so capable of perceiving the excellencies of character, so extensively acquainted with human nature, and so evidently devoted to God, should form, truly and really, such an estimate of himself?

Did he speak of himself retrospectively, thus giving his opinion thirty years after his conversion, of what he was when he first received his commission to preach to the Gentiles; or did he present the view he entertained of himself whilst actually writing to the Ephesians?

The following considerations may possibly be received as a general answer to these questions, and explain the state of the Apostle's mind when forming this very humble estimate of himself?

Let it be remarked that the point of comparison is not that of intellectual strength or literary acquirement, as if he had said, 'I am less than the least of all intelligent beings;' nor of exterior gifts or qualifications for the ministry, as though it were 'less than the least in apostolical endowments;' nor is it that of external zeal, or general usefulness; as if he had said, 'I am less than the least of all in the success of my ministry;' but it is that of sanctity or real internal holiness—'less than the least of all *sanctified ones*.' It is therefore a comparison of the excellency of his spiritual character with that of the least of saints which is intended. Nor is this sentiment incongruous, which some have asserted it to be, urging that as the Apostle deemed himself the least of saints, he could not be yet less than the least; for if, as is evidently the idea conveyed, the word 'other' be supplied, this difficulty vanishes; as though he had said, 'let all other saints be collected, find him, who is the least amongst them, yet am I less than this least.'

To one unacquainted with the

spirituality of the Divine law, with the exceeding sinfulness of sin, and the purity of the Gospel principles, this conclusion in the mind of such a man as Paul, may appear unaccountable; but to one long habituated to a close inspection of the moral character of his thoughts, who has a deep abhorrence of the pride, the selfish ends, and worldly motives, which mingle with his best services, and who is greatly afflicted by the plague of his own heart, so that 'when he would do good, evil is present with him;' to such an one, this language is perfectly intelligible.

1. This conclusion may be accounted for by a reference to the different kind of knowledge he had of the character and state of others and of his own. The knowledge he had of others was purely intellectual, but that which he had of himself, was experimental. The physician has a knowledge of pain from the groans and tears, the writhings and contortions of his patient; but his knowledge of the bitter effects of any malady is widely different in nature and degree when it arises from sensation in his own person. The acquaintance which the Apostle might have with the moral and spiritual defects and sins of others could only be obtained from observation; but the sense he had of his own deficiences and impurities was from internal feeling, and that knowledge, which arises from feeling, is keener, more extensive, and more lasting, than any that can be possessed from a mere exercise of the judgment. Whatever sense he might have of the want of sanctification in the least of saints, it was weak and unimpressive, compared with the lively and tormenting convictions he had of his own. It was this keen and poignant sense of the various evils of his own heart, which induced him to say, 'Oh wretched man that I am, who shall deliver me from the body of this death!'

2. The knowledge he had of others was only external and general; that which he had of himself was internal, minute, and universal. If he perceived their deficiencies and faults, he knew nothing of the internal aggravation of them by the feeling of reluctance to that which is good, and the gloomy broodings of the soul, the infidel and atheistical reasonings and objections of the mind, the envious, petulant, and revengeful feelings of the heart, the perturbed state of the will, and impurities of the imagination; but these secret chambers of imagery in his own heart, were perpetually open to his mental survey. He was not only attentive to his words and actions; but the multitude of thoughts within him, which never glanced through his eye, or suffused his cheek with anger, never clothed themselves with language petulant and irritating, and never provoked an action that could render their thoughts cognizable by human observation, were all distinctly known in his own mind, and formed the causes of his daily conflicts and deep regrets.

In surveying the character and forming an estimate of the degree of sanctification of others, he could judge only from outward appearance. The feelings, the motives, the internal oppositions lay hid from his penetration, and he had no right nor disposition to infer they were otherwise than good, unless he could have been privy to them. If he heard the prayers of others, their language of confession and penitence, their supplications and thanksgivings might, for ought he knew, convey the real and most pious feelings of their heart. If they heard or read the word, for ought he could know, they believed its truth, felt its power, and were spiritually transformed by its in-

fluence; but if he examined his own mind in these various exercises, the diversified and contradictory feelings of his own soul were present to his view. He felt conscious of the mere formality with which his religious services were frequently performed, that when he would do good evil was present with him; that the things he would do he did not, and the things that he would not do, he did. He was sensible of what crowds of other thoughts than those which were ostensibly manifested, were filling his mind on some of these occasions, and not only diverting it from the most important and interesting subjects, but contaminating it with evils which his soul abhorred. From such an inspection of himself, and survey of others, the language might arise, 'less than the least of all saints.'

3. The principles which actuated him in making this comparison of himself with the least of other saints, might lead him to this conclusion. Charity, which thinketh no evil, which hopeth all things, which is not easily puffed up, with her kind and generous eye surveyed the characters and state of others, and thus lessened their faults, and magnified their excellencies. It made allowance for their defects, from their want of previous advantages, from natural constitution and original habits; from sudden surprise, the want of perceiving the evil nature and tendency of their tempers, words, or actions; or from the powerful influence of human or satanic agency; while their excellencies, being such as to induce the opinion that they were real saints, (for this the language evidently implies) were viewed in the most favourable light. They were considered as proceeding from the best of principles, love to God and benevolence to man—they were directed to the most noble ends, the glory of God, and the increase and perfection of human felicity. But when he went into the survey of his own character, humility and godly jealousy took the lamp of truth and entered into the chambers of the heart, and there with minute investigation, and an impartial eye, examined not only the exterior of character, but the secret springs of words and actions—the wishes, purposes, and motives of the soul were brought to the word and to the testimony, and compared with the principles taught and manifested by the Redeemer, and with the holiness of God. What others deemed estimable, appeared to him probably to partake so much of selfishness, and of other evil dispositions—were performed with affections of heart so much below the claims eternal love and grace had upon him; and were in the heart, the fountain whence all flowed, so mingled with carnality of spirit, that in his own eyes they scarcely bore the character of excellencies. 'Not as though I had already attained,' he observes, 'or were already perfect,' but I have this one abiding evidence that I am a saint, that though 'I count not myself to have apprehended, this one thing I do, forgetting the things which are behind, I reach to those which are before, I press to the mark of my high calling.' When in the light of truth, he saw the Divine purity, like Job he abhorred himself, and repented in the dust of humility. In this light, his sins appeared exceeding sinful; their number and aggravations were both made obvious by an increased degree of spiritual illumination, and when by this he viewed his Christian graces and excellencies, they appeared so weak in degree, and their defects so numerous and egregious, that though he could not deny himself to be the subject of that sanctifying grace, which constituted him a

saint, yet he was constrained to designate himself, 'less than the least of all saints.'

4. It is probably true that he was also led to this conclusion respecting himself, from a comparison of his own advantages, and consequent obligations with those of other saints. The advantages he had possessed as a Christian, were of a more extensive range, of a higher class and of a more powerful tendency, than had pertained to any other believer. His miraculous conversion, his wonderful relief by the mission and miracle of Ananias, the sealing testimony he received of his acceptance and pardon—the inexpressible pleasure such a deliverance must have produced—and his heavenly rapture, during which he knew not whether he was in the body or out of it, all united to give him such a train of advantages, as to knowledge, conviction, and joy, and as to the clearness of the evidence of truth, respecting both its reality and his interest in it, as laid him under peculiar, and probably in his own esteem, unexampled obligations to be wholly sanctified and devoted to God, in body, soul, and spirit.

If a man look very diminutive in his own eyes, when standing by the side of a giant, how would he appear to himself if placed near the base of an Egyptian pyramid! If the Apostle compared his sanctity and spiritual attainments with the mountainous magnificence of his privileges and duties, he might readily conceive of himself, spiritually, as one might literally, if walking near the Alps. The high thoughts he had of the love of God, the unsearchable riches of Christ, and the infinite glories which awaited him, sank him low in his own estimation, and induced the language of the passage. No position in the whole circle of Christian knowledge is more clearly perceived or readily admitted, than that our humble estimate of ourselves is in exact proportion to the high sense we have of the grace of our God and love of our Redeemer. The language connected with that respecting himself, evidently shews that the mind of Paul was under the pressure of a laborious sense of the infinite riches of Divine grace; which were eternally to employ the researches of human and angelic beings, and to expand and fill their spirits with ineffable delight.

If, therefore, in this humiliating state of mind, he glanced a thought of comparison between himself and others interested in this glorious subject, it is no matter for surprize that the least in all the varied ranks of saints should appear greater than himself. 'Less than the least of all saints,' was natural language when so deeply affected with the mighty grandeur of the mystery of redeeming love.

J. G.

PROTESTANT DISSENTERS' NEW BURIAL GROUND.

To the Editor.

SIR,

ALTHOUGH the subject of the following suggestions are not novel, and although they may be considered of a local tendency as it regards the metropolis, yet their importance is such, as I trust, as will induce you to lay them before the religious public, with a view of calling forth the united and active energies of all denominations of Protestant Dissenters to obtain, by purchase, a suitable piece of ground for depositing the mortal remains of departed relatives.

It would not require much difficulty to produce satisfactory evidence from Sacred and prophane writings to show that it has been a pious and laudable desire in good

men, in all ages of the Church, to secure a peaceful abode for the bodies of those who have been near and dear to them. The venerable Abraham, on the decease of his beloved wife Sarah, with modest solicitude entreated the sons of Heth to allow him to become the purchaser of a burying-place among them for her, himself, and posterity. And here might be remarked the veneration of his heathen neighbours for the bodies of their departed relatives, for they had their sepulchres, and testified a generous sentiment towards Abraham in offering, as a voluntary surrender, the choice of their sepulchres for his deceased wife, hereby shewing their regards for the pious desires of Abraham.* 'In the choice of our sepulchres bury thy dead, none of us shall withhold from thee his sepulchre.' But Abraham looked forward to his posterity, and purchased a burying-place not only for Sarah, but for himself and his descendants.† 'And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre, the same is Hebron, in the land of Canaan, and the field and the cave that is therein were made sure unto Abraham for a possession of a burying-place by the sons of Heth.' Jacob, on his dying bed, in the land of Goshen, charged his sons, and said unto them‡: 'I am to be gathered unto my people, bury me with my fathers in the cave that is in the field of Ephron the Hittite; in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying-place. There they buried Abraham and Sarah his wife, there they buried Isaac and Rebecca his wife, and there I buried Leah.' The subject might be further pursued, but let this suffice, as I need not attempt to establish what every good man already concedes. The necessity of a commodious piece of ground to be used as a burying-place for Dissenters will hardly be disputed. Bunhill-fields, which has been a charnel-house for thousands, is now almost ready to say 'Enough.' And the private burying-grounds, belonging to individual congregations, will, in a few years, be over-crowded by reason of the increased numbers necessarily deposited in them.

It is from these considerations that I presume to invite the public attention to this important subject, and have no doubt that it will be met with a corresponding anxiety by the Protestant Dissenters of every denomination; and I would earnestly recommend to the friends of religion, at some meeting of their benevolent Societies in May, to institute a Committee of Inquiry for the purpose of ascertaining the necessity of such a measure, and the practicability of raising a fund for purchasing a sufficient piece of ground in some dry, open, and suitable situation in the vicinity of the metropolis, probably in the district of Hackney, Kingsland, Islington, Somers'-town, or Paddington; and also to receive proposals of such ground, and estimates of expences for securing it with a wall, and also to form and digest a plan, on extensive and equitable principles, for raising the necessary fund, either by collections, donations, or subscriptions, in transferable shares or otherwise. And as soon as convenient afterwards to call a general meeting of the religious public to receive their report; to appoint trustees from different denominations, and to decide on such measures as may then appear to be

* Gen. xxiii. 6. † Gen. xxiii, 19—20.
‡ Gen. xlix. 29, 30, 31.

most conducive for carrying on the design to its fullest extent.

I remain, Sir,
Your obedient servant,
ZEBULUN.

MISSIONARY DREAM.

To the Editor.

SIR,

I HAVE been many years a subscriber to your excellent Magazine, the cheapest publication, I believe, in the world, yet affording a fund of charity to the widow and the fatherless, and an authentic record of the means used, under the blessing of heaven, for the propagation of the Gospel. It has been my intention, for some time, to communicate two or three evangelical anecdotes for your Magazine, and I shall begin with an occurrence that took place here some years ago.—I had intimated that a public collection was desired in my church, for the benefit of the missions to the South-Sea Islands, and, on the Lord's Day fixed, the contribution was accordingly made, and amounted to £14. Considering that my flock was not numerous, and a country parish, where few or none could be styled opulent, I ought to have been well satisfied. Still, however, there remained a secret grudge in my mind, and on the Sabbath evening I could not but think that the sum should have been greater. This notion went to bed with me, and haunted me in my slumbers. I thought in my sleep that the transaction of the day was again passing in review before my eyes. I imagined that I saw the *halfpence, silver,* and *bank-notes* put alternately into the collecting boxes; but at the same time I suspected that when the elders lifted up these boxes to the galleries, it was possible that some of the aforesaid paper-money might be forced back and pressed down within the hinder part or covered recess of these receptacles. Such was the impression on my mind during the nocturnal watches. Next morning, though there had been a very considerable fall of snow through the night, I made haste to the church, almost *now* convinced that something would be found worth my trouble, and was not disappointed. By these ideas running in my mind £3 were added to our charities, for the bank-notes were found exactly in the state and place where I imagined in my sleep. Two or three pounds more from private hands were afterwards given to our collection, and twenty pounds, in all, were immediately sent off to London, and reached the treasurer of the Missionary Society before the vessels sailed for Otaheite.

Some made their donations with reluctance, or at least with little hope of success. One who contributed a guinea, said he doubted it would be lost money, and the inhabitants of the Southern Ocean would benefit little by our exertions.—Thank heaven! I have now lived to see our mite have its share in the great revolution that has taken place there, and it was with infinite satisfaction that, when informed by your Magazine, I announced to my good people, 'The *conversion* of Pomarre, the *establishment* of Christian schools, the *downfall* of idolatry, and the regular observance of the Lord's Day.'

Caledonia, February, 1820.

ON SABBATH-BREAKING IN THE METROPOLIS.

THE awful breach of the Sabbath-day in this metropolis must surely have affected every considerate mind, and that some measures are not resorted to, to prevent so gross a violation of the command of God, bespeaks faults somewhere. Much provision has been made in the laws of the land for enforcing an observance of the Sabbath*, and considerable

* We beg leave to remark that the fine at present imposed by the law (5*s.*) is so trifling, and the difficulty of inflicting it so great, that it has absolutely no effect. ED.

authority is vested in the magistrates and parish officers for the same purpose; and yet, after all, to witness the number of shops that are open on that day, and the crowded public-houses,—to see the streets infested with persons selling fish, fruit, &c.—to behold the multitude of persons who are wandering on parties of pleasure, together with the countless vehicles that throng the roads, is a melancholy proof that the laws of the land are little regarded, and the commands of God still less;—and that those who ought to enforce an observance of the day, are guilty of dreadful neglect of duty. Sabbath-breaking is a crying sin in Britain; for though we do not, perhaps, reach other nations in the abuse of the Lord's Day, yet what nation is so favoured as we are?—what people have such privileges and such calls to devote this day to the Lord? We glory in the thought that England is so famed for its pure Gospel ministry, and its active societies for spreading the Word of Life; but while thus lifted up to heaven, O that the neglect of the Sabbath may not bring down God's judgment upon us! Surely, ministers of the Gospel should 'lift up their voice like a trumpet,' on account of this crying sin, and shew its awful consequences; for those who lamentably prophane the day occasionally enter the sanctuary, and there they ought to hear of their crime, and be warned of their danger: — and should not those who write for the press often notice this prevailing sin of the day, and tell the people of this highly-favoured land their transgressions? Would God my countrymen might be disposed to take alarm, to consider their ways, and cease from a sin so hateful in the sight of God, and so destructive to the soul.

M.

ON SABBATH-BREAKING IN THE COUNTRY.

Many excellent pieces have been written on the sanctification of the Sabbath Day. Ministers of the sanctuary insist upon its utility and morality. Pious characters strive to devote the whole of the sacred day only to works of necessity, mercy, and to the worship of God. They pray for its due observance, by themselves, by their friends, and by all. They lament every defection, in spirit, in conversation, and practice, unbecoming *that day*, on which their Divine Master rose from the dead, and 'rested from his work' of humiliation. The great Jehovah has often poured out his wrath on Sabbath breakers, and his peculiar grace upon them who keep his Sabbaths, and walk in his ordinances. Nevertheless, this day of days, is still prophaned by multitudes, both in the professing, as well as in the prophane world.

As the writer of this article lives in the country, among farmers and the poor employed in husbandry, he is not a proper witness of what occurs in cities, and in polite, or manufacturing towns, respecting the prophanation of the Sabbath; but if it abounds in those places, as it generally doth in country villages, the evil is widely spread indeed.

Sabbath breaking is a great sin, by whomsoever committed; but who can delineate the horrid criminality of those who are not only guilty of it themselves, but who lay others under the fearful *necessity* of partaking with them in their offence and guilt?

Those are meant who pay their work-people their hire on the Lord's Day. This ungodly and detestable practice is notorious in country places; and as labourers generally have no cash or provisions laid up in store, they are under the painful *necessity* of buying provisions, &c.

when they should be preparing for, or engaged in, public worship.

Every friend of the poor, of morality and religion wishes this shocking and unnecessary cause of sabbath-breaking laid aside. Blessed be God! it is not a thing impracticable. It is easily done by only paying the poor their pittance *every Friday evening.*

Some worthy characters have adopted this plan, much to their honour and comfort. It is to be hoped many more will. The poor comply with it cheerfully. One prevalent cause of Sabbath-breaking is removed. If the poor, who are thus treated, neglect public worship, the guilt of their omission is all their own. They can make no more excuses for neglecting the divinely appointed means of mercy, to the shame of their employers.

Gentlemen, stewards, manufacturers, farmers, in short, all who are concerned in paying the poor, attend to this friendly advice, *Lay not under the woeful necessity even an individual, to prophane 'the holy Sabbath of the Lord.'* May God give you the will and power thus to do, and no doubt but 'the Lord of the Sabbath-day' will honour you, who in this thing honour him.

S. R. P.

An Original Letter from the Rev. George Whitfield, to the Hon. and Rev. Walter Shirley,

RECTOR OF LOUGHREA, IN THE COUNTY OF GALWAY, IRELAND.

To the Editor.

REV. SIR,

SHOULD you deem the following letter, giving an account of the death of the late Earl of Buchan, worthy a place in the Evangelical Magazine, your inserting it will much oblige

Your constant Reader,

Dublin. ADOLESCENS.

Bath, Dec. 8, 1767.

'REV. AND VERY DEAR SIR,

How glad was I to hear by the *London Shunamite,* that you and your lady were well; that God had given you a son; that you reflected on your preaching at Tottenham-court Chapel with pleasure; that you had gotten a curate; and, to complete all, that you intended to visit England next spring. This news rejoiced me before I left town, and was most grateful to our good Lady Huntington, whom I have the honour of waiting upon at this time in Bath. She hath been sick, nigh unto death, but through mercy is now somewhat recovered, though as yet unable to write much. This her ladyship much regrets on your account; and therefore enjoins me to inform you, that your letter did not reach her hands till many weeks after the proper time; that ever since she has been visited with lingering sickness, but begs you will not linger in coming over to our Macedonia to help us. The thought of it seems to refresh her heaven-born soul. Blessed be God, her Ladyship still takes the lead.

She is now doing honour to the remains of the Earl of Buchan, who sweetly slept in Jesus last week. All hath been awful, and more than awful. On Saturday evening, before the corpse was taken from Buchan-House, a word of exhortation was given, and a hymn sung in the room where the corpse lay. The young Earl stood with his hands on the head of the coffin, the Countess Dowager of Buchan on his right hand, Lady Ann Agnes and Lady Isabella Erskine on his left, and their brother the Hon. Tho. Erskine next to their mother, with Miss O—, Miss W—, Miss G—; on one side all domestics, with a few friends on the other. The word of exhortation was received with great solemnity, and most wept under the parting prayer. At ten the corpse was removed to good Lady Huntington's Chapel, where it was deposited within a place railed in for that purpose, covered with black bays, and the usual funeral concomitants, except

escutcheons. On Sunday morning all attended in mourning at early Sacrament. They were seated by themselves, at the feet of the corpse, and with their head servants, received first, and a particular address was made to them. Immediately after receiving, these verses were sung for them :—

'Our lives, our blood, we here present,
For thy truths they may be spent:
Fulfil thy sovereign counsel, Lord;
Thy will be done, thy name ador'd.

Give them thy strength, O God of power,
Then let men rave or devils roar,
Thy faithful witnesses they'll be;
'Tis fix'd, they can do all through thee.'

'Then they received this blessing: 'The Lord bless you and keep you, the Lord lift up the light of his countenance upon you, the Lord cause his face to shine upon you, and give you peace;' and so returned to their places. Sacrament ended (and a blessed sacrament it was) the noble mourners returned to the good Countess of Huntingdon's house, which was lent them for the day. At eleven public worship begun. The bereaved relations sat in order within, and the domestics around the outside of the rail. The chapel was more than crowded. Near three hundred tickets, signed by the present Earl, were given out to the nobility and gentry, to be admitted. All was hushed and solemn. Proper hymns were sung, and I preached on these words, 'I heard a voice from heaven, saying unto me, write, Blessed are the dead that die in the Lord.' Attention sat on every countenance, and deep and almost universal impressions were made. The like scene, and, if possible, more solemn, was exhibited in the evening, and I was enabled to preach a second time, and a like power attended the word as in the morning. Ever since there hath been public service and preaching twice a-day. This is to be continued till Friday morning, then all is to be removed to Bristol, in order to be shipped off for Scotland. The inscription on the coffin runs thus: —'His life was honourable.—His death blessed,—he sought earnestly peace with God,—he found it, with unspeakable joy, alone in the merits of Jesus Christ, witnessed by the Holy Spirit to his soul,—he yet speaketh.—Go and do likewise.'

'I have often wished for you here. Congregations are very large, attentive, and deeply impressed. Great numbers of all ranks crowd to see and hear; and I trust many will also feel. Surely the death of this noble Earl, thus improved, will prove the life of many. He behaved like the patriarch Jacob, when, by faith, leaning upon his staff, he blessed his children. The Earl added, 'Yea, and they shall be blessed.' He laid his hands on, and blessed his children, assuring them of his personal interest in Jesus. He had great foretastes of heaven. 'Had I strength of body,' cried he, 'I would not be ashamed before men and angels, to tell what the Lord Jesus hath done for my soul. Come, Holy Ghost, come, Holy Ghost; Happy! happy! happy!' and then sweetly slept in Jesus. All surviving relatives still feel the influence. They sit round the corpse, attended by their domestics and supporters twice a-day. Good lady S——x gets fresh spirits. The present noble Earl, I believe, hath got the blessing indeed, and seems, upon the best evidence, to determine to know nothing but Jesus Christ, and him crucified. He hath behaved in the most delicate manner to the Countess, and other noble survivors. I am called to attend. I know you and yours will improve this imperfect account, and therefore hasten to subscribe myself, dear and honoured friends,

'Your's, &c. &c.

'G. W.'

OBITUARY.

ACCOUNT OF THE DEATH OF THE REV. DR. KOLLOCK.

(Whose Portrait accompanies this Magazine.)

COMMUNICATED BY A FRIEND.

'DIED at Savannah, Dec. 29, 1819, aged 41, the Rev. Dr. Henry Kollock, twelve years the Pastor of the Independent Church in that city. Few men ever filled so arduous a situation with more credit to themselves, or more glory to God. Few ever left so deep an impression of regret behind them, not only in his own immediate flock, but in the whole public mind—few have more largely experienced the force of the words of Job, 'When the ear heard me then it blessed me,' &c. After his return from a short visit to England in the summer of 1817, his health sensibly declined, and particularly during the last unhealthy season. His regular pastoral labours, and the scenes of distress to which he was a witness, were too much for a frame and nerves already greatly impaired. His friends saw the change, and that the effects, though gradual, were deeply seated. He also took a severe cold in October, which he never got rid of. He, however, said but little respecting himself, and never for one day omitted his duties. On his birth-day (14th Dec.) he became so much indisposed as to cause alarm to his family. His physicians wished to restrain him from all exposure and labour, but he had promised to preach a sermon for a charitable institution, and could not be prevailed on to give it up: in answer to all that could be urged he said, 'I must go and say a few words for those poor little orphans:' his text was from the good Samaritan—his prayer was sublime, and his sermon most impressive and excellent. But one feeling pervaded the whole of this large congregation, to see and hear him pleading for others with a frame and countenance so feeble, but irradiated into love and devotion. 'Never,' says my correspondent, 'shall I forget that day—never shall I forget the moment that, as I gazed on him, my heart whispered, you are hearing him for the last time. Yes, I felt that it was his last labour of love, and that my eyes would behold him no more in that pulpit. He was so exhausted as to require assistance in the Afternoon. He went to hear, and was just seated in his pew, when his right-hand was palsied—he said nothing, and sat the service out. By the time he reached his house the stroke had crossed his chest, and ran down the left-side to the foot, so that he fell twice at his own steps. By the judicious applications of his medical attendants animation was soon restored, and he continued up, though feeble, till Christmas-day—he wished then to attend the service, but it was deemed unsafe: in the evening he seemed revived, and after seeing many of his friends, retired early. The next day he rose early, and though he said he was much better, was suddenly palsied from the head to the foot, and on his left side, and was just preserved from falling. His speech was nearly gone. His physicians did all that human skill could devise. His body from the crown of his head to the soles of his feet was one mass of blisters and cataplasms: he lay in this state nearly insensible to every one till Wednesday noon, when the full powers of his mind were restored. None but his Almighty helper could now have enabled him to support without a groan or complaint, pains that wrung the heart of all his surrounding friends. He only prayed for patience and gratitude, and calmly waited his heavenly Father's time to dismiss him from his suffering body. On being asked by a pious member of his church if he recollected the words of Stephen, he immediately repeated them, 'Lord Jesus receive my spirit.' The Calvinistic Methodist minister and the clergyman conversed and prayed with him. In

the afternoon he requested Dr. Watts's 31st Hymn of the second book,

'Why should we start and fear to see,' &c.

to be sung. The agitation of all present was so great that it could not be readily found, and perceiving it, he said, the 66th will do:

'There is a land of pure delight,' &c.

and repeated the whole of it aloud—it was sung: he spoke to, and took leave of all as they came up to his bed-side; blessed and prayed for his two grandchildren—entreated his son and daughter-in-law, and his mourning partner, to live near the Redeemer; and, full of hope and faith, gently yielded up his soul into the hands of his Covenant God and Saviour, and closed a life full of usefulness, without a struggle, at half-past ten on Wednesday evening. The Father of mercies gave me strength to sit by him, to feel the last flutter of his poor heart, and to close his eyes. Though poor feeble nature tottered under the performance, yet God was good. I am now calm and resigned. On Christmas-day he selected the hymns to be sung at his funeral from Dobell's collection—250th, 252nd, and 254th—they were found marked.

The newspapers, in mourning, the next day announced his death, and from one of these I give the following extract:—'In announcing the decease of this eminent Christian and minister, we cannot restrain the tribute of a tear; and we mingle our sorrow in common with the grief of every citizen. It is not alone the public teacher of religion, the coruscations of whose luminous mind shed light on the sacred page; it is not alone the public orator whose holy and fervid eloquence, binding like a charm the attention of his hearers, awoke the infidel from his delusive dream, and brought back the wayward sinner to the remembrance of his God; it is not alone the man of genius and of learning that we deplore; but him who in the last hour of mortal suffering, bent over the couch of distress, and in the hovel of the poor, or the prison of guilt, poured the balm of our holy religion into the wounded spirit, and taught the sufferer, afflicted with the agonies of this world, where to look for consolation and safety in another. Many are the tears which will water his path to the tomb; and long will his memory be cherished by the community, who yet can scarcely appreciate their loss.'

I cannot forbear adding to this testimony the following notice issued by the Mayor.

'The Rev. Dr. Henry Kollock is no more! He died last night, and in the final departure of *such* a man, a chasm is left in the community of which he has long been a distinguished member, and which will not be easily supplied. It is due to his exalted character that no evidence of respect should be omitted, but on the contrary, that more than common tokens should be offered. I therefore request that the shops be shut up and all business suspended, that the community may thus evince how sincerely they mourn for a man who was an ornament to society, alike distinguished for talents and for goodness.'—T. U. P. Charlton, Mayor.

After such a public testimony it was to be expected that the day of his funeral would be peculiarly solemn and affecting, and it presented a scene which far surpassed any thing that was ever witnessed there. The removal of his body to his church was attended by the greater part of the inhabitants—all anxious to catch a last view of his narrow house. In the procession was to be seen every society civil or religious. The mayor and corporation; the judges, public officers, and gentlemen of the bar; the medical men; and committees of the Bible, Tract, and Sunday-school Societies—all paying an affectionate tribute to the memory of this holy man of God. Nor can I omit particularly to observe that the Jews, as a distinct body, joined the procession and attended all the services. His church was indeed a 'Bochim;' for the people lifted up their voices and wept, 'and most of all that they should see his face no more.' Many silently cried, with the bereaved Elisha 'My Father, my Father, the chariots of Israel and the horsemen thereof.' R. B.

Liverpool, April 12, 1820.

MR. WM. ROOME.

January 17, 1820, Mr. William Roome, a Deacon of the Independent Church in Queen-street, Sheffield, and

father of the Rev. T. Roome of Sutton-Mansfield, was removed from the services of time to the joys of eternity. His early years were spent in those pursuits of vain amusement which lead captive the generality of the young of both sexes. The death of his first wife was the occasion of Divine mercy, as during her illness the Lord impressed her conscience with alarming convictions. Her cries for pardon and salvation for her own soul, and the earnest exhortations she addressed to her husband, on the solemn concerns of eternity, roused him from the lethargy of impenitence; nor did the Spirit of God suffer the feeling to subside till it issued in a believing application to that adorable and only Saviour, who came into the world to lay down his life as a ransom for sinners. He became a member of the church in Queen-street, in the year 1791, and discharged the duties of a deacon upwards of twenty years.

As a Christian his profession and conduct bore a pleasing testimony to the reality of his faith, and the integrity of his motives. He was not numbered with the tribe of unsettled and wandering professors, who are like the troubled sea when its waters cannot rest. He was steady to his voluntary engagements as a church-member; and his place and post were not deserted to gratify itching ears. He was one of those hearers who edify their minister by a punctual attendance, as they expect to receive edification by the ministrations of the house of God. He loved meetings for social prayer, and by his plain, pious, affectionate supplications, his brethren and his minister have often been encouraged and edified.

His spirit and temper, in the Deacon's office, were scriptural and exemplary. He was humble, active, and unassuming. He rejoiced in the increase, peace, and prosperity of the church, in whose communion he officiated; and promoted by his example and advice these important objects, as far as his influence extended.

Let us now mark this '*perfect and behold this upright*' follower of Christ when he approached the close of his pilgrimage, for we may anticipate that the end of *such* a man will be peace; nor was this expectation disappointed, for the final scene was, '*calm as summer evenings be.*' He had a sort of presentiment that he should die this winter. Of this he spoke to a young friend with composure and cheerfulness a few weeks before his release. He expressed a desire, if consistent with the will of God, that he might die suddenly; observing that he was not afraid of dying, or of the consequences of dying, so much as of lying under long sickness, and doing or saying any thing through impatience to dishonour his Redeemer. This desire was granted, for his dismission was short and easy, almost momentary. The very day he died, his aged partner in life observing, that the Lord had brought them so far through a long pilgrimage together, he replied, He has; nor can we say which may be first called away; but whichever it may be, the other will not be long behind. After having taken a cup of tea, he rose from the table and went into an adjoining room, sunk down, and after a sojourn of 74 years, his happy spirit took its flight, without a struggle or a sigh; leaving behind the sorrows of the wilderness and the fetters of mortality. *Let me live the life, and die the death of the righteous; and let my last end, and future state be like his!* Amen.

Sheffield, Feb. 17, 1820. J. B.

MISS JANE G———.

(In a Letter from her Father.)

Bristol, Feb. 21, 1820.

MY DEAR FRIEND,

IT has pleased Almighty God to take to himself my beloved daughter Jane. On Tuesday evening last, at half-past six, she closed her eyes on all the vanities of this world, to open them on the never-fading glories of heaven. The sweet peace and happy prospects with which she was favoured during the severe conflict, induced all who saw the blessed triumph of grace, to say, 'Let my last end be like hers!' Her age was 22 years and nine months. On Saturday we committed her mortal remains to the silent tomb. While I mourn, I conceive her saying, 'Weep not for me, but weep for yourself. I am in the harbour, while you are tossed at sea. I am in the mountain of spices, while you are in the wilderness.'

She had obtained a situation as governess in the family of Sir W. R—, and was preparing to go with them to France. We were all rejoiced at the circumstance, as she was highly valued and esteemed by the family; but, alas! just at this period, before she had filled her place a quarter of a year, she was seized in the middle of the night with apoplexy, and in less than a fortnight was a corpse. About six hours before her death she sent for me to administer to her the Lord's Supper. She then said, 'We have had a happy meeting — mine is a happy spirit— this is a happy change.'

A friend wishing to read something applicable, she said, 'No; I have settled all I wish in this world. I staid a little longer to partake with my father the emblems of *my* Saviour's love. Now I am just going. Farewel, happy, happy! O that I had a voice just now to tell to all the gentleness and goodness of God to me!' She then closed her eyes, and without one struggle fell asleep in Jesus. The happiest death I ever witnessed. Forgive me if I say, 'Bless the Lord, O my soul, and all that is within me bless his holy name.'

On the morning of this last decisive day, she called all her sisters, and thus addressed them, 'My dear Matilda, I give you my watch—you, Mary, must take my books—Elizabeth, my trinkets —Isabella, my clothes—and when I am no more, put some of my hair in my broach, and send it to my dear brother at Cambridge.

She never lost her correct state of mind for a moment, and seemed to leave nothing undone; and then, like the beloved disciple, leaned on the bosom of her Lord—her dear Lord, who wiped all tears from her eyes, and graciously received her to himself.

'Blessings brighten as they take their flight.'

More might be said of her, and even more of what she uttered in dying moments might be stated; but from this brief account you and your dear family will see, that she sorrows not as those who have no hope.

Remember us in your prayers.

I am ever yours sincerely,

J. G.

RECENT DEATHS.

April 1. Died the Rev. Dr. Isaac Milner, Dean of Carlisle, at the house of W. Wilberforce, Esq. M.P. Kensington Gore, in his 70th year. Dr. Milner has rendered the most essential services to religion, both by his conduct in the university of Cambridge, where he was president of Queen's College, and Lucassian professor of mathematics, and by the continuance of his excellent brother's (the Rev. Jos. Milner) valuable History of the Church of Christ, which is, however, unhappily, still left imperfect, being brought down only to Luther's reformation. Dr. Milner was a warm friend to, and an able advocate for, the great essential doctrines of Evangelical Truths.

Dr. Milner, we understand, is succeeded as President of Queen's College by the Rev. H. Godfrey, B.D. one of the senior fellows.

Died on Saturday the 8th of April, at Staines, Middlesex, the Rev. John Yockney, aged 66, where for more than 30 years he resided as a minister of the Independent Congregation of Dissenters. His peaceful departure accorded with his holy life.

Nov. 28, 1819, died, Rev. Jabez Brown, of Stowmarket, Suffolk, in his 84th year. He was 28 years Pastor of the Baptist Church, Yarmouth; and 22 years Pastor of a Church of the same denomination at Stowmarket. The Oration at his interment, Dec. 7th, was delivered by the Rev. W. Ward, Independent Minister of the same town; and his Funeral Sermon preached by Mr. Hoddy, of Bilderstone.

March 14, 1820, at his house at Knightsbridge, in his 83rd year, died, Michael Underwood, M.D., Senior Physician to the British Lying-in-Hospital, and who had the honour of bringing into the world the late lamented Princess Charlotte, and of being the intimate friend of the late Rev. Mr. Toplady, whom he attended in his last moments, and took an active part in publishing his 'Dying Avowal;' as he did, a few weeks since, at Cheltenham Chapel, being a zealous promoter of religion in that place.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Beloved Disciple: a Series of Discourses on the Life, Character, and Writings of the Apostle John. By Rev. Alfred Bishop. 12mo. 5*s*.

This volume has given us considerable pleasure. It unites a flowing ease of thoughts and invention, with much that is original and strongly impressive. On the variety of topics which it places before the reader, Scriptural statements and solid argument are urged with a simplicity and energy of manner which engage and reward attention, and are calculated to be extensively useful. The work is not a biography of the Apostle John, nor is it a commentary upon his writings; but it is a succession of detached discourses, in a natural order, upon the most interesting points in his character and history. As its plan, so its execution, widely differs from a common-place performance. Old things have the air of freshness, and new thoughts carry with them the authority of scriptural light and power. A variety of doctrinal discussions arise, which are treated in a serious and perspicuous manner: but we think that the larger proportion of subjects refer to the experience of grace in the heart, and its developements in the diversified exercises of devotion and Christian morality. The distinctions between true and false religion, the characteristic excellencies and the too frequent and lamentable defects of sincere believers, are brought frequently into view; and a just use is made of evangelical principles, for the clearing up of doubts, the unravelling of perplexities, the removal of intellectual or practical difficulties, the solution of questions in doctrine and cases of conscience, and, in a word, the direction of the humble believer, 'how he ought to walk and to please God.' We must say for ourselves, and we think every judicious reader will join with us, that nothing but a want of attention, or else a very wrong state of the heart, can prevent the perusal of this work, from being the instrument of valuable improvement in the power of religion, and of promoting 'godly edifying in love,' and in all the work of grace and obedience.

The Probable Influence of Revelation on the Writings of the Heathen Philosophers, and on the Morals of the Heathen World. By Wm. Peach, B.A of St. John's College, Cambridge. 8vo. 64 pp.

This valuable Essay was written for Mr. Hulse's Annual Prize, and we think, deservedly obtained it. The subject is interesting; and is discussed in four chapters. The first sketches 'the extensive diffusion of divine revelation' which the writer considers as having spread much farther than is generally supposed: not merely through the traditions handed down to the Patriarchs by the first fathers of mankind; but he thinks a line of priests and prophets of the Most High may be traced among the Gentile nations, of which Potipherah, Jethro, and Melchisedec, Job and Balaam, are Scripture instances. Also, at the great captivity of Israel and of Judah, great numbers of Jews were scattered among the Eastern nations, and carried with them the leading truths of revelation into various parts of India, as stated by the late Dr. Buchanan. The Septuagint Translation he considers also as a means of circulating the same truths among the Greeks; after which the Sybilline oracles carried them to Rome and various other countries.

In the second chapter the author considers the opinion of the Heathen philosophers, particularly with reference to the unity of God, and the doctrine of a future state; on which all their knowledge was tradition and conjecture; all their faith perplexity and doubt.

Chap. iii. brings us to the immediate object of the Essay, and the author candidly confesses, that notwithstanding the rays of light thus scattered through the Heathen world, they were too weak to produce any considerable moral effect, and were at the same time powerfully counteracted by the progress of idolatry, and the immoral writings of the Pagan poets. Still, however, the notion of a Messiah, a great deliverer, was widely, though indistinctly propagated, and the minds of great numbers prepared to listen to him who was predicted as 'the desire of all nations.'

This prepares us in the last chapter to consider the progress of Christianity, and the influence of this new revelation among the Heathen, which was chiefly (speaking of the means only) through the effects which it produced upon the lives of Christians; for it is more by fact than by reasoning, that the Gospel prevails among the multitude. Few are capable of following a train of argumentation, but all men are sensible to the eloquence of a holy life.

Even here a counteraction arose which

was unfavourable to Christian truth. Philosophers, yielding to the evidences of Christianity, brought with them the dogmas of their philosophy, and dressed up the simple truths of Jesus Christ with eloquence and metaphysics, which proved to be the source of most of the heresies of the Christian church.

Upon the whole, the author concludes, that neither the Jewish nor Christian revelation had any material effect on those who rejected it, and whose rejection was generally accompanied with enmity and scorn.

We must do the author the justice to say, that we think he has studied his subject with much industry and candour; and having apparently consulted the best authorities (to which he constantly refers,) we conceive the Essay may be useful, not only to students who wish to follow his track, but to the mass of intelligent Christians, who have not the time or opportunity to pursue the inquiry for themselves.

Prudence and Piety recommended to Young Persons at their Entrance upon the active Duties of Life. By J. P. Smith, D.D. 12mo. 1*s.*

The text selected and admirably illustrated is 1 Sam. xviii. 14. 'David behaved himself wisely in all his ways, and the Lord was with him.' Dr. Smith first directs the attention of young persons to some of the most instructive and exemplary circumstances in the early character of David. Of these he specifies the diligent, contented, and cheerful manner in which he devoted himself to his proper business—the respect he shewed to his parents—the manner in which he discharged the duties of friendship—and his love to his country and loyalty to his king. These excellencies of character Dr. Smith traces to the principles from which they derived their origin, of which he specifies an enlightened understanding, well regulated passions, and a resolute adherence to a known standard of duty. The judicious preacher then proceeds to point out the ground of all that was excellent in the conduct of David: the Lord was with him. This expression, Dr. S considers as pointing out the motive by which he was actuated, the source to which he looked for success, and the gracious reward which crowned his exertions.

We rejoice in the number and in the value of the discourses which have recently been published with a view to the benefit of the young; but rarely have we perused a discourse so replete with plain and practical instructions, in reference to young persons about to enter on the active scenes of human life. It merits our most cordial and grateful recommendation.

Gravamina Ecclesiæ, a Statement of the Oppressions of the Church, &c.

(*Concluded from* p. 149.)

—To all that is said by Mr. Dennis in favour of Ecclesiastical councils, we oppose the sentiments of that prince of divines, Dr. John Owen, that *religio nunquam periclitatur nisi inter reverendissimos*; ecclesiastical convocations are the foaming sea from which arises the apocalyptic beast that threatens to devour the church. Of the Wesleyans great ignorance is betrayed, when we are told of the high sounding titles and powerful offices which may be attained by joining that sect. As to the plea for Synods, derived from Scripture, we would remind Mr. Dennis of one little circumstance; that scriptural Synods claim no civil power; and, when he is willing to reduce his favourite councils to this standard, and give them no other power than that which they can acquire over the judgment and conscience, we shall not hesitate to say, let him have them; and *valeant quantum valere possunt*. But when he speaks of the Apostles, as if they were endowed with infallible wisdom and paramount authority *only* when assembled in Synods; we ask, does he believe the plenary inspiration of the Scriptures? or can he shew that each book of the New Testament emanated from an apostolic Synod? But, when he confines the influences of the Holy Ghost to those Synods which are attended, not from worldly or ambitious motives, but from pure and pious zeal, our alarms again subside; for with such limitations we are in no danger of being priest-ridden, since such a Synod would indeed be *rara avis in terris*.

To Mr. Dennis's complaint, that Ethelwolf's grant of tythes, and manors, and glebes has been invaded by the taxation of the clergy; we reply by asking, what right the royal barbarian had to tax the whole nation, to all future generations, to atone for his sins? For it was when a panic had seized him on account of his crimes, that he made this grant to the clergy, which, upon the principle of the statute of mortmain, should be declared null and void.

To the apology made for finding fault with King George I. that we are bound by a paramount duty to heaven's King, no real Christian can object. This is the Dissenter's reason for rejecting the re-

legion of the King; but they would remind the Prebendary, that having departed from the *sole* dominion of Christ as King in Zion, and submitting to another head, a national church is bound to submit to the authority of her new head.

We know not whether the ignorance or the malevolence of the following passages deserve the severer censure. 'The bishops are compelled to license any fool or knave, who to escape serving on juries, or in the militia, or parochial offices, pretends to holy orders, by the receipt of a supernatural commission from heaven, let him be ever so young, ever so ignorant, ever so wicked.' Be it known to this censor of the church and state, that no license is required by any Dissenter at the hands of any bishop.

But the most curious circumstance attendant on this publication is, that it exhibits a High Churchman pleading like a Dissenter. Dissenters had often made the spiritual courts a ground of objection to the Establishment, and especially the lay chancellors who preside there; contending that if the church is to be ruled by such tribunals, the ministers of religion should preside in them; for the Scriptures say, 'Remember them who have the rule over you, who have spoken to *you* the word of God;' 'Let the elders or presbyters, who rule well be counted worthy of double honour, especially such as labour in the word and doctrine.' Surely the Dissenter will exclaim, *O magna vis veritatis!* when they hear Mr. Prebendary Dennis plead against laymen presiding in the spiritual courts of Establishment. But this is not all; the writer who pleads for the highest claims of the hierarchy, declares that it is a hardship for one man to be taxed to pay for another man's religion. After mentioning the annual parliamentary grants to the Catholic College at Maynooth, Mr. D. says, 'How loud would have been the complaints of Roman Catholics and Dissenters, had they been compelled by law to contribute to the *maintenance of our education*, (strange phrase!) my reverend brethren, when we were students at Oxford and Cambridge? And is it no grievance to us, no pain to our consciences, no restraint upon our Christian liberty, to be made to pay a tax to provide for the education of Romish priests?' But are not Dissenters and Catholics thus contributing, when the buildings, the estates, the endowments of the colleges which are national property, are given exclusively to one denomination, while the rest are left to provide all these things for the education of their own ministers? The Catholics may say, 'To us it is most unjust; for this provision for the education of the priesthood was originally intended for *our* religion; and if the established clergy say, that when the nation changed its opinion, these endowments should change their destination; then should they plead that these provisions for education should be thrown open to all. Indeed, the Dissenters may take up Mr. Dennis's words, and say, 'Is it no grievance to us, no pain to our consciences, no restraint upon our Christian liberty, to be made to pay a tax to provide for the worship of the Establishment which we think unscriptural?' Few disputers, however, we believe, would chuse to follow this Reverend Prebendary; for he censures the constituted authorities, both in Church and State, with a boldness, which in any but a High Churchman, would be thought to betray radical disaffection. Yet he professes to be loyal, and we believe him, as we do, with much more reason, many who disapprove of the connexion between Church and State. But here lies the difference, Mr. Dennis is dissatisfied, because the state is too wise to let his clergy rule the land with absolute sway; and they are displeased, because it is not wise enough to abstain from all interference.

Concerning the desecration of Exeter Cathedral, we wonder at the spirit that published to the world that every meeting-house and barn in the diocese is now as holy as the Cathedral; but concerning the *reconsecration* of it, if necessary, we should recommend that it be performed, after every sermon preached there by Prebendary Dennis, whose doctrine of baptismal remission of sins, is more polluting to the assembly that convenes there, than even the crime said to have been committed within its walls. Indeed, we cannot part with this writer, without a sigh from the bottom of our heart, over the concentrated essence of Popery which this book pours forth, and a prayer that God would shew the same mercy to him, as he formerly shewed to one who sincerely thought 'he ought to do many things contrary to the name of Jesus of Nazareth.'

The Legitimacy of Dissent, &c. A Reply to a Sermon by the Rev. S. H. Cassan, Curate of Frome. Price 1*s.* 6*d.*

OUR readers will scarcely believe their eyes when they read the following quotations from the Sermon to which this pamphlet is a reply. Mr. Cassan says—

'There is no recognized ecclesiastical constitution, but that which is understood by the term *Episcopal*—without bishops, priests, and deacons, there is *no CHURCH*.' What then becomes of poor Scotland?

&c. &c. Again, 'The Protestant Episcopal Church is the only safe means of salvation.' In another place, he says, 'I must regard every *Calvinist*, ipso facto, a *Heretic*.' 'The separatist has abjured the true Church of Christ, whose spirituals are administered by bishops, priests, and deacons.' 'How the Almighty may deal with them it is not for me to say; the speculation may be interesting, but farther than as a matter of speculation, I dare not consider it. Scripture warrants no opinion but that such are *reprobate*." On which the writer of this pamphlet shrewdly says, 'I blush for the curate of Frome, who can mercilessly doom men to hell, while they live, and mercifully send them to heaven, when they die! If you truly believe what you repeat at the *grave*, what then is your *sermon*? If not, what is its *author*? Either the former is *scandal*, or the latter is a *hypocrite*!'

But the sagacious curate of Frome is not content with anathematizing all Dissenters, he would subject them to human punishment. He has the temerity to assert that dissent from the Established Church 'is hostile to governments and authorities;' that 'its principles are of a *levelling* nature, and are purely *republican*;' and that he is 'persuaded the present disaffected state of the country is mainly to be attributed to the spread of Methodism!'

But let it not be concluded that all the curate's wrath is spent upon Dissenters, or schismatics; he has a rod for some of his clerical brethren also. 'Some,' he observes, 'will object that the Church is not at unity with herself,' because a part of her ministers incline to the principles unaptly denominated *evangelical*. But such ministers, although lawfully ordained, can no longer be considered legitimate members of that body, inasmuch as they have *apostatized*, and it were to be wished 'that they were even cut off, since they trouble the church!'

We know not whether the author of this pamphlet has not wasted his time in condescending to notice a sermon so much below contempt, and which really leads to the suspicion of its author's sanity. The pamphlet concludes with an extract from a well-known author: "God forbid that any of us should set ourselves up for defenders of the cause of Christ, except by reason, argument, and example! Every other method is sinful, contrary to the spirit of our holy religion, conveying suspicion of its goodness, and offering an insult to its power. It resembles making pillars to hold up the heavens; and if it does not always imply a *depraved heart*, it does actually imply a *weak disordered head*!"

While we commend the zeal displayed in this pamphlet for the truth, we cannot but wish that the author had expressed himself with more temper and moderation.

The Fatal Tendency of False Principles: a Discourse delivered at the Wesleyan Chapel, Exeter, Oct. 24, 1819, with a Postscript addressed to the Rev. Dr. Cleave, by William Beal. 2nd Ed. 6*d*.

WE noticed the red-hot sermon of Dr. Cleeve, which gave occasion to Mr. Beal's discourse, in our Number for February last. In *this* sermon the mischievous effects of false principles in religion are represented from the parable in Matt. xiii. 24, &c. of the tares and the wheat. In the Postscript, Mr. B. animadverts on the intolerant sentiments of Dr. Cleave, who insists upon it that 'all Dissenting ministers are self-appointed, self-constituted intruders, who have no authority to preach at all; and whose ministrations must be null and inefficient,' because, forsooth, they cannot prove their regular succession from the Apostles, through the popish priests of the Romish church, &c. and he concludes with a fact quoted from another writer; 'A successionist maintains that the ministrations of others are invalid, from whence it follows, that those whom they baptized were not Christians. *Archbishop Secker* was baptized by a *Dissenting minister*, who of course had not episcopal ordination; his Grace, therefore, was not a Christian, and all his ministrations were of none effect! Now it is a remarkable fact, and deserving of special notice by bigots, that *Secker* baptized his late Majesty and most of the Royal Family; it will therefore follow from this high-church logic, that they were not Christians'—The head of the ecclesiastical establishment not a Christian—even the head of the Church of England not a Christian!!!

The Scripture Doctrine of the Name, Office, Person, and Glory, of Christ. By a Layman. 8vo. p. 68. 2*s*.

INFIDELS have frequently asserted that Christianity is only defended by *priests* who are in course a party interested in its support. This charge is, however, as false as it is malicious, and which may be proved by appealing to the writings of Addison, West, Lyttleton, Jenyns, and Hailes, and of many other Laymen of our own day, who have ably defended both the truth and the doctrines of our

holy religion; amongst whom none has been more distinguished than the Christian statesman, to whom this pamphlet is, *by permission*, inscribed—we mean Wm. Wilberforce, Esq. The present Essay, founded on 1 Cor. xii. 3, is from the pen of 'a Layman,' who has, we think, successfully appealed to the testimony of the Scriptures to establish the peculiar doctrines of the Gospel, which are so industriously assailed by modern Socinians. There is in this pamphlet a large collection of important passages, referring to the person and work of Christ, from which the author zealously contends for the truth; and there are, especially toward the close, some eloquent passages which our limits will not permit us to extract. We think it a laudable attempt to promote the honour of Christ, and trust that the author may have the satisfaction of seeing it extensively useful.

Memoirs of the Life of Miss Caroline E. Smelt, who died 21st September, 1817, in Georgia, in the 17th year of her age: Compiled from authentic papers, furnished by her friends, and published by their request. By Moses Waddle, D. D. America, printed—Bristol, reprinted. 4th Ed. 1*s.* 6*d.*

THESE Memoirs contain a happy specimen of the success usually attendant upon parental and prayerful instruction; while, at the same time, they exhibit to young persons in cultivated, as well as more humble life, a powerful inducement to 'remember their Creator in the days of their youth.'

Memoirs of the Life and Character of Mrs. Anne Hulton, youngest Daughter of the Rev. Philip Henry. By her Brother the Rev. Matthew Henry. Now first published. 1*s.* 6*d.*

THIS brief, but excellent Memoir was written by Matthew Henry, for private circulation, but not published, Mr. H. in his too great modesty, thinking that having recently published the life of his father, it would be wrong to add to the notoriety of his family: we are glad, however, that a descendant (Mr. J. B. Williams, who has lately given us the life of Mrs. Savage) has brought out this candle from under the bushel of privacy, that it may give light to the house. It will well repay a careful perusal; and the example of pious Mrs. Hulton will, we trust, excite desires and prayers, and endeavours to imitate it.

A Sermon preached in St. Anne's Church, Dublin, in Aid of the Funds of the Sunday School Society for Ireland. By the Rev. Robt. Daly, A.M. Rector of Powerscourt. 8vo. 33 pp.

THE train of argument advanced in this sermon is, that the misery of mankind, arising from ignorance and sin, can be only cured by the propagation of the Gospel, and that one of the most efficacious means of doing this is by the instruction of the rising generation in Sunday and other Schools. Agreeing in this principle, we wish every success to the society for which Mr. D. pleads, and are heartily glad to hear of its increasing popularity.

Elegant Selections in Verse: from the works of Scott, Byron, Southey, and other popular poets, chiefly of the present age. By David Grant. 12mo. pp. 95.

THIS little work we introduce with pleasure to the attention of our young readers, in which the author, for the use of his own pupils, in the first instance, and now for the benefit of others, has attempted to 'comprise in a narrow compass some of the most brilliant and attractive gems of poetical creation, preserving, as far as a publication of this kind will permit, the same lustre with which they shone among the less valuable materials with which they were originally surrounded.' He has also combined much of the true spirit of poetry with virtuous sentiments, and seems scrupulously to have excluded from it every immoral idea, and to have culled, for the young mind, food pleasing to the taste, and wholesome in its qualities. We think it, in all respects, well adapted for a school-book.

The Ban de la Roche, and its Benefactor, M. Jean Frederic Oberlin, Lutheran Pastor at Walbach. By Rev. Mark Wilks. 8vo. 2*s.*

THIS interesting pamphlet presents us with a narrative of the toils and success, the labours and reward of a venerable Christian missionary. In the parish of Waldbach, situate in the Department of the Vosges, on the Western branch of an isolated range of mountains, and at the height of 1600 feet from the level of the sea, far removed from the noise and tumult of the French metropolis, resides the venerable Oberlin. By his multiform and beneficent exertions, during upwards of half a century amongst the inhabitants of those mountains, the social,

moral, and religious character of the people have been progressively improved, and under his management the sandy soil on mountains of granite and porphyry has become fruitful and luxuriant. From contemplating the varied, important, reiterated, and beneficial labours of this great and good man, Mr. Wilks observes, 'Missionaries may learn how they should labour, and what they may effect, and those who direct missions may observe the character of that agency which, with the Divine blessing, they may hope to employ with peculiar advantage.' To them and our readers we, therefore, recommend this publication.

Plurality of Worlds: or Letters, Notes, and Memoranda, Philosophical and Critical; occasioned by a 'series of Discourses on the Christian Revelation, viewed in connexion with the Modern Astronomy,' by Dr. Chalmers. By Alexander Maxwell. 2d edit. enlarged. 8vo. 6s.

THIS is a new edition of Mr. Maxwell's 'Letters,' in a more eligible form. We gave a general account of the contents of the former, in our Magazine for 1815, (pp. 517, 562,) and have nothing material to add, but that this edition is considerably improved; and the *notes*, many of which are certainly curious and interesting, are now placed at the bottom of the pages; where the author says, 'he wishes them to be read and well considered,' and not in an appendix, 'where they are lost upon the majority of readers.' We took the liberty, in our former review of this book, to express our concern that the author had treated Dr. Chalmers with so much severity; but in the preface to the present edition he appears to vindicate that treatment. 'If,' says he, 'the author has written with freedom and boldness, he has done what he conceives to be right and just—to express freely the honest sentiments of his mind: if in some instances he has written with sharpness and asperity, it is addressed to those to whom it ought to be addressed, who mistake tinsel for gold, and discord for harmony.'

The author makes his grateful acknowledgments to a variety of correspondents—to some of high rank and of eminent learning—for the favourable opinion they have expressed; and judges, from their approbation, that he has not written altogether in vain. He concludes his preface by saying—'If he has succeeded in shewing the vanity of hypothetical opinions in the mathematical and physical sciences, when opposed to the authority of Divine revelation, he has attained what he considers a very important result, at a moment when these sciences are made the basis of a sceptical philosophy.

This object is certainly good and highly commendable; but whether the author has attained it in opposing the Newtonian system and Dr. Chalmers's observations built upon it, we leave to the decision of our intelligent and inquisitive readers.

A Review of Scripture, in Testimony of the Truth of the Second Advent, the First Resurrection, and the Millennium: with an Appendix, containing Extracts from Mr. Joseph Eyre's Observations on the Prophecies relating to the Restoration of the Jews. By a Layman. 8vo. 6s.

WE have been disappointed in looking for information, or argument, or Scriptural elucidations in this book. The writer's style is singularly obscure. His theory, so far as we can make it out through the cloudiness of the statements, is little or nothing different from what others before him have advanced; who have maintained a literal and visible reign of the Lord Jesus during the Millennium, the resurrection of the martyrs to a participation of this earthly glory, the restoration of the Israelites to the political possession of Palestine, and the setting up of the ancient temple-service. There is abundance of assertions, but, so far as we can discover, little argument; and, we fear, little perception of those blessings to the human race in which the true glory of the Gospel consists.

The Right of Infants to Baptism. A Sermon; delivered at a Monthly Association in London. By Henry Forster Burder, M. A. 2d Edit. Price 6d.

Obligations to the Observance of the Lord's Supper. A Sermon. By the same Author. 2d Edit. Price 6d.

OF these Discourses, published at the request of the ministers who compose the Association, we gave a favourable opinion in former Numbers of this work. We are glad to find our opinion confirmed by that of the religious public, whose approbation has given occasion to a new edition, in a cheap and convenient form; and, as the subjects are of universal concern, and treated, as we conceive, in a popular and useful manner, we rejoice that ministers and other principal persons in our congregations, will now have an opportu-

nity of doing much good, by promoting a more extensive circulation than they could have obtained in their original form.

Georgiana: or Anecdotes of George III. with Poetical Effusions and other Eulogiums on his Character, and on that of the Duke of Kent. By Ingram Cobbin, M.A. 12mo. 2*s.* 6*d.*

THIS is a copious collection of Anecdotes, most of them of a moral and religious tendency, and some of the poetry is very pleasing. The characters of the King and Duke of Kent are added from the sermons of Mr. Cunningham, Mr. Hughes, Dr. Collyer, and Dr. Rudge, and this little volume is embellished with a neat portrait of his Majesty in the decline of life.

Letter to the Right Hon. the Earl of Harrowby, on the Discovery of the late Conspiracy. 8vo. 1*s.*

THIS is a spirited, but respectful letter, in which the writer, taking occasion from their late providential escape, calls upon Ministry to consider the tendency of certain of their measures, as they respect the morals of the people. He refers particularly to the subject of Lotteries—to the encouragement given to gin-shops—to the light administration of oaths—and to the profanation of the Sabbath, by making it a day of State business, (which the writer asserts the late Mr. Pitt bitterly lamented); and above all, to the shameful toleration of *Sunday Newspapers*. We cordially recommend this letter to the attention of all whom it may concern.

The Bible Boy. 18mo. 6*d.*

THIS little book, in the form of easy narrative, gives a striking illustration of the fact, that 'Godliness is profitable unto all things.' The incidents are perfectly natural and well told, and although it is not pretended that the history of the Bible Boy is founded on facts, it is undoubtedly certain that there are not a few who, at this moment, occupy high and honourable stations in society, who can trace their advancement to means, if not exactly similar, yet altogether as simple. The principal object which the writer appears to have in view, is to recommend a practical use of the Holy Scriptures.

An Introduction to Astronomy for Little Children. By Mrs. Sherwood. 6*d.*

ASTRONOMY for little children! Well, we live in a wonderful age, and Mrs. S. has certainly a wonderful talent in adapting science to the infant mind, and mixing maxims of piety with her instructions, under each particular passage of Scriptures are inserted very ingeniously selected: but we think great children as well as little ones may learn from this little book.

The Last Days of one of T. Paine's Disciples. By W. Watt, A.B. 3*d.*

WE can only say that we think the republication of this tract very opportune, having reviewed it (at unusual length) in our 11th vol. p. 256.

A recent Instance of the Power of Divine Grace, exemplified in the Experience and Death of Anna Emery, of Islington, aged 12 years and one month. 18mo. 6*d.*

A PLEASING addition to the Child's Sunday-School library; and, we understand, well authenticated.

The Spectator in a Stage Coach. 6*d.*

THIS is a small and sensible dialogue in a stage coach, in which one of the passengers combats the ignorance, the prejudice, and the irreligion of his fellow-travellers, and defends some of the great truths of the Bible with considerable ability. In the close of the pamphlet are some judicious hints for the use of serious travellers, when assailed by the flippant and worldly opposers of vital religion.

A *Sabbath among the Tuscarora Indians.* 18mo. 6*d.*

A VERY interesting missionary tract, with a beautiful frontispiece, which renders it a very acceptable reward-book. We expect that every person that sees it will cheerfully pay his sixpence.

LITERARY NOTICES.

The Jansenists of France.—We are glad to find, by the enterprising spirit of our booksellers, a class of writers introduced to our notice, hitherto little known among us, but who, from the fervent spirit of genuine piety which their writings discover, clothed in all the eloquence of which the French language is so susceptible, are likely to become favourites with the religious public. The Jansenists of Port-Royal may be denominated the Evangelical party of the Catholic Church. Among their number were the famous Father Quesnel, Pierre Nicole, Pascal, le Maitre de Sacy, Duguet, Sin-

gion, and Arnauld, the last of whom is styled by Boileau 'the most learned Mortal that ever lived.' They consecrated all their great powers to the service of the Cross; and for their attachment to the grand article of the Protestant reformation—justification by faith, with other capital doctrines, they suffered the loss of all things. The Jesuits, their implacable enemies, never ceased until they prevailed upon their Sovereign to destroy the Abbey of Port Royal and banish its inhabitants. We would particularly recommend to the notice of our readers 'Le Nouveau Testament avec des Reflections Morales, par Quesnel.'—*(See the advertisement on our cover for February last.)*

Rev. S. Lee and J. Jennett propose to publish, by subscription, a new Syriac Lexicon for the New Testament.

Mr. J. C. Jackson, Professor of Arabic, and late British Consul at Santa Cruz, &c. is preparing for the press a new Grammar of the Arabic language.

Dr. Evans, of Islington has on the eve of publication a posthumous work of the late Dr. Richards, of Lynn, intitled 'The *Welch* Nonconformist's Memorial, or Cambro-British Biography, with an Essay on Druidism,' &c.

The Rev. W. Moorhouse, West Melton, has in the press 'Thoughts on the essential requisites for Church Communion,' in which will be considered the sentiments of the Rev. S. Greathead, F.S.A.; to which will be added an Appendix of Miscellaneous Essays.

In the press, and speedily will be published,

The Conference: or Sketches of Methodism, by the Author of Amusements of a Mission.—A new edition of Mr. John Howe's tract, Humble requests to Conformists and Dissenters, touching their temper and behaviour toward each other.—A work on the Religious Instruction of Children, by Mr. R. M. Miller.—Eight Sermons on the Christian Sabbath, by the Rev. W. Thorn, of Penrith.—Dialogues, moral and religious, for the use of young persons in the middle ranks of life.

SELECT LIST.

NEW PUBLICATIONS.

THE Life of Wesley, and the rise and progress of Methodism, by R. Southey, Esq. Poet Laureat. 2 vols. 8vo. 28*s.*

Burnham's Pious Memorials, a new edition; with a Continuation by the Rev. Geo. Burder. 8vo. 10*s.* 6*d.*

Personal Religion, by Reynold Hogg. 12mo. 2*s.*

An Historical Research concerning the most antient Congregational Church in England, by B. Hanbury. 2*s.*

Memoirs of Mrs. Joanna Turner, with a Preface, by Dr. Bogue.

Memoirs of the Rev. S. J. Mills, American Missionary. 12mo. 4*s.*

Services at the Ordination of the Rev. J. A. Coombs, by the Rev. Jos. Fletcher, A.M. Dr. Winter, and Thos. Raffles, A.M.

The Whole Works of the Rev. Ralph Erskine. New edition. 10 vols. 8vo. £4.

Jones on the Trinity. Cheap edition. 1*s.* 6*d.*

The Converted Atheist: written by himself, and edited by W. Roby. 6*d.*

Memoirs of Mrs. Westbrook, by the Rev. John Cooke, Maidenhead.

Prayer for the King: a Sermon at Trinity Church, Cambridge, on the King's Accession, by Rev. C. Simeon. 1*s.*

The Blessings of Peace and Evils of War. The substance of a Sermon by the late Dr. Haweis, at Brighton. Revised and republished by J. Chamberlain, Bath. 1*s.*

A Discourse on the Festival of St Barnabas, before the University of Oxford, by J. Radford, B.D. F.L.C.

Charge at the Ordination of Rev. R. Hunter, by Henry Thomson, D.D.

Christ's Departed Friends asleep in the Grave, Funeral Sermon for Mr. W. Hyslop, with his Experience and Letters, by G. Young, A.M. Whitby, 8vo. 2*s.* 6*d.* Sermon only, 12mo 6*d.*

The Castle and the Tomb: a Poetical Visit to Windsor.

Dorcas Pourtrayed: a Funeral Sermon for Mrs. Burn. By John Sheppard. 1*s.* 6*d.*

The Mystery of Godliness Vindicated: a Sermon before the Dorset Congregational Association at Charmouth, by Rev. R. Keynes. 1*s.*

Life of Miss Sophia Leece, by Rev. H. Stowell, Rector of Ballaugh. 1*s.*

The best Provision for the Poor: a Sermon at opening St. Matthew's Chapel, Manchester, by Rev. R. Bradley. 8*d.*

A Striking Likeness of the late Rev. John Sibree, of Frome. 1*s.*

Ditio of Rev. J. Brewer. 7*s.* 6*d.*

Psalmo-Doxologia, a New Collection of Psalm and Hymn Tunes. No. I. 1*s.*

Sermons for the King.

By J. Gardiner, D.D. of the Octagon Chapel, Bath. 1*s.* 6*d.*

By Rev. G. Feacham, M.A. Vicar, at Dorking Church. 1*s.* 6*d.*

By Rev. Gilbert Beresford, M. A. Rector, at St. Andrew's, Holborn.

By Rev. Jas. Beresford, M. A. Rector of Kilworth.

By Rev. D. M'Nicoll, Sunderland

RELIGIOUS INTELLIGENCE.

FOREIGN.

CHINA.

A LETTER from a Catholic Missionary at Macao, dated the 1st of April, 1819, gives the following details respecting the persecutions which the Christians have experienced in China :—

'Every European priest whom they discover is arrested and put to death on the spot; the same fate is reserved for the Chinese Christian priests. The other Christians, when they will not apostatize, suffer the most dreadful torments, and are afterwards banished to Tartary. In this year, 1819, there are in the prisons of the provinces of Sutcuen alone 200 Christians, who wait the moment of exile; a Chinese priest had been strangled, and two others are about to die in a similar manner. In the whole empire there are but ten missionaries, five of whom are at Pekin, who can have no connexion with the inhabitants but in secret. The emperor has declared that he will have no more painters, watch-makers, nor even mathematicians. The bishop of Pekin has attempted in vain to introduce himself into his diocese under that title. The only means which remains to the missionaries to penetrate into the country, is to gain the couriers which go from Macao to Pekin; but if the thing is discovered, the missionary and the courier are put to death on the spot. In spite of all these persecutions, the Catholic religion is extending itself in the midst of the torments of the faithful.'

SINCAPORE.

New Settlement.—LETTERS brought by the Endeavour, describe the state of this settlement to be most flourishing, and the report which we mentioned before of the Malays flocking to it from all directions, is fully confirmed. The shore is crowded with life, bustle, and activity, and the harbour is filled with square-rigged vessels and prows. There were already 500 fixed inhabitants, and every thing went on well. Governor Farquhar has made considerable progress in cultivating the land.

CAPE OF GOOD HOPE.

Phœnician Navigators.—A discovery was recently made in the environs of the Cape of Good Hope, which must be interesting to the historian; whilst digging a cave, the workmen found the hull of a vessel, constructed of cedar, which is said to be the remains of a Phœnician galley. If this appropriation is just, there is no longer room to doubt that the bold adventurers of Tyre had reached the south point of Africa.—*Calcutta Journal.*

VACCINE INOCULATION.

ACCOUNTS from Macassar state, that the vaccine inoculation makes great progress there, above 1000 children having been inoculated by the surgeon, Mr Godepoy, with matter brought from Java by Gen. Severatus. The King of Macassar has had all his children and several of his relations inoculated, and measures are taking to extend this usesul discovery throughout the island of Celebes.—*Batavia C. June* 11.

Extract of a Letter from Sierra Leone, Feb. 11, 1820.

'OUR harbour just now presents to the lovers of humanity a most delightful sight; eight slave-schooners and one brig having arrived, within these few days, prizes to his Majesty's frigate Tartar, sloop Myrmidon, and brig Thistle; all of them having on board many of the sable sons of Africa doomed to the chains of slavery, and for which purpose confined in these inhuman prisons, which, from their size, compared to the number of victims they contain, produce a stench almost insufferable, and which causes many of them to find, here, the end of all their sorrows. This was the fate to which these monsters had consigned them, but the watchful providence of God inspired Englishmen with valour and philanthrophy to rescue them from misery, and bring them where they, as Britons, will enjoy liberty. They here meet with generous treatment, and are provided with the necessaries of human life, and are employed by the Government, at a low rate, until they can support themselves. The slave-vessels are generally taken under Portugueze, Spanish, Dutch, and French flags; but that there are Englishmen employed in this traffic is an undoubted fact—for a man, that some few months since I had dealings with, has been obliged to abscond from this colony. Some towns have up

wards of 1300 of those poor people in them, under the government of an European. Missionaries, of course, here find plenty of work—one frequently attending to two or three of these newly-formed towns.'

NEW SOUTH WALES.

The following is an abstract of the colonial population in New South Wales, as per muster.

In 1818, from September 28 to November 11, inclusive, there were 9,328 souls at Sydney; 4,017 at Paramatta; 4,568 at Windsor; 2,597 at Liverpool; 784 at Newcastle; making a total of 21,294.

The population of Van Diemen's land amounts to 3,760; thus making a grand total of 25,054 souls.

The number of acres in cultivation is 284,852.

Schools.—At an annual examination of the public schools at Paramatta, a black native girl, 14 years of age, who had been three or four years in the school founded by Mrs. King, bore away the chief prize; thus proving the aborigines to be susceptible of mental improvement in a sufficient degree to adapt them for the relative provinces of employment and utility in civilized society.

PITCAIRN'S ISLAND,
In the South Seas.

A SUBSCRIPTION was set on foot on the 1st of September, in Calcutta, for supplying the inhabitants of Pitcairn's Island with implements of husbandry, and other useful articles. These interesting people are descendants of the mutineers of H. M. S. Bounty, and were visited a short time since by Captain Henderson, on his voyage from Valparaiso to Calcutta; he is now proceeding again to Chili in command of the ship Hercules, and proposes calling at Pitcairn's Island, with the articles which have been purchased under his direction for the use of its inhabitants.

WE are glad to hear that the Bibles, prayer-books, spelling-books, &c. sent by the London Missionary Society to Mr. Adams, who is at the head of those islanders, for the use of the people, have been safely received.

SPAIN.

Victims of the Spanish Inquisition from the *Diario Constitutional of* Barcelona, published since the late destruction of the Inquisition.

Epochs.	Grand Inquisitors and Sovereigns.	1st Class. Burnt alive.	2d Class. Burnt in Effigy.	3d Class. Imprisoned, with confiscation of Property.
1 from 1481 to 1498	Torquemada	10,220	6,860	97,321
2 — 1498 — 1507	Archbishop Diza . . .	2,592	896	34,952
3 — 1507 — 1517	Cardinal Ximmez . . .	3,564	1,232	48,059
4 — 1517 — 1522	Card. Adrian, aft. Pope.	1,520	560	21,845
5 — 1522 — 1523	Interregnum.	324	112	4,369
6 — 1523 — 1538	Cardinal Manrique . .	250	1,125	11,250
7 — 1532 — 1545	Cardinal Tavera . . .	840	420	5,460
8 — 1546 — —	Cardinal Loaisa . . .	120	60	600
9 — — — 1556	Charles V.	1,200	600	6,000
10 — 1556 — 1597	Philip II.	3,690	1,845	18,450
11 — 1597 — 1621	Philip III.	1,840	920	13,848
12 — 1621 — 1665	Philip IV.	2,816	1,408	10,386
13 — 1665 — 1700	Charles II.	1,728	864	6,912
14 — 1700 — 1746	Philip V.	1,564	782	11,730
15 — 1746 — 1754	Ferdinand VI.	10	5	170
16 — 1759 — 1788	Charles III.	4	—	56
17 — 1788 — 1808	Charles IV.	—	1	42
	Total	32,382	17,690	291,450

The Inquisition has been recently abolished by a royal Edict, and its revenues appropriated to the service of the State.

IRELAND.

The Dublin and Leinster Association of Independent Ministers and Churches held their half-yearly meeting in the German Church, Poolbeg-street, Dec. 9, 1819, in which place the Rev. J. Petherick is at present the officiating minister. Rev. R. G. Rhodes, of Wexford, preached the introductory sermon from Acts xvi 31. on the evening preceeding the day of association. On the following morning the Rev. T. Gilbart delivered a well-digested discourse on the subject appointed for the day, 'The Fall of Man,' from Rom. v. 12. After sermon the different ministers present gave interesting details of the various schools connected with their respective congregations, all of which appear to be in a prosperous condition. In the evening of the same day Rev. Mr. Creighton preached from Psalm lxxii. 15, and two following verses. At this meeting brotherly affection prevailed, the hearts of many were gladdened and encouraged, and every one appeared to feel the force of the beautiful language of inspired truth, in reference to the 'unity of the spirit.' 'Behold how good and how pleasant it is for brethren to dwell together in unity.'

The encouragement Mr. Petherick has received in this neighbourhood, has suggested to his friends the idea of building a new place of worship, towards which £800 have been already raised, the greatest part in Dublin; but £500 are wanting, in which they hope to receive help from England, which may be forwarded either through Dr. Townley, of Ramsgate, or T. Wilson, Esq. of Islington.

The next half-yearly meeting of the above-mentioned Association is to be held at Rev. T. Loader's, place of Worship, Manor-street. Subject—'The scheme of salvation as meeting the exigencies of man in his fallen state.' Preacher Rev. J. Petherick.

To the Editor.

Rev. Sir,

As a member of the Committee of the Hibernian Bible Society, I beg leave to correct a mistake into which you have inadvertently fallen in your Number for February last. 'The printing of the Douay version, without note or comment,' is not undertaken by the Hibernian Bible Society—it would be an unpardonable dereliction from its principles, and a fatal violation of its character—but by a new Society, whose members are selected from both communions, though principally Protestants, and whose merits, yet of a dubious character, are now waiting the decision of a scrutinizing public.

'Your's, respectfully,
'T. Gilbart.'

ORDINATION.

March 22, 1820. The Rev. J. Radcliffe, late student at Manor-street Academy, was ordained pastor of the newly-formed church of Christ, assembling at Salem Chapel, Hibernian Mills. Mr. Simpson commenced the service by reading suitable portions of the Scripture and prayer. Mr. W. H. Cooper delivered the introductory discourse. Mr. Petherick proposed the usual questions and received the confession of faith. Mr. Gilbart offered the ordination-prayer. Mr. Loader gave the charge, founded on 'Endure hardness as a good soldier of Jesus Christ.' Mr. W. Cooper, sen. preached to the people, and concluded the important solemnity with prayer.

This infant cause, much indebted for its origin to private benevolence and zeal, has been fostered by the exertions of the Irish Evangelical Society, and promises to be a great blessing to its neighbourhood, as well as another accession to the strength of the Redeemer's kingdom in country.

PROVINCIAL.

CARNARVONSHIRE SUNDAY SCHOOLS.

To the Editor.

Sir,

In perusing your very useful Magazine for many years, it gave me great pleasure to perceive the prosperity of religious knowledge both at home and abroad. As I found but little account of the work of God in the mountains of Wales, especially, amongst the body of men so well known here, the Calvinistic Methodists, I hope that these few hints will not be unacceptable to your numerous readers.

There is now living an old respectable minister, who labours at present in this body, that has seen this county without *one* chapel within its boundaries: but in one age the Almighty has been pleased to bear testimony to the word of his grace, so that now there are *fifty* chapels in the county! and these so well attended that they are too small to contain the congregations on several occasions; and where there is no chapel, the means of grace (as preaching, praying, and schools,) are carried on so extensively, that Scriptural knowledge is within the reach of every individual in the county.

Since the death of the late lamented Mr. Charles, of Bala (whose indefatigable labours and exertions in the instruction of the ignorant of all ages, are well known,) we were roused to a more immediate sense of our duty towards our fellow-creatures, and for the more effectually promoting Sunday-Schools, meetings were held, resolutions proposed, and Union Societies formed in the several districts of this country. The giver of every good gift has been pleased to crown our labour with success: a revival in religion, with an ardent desire for instruction, has filled the societies.

The following statement, taken from our latest account, briefly shews the state of the several Unions at present; and the thankfulness we owe to Him who has so far accomplished his prophetic word in our days 'For all shall know me, from the least to the greatest.' When we see those things which we see, and hear those things which we hear, we look forward to that glorious period, when 'The kingdoms of this world shall become the kingdoms of our Lord and of his Christ.'

UNIONS.	No of Schools.	No. of Teachers.	No. who are Taught.
Pangor District....	12	170	1082
Caernarvon District	20	318	2067
Clynnog fawr Dist.	15	224	1350
Eifionydd District	23	323	2081
Llevn District	17	273	1401
Pwllheli District ..	20	362	2245
Bardsey Island	1	9	42
	107	1670	10,226

N.B. Three of the above schools in the Eifionydd District belong to the Rev. Edward Davis Rhôslàn, Independent minister. And it appears by the above statement that there are 107 Sunday-Schools in this county, (not including Bardsey school), with 11,896 persons of all ages attending them: there are also other schools in this county not belonging to any of the above districts; but they are separated by the Snowdon mountains, and are to be accounted with those of Denbigh and Merionethshire.

Tre'Madoc. J. JONES.

PROGRESS OF THE GOSPEL AT LINCOLN.

ABOUT Midsummer, 1819, several friends who had long deplored the low state of religion in this city, resolved to make an effort for its extension. With this view they procured a temporary place of worship; and Mr. Gear, from Hoxton Academy, supplied the pulpit during the vacation. Great attention was excited, and the place soon became too small to contain the numbers who flocked to hear the Gospel. Mr. Gear was followed by Mr. Byron from the same Institution; who after supplying for some time was induced to accept an unanimous invitation from the congregation at large, to labour permanently among them. Since that time a church has been formed consisting of 20 members; with the prospect of numerous additions. The first stone of a new chapel (60 feet by 40) was laid on the 20 March, 1820, on which occasion an address was delivered by Mr. Byron, the minister, to a numerous and respectable auditory. Towards the projected chapel, the sum of 654*l.* has already been contributed.

THE South Devon District Association held their half-yearly meeting at the Rev. Mr. Doney's, Plymouth, Wednesday, April 5. In the morning service Mr. W. Rooker read the Scriptures and prayed. Mr. Kelly, of Ashburton, preached from Acts xi. 24. and concluded with prayer. In the evening Mr. Davison, of Chudleigh prayed, and Mr. Rooker, of Tavistock, preached from Phil. i. 27. Mr. Mitchell, of Plymouth, concluded with prayer. Mr. Davison preached on the preceding evening. The next meeting, it is expected, will be held at Ashburton.

ORDINATIONS.

MARCH 16th, the Rev. Tho. Stevenson, late of Cheshunt College, was ordained at the late Countess of Huntingdon's Chapel, Bristol. Mr. Humpage began with reading the Scriptures and prayer; Mr. Stodhart delivered an introductory address; after which Mr. Stevenson gave some account of his call by grace, and to the work of the ministry, and read and subscribed to the usual articles of faith; Mr. Rees, of Rodborough, offered up the ordination-prayer; Mr. R. M'All addressed a charge from 2 Tim. ii. 15; and Mr. Raban concluded with prayer. The chapel was much crowded, and the service was highly satisfactory.

MARCH 31. Rev. E. Lewis, late of Manchester, was ordained to the pastoral office over the Baptist Church at Highgate, Middlesex. Mr. Thomas, of Highgate, commenced the service by reading the Scriptures and prayer. Mr. T. C. Milcham, of Brighton, the *former* pastor, delivered a suitable introductory discourse. Mr. E. Lewis 'witnessed a good confession.' Mr. Elvey, of Fetter-lane, offered the ordination-prayer. Mr. Pritchard, of Keppel-street, delivered the charge from Proverbs xxiv. 27. Mr.

vimey, of Eagle-street, addressed the people from Isaiah v. 3, 4. In the evening Mr. A. Good, late of Burgholt, read and prayed: and Mr. Snelgar preached a sermon from Romans xv. 29: and Mr. Milcham concluded the pleasing engagements of the day.

April 4. Rev. George Oke was ordained pastor of the church at St. Colomb, Cornwall. Mr. R. Smith, of Fowey, commenced the service. Mr. Moore, of Truro, delivered the introductory discourse. Mr. Skeate, of Lostwithiel, offered up the ordination-prayer. Mr. Cope, of Launceston, (Mr. Oke's tutor,) gave the charge. Mr. Wildbore, of Penryn, preached to the people; and Mr. Shepherd, of Turpoint, concluded, and also preached in the afternoon; and while the congregation were thus engaged, the business of the County Association was transacted by the ministers and other members. The plan of a congregational union Sunday-school was presented and adopted. Several new members were admitted, and some facts related of the pleasing appearances of the state of religion in the county.

In the evening Mr. Treon, of Liskeard, preached; Messrs. Richards, of Mevagissey, and Douglas, of West Looe, prayed. The sacrament was afterwards administered by Messrs. Cope and Moore; and the services of the day were concluded by Mr. Hart, of Falmouth.

April 4. Rev. James Buckham, late student at Rotherham College, was ordained over the Independent Church at Hinckley, Leicestershire. Mr. Gill, of Walmsley, the late pastor, introduced the service. Mr. Miller, of Atherstone delivered the introductory discourse. Mr. Jerard, of Coventry, offered up the ordination-prayer. Mr. Bennett (Mr. B.'s theological tutor) delivered the charge, founded on Acts vi. 4. Mr. Smith, (Mr. B.'s classical tutor) preached to the church and congregation, from I Thess. v. 12, 13. Mr. Dagley, of Chapel-End, concluded.

A double lecture was delivered in the evening by the Messrs. Smith and Bennett. Mr. Sibree, of Coventry, commenced the service with prayer.

April 11. Rev. Jonathan Edwards, of Mr. Bull's Academy, Newport Pagnell, was ordained to the pastoral charge of the Independent church and congregation in Cockermouth, which he had previously supplied about six months.—The solemn services of the day were commenced by Mr. Ruston, of Broughton, with reading and prayer. Mr. Gritton, of Keswick, delivered the introductory discourse on the nature and constitution of Christian Churches, and put the usual questions to the Church and minister. Mr. Peel, of Workington, offered the ordination-prayer, and gave the charge from Col. iv. 17. Mr. Jack, of Whitehaven, concluded with prayer. The sermon to the people, which was postponed till the evening, was preached by Mr. Jack, from John xiii. 1—17. The meeting-house, which was well attended, has, within the last few years, been very materially altered and improved at a considerable expense, by the subscriptions of the congregation, and will now comfortably seat about 500 persons.

NOTICES.

May 4, the Anniversary of the Newport Pagnel Evangelical Institution is appointed to be held in that town. Dr. Winter to preach in the morning, and Dr. Waugh in the evening. The business will be transacted in the afternoon.

The Bedfordshire Union of Christians will be held on Wednesday, May 31; when the Rev. Dr. Waugh, of London, and the Rev. Mr. Daniels, of Luton, are expected to preach.

The Annual Meeting of the Somerset Association is appointed to be held, on Wednesday, the 31st of May, at Shepton Mallet. Mr. Blair of Milverton, to preach in the morning, and Mr. Thorp, of Bristol, in the evening. A *public* meeting is to be held in the afternoon for business.

LONDON.

ANECDOTES OF THE LATE KING.

(Concluded from our last.)

At the late public meeting, at Weymouth, the Rev. Dr. Cracknell introduced the following anecdote of his Majesty, which supplies another illustration of his habitual piety and nice discrimination. 'My late friend, Mr. Wathen, the celebrated occulist,' said the Doctor, 'related to me that in one of his interviews with the King, he observed to his Majesty, 'I have often thought of the words of Solomon, 'When the righteous are in authority, the people rejoice,' and if your Majesty could always appoint servants of that character, the voice of rejoicing would be heard throughout the empire.' 'Wathen,' replied his Majesty, 'these are the men I have sought for; but when I have required their services, I have often been disappointed, for I find men distinguished by habits of piety prefer retirement; and that, generally speak-

ing, the men of the world must transact the world's business.'

His Majesty's anxiety for the welfare and health of his children was exemplified on the following interesting occasion. Soon after the young Princes went abroad, he was talking jocosely with a Scottish lady about her native country. On a sudden she observed, that he became absorbed in thought; and supposing him reflecting on something that had been said in conversation, remarked, 'Your Majesty, I presume, is thinking of my country.' He paused for a few moments, and dropping a tear, said, 'I was entreating God to protect and bless my dear boys.'—*Redford's Sermon.*

When the King was repairing his palace at Kew, one of the workmen, who was a pious character, was particularly noticed by his Majesty, and he often held conversations with him of some length upon serious subjects. One Monday morning, the King went as usual to watch the progress of the work, and not seeing this man in his customary place, inquired the reason of his absence. He was answered evasively, and, for some time, the other workmen avoided telling his Majesty the truth; at last, however, upon being more strictly interrogated, they acknowledged, that not having been able to complete a particular job on the Saturday night, they had returned to finish it on the following morning. This man alone had refused to comply, because he considered it a violation of the Christian Sabbath; and, in consequence of what they called his obstinacy, he had been dismissed entirely from his employment. 'Call him back immediately,' exclaimed the good King, 'the man who refused doing his ordinary work on the Lord's Day, IS THE MAN FOR ME. Let him be sent for.' The man was accordingly replaced, and the King ever after showed him particular favour.

His late Majesty having had frequent occasions of speaking to an eminent manufacturer, who employed many hands, one day asked him whether he was an Alderman of W——, and being informed that he was not, wished to know the reason; the person replied, 'that being a Protestant Dissenter, he could not obtain the qualification but by receiving the Lord's Supper—the required test.' 'Very right, very right,' exclaimed his Majesty, 'I like a man to be conscientious.' Some time afterwards one of the princesses called at the warehouse in London, and said to Mr. B. 'You are a great favourite with his Majesty.' Mr. B. answered, 'It gave him pleasure to hear it, but he was not conscious of having done any thing to obtain his Majesty's favour.' The princess then reminded Mr. B. of the above conversation; she said his Majesty had related the whole to the Queen and the Princesses, and had added, 'I like B——; I wish every one to be conscientious.'—*Jermey's Sermon*, pp. 43.

The following account rests on the best authority: that of a pious female servant in the palace. It was her business to keep his Majesty's reading-room in order. The book in which the King read was Henry's 'Exposition of the Scriptures.' 'I am delighted,' she would say, 'to read the parts which the King has left folded down. I wish that all persons who profess religion were as excellent Christians as my good royal master.'—*Ibid.* 103.

There was an inferior servant in the late King's family, some years ago, who was truly pious, and could not join the other servants in their festivities of singing, dancing, and cards; and their dislike to her had influenced a superior to dismiss her at a very short notice, paying her a month's wages. She had packed her things ready to depart, and was coming down stairs with her trunk and a bundle, when she was met by the King, who asked her where she was going with them: she informed his Majesty that she had been dismissed. He asked what she had done to occasion this: to which she replied, that she could not conscientiously join the other servants in their entertainments, in consequence of which it was considered that she marred their comforts, and she was discharged. His Majesty said no one should be so discharged, who had done no wrong: he inquired into the case, and reinstated her.—*Cobbins's Georgiana.*

EVANGELICAL SENTIMENTS.

'AFTER the king had lost his sight, and was walking one Monday evening on the Terrace, at Windsor, leaning on the arm of one of his daughters, a Bishop present asked His Majesty how he liked the young Clergyman whom he had heard the day before. The king's answer was to the following effect. 'The Sermon was perhaps a good composition, but I do not call that a good sermon in which Jesus Christ is omitted.'

His late Majesty, it was well known, was very frequent in his visits to his daughter, the princess Amelia; and with great affection he conversed with her

Royal Highness, in reference to her dissolution, which appeared to be drawing nigh.* On one occasion, he aimed to impress her mind with the truth, that, however exalted their rank amongst men, in the sight of God they were upon an equality with the meanest; and as sinners they must be saved as others, 'which,' he added, 'must be through the cleansing of the blood of the Lord Jesus Christ, and by his righteousness.'

When, in consequence of the ill state health of this most amiable and lamented Princess, it was judged expedient that her Royal Highness should be removed from Windsor to Weymouth, the King, in giving his commands to an eminent physician, to whom the care of the Princess was committed on that arduous occasion, said, 'It will be necessary that you travel slowly, and by short stages, and it is my particular desire, that you do not journey on the Sunday.'—*Redford's Sermon.*

RESIGNATION.

After his Majesty was visited with the distressing calamity of blindness, some of his attendants were conducting him along one of the passages in the Castle, when he heard a person moving at one side to stand up out of the way. The King immediately inquired who was there, and was answered by the person. He instantly recognized the voice; and, calling the individual by name, said, 'I am quite blind.' The person could not refrain from tears, and replied, 'I am exceedingly sorry, please your Majesty;'—'But,' rejoined the pious Monarch, 'I am quite resigned, for what have we to do in this world but to suffer and perform the will of the Almighty?'—*Redford's Sermon.*

When the death of one of the younger princes was announced to him, (which occurred while he was engaged in reading a sermon aloud to the family on a Sabbath evening,) he said, 'the Lord gave, and the Lord hath taken away; and blessed be the name of the Lord.' After a short pause, he continued the exercise of reading aloud, and finished the sermon.—*Ibid.*

The above passage of Scripture was feelingly quoted by his Majesty on another occasion. After recovering from his illness in 1789, he met Mr. Chapman, one of his gardeners, in the garden of one of the palaces, and enquired familiarly after his health. Mr. C. answered, 'I am very well, thank your Majesty, considering my late affliction.'—'What affliction is that?' said the King. Mr. C. informed him he had lately lost a child.—'Well,' replied the King, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'—'Think what is your affliction compared with mine.'

LUCID INTERVALS.

During his Majesty's unhappy derangement, he is said to have had lucid intervals, in which his habits of piety returned in all their force. This was particularly the case in 1814. The Queen hearing this, desired to be informed when that was the case—she was so; and on entering the room, she found him singing a hymn, and accompanying it on the harpsichord. When he had finished it, he knelt down and prayed aloud for her Majesty, then for his family and the nation, concluding with a prayer for himself, that it might please God to avert his heavy calamity from him; but if not, to give him resignation to submit to it. He then burst into tears, and his reason again fled.

One morning when the passing bell was tolling at Windsor, his Majesty enquired who was dead? His attendants at first did not answer him, but on his repeating the question, they said, Please your Majesty, Mrs. S—.' 'Mrs. S—?' rejoined the King, 'she was a linen draper, and lived at the corner of —— street, (naming the street);—Aye, she was a good woman, and brought up her family in the fear of God—she is gone to heaven—I hope I shall soon follow her.'

Not many months have passed since the King appeared as if in the act of receiving the Lord's Supper; his manner was most devout, while he proceeded as here described. Embracing the opportunity of one of his meals being brought to him, he placed bread and wine before him, designing them evidently as the elements received in that New-Testament ordinance; then kneeling down, with his hands united and lifted up, he feelingly appealed to God, expressing this his desire, and mentioning it as a long time since he had been permitted to commemorate the sufferings of his Saviour; then, receiving the elements, he arose, and his usual abberrations returning, he lost his coherency of thought and expression!—*Churchill's Sermon.*

* See Evan. Mag. vol. xviii. p. 493.

ANNUAL MEETINGS IN MAY.

Monday **1*st*.**—*Morning*—At Eleven. Annual Meeting of the General WESLEYAN MISSIONARY SOCIETY, at the Chapel, City Road. Jos. Butterworth, M.P. in the Chair.

Evening—Half-past Six. Annual Sermon for 'the CHURCH MISSIONARY SOCIETY,' at St. Bride's, Fleet-street, by the Rev. B. W. Mathias, M.A. of Dublin.

Tuesday **2*nd*.**—*Noon*. Twentieth Annual Meeting of the same Society, at Freemasons' Hall, Great Queen-street. Right Hon. Lord Gambier, G. C. B. President.—Admission by Tickets.

Wednesday **3*rd*.**—*Noon*. Sixteenth Anniversary of 'the BRITISH and FOREIGN BIBLE SOCIETY,' at Freemasons' Hall. Right Hon. Lord Teignmouth, President.—Ladies cannot be admitted.

Thursday **4*th*.**—*Morning*—Half-past Ten. Annual Sermon for 'the PRAYER-BOOK and HOMILY SOCIETY,' at Christ's Church, Newgate-street, by Rev. J. Scott, M.A. of Hull.

Afternoon—At Two. Annual Meeting of the same Society, at the Crown and Anchor Tavern, Strand.—Ladies admitted by Tickets.

Friday **5*th*.**—*Morning*—At eleven. Annual Sermon at and for the *Orphan Working* School, City Road, by the Rev. W. Walford.

Morning—Half-past Eleven. Annual Sermon for 'the LONDON Society for promoting CHRISTIANITY among the Jews,' at St. Paul's Covent Garden, by the Hon. and Rev. G. Noel, M.A.

Afternoon—At Two. Annual Meeting of the same Society, at Freemasons'-Hall.

Saturday **6*th*.**—*Noon*.—Fourteenth Anniversary of 'the London HIBERNIAN Society, at the City of London Tavern, Bishopsgate-street.

Monday **8*th*.**—*Morning*—At Eleven. Anniversary of 'the LONDON FEMALE PENITENTIARY at Freemasons'-Hall. W. Wilberforce, Esq. M.P. in the Chair.

Noon.—Annual Meeting of 'the PORT of LONDON Society for promoting Religion among Seamen,' at the City of London Tavern. Admiral Lord Gambier, in the Chair.

Tuesday **9*th*.**—*Morning*—Quarter before Seven. Twenty-third Anniversary of 'the LONDON ITINERANT Society.' S. Robinson, Esq. in the Chair. Breakfast at Six.

Noon.—Anniversary of 'the NAVAL and MILITARY BIBLE Society,' at the King's Concert Room, Haymarket.

Same Day, Two Sermons will be preached on Board the Floating Chapel on the Thames, in the Morning at Eleven, by the Rev. T. Raffles, M.A.—in the Afternoon at Three, by the Rev. R. Hill, M.A.

Wednesday **10*th*.**—*Morning*—Half-past Six. Annual Meeting of 'SUNDAY-SCHOOL UNION,' City of London Tavern.—Breakfast at Half-past Five.

☞ Anniversary of 'the London MISSIONARY Society,' see page opposite.

Thursday **11*th*.**—*Morning*—At Six (to Breakfast). 'The RELIGIOUS TRACT Society,' at the City of London Tavern. Chair a Quarter before Seven.

Saturday **13*th*.**—*Morning*—At Eleven. Anniversary of 'the PROTESTANT SOCIETY for the Protection of RELIGIOUS LIBERTY,' at the London Coffee-House, Ludgate-hill. Lord Holland expected to preside.

Monday **15*th*.**—*Evening*—At Six. First Anniversary of the HOME Missionary Society, at the City of London Tavern. Sir Thomas Bell in the Chair.

Tuesday **16*th*.**—*Noon*.—General Meeting of 'the CONTINENTAL Missionary Society.' Sir F. Baring in the Chair.

Noon.—Anniversary of the London Welsh Auxiliary Bible Society, at the Paul's Head, Cateaton-street. Chair at Twelve.

Tuesday **23*rd*.**—*Morning*—At Eleven. Sermon for 'the VILLAGE ITINERANCY Evangelical Association,' at the Society's Chapel, Wells-street, Hackney, by the Rev. Rowland Hill, M.A.

Afternoon—At One. First General Meeting of 'the Society for Improving Prison Discipline, and the Reform of Juvenile Offenders,' at Freemasons'-Hall. H. R. H. the Duke of Gloucester in the Chair.

Tuesday **30*th*.**—*Noon*.—Annual Meeting of the Society for the Relief of Aged and Infirm DISSENTING MINISTERS, at the King's-head, Poultry.

*** The Annual Meeting of the British and Foreign School, and of the Irish Evangelical Society, are, we understand, deferred; the former till June 10.

MISSIONARY CHRONICLE

FOR MAY, 1820.

ANNIVERSARY

OF

The Missionary Society.

THE ARRANGEMENT OF THE PUBLIC SERVICES AT THE ENSUING ANNIVERSARY IS THE FOLLOWING:—

WEDNESDAY, May 10.

Morning, Surrey Chapel.—The Rev. John Pye Smith, D.D. Theological Tutor of Homerton College, to preach.

Evening, Tabernacle.—The Rev. Daniel Dewar, D.D. Minister of the Tron Church, Glasgow, to preach.

THURSDAY, May 11.

Morning.—The Members of the Society will meet to hear the Report of the Directors, and transact the general Business of the Institution, at Queen-street Chapel, Lincoln's-Inn-Fields.

Evening, Tottenham Court Chapel.—The Rev. Richard Elliott, of Devizes, to preach.

FRIDAY. May 12.

Morning.—Parish Church of St. Clement, Strand.—The Rev. William Borrows, M.A. of St. Edmund Hall, Oxford; Minister of St. Paul's, Clapham; and Sunday Evening Lecturer of St. Luke's, Middlesex, to preach

Afternoon.—At Four o'Clock, the Members of the Society are to meet for Business at the Committee Room of Sion Chapel.

Evening.—At Sion Chapel,

— Orange Street Chapel, and

— Silver Street Chapel,

The Sacrament of the Lord's Supper to be administered to those Members and Friends of the Society who are *stated Communicants.* Such only can be admitted. Tickets for admission may be had of their respective Ministers.

The Morning Services to begin at Half-past Ten, and the Evening Services at Six o'Clock.

A Collection, for the Benefit of the Institution, will be made at each of the Places.

A Collection of Hymns, for Missionary Occasions, Price Sixpence, may be had of the Publisher of this Magazine, Stationer's Court; or at the Doors of the Chapels.

MISSIONARY MUSEUM.

Notice is hereby given, that, after the close of the present month, the Museum will be open for admission (by Tickets) on THURSDAYS and SATURDAYS, from Ten o'Clock till Three, and not on Tuesdays and Thursdays, as before: but during the ensuing Missionary Week it will be open *every Day*, Sunday excepted.

EXHORTATION TO MISSIONARY ZEAL:

A Letter to the Editor.

'MY DEAR SIR,

'THE approaching month is a season of the year not more distinguished by the beauty which the face of nature begins to assume, than by the grateful and enlivening feelings excited by the different Anniversary Meetings of those noble institutions which are the glory of our land, and which are spreading the savour of Immanuel's name to the very ends of the earth. It is unquestionably the duty, and not less the privilege, of every friend of humanity and religion to endeavour, by every means in his power, to keep alive and increase that missionary spirit which peculiarly distinguishes the present from every preceding age of the Christian church. The following extract appears to me eminently suited, by insertion in the next number of your valuable miscellany to excite those feelings which I doubt not the friends of Zion will experience at our approaching missionary festival. It is taken from the 'Memoirs of the late Rev. S. J. Mills,' just published in America, and about to be re-published in this country. With sentiments of the most sincere respect, I subscribe myself,

Dear Sir,

Yours, &c.

T. I.

'How shall I make the most of human life?' is an inquiry which every professed friend of religion is bound to institute. In making up his judgment, no man in the present age of the world can satisfy his conscience, without taking into the account the grand objects which engage the attention of all Christendom. There is a mighty work yet to be accomplished for the redemption of fallen men. Though a few sections of the globe have been delivered from their galling manacles, whole kingdoms are to the present hour in the 'bonds of iniquity;' 'Darkness covers the earth, and gross darkness the people.' According to the most judicious calculations, the population of the earth may be computed at eight hundred millions (at least.)*

'Of these there are—

In Asia	500,000,000
Africa	90,000,000
Europe	180,000,000
America	30,000,000
Total....	800,000,000

The proportion of those who bear the Christian name, has been judged to be—

In Asia	2,000,000
Africa	3,000,000
Europe	177,000,000
America.....	18,000,000
In all....	200,000,000

'Leaving *six hundred millions* who are destitute of the gospel. Let any man whom 'the day-spring from on high hath visited,' survey these regions of darkness and death without emotion, if he can. Eighteen hundred years have passed away since the blood of propitiation was shed for the sins of the world, and three-fourths of the world are at the present hour ignorant of the stupendous sacrifice. The single empire of China contains more immortal beings than there are expectants of a happy immortality on the face of the whole earth.

'Who is not covered with confusion—who is not filled with horror when he contemplates the value of one deathless soul, and ventures to uncover those dark regions, where the 'god of this world,' whose despotism is so relentless, holds so large a portion of the human family in abject and hopeless bondage? Is it so, that there are now on the earth six hundred millions of men, who are 'children of disobedience and wrath'—six hundred millions who are crowding 'the habitations of cruelty!'—six hundred millions with no assurance of a hereafter!—without a God!—without a Providence!—without a Saviour!—'without holiness?'—and 'without hope?' groping their way through this world, and unmoved only when they can banish all apprehension of the next? 'Oh! that my head were waters, and mine eyes a fountain of tears!' One would think that there were enough in the contemplation of Pagan pollution and wretchedness, to prove an effectual excitement to Missionary exertion. Where is that zeal for the honour of God, that abhorrence of human impiety, that compassion for the souls of men, which are at all commensurate with the mighty considerations that ought to call them into action? If it is not an idle dream, that all who die in their sins must sink into everlasting perdition, why is not the heart of Christendom penetrated with grief and sorrow for Pagan lands? Will the churches never awake from this guilty slumber, and commence the work of publishing the gospel to every creature?

'If the world we inhabit is not under the obscure dominion of chance, but the direction of a wise and holy Governor,

* See a tract, entitled 'The Conversion of the World,' by G. Hall and S. Newell, American Missionaries.

new era is one day to open upon the earth. Moralists have taught, and poets have sung, that this iron age is to pass away, and, notwithstanding this dreadful perspective, that the golden age of light and love is yet to stretch its splendours from pole to pole. From infinitely higher authority too we know, that the mediatorial Prince is on his throne, and that 'he shall have dominion from sea to sea, and from the river to the ends of the earth. The heathen are his inheritance, and the uttermost parts of the earth are for his possession. All the ends of the earth shall remember and turn unto the Lord.' Nor is it difficult to see that these predictions are in a train of accomplishment. Long as the event has been delayed, long as the prince of darkness has reigned almost without molestation; the kingdom of Christ even now begins to extend its authority, and the glories of that kingdom to look toward their consummation. Within these last eight and twenty years, God has been bringing into view more distinctly than ever his own omnipotent hand, in governing the world for the sake of the church. The earth is helping the woman; kings begin to be nursing fathers, and queens nursing mothers to the daughters of Zion; and good men and bad are combining their energies for the sacred cause of God's dear Son.

'Who then will not come up to the help of the Lord against the mighty? Is it not high time that every man, who ventures to look toward the sacred ministry, should seriously ponder whether it may not possibly be *his* duty to live and die among the heathen? Go, devoted youth! take your Saviour's last command, and spread it before you; and before you decide on your destination for the present world, set apart one day of fasting and prayer, with a view to ascertain your duty to God and your fellowmen, in this vast concern! Is it not high time for every sober Christian to consider himself an agent for the kingdom of Christ among the heathen, and under the highest obligation to consecrate himself in a thousand ways to this all-important service? Go, consecrated disciple! employ to the utmost, and on every occasion, every degree of influence you possess, and all the means in your power, to diffuse a Missionary spirit, and plant Immanuel's standard on every land. Is it not high time for every rational man to say, I lay it down as a maxim of my life, and will hereafter regard it as one of the principles of my conduct, that the world is to be converted to Christ?'

CHINA.

A Letter has been received from Dr. Morrison, dated Canton, Nov. 25, 1819, in which he says—

'By the mercy of God an entire version of the Books of the Old and New Testament into the Chinese language was this day brought to a conclusion.'

In this event the members of the London Missionary Society will no doubt sincerely rejoice, and unite with Dr. Morrison in the following sentiments taken from the close of the letter—

'To have Moses, David, and the Prophets—Jesus Christ and his Apostles, using their own words, and thereby declaring to the inhabitants of this land the wonderful works of God, indicates, I hope, the speedy introduction of a happier era in these parts of the world; and I trust that the gloomy darkness of pagan scepticism will be dispelled by the day-spring from on high; and that the gilded idols of Budh, and the numberless images which fill this land, will one day assuredly fall to the ground, before the force of God's word, as the idol Dagon fell before the Ark.

'These are my anticipations, although there appears not the least opening at present. A bitter aversion to the name of our blessed Saviour, and to any book which contains his name or his doctrine, is felt and cherished. However, this does not induce me to despair; I remember Britain—what she was, and what she now is, in respect of religion. It is not 300 years since national authority said, that 'the Bible should *not* be read openly in any church' by the people, nor *privately* by the poor—that only noblemen and gentlemen, and noble ladies and gentlewomen might have the Bible in their houses.'—I remember this, and cherish hope for China.

'Tyndal, while he was tying to the stake, cried with a fervent and loud voice, in reference to the VIIIth Henry, 'Lord! open the King of England's eyes,' and his prayer seems to have been heard and answered. Let us be as fervent in a similar petition in reference to the Sovereign of this empire.'

INDIA.

Extracts from a Letter of the Rev. C. Traveller, dated Vepery, Madras, Oct. 12th, 1819.

'FROM the awful epidemic which has afflicted the people around us, the heathen are both alarmed and sensibly concerned; great efforts are made to appease their deities, offerings the most extravagant of almost every kind have

been presented them, and it would make your heart bleed to see numbers surrounding their pagan altars to officiate in an unpropitiating sacrifice, and blindly following the mandates of a crafty priest. But lately I have witnessed at different temples, hundreds, *men*, *women*, *children*, thus infatuated, pouring forth their libations of blood before their hideous idols, and vainly attempting to assuage the wrath of an unknown God, by services in which neither the judgment is informed, nor the heart affected. Every trait in their character sufficiently proves the awful distance they are removed from God.

'You will scarcely give credit to what I relate of the conduct observed by these deluded creatures in reference to the Spasmodic Cholera; but in taking a short journey to Pulicat, a place distance 30 miles from Madras, and now in possession of the Dutch, I had frequent opportunities of witnessing the scene. In fact, Madras has given many specimens of the same kind of mania. A number of people, sometimes a whole village, will, at the instigation of the priest, arm themselves with swords and other instruments of destruction, and parade through every part of it, brandishing their weapons in the air, beating their drums, and shouting with the vehemence of madmen, with a view to expel this disease from the borders; in addition to this, you may behold across every door, and through every street, small branches of a peculiar kind of tree tied together, in order to protect them from its ravages! If these are not arguments for increased exertion, and more earnest supplication to God, that he would scatter the ignorance of the people, and save them from the awful consequences attendant on such practices, I know of none that are.

'The congregation at Black Town continues to prosper and increase.

The schools in general are in a very prosperous state.

'I with pleasure acknowledge the receipt of a case of books from our friends in England—they arrived very seasonably, our former supply being nearly exhausted. It is our aim to circulate them through those channels where they are likely to be read, at the same time answer the good intention of our friends, and conduce to the honour of God. We have now the prospect of establishing a Christian library, and upon an extensive scale; to this intent, *a rich Catholic gentleman* has, unsolicited, offered us 1,000*l.* for this noble object, and which is to be placed under the superintendence and care of your Missionaries resident at Madras, and those of our society who may occasionally visit it. Allow me, before I close this topic, to suggest one hint to the Christian public at home, that as we are desirous of rendering it a library replete with valuable authors, any accession our friends may feel disposed to make will be most gratefully acknowledged.

'The word of God has now the preference in the estimation of thousands of the heathen, and they want but example in some, and fortitude in themselves, to avow their real sentiments.

'Our Tract Association prospers: but a few days ago, our first annual meeting was held in a large and commodious house in Black Town, granted by a respectable gentleman for the transactions of the evening: the meeting was well attended by a numerous and respectable assembly, who appeared deeply interested in the concerns of the meeting. This society is likely to become an extensive blessing round about; since its establishment we have printed 14,000 Tracts in Teloogoo and Tamul, the greater part of which have been distributed through an amazing extent of country—the eagerness of the heathen to receive these instructive treatises exceeds all description.'

BURNING A WIDOW.

THE following affecting relation is made by Mr. Hampson, a Missionary from the London Missionary Society in India, who was an eye-wisness of the tragical event, which he and his colleague, Mr. Harle, in vain endeavoured to prevent. It is more particular than most of the relations of similar facts which we have read, and is calculated deeply to affect our hearts with compassion for the deluded heathen, and to urge us to still more active endeavours to diffuse the benevolent spirit of the gospel in Hindoostan—

'*Gokol Gunge, Oct.* 17, 1819.

'REV. & DEAR SIR,

'TO-DAY my attention was attracted by a crowd of persons which I saw on the side of the Ganges, about 300 yards from our cottage. I inquired the cause of it, when I was informed there was going to be a Sutee. I was immediately struck with horror at the idea, and requested Brother Harle to accompany me to the spot, with the view of preventing (if possible) the inhuman deed. At first he was not disposed to go, from a conviction produced by past experience, in a similar case, that it would be of no avail. But, being urged by the consideration that, in

the present instance, we *might* succeed, he consented, and we went to the place where the crowd was collected, and where the woman was waiting till the necessary preparations were made for her burning. But, before we arrived there, some Brahmins who saw us coming, fearing that they should be interrupted in their sanguinary proceedings, met us, and attempted to dissuade us from going, assigning, as a reason, 'that all the other women would run away if we went.' However, we persevered, and, upon our arrival, saw the dead body lying with the feet in the river; and, by the side of it, the wife of the deceased;—a woman about twenty-six years of age, and of an interesting appearance. Her body had apparently been rubbed over with clarified butter and saffron; the bottoms of her feet were painted red, and upon her head, in the place where females generally divide their hair, there was a stroke made with vermillion, nearly from the crown to the brow. The officers of Government were about to take down her confession, in which she said she was the wife of the deceased; —that she had prepared his food; and that of her own free will she desired to be burnt with him. Others also bore testimony as to the truth of the statements she had made, and the officers being satisfied, departed.

'There was now no time to be lost with the Christian Missionary: accordingly Brother Harle stepped forward and made an appeal to her judgment, and her feelings, on the dreadful act she was about to perform. Having interrogated her closely on the point of its being *entirely her own wish*, she unhesitatingly replied in the affirmative. He then reasoned with her for some time on the crime of self-murder, in answer to which she said, '*Amar bhalo hobe*,' '*Amar bhalo hobe*,' (i. e. literally, My good-will be, My good-will be). Being asked if she knew whither she was going? she replied, '*To Heaven.*' She was then informed that she was mistaken; that she was *certainly* mistaken; and that if she persisted in being burnt with her husband, she would undoubtedly go to Hell, and that the pain she might endure in the fire that was about to be kindled for her would be nothing to the pain she would endure for ever in the fire of hell. Finding that this sort of reasoning had no effect, the ground of attack was changed, and it was said to her, 'And are you willing to leave all the dear friends that are now looking upon you? Are you willing to leave all your neighbours? Have you no regard for your aged mother who is sitting by you? And have you no love for that dear child, only six years of age, which you are about to leave in the world without any one to provide for it?' In reply, she said 'God would give food to her child; she could not attend to the advice given her; and *(bowing her head to the ground)* she hoped she should receive of a blessing.' Brother H. again attempted to speak to her on the impropriety of her conduct, but the poor woman, finding that she was not blessed by him, turned away her head in apparent disgust; and almost all our hope of preventing, in this instance, this barbarous heathen custom was banished from the mind.

'From the woman we went to the prepared pile, and found a Brahmin in contest with the friends of the deceased, respecting the sum he should receive for repeating the prescribed ceremony for a Sutee. Other Brahmins were quarrelling with those who had erected the pile, for not having brought a sufficiency of wood; and telling the terrified undertakers that they would lose their caste on account of it. At length the officiating Brahmin being agreed with, and all the materials being ready for the burning, the Sutee went through the formula of devotion necessary on this occasion, which was as follows—

'Having risen from her deceased partner, she was conducted by two persons into the Ganges, where, having dipped three times, she returned to the Brahmin, who stood on the banks of the river, and repeated after him the usual incantations. She was then stripped of her clothes and bracelets, and dressed in a new piece of cloth; after which she made an offering of a plantain and some rice to the goddess. Three new combs were then placed in her hair; and, having bathed her husband twice with the water of the river, she was led to the place of her *fiery trial.*

'Here the crowd, consisting of five hundred persons, set up their hideous death-howl, but with countenances at the same time expressive of the most heartfelt pleasure. Yea, I am persuaded, that the English breast has not a more joyous sensation on seeing the launch of a ship, than these inhuman beings experienced at the launch of an immortal spirit, loaded with all its aggravated sins, into an awful eternity!

'The deluded woman having arrived at the body, bestrewed it with flowers; and, after walking twice round the pile, laid herself upon the wood, and embraced her partner for the last time. The attendants then tied the bodies together with strong bandages of hemp, and soon covered them from the human eye with

the wood prepared for the purpose. Two Bamboos were next placed over the wood, and, with them, the woman was held down by eight men. The use of the Bamboos we endeavoured to prevent; first—by standing upon them; and, afterwards, by threatening the people that it was against the command of the E. I. Company, but it was all in vain. The pile was immediately kindled, and two persons, one scattering powdered rosin, and the other throwing oil, to increase the flame, walked round it. And, adding iniquity to iniquity in this deed of cruelty and blood, when the blaze ascended, the murderous crowd rent the air with a shout of joy. Here all our expectations were entirely blasted, and a period was put to every hope. We retired from a scene so heart-rending to the Christian philanthropist, so derogatory to our species, and so offensive to God: at the same time lamenting the ignorance, the depravity, and the barbarity of the benighted Hindoo. Nor were we callous to those grateful emotions which the scene was calculated to excite towards Him who, in sovereign mercy, '*hath made us to differ.*'

'Thus, Sir, I have presented you with an unvarnished fact; not for its singularity, nor yet on account of its atrocity, but as one among the many instances which you receive of the darkness and depravity of the Pagan world. When shall the Sun of Righteousness arise on India? When shall it be said that the day-star from on high hath visited us? We want the out-pouring of the Spirit. We have the Scriptures, we have Tracts, we have the proclamation of the Gospel by the living voice in the highways and hedges; but there is still a lack of converts. Surely we may adopt the apostolic exhortation as our own, to the British Churches—'Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.' I am,

Rev. and dear Sir, Yours, &c.
R. HAMPSON.

To the Rev. G. Burder.

An interesting letter from Mr. Nicholson, dated Madras, Sept. 20, 1819, has been received. We hope to give some extracts from it hereafter.

We are glad to find that Mr. Gogerly, the printer, with Mrs. G. arrived at Madras Sept. 13th.

GOLDEN GOD.

The golden image of VISHNU, which was found at *Nassick*, in May, 1818, has been exhibited at Bombay. It is made of the finest gold from Mount Ophir, and weighs 370 tolas. A numerous and expensive establishment of Brahmins, &c. was constantly maintained for it. It accompanied the late Peishwa in his journies, in a state palanquin, escorted by some of his choicest troops. It was sent to Nassick during the late Mahratta war, where it was discovered by the British authorities. It is ordered to be sold on account of government.

AFRICA.

Extract of a Letter from the Rev. J. Philip, Cape Town, dated Jan. 11, 1820.

'MY DEAR SIR,

'THE slaves in Cape Town have in general the Sabbath to themselves, and it is customary for a vast number of them to assemble on a piece of unoccupied ground at the head of the Company's gardens, to spend the afternoon in revelry and dancing.

'On a late occasion, the attention of the slaves was engaged by a more serious subject than usual at those meetings—the truth or falsehood of the Mahometan faith.

'At the conclusion of their discussions they declared by acclamation, the religion of Mahomet to be an imposture, and, after a public renunciation of it, they chose to themselves a king or leader, and marched into Cape Town past my door, with music and flying colours.

There might be about 1000 in the procession. This circumstance does not appear to have originated in any serious investigation of the subject, but in the oppressions and covetous disposition of the Mahometan priests; and, although we have no reason to magnify it into the triumph of principle, it discovers to us an important fact, that Islamism is not that indestructable thing which it has been represented.

The corruption of the Romish priesthood was perhaps the first spring in the Reformation from Popery; and when the eyes of the votaries of a false religion are once opened to estimate the character of their religious instructors by a pure standard, they want nothing but encouragement and suitable means to prepare them for the reception of a purer faith. We could not get much access to them in the course of the week, but on the afternoons of the following sabbaths, they were waited upon at the usual place of rendezvous, and requested to come under Christian instruction. 'Our priests', said, they 'are deceivers, we have re-

rounced the Mahometan faith, and we are willing to be instructed in the principles of the Christian religion, if you will get the authority of Government and the approbation of our masters; but without these it is impossible for us to avail ourselves of the offers you are so kind as to make us.' A girl of about twelve years of age came forward and said, 'Sir, I attended the School some time; but when my mistress came to know I was learning to read, she took my book from me, and she will not give it me again. When we return from the dance on sabbath evening, master or mistress asks us where we have been, and if we say we have been at dance, they say no more; but, if we say we have been at the School, the sambock is immediately taken down from behind the door, and we are more unmercifully flogged for having been at School than for any other fault.' This statement was corroborated by the mother of the girl, who was standing by; and, indeed, by all the slaves within hearing, who cried, It is true, master! it is true, master! our masters don't punish us for coming to the dance, but they punish us for going to School. To this spirit there are, in Cape Town, respectable exceptions; some allowance must also be made for the disposition on the part of slaves to blame their masters, and, in the mouths of some, the accusation might mean no more than an apology to conceal their own aversion to Christian instruction; but after making all these deductions, and others that may be made, it is evident from the state of the slave population in Cape Town, that there are some insuperable obstacles to the evangelization of the slaves, which should be remov'd out of the way. There are at this moment above 7000 slaves in Cape Town, and of that number there are not more than 35, or 50 at most, under Christian instruction!!!

It is rather a curious coincidence, that I had a message sent me this morning, as I was sitting down to write this letter, by a lady who lives in my neighbourhood, informing me that she had seen Carolina, a Hottentot servant in my family, reading her Bible; that she hoped I would take the Bible from her, and that I would beat her with a stick the next time I found her with a Bible; that she would never allow one of her slaves to look at a Bible; for, she added, there is no good to be got of those creatures when they begin reading the Bible! But I have two Hottentot girls in my family (one of them accompanies Mr. Moffat to Lattakoo) who do more work than any four slave girls I have seen in Cape Town. So much for the correctness of the old lady's opinion respecting the influence of the Bible on that class of society.*

I am, yours, 'JOHN PHILIP.'

Orange Street, Cape Town, January 11, 1820.

Population of Cape Town at the end of 1818.

White Inhabitants.		
Men above 16	2,357	
Women do.	1,709	
Sons under 16	1,503	
Daughters above 25	142	
Ditto under 25	1,749	7,460
Free Blacks.		
Men above 16	563	
Women ditto	591	
Sons under 16	358	
Daughters above 25	7	
Ditto under 25	386	1,905
Apprentices.		
Male above 16	430	
Ditto under 16	111	
Female above 12	193	
Ditto under 12	76	810
Hottentots.		
Male above 16	164	
Ditto under 16	96	
Female above 12	159	
Ditto under 12	117	536
Slaves.		
Male above 16	3,109	
Ditto under 16	1,243	
Female above 12	1,950	
Ditto under 12	1,160	7,462
		18,173

This statement will shew you the need we have of a Chapel in Cape Town: without a place that may be occupied for worship on the sabbath, and on the week days for teaching the slaves, &c. nothing effective can be accomplished here.

AWFUL ILLUSTRATION OF PSALM LXIV. 20.

'The dark places of the earth are full of the habitations of cruelty.'

Extract from 'Mission from Cape Coast Castle to Ashantee, by T. E. Bowditch.'

'THE Ashantees sacrifice human victims at all their great festivals. Some of these occur every 21 days, and there are not fewer than 100 victims immolated at each. Besides these there are sacrifices at the death of every person of rank, more or less bloody according to their dignity. On the death of his mother, the king butchered no less than 3000 victims. The funeral rites of a great captain were repeated weekly for three months, and

* The old lady was perfectly serious in her advice.

200 persons, it is said, were slaughtered each time, or 2400 in all. At a funeral of a person of rank, it is usual to wet the grave with the blood of a freeman of respectability. All the retainers of the family being present, and the heads of all the victims deposited in the bottom of the grave, several are unsuspectingly called on to assist in placing the coffin, and, just as it rests on the heads or skulls, a slave from behind stuns one of these freemen by a violent blow, followed by a deep gash in the back part of the neck, and he is rolled in on the top of the body, and the grave instantly filled up.'

Mr. Bowditch computes the population of the kingdom of Ashantee to be a million; and states the disposable force to be 150,000 men. He represents polygamy as practised to so great an extent, that the number of the king's wives is 3,333.

HERTFORDSHIRE.

On Wednesday, September 1, 1819, a meeting was held at Hertford, for the purpose of forming an Auxiliary Society for the county. A sermon was preached in the morning, at Cowbridge Chapel (the Rev. Mr. Maslen's) by the Rev. Dr. Bogue, from Rom. i. 14; the Rev. Mr. Thomas, of Enfield, prayed before the sermon; and the Rev. Mr. Philips, of Harpenden, after it. Immediately after the service, the public business commenced, when Dr. Bogue was requested to take the chair. Several Resolutions were moved and seconded by the following gentlemen, the Rev. Messrs. Maslen, Sloper, Chaplin, Burder, Atkinson, G. Browne, Turnbull, T. B. Browne, Finch, and Knight. In the evening another sermon was preached by the Rev. G. Burder;—Mr. Turnbull and Mr. Raban prayed. The congregations were very numerous, the services peculiarly impressive, and the proceedings of the day will be held in lasting remembrance in Hertfordshire. Nearly £50 were collected at the doors; and the sum of £258 has been since remitted to the Parent Society.

Messrs. Adams and Co. of Hertford, were requested to accept the office of Treasurer; the Rev. C. Maslen, of Hertford; the Rev. T. B. Browne, of Buntingford; and the Rev. G. Browne, of St, Albans, were appointed joint Secretaries.

DORSETSHIRE.

On Wednesday, April 5th, the Dorset Auxiliary Missionary Society held their Anniversary at Dorchester. The Rev. B. Jeanes of Charmouth, preached in the morning, from Zeph. iii. 16, and the Rev. Messrs. Saltren, Buck, and Devenish, engaged inprayer.

In the evening the Rev. Dr. Cracknell of Weymouth, preached from Dan. ii. 45, 46; and the Rev. Messrs. Hall and Troubridge prayed.

In the afternoon the business of the Society was publicly transacted; the Rev. John Saltren was called to the chair. After which various resolutions were moved, and seconded by the Rev. Messrs. Buck, Weston, Sanderson, Gay, Keynes, Hall, Troubridge, Davenish, and Cracknell; also by Mr. M. Fisher of Blandford. The addresses of the different speakers were both suitable and impressive, and well calculated to encourage and animate to zealous exertions in the Missionary cause.

The Rev. R. Keynes preached the proceeding evening from Rev. xxi. 2—4.

The Anniversary of the Home Missionary Society will be holden at Wimborne on Wednesday, October 4.

The following Hints, with regard to the choice of Missionary Students, are the result of much experience, and are recommended to the serious attention of Ministers, or others, who propose Candidates for admission.

1. Unfeigned piety is always to be considered as the radical qualification. We can never enough press upon our fiends, who recommend Candidates, to use the utmost care that there be *great decision of character* in persons selected for students, and deep, exemplary religion. This should be searched into with peculiar attention.

2. Good abilities, and some acquired knowledge—a sound judgment—great natural sagacity, and an established character for *prudence.*

3. A good temper. This is of much importance. A bad temper is alone a sufficient cause of rejection.

NOTICE.

The AnniversaryMeeting of the Cambridgeshire Auxiliary Missionary Society will be holden at the Rev. Mr. Carver's meeting-house, Melbourne, on Thursday, June 1, when two sermons will be preached in the forenoon, one by the Rev. George Burder, Secretary to the Parent Society, the other by the Rev. Benjamin Pyne, of Duxford.

MISSIONARY CONTRIBUTIONS.

[*Collections, anonymous Donations, and all other Donations of 5l. or upwards, received from 16 March, to 16 April, 1820, inclusive.*]

IN LONDON AND ITS VICINITY.

Tabernacle Auxiliary Missionary Society.
Rev. Matthew Wilks, Treasurer.

Male Branch			228	4	8
Prayer-Meeting at Mr. Green's			1	6	6
Tabernacle Charity School			23	0	0
Catechetical School			21	7	5
			273	18	7
Female Branch	82	5	0		
Mrs. Harris's Class	2	10	0		
White Bear Gardens Sunday-School	2	0	0		
			86	15	0
			360	13	7

Tottenham-Court Chapel Auxiliary Missionary Society.

Male Branch, Rev. J. Hyatt, Treasurer	112	14	0
Female Branch, Mrs. Arrowsmith, Treasurer	194	11	6
	307	5	6

Hackney Auxiliary Missionary Society.
Mr. Pearson, Treasurer.

Well-Street Meeting. Rev. G. Collison	68	18	11
Gravel-Pit ditto. Rev Dr. Smith	67	9	8
St. Thomas's-square ditto. Rev. H. F. Burder	64	3	2
Walthamstow. Rev. Mr. Collison	56	15	6
Friends at Homerton, by Mr. Pearson	13	3	8
	270	10	11

Kingsland Auxiliary Missionary Society.

Male Branch. Mr. D. Langton, Treasurer	53	0	6
Female ditto. Miss Rutt, Treasurer	52	14	1
	105	14	7

Clerkenwell Auxiliary Missionary Society.
Mr. S. Fuller, Treasurer.

Direct Subscriptions and Donations	87	11	6
Ditto from the Branch Society at the Welch Chapel, Wilderness-row	69	8	1
Ditto from the Male Department of the Branch Society	23	18	11½
Ditto from the Female Department	38	13	1
Interest paid by the Treasurer	2	5	7½
	221	17	3

Surrey Chapel Female Missionary Association. Mrs. Neale, Treasurer	113	3	2

Hoxton Female Auxiliary Society. Mrs. Stratten, Treasurer	126	0	0

Crown Court Auxiliary Missionary Society.

Male Branch. Mr. Young, Treasurer	23	6	6
Female ditto. Mrs. Stephenson, Treasurer	37	11	6
Juvenile ditto. Mr. J. Stephenson, Treasurer	40	7	2
	101	5	2

Horsely-down Auxiliary Society. At Rev. Mr. Bodington's Meeting.

Female Branch. Mrs. Tunno, Treasurer	38	0	0
Juvenile Society. Mr. D. Scott, Treasurer	60	0	0
	98	0	0

Stockwell Auxiliary Missionary Society.

Mr. Thomas Hayter, Treasurer	118	10	0

Fetter-Lane Auxiliary Missionary Society.

Male Branch. Mr. Muston, Treasurer	39	5	0
Female Ditto. Mrs. Muston, Treasurer	30	13	6
Missionary Boxes	3	6	6
Prayer-Meeting at Mrs. Moss's	3	0	0
Produce of a Missionary-Box, by Ditto	0	12	0
Chandler-Street Sunday-School	3	0	0
	79	17	0

Hammersmith Auxiliary Missionary Society. Established at the Meeting-House in George Yard, Nov. 23, 1819.

Mr. D. Nisbett, Treasurer	60	0	0

North London and Islington Auxiliary Missionary Society. Mr. Joseph Trueman, Treasurer.
Union Chapel, Islington. By Rev. T. Lewis.

Annual Subscriptions and Donations	73	5	0
Collected by Young Persons.			
Boarding-Schools, &c. in the Congregation	52	10	11
Charity Children			
Girls	3	0	0
Boys	3	3	0
	6	3	0
Collected by One of the Pew Openers, by Quarterly Missionary Cards	7	18	0
Anonymous Contributions	7	17	6
A few Servants	3	0	7
	150	15	0
Expenses	0	10	0
	150	5	0

Lower-Street Islington. By Rev. Mr. Yockney	36	0	0
Holloway Chapel. By Rev. Mr. Bowden	20	0	0
Camden Town ditto. By Rev. Mr. Richards	11	11	7
Tonbridge Chapel. By Rev. Mr. Rayson	54	0	0
Highgate ditto. By Rev. Mr. Thomas	21	0	0

Kentish Town ditto. By Rev. Mr. Hasloch.

Collected by the Ladies of the Congregation, including a Donation of 5l. from the Young Ladies of the Miss Burton's School	50	0	0
	342	16	7

Deptford.—Half a Year's Subscriptions from Rev. Mr. Barker's Congregation, Butt-lane	7	4	2
Children belonging to Barbican Sunday-School. By J Pritchett	4	4	9

Missionary Association, Clapton. By Mr. R. Mitchell.

Subscriptions	2	17	6
Sincerita	0	10	6
Secreta Approva	1	1	0
	4	9	0
R. J.	10	0	0

Artillery Street Evangelical Society.

By Rev. T. S. Brittan	15	0	0

Scots Church, Swallow Street. By Rev. Dr. Nicol.

Collected at the Doors	54	7	6
Teachers and Children of the Sabbath School	10	10	4
Subscriptions	2	1	0
	66	18	10

W. 10 0 0
M. E. 4 0 0
The Widows' Mite, by the Rev. John Hyatt 1 1 0
Kensington Female Auxiliary Missionary Society—Mrs. Leifchild, Treasurer 100 0 0
New Road, St. George's in the East, Juvenile Female Missionary Society:—by Rev. Andrew Reed 75 18 9
Adelphi Juvenile Society, Female fund: by Miss Kennerley 5 0 0
Chapel St. Soho Auxiliary Missionary Society.—Rev. Mr. Stollery 65 0 0
Well's-street Female Association 29 8 1
Orange-street Auxiliary Society — Mr. Byfield, Treasurer 75 15 3
Rev. A. Strutt and Congregation, Founder's Hall—by Mr. John Moginie, Treasurer 39 3 7
Sunday-School Children and Teachers 11 10 9
50 14 4
Rose-lane (Ratcliffe) Auxiliary Missionary Society at Rev. T. Williams's Meeting-house—one year, ending Lady-day, 1820. 36 10 0
Union-street Meeting, Borough: by Rev. W. C. Kidd, ... 22 8 10
Shadwell, Ebenezer Chapel: Rev. C. Hyatt 20 0 0
Jamaica-row Auxiliary Society
Male Branch—Rev. J. Townsend, Treasurer 14 0 0
Female ditto, by Mrs. Townsend, Treasurer 32 12 5
46 12 5
Mulberry Gardens Chapel Auxiliary Missionary Association—by Mr. J. Stiles, Treasurer 64 1 0
Southwark, Collier's Rents Congregation of Rev. James Knight 16 4 0
Gate-street Auxiliary Missionary Society—Rev. G. Williams, President.
Male Branch—Mr. Hagger, Treasurer 17 15 9
Female ditto, Miss Perkins, do. 24 0 0
Four Months produce of a small Missionary house 0 10 6½
42 6 3½
Penny-a-Week Association among the Domestics of Mrs. Hardcastle, Hatcham-House, Deptford 2 14 0
Providence Sunday-School, Hill Court, Shoreditch: by W. F. 2 14 0
Shepherds' Market Auxiliary Society: by Rev. Mr. Hackett .. 20 2 11
Children in the Sunday School .. 2 3 4
22 6 3
Mr. John Wilks, Finsbury-square: Donation 10 10 0
Produce of a Box at a Missionary Prayer-meeting, New-road, Sloane-street, Chelsea: by Mr. W. Gregory 2 6 0
A few Friends at Clapham: by Mrs. Philipps 12 0 0
Ebenezer: by Mr. Nisbet 1 0 0
I. B. 5 0 0
Subscriptions and Donations: by Miss Mott, 409, Oxford-street 1 6 6
Sion Chapel Sunday School: Mr. G. 10 6 1
Mrs. G. and Friends 7 6 0
17 12 1
Legacy of the late Mrs. Elizabeth Neale, of St. Paul's Church-yard—Duty paid by Executors 100 0 0
Walworth: Collection at the Rev. George Clayton's, Lock's Fields 30 0 0
Tottenham and Edmonton Female Auxiliary Society: by Mrs. Leachman, Treasurer. 12 17 5
Rev. Mr. Cloutt and Friends, Pell-street Meeting 6 11 0
Contributions of Four Friends at Bethnal Green, by Mr. J. S. Russel 1 6 0
Subscriptions and Donations collected by Messrs. G. and E. Fox, 15, Ashby-street, Clerkenwell 1 12 6

CONTRIBUTIONS FROM VARIOUS OTHER PARTS OF THE UNITED KINGDOM.

Yorkshire:—Sheffield and Attercliffe Missionary Union —Mr. G. Bennet, Treasurer—(a part of the West Riding Auxiliary Society.)
Youth's (or Male) Missionary Society of Sheffield and Attercliffe 21 14 9
Queen-street Female Missionary Society 22 8 8
Nether Chapel ditto ditto .. 22 8 0
Garden-street ditto ditto .. 9 3 9
Attercliffe ditto ditto .. 10 10 0
Wincobank ditto ditto .. 5 5 0
91 5 2
Part of incidental Expenses 5 2 2
86 3 0

Somerset Chard Auxiliary Missionary Society.
Rev. J. Gunn.
Subscriptions 29 3 6
Ditto, & Donations under 10s. .. 13 3 0
42 7 3
Incidental Expenses 0 15 9
41 11 6

Cumberland:—Wigton Auxiliary Society.
Mr. W. Baxter, Treasurer. 11 0 0
Ireland: Tyrone Auxiliary Missionary Society: by Mr. Wm. Weir, Treasurer.... 25 0 0
North Middlesex and South Herts Auxiliary Missionary Society.
Mr. W. Radley, Treasurer—Rev. W. Thomas, Secretary.
Enfield: by Rev. W. Thomas.
Donations and Subscriptions 24 6 0
Workmen in the Factory of Messrs. Bayles & Co. 6 5 0
Pupils of Rev. W. Thomas 1 15 6
Sundries 0 17 0
33 3 6
Collection at Annual Meeting, after a Sermon by Rev. J. Clayton, jun... 25 8 11
Ditto at the Meeting for business 5 6 0
30 14 11
Ditto: by Rev. W. Brown.
Missionary Association at Baker-street 12 0 0
Subscriptions 2 10 6
14 10 6
Ditto: by Rev. W. Macdonald.
Penny-a-Week Society at Lady Huntingdon's Chapel 24 2 6
Subscription 0 10 6
24 13 0
Ponder's End: by Rev. J. Knight.
Penny-a-Week Subscrips. 3 12 2
Pupils of Misses Levesque 1 0 0
Subscriptions 2 2 0
Sundries 4 10 8
11 4 10
Edmonton: Rev. W. Williams and Friends 2 1 0
Southgate: Rev. W. Lloyd and Friends 13 16 7
Pupils of Rev. W. Lloyd 1 6 0
15 1 7
Cheshunt: by Rev. F. Weybridge.
Missionary Prayer-Mt. 1 4 0
Subscriptions 5 4 6
Sundries 2 18 10
9 7 4
Barnet: by Rev. J. Morison.
Donations and Subscriptions..... 9 14 2
Sundries 4 19 10
14 14 0
155 10 8

Kent Auxiliary Missionary Society: by Mr. W. Toker, Treasurer.
Collection at the formation of the

Society at Chatham, 22d September, 1819				45	7	8
Interest on 42*l.* from 22nd Sept. 1819, to 31st March 1820				0	15	4
Canterbury: by Rev. J. Blomfield.						
Juvenile Missionary Society, Union Chapel, one Moiety, first year				7	10	0
Ditto: by Rev. S. Gurteen.						
Bible Missionary and Tract Society	11	0	0			
Juvenile Missionary Society	15	0	0			
Village of Littlebourne	1	3	6			
				27	3	6
Chatham Missionary Association: by Mr. W. Higgins, Treasurer.						
Annual Subscriptions	6	14	6			
Monthly, Quarterly, & Weekly Subscriptions	27	6	4½			
Best-street Sunday-Sc.	1	2	5½			
Brompton ditto ..	2	11	0			
Brook ditto ..	1	16	0			
Ebenezer ditto ..	1	5	0			
School of Industry ..	0	10	0			
				41	7	4
Deal: by Rev. J. Vincent.						
Collections after the Monthly Prayer-M.	8	13	11			
Collections at a Religious Conference Society	3	0	0			
Donation by a Friend	1	0	0			
				12	13	11
Maidstone Missionary Association: by Rev. E. Jinkings.						
Collection at the formation	8	14	7			
Annual Subscriptions	6	5	0			
Quarterly and Weekly Subscriptions for three Quarters	12	13	5			
	27	13	0			
Expenses	3	12	6			
				24	0	6
Marden Missionary Association: by Mr. S. Osborne, Treasurer				10	0	0
Sutton Valence Missionary Association: by F. Jenkings, Secretary				13	10	2
Tunbridge Missionary Association: by Mr. T. Beeching, jun. Treasurer.						
Weekly Subscriptions, &c. by Rev. G. Moore	4	15	6			
Annual Subscriptions	5	15	6			
				10	11	0
						192 19 5
Cheshire Auxiliary Missionary Society: Mr. J. Williamson, Treasurer.						
Queen-street Chapel—Ladies' Penny-a-Week Society, two Quarters	14	2	1			
Ditto—Young Men's ditto, ditto	2	4	0			
Ditto—Sunday-School Children, ditto	1	0	8			
				17	6	9
Octagon Chapel—Ladies' Penny-a-Week Society—two Qurs.	8	1	9			
Ditto—Young Men's ditto—one Quarter	0	7	5			
				3	9	2
Carried forward.....				20	15	11

Brought forward				20	15	11
Welch Chapel—Young Men's Penny-a-Week Society—two Quarters				1	6	4
Missionary Box at Saighton, by Mr. P. Dutton				2	9	0
Penny Association, Waverton, by Miss Wynne				0	13	0
Annual Subscriptions				55	4	6
				80	8	9
Expenses				0	8	9
						80 0 0
Glocestershire Auxiliary Missionary Society; Mr. O. P. Wathen, Treasurer.						
Cam—Subscriptions				2	2	0
Cheltenham; Collected at Town Hall	36	9	8			
Ditto, at Rev. J. Brown's Chapel ..	28	10	5			
Ditto, at Portland Chapel	11	1	0			
Ditto, by Miss Chapman and Miss Gore	11	15	11			
Subscriptions	9	18	6			
				97	15	6
Dursley—Subscriptions				3	3	0
Ebley—Subscriptions	2	2	0			
Ditto, Collected by Mr. Brewer	4	10	0			
				6	12	0
Frampton and Framilode—Mr. King, Treasurer; Subscriptions				16	16	0
Glocester: Mr. J. Wood, Treasurer.						
Independent Meeting Subscriptions	8	18	6			
Collected by Master F. Bishop	1	3	1			
Mr. J. Grimes	0	17	0			
Miss A. Ockford	0	8	6			
Miss E. Stratford, on Cards	8	13	6			
In her Missionary Castle..	0	6	6			
				9	0	0
Mr. J. Vick, on Cards	6	10	4			
In his Missionary House ..	0	10	9			
				7	1	1
				27	8	2
Postage, &c.				0	2	0
				27	6	2
St. Mary's-square Chapel:						
Collected by Miss Purlbrick	2	4	5			
Miss Thomas ..	1	8	0			
Master Page	0	8	1			
				4	0	6
						31 6 8
Little Dean.—Collected by Miss Taylor				5	0	0
Subscriptions				3	0	0
Sunday School				0	10	6
				8	10	6
Nailsworth.—Subscriptions				4	14	6
Painswick.—Ditto				3	3	0
Collected by Mrs. Brown				2	13	0
				5	16	0
Rodborough.—Tabernacle—Subscriptions				20	8	6
Stonehouse.—Subscriptions				2	2	0
Collected by Mr. Elliott				2	0	0
				4	2	0
Carried forward.....				201	6	8

Brought forward....			201	6	8
Stroud.—Subscriptions	26	2	6		
Collected by Mrs Offley	1	15	1		
Miss Atkinsons	3	10	9		
Mrs. Hobbs ..	2	12	5		
Mr. G. B. Holder	1	10	10		
Sunday School.					
By Mr. Holder	6	10	7		
By Miss Moffatt	3	13	0		
		10	3	7	
				45	15	2
Uley.—Subscriptions ..	2	2	0		
Other Subscriptions ..	2	2	0		
				4	4	0
				251	5	10
Expenses				20	6	7
				230	19	3
Cambridgeshire Auxiliary Society, Mr. Robert Haylock, Treasurer.						
Barkway.—Collection at Rev. Mr. Lowe's Meeting, May, 1819. By Rev. A. Fletcher.....				10	17	5
Cambridge.—Association in the Congregation, Downing-street Meeting. By Mr. Audley, Treasurer	16	7	9			
Subscriptions and Donations.....	10	16	0			
				27	3	9
Croydon. By Rev. Mr. Farr				3	0	0
Duxford.—Rev. B. Pyne & Friends				13	3	4
Eversden.—Rev. W. Golding and Friends				6	13	0
Foulmire.—Rev. J. Miles and Friends				12	12	0
Linton. — Collected at General Meeting, May, 1819	20	9	2			
Rev. J. Hopkins and Friends	10	0	0			
				30	9	2
Melbourn.—Subscriptions, Donations, and Collections. By Rev. Mr. Carver's Congregation				29	10	7
Royston.—Association in Rev. T. Towne's Congregation. By Mr. Bunn, Treasurer	13	12	6			
Annual Subscriptions and Donations	40	19	5			
Contributions after a Sermon by Rev. A. Fletcher	3	4	0			
Sundries—Particulars not given	2	3	3			
				59	10	2
Sawston.—Collection after a Sermon by Rev. A. Fletcher.....				7	12	6
Shelford.—By Rev. J. Burgess.						
Subscription	1	1	0			
Collected in a Missionary-Box, by Ditto..	0	8	6			
				1	9	6
Walken.—Rev. W. Thompson and Friends				3	0	0
				205	1	5
Northumberland :— Newcastle-upon-Tyne Auxiliary Missionary Society. By Mr. Thomas Bonner, Treasurer				77	0	0
Lincolnshire.—Lincoln Auxiliary Missionary Society. By Mr. J. Lupton, Treasurer				52	0	0
Scotland.—Paisley Auxiliary Missionary Society. By Rev. James Thomson, Secretary, (of which 2*l.* 10*s.* is by a Pious Female ..				62	10	0
Cumbraes Bible and Missionary Association. By Mr. Jas. M'Kirdy				6	6	0
Largs Auxiliary Missionary Society. By Mr. J. Lyle, Treasurer				3	3	0
				71	19	0

Wilts.—Wilton: Collection by the Congregation of the Rev. John Brstow				15	0	0
Durham—Sunderland Auxiliary Missionary Society. By Mr. John Givens, Treasurer.....				32	1	9
Devon.—Axminster: Rev. James Small and Congregation	20	3	6			
Sunday-School Children	0	11	0			
				20	14	6
Ireland.—Dublin: Monthly Missionary Prayer-Meeting, Plunket-street. By Rev. W. Cooper	10	0	0			
'Nihil.' By Ditto.....	5	0	0			
				15	0	0
Lincolnshire.— Boston Missionary Association. By Rev. T. Haynes.						
Half-a-Year's Weekly Contributions.....				10	0	0
Ireland.—Dublin Female Association. By Mrs. Ardill.....				50	0	0
Isle of Wight.—West Cowes: Sunday-School Children, and a few Friends. By Miss Helmore				6	6	6
Ditto.—East Cowes: Sunday School Children. By Miss Hansen.....				1	0	0
South Wales.—Collections and Annual Subscriptions by the Calvinistic Methodists at Fishguard, and the Independents at Rhoseycaeran, and neighbourhood; partly by Rev. Messrs. Collison and Yockney, on their tour in 1819, and partly received since.						
Collections at Fishguard	9	0	7½			
Ditto at Rhoseycaeran	2	6	3½			
Ditto at Keyston, near Haverford-West	2	8	7			
Annual Subscriptions	3	10	0			
Savings of an Orphan Girl, aged Eight Years, Wallis-street, Fishguard	0	1	0			
Llanwyrtyd and Troedrhyndaler. By Rev. D. Williams.....	3	0	0			
Collections by Rev. B. Evans.						
St. Florence.....	2	18	0			
Sandis	1	2	0			
				4	0	0
				24	6	6
Berks.—By Rev. G. D. Owen, New Chapel, Maidenhead, (in the connexion of the late Countess of Huntingdon) after a Sermon, by Rev. R. Hill	25	16	0			
Mary. By S.....	1	0	0			
Penny-a-Week Subscriptions..	3	6	0			
				30	2	0
Ireland.—Youghall: Collected at the Missionary Prayer-Meetings. By Rev. J. Boate				3	0	0
Sussex—Lewes Tabernacle, Juvenile Missionary Society. Mr. H. Hilton, Treasurer.						
Male Branch — Weekly Subscriptions and Donations ..	20	16	6			
Boys belonging to the Tabernacle Sunday-School.....	1	0	10			
				21	17	4
Female Branch.—By Mr. N. Wimble	29	1	0			
				50	18	4
Ditto.—Brighton: Auxiliary Missionary Society at the Countess of Huntingdon's Chapel. By Mr. James Ward				37	2	7½
Essex Auxiliary Society.—Additional Contributions. By Rev. Mr. Smith.						
Brentwood—Collected at the Monthly Missionary Prayer-Meetings	8	13	2			
Produce of a Missionary-Box in the Family of a Grocer.....	3	12	6			
				12	5	8

Devon.—Sidmouth Female Juvenile Missionary Society. By Mr. J. Bacon. Additional Contributions.
Collected at the Monthly Missionary Prayer-Meetings 10 0 0
Produce of a Little Missionary Cottage. By Mrs. Ward 0 6 7
10 6 7

Kent.—Eltham Penny-a-week Society. By Mr. W. Wright 4 11 3

Rutlandshire,—Oakham. D. C. Royce and family 1 0 0

Yorkshire.—Howden Auxiliary Missionary Society. By Mr. John Thompson, Secretary 8 4 3

Ireland.—Sligo Missionary Association. By the Rev. W. Urwick, 43*l.* 4*s.* Irish. Eng. 40 0 0

Devon.—Exmouth, Glenorchy Chapel, Church, and Congregation. By Rev. R. Clapson 4 0 0

Berks.—Aston Tirrold, near Wallingford, Independent Meeting. By Rev. G. S. Crisp 8 8 0

Shropshire.—Shrewsbury Auxiliary Missionary Society. By Rev. Thos. Weaver, Treasurer, including 43*l.* 5*s.* 7*d.* from the Juvenile Missionary Association, by Mr. T. Birch; and 4*l.* 6*s.* 8*d.* from the Children in the Swan Hill Sunday-School 88 10 0

Norfolk.—Harleston Auxiliary Missionary Society. By Rev. Thomas Fisher, Treasurer 16 7 3

Yorkshire.—West Riding Auxiliary Missionary Society. By Mr. G. Rawson, Treasurer 400 0 0

Lancashire.—Auxiliary Missionary Society. By Mr. J. H. Heron, Treasurer 135 0 0
Congregation of Rev. Wm. Roby, Manchester. By Mr. Harbottle 110 0 0
245 0 0

Derbyshire.—Chesterfield. By Mr. Cook.
Beaver-place Sunday-School .. 1 0 0
Mr. Cook and Friends 2 15 0
Sundries 0 5 0
4 0 0

Glocestershire.—Bristol Auxiliary Missionary Society. Mr. W. Skinner, Treasurer 540 0 0

Berks.—Newbury: Rev. W. Dryland and Friends 6 0 0
Penny-a-Week Society 14 0 0
20 0 0

Dorset.—Poole: by Rev. T. Durant.
Subscriptions 36 6 0
Penny-a-Week Society and Subscriptions under 10*s.* 32 17 3
A Friend. By Mr. Durant 10 0 0
79 3 3

Ditto.—Dorchester: by Rev. Leman Hall.
Subscriptions 2 10 6
Contributed at a Missionary Prayer-Meeting 3 13 0
A Penny-a-Week Society. Collected by Ladies 6 5 10
A few Young Men at a Penny-a-Week 3 0 0
15 9 4

Northumberland.—Berwick Monthly Prayer-Meeting, Bank-Hill. By Mr. A. Moor 4 0 0
Tweedmouth Ditto. By Mr. R. Elliot 2 14 0
Spittal Ditto. By Mr. T. Carr 1 1 0
7 15 0

Ditto. Amount of the first Half-year's Subscriptions of the Hexham Auxiliary Missionary Society, formed in August, 1819. Mr. Gouinlock, Treasurer 11 0 0

Essex.—Epping: Rev. Joseph Alcott and Congregation.
Subscriptions 12 1 0
Sums under 10*s.* 3 8 0
Miss Burton's Scholars 0 11 3
16 0 3

Monmouthshire.—J. W. Pontypool 5 0 0

Rutlandshire.—Uppingham Association. Rev. J. Green, Treasurer.
Seven Months' Collections .. 19 11 11½
Subscriptions and Donations .. 5 12 6½
25 4 6

Oxon.—Witney: Second Quarter's Weekly, and Monthly Subscriptions. By Rev. James Higgs 3 0 0

Auxiliary Missionary Society for the Counties of Nottingham, Derby, and Leicester. Mr. Joseph Nunneley, Treasurer.

Leicestershire.—A few Friends at Ashby-de-la-Zouch 1 5 0
Congregation at Bosworth 4 0 0
Ditto at East Shilton 6 0 0
Ditto at Kibworth 5 0 0
Leicester.—By Rev. E. Webbe.
A few Young Friends 0 18 6½
A few Children 2 8 3½
Subscriptions 16 13 2
20 0 0
Congregation at Lutterworth 20 0 0
Ditto at Narborough 5 5 0
Ditto at Whetstone .. 4 1 1
Ditto at Wigston 9 0 0
Ditto at Hinckley 4 10 0
Ditto at Bandon 3 0 0
82 1 1

Nottinghamshire.—Nottingham—Congregation at Castle Gate 20 0 0
Juvenile Missionary Society 18 5 0
38 5 0
Congregation at Halifax Chapel. By Rev. Mr. Bryan 5 0 0
Contents of a Missionary box in Rev. T. Roome's family 1 2 0
Subscriptions 3 0 0
Mansfield.—Public Collection, Penny-a-week Subscriptions, and Contributions by Sunday School Children .. 20 0 0
67 7 0

Derbyshire.—Penny-a-week Society, at Matlock-Bath Chapel. By Mrs. Wilson 6 11 5
Sunday School Teachers and Scholars 2 10 6½
Produce of a Missionary Box 0 7 6
9 9 6½
Annual Subscription .. 2 0 0
Congregation at Moor-Green. By Rev. Mr. Shaw 5 0 0
Penny-a-week Society at ditto. By ditto 4 0 0

Carried forward 9 0 0 11 9 5½ 149 8 1

Brought forw. 9 0 6 11 9 5½ 149 8 1
Congregation at Ilkeston. By ditto 6 0 0
15 0 0
Congregation at Alfreton 6 0 0
Ditto at Melbourn and Donnington..... 4 2 6
Sunday School Children, Little Eaton, near Derby 1 8 6
Sunday School Children at Derby 1 3 3
Congregation at Ashbourn. By Rev. Mr. Sturt..... 6 1 10
Ditto at Barrow..... 3 0 0
Ditto at Belper. By Rev. Mr. Gawthorne 20 0 0
Females at Wirksworth 1 0 0
W. S. C. By Rev. Mr. Pritchard, Barrow .. 1 0 0
69 17 0½
Collections at the Annual Meeting at Derby 114 6 11½
333 14 1

Hertfordshire Auxiliary Missionary Society. by Messrs. S. Adams and Co. Treasurers.
Barkway.——Rev. T. Lowe and Congregation 4 13 6
Collected by Miss Garthorne 1 15 4
6 8 10
Bishop's Stortford Missionary Society. By Rev. W. Chaplin .. 45 16 0
Braughin.—By Rev. J. Driver .. 1 7 9
Buntingford.—Ten months weekly Subscriptions. By Rev. T. B. Browne 11 13 6½
Bushey.—Rev. T. Snell's Congregation..... 13 10 0
Cheshunt Street Meeting. By Rev. D. Warr 2 0 0
Hadham.—By Rev. J. Linsell .. 2 0 0
Harpenden Grammar School. Rev. M. Phillips, Assistant Masters, and Young Gentlemen under his care..... 10 10 0
Hertford.—Collected at the Independent Chapel at the formation of the Society 51 8 1
Branch Missionary Society. By Rev. C. Maslen 21 0 0
Hitchin.—Rev. C. Sloper's Congregation. By Mr. W. Perks, Secretary and Treasurer 16 8 7
Hoddesdon Association. By Rev. T. Pinchback 8 3 7
Puckeridge.—By Rev. T. B. Browne 1 12 2½
Red Hill.—Rev. J. Adams and Friends 1 15 6
Sawbridgeworth.—By Rev. H. Tyler 6 11 6
St. Alban's.—Branch Society. By Rev. G. Browne..... 20 7 0
Walkern.—Rev. W. Thompson and Friends 3 0 0
Ware Missionary Association. By Rev. G. North..... 10 10 0
Ditto. By Rev. T. Pavitt 10 0 0
Wymondley Missionary Association. By Mr. T. Binney, Treasurer 4 0 0
258 2 9
Sussex.—Alfriston Juvenile Missionary Society. By Mr. John Newman, Treasurer 20 0 0
Hants.—Andover. Rev. Samuel Shaw and Congregation 22 5 0
Yorkshire.—Hull Juvenile Auxiliary Society, (Branch of Hull and East Riding Auxiliary Society). By Mr. J. Bowden, jun. Treasurer.
Beverley.—Juvenile Society, Half-a-Year's Receipts..... 16 5 6
Bridlington.—Missionary Association, 1818 8 16 8
Ditto, 1819 ..... 7 17 8
Contents of a Missionary-Box, at Mr. Water's Depositary for Organic Remains .. 1 2 3
17 16 7
Swanland.—By Rev. D. Williams.
Annual Subscriptions.. 0 16 6
Weekly Ditto 2 7 7
2 19 1
Foston.—Collection by late Rev. W. Dyer .. 1 5 0
Contents of a Missionary-Box..... 0 12 0
1 17 0
Thorne.—Missionary Association. By Rev. H. Earle 8 3 6
Ellonghton.—Collection by Rev. W. Stott..... 3 3 0
Hull, &c.—Balance of General Receipts 53 0 11
100 4 9
Northamptonshire.—Legacy by the late Mr. William Rogers, of Barby, near Daventry. Mr. T. Pitman, of ditto, ditto, Executor 50 0 0
Deduct Duty 5 0 0
45 0 0
Oxon.—Peppard: Rev. J. Walker and Friends 2 10 0
Devon.—Cawsand: Rev. J. Varder and Congregation 4 0 0
Surrey.—Guildford. Rev. S. Percy and Friends..... 15 19 8
Ditto.—Kingston Auxiliary Missionary Society. By Mr. C. Schofield 24 4 4
Sussex.—Worthing. Penny-a-Week Society. By Mrs. Ashton 3 8 8

North Wales Association for Propagating the Gospel. Mr. J. Davies, of Vronheulog, near Bala, Treasurer. Rev. O. Jones and Rev. C. Williams, Secretaries.
Amount inserted in the Missionary Chronicle for March..... 652 0 7
Collection at the Welch Calvinistic Methodists' Chapel, Pall-Mall, Liverpool. By Rev. John Elias..... 27 9 10
Produce of the Sunday-School Missionary-Box at ditto..... 2 4 5
Contributions of Young Females at the Sunday School of ditto .. 0 11 0
Produce of a Missionary-Box in a small Family 1 1 0
Produce of Ditto, in a Joiner's Shop..... 1 4 7
Collection at the Welch Calvinistic Methodists' Chapel, Bedford-st. Liverpool. By Rev. John Elias 9 6 4
Contributions of Children belonging to a Day-School 0 8 0
42 5 8
Collection at the Welch Calvinistic Methodists' Chapel, Oak street, Manchester. By Rev. John Elias 6 8 6
Carried forward..... 700 14 2

Brought forward....			700	14	9	
Monthly Collection at the Sunday-School held in the Calvinistic Methodists' Chapel, at Barmouth, Merionethshire.....			7	19	7½	
Subscription—Barmouth			1	1	0	
				709	15	4½
Missionary-Box on board the Sloop Henrietta, of Caernarvon, Capt. Evan Lloyd				2	0	0
Yorkshire.—North Riding—Auxiliary Society. Mr. J. Dunlop, jun. Treasurer.						
Malton Branch.—Mr. J. Sotheran, Treasurer.						
Annual Subscriptions	5	5	0			
Penny-a-week Subscriptions	11	10	0			
				16	15	0
Pickering Branch.—Mr. Grayson, Treasurer.						
Annual Subscriptions, &c.	10	7	6			
Ladies' Society	6	18	9			
				17	6	2
Scarborough Branch.—Mr. Goodwill, Treasurer.						
Annual Subscriptions	17	6	6			
Penny-a-week ditto, collected by Misses Woodall, Temple, Estill, Wood, and Lord	25	17	1			
				43	3	7
Shipton.—Subscriptions				1	10	0
Skelton,—Subscription				0	10	6
Whitby Branch.—Mr. T. Marwood, Treasurer.						
Annual Subscriptions	24	8	2			
Collected by Miss Moorsom.....	2	2	4			
Cliff-lane Female Missionary Association, Mrs. Adams, Treasurer.....	17	12	6			
Ditto Juvenile Missionary Association, Mr. W. Jefferson, Treasurer.....	6	6	0			
Silver-street Female Missionary Association, Miss M. Hunter, Treasurer	18	0	0			
Ditto,—Juvenile Missionary Association, Mr. G. Ouston, Treasurer.....	16	11	0			
				85	0	0
Carried forward.....			164	4	9	

Brought forward			164	4	9	
York Branch.—Mr. J. Moxon, Treasurer.						
Annual Subscriptions	4	4	0			
Penny-a-Week Subscriptions.....	40	16	0			
				45	0	0
				209	4	9
Berks—Abingdon Auxiliary Society. By Rev. Mr. Wilkins				14	0	0
Sussex.—Juvenile Society, Old Chapel, Cliff, Lewes. By Rev. Joseph Kerby ..				8	0	0
Middlesex.—Hayes Penny-a-Week Society. By Mr. J. Hunt				3	3	0
Berks.—Twyford—Contents of a Missionary-box at Rev. Mr. Hyde's.....				0	18	6
Durham.—Juvenile Penny-a-Week Society, belonging to the Sunday-School at Framwell-Gate Chapel. By Rev. Lewis Jones				5	0	0
Surrey.—Farnham—Auxiliary Society, at Rev. J. Johnson's. By Mr. T. Reece, Treasurer				11	3	0
Dorset.—Swanage — Penny-a-Week Society. By Mr. Samuel Marsh.....				2	0	0
Somersetshire.—Bath Auxiliary Missionary Society. Mr. S. F. Yockney, Treasurer				100	0	0
Ireland.—Cork Auxiliary Missionary Society. (Subscriptions and donations) by the Rev. John Burnet, Secretary				40	0	0
Devon.—Kingsbridge—By Mr. J. Angear..				3	0	0
Scotland—Glasgow—Auxiliary Missionary Society. By Mr. Matt. Urie, Treasurer				20	0	0
North Devon Auxiliary Missionary Society. By Rev. S. Rooker			97	18	9	
By Rev. Mr. Gardiner			5	6	1	
				103	4	10
Norfolk.—Norwich—Auxiliary Missionary Society. By Mr. Butcher.....				33	15	6
Jersey.—Prayer-Meeting. By Rev. F. Perrot				6	0	0
Norfolk.—Norfolk Independent Association in aid of Missions.				210	10	6
Kent.—Dover—Rev. Mr. Mather and Congregation				93	18	0
Berks.—Reading—Female Penny Society, at the Rev. A. Douglas's Meeting.....			7	0	0	
Subscriptions			3	3	0	
				10	3	0
Ditto.—Reading—Penny-a-Week Society. By Miss Mary Tanner.....				13	16	0
Lancashire.—Lancaster Auxiliary Missionary Society. By Mr. Edward Dawson, Treasurer				21	18	4
Hants.—Romsey—Rev. John Reynolds and Congregation				28	1	3
Dorset.—Bridport—Rev. J. Saltren and Congregation				21	0	0
A few Friends belonging to the Old Meeting, Kidderminster. By J. Bunnel, Esq.			9	10	0	
Female Sunday Schools, at ditto			1	10	0	
				11	0	0

The Thanks of the Directors are presented to 'Anonymous,' for the following Works for the Anglo-Chinese College at Malacca, viz. Spencer de Leg. Heb. 2 vols. folio; Homeri Opera, 5 vols.; Milton's Paradise Lost and ditto Regained, 2 vols.; and Tooke's Diversions of Purley, all elegantly bound. It is suggested by the Donor that all Books forwarded to Malacca, should be standard works, of the best edition, and in good preservation. Indeed, it is not desirable to send any books abroad, except such as are in good condition.

*** On account of the unusually long List of Contributions from Auxiliary Societies, &c. in the present Month's Chronicle, we are obliged to defer the insertion of the particulars of numerous presents from the Friends of the Society for the Missionaries in the South Seas, &c. &c.

POETRY.

SONNET TO MAY,

IN CONTEMPLATION OF THE MISSIONARY MEETING.

WELCOME lovely month of May,
Sweetest month of all the year!
Now the gentler zephyrs play;
Now the opening buds appear.

Now should strains of purest love
All our drooping spirits raise,
While the songsters of the grove,
Warble forth their Maker's praise.

Yet while thus we share the joy,
Nature's opening charms impart,
Nobler objects should employ
Every good and pious heart.

Nature yields not such a sight;
When the saints of God combine
All their energies and might,
In a cause the most divine.

Then it is that pleasures flow
From the fount of God, above,
Filling all the rills below,
With the streams of heavenly love.

When the friends of Jesus meet
To extend his fame abroad,
May they find the seasons sweet,
Nor their fondest hopes destroy'd.

May the shouts of Zion's King
Gladden all their hearts and ears,
And the offerings Christians bring
Dissipate their doubts and fears.

May their souls fresh courage take,
In the cause of Christ our Lord:
And increasing efforts make,
To proclaim the truth abroad.

Till at length their labours o'er,
Jesus' name shall be confess'd
All the nations shall adore;
All the nations shall be bless'd.

E. D.

London.

The writer of the lines on the Death of Dr. Haweis, in our last Number, p. 176, is desirous of adding the following, on his last words, which were not known when those lines were written:—

ARE there who glory in heroic fire?—
Behold the Christian on the bed of death,
Mark with what triumph holy men expire,
And catch the rapture of their parting breath!

With smiles he whisper'd on the verge of flight,
'I go to glory—Death has lost his sting,'—
'I view the prospect all before me bright,'—
Then bless'd his friends, and took immortal wing.

But not forgotten, &c.

ALIQUIS.



Rev.d Francis Humberstone.
late
Curate & Chaplain to the Corporation
of Kingston. Jamaica.

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

JUNE, 1820.

MEMOIR OF THE LATE REV. FRANCIS HUMBERSTONE,
CURATE AND CHAPLAIN TO THE CORPORATION OF KINGSTON, IN JAMAICA.

SO often are the righteous of every class in human society taken away from the evil, that this department of our Magazine is less likely than any other to be defective of interesting matter. It is well when such events are laid to heart by survivors; and, in the present instance, such appears to have been the effect to a very unusual extent. The simplest statement of facts may best dispose us to sympathize with those who have been chiefly affected by their sudden and early privations of an amiable and eminently useful minister of the Gospel of Christ.

The late Reverend Francis Humberstone was born in 1791, at Ampthill in Bedfordshire. He was the only surviving son of a very respectable surgeon and apothecary, who in the vigour of life was cut off by sleeping in a damp bed, at the house of a patient where he was detained by the duties of his profession—a frequent cause of death to persons who labour for the *salvation* of their fellow sinners! In this instance a widow and five young children were left to deplore the effects of so murderous a negligence. The dying parent's anxiety for them increased as his end sensibly approached. 'O Francis! my child! my son! (he was overheard to exclaim) 'in what a world do I leave you!' After a pause he added, with a tone of confidence, 'But I leave him in the hands of my God!'

'Leave thy fatherless children to me,' God has said, 'I will preserve them:' and very numerous are the instances in which this promise has been remarkably fulfilled. An additional and striking evidence of the righteousness of God; or, (as the Scriptures denote by that term) his faithfulness to his word, is furnished by the subject of the present Memoir. The course of Francis Humberstone was indeed short; and was mostly obscure. Its dawn was dimmed by affliction; its morning clouded by disappointment; and its sun set at noon: but it was in meridian splendour. At four years of age he could not compute the loss which he then sustained by the death of so affectionate and so valuable a father: but, within a few years, he lost his youngest and dearest sister; and shortly after, also, his remaining parent. From the time of his father's decease, he had been placed by his uncle and guardian at the principal boarding-school of the county, where the treatment to which children of so tender an age are subjected, could ill compensate for the want of those domestic endearments that are essential to their present, and important to their future enjoyments. That his childhood was marked by an unusual gravity and reserve, and a preference of retirement and reading to more active and social engagements, might therefore be accounted for, by so early

an 'acquaintance with grief.' But Francis had also early and strong consolation; even though his situation seemed to be peculiarly unfavourable to the attainment of it. He diligently read and dearly prized his Bible. He was constant, and often fervent, in private prayer. He complained of the occasional wanderings of his thoughts in seasons of devotion: and, although he formed an early taste for classical learning, it is evident that the Greek Testament was his favourite study, from an impressive extract written with his school-boy hand, in the copy which he then used.

He remained at the same seminary till his fifteenth year, when he was removed by his guardian to be articled at a respectable commercial house in a northern county. His conduct while there gained the esteem of his employers; but perceiving that his disposition was better fitted for study, they frankly stated the fact, and offered to release him from his engagement for a moderate consideration. Having in that situation enjoyed more religious advantages, and evinced decided piety, he was desirous of becoming a clergyman; to which his guardian consented, on being indemnified from expense for that purpose. He was first placed under the tuition of the late Rev. William Bull, of Newport Pagnel; the original purpose of whose academy was to prepare young men for the ministration of the Gospel, irrespective of the religious denominations by which they were distinguished. There Mr. Humberstone enjoyed, for a time, advantages of Theological instruction, in which the sincerest friends of our Universities have most regretted the deficiencies of those national repositories of learning. He thence removed, under the patronage of the Church Education Society of Bristol, to Edmund Hall, at Oxford; where his conduct acquired the notice and esteem of the excellent Vice-Principal. A fellow-student however, with whom he was intimate, having formed objections to conformity with the Church of England, impressed them on the tender conscience of his young friend; who, consequently, with a precipitation which he afterwards regretted, quitted the University without taking a degree. He was conscious that by doing so, he should not only offend his nearest relations, but disappoint and grieve some of his pious friends and patrons: and these, as well as prudential motives, should have guarded him against precipitancy in so important a step, although nothing should have induced him to act contrary to his conscience when fully informed and finally decided. That this was not *then* his state, appears from his declension of a regular introduction to the ministry of the Gospel as a Dissenter; and from his subsequent conduct, after mature deliberation and ample leisure for inquiry. During this interval he remained in obscurity, but is understood to have provided for his own support by keeping a day-school in a village of Northamptonshire. He at length removed to Plymouth, in the vicinity of which his eldest sister superintended a boarding-school; and, being appointed teacher of a free grammar-school, his classical attainments gained him sufficient credit to obtain admission to Deacon's Orders, as Curate of Meavy, a village some miles from Plymouth, where he entered on his ministry, 29th of May, 1815.

In August following he was united by marriage to the only daughter of the late Rev. James Messenger, formerly Rector of Petrockstow, and Curate of Collington in Cornwall; who for thirty years preached and exemplified the Gospel at the latter place. Its inhabitants have sustained, by his decease, an important and permanent loss. With so

valuable a help-mate Mr. Humberstone endeavoured to establish a classical boarding-school in the premises which his sister had occupied: but the final restoration of peace producing unexampled effects on the population of Plymouth and its neighbourhood, his exertions for the purpose, burdened with an exorbitant lease, the terms of which were rigorously exacted, proved fruitless, and destructive of the little property that he had possessed. His health also proved unequal to his ministry at Meavy, at a distance of nine miles from his residence. The close of his farewell-sermon indicates the tenor of his labours in that retired sphere, where they appear to have been highly appreciated.

'I now address you,' said he, 'for the last time. In the first sermon I preached among you, I called on God to forbid that I should glory, save in the cross of our Lord Jesus Christ. That blessed cross — Christ's mediatorial death — His meritorious agony — as the purchase of eternal life for those who believe, has, I trust, through Divine grace, been the foundation of all I have since advanced to you. And bear me witness at the last day that I have not taught you to break the sceptre of the Redeemer at the foot of his cross; but that I have uniformly urged you to be holy, even as your Father who is in heaven; and to lead a life that may convince even infidels themselves that there is in your hearts that which passeth understanding. Remember they can only judge by the consistency of your outward conduct; like children gazing on the face of a time-piece, who may remark the hands duly pointing to the hour and minutes, but understand not its secret mechanism. Be ye as lights in a dark world; evince your devotion to God by your charity to man. Ye cannot love God whom ye have not seen, if ye love not men whom ye have always with you. 'Do unto all as ye would they should do unto you.'

Such also was doubtless the leading strain of his ministry at the village of Egg-Buckland, within a walk from his abode, where it was subsequently exercised; but a sermon which he preached there on the lamented decease of the Princess Charlotte, 23rd of November, 1817, is less calculated for a specimen of his usual addresses, than for an evidence of his deep sensibility and fervent loyalty. It was printed at Plymouth Dock, and seems to have remained unknown, except in the immediate neighbourhood. It has many traits of natural eloquence, and shews the preacher's concern to improve the public loss to the practical benefit of his hearers; but it is so much inferior to a discourse which he published eighteen months later, that his 'profiting' in that interval could not but be 'manifest to all.' At this village, however, the usefulness of his ministry was fully evident. He found there a thoughtless parish, and an almost empty church: but the pews soon filled and overflowed with earnest hearers: and when the late respectable Rector, who had long been infirm, was removed by death, the parishioners unanimously signed a petition to the Lord Chancellor, that Mr. H. might be appointed to succeed him. It failed, to their mutual disappointment; which concurred, with his temporal losses, to cause his departure even to a distance then wholly unexpected. He resorted to London, the residence of his nearest maternal kindred. A clergyman with whom they were acquainted had lately returned from Jamaica, where he held the parish of Kingston, the metropolis; and he had occasion for a Curate to supply his place. The idea of administering the Gospel in a distant country was not new to Mr. H.'s mind; for he had expressed an early desire to be employed in a mission to the heathen, but yielded to dissuasion from the undertaking. His abrupt removal from Oxford had insulated him from that body of the clergy

with which he agreed in doctrine; and his subsequent circumstances had been unfavourable to a renewal of his connexion with it. A frank avowal of his past conduct had disposed the Bishop of Exeter to ordain him Deacon; and he received Priest's orders at Chester, 20th of September, 1818, by letters demissory from the Bishop of London. After a favourable voyage he arrived at Kingston 3rd of December following, alone, (Mrs. H. being unavoidably detained longer in England) unpatronized and unknown. Of his acceptance, and of its ground, a judgment may best be formed by the language of persons on the spot:

The Rev. A. Campbell, Rector of St. Andrew's, who preached from Prov. x 7, the first sermon in Mr. H.'s pulpit after his death, thus appealed to his hearers: 'Whence has it happened that, arriving a stranger to you all, and after tarrying but a few months among you, his memory is thus cherished, and his tomb thus moistened with your tears? Was it that earnest and affectionate eloquence so much admired by you which thus endeared him to you? Was it that he conciliated your esteem by the bland refinements of artificial manners, and the practice of those arts by which men of the world court popular applause? Did he in his addresses from this place flatter the prejudices of his hearers, or withhold from them unwelcome truths? He did none of these things; but with guileless simplicity of manners, and with singleness and purity of heart he pursued his even and inoffensive course—chiefly desirous to gain the approbation of his heavenly Master, and to approve himself in *his* service a workman that need not be ashamed; rightly dividing to you the word of truth, and delivering to you faithfully the whole counsel of God for your salvation. By what means then did he acquire, in so extraordinary a degree, the confidence and affection of this community? It was, my brethren, that you could clearly discern in his open and undistinguished character that what he taught from this place was but a transcript of his own heart and conduct. It was that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, he had his conversation in the world. Piety, beneficence, and truth; meekness, gentleness, and peace; these were the attractive forms of goodness which, beaming from a countenance singularly expressive of benign affection, found ready admission into your hearts. His *first* ministrations among you were hailed with fond and sanguine anticipation. He would appear to have realized in your eyes the description of the prophet: 'How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto him, thy God reigneth.' The *progress* of his ministry confirmed your early hopes, and received your increasing approbation; and his labours were rewarded unto the *end* with every gratifying mark of general esteem and regard.—'When the ear heard him it blessed him; and when the eye saw him it gave witness to him.'

This eulogy appears to have been as strictly just as it is eloquent; and if it is in any respect deficient, this can be otherwise supplied.

'The Gospel,' says the eldest sister of Mr. H. (who accompanied his wife to Jamaica) 'was a strange sound in Kingston Church. Many who never thought of it before would weep while they heard, and come and consult with my brother, and borrow religious books of him, particularly young men of colour.' His ministry indeed appears to have reached the understanding and the consciences of persons of the most different descriptions. 'One day,' she proceeds, (in a letter to the compiler of this Memoir) 'an old woman of colour came when my brother was absent; and, presenting me with a basket of apples, begged I would ask the good minister to eat some. 'I was bad,' said she, 'very bad—sick heart then—now happy, quite happy—he told me of Jesus—me happy now through my Saviour.' A *general* inquiry was awakened. In both the families we lived in after our bereavement this was the case. I never saw people more in earnest than two young women in one

of them. From the first sermon they heard him deliver, they seem to have been growing in grace. In the other, a fine youth about twenty years of age, renouncing prospects of wealth, has his heart set on studying for the ministry. The communicants at the Lord's table increased from a few to nearly *six hundred* souls.'

To these evidences of 'what manner of entrance Mr. Humberstone had among the inhabitants of Kingston, we abstain from making at present any other addition than some lines from an Elegy on his death, of which the Superintendent of the Methodist Mission at Jamaica is understood to be the author.

'Twas there with eloquence most pure,
To teach the science of the cross to men,
To point the mournful and impure
To Him whose word can cleanse from ev'ry stain.
Thy pathos mov'd each frozen heart,
And drew the feeling tear from ev'ry eye
Reluctant from these lessons to depart,
Which taught them how to live and how to die!'

(To be concluded in our next.)

ON HEARING SERMONS.

As places of worship for different denominations of Protestants are become so numerous in Great Britain, persons in most towns, but especially in the British metropolis, may hear public discourses every sabbath, and even week day. From such repeated labours of faithful and judicious ministers, and their places being well attended, we might suppose that a general reformation would speedily take place. But, although much good we hope is done, yet from the increase of crimes in England, and the glaring inconsistencies in the lives of many who attend the Gospel, it seems that sermons are not so efficacious as might be expected; let us therefore enquire into the causes. It is true indeed that God is a Sovereign, and without the power of the Holy Spirit no sermons can be efficient; yet when the secret causes are discovered we may more closely examine ourselves, and such remedies may be applied as the Lord may be pleased to bless. As Christ says in Mark iv. 24, 'Take heed *what* ye hear;' it is in effect saying to ministers, 'Take heed what ye preach;' and it implies that Gospel sermons are not always what they ought to be. Without entering into any point of controversy, it is certain that sermons ought to be very spiritual, experimental, judicious, and delivered with energy; and if very deficient in any of these respects we may account in a great degree for their not being made useful.

The fault however will be found chiefly in the manner in which many hear sermons, as we learn from our Saviour's explanation of the parable recorded in Matt. xiii. 19, &c. and by the other Evangelists; where out of four different sorts of hearers, only *one* is pronounced to be good. It is also verified by too many professors who are almost continually hearing sermons, and yet their conduct evidently shows how little they profit by them. Well therefore may our Lord say in Luke viii. 18, 'Take heed *how* ye hear;' which ought to be considered as addressed to each hearer individually. Should any be desirous to know whether they hear sermons aright, they may receive satisfaction in a general way from the following remarks of a pious author: 'The Gospel is heard with power, where it is an humbling word, debasing us in our own eyes: a quickening word, exciting us to more diligence in spiritual concourse: a sanctifying word, making us more holy in heart, lip and life: and a reconciling word, producing more resignation to the will of God under our various trials and afflictions.' But it will be proper to descend to particulars, I shall therefore endeavour, first, to point out

distinctly, what has a tendency to hinder our receiving spiritual profit under evangelical sermons, and then shew how they must be heard in order to personal usefulness.

In the first place it is to be lamented that some sit under the Gospel for years without understanding, even in theory, the distinguishing truths of it,—owing either to the weakness of their faculties, or more commonly to a want of paying close attention to what is preached. While they continue in this ignorant state they retain very little of what they hear, and consequently receive little benefit from it. And here I would observe that hearers of every class who do not charge their memories with the substance of what is delivered, cannot expect, at least at that time, to reap any advantage. They are properly called in Luke viii. 12, 'way-side hearers;' and Satan is said to take the word out of their heart, by causing them not to remember it. Of such also the Apostle Paul says in Heb. ii. 1, 'they let the word *slip*;' and in James i. 25, they are alluded to as 'forgetful hearers, and not doers of the word.' Very nearly the same may be said of those who habitually and carelessly come too late into a place of worship, for not being able to connect the full sense of the discourse, they cannot be wise and judicious hearers. Secondly; Many are well acquainted with the theory of the truth as a system, but being vain and *conceited* they do not profit under the word. Amongst these some are inclined to Antinomianism, and carefully watch if preachers say any thing in favour of our obligations to obey the moral law, and whether they pray for and address sinners: others may not be tinctured with any pernicious error, but their conceit makes them so captious that they generally find fault either with the language, the arrangement, or the delivery of the preacher. Thirdly: It is to be feared that several who constantly attend the Gospel live in sin, or at least are very worldly-minded—living in the practice of sin, or neglect of duty, will spoil our hearing sermons; and as to covetousness it is expressly said in Mark iv. 19, 'The cares of this world, the deceitfulness of riches, and the lust of other things, choke the word, and it becomes unfruitful;' these are called thorny ground hearers. Fourthly: There are those who cherish prejudices against their minister merely because others speak against him, having no judgment of their own. Lastly: many hearers, especially in the metropolis, ramble from place to place either after popular preachers, or to avoid subscribing to any place of worship. The former may gratify their curiosity, but are not edified, nor can the latter prosper in their souls, for had they any real love to Christ they would join some Church, and support it according to their ability.

Thus have I endeavoured to offer some principal reasons why sermons, though now plentiful, are not so useful as we might expect; it remains only to state briefly how they should be heard, so that with a Divine blessing they may be made truly profitable. First, *with great seriousness*, for although the preachers are fallible, and consequently the best sermons defective, yet the substance being the important truths of God, they have a right to claim our most serious attention. How very shameful is it therefore for some to sleep, others to be gazing about, and some to be looking with contempt at the minister during Divine service! Surely all should sit under the word with deep humility as accountable for the privilege of hearing, and to hear every time as if it were the last we might be favoured with. Secondly; there must be faith and prayer exercised;

for, respecting the former it is said in Heb. iv. 2, 'The word preached did not profit them, not being mixed with faith in them that heard it;' and without prayer no benefit can be expected. In hearing discourses, no doubt, instruction should be regarded, but a *devotional* spirit is of the greatest importance, as it is the Holy Spirit who makes them profitable, for which purpose we are to invoke his influence. Thirdly; we should hear every sermon in the simplicity of our heart, and with no other motive than to glorify God, and to get some spiritual food for our souls; and when looking to Jesus, and depending on his atonement, righteousness and intercession, we may humbly hope for some benefit from what we hear. Finally; no spiritual personal advantage can be expected from hearing public discourses, unless close self-examination follows. Every sermon should be heard with a special view to practice; if therefore we are enabled 'to prove ourselves' by the word preached, Christ will be increasingly precious, and holiness promoted: we may then take the comfort of what the Lord says in Micah, ii. 7, 'Do not my words do good to him that walketh uprightly?' for our profiting will be apparent both to ourselves and others. I shall conclude in the words of an Evangelical Divine, which contain some additional remarks on the subject: 'The true Christian hears sermons that his understanding may be stored with Divine truth, his affections with spiritual emotions, and his will with holy resolutions. And though he only hears the voice of a man of like passions with himself, yet he considers him as the mouth of the living God speaking unto him from heaven. He therefore sits under the word with faith and prayer, that his graces may be quickened, his doubts resolved, his evil desires subdued, and his temptations resisted. What he hears in the general he understands; what he understands he remembers; what he remembers he loves; what he loves he believes; and what he believes he practices.' G. G. S.

SUNDAY NEWSPAPERS.

The following paper which has been only circulated privately, is here inserted by particular request, and we cordially recommend it to the attention of the religious world.

It can hardly fail to strike the most superficial observer that the present condition of the country presents an afflicting aspect—the principles of Infidelity and Irreligion on the one hand, and of disloyalty and sedition on the other, having been very generally and successfully diffused throughout the nation.—In endeavouring to ascertain the origin of such a state of things, the general profanation of the Sabbath which is now so prevalent, and which has recently been adverted to in His Majesty's Proclamation, may assuredly be ranked among the principal causes of the evils we deplore, while it is to be apprehended that nothing has had so obvious and powerful an effect in extending the violation of the Sabbath as the whole system of Sunday Newspapers; it appearing that of the Papers at present published in London on the Sunday, there are circulated, on the lowest estimate, 45,000 copies, and that, upon the most moderate computation, between 2 and 300,000 Readers of these Papers are to be found in the Metropolis alone, while the great number of Pressmen, Distributors, Master-Venders, Hawkers, and subordinate Agents of both sexes and of all ages who are necessarily employed on the Sabbath, all tend to the most flagrant breach of the day of rest.

It must be obvious that the traffic in question, and its necessary consequences, are eminently calculated to interfere with the Religious Instruction which is furnished by the State, and is now intended to be more amply provided for by the erection of New Churches; many persons both as Venders and Readers of these Papers being induced to absent themselves altogether from Public Worship; while the irreligious and secular spirit which is excited or fomented by the perusal of these Papers on the day of sacred rest, tends to weaken the effect, and prevent the advantages of Religious Instruction, even in those cases where it is received.

By means of the Sunday Newspapers, the Public Houses, and other places of public resort, in and about the Metropolis are enabled to present an inducement which leads to the most extensive violation of the Sabbath; while passengers are invited by the blowing of horns, and by large posting-bills (often of the worst character and tendency) to become purchasers of these Papers—evils which although inseparably connected with their sale, have considerably tended to increase the original mischief arising from this source.

It is, further, matter of public notoriety that many of the Papers which are published on the Sunday openly promulgate such doctrines as are inimical to the existence of all lawful authority; tend to excite resistance to such authority in every shape; and propagate without reserve the principles of disloyalty and sedition—and it is apprehended that until this particular violation of the Sabbath had become so general in this professedly Christian Metropolis, the doctrines of Infidelity and Insubordination had not become so prevalent, nor had the Press, before that period, lent itself so extensively to the diffusion of sentiments calculated at once to impair the veneration which is due to the Almighty, and to weaken the allegiance which belongs to the Sovereign.

It is presumed that to every well-constituted mind, any attempt to prove the obligation and importance of the Sabbath, whether in a Religious or Political point of view, must be altogether superfluous—Such persons will scarcely require to be reminded that a proper observance of the Divine command affords the best security for the preservation of Christian morals, and of public and private happiness, while the violation of it has been the source of severe calamity both to Nations and Individuals.

The principal object of every wise and paternal Government being the conservation of the moral character of its people, as involving both their individual interests, and the general security, it is apprehended that no addition to the REVENUE—of whatever extent—can ever counterbalance the serious injury which accrues to the Nation from thus preventing the advantages of its Religious Institutions, and exciting a spirit of impiety, insubordination, and discontent, alike injurious to the interests of piety, and hostile to established order; and it may be further observed under this head, that if there were fewer temptations to profane the Sabbath, a very considerable saving would probably accrue to the public from the diminution in the number of Criminal Prosecutions, and a reduction in the serious expence at present attending the administration of Justice, and the transportation and imprisonment of Offenders.

It is hoped that if such arguments ought to have any weight with the Public Authorities, in reference to the evil in question; no serious objection to remedy such evil will present itself to the minds of any

well-disposed and temperate advocates for the Liberty of the Press, or the Freedom of opinion. Without referring to any such controverted points of policy as are foreign to the present object, it will be generally admitted on all hands, that at least one day in the seven ought to be kept sacred from the secular labours and the tumultuous passions of the week—that as well the commands of God, as the interests of individuals and the well-being of society, require attention to the Christian Sabbath; and that the common security and happiness of persons in every rank of life render it alike their duty and their interest to observe that sacred day, and, as far as in them lies, to prevent its violation.

In reference to the pernicious doctrines which are now publicly inculcated by these Journals, and to the unhallowed spirit which they encourage, it seems too much to hope that an evil of such magnitude and extent can be abated by any remedies which shall stop short of their entire suppression. Until their publication and dispersion shall be rendered illegal by the law of the land, it can hardly be doubted that the same—or nearly the same—portion of mischief will continue to be effected; and while it is thus to be feared that no remedy arising from the ordinary operation of the existing law can adequately meet the evil in question, it is no less to be feared that, while it is permitted to exist, all the praise-worthy efforts of Societies or Individuals for our common good will equally fall short of so desirable an end—great and laudable as have been the exertions of the Venerable Society for promoting Christian Knowledge in establishing Depositaries for Religious Tracts, there is too much reason to apprehend that so long as the great mass of the Population is thus periodically invited to profane the Sabbath, by receiving the more palatable doctrines which are circulated in the cheap form of a Sunday Newspaper, the poison of Infidelity and Impiety will be found too strong for its antidote.

A consideration of the above circumstances appears to render it desirable that all persons who value the appointment of the Sabbath, and who love their country, should, at the present moment, endeavour, in their several places and stations, by all prudent and practicable means, to remove the reproach which at present rests upon this professedly Christian land in the existence of the system of Sunday Newspapers.

London, April 21, 1820.

REMARKS
On Matthew xxv. 1.

To the Editor

Sir,

The Syriac version of the New Testament is generally considered by Biblical critics as possessing a high degree of antiquity and excellence, as having probably been executed in the Apostolic age. The translators being well acquainted with the customs which prevailed at the time of the transactions recorded in the evangelic history, may therefore be supposed to explain some passages, which in later ages might not be so well understood. Among other passages, Matt. xxv. 1. presents a remarkable instance. The Syriac version has the latter part of the verse thus:—'which took their lamps and went forth to meet the bridegroom *and the bride*.'

It is remarkable that the addition of the words, 'and the bride,' give such a turn to the circumstances of the marriage ceremonies referred to in the parable, as seems to be at variance with the illustrations generally given by later commenta-

tors, who consider the attendant virgins as going forth to meet the bridegroom *alone*, to conduct him to the house of the bride. In the original Greek, and in other versions, the bridegroom only is mentioned, but the Syriac says that he was accompanied by the bride when the attendants met him. Shall we suppose that the words added were originally in the Greek copy? Does any various lection contain them? or were they added by way of comment? If any of your learned correspondents would favour us with an explanation of the remarkable addition found in the Syriac, it might be acceptable to some of your readers, and particularly to

J. J.

Thirsk.

ORIGINAL LETTER OF MR. KIDD.

To the Editor.

SIR,

As you have, in your last number, inserted a short Memoir of the late amiable and eminently pious Mr. Kidd, I take the liberty of sending you the following letter, as it explains, in some measure, the occasion of his first appearing before the public as an author.

Yours, &c.

York. W. E.

THE very respectful and friendly letter of 'Diaconus' long since received, could not fail to be grateful to my feelings. For a long time I had little or no idea of its writer; at length circumstances led me strongly to suspect; and lately the fact has been sufficiently ascertained.

Accept, my dear Sir, the expressions of my obligation. When health allows me to visit, I shall be happy to repeat in another way what now I can send you only by my pen.

In these lines I wish principally to suggest, before you learn it from other quarters, that proposals are about to be circulated for publishing by subscription a volume of sermons of the kind, I hope, which, in the letter of Diaconus, you recommend. I am daily expecting some copies of proposals, and should have deferred writing till they had come to hand, only I had suggested to Mr. Boothroyd, who prints the volume, that it might be proper, if acquainted with you, to give you a call, as he will be at L—— in a day or two. I shall be happy if the proposal of publishing this volume meets your approbation, and certainly obliged considerably by your spreading the prospectus so as in any degree to forward the object of subscription.

It is proper to notice that the discourse which you are pleased to mention in such kind and flattering terms is not in the volume. The reason is candidly this:—it bears too near a resemblance to one already in print, by Mr. Bennet of Romsey, on (I think) closet Religion. I do not charge myself as a plagiarist; but, in that instance, the similarity is rather too close. Many of its best thoughts, however, are retained in a discourse entitled—'The Disciples' Request.'

Should business ever bring you into this neighbourhood, I shall be very glad to see you.

I am, my dear Sir,
Very respectfully Yours, &c.

THORNHILL KIDD.

Cleck-heaton, April 10, 1812.

OBITUARY.

MR. N. HILLINGS, SEN.

THIS venerable servant of Jesus Christ, in the 82d year of his age, was received up to glory, as a shock of corn fully ripe, that is gathered into the garner in its season. The tender blade first appeared in the year 1764, the ground of the heart having been prepared for it by the visitation of the Almighty in a way of severe affliction, which brought eternity in view & therewith such a deep conviction of guilt, arising from a sense of the sins of his youth, as filled the mind with the most fearful apprehensions of the wrath to come. He began to cry mightily to God to have mercy on him, and resolved in a very solemn manner, that if his life was spared and health restored, he would lead a very different course: contrary almost to his own expectation he was raised up from the bed of sickness; and having so far acted up to the resolution formed, as to break off from his old companions and ways, and to make conscience of prayer and reading the Scriptures daily, he began to trust in himself that he was righteous: nor had he a doubt of his own doings, joined to the obedience of Christ, bringing him safe to heaven at last; he had not however proceeded far in this way before he met with a truly pious and eminently experienced Christian whose memory he cherished with delight to the very close of his pilgrimage; from whom, under God, he learned what he was very slow of heart to believe, that all he had been doing must be so undone that he must be nothing, and Christ every thing. This truly important, but very humbling lesson, it soon pleased the Lord to make him so far acquainted with, that Jesus appeared unrivalled in his view, and became so endeared to his heart, as to be all his consolation and all his desire: and from this time his views of Divine truth became more and more enlarged, and the doctrines of grace, which were the basis of his hope, were so embodied in his walk and conversation, that he was admired by all who knew him as an Israelite indeed, in whom was no guile! But, notwithstanding the clear knowledge he had of Divine truth, capacitating him to be an instructor of others, there was so much meekness in his temper, and diffidence in his disposition, that it was only to a few in fact his sterling worth was known; indeed, for a long series of years he was so situated in Providence as not to have the opportunity of enjoying, except occasionally, the ordinances of the sanctuary, or the company and conversation of those whom he accounted the excellent of the earth. He had, however, a valuable partner in life, whose experience is recorded in the Evangelical Magazine for August 1819, with whom he took sweet council daily in the ways of the Lord; while the occasional intercourse they both had with the Saints of the Most High, and now and then the opportunity of hearing the Gospel, were found times of refreshing from the Divine presence to their souls. But there was happiness in store for this worthy couple, which for many years they had no prospect whatever of realizing, much as they wished it, which was the establishment of the Gospel ministry in the place of their residence. They both hailed the event with sacred delight; and the venerated subject of this Memoir nobly offered a *sixth part of his* income for the current year, towards the erection of a house for God in the place, besides what he contributed towards the ministry of the word; and again and again he came forward with proportionate liberality to liquidate the debt that remained on the building, until he had the satisfaction, with many others also, of seeing the whole discharged. The Bible and Missionary societies, and other benevolent institutions, were also benefited according to the resourses he possessed: his heart was in the cause, and he delighted to do good. Nor was it with

his property only that he was useful, for he was a man of prayer—and the supplications he offered in the sanctuary, down almost to the period of his decease, were highly beneficial in keeping up the public prayer-meetings in the place to which he belonged. And this was not all, for, to the praise of Divine grace it is recorded, that during the period of 55 years that he made a profession of godliness, so blameless was his deportment, that the tongue of slander could not touch him; while those who were strangers to the value of those principles which brought forth such fruit, were yet constrained to respect the character in which they so conspicuously shone forth. He was never known to speak evil of any one; and was moreover one of the distinguished few who, without any sacrifice of principle, or compromise of conduct, appeared to secure the esteem of all. But the most excellent and useful among men are only in a sense immortal until their work is done. But now the period drew nigh for this pious, amiable and venerated servant of the Lord to bid adieu to all terrestrial scenes: and perhaps in few cases could it be said with more propriety than in this instance,—'mark the perfect man and consider the upright, for *the end of that man* is peace.' Though within a month of his departure no particular symptoms of decline were observable, but rather the contrary, considering his great age; yet, in consequence of a slight cold he took in attending the weekly prayer-meeting, about three weeks before his death, he was confined to the house, and soon was convinced, as well as those around him, that the time was come for him to die. He was undismayed at the prospect of the last enemy's approach—he spoke of the event with all imaginable serenity of mind, knowing in whom he had believed: and was ready to say at times, 'Why are his chariot wheels so long in coming?'—He peacefully closed his eyes, June 16, 1819. The following Lord's-day the event was improved at New-street Chapel, Penryn, the place to which he belonged, by the Rev. T. Wildbore, to a very crowded congregation, from Acts xiii. 36,—'After he had served his own generation by the will of God, he fell asleep.'

DEATH OF THE REV. MR. SHERRIFF,

OF FRONENT, SCOTLAND.

Jan. 27, 1820.

During the last three months of his life he was in a more enfeebled state of health than usual; and though he was always distinguished by spirituality of mind, he appeared more particularly so during that period; and sometimes he wrote when there seemed little occasion for it, except to afford him an opportunity of giving vent to the views and feelings of his mind. Thus in one of these notes he says: 'Anticipating the future and eternal glories of the righteous, what should engage us to the world?—a world in which we must meet with tribulation;—a world which lieth in wickedness, and where the King of Saints was maltreated, and put to an ignominious death: yet there may be something done for the honour of his blessed name in such a world. To me to live is Christ; and for a service of this kind it may be needful for us to continue a while in it.'

Though he was considerably worse for about a week before his departure, yet it was not until within the last two days that he considered himself as dying. It has been often said that as men live so they die: this was remarkably exemplified in this truly pious minister. As his life had been calm and tranquil, so his death was serene and peaceful. If he had not those raptures which some have experienced on their death-bed, as little was he distracted with fears or apprehensions. During his illness he was mostly employed in prayer and repeating texts of Scripture and passages of hymns. On the day before his death he observed: 'The scheme of redemption is a glorious scheme.' Though he had often a severe struggle with his sore complaint, the asthma, he never suffered any expression of impatience to fall from his lips. More than once he remarked 'That those who get to heaven at the end will not quarrel with the way by which they were led thither.' Sometimes indeed he would repeat that line—

'Life in such bondage is a wretched thing.'

And often he appeared to cheer himself with the last two lines of that verse:—

'His gracious hand shall wipe the tears
From ev'ry weeping eye; [fears,
And pains, and groans, and griefs and
And DEATH itself shall die.'

Twice or thrice in the course of that sorrowful day before he died, he said, 'Why are his chariots so long in coming? Why stay the wheels of his chariot?' At other times he would repeat that saying of a good man under affliction, 'Lord, what thou wilt, when thou wilt, and how thou wilt.' In prayer he begged that God would be the father of his family, and the shepherd of his little flock.' Several times he quoted these words—'I die, but God will be with you,' and added, 'He will never, never leave you, nor forsake you.' The last verse of Addison's beautiful hymn he also after quoted, as well as several others:—

'Thro' all eternity to thee
A joyful song I'll raise:
For, oh! eternity's too short
To utter all thy praise.'

B.

REV. JOHN MARTIN.

APRIL 23, died in his 80th year, the Rev. John Martin, many years pastor of the Baptist Church in Keppel-street, Bloomsbury, and author of several useful and ingenious publications. Mr. Martin had long been laid by from ministerial usefulness by a distressing illness. C.

REV. DR. HAWEIS.

To the Editor.

SIR,

IN addition to what has already been said in the Evangelical Magazine concerning the Rev. Dr. Haweis, I beg leave to subjoin that he was buried in the Abbey Church, Bath, and that a funeral-sermon was preached for the venerable Doctor, by the Rev. Mr. Jay, at his place of worship, from Phil. i. 21,—'For me to live is Christ; and to die is gain.' And another was preached at Lady Huntingdon's Chapel by the Rev. John Chamberlain, from Rev. xiv. 13,—'Blessed are the dead which die in the Lord;' when an outline was given of the long and active life of this eminent man and minister. The Chapel had been previously hung in black for his late Majesty. C.

POETRY.

THOUGHTS ON SPRING.

FALLS the soft, refreshing rain;
Shines the vernal sun in vain?
Useless breathes the warmer air?
Mocks the ground the sower's care?
Is the Winter-wasted ground
Frozen still, and fruitless found?
No:—the grateful, smiling earth
Teems with vegetable birth;
And, releas'd from Winter's power,
Greets the sun, and drinks the shower:
Nor does she the precious grain,
With a miser's hand retain;
Sown in hope they re-appear,
First the blade and then the ear.
Trees their Summer vesture wear;
Flow'rs perfume the balmy air;
Field and forest, hill and plain,
Welcome Spring's reviving reign:
Notes of melody and love
Sweetly flow from grove to grove:
All that breathe, and all that bloom,
Songs and smiles of joy assume!

Why then doth my soul remain
Chill'd by Winter's dreary reign?
Why, though means of grace abound,
Am I still so fruitless found,—
Still more barren, dull and dead,
Than the very ground I tread?
Shall it ever Winter be?
Doth no Spring remain for *me?*
Oh, thou Sun of Righteousness,
Rise, and shine, and warm, and bless!
Come, thou Life-inspiring Breath,
Free me from this wintry death!
Soft, ye showers of grace, distil;
Then my soul a Spring shall feel!
Then shall living verdure rise,
Like a blooming Paradise;
Then the fruits of heavenly grace
In my heart shall find a place;—
Roots and seeds long buried there,
Spring, and bud, and bloom, and bear;
Then shall fragrance spread around;
Then shall songs of praise abound

B.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Youth's Spelling, Pronouncing, and Explanatory Theological Dictionary of the New Testament, &c. boards 7*s*. fine paper, 9*s*.

On taking up this book, we felt happy to find that a fellow Christian had been so laboriously and worthily employed, in preparing and compiling this Dictionary. He has collected all the words of the *four leading parts of speech* in the New Testament, arranged under proper heads, and the pronunciation is annexed; and then the explanation is given in clear and concise terms. There is an Essay, or kind of Grammar, prefixed, and a copious Index closes the volume.

The worthy compiler freely confesses the use he has made of Cruden's Concordance, as a guide to his explanations; yet we much fear that some of the explanations will appear harder than the original words.

But, if to teach young persons to cultivate their understandings, and to convey religious instruction in a pleasing form, be praiseworthy; and if, moreover, to have executed his task with considerable ability and fidelity be also commendable; we may safely recommend this work to the attention of all such youthful readers as are desirous of fully understanding the New Testament, the common and glorious charter of our salvation.

A Syriac Grammar, principally adapted to the New Testament in that language. By T. Yeates, late of the University of Oxford, Author of Indian Church History, &c. Royal 8vo. 7*s*. 6*d*.

This grammar, Mr. Y. informs us, 'was compiled at the request of the late Rev. Dr. C. Buchanan, at a time when the writer was engaged with that gentleman in preparing an edition of the New Testament for the use of the Syrian Christians in India. Its design was to promote a knowledge of the language, by a more easy and familiar method than is usually taught in works of the kind already extant in Latin; and to accommodate the English student with a complete and comprehensive *manual* in his own language; and for this reason it was desirable to have it select and elementary, rather than discussive and argumentative.'

Knowing the importance of the Syriac language, both to missionaries in the East, and to the Biblical Students at home, we are happy in being able to announce the present work from hands so competent to the task. The old Syriac Versions of both Testaments, are of high authority, and supposed to have been made in the first century.

A Short Introduction to the Study of Geology, comprizing a new Theory of the Elevation of the Mountains, and of Stratification, in which the Mosaic Account of the Creation and the Deluge is Vindicated. By Joseph Sutcliffe, A.M. 8vo. 1*s*. 6*d*.

The pursuits of natural history are not more delightful to an ardent mind, than they are calculated to make the most convincing impressions of the natural perfections and government of God. It is, therefore, a humiliating instance of the depravity, and even deep-seated atheism of the human heart, that so many modern writers have treated its different departments with a studious avoidance of all reference to the Divine existence. Ray, Derham, and Linnæus set a different example, an example which ought to be followed by all that love science, and are the real friends of mankind. No department of these studies is more fascinating than that of the mineral kingdom: and we may say that it is morally impossible for any person to attach himself to it, and remain confined to the business of description and classification. The conception of some theory seems inevitable; and thus mineralogy runs into geology. But the fact is, that theory after theory has risen and fallen; till the soundest philosophers have been compelled to acknowledge that it is wisdom to refrain from generalizing, and that a satisfactory theory of the earth is yet a desideratum. Infidels have fetched their most formidable weapons of assault against revelation, from this quarter: but really their whole proceeding has gone upon a begging of the question, and the friends of revelation have, unhappily, not been prompt, in unmasking the sophistry. Some are of opinion that a critical investigation of the commencement of the Book of Genesis, satisfactorily shews that the original creation of the whole universe is not affirmed to have been contemporaneous, or nearly so, with the formation of man, and the fitting of our planet to be the theatre of those peculiar dispensations of providence and grace 'which angels desire to look into.' Mr. Sutcliffe, in this pleasing and pious

pamphlet, adopts, as we conceive, a more difficult hypothesis than that which we have just hinted. But it is a valuable publication. It furnishes many curious facts, original as well as collected; and it breathes an excellent spirit of attachment to revealed truth.

Gospel Truth, accurately stated and illustrated. By the Rev. Messrs. Boston, Ebenezer and Ralph Erskine and others. 12mo.

THE first part of this work is employed in giving an account of the discussion of certain parts of the doctrine of grace, in the general assembly of the Church of Scotland, wherein the above eminent Divines took a decided part, and represented their views to their brethren and to the world; this happened in 1721. Some things struck us in reviewing the management of these ministers, particularly their prudence, meekness, and a spirit of prayer in their closets and with one another.

In the second part the Editor has given considerably large notes of the lives of those ministers who engaged in the above cause; sterling worth, fervent piety, judicious and evangelical views, conscientious, successful diligence in their ministerial labours, form the leading features in the characters of these eminent men.

The third part of the volume is occupied with extracts from Boston, Erskine, &c. so far as illustrating the evangelical truths they had espoused. We know these doctrines were those of the Protestant Churches, and also in modern times have been illustrated by Trail, Hervey, Booth, Romaine & Venn, which being Scriptural, might recommend them to every man's conscience. We understand the above treatise has been much approved in Scotland as a most valuable and seasonable piece; we also cheerfully recommend it; we trust the names of Boston, Erskine, &c., who appeared in the above cause, will continue to be reckoned as some of the most judicious and evangelical divines wherewith the Christian world has been favoured.

Academical Institutions: on the importance of preparatory instruction for the Christian Ministry. A Sermon at the anniversary of the Blackburn Independent Academy in July 1819. By W. Roby. 8vo. 1*s*.

THE object of this discourse appears in its title, and those who know the Preacher will not need to be told that he reasons ably and scripturally in favour of an educated ministry; at the same time he candidly concedes that 'it is not so necessary as to exclude all from the work of the ministry who have not previously received academical instruction.' The fact is, that it is the duty of the Christian Church to provide the means of an enlightened, and even a learned ministry. God, however, will not be confined to our rules, but will sometimes shew the sovereignty of his grace and providence in furnishing illiterate men with such eminent natural talents and exalted piety as throws men of the best education in the shade. Such was *Bunyan;* but such men are like comets, and attract admiration by their rarity, while the fixed stars shine steadily and constantly with little notice, but not therefore without utility. 'Night unto night sheweth knowledge.' Moreover, there are situations where even the want of learning, provided there be no want of piety and good sense, may contribute to a teacher's usefulness.

It may be proper to add that this Sermon is published by request, and the respectable preacher states, that the principal motive inducing him to comply with 'that request, arose from the thought, that it would afford him an opportunity of more extensively soliciting that pecuniary aid, which the Blackburn Independent Academy, as a new Institution, greatly needs.'—See p. 47.

The blessings of Peace and the evils of War: a Sermon by the late Rev. T. Haweis, LL. B. and M. D. Revised and Republished by J. Chamberlain, Bath. 8vo. 1*s*.

THIS Sermon was reviewed in our 10th vol. p. 27. Mr. C. in reprinting it has omitted some temporary remarks, and introduced some new ones on the blessings of universal Peace, and the peaceful kingdom of our Redeemer. The sermon appears dear, (only 20 pages) but the profits are devoted to the Doctor's favourite object—the London Missionary Society.

Divine Providence illustrated in the Ordination of Political Government; a discourse on Rom. xiii. 1. preached at Sunderland on the day of the interment of KING GEO. III. By David M'Nicoll. 8vo. 1*s*.

THIS is a judicious and well-arranged discourse, which lays the foundation of all legitimate Government in the ordination of Divine Providence, and firmly supports 'the powers that be' without sacrificing the principles of the British Constitution, or of civil and religious liberty. In the third part of the discourse the Preacher pays a well-deserved compliment to the memory of his late Majesty, as a virtuous and constitutional Monarch —a wise and good man.

The Testimony of God against Massacre and Rapine; a Sermon preached April 9, 1820, in Nile-street Meeting, Glasgow. By Greville Ewing. 8vo.

THIS Discourse, founded on Gen. xlix. 5—7, 'Simeon and Levi are brethren,' &c., was preached on occasion of the late insurrection in the North, and bears a pointed testimony against it. The latter part of the discourse contains some excellent advice to the lower classes, and concludes in these words, 'Search for yourselves the Holy Scriptures.' If they teach treasons, stratagems and spoils, by all means shout for the battle and take the consequences. But if, while they teach 'Glory to God in the highest,' they teach 'peace on earth and good will to men, let us eschew evil and do good; let us seek peace and insure it.'

Dorcas pourtrayed; a Discourse on the death of Mrs. Burn, of Frome. By J. Sheppard. 8vo. 1*s.* 6*d.*

THIS is an excellent Discourse—depicting an excellent character—and published in favour of an excellent object—the Frome Selwood Charitable Society. Mr. Sheppard is author of a volume of valuable *Letters*, descriptive of a Continental Tour, and of a recent work against War, which we hope shortly to lay before our readers.

The converted Atheist: on the early life of a reclaimed Infidel; written by himself; revised and edited by W. Roby. 6*d.*

THIS is a very interesting Tract, and there can be no doubt of its authenticity, as the author is a member of Mr. Roby's church, and delivered in this narrative on occasion of his admisssion.

National Sins call for national visitations. By a Lover of his Country. 8vo. 2d Edit. enlarged. 1*s.*

THIS Tract contains two excellent Letters, and some additional reflections on sabbath-breaking, and other immoralities, pointing out the defect of the Laws on this subject, and the enormous evil of Sunday Newspapers. See page 11.

LITERARY NOTICES.

In the Press—A new edition of Brown's Memoirs of the Rev. Js. Hervey, with additional Letters and Anecdotes, particularly from the late Col. Orchard.—Antiquities of the Jews, 2 vols. 8vo. by Dr. W. Brown.—The Literary and Ecclesiastical History of the Scriptures, by the Rev. J. Townley, 3 vols. 8vo. with plates.—Seasonable Advice to Youth on the study of the Scriptures, by Rev. F. A. Cox.

SELECT LIST.

Horæ Homileticæ, or above 1200 Discourses in the form of Skeletons, in 11 vols. demy 8vo. 10*s.* 6d. ea.

Lectures on Scripture Facts, Propnecies, Miracles, Parables, Doctrines and Duties, by W. B. Collyer, D.D. 6 vols. 8vo. 14*s.* ea.

A Series of important Facts, demonstrating the truth of the Christian Religion, by J. Jones, LL. D. 8vo. 7*s.*

The foundations of a Kingdom endangered by iniquity: a Sermon preached at Dudley Church, by the Rev. L. Booker, LL. D. Vicar. 1*s.* 6*d.*

The Welsh Cottage. 12mo. 4*s.*

Memoirs of Private Christians, by the Rev. J. Brown of Whitburn. 8vo. 8*s.*

A 2d vol. of Sermons, by the Rev. C. Bradley, Curate of High Wycombe. 8vo. 10*s.* 6*d.*

Abdallah, or the Arabian Martyr, a Christian Drama. 1*s.* 6*d.*

The abominations of the Jesuits, exposed by the Abbé de la Berthier, by G. Russell, 4*s.* 6*d.*

The Age of Christian Reason, in answer to the Principles of Paine, Volney, &c. by T. Broughton, Esq. 8vo. 7*s.*

Crantz' History of Greenland, and of the Missions of the United Brethren there, continued to the Present Time. New edition. 2 vols. 8vo. with plates. £1. 1*s.*

The Insane World, or a Week in London, by T. Williams. 8vo. bds. 7*s.* 6*d.*

The Principles of true Christianity, in an Address to Deists, by W. Grimshaw. 3d Edit. 2*s.* 6*d.*

Lectures on Divinity and Theological learning, by Herbert Marsh, D.D. Ld. Bp. of Peterborough, &c. Part v. 2*s.* 6*d.*

The Real Christian, by Jos. Briscoe, 12mo. 1*s.*

Catechism on the Constitution and Ordinances of the Kingdom of Christ, by the Rev. W. Orme, Perth, 3d Edit. 9*d.*

The early History of a Sailor, written by himself. 2d Edit. 18mo. hlf. bd. 1*s.*

Twice 52 Histories of the Bible, translated from the German by T. T. Triebner. 18mo. bd. 3*s.* 6*d.*

Rural Employments, by Mary Elliott, 18mo. hlf. bd. 2*s.*

Fisher's Marrow of modern Divinity, with Notes by the late Rev. T. Boston. New Edit. 3*s.* 6*d.*

An Antidote to Arminianism, by Chr. Ness. (recommended by Dr. Owen) 3d. Edit. by J. A. Jones, Stonehouse, 12mo. 3*s.* 6*d.*

TRACTS.

The Brave Old Soldier, or Memoirs of Charles Davies, 2*d.*

The Effects of Infidelity, 2*d.*

Memoirs of Mary Ann P. 4*d.*

The Female Sunday School Teacher, by Rev. R. Meek, 8d.

History of honest Roger, by Rev. B. Morgan, 2d.

RELIGIOUS INTELLIGENCE.

GENEVA.

Mr. Malan being excluded from his ministry in the Church of Geneva, had turned his attention to the education of youth, and has opened his school-room for preaching; but this being found very insufficient, his friends are endeavouring to collect money for building a Chapel in his garden: £600 will be necessary for the slightest building that can be put together. Mr. Sheriff Rothwell is Treasurer for what may be collected in this country.

SCOTLAND.

UNION OF THE SECESSION CHURCH.

The public will scarcely require to be reminded of that *proposal for Union* betwixt the two great branches of the Secession, which we had the pleasure of announcing last year about this time. This proposal *originated*, perhaps remotely, in that association formed by Bible and Missionary Societies, which, uniting the friends of the Scriptures and of the Gospel in co-operation on certain great common grounds, had made them better acquainted with each other; and *immediately*, in the liberality of spirit so characteristic of the age, and, it may be presumed, from various circumstances, in a still higher influence. Aroused, as if by an instinctive impulse of fraternal affection, the people belonging to those two bodies proceeded to petition their respective synods to devise the means of re-union. While this conciliatory spirit pervaded the country, the Magistrates of some burghs came forward and abolished the religious clause of the oath which had occasioned the division; and it is proper to add that, in the following summer, the Convention of Royal Burghs, with a spirit of liberality worthy of the age, and for the express purpose of facilitating this union, unanimously, and without solicitation, recommended its total abolition.

The number of petitions presented on this subject to the two synods was altogether unprecedented. They amounted, on each side, to nearly a hundred, embodying the prayers of above a hundred thousand members of the Secession Church, panting after reconciliation with their Christian brethren, from whom they had been long and mournfully separated. These petitions were met with a kindred spirit on the part of the Courts. They entered instantly and cordially upon the business, and appointed large and respectable Committees to meet together to confer on the interesting subject, and to devise the best means of accomplishing this most desirable object. These Committees met and consulted for several days during the summer, and laid their report before the meeting of their re-respective synods in September, in the shape of a basis, containing a scheme of principles on which the Union might be founded. It embraced the word of God as the only rule of faith and manners; the standards of the Church of Scotland; the Presbyterial form of Church government; the grounds of the Secession; the approval of the noble struggles of our forefathers for reformation; and pledged the United Synod to the preparation of a formula, and a common exhibition of their principles.

At that meeting one of the synods found themselves prepared to adopt this basis; the other judged it expedient to send it to their Presbyteries for the consideration of members till next meeting. Meanwhile the joint committee met again; and, with the view of facilitating the union, prepared a new formula, which, should the basis be approved of, would be submitted to the United Synod, in order to its being adopted as the formula of the United Church; together with a manual or directory for the admission of members, containing a brief view of evangelical doctrine—of Christian practice—of Church government—and of the principles and history of the Secession.

At the meeting of both synods, held last week, these important papers were laid on the table of the respective Courts, and were read as introductory to the great discussion. Never was there one in the Secession Church more interesting and more critical. Religious persons of all denominations had taken a deep interest in this matter. The petitioners who had conducted themselves in the interval with the most marked attention to the rules of good order, and had met often to supplicate the throne of God for guidance to their respective Courts, had their eyes and their hearts toward our metropolis at this moment. Hopes and fears were excited in a high degree.

Many thought that the former would be disappointed, as religious parties once divided seldom unite, especially those who come into collision on the same scene, and approximate one another most nearly in principles.

Ministers and elders belonging to the two bodies, from all parts of the country, crowded, with trembling heart or with joyful anticipation, to the scene of deliberation. Not a few, who had no seat in the deliberative assemblies, urged by pious interest, attended to watch the development of this important process; and those who could not attend followed them with their prayers and anxious wishes. Never was either Court so full; and never were deliberations conducted upon the whole with more solemnity, candour, or enlightened and conscientious regard to the interests of truth. Alterations of the basis were proposed; were considered; were modified or adopted on both sides, with a consideration, and liberality, and pious vigilance, which we have seldom witnessed. Even those who felt themselves constrained occasionally to take different views from their brethren, showed that they were actuated by principle, and stated their objections with all the love of brethren, and all the calmness of men who had truth for their object. In discussions so delicate and difficult—in a process so new and so important—it was not to be wondered at that some diversity of sentiment should have arisen, or that the proceedings should have been slow; but the harmony was great, and the progress, though deliberate, was gradual. The basis was finally approved and sanctioned by both synods, on the evening of last Friday; the union of course is effected; and nothing remains but certain subordinate arrangements, preparatory to the formal junction of the two Courts, which will take place at their next meeting in September. And, as full liberty of exoneration has been allowed to those who have not gone along in all points with their brethren, it may be presumed, and is greatly to be desired, that they will feel it to be their duty to acquiesce in the decision. The committees have been reappointed to make the necessary arrangements for the formal incorporation of the two synods, and the future operations of the United Churches.

Thus have two great portions of the religious community, which had been separated for more than seventy years, been happily re-united; and a laudable example has been exhibited, which, it is hoped, will influence the feelings and the conduct of other denominations of professing Christians.

LONDON.

DISSENTERS' ADDRESS.

Wednesday, May 3.

THIS day 89 Ministers of the three denominations attended the Court at Carlton Palace, and being introduced by Visc. Sidmouth, presented the following Address to the King upon his Throne, which was read by Dr. Rees:—

TO THE KING'S MOST EXCELLENT MAJESTY.

'*Most Gracious Sovereign,*

WE, your Majesty's dutiful and loyal subjects, the Protestant Dissenting Ministers of the Three Denominations in and about the Cities of London and Westminster, approach your Majesty, with profound respect, to express our sincere condolence on occasion of the breaches made by death in your illustrious House, and more especially on the demise of our late venerable and beloved Sovereign, your Royal Father, as well as our cordial congratulations on your Majesty's accession to the Throne of the United Kingdom of Great Britain and Ireland.

We partake of the satisfaction which His late Majesty's subjects in general, and his own illustrious Family in particular, must have experienced in the extended duration of his life and reign; and whilst we lament the personal affliction which, during his latter years, deprived the nation of his public services, we bow with devout resignation to the mysterious will of Almighty God; and we reflect with pleasure on the filial attention manifested by your Majesty and the other branches of his Family to his dignity and to his comfort during his seclusion from the duties and enjoyments of social life.

We also render to the Supreme Arbiter of the condition of man our unfeigned thanksgivings, that his dissolution succeeded a gentle and gradual decay, without any previous suffering.

Among numerous other virtues that distinguished his character and reign, his solicitude for the education of the poor, and for the diffusion of those Scriptures which open, both to rich and poor, the best sources of instruction and comfort, will be recorded in future ages to the praise of our much revered Sovereign.

As Protestant Dissenters we recollect, with peculiar thankfulness, that, conformably to the declaration with which His late Majesty commenced his Reign, he not only maintained the Toleration

inviolate, but enlarged its protection and benefits.

We should the more deeply lament the decease of our late Sovereign, if we were not warranted to direct our views to your Majesty as his successor, and to assure ourselves, by the experience afforded us during your Regency, that you will continue to us the same protection and similar benefits.

It is, we trust, needless for us to make any public avowal of our attachment to your Majesty's Person and Family, and the form of Government established in the British realms.

Whilst we are ambitious of expressing ourselves the invariable friends of civil and religious liberty, we are no less the enemies of every kind and degree of licentiousness, both in principle and practice.

As none of our number were ever degraded by hostility to the Civil Government of our country, as it is by law established, we are persuaded that none of us will be found amongst those who profane religion, deride the Holy Scriptures, and diminish the influence of sacred subjects on the minds of the people; but that it will be our uniform solicitude and endeavour to manifest and to inculcate a due regard to religion, to the Constitution and laws of our country, and to the honour and tranquillity of your Majesty's life and reign.

Thus avowing our principles and conduct, we humbly solicit, and feel confident of enjoying your Majesty's protection and favour: Prompted, as we are, by inclination as well as duty, it will be always our earnest wish and ardent prayer that your Majesty's reign may be long, peaceful, and prosperous; and that, at a distant period, your Majesty may exchange your present Crown, after having exhibited its brightest lustre in the uninterrupted and increasing attachment of a free, grateful, and loyal people, for a Crown of celestial glory that fadeth not away.'

His Majesty paid a marked attention to the Address, and delivered the following answer with great dignity:—

'I receive with great satisfaction this loyal and dutiful Address.

'The justice which you have rendered to the memory of my beloved Father, is highly gratifying to me. You may be fully assured of the continuance of that protection which you experienced during his beneficent reign, and my determination to maintain strictly and inviolably the toleration now so happily enjoyed.'

The ministers then advanced, and had the honour to kiss his Majesty's hand. It had been previously agreed upon by the ministers, that only 12 of their number should advance to the throne for that purpose; which being done, Dr. Rees intimated to the King that, to prevent his fatigue, the rest of the gentlemen would retire; but his Majesty was pleased to express the peculiar satisfaction he felt with the Address, and the manner in which it had been delivered, and desired that all the ministers, if they wished it, might come forward; which of course they gladly did, greatly delighted with this special mark of his Majesty's condescension.

It is remarkable that only one of the ministers was present on this occasion who presented the Address to his late Majesty in 1760, namely, Dr. Rees.

SOCIETY FOR THE IMPROVEMENT AND ENCOURAGEMENT OF FEMALE SERVANTS, HATTON GARDEN.

THE 7th Annual Meeting of this Society, (instituted 1813) took place on Thurs. April 27th, at the London Tavern. Previously to the arrival of the Lord Mayor, who is the President for the time being, the Chair was taken by the late Chief Magistrate, Mr. Ald. Atkins. The Report, which was afterwards ordered to be printed, was read by Rev. Mr. Watkins, the Secretary, to whom the Society owes its formation. It contained much that is interesting both to employers and servants, and made a considerable impression on the Meeting. Among other things, it adverted to the cruelty and *impolicy* of sudden dismissals, and the unfair suppression of character for *mere venial offences*, as it tended to occasion an increase of prostitution, and sent a female, with all the feelings of an injured person, into the very haunts of thieves and housebreakers. The Report stated the death of two friendless young women in consequence of it, that had come to the knowledge of the Committee; that during the past year many thousand appropriate tracts had been given to servants at the Registry; 88 servants had received Bibles on completing their first year's services, 151 servants had been rewarded with the sum of £281. 18*s*. four had received gratuities on their marriage, and four had been assisted in affliction. It stated that the Society's Tract, entitled 'Friendly Hints to Female Servants,' and another called 'Maxims of Prudence,' were much in request among servants, and that 30,000 of them had been printed, 18,000 of which were

now probably in the hands of as many servants. Since the Institution, 937 rewards have been bestowed, and the names of 430 females are on the books at the Registry, who will, by tarrying in their places, become entitled to the progressive and accumulating rewards of the Society. Rev. Dan. Wilson and Rev. Mr. Hawtry bore an active part in the proceedings of the Meeting. The former stated, from an instance that had lately occurred, some of the mischiefs which young women bring upon themselves by leaving services in the country for places in London, by which numbers fall into vice and wretchedness. The great value of good servants, in forming the minds of children to habits of honour and truth, rather than of connivance and falsehood, was ably adverted to, as rendering the improvement of servants highly important; and the means adopted by the Society were considered very conducive to that end. The Lady Mayoress, and several other Ladies were on the platform.

ANNIVERSARIES IN MAY.

THE appropriation of a particular month to these Meetings is attended with this advantage, that it enables those (and they are not a few) who come from the country to attend the Bible and Missionary Societies to witness the proceedings of other Institutions, which form a sort of *Panorama* of Christian benevolence. It shews the connexion and harmony there is between the various plans of doing good—it promotes brotherly affection between individuals and societies thus employed—and not only rekindles zeal and emulation among persons resident in the metropolis; but sends back others, who came from a distance, full of ideas of beneficence, and resolving each in his respective sphere to do something for God, and for the salvation and happiness of his fellow creatures.

METHODIST MISSIONS.

FOR some years the Wesleyan Methodists have taken the lead in this work of benevolence; and to see the eagerness with which their largest Chapels are crowded on this occasion, would lead a stranger to suppose that all the religious people in the metropolis were Methodists; and yet as he goes from these Chapels to the Churches of the Establishment, and to the largest public rooms in the metropolis, he will find all nearly as much crowded, and that all parties of Evangelical Christians are equally alive to the great work of propagating Christianity and the Scriptures through the world.

The Methodists have indeed some claim to this post of honour, (if such it be) for their preachers are all Missionaries; and, so far back as 1786, they began to send the Gospel to the poor negroes in the West Indies, though it was not till within these three years that they have assumed the name and form of a Missionary Society.

On Wednesday evening, April 26, the Anniversary of 'The Wesleyan *Auxiliary* Missionary Society for the London District,' was held in Great Queen-street Chapel, Lincoln's-Inn Fields; Sir Rich. Ottley, (late Chief Justice of Grenada) in the Chair, who opened the Meeting by stating from his own knowledge the great importance and necessity of Missions, arising from the stupid idolatries, dreadful cruelties and gross immoralities of every kind practised in the heathen world, particularly in Africa.

Rev. Richard Watson read the able and interesting Report, and was followed by J. Poynder, Esq. who in moving that it be received and printed, remarked that the necessity and propriety of Missions could no longer be a question in this country since they had received the sanction of the Sovereign and the British Parliament. The motion was seconded by Dr. A. Clarke, who was attended by two young men, natives of Ceylon, and formerly of high rank in the Budhu priesthood, but who had been converted to Christianity by reading the Cingalese translation of the Scriptures.

Dr. Clarke was followed by Wm. Blair, Esq. Jos. Butterworth, Esq. M.P. Rt. Middleton, Esq. of Durham, Rev. J. Anderson of Reading, Jos. Bulmer, Esq. of London, Rev. Walter Griffith of Bath, and T. Galland of Reading, J. Dyer, Esq. of the Admiralty, Rev. Jn. Arundel, (one of the Secretaries of the London Missionary Society) and Rev. Jabez Bunting, one of the Secretaries of the parent Society, who all ably and eloquently pleaded the cause of Missions on this occasion, and the Meeting did not close till past 10 o'clock.

On the following Sunday, April 30th. Missionary Sermons were preached in all the Wesleyan Chapels in the London district; and Monday forenoon, May 1, was held the Anniversary of the General *Wesleyan Missionary Society*, at the City Road Chapel, Joseph Butterworth, M.P. in the Chair, when that capacious chapel was crowded to excess, long before the commencement of the business. The Meeting began with a hymn, and a

short prayer by Dr. A. Clarke; after which Mr. Butterworth opened the business, by explaining the object of the Meeting, and reading some extracts of a letter from a native of the Bahama Isles, stating the dreadful situation of that colony, which, notwithstanding it had been settled more than a century, had not a single place of worship until (in 1800) the Methodists came among them, by whose exertions, under the divine blessing, the state of the Island had been entirely changed.

The Report was then read by Mr. Watson, (one of the Secretaries,) and took a sort of 'bird's eye view' of the different Missionary Stations of the Society, beginning with Europe, where the Society has—11 Missionaries in Ireland, 5 in France, and 1 at Gibraltar. The Report then makes the tour of Asia, Africa, and America, particularly the West India Islands, comprising nearly 100 stations, where more than 140 Missionaries are employed.

The Report dwelt with some detail on Ceylon, in which station £1000 per ann. is devoted to the Schools only; and where *female* Schools have been lately instituted, which in India are a perfect novelty—on Jamaica, where the Societies have had an increase of 1000 members, beside 500 in the other Islands—and on British North America, where our countrymen and fellow-subjects are most lamentably deficient of religious worship and instruction. The Report concluded with a statement of subscriptions and donations, among which we were particularly struck with an item of £500 from Gen. Boyer, President of the Haytian Republic, amounting in the whole (as we understand) to nearly £23,000.

The Chairman then resumed, and read part of a letter from a gentleman of judicial rank in India; stating that the throne of superstition was there tottering, and that the distinctions of caste were giving way; as an instance of which he stated that the native females of rank now began to visit the English ladies, a circumstance till lately unknown.

Dr. A. Clarke moved that the Report be received and *printed*, which was seconded by W. Blair, Esq. a member of the Church Missionary Society. The other resolutions were moved and seconded by Mr. Sheriff Rothwell; Rev. Mr. James, an Independent Minister of Birmingham; Edward Phillips, Esq. of Manchester; Sir Rd. Ottley, Knt.; Rev. G. Burder, Secretary to the London Missionary Society; Js. Wood, Esq. of Manchester; Rev. Mr. Dyer, Secretary to the Baptist Missionary Society; Rev. R. Smith, of Bristol; B. Sadler, Esq. of Leeds; Mr. Mawer, of Lincoln; Rev. R. Watson, Secretary of this Society; Rev. R. Reece; Mr. Harvard, late Missionary at Ceylon; Rev. Joseph Benson; and T. Allan, Esq.

Mr. Butterworth, in acknowledging the thanks of the Meeting, was glad to see so many country friends present, and hoped all would be anxious to do something for the cause. For his part, as a bookseller, he contemplated the publication of a law book for the benefit of the society; thereby making the law subservient to the interests of the gospel.

In the course of the Meeting, Rev. Mr. Reece and others, bore a strong and explicit testimony to the uncorrupted loyalty of the Wesleyan Societies in the northern counties, notwithstanding the disaffection which had prevailed around them.

CHURCH MISSIONARY SOCIETY.

THE 20th Anniversary of this Society was introduced by a Sermon, on Monday evening, (May 1,) by the Rev. B. W. Mathias, M.A. of Dublin, and next day at noon, a general Meeting was held at Freemason's Hall, the Rt. Hon. Admiral Ld. *Gambier* in the Chair. His Lordship then introduced the Meeting with an animated and pious address, after which the Secretary read an abstract of the Report.

Rev. Mr. Pratt, Secretary of the Society, observed, that the Committee had been under the necessity of compressing their Report, and he could now read only an abstract of what he had then before him. He would first direct their attention to the funds, in which, notwithstanding the liberal contributions collected for another Society, in pursuance of the King's letter, he was able to state an advance of above 2,000*l.* for the Church Missionary Society, beyond the preceding year; that being about 28,000*l.* and this 30,000*l.* This advance he attributed to a forcible appeal to its friends, both from the pulpit and in private. In the course of the past year, several new associations had been formed, particularly one at Chester, from which 1800*l.* have been received. He then proceeded to notice the state of the Mission in different parts of the world, beginning with that in the Mediterranean, which afford a scene of labour that attracts more and more the attention of wise and benevolent men among the Eastern Churches. The revival of pure religion has unquestionably begun; and as these Churches reflect the clear light of the Gospel, they will

no doubt be the means of spreading it among the Heathen and Mahometans around them. The Missionaries feel it an honour to unite their efforts with those of the British and Foreign Bible Society, which combines the efforts of good men of every denomination, and by which they are much assisted in their work in India. One of the natives of Persia has lately visited this country, and has received some books well calculated to instruct and benefit his country. Adverting to the death of Mr. Martyn, the Report paid a proper token of respect to his memory, and exhorted the Society to follow up his labours, till the land where his dust lies shall become enlightened with the Gospel which he preached.

At Calcutta, and in several stations around, they are still proceeding with unabating zeal. At Madras and South India, in Travancore, and other stations, about 2,500 children are under instruction, and Tracts and Bibles are distributing amongst them in their own languages. The Bishop of Calcutta has proposed forming a College at Calcutta, to which this Society subscribed 5,000*l.* In Ceylon, their Missionaries continue active and laborious, and one is going to assist in that station, with two Christian Cingalese, who are returning to their native country.

In West Africa, Sierra Leone, and the West Indies, there are nine stations occupied by the Missionaries, and 28 Christian teachers, who have many thousand negroes under their instruction, and about 2,000 other adults and children are taught by them.

In different conferences with Mr. Johnson, they received from him some most interesting particulars; perhaps the history of the Church has scarcely afforded such a display of the efficacy of the Gospel, as in the district where he has laboured. In 1816, some natives of 22 different nations assembled together;—scarcely any of them had clothes, and if they were given them, they were thrown away. Scarcely any of them were married. Superstition in various forms tyrannized over them; some of them would live in the woods, apart from society, and subsist on plunder. In one week, Mr. Johnson lost 30 fowls: they would eat them raw, and preferred the most filthy food (even cats and dogs) to the rations allowed by Government. A dog and an iron pot were stolen by some of them, and when found, they were preparing to boil the dog in the pot they had stolen. These are repulsive details, affording a true picture of their late condition; but a happy change has now taken place, they are, at least, outwardly moral, clean, and decent in their appearance. Many of them are married, and all of them attend with decorum and reverence the preaching of the Gospel.

In the Island of Antigua, about 1400 children and young persons are under instruction, and active measures are taken for enlarging this system, and extending it to other islands. In the different Missionary stations more than 150 Christian teachers are engaged. In pursuance of these plans, the Committee have ventured to exceed the increased income of the past year, in which their expenditure has been upwards of 31,000*l.* The Committee, in conclusion, desire to acknowledge the blessing of God upon their labours, and recommend the work to the prayers and exertions of all true Christians, being well aware, that 'their labour shall not be in vain in the Lord.'

The Hon. and Rt. Rev. the Ld. Bishop of Gloucester rose to move the adoption of the Report, congratulating the Society on its success, and the evident blessing of God upon their labours. J. T. Harrington, Esq. late of India, in seconding this motion, cautioned the Society against being too sanguine in their success, though he doubted not but they would ultimately succeed. At present, he did not estimate the fruits of all the exertions of the Baptist Missionaries at more than 200 converts. Mr. Wilberforce in following this gentleman, conceived that, in these discouraging statements, he had been influenced by his residence in India: he adverted to the wonderful change in Otaheite, to the success of the Society in India, and other encouraging circumstances. Rev. Peter Roe, of Kilkenny, thought there was no ground for discouragement.

Rev. Mr. Cunningham, of Harlow, who spoke next, took the liberty of correcting the statements of Mr. Harrington. He conceived he might have rated the converts to Christianity by the Baptist Missionaries in India at 500, without exaggeration; and had he forgot the translation of the Scriptures into 5 languages, and partially into 7 others? Did he reckon nothing of the education of 8000 children now under their instruction?* He particularly adverted also to the utility and importance of native teachers. Mr. Harrington apologized, if

* Many thousands are also under the care of the London Missionary Society, the Church Missionary Society, and the School Society lately established at Calcutta.

he had erred it was inadvertently; he only wished to caution them against disappointments.

The Speakers which followed were, Rev. Jn. Owen, Viscount Jocelyn, Hon. and Rev. Mr. Erskine, Ld. Calthorpe, Rev. D. Wilson, Adm. Ld. Gambier, Rev. Mr. Mathias, Hon. and Rev. Gerard Noel.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Annual Meeting of this Society was held at Freemasons' Hall, on Wednesday, May 3d. It was most numerously attended. The anxiety to procure places was such that the hall was filled before eleven o'clock.

At twelve, Lord Teignmouth, the noble President, took the Chair, and opened the Meeting by lamenting the great loss which the Society and the nation had suffered in the death of his late R. H. the Duke of Kent, the warm Friend and supporter of this and many other valuable Institutions. The Societies had indeed lost the benefit of his exertions, but his memory would be ever dear to their recollections. The President then read letters from the Abp. of Tuam, consenting to become a Vice-president; from the Bps. of Norwich, and Durham, (the last inclosing £50.) lamenting their incapacity to attend through indisposition and the infirmities of age. Apologies were also sent by Ld. Joscelyn and the Chancellor of the Exchequer.

The Report was then read by the Rev. J. Owen, Secretary, assisted by the Rev. D. Wilson. It commenced as usual with the Foreign relations of the Society. In France a number of Auxiliary Societies had been formed, and are supported by Catholics as well as Protestants. The Duke d'Angouleme had given assurances of his friendly disposition to the object, and the Duke de Cazes had corroborated the like assurance by the subscription of 1000 livres. In the Netherlands, Germany, Switzerland, and most parts of the Continent, Christians of every denomination, and even Jews, exhibit the most earnest desire to possess the Scriptures, and to support the Societies by which they are distributed. From Switzerland, Hanover, Saxony, Wirtemberg, Prussia, Denmark, Russia, Sweden, and Norway, the intelligence was of the most gratifying kind. Similar accounts had been received from the Ionian Islands, and from Athens, the Capital of Greece, where a Bible Society had been established, under the patronage of the highest civil and ecclesiastical authorities of the place. The Eighth Report of the Calcutta Bible Society, and that from Madras and its dependencies, furnished abundant proof of the advantages derived from the labours of the Parent Society. In China, though the jealous power of the Government still operates to prevent the free admission of the Holy Scriptures; yet well-founded hopes are entertained, that the exertions which are making will eventually succeed in shedding the light of the Gospel over that vast empire. Under the direction of that excellent man, Dr. Morrison, the whole Bible has now been translated into the Chinese language, and £1000 voted by the Society for that desirable object had been appropriated thereto.

The New South Wales Bible Society had been zealously supported by all the civil, military, and ecclesiastical authorities in the colony, and its establishment promised the most beneficial results. The reports which had been made from the South Sea Islands were most gratifying. The whole Gospel of St. Luke had been translated into the Otaheitan language, and 3000 copies had been printed and distributed. Multitudes in those islands can now read with ease; many can even write, and it is common to see them sitting in circles under the shade of trees till midnight, listening with profound attention to the reading of the Scriptures. In Africa and America, Hayti, and the Western Archipelago, there was unquestionable evidence of the great and growing success of that holy cause in which the Society is engaged.

In reporting the domestic concerns of the Society, the Committee had the satisfaction of stating that, notwithstanding the untoward circumstances of the times, commercial difficulties, and anti-christian doctrines, they continued most prosperous; though from the extraordinary exertions which had been made, the expenditure of the last year had exceeded that of the preceding one, at the same time it was to be lamented they had not received a correspondent addition to their funds.

The Report being finished, H. R. H. the D. of Gloucester moved that it should be received and printed. His Royal Highness prefaced the motion with a short, but impressive speech, in which he alluded to the great and important benefits which had hitherto arisen from the exertions of the Society. No greater blessing could, he said, be conferred upon the unenlightened part of mankind, than to diffuse among them a knowledge of those sacred truths contained in the

Holy Scriptures. Nothing could be more gratifying than to see, at every Anniversary Meeting of the Society, fresh proofs of the great progress made in this work of Christian benevolence. It was the boast of this country, a circumstance of which she might be justly proud, that wherever the influence of her counsels or the force of her arms was felt, there she endeavoured also to extend the light of the Holy Scriptures. Look (said his R. H., at our mighty empire in the East! in all that empire you are obeying the injunctions of our Saviour in the propagation of the Gospel.

The Bishop of Salisbury having seconded the motion, it was unanimously agreed to.

The Earl of Harrowby was received with great applause: and, in proposing to the Meeting thanks to the Rt. Hon. President, he observed, that if his voice could extend so far, they would be echoed from every quarter of the globe, to which the exertions of the Society had extended: for the name of their President, in connexion with that Society, had been already carried far beyond those of the most celebrated conquerors of antiquity. Accustomed as he had been to scenes of a different description, it was a source of pleasure to him, that one point had been found upon which all might agree,—not a point on which to fix a lever to disturb and agitate the world, —but a point which was the centre of gravity, on which all the moral relations of the world must rest.

This motion was seconded by Ld. Ashdown, and politely acknowledged by the noble President, who remarked that whatever zeal had animated his endeavours, it had been amply rewarded by the success which had attended them. They saw the angel flying through the midst of heaven with the everlasting Gospel in his hand, to communicate to every nation, and tongue, and tribe and people.

The Rev. W. Ward, one of the Baptist missionaries of Serampore, presented to the Society translations of different parts of the Scriptures into various languages. He gave a deplorable account of the evils produced in India by the gross superstitions that prevail there; of which some judgment might be formed from the immense number of their idols. Their cruelty was no less shocking. The custom of burning and burying women alive, so far from being on the decline, he lamented to say, was becoming more general. In one district, during the year 1815, between 400 and 500 were immolated in this way. In 1816, the number burned or buried alive was near 600, and in 1817, they amounted to 718. Such were some of the consequences produced by the brutal and unnatural superstition in which so many millions of their fellow subjects in India were buried. He was sorry to state also, that since the return of Col. Wilford, the horrid practice of infanticide had been renewed; and mothers returned with eagerness to the murder of their female offspring. Surely no greater blessing could be conferred upon them, nothing could be more honourable to a great and enlightened nation than to try every means which prudence and humanity could suggest for removing so frightful an evil.

Appealing to the noble Chairman, Mr. Ward then said, 'You know, my Lord, that when the attempt was first made it was considered impracticable and vain; but the Report we have just heard proves it, on the contrary, to have been the work of God.'

Dr. Adam Clarke then came forward, attended by two young men, Priests of Budhu, and natives of Colombo, in the Island of Ceylon. He said, that though he had frequently attended meetings of this kind, he never before ventured to address them, as, upon every occasion, what he had to say was much better expressed by others. The Rev. Gent. then gave a most interesting account of the mode in which these persons were converted to Christianity. They were now, he said, completely free from the influence of that gross superstition in which they were educated, and did not, he believed, entertain a single doubt of any of the truths of the Christian religion. Such were the fruits of this Institution for circulating the Holy Scriptures. A translation of the Scriptures into Cingalese, completed under the patronage of this Society, fell providentially into their hands, and was the means of their conversion. Being of the tribe of fishermen in their own country, they were struck by the circumstance of Christ's having selected fishermen to preach the Gospel. Their curiosity was gradually awakened; they conceived an ardent desire to visit that part of the world where they might have an opportunity of seeing Christianity professed and practised in the greatest purity, and of becoming acquainted with its sacred truths. After repeated applications to Sir Alex. Johnston, who was then on the point of sailing for England, they with great difficulty obtained a passage in the same vessel, and arrived in London two years ago. Being placed under my care, (said the Dr.) by the Wesleyan Missionary Committee, and at the pressing solicitation of Sir. A. Johnston,

I took them home, and watched over them with much interest, and, I may say, with some tears. At that time they knew not a sentence of English. I had to combat their deep-rooted prejudices, their refined ethics, and particularly their favourite doctrine of metempsychosis, in order to make way for the pure and simple doctrine of Christ. It is upwards of 18 months since they applied to me for baptism, which ordinance, after they had been subjected to a course of catechetical instruction, was administered to them about three weeks ago, and I believe they will now give up their whole hearts to Christ; and I have now the honour of presenting them to your Lordship as some of the eastern fruits of the British and Foreign Bible Society. The Christian society to which I belong have had the honour of their education; but that honour they could not have had, had it not been for the distribution of your Bibles.

Lord Calthorp proposed thanks to those members of the Royal Family who had graciously patronized this Society; and paid a merited compliment to one of their most zealous supporters—the late Duke of Kent. This was seconded by the Hon. and Rt. Rev. the Bp. of Gloucester, who dwelt with delight on the increased operations and success of the Society, notwithstanding all the attempts of infidelity. His Lordship adverted to the case of the unhappy men who had recently been executed for conspiracy, to which they had been led by renouncing the principles of Revelation; and gave an instance of the great utility of a Bible Association, in repressing the spirit of insurrection in a certain town; on which his Lordship remarked, 'The Bible binds together, in every place, the governor and the governed, and will be the means of hastening the time when '*the lion shall lie down with the lamb, and none shall hurt or destroy in all God's holy mountain; and when the glory of the Lord shall be great in the earth!*'

His Lordship was followed by Sir Js. Saumerez; the Rev. Mr. Henry, of Leith; W. Wilberforce, Esq.; Rev. Walters Griffiths; Sir Thos. Ackland; Rev. B. W. Mathias, of Dublin; the Secretary to the Swedish Embassy; R. Grant, Esq.; Rev. Mr. Jowett; Lord Gambier; and the Rev. J. Scott, of Hull, who gave them the pleasing information, that in his town £1400 had been placed in a banker's hands for the use of the Society, of which more than £1000 had been raised by a Ladies' Association.

In the absence of the Treasurer, (Mr. Thornton) who is on a tour of health, R. H. Inglis, Esq. gave a Statement of the Society's Accounts for the last year, and congratulated them on the prosperity of their funds.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The Anniversary of this Society was introduced by a Sermon at St. Paul's Church, Covent Garden, by the Hon. and Rev. Gerard T. Noel, A.M. on Friday morning, May 5th, and at 2 o'clock, the Society held its Annual Meeting at Freemasons' Hall, when the children of the Jewish school being introduced to the platform, sung, in a very impressive manner, the 6th verse of the 9th chapter of Isaiah in Hebrew, then a hymn in English, and afterwards 4 verses of the 15th chapter of Exodus in Hebrew. They then paid their respects to the audience and retired; immediately after which the Chair was taken by Sir Thomas Baring, Bart. M.P. the President of the Society, who introduced the business by a few appropriate remarks.

Rev. C. S. Hawtrey, Secretary, then read an abstract of the Report, which stated, that the Committee had received great encouragement in their work both at home and abroad. During the past year eight Auxiliary Associations had been formed in this country, to which the labours of Rev. Messrs. Simeon, Marsh, Way, and Richmond had chiefly contributed; and though it did not fall into the province of their Committee to detail the transactions of other societies, yet they felt pleasure in stating, that the 'Edinburgh Society for promoting Christianity among the Jews,' is also proceeding with success. Some Hebrew New Testaments were transmitted them by this Society, and soon after a letter was received by that Society from Astrachan, requesting more, and measures are now taken for granting their request. In Dublin, two ministers of the Church of England, who lately visited that country, were cordially received, and the collection made, after two sermons, amounted to 180*l.* On the Continent of Europe the cause seems to be spreading. An Auxiliary Society has been formed at Brussels, and another at Frankfort on the Maine. At Amsterdam, preliminary measures have been taken for the formation of one in that city, in which are about 28000 Jews, and, at which place Rev. Mr. Thelwall is stationed as a resident minister. The income of the Society during the past year has exceeded that of the former by 1500*l.*; while, however, the Committee have great satisfaction in

recording this circumstance, they have to mention the great increase of demands on their funds during that period. There are at present in the schools 40 boys and and 41 girls. One girl since the last Anniversary, the Committee have every reason to believe, has joined the Church above.

The funds for the building of the schools are still inadequate to the demand. In the course of the last year have been printed two editions of 2000 copies of the Hebrew New Testament; and a large number of Tracts in Hebrew, German, and in German-Hebrew. A translation of the New Testament in German-Hebrew is completed, and will be distributed as soon as possible. A translation of the New Testament in the language of the Polish Jews (which differs materially from the German,) has long been desired, and will be attended to as soon as possible. The distribution of those works has been committed to different persons of piety and respectability on the continent. In the East Indies, at Madras and Calcutta, a great number of tracts and small publications have been distributed with considerable effect. The Report then proceeded to give several interesting accounts from various parts of Europe, and after expressing the confidence of the Committee that their efforts will 'not be in vain in the Lord;' it concludes by observing, that the same authority which inspires their hope for the future conversion of the Jews, calls on Christians to 'prepare their way into the Church;' to 'take up the stumbling blocks out of the way of this people;' and to 'keep not silence, and give the Lord no rest, until he make Jerusalem a praise in the whole earth.'

The Treasurer then stated that the receipts of the last year had amounted to 11,201*l.* which, with 566*l.* remaining in the hands of the Treasurer, amounts to 11,767*l.* and the whole of the expenditure has been 10,609*l.* The Treasurer then observed, We have reason to thank God that the work has not been left to stop for want of support. When this Society was first established, there was not in any part of the world a similar institution. In the Church of England we had, indeed, been taught to pray for the conversion of Jews, Turks, and Infidels; but, what had we done more than pray?

Rt. Grant, Esq. then moved the adoption of the Report, which was seconded by Mr. Wilberforce, and unanimously carried.

Rev. Mr. Simeon, of Cambridge, then proposed a motion expressive of the encouragement they derived from the desire of the Jews abroad, to receive the New Testament in Hebrew, and to be instructed in Christianity. On this occasion Mr. S. observed, I must confess that I could have brought to you a Jew, who would have filled all your souls with joy; one who is under my care, and that of Professor Lee, who understands, not only Latin, Greek, and Hebrew, but Arabic, Persic, and I know not what beside; but who, with all his attainments, is possessed of such a child-like disposition as is seldom seen. He was desirous of coming, and I was desirous of bringing him, but I thought to myself, here is on this tree a lovely peach, but if I put it into their hands, they will take off all the bloom and spoil it. I have his life, but I have not published it, and I will not; because if you see it, he will, and therefore I conceal it. If you persecute him, you will do him no harm; but if you praise him you will; and I will not put my child into your arms for fear you should squeeze him to death; but I really have great joy in seeing such an one about to go forward as your servant, to spend and be spent in the cause of the Saviour.

Rev. B. N. Solomon (a learned Jewish convert, ordained in the Church of England) seconded this motion, and the succeeding motions were moved and supported in appropriate speeches, by Ld. Calthorpe, Adm. Ld. Gambier, the Bp. of Gloucester, Hon. and Rev. G. T. Noel, and T. Babington, Esq. after which the Meeting closed with a few words from the Chairman.

LONDON FEMALE PENITENTIARY.

THE Annual Meeting of this Institution was held on Monday, the 8th of May, at Freemasons' Hall. W. Wilberforce, Esq. M. P. in the Chair. The Report stated that there had been, during the last year, about 250 applicants for admission, of which 103 had been received; 46 had been reconciled to their friends; 27 placed out in service; 16 discharged for misbehaviour, or at their own request. Much good appears to have been effected in the past year. Several pleasing letters and accounts were read from the Appendix, giving evidence of a happy change in several of them who were now in service, or with their friends. Six had received the reward of one guinea for having been one year and upwards in the same service; two of whom received a second gratuity for completing the second year; 19 is the average of the ages of the applicants.—Indolence, bad female

companions, frequentings of fairs, the theatre, dances, &c. were stated to have been among the causes which had contributed to lead them into evil. Several instances were adduced of the good done through the means of the instruction in the Asylum, and even among those who had been discharged for misbehaviour. It appears that the houses would, if fitted up for that purpose, contain about 50 more than the 100 now received, provided the annual income, which is rather fallen off in the last year, would allow of that increase.

Among those who were present were the Hon. Thos. Windsor; J. Butterworth, Esq. M. P.; T. Babington, Benjamin Shaw, Wm. Blair and Samuel West, Esqrs.; the Rev. Messrs. Rowland Hill, Legh Richmond, Wm. Gurney, Peter Roe, of Kilkenny, John Hatchard, Jabez Bunting, John Innes, T. Smith, of Rotherham, most of whom were speakers on the occasion. Ample testimony was borne to the excellent management of the Penitentiary, and that it afforded a specimen of industry and economy. Several of the present inmates are become decidedly serious, and much good is to be expected from an Institution, in which all the sub-matrons, as well as the head, are truly pious characters. The Report was never more encouraging, or the Appendix more replete with interesting matter.

PORT OF LONDON SOCIETY FOR PROMOTING RELIGION AMONG SEAMEN.

On Monday, May 8th, was held, at the City of London Tavern, Bishopsgate-street, the Second Anniversary of this Institution.

The room, by twelve o'clock was filled with a very respectable auditory of Ladies and Gentlemen, and at the lower end of the room many cleanly-dressed seamen; and many weather-beaten Officers, either of the R. N. or the Merchant Marine.

The Chair was then taken by the Rt. Hon. Adm. Ld. Gambier, G. C. B. supported by Adm. Sir G. Martin, Bart. and Adm. Spranger. On the platform were Capt. Sir G. Mouatt Keith, Bart, R.N.; Capts. Fabian, Allan, Lamb, Owen, &c. Lieuts. Gordon, Saunders, and others, of the R. N.; with Sir J. Shaw, Bart. and many other Gentlemen.

The seriously important business of the Meeting was commenced by a suitable prayer for the Divine blessing. After a short introduction from the Noble Chairman, W. Cooke, Esq. one of the gratuitous Secretaries, was called upon to read the Report of the Committee, which he had scarcely begun, when it was announced that H. R. H. Prince Leopold of Saxe Coburg had arrived, and was about to honour the Meeting with his presence. The Treasurer, Secretaries, and some of the Committee, received His Royal Highness below stairs; and the Chairman, with Adms. Spranger and Martin, received him at the door of the anti-room. The whole meeting welcomed his entrance by the most respectful greetings to the Anniversary, and his Royal Highness took his seat between the Chairman and Adm. Martin.

The reading of the Report was commenced *de novo*, and a copy of it being presented to Prince Leopold, he accompanied its reading with the most marked attention.

The Report stated that the truly important object of the Society awakens perpetually increasing attention; that sailors were now more identified in Christian society than ever; more frequently seen in religious congregations; and inquiries respecting their moral and religious culture more common than at any period anterior to its institution. That the numbers of seamen attending the worship of God varied according to the state of the river as to shipping. That when the Upper and Lower Pools are full of vessels, it is not uncommon to witness the spectacle of 60 ships' boats, conveying from 400 to 500 seamen to enjoy this inestimable privilege—a privilege in which many thousands have participated in the Floating Chapel in the past year, in addition to an increased number who resort to other places of worship. That there is now, decidedly, far less swearing among the men who are on board ships, and those who navigate the craft, than there was formerly; and that, consequently, it is manifest that there is a change for the better; and that there is a growing reformation among this class of our fellow subjects.

That Societies had been formed at Liverpool, Leith, and Greenock, for the benefit of seamen in those ports; and that similar institutions are forming in other places.

That the state of the Finances still shewed a debt of £500 which the Committee were anxious to liquidate, as the sum had been lent spontaneously by a gentleman, who beside this act of kindness, had been a liberal contributor.

That while this good work has prevailed on the judgment, and obtained the practical aid of the Religious Public

to an extent which the Committee are willing to regard as an omen from Heaven of great effects to be accomplished in its progress, they feel confidence that a British people will not be found backward to come 'to the help of the Lord against the mighty.'

A string of resolutions were then moved and seconded by Adm. Sprauger, Capt. Allan, R. N. Sir G. M. Keith, Bart. D. R. Munn, Esq. Adm. Sir G. Martin, R. W. Hall, Esq. Capt. Fabian, R. N. A. Brown, Esq. Rev. Messrs. Lacey, Brown, Taylor, W. Williams, C. Hyatt, R. Hill, and G. Evans. R. H. Martin, Esq. Treasurer, read a Statement of the Society's accounts, and several pious and interesting letters, from Christian Seamen.*

The noble Chairman closed the meeting with his favourite hymn, 'From all that dwell below the skies,' &c. and 12 Masters of Vessels held the plates for the Collection.

In this Anniversary, there was evidently a very great increase of public interest in this effort for promoting religion among seamen; and from subsequent information we have reason to hope, that some neighbouring foreign lands will not be long before they give proof that the example on the Thames is not lost upon them

On the morning of the next day, the 9th, boats were seen early approaching the Ark, and before the time for the commencement of the service, the spacious chapel was crowded in every part, to the probable number of 1000 persons. The Rev. Mr. Collison, of Hackney, commenced with prayer; Mr. James, of Birmingham, preached from —'Who hath despised the day of small things?' And by his mild, persuasive, and commanding eloquence, greatly impressed his hearers, and encouraged the hearts of the friends of seamen to persevere in the good work, for that none could foresee the full extent of benefit to arise from their laudable efforts.—The Rev. Dr. Andrews concluded with prayer. In the afternoon the Rev. Mr. Kent, of Gravesend, commenced with prayer, and the venerable Rowland Hill, who had spent the day on board, preached to as numerous a congregation as that in the morning; and, in his own peculiar, impressive, and engaging manner, urged the interests of the society—but more the claims of Religion, on all his hearers. The collections of the Anniversary Meeting, and after the sermons, did honour to Christian liberality.

* His Royal Highness being compelled to leave the meeting before its close, left 20 guineas for the Society, and received the warmest thanks of the meeting for his presence.

HOME MISSIONARY SOCIETY.

THE First Annual Meeting was held at the City of London Tavern, May 15th, the Anniversary being fixed a few months before the time, for the accommodation of the public who attended the other sacred Festivities of the season. Sir Thos. Bell presided on the occasion. The large Room of the Tavern was thronged, and multitudes went away unable to obtain an entrance. The Rev. B. Rayson opened the Meeting with prayer. The Rev. E. A. Dunn read the Report, which stated that upwards of £700 had been received, and that six missionaries were admitted into the service of the society, for whom fields of labour were either occupied or designed, in Wilts, bordering on Berks, in Sussex, in Oxfordshire, and in Devon and Cornwall. The meeting was addressed by the Rev. Dr. Collyer, Messrs. Cloutt, J. Leifchild, J. Morison, T. Wilson, Esq., R. H. Marten, Esq., Rev. R. Cope, of Launceston, — Stratten, of Paddington, Dr. Styles, — Edwards, of Petworth, J. Hunt, of Chichester, and Mr. Charles Taylor, jun. In the course of the evening the Rev. J. Cobbin also exhibited the sketch of one of the Missionary stations, describing the size and number of the villages by black circles, and added a few observations; and T. Thompson, Esq., the Treasurer, also addressed the assembly. The amount of donations, &c. during the evening, was £198.

NAVAL AND MILITARY BIBLE SOCIETY.

THE Anniversary of the above Society was held on Tuesday, May 9th, in the King's Concert Room, Haymarket, the floor of which, together with the galleries and the platform, were crowded to excess.

At twelve o'clock H. R. H. the Duke of Gloucester took the Chair, supported by Lords Jocelyn, Gambier, Ashdown, Mr. Wilberforce, Sir T. Acland, and other eminent persons.

The Report was read by Major Close, one of the Secretaries. It commenced by noticing the efforts of infidelity since their last anniversary, which should call for more general exertion, and by paying a tribute of respect and gratitude to the memory of his late Majesty and the Duke of Kent. The Committee of the Society

had great pleasure in informing the Meeting, that the debt of £100, owing last year, had been, by their exertions, cleared; but a new debt of £600. had since arisen. The issue of Bibles and Testaments, during the last year, amounted to rather more than 6000, of which the Navy took 1200 copies, and the Army 4900. The total amount of subscriptions was £2162. The Report next stated that several colonies abroad were being supplied; and that Societies were forming at several of them, particularly one at Gibraltar, under the patronage of Governor Don. The troops in Ireland were also obtaining copies very fast, and the prospects of the Society were very flattering in that country. The Report concluded by noticing the great exertions of Lady Grey, and calling for additional aid in furtherance of the objects of the Society.

The usual Resolutions were then moved and seconded by Lord Jocelyn, Mr. Wilberforce, Adm. Ld. Gambier, Sir Thos. Acland, Rev. G. Noel, Capt. Pakenham, Rev. R. Marks, Dr Steinkopff, Maj. Gen. Neville, Rev. P. Roe, Rev. W. Henry, Ld. Calthorpe, and Dr. Randolph, who severally addressed the Meeting.

The Duke of Gloucester, in rising to return thanks for himself and others, acknowledged the great honour they had conferred upon him. He was sure that those who were absent would envy him the honour of presiding at the Anniversary of this Society, which he felt it his duty to support. He should not expatiate on the importance of the Society, for they had learned by the Report, and from the eloquent speeches of those gentlemen who had preceded him, the great utility of circulating the Scriptures among soldiers and sailors, which, so far from paralizing their valourous efforts, would, in his opinion, add to them, for he had always found the best soldiers to be religious.—*(Loud applause.)* His Royal Highness concluded by expressing his happiness in serving the Society, and sat down amidst loud cheering.

WELCH AUXILIARY BIBLE SOCIETY.

THE Annual Meeting of the above Society was held on Tuesday, May 16th, at the Paul's Head, Cateaton Street: Sir Wat. Wms. Wynn, bart. M. P. the President, in the Chair, supported by several eminent clergymen. The report of the last year was read by the Secretary, by which it appears, that a considerable number of Bibles and Testaments have been distributed among the poor in Wales, and that further pecuniary aid was only wanting to further the greater circulation of the Scriptures in that part of the kingdom. At the conclusion of the reading of the report, the Chairman and other gentlemen expatiated at considerable length, and with much ability on the utility of supporting the Society, after which the meeting adjourned.

MERCHANT SEAMANS BIBLE SOCIETY.

MONDAY, May 21st, was held the second Annual Meeting of this Institution, the Rt. Hon. Adm. Visc. Exmouth, in the Chair, accompanied by a number of gentlemen, naval officers, and clergymen of different denominations.

The Report was then read by one of the Secretaries. It stated, that 789 vessels had been visited and supplied during the last year, on board of which were near 8000 seamen. The Secretary then read testimonials from Captains of Ships, of the great good the Society had done, and of the reformation of their crews, as, in several ships which had been visited, swearing was now unknown; the Sabbath was also regularly kept on board of many ships, and the men, both fore and aft, were eager to receive spiritual instruction. The Report next stated, that a great number of persons emigrating, had been furnished with Bibles and Testaments. An Auxiliary Society had been formed at Bristol, and and 1200 copies of the Scriptures had been there sent out. The Report, next noticed the liberal assistance the Society had received from the British and Foreign Bible Society. The issues of the Merchant Seamens' Society had, during the last year been 1889 Bibles, and 2665 Testaments. The Report concluded by calling for additional aid, and stating that the East India Company had munificently made a donation of £200 to the Society.

The principal Speakers on this occasion were W. Wilberforce, Esq. M. P, Rev. Jn. Owen, Ger. Noel, J. Clayton, Senior, Geo. Clayton, Capt. J. Bagwell, and R. H. Marten, Esq.—Adm. Visc. Exmouth was unanimously chosen President of the Society.

PRAYER-BOOK AND HOMILY SOCIETY.

ON Thursday morning, May 4th, the Anniversary Sermon on the behalf of the Society was preached at Christ-Church, Newgate-street, by the Rev. J. Scott, of Hull; after which the Annual Meeting was held at the Crown and Anchor Tavern, Strand; the Rt. Hon. Ld. Gambier in the Chair.

The Report which was read, by the Secretary (Rev. G. H. Watkins) stated that

during the past year 9,731 Homily Tracts, translated into foreign languages, had been distributed abroad, or among merchant vessels which had come to this country; that the first three Homilies had been printed in Welch, and the same translated into Manks; that Sunday-schools, barracks, coasting and other vessels, had from time to time been supplied with Prayer-books, Psalters, and Homilies; and that 125 Prayer-books, 200 enlarged Psalters, and 3,700 Homily Tracts, had been granted to the settlers going to the Cape of Good Hope. During the last year the Society had completed editions of the Common Prayer in the Welch language, as also in the Irish tongue and character; both of which had been highly approved, and most thankfully acknowledged by persons who feel an interest in the welfare of those countries.

The next point of importance related to versions of the Common Prayer in the Tamul and Malayalim languages, for the benefit of the Syrian Christians of Travancore; upon which subject communications from Vepery and Madras had been received by the Committee. The Report stated that the Society had contributed towards defraying the very large expense which must be incurred by publishing editions of each of these translations, and expressed the great regret of the Committee that they had been able to do so little.

The total issue of bound books, that is, Prayer-books, Psalters and Homilies, during the year, had been 11,521; and that of Homilies, the Articles of Religion, and the Ordination Service, as tracts, 84,714.

After a brief statement of the Society's accounts, the usual Resolutions were moved and seconded by Jn. Poynder, Esq.; Rev. Mr. Beachcroft; Mr. Wilberforce, M. P.; Rev. P. Roe, of Kilkenny; Rev. D. Wilson, of St. John's, Bedford-row; Rev. Mr. Cunningham, of Harlow; Rev. J. Scott, of Hull; Rev. Jn. Owen, late of Fulham; and Adm. Sir Js. Saumarez.

IRELAND.

DUBLIN FEMALE ASSOCIATION auxiliary to the Missionary Society, London, and the Irish Evangelical Society, Dublin.

PATRONESS—*Lady Molyneaux.*

On Monday evening, April 24th, the sixth Anniversary of this Association was held in the Lecture Room of the Dublin Institution, Sackville-street. Andrew Pollock, Esq. having been requested to preside, the Rev. Dr. Townley commenced the meeting with prayer. After the Report had been read, the numerous and respectable assembly, convened upon so interesting an occasion, was addressed by the Rev. Messrs. Loader, Creighton, Simpson, Stuart, Radcliffe, Kennedy, F. T. C. D.; Gilbart, Wilson, C. Townley, L.L.D.; and W. Hawcis Cooper; also by Messrs. George Carr and P. Dixon Hardy. Though the meeting was unexpectedly protracted to a late hour of the evening, the audience seemed much interested in all its proceedings. Among a number of resolutions passed upon the occasion, the following was received with evident satisfaction and delight,

'That this Association have learned with pleasure, that a deputation from the London Missionary Society is expected on a visit to this Metropolis, in the course of the year, and regarding with warm approbation and delight the genuine liberality of sentiment and practice which has uniformly characterized all the operations of that society, they rejoice in the prospect, that by such a measure its claims to public attention will be powerfully enforced, and a systematic plan adopted for assisting more steadily its grand and liberal designs.'

This was the conclusion of those Anniversaries which constitute the religious jubilee of the Irish Metropolis; yet the spirit of missionary zeal did not seem to have languished by the frequency with which it had been recently called forth, nor did the subjects usually brought forward on such occasions, appear to have palled by repetition. Indeed from the general aspect which Ireland at present exhibits; from the increasing attention manifested to religious services and religious societies, the friends of Truth find every reason to indulge the hope that the set time to favour her, if not already arrived, is at no very considerable distance.

PROVINCIAL.

DORSET HOME MISSIONARY SOCIETY.

THE last Report of the proceedings of this Society, names the following places in proof of its exertions and success,—*Hawkechurch*,-a Chapel built by a Mr. Veryard in 1811, who some time supported a preacher; but the place is now supplied by Mr. Small's students, this Society, making an annual allowance; attendance from 40 to 150. A Sunday-school established.—Bere Regis, a Chapel opened in 1813; attendance from 80 to 200; Mr. Gay, Minister. This interest has been supported by this Society from the beginning.—Corfe Castle, Church and congregation, formed under the patronage of the Society. A Chapel has been erected; attendance good during the day: at night crowded. Mr. Shickell, Minister. A Sunday-school.—Ver-

wood, near Cranbourne, a new Chapel built, and well attended. Mr. Adams, Preacher.—Hare-lane, near Cranbourne. Mr. W. Baily, Minister; congregation exceeds 200. Mr. Baily, Pastor. Sunday-schools at both places, and both aided by this Society.—Powerstock: in 1797 Mr. R. Hine introduced the Gospel by fitting up a barn and preaching in it. Hearers from 70 to 100.—Broad Windsor. The congregation from 100 to 200; originated with Mr. Coles, of Bath; supplied by Mr. Small's students. In all these places the Society have been active, and more or less successful.

N. B. The last Annual Meeting of this Society was not held at Dorchester, but *Beaminster*.

ASSOCIATIONS AND NOTICES.

April 5th, the Wilts Easter Assocation was held at Endless-street Chapel, Salisbury. Mr. Jay preached in the morning, on the union of greatness and goodness in the Redeemer, from Rev. xxi. 6. Messrs. Hopkins, Elliott, and Allen engaged in prayer. In the evening, Mr. Priestley preached a funeral sermon for the late Rev. John Sibree, from Numb. xx. 28. Messrs. Honywill and Guard prayed.

The business of the Association was publicly transacted in the afternoon, when D. Winzer, Esq. was called to the Chair. Various resolutions were moved and seconded by the Rev. Messrs. Allen, King, Guard, Bristowe, Smith, (Methodist minister) and Good, pastor of the place, also G. J. Blatch, and A. E. Saunders, Esqrs. The speeches were highly appropriate and animating.

Rev. J. Honywill preached the preceding evening, from Col. iii. 4. Messrs. Symes and Davis prayed. The pleasure enjoyed in the respective services will never be forgotten by many of the attendants. The next meeting to be holden at Frome.

At the Annual Meeting of the Suffolk Association of Congregational Ministers and Churches in aid of Missions, holden at Stowmarket, April 25th, the following resolution was most cordially passed,—'That it be recommended to all the churches and congregations connected with this Association, to make collections in the course of the ensuing year, to assist the congregational Union in Scotland in the efforts which it is making to promote the knowledge of the Gospel in the Highlands, the Western Islands, and other dark parts of that country. Such collections to be remitted through this society.'

The Annual Meeting of the Kent Association will be held at the Rev. G. Townsend's Chapel, at Ramsgate, on Wednesday, June 14th. Messrs. Drew, Kent, and Chapman, are expected to preach on the occasion.

On the same day will also be held the General Meeting of the Kent Union society, for the relief of Ministers of the Gospel in the country, and of their widows and orphans.

EVANGELICAL ACADEMIES.

Newport-Pagnell Evangelical Institution

The Anniversary of this Institution was held at the Rev. Mr. Bull's Meeting House in Newport, on Thursday, May 4th. The Rev. Dr. Winter preached in the morning, from Daniel xii. 3, and the Rev. Dr. Waugh in the evening, from Psalm xlv. first part of the 2nd verse.

From the Report which was read to the meeting assembled for business in the afternoon, it appears that notwithstanding the lively interest excited in the neighbourhood, and the liberal support it has experienced within the immediate sphere of its beneficial operation, the funds are by no means adequate to the support of the present number of students, which is six; that the Treasurer is at the present moment a considerable sum in advance, and there are various claims now due, which are at present unprovided for.

The Committees for managing the concerns of the institution both in the country and in London, are persuaded that if the peculiar advantages it possesses were more generally known among the friends of the Redeemer in and about the metropolis, they would not be prevented, by a deficiency in their funds, from the full accomplishment of their object, in having eight students on the Establishment. At present their annual income is barely adequate to the support of five, and it has been with the most painful feelings that on this account they have been under the necessity of refusing applications, during the last year, to some young men of the most promising appearances, and most respectable recommendations.

The friends and supporters of this Institution, residing in London and its vicinity, will hold their Annual Meeting at the King's Head Tavern, in the Poultry, on Wednesday, June 14th, when a Report, as usual, will be presented, and a full exposition given of the state of the Academy.

HOMERTON ANNIVERSARY.

Tuesday, June 20th. The Annual Meeting of the Homerton Academy Society, will be held at the King's Head Tavern, Poultry. The Chair to be taken at six in the evening precisely.

WEDNESDAY, JUNE 21. The ministers educated at the Academy now at Homerton, and other ministers friendly to that Institution, are respectfully invited to Breakfast together, at the King's Head Tavern, Poultry, at half past eight precisely.

At eleven o'clock, the Annual Sermon before the friends of the Institution, will be preached at the Meeting-house, in New Broad-street, by the Rev. W. B. Collyer, D.D. F.A.S. S.S.

At six in the evening, two of the senior students will deliver Discourses at New Broad-street.

THURSDAY, JUNE 22. The Annual Examination of the students is to take place at Homerton Academy. The Chair to be taken at eleven o'clock precisely.

HOXTON ASSOCIATION.

THE Annual Meeting of the Hoxton Association, in connexion with the Anniversary of Hoxton Academy, will take place on Tuesday the 4th, and on Wednesday the 5th of July, according to the following arrangement:

On Tuesday morning, the Annual Examination of the students at the Academy House, will commence at ten o'clock; and in the evening a Sermon will be preached at the adjoining Chapel, by the Rev. H. F. Burder, on the following subject:---The best means of reviving Churches which are in a declining state. The service to begin at half-past six o'clock.

On Wednesday morning the ministers of the Hoxton Association will breakfast together at the City of London Tavern, at 9 o'clock, after which an Essay will be read by the Rev. Jos. Turnbull, on the following subject:—The relation of the Independent and Presbyterian modes of Church Government to each other; their comparative excellencies or defects, and the possibility of forming a System modified from both, and in harmony with the sacred Scriptures.

On Wednesday evening, three of the students will deliver discourses at the Chapel; and on Thursday evening will be held, the Annual Meeting of Subscribers.

It is particularly requested and hoped, that the ministers who have been educated at Hoxton will, without any special invitation, endeavour to favour these Anniversary Meetings with their presence.

CHESHUNT COLLEGE.

THE Anniversary of the Countess of Huntingdon's College, at Cheshunt, will be held on Thursday, June 29th. The Rev. Dr. Waugh, of Well-street, Oxford-street, is expected to preach.

NEW CHAPELS.

On Lord's-day, March 5th, 1820, a very neat place of worship was opened at Milnthorp, Westmoreland; when two sermons were preached to large and attentive congregations; by Mr. Stowell, student of Blackburn Academy, and Mr. Greatbatch, of North Meols. It is hoped that this will soon be an important Itinerant station, under the fostering care of the Lancashire County Union, and the kind friends at Kendal. The Chapel has been built at the sole expense of a gentleman at the latter place.

COVENTRY.—Monday, April 17th, was laid the first stone of the intended New Chapel, in West Orchard. A considerable degree of interest was felt on the occasion, and more than 1300 persons, of various denominations, assembled. Suitable accommodations were made for the spectators, and the utmost decorum prevailed during the devotional exercises. The Rev. F. Franklin offered up an appropriate prayer; and the Rev. J. Jerard then delivered an animated and suitable address to the assembly, in which, among other subjects of congratulation, he observed, that under the reign of the present Royal Family the rights of conscience have been recognised, and Protestant Dissenters have not only been protected in their worship, but have had their privileges enlarged. He remarked that this line of conduct, on the part of Government, was as wise in political economy as it was just in morals, as evinced by the constitutional loyalty which the great body of Dissenters feel towards the Throne. The Rev. J. Sibree concluded with suitable prayer, and hymns adapted to the occasion were sung.

WORTHING.—A benevolent Gentleman requests us to state, for the information of Evangelical Dissenters visiting that place, that the Rev. Mr. Winchester (late of Horsemonceaux,) is now removed thither.

MEETINGS IN JUNE.

The Anniversary Meeting of the BRITISH AND FOREIGN SCHOOL SOCIETY, June 10th, at Freemasons'-hall. The Duke of Sussex, or the Duke of BEDFORD, will preside.

The Anniversary of the BAPTIST MISSIONARY SOCIETY, will be held in London, on Thursday and Friday, June 22nd, and 23rd.

ERRATUM.—In some few copies of our last Number, page 224, last line but 3, the preposition *to* is omitted.—'I go to glory,' &c.

MISSIONARY CHRONICLE

FOR JUNE, 1820.

THE TWENTY-SIXTH GENERAL MEETING OF

The London Missionary Society,

Held in London on the 10th, 11th, and 12th Days of May, 1820.

Our readers, especially those of them who had not the privilege of attending the various and delightful services of the late Anniversary, will naturally expect a full account of them in this Number of our Monthly Chronicle; but no account which we are able to present can convey an adequate idea of the animating discourses and speeches then delivered, or of the pious and useful impressions which they made on the multitude of serious persons who had the happiness of being present.

The usual services commenced on Wednesday Morning, May 10th, at

SURREY CHAPEL,

which was well filled at an early period. The Rev. Rowland Hill, the venerable pastor of the congregation usually assembling there, read the Morning Service of the Church of England with his accustomed pathos. The Rev. Mr. Smith, Classical Tutor of the Academy at Rotherham, and Pastor of a Church at Sheffield, then offered up extemporary prayer in the pulpit; after which the Rev. John Pye Smith, D.D. Theological Tutor of Homerton Academy, delivered an excellent discourse on 'The active employment of CHRIST in his glorified state, for the diffusion and success of his Gospel on earth.' The text was Acts iii. 21. 'Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.' After observing that the words are spoken of the Lord Jesus in his mediatorial capacity, including both his human and his divine nature, the preacher proposed to consider,

I. The state to which he was received; *Heaven*, a state of perfect rest, happiness and victory.

II. The manner of his reception by the pure intelligences of the celestial world:—with supreme joy, with adoration, and with high expectation of the results.

III. That result was described, generally, as the 'restitution,' or, more properly translated, the *completion* of all the predictions which the spirit of prophecy had given to men: particularly it was said to include—the universal extension of Divine knowledge; a general, probably universal profession of vital religion; the full consecration of literature and science to the service of Christ; the administration of social Institutions, according to pure religious principles; an astonishing and triumphant progress of the work of conversion; and, finally, the introduction of the glorious and awful dispensation of eternity.

IV. The manner in which the Lord Jesus is actively employed in the conducting of all things to this consummation. He has an infinite command of all means to the end, and his efficiency makes them successful. 1. Means of *indirect* operation: such as the increased facility of intercourse between nations; the mutual communication of beneficial knowledge; the diffusion of education; the abolition of slavery; the power of public opinion; all agitations of national feeling; the universal recognition of civil and religious liberty; and the cessation of persecution. 2. Means of *direct* operation; the circulation of the Scriptures; institutions of religious worship; the exhibition and influence of practical godliness; earnestness and perseverance in prayer; and the PREACHING of the GOSPEL to all nations. Of these means all the efficacy is derived from the wisdom, love, and omnipotence of the Redeemer, as reigning in the heavenly

state. These principles were then applied to illustrate and recommend the character and operations of the MISSIONARY SOCIETY. The duty and happiness of supporting it, and the tremendous guilt of indifference or hostility to it, were urged by various considerations. It was maintained that means of operation were practicable, which have not hitherto been extensively resorted to. In particular it was suggested that pious persons and families, possessed of an independent competency, might emigrate and settle in countries very favourable to health, personal safety, and cheapness of living; and, adopting a well-tried young minister or missionary to be a member of the family, by his exertions and their own holy character and zeal, they would become immense blessings in very important situations. It was also urged upon young men of talents and property, superior education and UNFEIGNED GODLINESS, to consecrate themselves and their fortunes to the work of evangelical missions, as of all possible professions the most honourable, glorious and happy; and pious parents were incited to countenance and aid such resolutions.

The Rev. John Burder, of Stroud, concluded the service by prayer.

TABERNACLE.

IN the evening of Wednesday, and before the time appointed for commencing the service, the Rev. Mr. Gardiner, of Barnstaple, engaged in prayer; and the Rev. Dr. Dewar, who succeeds Dr. Chalmers (who has removed to his New Church) in the Tron Church, Glasgow, preached on the 60th chapter of Isaiah, from the 11th to the 16th verse. 'Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces (or wealth) of the Gentiles, and that their kings may be brought: For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted: the glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet: and they shall call thee, The city of the Lord—The Zion of the Holy One of Israel,' &c. &c.

After some introductory remarks, illustrative of the designs of God's providence towards his church, the preacher proceeded to state the following positions: First, that the kingdom of Christ will be perpetuated till the end of the world: Secondly, that it shall yet become universal in its extent: Thirdly, that its glory and supremacy among the nations shall be entire: And, fourthly, that this kingdom is the appointed means of conveying joy and peace to every people.

These positions having been proved and illustrated, the preacher inferred the folly and certain destruction involved in contending against God's church and people—that we should be impelled by motives of Christian benevolence zealously to propagate the Gospel of Christ—that we are imperiously bound by the authority of Christ to do so:—that a sense of obligation should so powerfully operate on every Christian as to engage all his energies in this service:—that the directors of the Missionary Society have ample encouragement from the past to proceed with zeal and fortitude in their most Christian undertakings.

The Rev. Mr. Carlile, of Dublin, concluded the service by prayer.

TOTTENHAM COURT CHAPEL.

ON Thursday evening the congregation being assembled, the service commenced early, by reading the evening prayers of the Church, by the Rev. Mr. Garie, the Curate. The Rev. Mr. Golding, of Poundesford-park, near Taunton, then prayed in the pulpit. After which the Rev. Mr. Elliott, of Devizes, preached an appropriate discourse on 2 Corinthians iv. 18. 'While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.' After a suitable introduction, tending to show that steady and successful exertions in the Missionary cause are not to be expected from those *occasional excitements* which are created by public meetings, but from those *great and commanding principles* which will *perpetually* sway the mind, and such as St. Paul refers to in the text, the preacher showed that it is under the impression of eternal realities—that we should estimate the importance of our object—that we should contemplate the means of its attainment—that we should measure our exertions and sacrifices—that we should calculate the value of our success,—and that we should look for our final reward. Each of these particulars was well discussed; and the preacher concluded by observing that in pursuing the great object,

there is no lack of consolation, but enough to inspire us with zeal and devotedness, while we look not at temporal, but at eternal things.

The Rev. Mr. M'Lean, late of Kendal, concluded with prayer.

ST. CLEMENT'S CHURCH, STRAND.

THE prayers of the Established Church were read by the Rev. Mr. Gurney, the Rector of the parish, who, with the Churchwardens, kindly granted to the Society the use of this spacious and handsome edifice. The Sermon was preached by the Rev. William Borrows, A.M. of St. Edmund Hall, Oxford: Minister of St. Paul's Chapel, Clapham, and Lecturer of St. Luke's Church, London. The text was, Acts iv. 12. 'Neither is there salvation in any other: for there is none other name given among men whereby we must be saved;' in which the preacher noticed the main design of missionary exertions, the salvation of the soul—the instrument which is to be employed for this end, preaching the gospel—the state in which the proposal of the gospel finds mankind—the mean whereby the salvation proposed in the gospel is to be apprehended—the origin from which it flows, and the glorious result to which it leads. Mr. Borrows then proceeded to state the grounds of encouragement afforded to all self-denying and laborious Missionaries, namely, the extent of the promise relative to Missions; the powerful agent on whom success entirely depends; and the faithfulness of Him who hath promised, as proved in the experience of the Church in general, of believers personally, and of the London Missionary Society.

MISSIONARY COMMUNION.

No place of worship to which the Society have access being sufficiently capacious for the accommodation of those members and friends of the institution, who wish to enjoy the privilege of Sacramental Communion with their brethren of different denominations, combined in the Missionary cause, the congregations assembled, as they have done for several years past, in three distinct Chapels.

SION CHAPEL.

REV. Dr. Bogue presided. Prayers were offered by Rev. Messrs. G. Townsend and Wilks. Suitable exhortations in the course of the service, and adapted to its various parts, were given by Rev. Messrs. Hobson, Hillyard, J. Burder, and J. Hyatt: and the elements distributed (the bread) by Rev. Messrs. Atkinson, Ayliff, Blomfield, Branch, Bridgman, Britton, Brooksbank, jun. Freeman, Gale, Horne, Macdonald, P. Moore, Paul, Redford, sen. Sharp, T. Sharpe, and Williams. The wine by Rev. Messrs. Banister, Brooksbank, sen. Coulson, Cooper, Edwards, Emblem, Guyer, Hobson, C. Hyatt, J. A. James, Jeula, Mummery, Pyne, Popplewell, Sturtevant, Vautin, and Warr. Hymns—Messrs. Moore, Ransom, Redford, Platt, and Watson.

ORANGE STREET CHAPEL.

REV. Dr. Winter presided, by whom, and by the Rev. Messrs. Rowland Hill, Dr. Collyer, Collison, Smith, Henry, and Knill, appropriate addresses were made, and solemn prayers presented, in the several parts of the service.

Elements distributed, hymns, &c. by the Rev. Messrs. Arundel, Lewis, Collison, Leifchild, Yockney, Hunt, Wood, Morrison, Dunn, Greig, Harrison, Eccles, Rayson, Jackson, Haslock, Day, M'Lean, Bodington, Geary, Turner, Pinchback, Cope, Cox, Castleden, Morison, Coffin, Drs. Dewar, Collyer, &c.

SILVER STREET CHAPEL.

REV. Mr. Roby presided. Prayers were offered by Rev. Messrs. Cockin, Roby, and Sherman. Addresses were given by Rev. Messrs. Roby, Curwen, Morell, Golding, and Dr. Styles. Elements distributed by Rev. Messrs. Davies, Curwen, Fisher, Thomas, Golding, Morell, and Sherman. Hymns by Rev. Messrs. Richards, Fisher, Sherman, Thomas, and Bosisto.

ANNIVERSARY COLLECTIONS, MAY 1820.

	£	s.	d.
SURREY CHAPEL	330	0	0
TABERNACLE	141	5	7
QUEEN STREET CHAPEL	178	13	4
TOTTENHAM COURT CHAPEL	175	17	6
ST. CLEMENT'S CHURCH	136	5	7
SION CHAPEL	130	6	0
ORANGE STREET CHAPEL	90	3	7
SILVER STREET CHAPEL	30	12	7
Total	1213	4	2

ANNUAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

The London Missionary Society,

Held on Thursday, May 11th, at Queen-street Chapel.

THIS spacious and commodious place of worship being the second time kindly lent to the Society for the despatch of its affairs, was filled by a very numerous assembly at an early hour, and business commenced at 10 o'clock.

William Alers Hankey, Esq. being called to the Chair, requested the Rev. Mr. Brooksbank to give out a hymn; after which the Rev. Dr. Small, of Stirling, engaged in prayer. The business of the day was then introduced in a short address.

A brief abstract of the Annual Report was then read by Rev. George Burder; after which, Mr. Hankey, as Treasurer, presented the Accounts of the Society, accompanied with a lucid exposition of its pecuniary affairs. He expressed the gratitude and satisfaction which he felt, in being able to state that the Income of the Society, arising from contributions and stated resources, during the past, had exceeded that of any other year since its formation; that it amounted to £25,409 16*s.* 4*d.* and exceeded that of the preceding year about £2000. He observed that notwithstanding this amount fell short of the expenditure upwards of £700; and if the sum which had been received by legacies, (viz. £1243. 1*s.* 7*d.*) had been invested (as he considered that bequests from deceased friends should be,) it would have caused the outlay to exceed the expenditure upwards of £1900.

In adverting to the source from whence the increase arose, (which he did at a later period of the meeting) he considered it as particularly gratifying to observe, that it chiefly proceeded from the augmented contributions of the Auxiliary Societies, in various countries, which he specified; and could not but regard that as a most encouraging proof that the attachment of our Christian brethren in every part of the country, to the cause of Missions and the Society, was still making progress.

He observed further, that from the number of Missionaries likely to be sent out, and other measures in contemplation, it was probable that the ensuing year would be one of much greater expenditure than the past.

The Treasurer further assured the Meeting, that those who are most intimately acquainted with the Society's operations and intentions, were perfectly satisfied that there is not in their funds a single pound or penny too much; but that all would be justly and properly employed, and that the best endeavours of the Directors would be given in the application of those funds to the furtherance of the great object of the Society. He hoped, therefore, that no relaxation whatever would take place in the exertions of the supporters of the Institution.

Rev. Dr. Bogue moved the 1st. Resolution,—

'That the Report now read be accepted and approved, and printed at the discretion of the Directors; and whilst this Meeting acknowledges with devout gratitude to God the measure of success vouchsafed, in the past and former years, to the efforts of this Society, it congratulates with the utmost cordiality all kindred Institutions, on the success which has also attended their respective endeavours.'

Dr. Bogue began by observing, that there ought to be an agreement between the tone of our minds and the object of the Meeting—the conversion of the heathen to Christianity. Let us (said he) present before our minds the hundreds of millions of heathen who are perishing in idolatry and wickedness, and when we have considered their miserable state, let us turn our eyes to Calvary, and view the Saviour shedding his blood for the redemption of perishing sinners; let us reflect also on the blessedness which awaits all who are brought to a saving knowledge of him, and the necessity of that knowledge for the heathen world.

If we are duly impressed with these things we shall feel that deep solemnity of spirit which will well accord with the object of this society.

It is now 25 years since the Society commenced. The Reports of some of the first years contained little more than the *design* of sending the Gospel to the heathen: now it is widely different; and after so long a space of time it should be matter of inquiry whether the expectation of those who were at the formation of the Society have been answered? I imagine it will be granted by all, that things have not happened, in some respects, as we thought they would; but all will allow that our expectations have been, upon the whole, exceeded; and we have seen that which, at the first establishment of this Society, it was impossible to foresee. The union of Christians of various denominations, gave an impulse to the operations of this Society, which it could not otherwise have received. At first many ridiculed or opposed our design, but in these 25 years there has been that gradual progress in the human mind towards the Missionary cause, which could not then have been conceived. There is not a denomination of evangelical Christians that has not a Missionary Society. They have chosen indeed to go out by tribes, rather than with the general body, to conquer the land; but in whatever way they go forth, if the land be but conquered, we rejoice. It gave us great pleasure to hear that there are missionaries now in the four quarters of the world, and the report has informed us how they are engaged. Some are learning the languages of those countries; some are preaching the gospel, or conversing with the natives from day to day; others are teaching children; others are engaged in translating the Scriptures. This is another thing in which great progress has recently been made. During the 17th century, I know not that we shall find any engaged in this work; the 18th commenced with the translation of the Scriptures into the Tamul language, by the Danish Missionaries; but in the last few years more translations of the Holy Scriptures have been completed, than perhaps in as many centuries before. The labours of the Baptists, I need not mention—they are well known. Our Missionaries are acting with diligence in the same way. I have seen a translation of the New Testament into the Telinga tongue. Missionaries are labouring to print the New Testament into the Canara tongue, others in the Guzzerattee tongue; and part of the New Testament is translated into the Taheitean tongue: but that which excites the greatest attention, and may be called the glory of our Society, is the translation of the whole of the Scriptures into the Chinese language. It must afford you great pleasure to hear that they were completed in November last; and thus is presented to one-third of mankind, in a language they can understand, the pure word of God! It may astonish us that for 1800 years this work was never attempted, in a language spoken by so many millions of people; but now they have the Scriptures and Missionaries; and we may expect Divine Providence will open that vast empire to the Gospel of Jesus Christ, and this ought to be the subject of fervent prayer among all the disciples of Christ.

How great are our obligations to the Bible Society, which so amply aids every effort for the translation of the Scriptures by our Missionaries! Long may that noble Society live, for what a blank would the loss of it make in the religious world! But may it continue, until the dawn of the Millennial day shall render that Institution needless; for then shall there be no need to say to any man, 'Know the Lord; for all shall know him from the least to the greatest.'

In the South Sea Islands the appearances astonish us. There is much in Providence to astonish us, and much of divine power and grace to be observed, praying in secret—praying in families—reading the Scriptures—seeking advancement in knowledge—more than 6000 people able to read; these things are truly wonderful! A system of morals has succeeded. An abandonment of every thing indecent, and with all this, there is a portion of the people who are made the partakers of the true grace of God, and this is the great object we have in view in every mission.

There is one thing I ardently wish for, and that is, a more abundant effusion of the Spirit of God, to accompany every missionary labour among the heathen. We still want, how much shall I say? of that sacred unction which accompanied the labours of the Apostles. Far would I be from despising 'the day of small things;' I rejoice at what has been done in Otaheite, South Africa, and other places; but I wish to see more. Let Christians be more in prayer, relying on the promises and faithfulness of God, and we may expect far greater things than we have yet seen. What a great thing it will be, when God pours out upon the millions of Hindoostan, the healthful spirit of his grace! I may not live to see it, but I have no doubt that

in some future meeting, some one will have to move the reception of a Report which shall inform the Society that hundreds and thousands are turned to God, and are adorning the doctrine of God their Saviour, by a life becoming his Gospel.

The motion was seconded by Rev. J. Leifchild, who expressed himself to the following effect :—

Sir,—But for the most urgent entreaty, I should not have stood here. This place ought to be resigned to our country brethren; and it *was* consigned to one of them, who, I am sorry to state, is detained from the meeting by indisposition. But I am ready to plead the Missionary cause, if not in the metropolis, in any other part of the country, and I was going to say, in any part of the world. Sir, when I consider the labours and sacrifices of Christian Missionaries, I feel that the utmost I can do for the cause amounts to nothing. When Henry Martyn left his native shores, and broke through all the ties of interest and affection that bound him to this land, to preach Christ among the heathen, with what propriety could he repeat these lines, when stepping into the vessel—lines which have so often been sung under this roof—

'I all on earth forsake,
Its wisdom, fame, and power;
And Him my only portion make,
My shield and tower.'

When we compare our conduct with his, and with that of some of your own Missionaries, what is it we do or can do for the Missionary cause? As far as my observation extends, and certainly as far as my experience goes in my own neighbourhood, I must express the conviction I feel that your cause is much indebted to the zealous efforts and unwearied assiduities of Christian Females. The lower classes sometimes stimulate the higher. At a village in the county, where it fell to my lot to advocate the cause, a female servant was so much affected with what she had heard of the condition of the heathen, that she could not sleep all night; and in the morning deposited her savings on the breakfast table, with cries and entreaties that I would accept of it. Her mistress assured me she should be no loser, and was stimulated by the conduct of her servant to double her own contribution. Sir, if there be a heart here unaffected by your report, assuredly mine is not that heart. O what glorious days has it made us to feel that we live in! The destruction of heathenism and idolatry in the earth is actually begun. Speedily may it be consummated! May what took place recently at a village near Amboyna be soon repeated all over the heathen world! At the advice of a Christian in high station, they sailed from the shores with their idols in the box where they had usually been committed during the night for repose, and attaching an immense weight to it, they sunk it like lead in the mighty waters! And as it sunk, they sung, 'O give thanks to the Lord, for his mercy endureth for ever.' So perish all the gods of the heathen!

Rev. James Hayward, who has been many years a faithful labourer in Otaheite, was then requested to give a brief account of the state of religion in that and other Islands.

Mr. Hayward then read an account drawn up by himself, of the proceedings of the missionaries, and the happy effects of their labours.

The Rev. Mr. Smith, of Rotherham, next moved the following Resolution:—

'That the cordial Thanks of this Meeting be given to the Ministers and Members of all congregations:—to the Treasurers, Secretaries and Subscribers of all Societies and Associations, who have contributed to the Funds of this Society during the past year; and that the continuance of their attachment and exertions be respectfully and earnestly solicited,'

Mr. Smith then said, It is pleasing to perceive that the prominent feature of the gospel dispensation is a missionary spirit. Instruction existed from the beginning, and every good man taught his family the knowledge and the fear of God, and thus a race was perpetuated that feared the Lord, and thought upon his name.

Enoch prophesied of the last day, and Noah preached righteousness for 120 years. The Scriptures were read in the Jewish Synagogues every sabbath-day, and priests and prophets instructed Israel to fear the Lord and keep his commandments. Jonah, and other prophets made occasional excursions to preach the preaching that God had bidden them; but the genius of Judaism was seclusion. And well and wisely was it so appointed; for the light of the gospel was too feeble to bear expansion, and it would have been extinguished by extension; the Jewish people never came into contact with idolatry without being contaminated by it; and thus the salt of the world lost its savour, and the light of the world was quenched in darkness.

But when the predictions of the Old Testament were fulfilled in the coming of the Messiah, and the gift of the Holy Spirit, the ministry of mercy was not confined to the lost sheep of the House

of Israel, but God made his name glorious to the ends of the earth. The harbinger of it came preaching the Gospel of the kingdom, and the character and work of our Lord is expressed in one important sentence—he went about doing good—he taught in the synagogue, and he preached the gospel. He did indeed confine his ministry principally to the lost sheep of the house of Israel, but he rejoiced in spirit when men came from afar to hear him; and considered it as a pledge that his Heavenly Father would give him the ends of the earth for his possession—that he should see the travail of his soul and be satisfied.

The last orders he issued to his disciples as he was about to be taken up, were, Go into all the world and preach the gospel to every creature; and all who would avoid his power or share his mercy, ought to pay much attention to his last command.

Yet the first display of a missionary spirit was occasioned by an enemy. For when the disciples, happy in the love of God, and in the society of each other, showed but little disposition to obey their Lord's command; a persecution was raised upon the death of Stephen, and carried on particularly by means of a young man, whose name was Saul. He entered every house, he dragged men and women to prison, and compelled them to blaspheme: and as they would not go out voluntarily to preach the Gospel, they were burnt out by the fire of persecution, and were scattered abroad into many lands, preaching the Gospel.

Whatever we know, indeed, about the first planting of the gospel is chiefly derived from the itineracy of St. Paul, who was the most zealous missionary of primitive times, and who from Jerusalem and round about to Illysium, fully preached the Gospel.

Mr. Smith proceeded to give an historical sketch of the effects of a missionary spirit in succeeding ages, and referring to the reformation, called it a Second Pentecost; and expressed a hope that a Third Pentecost was now dawning on the world, introductory of the glories of the latter day. He then took a general review of the efforts of the Moravian—the Baptist—the Church, and the Wesleyan Missionary Societies, expressing great thankfulness to God for their success, while on certain accounts, he avowed the preference he gave to this Society. 'We do not, said he, blame those who go by tribes, to take possession of the land, but we prefer going all in a body to seize on the inheritance.' Mr. Smith then took a glance at our different missions abroad, on which he made many judicious remarks, and it grieves us to be obliged, by the narrowness of our limits, to omit them.

Joseph Butterworth, Esq. M.P. for Dover, seconded the motion. He began by congratulating himself and the Wesleyan congregation usually assembling there, on their meeting the London Missionary Society in that Chapel, observing with pleasure, that the prejudices on both sides, which would once have prevented such meeting, had subsided. He remarked that the great power and influence now possessed by this country ought to be employed for the promotion of some great object—such as the Society, then assembled, had in view; and that the colonies belonging to this country, which had been sadly neglected, ought now to be considered. He adverted particularly to the East Indies, and the cruel superstitions which still prevail there, and which had lately increased rather than diminished, 900 women having been burnt in the last year, which exceeds the number of preceding years. It was however consoling to learn that some of the prejudices of the natives were giving way, and that there were various symptoms of improvement.

Mr. B. then recommended liberality in the support of the Society, and, noticing a hint which had been put into his hands advising persons to remember the institution in their wills, he exhorted them rather to be their own executors, and to do as much good during their lives as they possibly could; but if not able to do this as they wished, then to do some good at their death. Mr. B. warmly recommended, that publicity should be given to the account read by Mr. Hayward; and having adverted to the exemplary observation of the Lord's Day in Otaheite, took occasion to reprobate the publication of Sunday Newspapers, commending the efforts now making by some serious people to put a stop to that mischief; and observed that if any appeal should be shortly made to the legislature on that subject, he hoped it would have the vigorous support of all classes of religious persons. He concluded by noticing what a wide field for exertion was opened by the Society, and the necessity of the aid of the Holy Spirit to render their efforts effectual.

The Rev. Richard Watson, (a minister of the Wesleyan connexion), then moved the third Resolution:—viz.

'That as the most important benefits have resulted to this and other Institutions from the formation of Auxiliary Societies:—of Associations in congrega-

tions: and of Associations among ladies and young persons; the further formation of such Societies and Associations, wherever practicable, be most earnestly recommended to the friends of this Society in every part of the united Empire, and in other countries.'

Mr. Watson commenced by observing, that he laboured under the disadvantage of a cold, but said, 'On such an occasion as this, I should think there is criminality in silence, and while a man has a voice to speak, however harsh or dissonant that voice may be, he ought to lift it up in praise to God, and in exhortation to his people, to prosecute this glorious work. It has been said, There is no rivalship among the Missionary Societies, I think what we have seen to-day is a proof that there is at least no rivalship at *head quarters;* nor is there any at the different stations to which the Missionaries have been sent, but they all exhibit a most edifying example of Christian love and unity; thus constraining the heathen to say, 'See how these Christians love one another,' and I do think that the spirit now displayed by the Missionary Societies, is the most encouraging proof of the coming of the kingdom of our God and Saviour. If that kingdom have originated from the God of love, and is carried into effect by Jesus Christ, who so loved us that he gave himself for us, then its most prominent feature will be the love of the brethren.'

Afterwards adverting to the South Sea Mission, he said, 'I never turn to it but I think it of infinite importance, as displaying various interesting points of instruction to all engaged in Missionary enterprizes.'—'The early circumstances of that mission, and its ultimate success, have impressed on all our minds the absolute necessity of divine influence; and, in the account of the exertions of the present year, I have been pleased to hear how generally this truth has been acknowledged—We are to plant, and we are to water; but it is our duty to pray that what we plant, and what we water, may be made to increase by the Spirit of God.'

'But this mission is important in another point of view. We find, in every connexion, persons ardent to carry on this great work; and ardent minds are too frequently impatient minds. There are persons who suppose that we have only to go into the land to possess ourselves of it; but there are many circumstances to try the patience and faith of the saints. The ultimate success of this mission may therefore encourage future missionaries patiently to persevere, though early success may not attend their labours.

In the course of this address, Mr. Watson noticed the objections which some persons urge—one of which is that of *novelty.* In answer to which, he observed, that although there may be some novelty in the mode of our proceedings, yet that the very same principle which has produced these exertions in our day operated in the minds of our predecessors; but they had other employments—they were called to settle the churches, and to establish them in their faith: but who that reads the spirit of the fathers of the Christian Church does not see that that same spirit would have carried them as wide and as far as the various Institutions among us. I remember Baxter says that he should not have regretted that so many godly ministers had been turned out of their Churches, if they could have found access to the heathen world; and with respect to the sweet singer of our modern Israel, Dr. Watts, I will appeal to you who are best acquainted with him, whether he ever strikes his lyre with so vigorous a hand as when he pours out, in the full tide of his verse, the sublimity of his hopes on this subject. Poets were once called Prophets, and there are two lines of Watts which occur to my mind that seem to be almost prophetic—

'The islands of the southern sea
Shall stretch their grateful hands to thee.'

The Rev. Dr. Collyer, who seconded this motion, observed, that the last speaker had made the best apology for him. 'I should be sorry,' said he, 'to diminish, by any thing of mine, the effect which has already been produced on this meeting. But there is one part of this resolution which comes more immediately home to my own heart, and which I would earnestly recommend to those alluded to in it—I mean young persons. It has been among the happiest feelings of my heart this day, that, out of 38 years of my life, I have been connected with the Missionary Society more or less 24 years.—

'A flower when offer'd in the bud,
Is no vain sacrifice.'

And if I should live to the extent of the longest life allotted to man, that satisfaction must be increased from year to year.

Dr. Collyer proceeded to notice various objections formerly made to this Institution, and how futile they have proved to be, and he particularly referred to the East and West Indies, challenging opposers to say, what evil ef-

fects, once so seriously produced, have followed our missionary labours.

Referring to the future prospects of the Society, he said, 'Whilst some who have been ardent in the missionary cause have fallen, how pleasing is the hope that others are rising up to fill their places! and whilst we perceive on the faces of some around us the rapid advances made by time, and every year seems to go for more than *one* with them, we cannot see, without regret, the chariots descending which shall bear away our fathers; but this is the strongest argument, if there be one argument stronger than another, that those who may survive should prove themselves worthy to tread in their steps, and to follow their example.'

A pause was here made for the purpose of making the collection, which, according to the custom in this Chapel, and generally in the North of England, as well as in foreign countries, is done from pew to pew. A hymn was also sung.

Rev Mr. Knill, a Missionary who laboured in India, but who was obliged to return on account of his health.

My dear Christian friends,—I would wish to transport you, in the feelings of your mind, from this sacred place, to that land of idolatry whence I came. In Madras there are 300,000 precious souls all given to idolatry: but I was forced to quit that interesting field of labour for one which was considered more salubrious. As I was travelling, about 200 miles from Madras, I halted one evening at a place where I intended to remain that night. All around me was favourable to meditation, and my heart was drawn out to the Father of Spirits. I took a walk along a path which led to a temple; the officiating priest was performing the duties of his office—lighting the lamps, and decorating the image, to receive the adorations of the people; the image which was stone, was the figure of a bull; it was painted black, and adorned with flowers. I stood amazed to think of the awful state of apostate man; and while I was thus meditating, I heard a great noise; and turning my eyes towards the place whence it came, I perceived the element as it were all in a blaze! I soon saw that it proceeded from a multitude of persons who were approaching that place. There was a great number of men, women and children, ten or twelve thousand, I think,—some leading sheep, some goats, and some lambs. I immediately discovered that they were going to sacrifice in another, a larger temple, which exhibited at once every thing grand in its formation, and every thing that could degrade the mind. There they sacrificed the animals which they had brought, and then returned to their families, who had kindled about a thousand fires on this large plain. There they took their victims, that they might 'eat and drink, and rise up to play.' I felt for them—I prayed for them—and I vowed to the Lord that if health and strength were afforded to me, I would labour with ten-fold diligence to make known to this people the riches of the grace of Christ. Oh, my friends, we must go to some idolatrous country to see the value of the gospel and its effects upon the character of man. I know not that there was one Christian within 200 miles of this place.

Mr. Knill then mentioned his removal to Travancore, where Mr. Mead was labouring very usefully. Mr. M. said he, had visited many of the people on their dying beds, who expressed their hope of salvation by Jesus Christ. When he commenced his labours there, about a year before, there were about 900 persons professing Christianity: since which, about 1000 were added: there are now ten congregations and schools.

Mr. Knill mentioned his going to a place where about 700 people were assembled; 300 of whom could not get into the chapel. A short discourse was delivered from that charming passage, 'God so loved the world,' &c. they listened with great attention: and sometimes you would see the tears trickling down their black faces, and you would have been delighted to observe the pleasure with which they heard of the love of God to a guilty world. Those who were without, requested me to visit them. I did so; and as I advanced, they all rose up, not to worship the black bull, but to praise the Lord who had sent a missionary among them. I am persuaded no missionary there ever wished himself back again; they all count it their honour and their happiness to be thus employed in the work of the Lord. There are many young men here whose hearts beat high in this cause: and I can say that the visits of the Son of God are not less frequent in Travancore than they are in England, and it is his smile which makes this desert to blossom as the rose.'

Mr. Knill proceeded to give an interesting account of the schools, of the reflections of some elder people, who said there were none of these good things when they were young, and of the happy death of a converted Hindoo. And then added, 'O I have seen enough to fill my soul with rapture till the day I shall close my eyes on all terrestrial scenes.

Col. Munro has been a great friend to Mr. Mead and the mission, and I rejoice in it. We mentioned to him that we were desirous of increasing the schools, but we could not do it without assistance. A piece of ground was pointed out as being desirable, and he kindly obtained it for us. This will be sufficient, when drained and cultivated, to support a great number of children. And were it in my power I would gladly lay down £100 to carry this design into execution, and think it the happiest moment of my life; but for my part, I must say, 'silver and gold I have none,' but if I had 1000 lives I would consecrate them all to this work. Perhaps, my friends, I shall never see you again. Oh pray that God may keep me humble, make me useful, and fill me with love to precious souls.

Rev. Mr. Collison then read a letter from a gentleman, who having perused an article in the Missionary Quarterly Chronicle referring to the above donation of land, and the need of money to cultivate it, had most generously sent to the Society that very sum which Mr. Knill had mentioned. A bank note for 100*l.* was then presented by Mr. Collison, from his friend, to the Treasurer. This information being totally unexpected, produced a very delighful effect on the meeting, and a vote of thanks was given with heartfelt gratitude to the unknown benefactor.

The Rev. Mr. Berry next addressed the meeting, and said,—

If the list of the Resolutions had been placed before me, I know not any one I would rather have selected for myself than that which I have now in my hand; but as the time is so far advanced, and our highly-respected friend from America, (Mr. Bethune) is about to address us, I shall only read the motion,

'That the cordial Thanks of this Meeting be given to the Treasurer, the Secretary, the Directors, and to all who by their gratuitous services have assisted in the management of the Society's affairs during the past year.'

Divie Bethune, Esq., of New York, spoke to the following effect:—

Sir, Friends, and Brethren.—Having arrived here from a far distant country, and unexpectedly called upon to address you, I hope I shall find you to be, as you have been in more important concerns, the stranger's friend, and that you will bear with me in the utterance of my heart; for though I cannot express what I have felt this day, I would just remark that the scene must be much more impressive to me, than to any of you who have been regularly favoured with these anniversaries. My soul has often rejoiced in the labours of this venerable society and its success; but never before had I the privilege of meeting with you on these occasions. The only argument that could have induced me to rise is, that I am the sole representative of Missionary Societies in a distant part of the world, with whom I have been privileged to act for 23 years. With so many feelings pressing upon my mind, you will not be surprised that I am unable to express what I now experience. When I consider how many souls, born in ignorance, have been enlightened in the knowledge of the truth by means of this society, and are now received into glory, how delightful and overwhelming is the thought! I have come over a world of waters, three thousand miles, under the protection of my heavenly Father, and how delightful is it to find my Redeemer worshipped in the *old* world as he is in the *new*—to behold Christians united to spread the salvation of Jesus Christ, and to hear the songs of praise raised to the throne of God and the Lamb. I desire to thank God that I did not arrive a day later than I have done, or I should have lost this feast of love. I delight to meet the Missionary Society—I delight to meet them in London; but it gives me infinite delight to meet them in a Methodist chapel. I delight to see the fruits of the Spirit of God in this country as I have seen them in that which I have left. With Methodist brethren I have gone arm in arm in their labours of love; and I have embraced them to my heart in the exercise of Christian affection. This unity is one of the fruits of the Spirit, and without that spirit, men are at least uncertain in their professions of allegiance to Him who said, 'By this shall all men know that ye are my disciples, if ye love one another.'

Mr. Bethune next adverted to the late daring efforts of Infidelity, and rejoiced in the noble efforts of British Christians in resisting them; he then referred to the blessed effects produced by the Bible in America. 'What, said he, was the state of that country whence I came? Who went to that country, and for the first time raised the standard of the Cross in the Western world, but the puritans of England? They went and found it a waste howling wilderness: they landed on the rocks, entered the country, the trees of the forest bowed before them, and the Temple of God was reared, and now, over a wide space of 10,000 square miles, prayers and praises to God are offered

where once nothing was heard but the war-whoop sounding louder and louder, and where little was known but the tomahawk or the scalping knife. These are proofs of the triumphs of the Cross of Christ in that country. I am happy to say, we have Missionary Societies in America; but they are but scions from the parent stock, and the fruit, if they bear fruit, is just like yours.'

Mr. Bethune then gave an interesting account of Missionary and other Societies in America, which gladdened the hearts of the assembly; but we have not room to detail them. After which this welcome stranger thus expressed himself, 'I cannot conclude without acknowledging the honour done me in being called to stand before this Society; it is a Society for which I shall ever feel, and in the prospect of your further success, my heart swells with delight; but there is one feeling, in which you cannot unite with me—I have the pleasure of being a Foreign Director in my native land!'

The Motion was put by Mr. Berry and carried unanimously.

Mr. Hankey, the Treasurer, then said,—

I shall not take up much time in returning you thanks for the honour you have done me. I hold in my hand what affords me greater pleasure than any verbal expression of kindness---a list of Contributions from Auxiliary Societies, during the past year, and I beg you will accept this as my answer to your vote of thanks.

A list of the Contributions of Auxiliary Societies was then read.

Rev. Mr. James next addressed the Meeting to the following effect:—

Sir,—At this advanced state of the proceedings of this interesting meeting, when our time and strength are exhausted, though our patience is not; when dazzled by excess of brightness, our intellectual vision is aching with those successive flashes of eloquence which have been darted upon it; when our hearts are trembling with emotion, and almost longing to be at rest,—it would be unpardonable in me to detain you long: and yet I cannot content myself with simply reading the Resolution in my hand. That individual must be either more or less than human, who can have seen what we have seen, and heard what we have heard, and not have felt to the very bottom of his soul. Our smiles and our tears, like sun-beams in the rain, have been mingled together, and, like the vernal showers which fall on the earth, are intended, in a moral sense, to make it bring forth and bud. It would be quite unnecessary for me to dwell upon the great object in which this Society is engaged. I shall only state a little anecdote which fell under my own notice:—

Travelling in North Wales about four years ago, in this most excellent cause, with a gentleman of the Principality, he suddenly arrested my course to relate a circumstance which had taken place in that vicinity. One morning, said he, four children went out to gather wild berries on the mountains; toward noon three of them returned to the village, but the fourth was missing: the agonized parents immediately proceeded in search of the little wanderer, but he was not to be found. They then applied in their distress, to me. As the best expedient which suggested itself at the moment, I ordered the village bell to be rung, and called the inhabitants together. Being assembled, I briefly stated the circumstance of the lost child. Eighty persons immediately volunteered their services to go in quest of the babe. They were so arranged, in different parties, as to search the whole of the mountains and vallies in their different routes. They met at dusk; but no traces of the little wanderer had been found. They assembled again the next morning, and renewed their search, but still to no purpose; for on meeting again in the evening we heard the melancholy tidings that the dear babe had not been discovered. I exhorted to perseverance; and the next morning they again proceeded on their search, and after several hours had elapsed, the child was found fast asleep in that gulley, said my friend, pointing to the spot, down which a mountain-torrent rolls in winter, but which is dry in summer. He was brought back in triumph to his parents, who received him with delirious joy, and the whole village was glad as at the tidings of a victory.

Now, Sirs, we should all despise the marble-hearted monsters who would say, What! all this concern about a child of four years old? But every parent's heart, and every feeling heart, will justify their solicitude, and sympathize in their sorrows and their joys. Now then, what is the object of this Society? Has one individual of the human race wandered from his father's house, and strayed on the dark mountains of idolatry and sin, where he is in danger of being eternally lost? And are we assembled this morning from almost all parts of the kingdom, all denominations of religion, and the four quarters of the globe, to send out

messengers to explore every mountain, and every wood, and every valley, to find this single wanderer and bring him back to God? Surely every heart that is impressed with the value of the soul would go with us in this work; and there is not an angel in glory who would not say it was an object worthy of our exertions. But it is not the loss of *one* soul, nor a village of lost souls, nor a city of lost souls, nor a country of lost souls, but a WORLD of lost souls, whose wretched, ruined state, we are assembled to commisserate and relieve!—Had this little Cambrian perished upon the mountain top, it would have been to him the mount of ascension for his youthful spirit to the realms of immortality; and instead of returning to the village of his parents, he would have been borne on angels' wings to the city of God; but souls that die in sin are lost for ever to heaven, to happiness and hope. What a motive to exertion in relation to our object!

Where is the man that can lay his hand upon his heart, and say, before the Omniscient God, that he has done all he could do, and all he should do in the great cause? What we have seen and heard of religious zeal as yet, is but the twilight of the Missionary Society, not the twilight of the evening, which is soon to be followed by the shades of night, but the twilight of the morning, which is to shine brighter and brighter till the perfect day.

We are called then, Sir, to fresh energy in the cause of missions. There is not an individual here who ought not to go home and consider what he can do more than he has done in this cause. I may here be reminded perhaps that these are not the times to call for fresh exertions of a pecuniary nature; but, Sirs, it has been the glory of this Society that it has flourished in bad times. Our bark was launched in a season of national tempest, which it was supposed it could hardly outlive: we heard the winds howling around it, and saw infidelity, like the fury of the storm, mocking all our efforts: but we have beheld it pursuing its career in triumph amidst every scene of danger, and shall we now begin to fear? O, no! The friends of missions are not to be appalled in their minds, or checked in their zeal by the cry of bad times. I may be told by some, that this is the mere declamation of enthusiasm.—If so, it is the same enthusiasm as glowed in the bosom of the Son of God when he undertook the redemption of the world—which inflamed the zeal of apostles—marshalled the noble army of martyrs—nerved the soul of Luther and the Reformers—and in such company we need not blush—I am not to be frightened by a term so plastic. Give me a spirit that will subvert the foundation of error, and overturn the system of idolatry; that will hush the groans of creation, and dry up its tears; that will beckon the virtues of one world to advance till they meet the felicities and glories of another, and men may call it Beelzebub if they will, but I know that its origin is in heaven, its father is the eternal God, and its work the salvation of the human race.

But some persons may suppose that their situation in life is sufficient to exempt them from doing more than they already do in this cause; but in this case ingenuity should supply the place of affluence. I know a Lady of high connexions, distinguished piety, and eminent talents, who, from the moment she became the partaker of divine grace, was only desirous of living to the glory of God, and of promoting his cause in the world. What can I do, thought she, to extend the sphere of my exertions for the honour of Him who hath done so much for me? Having a correct knowledge of the art of painting, she determined to employ her talents at the pencil, and copied in miniature some of the portraits of the most distinguished artists, in order to dispose of them for religious purposes. One of them sold for thirty guineas: ten of which she immediately gave to this society, and twenty to other Institutions. The produce of all her productions is to be devoted in the same manner.

And are there not some here, who by the exercise of a little ingenuity may contrive some means of employing the gifts which the God of nature has conferred upon them, to promote his cause and glory in the world. There are many, Sir, who owe to religion, not only all they hope for in the future world, but all that they enjoy in the present life. I have heard of a man and his wife, still living, who in the ardour of their gratitude to God for his grace, thought it was their bounden duty to express their obligations by some signal act of zeal. They accordingly went to a gentleman, whom they thought capable of advising them, and who is well known in the religious world, and said, Sir, We are under infinite obligations to divine grace, we have been thinking what we can do for the cause of God, and desire to employ this sum for the purpose; at the same time putting some notes into his hand. He turned up the corner of one of them—it was 1000*l.* bank note—

another, it was 1000*l.*—another, it was 1000*l.*—another, 500*l.*—another, 100*l.*—making 3600*l.* given as an expression of their gratitude for the salvation of their souls, and for the promotion of his glory. The Gentleman hesitated about taking it; but they replied, Sir, if *you* don't take it, some one else shall, for we have devoted it to the cause of God. They were both in one tale, though in a better cause than Ananias and Sapphira. The circumstances of their case were inquired into, it was found they could spare it; accordingly a Chapel was built with the money, in their native village, and the gospel preached where the joyful sound was unknown before.

This cause has been urged by the respected Member for Dover, upon the attention of the country ministers present, and I hope with effect; but I would just ask, Sir, Whether the London ministers have done all that *they* might have done in this cause? I am happy to find that Warwickshire has increased her contributions the last year no less than 400*l.* and I have the honour of being well acquainted with one congregation which, in addition to 4000*l.* raised to erect their own Chapel, collected nearly 300*l.* for Missionary objects. We are willing to do all in our power, but we want to see a little more *Metropolitan benevolence* to encourage us in our work in the country.

On the motion in my hand, I would just remark that I am sure there can be but one feeling in this assembly. Some of us have observed, with emotions not to be expressed, that the snows of declining age begin to descend upon his head, who now sits by my side. O that He who is the arbiter of human destiny, may protract the period of his valued existence, give a lingering autumn to his mortal life, and may the time be far, far distant when the last ripe fruit shall be plucked by him and placed on the altar of God. I rejoice to see another in the midsummer of his days, his health and usefulness; long may he live and his life be rendered a blessing to this Institution. Nor can I pass over in silence, the name of Mr. Arundel, which bears so conspicuous a place in this resolution, which I have the honour to move, whose accession to the executive department of our Society, is matter of joint congratulation to all its friends.

Mr. James then moved the following Resolution:—

'That the Treasurer and Secretary be requested to continue in their respective offices:—and that the appointment of the Rev. John Arundel to the office of Home Secretary, be confirmed, and that the following gentlemen, as per list, be chosen Directors for the ensuing year, in the room of those who, under the regulations of the Society, retire this year from the Direction:—that all the other Directors who are eligible, be re-chosen:—that the Foreign Directors be re-chosen; and that if any of the gentlemen appointed Directors at this Meeting should not accept of the office, the Board of Directors be empowered to fill up such vacancies.'

Rev. Mr. Fletcher, of Blackburn, seconded the motion, which was put and carried.

Rev. Mr. Arundel then read the List of Directors for the ensuing year.

Rev. George Burder then said,—

It was my intention to have addressed a few words to this Meeting, but the time forbids it. I therefore only beg leave to say, that I accept the appointment you have been pleased to renew. Our esteemed Treasurer, and the Directors, unite with me in the most grateful acknowledgment of your kindness. And I wish also to express my thankfulness for the valuable assistance which has been afforded to the Secretaryship, by the talents and diligence of the Rev. Mr. Arundel, Mr. Hodson, and Mr. Langton, by which I am enabled to persevere in the increasing labours of the office.

Rev. Mr. Arundel next addressed the Meeting to this effect:—

With the utmost cordiality, and with the deepest humility, I accept the appointment now made. I feel the great, the indispensable, the paramount claims of the Missionary Society; and whether I shall fill the situation in which you have now placed me, or move in the more retired walks of life, while I have a heart to feel, a tongue to speak, or hands to labour; I shall continue the willing, faithful, and constant servant of your Society. Of my fathers and brethren in the ministry, I beg the assistance of their prayers, and I earnestly hope, that by their co-operation, and their communications of the triumphs of Christian charity from month to month, and from year to year, they will prevent my office from being a sinecure.

Rev. Mr. Henry, of Leith, then proposed—

'That the grateful acknowledgments of this Meeting be presented to the Trustees and Managers of Queen-street Chapel for their kindness in affording the use of it on this occasion.'

Permit me for a single moment to express the high satisfaction I have felt at witnessing your proceedings. At the commencement of this work, some predicted that the missionary flame would soon expire; but a crowd of events have proved that these were lying prophets; so far from this, it now burns with growing ardour, and I have in this meeting, seen its light in noon-day splendour, and felt its heat with renewed energy, and though I came from a cold country, I can assure you we feel some of the sacred flame. The Edinburgh Missionary Society is going on, its energies are not at all weakened; and you may still count upon Scotland for co-operation in your work of faith and labour of love. It has been said, and it may be true, that Scotland has more light than heat, and that England has more heat than light. Let these then be united together, and light and heat will, as they have done, go forth to bless and beautify the world.

Rev. Mr. Cope, of Launceston, who seconded the motion, said,---

'It is now upwards of twenty years since I had the honour of attending an Anniversary of this Society. I can only say I have enjoyed this day some of the best feelings that can possibly affect my heart. I have frequently been told how much the hearts of others, who have attended these meetings have been affected, but, I must say, 'the half has not been told me;' and I trust I shall return home and endeavour to communicate to others the same feelings. I hope as Cornwall has increased its subscriptions, like most other parts of the country last year, it will still go on to increase. We perceive in that country some important effects which have followed the visit of our friends to collect for you last year.—A very poor man came and desired to speak to one of the gentlemen, I wished to know what was his business, lest he should have any improper design. He then gave me five pounds for the Society, with a bit of paper stating it to be the produce of one year's *economy*. One of our friends observed that ingenuity ought to be exercised in this cause, and I believe we do not yet half so much as we might. From the great ignorance that still remains in Cornwall, I feel a little of what a Missionary ought to be; for, if there is so much darkness even in England, what must be the darkness of those distant regions to which our attention has been directed. Since efforts have been made for the Missionary Society among us, there has been a very visible increase of spirituallity, both among the preachers and the congregations.

Rev. Mr. Morley, Wesleyan Minister, then rose, and said,---

In my own name, and in the name of my brethren in the ministry, and in the name of the Trustees of this Chapel, I beg to assure you we are extremely happy to meet you in this place. We congratulate you, Sir, on your success, and we trust that this will be but the first fruits of an abundant harvest.

Rev. Rowland Hill moved the following Resolution:

'That the Thanks of this Meeting be given to the Chairman for his attention to the business of this day.'

Mr. Hill then said, 'I feel greatly obliged to those of this Connexion for their kindness. When I was travelling last year through Cornwall, they very kindly opened their places of worship to us; and I am happy in having this opportunity of publicly returning thanks to them for their liberality. The beauty of this Society is its UNION, and the beauty of all Christian union is union with Christ. I am happy to see the union subsisting between us this day. We have had high walls between us, but I am glad to see that these walls are lower, and if we cannot get over them, we can at least reach over them, and give each other the right hand of Christian fellowship.'

Mr. Hill observed, that it appeared to him that his work was nearly done, and expressed his hope that his blessed Master would admit him to his presence. 'Yet, said he, I have this morning almost wished that my life might return back for 50 years; for I do believe, that in 50 years more, far greater things will be seen than ever. One word more.—I want to feel, as that dear young man said, a holy tenderness for souls, that I may yearn over them in the bowels of Jesus Christ. The glory of bringing souls to Christ, is the grandest glory that can adorn the character of man! You young ministers who are here, let me charge you to become Bishops, and to imitate the primitive Episcopacy, in going about to do good. You feel your own weakness and insufficiency, but the excellency of the power is not of you but of God.

The motion being seconded by Rev. Dr. Waugh, and carried unanimously, Mr. Hankey returned thanks.

Thus concluded a meeting of peculiar interest and delight, which will not soon be forgotten, by the multitude of Christians, of various denominations, who had the privilege of being present.

MISSIONARY CONTRIBUTIONS.

[Collections, anonymous Donations, and all other Donations of 5l. or upwards, received from 16 April, to 16 May, 1820, inclusive.]

List of Contributions by Auxiliary Societies, &c., in London. Concluded from the last Chronicle.

Holywell Mount Auxiliary Society; Rev. W. F. Platt, Treasurer		68	0 0
Broad-street Female Society; Miss Wilkinson, Treasurer		38	9 6
Surrey Chapel Juvenile Auxiliary Missionary Society; Mr. F. Smith, Treasurer		38	6 10
Aldermanbury Postern Missionary Association, fourth half year; by Mrs. Richardson, Treasurer		16	0 0
Shoe-lane Auxiliary Missionary Society; by Rev. Mr. Elvey		10	0 0
Bethnal Green Juvenile Auxiliary Society; by Miss E. Hayo		6	13 0
Prayer Meeting at No. 9, Grafton-street, East, by the Friends of Tottenham Court Chapel; by Rev. John Hyatt		20	0 0
Sixth Annual Subscription of the Assistants of Messrs. Ross and Sons, Bishopsgate Street		3	12 6
Mr. John Mortlock; by Rev. B. Woodd		10	0 0
A Friend		5	0 0
A Thank-offering for many mercies received, by E. T., a servant		1	0 0
A Friend, by Mr. G. Hodson		1	1 0
Joseph Butterworth, M. P.		10	10 0
Stepney Auxiliary Society, Male Branch; Mr. Monds, Treasurer	27 4 5		
Female Branch, Miss A. Hankey, Treasurer	80 0 0		
		107	4 5
Legacy of the late Mr. William Comyns, of Chelsea; Mr. T. T. Taylor, Executor		22	10 0

CONTRIBUTIONS FROM VARIOUS OTHER PARTS OF THE UNITED KINGDOM, &c.

A Friend in Berkshire, in consequence of reading the article 'Tamaracoolum' in the account of the Travancore Mission, by Mr. Knill; inserted in the 'Quarterly Transactions' for April 1820. (page 430)		100	0 0

SUFFOLK SOCIETY IN AID OF MISSIONS.

Mr. J. S. Ray, Treasurer.

Beccles District.			
Beccles	21 2 1		
Bungay	8 7 3		
Halesworth	7 16 1		
Southwold	5 12 6		
Walpole	2 7 0		
Wrentham	0 5 0		
Yarmouth	14 0 0		
		59	9 11
Bury District.			
Bury St. Edmunds	24 17 10		
Lavenham	1 1 0		
Melford	5 9 6		
Wattesfield	5 7 0		
Wickhambrook	9 1 0		
Sudbury	35 9 0		
		81	5 4
Ipswich District.			
Eastbergholt	20 0 0		
Framlingham & Rendham	20 8 8		
Hadleigh	16 12 6		
Stowmarket	9 15 8		
Debenham	5 16 6		
Ipswich — Rev. E. Davies	2 10 0		
Ditto Rev. C. Atkinson	20 0 0		
Needham Market	7 15 0		
		102	18 4
		243	13 7

Lancashire Auxiliary Missionary Society, Mr. J. H. Heron, Treasurer—Additional Contributions		10	14 0½
Sussex.—Brighton: a Subscription to Foreign Missions. By F. E.		1	0 0
Dorset.—Sherborne Auxiliary Society. By Rev. J. Weston.			
Annual Subscriptions	5 17 6		
Penny-a-week Ditto	18 4 6		
		24	2 0
Somerset.—Frome Baptist Auxiliary Missionary Society. By Rev. W. H. Merch, Secretary. A tenth-part of one Year's Subscriptions		8	0 0
Wilts.—Warminster. Rev. Mr. Allen and Friends		16	16 0
Devon.—Tiverton.—Amount of Annual Collection. By Rev. Mr. Noble		13	11 7
Kent.—Woolwich.—Rev. Mr. Bickerdike and Friends. By Rev. Mr. Chapman		5	0 0
Surrey.—Haslemere.—Contributions from the Sunday-Schools, and a few friends. By Rev. D. Evans		1	12 6
Hants.—Emsworth: Produce of a Missionary Temple at the Monthly Prayer Meetings		3	0 0
Ditto.—Gosport: Rev. Dr. Bogue and Congregation.			
Subscriptions	27 4 0		
Collection	7 11 7		
Female Auxiliary Society	6 15 3		
		41	10 10
Ditto.—Anonymous (bearing the Southampton post-mark) to purchase a Book for the Library at Madras		5	0 0
Ditto.—Titchfield: Rev. Mr. Flower and friends		10	0 0
Surrey.—Wandsworth Chapel. Donations and Subscriptions. By Rev. W. Seaton		20	0 0
Leicestershire.—Market Harborough, Female Society. By the Miss Chaters		7	0 0
Warwickshire.—Chapel End, near Nuneaton: A Friend to the Institution. By Mr. John Dagley		5	0 0
Hants.—Gosport: Produce of a Missionary Box for one year. By Misses S. and M. B. By Rev. Dr. Bogue		1	0 0
Rutlandshire.—Legacy of the late Mr. William Allin, of Preston. Mr. Samuel Allin, of ditto, ditto, Executor		5	0 0
Ditto.—Uppingham Missionary Association. By Rev. Mr. Green		13	13 0
Buckingham.—Penny-a-Week Subscriptions. By Rev. D. Aston		3	18 6
Isle of Wight.—Nodehill Chapel, near Newport. Penny-a-week Society. By Rev. D. Tyerman		8	9 4
Ditto.—Ryde. Rev. J. S. Guyer and Congregation		9	0 0
Bermuda.—Donations and Subscriptions. By Rev. H. H. Cross		7	18 0
Suffolk.—Bury St. Edmund's. Mrs. Cooper's Young Ladies		0	10 0
Berks.—Windsor. By Rev. A. Redford.			
A moiety of the Produce of a Juvenile Society	15 0 0		
Produce of a Missionary Box at a Social Weekly Prayer Meeting	0 13 7		
United Contributions of four Brothers and two Sisters	1 0 0		
		16	13 7
Glocestershire.—Legacy of the late Elizabeth Williams, of Bristol: Ann P. Lanterman, of Monmouthshire, Executrix		27	0 0
Surrey.—Thames Ditton: Missionary Box at Weston Green Chapel. Rev. J. Churchill and Friends		8	14 6

Donations in aid of the Anglo-Chinese College at Malacca.

Miss Frances Houghton, Huddersfield		25	0 0
Rev. J. Julian, Trimley, Suffolk		5	5 0
Mr. W. Smith, Frampton-upon-Severn, Gloucestershire		2	2 0

*** Mr. Knill, who is about very shortly to accompany a Deputation from the Directors to Ireland, will be thankful to any Ladies or Gentlemen who will furnish him with Bibles, Testaments, or Religious Tracts for distribution in that country. If sent to 8, Old Jewry, or to Mr. Nisbett's, Castle-street, Oxford-street, they will be gratefully received.

☞ In consequence of the great press of matter, we are under the necessity of deferring part of the Contributions, together with our acknowledgements, &c.

POETRY.

PRAYER FOR MISSIONARIES.

(From Mr. Kelly.)

'Because that for his name's sake they went forth.'—3 JOHN 7.

WHILE in the general joy we share,
And learn the Lord to bless;
Who makes our native land his care,
And gives her arms success;

On other deeds we fix our eyes,
On deeds of higher boast;
On deeds whose memory never dies,
Whose good is never lost.

On those we look, who distant far
From friends and native land;
To meet the powers of darkness dare,
At God's supreme command.

They face the perils of the wave,
The perils of the land;
The perils of the clime they brave,
A chosen faithful band.

A voluntary service theirs;
Their work a work of love;
'Tis love that dissipates their fears,
And makes them constant prove.

The world knows nothing of their deeds
Or if it knows, disdains:
But God above their labour heeds,
And shares in all their pains.

Be patient then, ye champions bold,
Nor weary in the strife;
Your Master you will soon behold
And gain a crown of life.

JOY ON THE SUCCESS OF MISSIONS.

(From the same.)

'And they caused great joy to all the brethren.'—ACTS xv. 3.

GLAD we hear from day to day,
What the Lord is doing;
How the gospel wins its way,
Sinners' hearts subduing;
What a glorious work is his,
Work, for everlasting;
Every other work but this
Fading is, and wasting.

While the judgments of the Lord,
Heaven and earth are shaking;
Rous'd from slumber by his word,
Thousands are awaking.

Swiftly flies the 'joyful sound,'
Heav'nly truth declaring;
To a guilty world around,
News of pardon bearing.

Saviour, let thy message run—
Message of salvation:
Take its circuit like the sun,
Visit ev'ry nation.
Earth has long been overspread,
Overspread with sadness;
Let the day-spring come with speed,
Bringing light and gladness.

THE PROSPECT OF HEAVEN REFRESHING TO THE WEARY PILGRIM.

Why, Oh my soul, these heavy sighs,
Is not the Lord thy Father still?
Whence do these mournful thoughts arise
That o'er thy tortured bosom steal?
Do not thy hopes on God rely?
And can'st thou want, while He is nigh?

Why should the vanities of time
Engross thy thoughts, and claim thy care?
Arise, my soul, on wings sublime, [there;
Tow'rds Heaven, and view thy portion
And say, Can aught below the skies
Compare with the celestial prize?

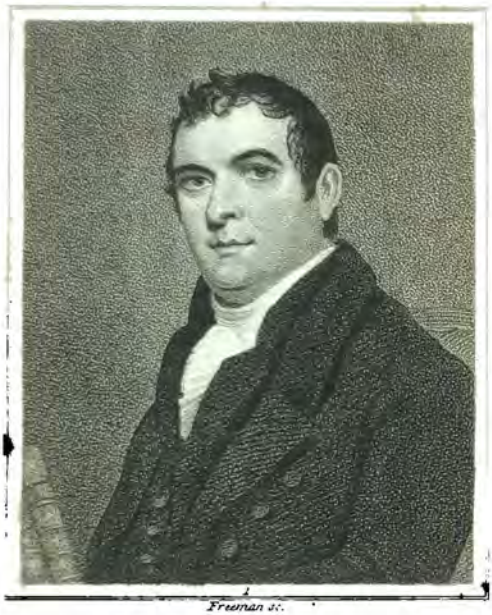
Oh look beyond this chequer'd scene,
To fairer realms of peace and love!
Let Faith survey the joys unseen,
The mansion that 's prepared above;
Where thou shalt see thy Saviour's face,
And rest secure in his embrace.

Say, O my soul, With this in sight
Shall aught besides thy thoughts employ?
Shall earthly trifles give delight,
Or earthly cares thy peace destroy?
Wilt thou its vanities pursue,
With Heaven and glory full in view?

Ah, no! the presence of my God
Outweighs my pleasure and my pains!
I long to reach his blest abode,
And mount to the celestial plains;
Before his gracious feet to fall,
And *feel* that God is 'All in All.'

Yet would I patient wait his will,
While he commands, I'll gladly stay;
With faith and zeal my course fulfil,
Then burst my chains, and soar away!
And find an everlasting rest
Upon my dear Redeemer's breast.

W. W.



Freeman sc.

Rev.d Thomas Brown,

Dalkeith, Scotland.

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THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

JULY, 1820.

MEMOIR OF THE LATE REV. FRANCIS HUMBERSTONE,
CURATE AND CHAPLAIN TO THE CORPORATION OF KINGSTON, IN JAMAICA.

MR. Humberstone, beside his curacy at Kingston, received the appointments of Chaplain to the Corporation of that Metropolis, and to the 61st regiment of Infantry, which was stationed there. The testimonies which have been adduced to the signal popularity of his ministry, and its highly promising success, might have been expected to elevate his spirits, if not to endanger his humility: but for some time, his privation of the domestic comfort which he had before enjoyed, tended to depress his feelings; and when this deficiency was mercifully supplied, it became only the more evident that his humiliation before God was deeply rooted. Mrs. H. remained in England barely sufficient time to be apprized of her husband's arrival at his destination, though she was so weak in health as to render it needful for his eldest sister to accompany her. A young niece, and younger nephew, for whose education and support they had charitably provided, were taken with them: and the voyage was favourable.

A letter from Mr. H. to the compiler of this Memoir, dated June 18, 1819, furnished information of their circumstances to that time.

'I have enjoyed,' said he, 'an uninterrupted state of good health, ever since my arrival, although I have found the heat latterly very oppressive, having been obliged to expose myself, in the middle of the day rather more than prudence dictates. Mrs. H. and my sister, with the children, joined me on Good Friday. They have not suffered from any indisposition peculiar to the climate. You may be aware how much I must have felt the separation, especially when in the midst of such a furnace of iniquity. The morality of the place, however, has (I understand) very rapidly improved of late years. The rites of marriage are respected almost universally among the slave population. The slaves are much better treated than formerly; and though the masters are averse to their instruction in morality and religion, the work is begun among them. The Wesleyan Methodists, under God, have been of incalculable benefit in the *towns*. Would that the good people at home would send a few assistants to 'go out into high-ways,' into recesses of the *mountains*. A bill has lately passed the House of Assembly, allowing 500l. a-year to twenty curates, who are to devote themselves to instructing the negroes; but the proprietors of estates are generally unwilling to allow the clergy to enter their properties; so that it is to be feared the offices will degenerate to *sinecures*.'

The close of his letter afforded a warning, strongly impressive in its nature; but how much more so, from a recollection that the writer had entered into eternity *a few hours before* his letter came to hand!—'life is more especially uncertain in

this climate. One day we behold a man in the prime and vigour of life: the next he is committed to the silent tomb. It frequently occurs, that there are not four days between perfect health and putrefaction.' These awakening events he had very recently laboured to impress on the attention of his auditory. The city of Kingston was built near the spot where that of Port-Royal had been swallowed up by an earthquake. The awful catastrophe is annually commemorated by a season of public humiliation on the 7th of June. In a sermon which Mr. H. preached on the occasion, having admonished them of the dangers to which individuals are exposed, he added,

'This Anniversary reminds us, also, that the community at large stand in jeopardy every hour. The danger is beneath you as a treacherous abyss—you stand and move, as on the crater of a volcano, and know not the terrific moment of its next eruption. Who can avoid the precise spot where the rending ground shall shew a chasm? Who can decide where they shall not be engulphed, or buried beneath the shivering rock, the crumbling mountain, or the falling mansion?' 'You may, by immediately leaving this island, escape the judgments which impend over it; or—*your* mortal career may be so near its close, that your remains may be rocked in the grave, unheeding the shock by the next convulsion of nature. But—there is an earthquake approaching, the awful result of which you must each experience in your own persons.' Rev. vi. 12, 17. 'Let it remind us, also, of *that* earthquake, which above all others, most awfully announced the detestation God has of sin—an earthquake, the effects of which extended to the canopy of heaven, and shook the centre of hell,—when His agencies, who struck that spark the *Sun* into being, caused the astonished luminary preternaturally to shroud his beams, exhibiting

'A dread eclipse, witho opposing spheres.'

'No where does justice appear so awful, mercy so wonderful, or transgressions so heinous, as on the darkened mountain of Calvary; when that price was paid for man's redemption, which alone would rescue him from eternal misery.'

The preacher applies these and many other solemn admonitions, in opposition to those sins which 'sit most easily' on the people whom he addressed.

'A disregard to the sacred institution of marriage, the sin of whoredom, is the most appalling evil, the blackest moral stain on this colony, and it is at this moment exposing us to 'a fearful looking-for of judgment.' Every flash of lightning that glares over the midnight sky—every slight tremor of the ground, is as the voice of heaven calling to you, 'Break off your iniquities; for this ye know, that no whoremonger, nor unclean person, hath any inheritance in the kingdom of Christ and of God—because of these things cometh the wrath of God upon the children of disobedience'

Having earnestly instructed the seducer and the seduced to escape from their sins, he points out the efficacy of repentance, and takes occasion, in warning his hearers against dependance on a *formal* humiliation, to plead the cause of the *helpless*.—

'Had the people of Nineveh mocked God by the mere form of a day of humiliation, their destruction, instead of being averted, would have been more awful. But they were sincere in their devotions; 'they turned from their evil way, and from the violence that was in their hands.' *How many poor slaves rejoiced on that day.* The fast required of us, (and no other will be acceptable to the Lord, for no other hath he chosen) is, to 'loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free,' &c.—

From a passage connected with this quotation, he makes a transition to the neglect of the Lord's Day, as another prevailing evil: he remarks—

'Much to the credit of the corporation of that city, that THEIR pew is constantly entered;' adding 'most heartily do I pray, that not one of their body may ever have to exclaim, like expiring Wolsey, 'Had I served my God as I have served my King, he would not have forsaken me.' No, may the peace of God, through the blood of the atoning Saviour, ever be theirs! As a *young* man, I should not presume to dictate: but as a devoted servant of the altar, I feel myself justified and authorized in asking, 'Can nothing *more* be done to preserve inviolate the sanctity of the sabbath, in this parish and city? Is it impossible to have the hours of *divine service* preserved from the indecorum of marketing and traffic?' If *these* peculiarly devoted hours could be preserved from sordid purposes, then, indeed, would many more join with us to deprecate the wrath of God. We complain of our domestics. A lax theology and a lax morality go together: we cannot expect better servants, till we have instructed them in the pure religion of Jesus.'

We abstain from farther quotation, although there are passages that might be thought to have a yet stronger claim on our attention. *These*, also, by being detached, and abbreviated, lose much of their original force; but they may suffice to specify the strain of preaching, which, with the advantages of a delivery testified to have been peculiarly impressive, became instrumental, in so short a term, to so great spiritual benefit. When the above-mentioned letter was written, the sermon referred to was passing through the press at Kingston: but the writer made no mention of it. Neither, in adverting to the successful labours of other servants of Christ, did he intimate the public acceptance of his own—nor, in remembering the rapid improvement of morality of late years, did he suggest (what appears to have been simply the fact) that this had been accelerated, beyond all precedent, during the short course of his ministry on the spot. He well knew what pleasure such intelligence would have given to his friend; but he left it to find its way to him by a circuitous and tardy channel, rather than he would bear testimony in any measure of himself. So, the historical writers of the New Testament are usually discoverable, only by the suppressions of their own share in transactions which they record as eye-witnesses.

By the evidence of those who could best judge of Mr. Humberstone's private life, he *generally* walked with God, whom (with a filial reverence) he 'feared above many:' but they were struck, after joining him at Kingston, with the *peculiar* spirituality and humility of his domestic devotional exercises and conversation. 'We thought,' says one of them, 'that there never appeared so holy a mortal mind; and but for our hope that the Lord had placed him in Kingston for extensive and continual usefulness, we should have apprehended him, during the last four months of his life, to be at the verge of heaven.' In a printed Memoir which his sister hastily drew up at the request of his lamenting friends, she says,—

'It was his small domestic circle alone that truly knew him. At *home* his superiority shone forth with a simplicity, grace, and benignity peculiar to himself,—there he was the delight (and, perhaps too much, the idol) of every heart. It was difficult indeed for us to know the bounds of affection, when we beheld him setting none to his endearing solicitude for our minutest comforts,' &c.

Mr. Humberstone's prospects and plans of usefulness imply that this striking spirituality of mind arose from no habitual presentiment of his near approach to eternity: yet, on the 1st of August, in a sermon, he expressed his expectation of this event so strongly, as very much to draw the attention of his hearers. His health appeared *then* to be firm;

and the notes which he had prepared for his use in the pulpit implied no design of giving such an intimation. It seemed, therefore, to be the effect of a momentary impression; and this he might probably have resisted had his family been present; but his sister, being attacked by fever, had been removed to the hills, where Mrs. Humberstone attended her. One person who had never before heard him preach, (the principal portrait painter in the island) came to church that day, solely with the intention to catch a favourable likeness of so popular a minister: but he heard to so much better purpose as to forget that for which he came; and he returned lamenting that he had mis-spent so many sabbaths; and declaring, that never again, by his choice, would he be absent when Mr. Humberstone should preach. The resolution, alas! was formed too late—at least for opportunity to act upon it. Neither the preacher nor the hearer entered the church again! They expired within a few hours of each other. 'Whatsoever thy hand findeth to do, do it with thy might!'

'On the 4th of August,' says his sister in the printed Memoir, 'he had proposed to join Mrs. H. and myself in the mountains, but clerical duty disappointed him. *That* afternoon he was attacked by the fever, which proved the agent of death and immortality. In the course of the evening, after a second copious bleeding had in some measure relieved his head, he said to a person who was kindly attending him, that his work was nearly done on earth, but he should die in his Saviour's arms Then praying that God would be gracious to him to the end, he expressed his full resignation and willingness to die; and his strong faith in Christ, through whose propitiation he was humbly confident that a mansion was prepared for him in heaven. 'He had,' he said, 'but *one* anxiety on his mind —*his wife*.' The next morning Mr. W. kindly came to inform us of his illness; and of course Mrs. H. immediately returned to Kingston. He was much rejoiced to see her, but expressed a desire for my arrival also, if able to remove. On Friday the 6th, I reached this once happy, now mournful home. For some time after my arrival he held my hand in his, fixed his eyes tenderly on me, but spoke not.—Fell as is the nature of the yellow fever, God mercifully spared us the anguish of witnessing those symptoms which gave it horror.' He continued perfectly calm, and often smiled; but articulated no other words than—'it was his only son,'—which he uttered with accents of solemn joy, evidently contemplating the love of God to mankind in the unspeakable gift of Christ. He knew, and shewed appropriate marks of the tenderest affection to those around him, especially his wife and sister, whose hands he joined together, expressively of resigning, and committing them to each other, and to God. He gently expired about half past two o'clock on the ensuing Monday morning. About four in the afternoon of the same day, his body was conveyed to its tomb.'

It may be doubted whether testimonies of public and private regret for the loss of a minister ever were, or ever can be, stronger than on this occasion. The former strongly resembled what we have recorded (p. 190) of Dr. Kollock's funeral. Of *private* attestations, the number and diversity wholly preclude the insertion, and their poignancy renders abridgment or description impracticable; a correspondence from which very impressive extracts might otherwise be given, multiplies the proofs and evinces the permanency of Mr. H.'s usefulness. In addition to what has already been adduced, we cannot forbear to notice that some Jews had become his constant hearers; and that, for several weeks before his death, the priest of a Roman Catholic Chapel always closed his public service in time to hear Mr. H.'s sermon. Neither can we abstain from remarking that his negro-boy would not quit the corpse till

it was interred; replying, when urged to take rest, 'No, no: me tand here; me tink of masse's say; me tink of masse's prayers.' At the grave his distress became insuppressible: and for more than a week after he daily met several other blacks who had attended Mr. H.'s ministry, in the room, and at the returning time of his dissolution, spending even hours together in prayer for that salvation which he had zealously preached to sinners of every class. Happily the strange prejudice which, in some of the *United States*, forbids persons of different colours from joining to worship HIM 'who has made *all* nations of *one* blood,' does *not* prevail at *Jamaica!* Otherwise, perhaps the greater number of those to whom Mr. Humberstone's labours were made *most* effectual, might never have heard the joyful sound of the Gospel!

May what is here recorded, excite us to follow him as he followed Christ! It certainly exhibits nothing *disheartening* to persons who are inclined, like him, to hazard a threatening climate, in our Lord's service, whether among nominal Christians, or Heathens. *Who* would decline *such* a close of life as his? Short as was his labour, he may have done, or laid a foundation for greater good, than if he had spent forty years more in England. It may surely be hoped, that a people who know so well how to value the Gospel, while it was addressed to them, will not be left destitute for the *future*, of its inestimable benefits. A memorial like the preceding (as a living coal from the altar) may touch many a lip, that will reply, 'Here am I, send me!' No one needs to put off the happy season, when he may say, with the subject of this Memoir, 'I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day! and not to me only, but unto all them also, that love his appearing.' S. G.

REFLECTIONS ON THE LATE MEETINGS IN MAY, &c.

To the Editor

SIR,

THE spirit with which the recent Anniversaries of various Religious and Benevolent Societies have been kept up year after year, is highly honourable to the state of religion in this country, and promises the most beneficial effects, both to the Church and to the world. Having witnessed some of these, and having read the accounts of others, I beg leave to offer to your readers a few reflections, with a view of improving the privileges which we so lately have enjoyed.

The first circumstance which attracts my attention is the *unity of design* which pervades these societies —namely, the spread of religious knowledge. Whether there be Bible Societies, Missionary Societies, Tract Societies, or School Societies, —all have this great and important object—to enlighten mankind in the knowledge of salvation, and to spread the great fundamental truths of the Gospel. Every work of God commences with shedding down light, and is continued by its diffusion. 'God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.'* And it is by the preaching of the word of God, attended with a Divine power, that he hath 'shed forth this which we now see and hear.'† Our duty is in every way to diffuse knowledge: it is God's work to reflect that knowledge internally on the heart, and that from the face of Christ, who is the 'Sun of righteousness.'‡

* 1 Cor. iv. 6 † Acts ii. 33.
‡ 1 Cor. ix. 22.

2. I would remark the *extent* and '*diversity* of operations' carried on by these Societies. It is not by one means, but 'by *all* means' that they seek 'to save some'—to save all—if it were possible. Thus one Society gives the Scriptures—another says, 'How readest thou!' And if the answer be, 'I am not learned,' I cannot read—the teacher presents a spelling-book—sits down by his pupil, and patiently deals out to him the first elements of knowledge. He now begins to read, and another messenger of mercy puts the question, 'Understandest thou what thou readest?' And if the answer be, 'How can I, except some one teach me?' then he 'begins at the same text, and preaches to him Jesus.'

Or, perhaps, this benevolent man has not 'the tongue of the learned,' then he puts into his hand a religious tract, and this dumb interpreter points out to him the way of eternal life.

Or, it may be, the order is inverted: A Missionary goes forth with the Bible in his hand, and shews it to the heathen—translates it into their language—impresses its truth upon their conscience—and exhibits Him, who is promised to be, not only 'the glory of Israel,' but 'salvation to the ends of the earth'.

3. I observe the harmony of principle among them. Their object is not to make proselytes to a sect—not to serve a party—nor to spread a favourite sentiment,—but to support and propagate primitive Christianity—the simple, but important truths of Scripture. With this view the Bible Society rejects every note and comment—the School Societies confine their instructions to the Bible—the Tract and Missionary Societies avoid every controversy on which evangelical Christians are divided.

4. I would notice the *variety of objects* to which the public benevolence is directed. Some confine their benevolence to their own country—others push their exertions to the antipodes. Among the former some direct their attention to children, others to adults—some seek the conversion of sailors—others carry instruction to the army—and yet others penetrate the asylums of human misery, and the abodes of crime—'to proclaim liberty to the captives, and to bind up the broken-hearted. In foreign countries the objects of mercy and benevolence are no less varied—the sophisticated Hindoo, the degraded Hottentot, the oppressed Negro, the long-neglected Jew—all, all become in turns, and to different Societies or individuals, the object of the kindest sympathies—the most benevolent and disinterested exertions.

Among other countries I cannot but rejoice that considerable exertions are directed to the instruction of neglected Ireland, and to the Highlands and islands of Scotland, where, till lately (though our immediate neighbours) the inhabitants had so much reason to complain—'No man careth for my soul!'

5. I remark the *connexion* of most of these Societies, and the re-action which takes place between them. It is very true that their pecuniary interests may sometimes interfere; but the manner in which they stimulate and assist each other is far more remarkable. It was the Bible Society which first taught Christians to be generous on a large scale—to do good by wholesale: but for this it is not likely so much would have been done for missions. Missionary Societies have stimulated each other. Churchmen, Methodists, Dissenters, have 'provoked each other to love and to good works.' But there were some Christians whose scruples happily prevented their engaging in missions,—I say their scruples (however unreasonable they may appear) *happily* prevented them from uniting with their fellow-Christians, because by this means new paths of Christian cha-

rity were traced out. The horrors of slavery harrowed up their feelings, and they rested not till the slave-trade—till domestic slavery—received its death-wound, and the shout of liberty reached the shores of Africa. This was not enough. They looked into the dungeon of the criminal—they saw that 'the iron entered into his soul'—they heard the sighing of the prisoner'—they visited the fatherless and the widow in their affliction. 'They were eyes to the blind and feet to the lame;' and 'the blessing of him that was ready to perish came upon them.' They blended the objects of their benevolence, they carried the Bible and the spelling-book with them wherever they went, and with the latter they furnished the ability to read the former. Schools also were promoted and conducted on a large scale by means of the Lancasterian system. Benevolent churchmen were again 'provoked to jealousy.' They were alarmed lest the majority of the nation should become dissenters. The National Schools were established, and more than a double number of children are now taught. Religious instruction, which was growing out of fashion in our Schools, is now incorporated in all, especially for the lower classes.

6. These Societies have called forth *energies* altogether new and unprecedented. The system of Sunday Schools has formed thousands of gratuitous teachers; the plan of 'mutual instruction' by means of monitors, has done the same; and there are now probably more teachers than there were scholars fifty years ago. The Auxiliaries to the different Bible and Missionary Societies have trained thousands to the work of benevolence and charity; and the employment of females, in particular, in these blessed services, has created a *power* in morals analogous to the steam engine in mechanics—there is no limiting its effects. Charity is become the daily occupation of ladies, many of whom formerly supposed they were born only to dress and dance for the amusement of the other sex. The system is spreading into India, and through the East, and must produce a revolution in Society, the effects of which cannot now be calculated.

I conclude with remarking the more immediate influence of these Societies upon the *religious* world. It must always be remembered that the best effects of the best Institutions must depend on the Divine blessing. 'Paul may plant and Apollos water;' and it is unquestionably our duty to plant 'the rose of Sharon' in every country in the world. The waterer must follow the planter—for it is a sad mistake to think that we must sit at home, and water only with our prayers. We should imitate the ancients who 'watered with the foot,' and, by a tedious and laborious process, direct the streams of the river of life in rills of mercy through every land and clime. The first natural effect of these Institutions, therefore, is to promote activity and industry in doing good—and God is wont to bless the diligent.

Another effect no less certain and unequivocal is the promotion of Christian love and unity of heart. Persons embarked in the same cause—drawing in the same yoke—naturally cleave together. How many Christians have been delighted and astonished to find those in zealous co-operation with themselves, whom they had weakly supposed to have no zeal for God, or benevolence to man—merely because they did not know them.

The influence of these unions extends still farther. Bigots have been employed for ages in endeavouring to reduce all Christians to one standard of faith, and they foolishly supposed that prisons, racks, and flames must do this. But these Institutions all lead to

uniformity of faith—the Bible Society more especially. The grand difficulty has been hitherto to produce a standard, to which all might conscientiously subscribe. All the creeds and catechisms in Christendom have been tried in vain—the Bible Society has found that standard in *the word of God*.

Lastly. The wisest heads have been long employed in calculating prophetic dates, and in marking the commencement of the Millenium. The members of these Institutions have done more and better—they are anticipating—they are introducing it: for when 'the earth is full of the knowledge of the Lord, as the waters cover the sea,'—then is the *Millenium*.

SHEVA.

ANECDOTE *of the late Rev. John Brown, of Haddington.*

A TENDER compassion for the dangers and miseries of perishing immortals, was one of the master feelings of Mr. Brown's mind, and communicated to his public addresses an affectionate earnestness, which rendered his discourses highly interesting and impressive. It was impossible to hear him without being persuaded *he* was serious, and next to impossible to hear him without being in some measure serious also. As an instance of his anxiety to do good to souls, we subjoin the following little incident as not without its interest.

Towards the close of life, when his constitution was sinking under his multiplied and unintermitted labours, he preached on the Monday after the dispensation of the Lord's Supper, at Tranent, a serious and animated sermon from these words—'The grace of the Lord Jesus be with you all, Amen.' After the service was concluded by prayer and praise, and he was just about to dismiss the congregation, it occurred to him that he had made no direct address to those who were destitute of the grace of the Lord Jesus; and, though worn out by his former exertion, he, at considerable length, and with most intense earnestness, represented the horrors of their situation, and urged them to have recourse, ere the season of forbearance was past, to the rich and sovereign grace of the long-despised Saviour. This unlooked-for exhortation, apparently made a deep impression—and was long remembered by the more serious part of the hearers.

OBSERVATION OF THE LORD'S DAY.

SIR,

IN a late Number of your Magazine, p. 499, there are two short papers on Sabbath-breaking; one written by a person who 'lives in the country,' and the other, it is probable, by a resident of London. Will you allow a person, rather differently circumstanced from both, to add a few words upon the same important subject. That those persons who profess no regard for the Christian religion, or who openly avow their infidelity, should violate the Lord's day, is precisely what we should expect; but when persons, who understand the scheme of salvation, as revealed to us in the Scriptures, and whose consciences appear to be in some measure under, the influence of gospel principles, directly contradict, by their practice, the express language of the Bible, respecting this holy day, we cannot but feel considerable surprise mingled with the most poignant grief.

The writer of this paper is a Commercial Traveller. He has often met with persons who seemed to possess correct views of religion, who appeared also to have a decided preference for an evangelical ministry, and whose general conduct was not marked by anything

strikingly immoral; but who nevertheless made no conscience of refraining from worldly business, such as copying orders, writing commercial letters, or balancing their cash-account on the Lord's day. They have, also, not at all hesitated to travel on the sabbath. In defence of this last mentioned practice, some persons have urged that they have found more satisfaction in the opportunity for meditation, afforded them by a solitary ride, than they would in remaining during the intervals of public worship, in a travellers' room. Should any persons who are accustomed to argue in this way peruse this paper, let me beg of them very seriously to re-consider their conduct. Are they not clearly guilty of violating an express command of God? Are we not enjoined to keep holy the sabbath-day? not only to rest from all our worldly labour ourselves, but also to allow rest to our servants, and our *cattle?* Besides, admitting that we may sometimes travel a stage, without neglecting public worship, we ought very seriously to consider the example we set.—This is of great importance. If a person who is known to make a profession of serious religion, is observed in the breach of an express command of God, will not others be thus emboldened to be induced to transgress with greediness, and without compunction?

Again, it should ever be remembered that Christians are the light of the world, the salt of the earth, and having been called to the knowledge of the truth, they are preserved in this state of probation, partly for the purpose of forwarding the cause of religion. When, therefore, our lot is necessarily cast amongst worldly people, our duty is to study, not so much what would be most agreeable to our own feelings, as what is the duty which our situation requires, let us endeavour to do good to the souls of those who have no concern for their best interests. We cannot tell what a word of reproof, uttered in the spirit of Christian meekness, may produce by the blessing of God, nor what may be the consequence of a good example with regard to temperance, propriety of conversation, and attention to religious duties.

York. W. E

*** We have received several papers on this important subject, and shall be glad in assisting to call the public attention to it. Last month we inserted a piece on Sunday Newspapers, and we shall now add part of a letter from another correspondent, on other notorious profanations of this sacred day.

Look at our roads; or, if you pass our inns on the sabbath, what distressing scenes present themselves. Endeavour to calculate the number of persons employed in attending the public conveyances on the sabbath. Not to mention the passengers, consider the waiters, the guards, the drivers, the porters, and ostlers, who are kept from the worship of God, and who in the midst of gospel light, are in great darkness, and who, almost deprived of the power of attending to their salvation, manifest, by their conduct and conversation, that 'for the soul to be without knowledge is not good.' When I reflect on the traffic and business transacted on the day of sacred rest, and then turn to the holy command of God—'Thou shalt do no work on the sabbath-day; neither thou, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates,' I anticipate the execution of that vengeance on England, which was denounced and executed upon a people blessed like England with the favour of God.—'It shall come to pass, if thou wilt not hearken to the voice of the Lord thy God,

to observe to do all his commands and his statutes, which I command thee this day, that all these curses shall come upon thee, and overtake thee: cursed shalt thou be in the city, and cursed shalt thou be in the field; cursed shalt thou be in thy basket and in thy store; cursed shalt thou be in the fruit of thy body, and the fruit of thy land; the increase of thy kine and thy flocks of sheep; cursed shalt thou be when thou comest in, and when thou goest out.' Deut. xxviii. 15.

Mr. Editor—How is it, that among the numerous petitions presented to parliament for reform, for the protection of commerce and agriculture, there is not one praying for the interference of the legislature on this momentous point. I feel persuaded, that such a petition would be attended to. I hope the day is near, when every town will petition for the amendment of the laws which regard the observance of the sabbath. I wish the attention of some of our senators were drawn to it—especially those of eminent character and talents—that they would bring all their energies to bear on the subject, and exert their eloquence for the honour of God. I wish the attention of all our great men might be drawn to it. They would be secure under the protection of God. 'Them that honour him, he will honour.' But if He is despised and his sabbaths slighted, can we be surprised, however painful the thought may be, that he should allow that respect and attachment, that ought to be felt for them by the poor of the land, to be withdrawn, seeing they reject him, and put him far from them?

E. D.

REPLY TO J. J.'s INQUIRY,

On the Syriac Version of Matt. xxvi. 1.
(PAGE 233.)

THE addition in the Syriac Versions of Matt. xxv. 1,—'and the bride' (in the Chaldee character, ובלתא), is sanctioned by the very ancient MS. that was presented by Beza to the University of Cambridge, of which Dr. Kipling published a *fac simile*—by the first Basil MS. (*small* characters) of the 10th century, and by 2 more which Griesbach collated; as well as by the Persian, Armenian, Vulgate Latin, Old Italic, and Saxon versions. It is also quoted by Hilary, in an imperfect commentary on Matthew, by Arnobius, (Tichon?) and was interpreted by Origen: but Methodius, Basil, Chrysostom, and Augustin, quote the text *without* the addition.

Griesbach, from whose edition of the New Testament these references are cited, nevertheless, does not introduce the addition, either into his text, or as a marginal reading. No *uncial* MS. but Beza's exhibits it; twelve others appear to exclude it; the rest are defective in that part. Some copies of the *Philoxenian* Syriac version also mark it as dubious: but it appears to be inserted in all collated copies of the *Peshito*, or oldest Syriac.

I have found no reference to this passage in J. D. Michaelis's account of the Syriac versions and of Beza's MS.; in his invaluable Introduction to the New Testament, or in Bishop Marsh's very copious and useful Notes to his translation of that work. In the following extract from Michaelis's Notes to his German Version of the whole Sacred Scriptures, also, the various reading of this passage is unnoticed, although the subject might naturally have led to it.

'The imagery is taken from a custom that was doubtless familiar at the time, though now hardly known to us. Raschi, who lived in the eleventh century, says, that ten lights, which he describes, were carried before a *bride* among the *Arabs*, when she was brought from

her father's house to that of the bridegroom; and Chardin, (Travels, vol. 2, p. 268) 'that in Persia, women walked before the Bride, each carrying a wax-light.' Michaelis then refers to 1 Maccabees. ix. 37—39, as somewhat analogous; and adds, 'Hitherto I have found nothing in the writings of travellers, of damsels carrying lamps to meet the Bridegroom, but to conduct the Bride: but no traveller remarks *all* that passes.'

Dr. Adam Clarke quotes (from the Zendavesta, vol. 2, p. 558, &c.) a statement, that the Bridegroom comes in the afternoon to the Bride's house, and conducts her to his own, where, after taking some refreshment, she is conducted by her relations back to her father's. After midnight, she is reconducted, by part of her attendants, to her husband's house. The chief pomp of these processions attached to the conveyance of the Bride, *by the Bridegroom*, to his house; but this appears to have been done in the day-time, and unattended with lamps; whereas, the alarm, in the parable, was given at midnight; and not of the Bride's, but the Bridegroom's approach, whether with or without the Bride.

Customs, however, even in Eastern countries, vary in different places and distant ages. We may suppose at the Christian Era, and among the Jews, that the Bridegroom went at midnight to the house of the Bride's father, to solemnize their union, and then conducted her back to his own house. Young women, who attended with lighted lamps, to accompany him, were entitled to be present at the nuptial ceremony. They *then*, probably, preceded *both* the Bride and the Bridegroom, to the house of the latter. But, in this case, the alarm in the parable must have referred to the *first*, not the second procession; and so our Greek and English Testaments are correct, while the additional clause, 'and the Bride,' may be regarded as an accommodation to the customs of the Syrians, Persians and Armenians.*

To us it is of much greater importance to learn *forethought, circumspection,* and *patient vigilance*, which are the evident import of this and several other parables of our Lord. Else we shall waste the day of salvation, and be disappointed in the expectation of entering into the joy of our Lord.

RABKASHEB.

SUBSTANCE OF A SPEECH

Delivered by the Rev. Mr. Smith, Classical Tutor of Rotherham Academy, at the late Anniversary of the London Missionary Society.

We were able to give our readers but a small part of the following Speech in the last Number of our Magazine; but understanding from several persons who heard it delivered, that the whole would be very acceptable, we are happy in being able to afford them and others that gratification.

It is pleasing to perceive that the prominent feature of the gospel dispensation is a missionary spirit.

Instruction existed from the beginning, and every good man taught his family the knowledge and the fear of God; and thus a race was perpetuated that feared the Lord and thought upon his name.

Enoch prophesied of the last day, and Noah preached righteousness for 120 years. The Scriptures were read in the Jewish Synagogues every sabbath-day; and priests and prophets instructed Israel to fear the Lord, and keep his

* The great antiquity of the Peshito, which was made before the books of the New Testament were completely collected, may account for the introduction of this clause into the Old Italic versions. Jerome, who modelled these into the Vulgate Latin, himself resided chiefly in Syria and Palestine. It is to be hoped, that the Syriac version will become much more familiar to Biblical students than formerly; the Bible Society having rendered it so easy to be procured.

commandments. Jonah and other prophets made occasional excursions to 'preach the preaching' that God had bidden them: but the genius of Judaism was seclusion.

And well and wisely was it so appointed; for the light of the Gospel was then too feeble to bear expansion, and would have been extinguished by extension; and the Jewish people never came into contact with idolatry without being contaminated by it; and thus the salt of the world lost its savour, and the light of the world was quenched in darkness.

But when the predictions of the Old Testament were fulfilled in the coming of the Messiah and the gift of the Holy Spirit, the ministry of mercy was not confined to the lost sheep of the house of Israel; but God made his name glorious to the ends of the earth. The harbinger of Christ came preaching the Gospel of the kingdom, and the character and work of our Lord is expressed in one important sentence—'he went about doing good,'—he taught in the synagogue, and he preached the Gospel. He did indeed confine his ministry principally to the lost sheep of the house of Israel; but he rejoiced in spirit when men came from afar to hear him; and considered it as a pledge that his heavenly Father would give him the ends of the earth for his possession—that he should see the travail of his soul and be satisfied.

The last orders he issued to his disciples, as he was about to be taken up, were, 'Go into all the world and preach the Gospel to every creature;' and all who would avoid his frown, or share his mercy, ought to pay much attention to his last command.

Yet the first display of a missionary spirit was occasioned by an enemy.—For when the disciples, happy in the love of God, and in the society of each other, shewed but little disposition to obey their Lord's command, a persecution was raised upon the death of Stephen, and carried on particularly by means of a young man whose name was Saul. He entered every house,—he dragged men and women to prison, and compelled them to blaspheme; and as they would not go voluntarily to preach the Gospel, they were burnt out by the fire of persecution, and were scattered abroad into many lands, preaching the Gospel.

Whatever we know, indeed, about the first planting of the Gospel, is chiefly derived from the itinerary of St. Paul, who was the most zealous missionary of primitive times, and from Jerusalem, and round about to Illyricum, freely preached the Gospel.

He died, indeed, as did all the Apostles, but he left his mantle to Timothy, and men of kindred spirit, and they not only continued in the things that they had heard, but preached the word in season and out of season to all around.

The only episcopacy mentioned in primitive times, arose from a missionary spirit: for the churches considered it not more a duty to continue in the Apostles' doctrine and fellowship than to dispense the light and truth of the Gospel to the neighbouring places, and every Church was a focus whence the light was sent, and a fountain whence living water issued for the healing of the nations. Nor could any thing be more natural, than for the villages that received from the neighbouring town the word of God, to look to the metropolitan, or mother Church, from which they had received grace and salvation.

A missionary spirit continued in the Church till it lost its character by its union with the world; and its energies were spent in strifes of words, and its true glory was obscured by the splendours and the ceremonial of a worldly hierarchy.

For a thousand years, while the witnesses prophesied in sackcloth, the missionary spirit was lost, along with the spiritual glory of the Church of God; and the heathen world might justly have exclaimed—'No man careth for my soul.'

The reformation, that second Pentecost, dawned upon the world, and then ample proof was given that the spirit of the Gospel was essentially missionary. Luther discovered from the Bible that men are justified by faith. Melancthon, and other learned men, illustrated and extended the Gospel by their writings; and Knox and many other zealous preachers, whose names will be held in honour when their persecutors are forgotten, or mentioned with execration, engaged with

unquenchable ardour in the sacred cause.

Now, when a third Pentecost is, we trust, dawning on the world, and introducing the glories of the latter day, —Bible Societies, Missionary Societies, Tract Societies, &c., are every where in operation: the kingdom of God seems to be establishing in the earth; and what constitutes the great feature of the Gospel is the prominent feature of our day—a missionary spirit.

Much that is good and glorious in our time, commenced twenty or thirty years ago, when holy and zealous men began to recollect that God had given the heathen to his Son for an inheritance, and the ends of the earth for his possessions: and determined not only to *pray* that his kingdom might come, but determined to send missionaries to the ends of the earth to preach the Gospel. And what exertions have been made in this holy cause? In many a dismal region, in many an arid desert, have the missionaries raised the standard of the cross, and preached the good news of the kingdom of God.

The Baptist Missionary Society, blessed with men of peculiar talents, at home and abroad, have long laboured in this field; have baptized some hundreds of hopeful converts in Hindostan, and translated the Scriptures into many languages of the East; and, should it please God to spare the lives of Carey and his coadjutors for a few years, we shall not need to wish for another Pentecost, for the word of God will be translated into all the languages of the East; and grammars and dictionaries will be published that will make the work of a missionary comparatively delightful.

The Church Missionary Society has come forward with holy zeal in the missionary cause; and, whatever differences of opinion on certain subjects may exist at home, none are entertained abroad as to the way to extend the Gospel; and they are adopting the same plans for this purpose as have been long used by the missionaries of other societies.

The Methodists have come into the field of missionary exertion with an ardour that gives great promise of what may be expected from their zealous efforts.

The Moravians have long been eminent for their holy and self-denying exertions, and many a wilderness and solitary place has been made glad by them —many a dreary and frozen region has been cheered by them—many a desert has rejoiced, and blossomed as the rose. In the future records of the Church each of these Societies will hold a distinguished place; and we most cordially rejoice in their labours and success; and pray that the Lord may increase them a hundred-fold, how many soever they may now be.

But we may be allowed, without the imputation of bigotry, to express our peculiar regard for the London Missionary Society: for it embodies, in its liberal principle and broad basis, the peculiar feature of the Gospel, and unites the affections and combines the energies of christians of every name. We do not blame those who go by tribes to take possession of the land, but we prefer going all in a body to seize on our inheritance. We impose no ritual, we establish no ceremonial, but send the simple Gospel to the heathen. We are *Catholics*, though not *Roman Catholics*. We leave inferior, though not entirely unimportant matters, to the judgment of those who have received the Holy Ghost as well as we.

Great has been our labour, our patience; and great has been the mercy of God, in giving us success. For, were it not presumptuous to introduce to the notice of such a meeting what relates to the history of an individual, I would observe, that when I began to look abroad on the works of God, and my heart to beat with new emotions, and Knowledge unfolding to me her ample page, and pouring her treasures at my feet, I read with much interest the account given by Captain Cook, of the Islands in the South Sea; but what a contrast to this account has been afforded in the statements of Mr. Hayward, which you have just heard. Had it then been told me that a missionary should come from these countries, and give a picture of these Islands, differing in every feature from that of Captain Cook—I should have said, 'If God make windows in heaven, then this thing may be!' But the Lord has been better to us than our fears, and exceeded our expectations; and may the

Lord have mercy upon us, if, from this time, with this example before us, we ever doubt whether all things be possible with him.

In Africa, where the curse of Canaan has long rested—where the heavenly dew has not descended—where there is no rain, nor fields of offerings in that dismal region, where the minds of the people are as dark as their complexion, the accounts of Mr. Campbell and the missionaries, shew us men sitting at the feet of their instructors, 'clothed and in their right mind.' In that wilderness streams are breaking forth for the healing of the nations.

We behold Morrison, with much interest, in his important and arduous labour. He is obliged to work wisely, and act prudently, under the power of a jealous government; but he perseveres and labours without fainting. He studies that language which had long been deemed beyond the reach of human acquisition. He has acquired a knowledge of its structure and rationale, and has published a Grammar and Dictionary to unfold its nature to others, and he has at length completed the translation of the whole Scriptures into a language spoken by a large proportion of the human race. It is true, that this Bible might have been long unknown by the millions of China, had not that adversary who stirred up the persecution that rose about Stephen, and thus dispersed the primitive church again outwitted himself, by indueing the Emperor of China to publish an Edict, that informed the people of the existence of that Book, which it vainly forbids them to read. Thus by the efforts of friends, and the wrath of enemies, the cause of truth is advancing, and will advance, till all flesh see God's salvation.

While we thus exult in the progress of the gospel, and the prospects of the Church, ought we at the same time to hang our harps upon the willows, and wail over the miseries of man? Yet when we look upon the crowded population of the East, of Hindostan, the roving savages of the western world, the numerous islanders of the Eastern Ocean, the miserable idolaters, and deluded Mahomedans that dwell in the fair and fertile countries once trodden by the Son of God, and once blessed by the ministry of his Apostles —if we consider Geneva, where Calvin laboured; and Germany, where Luther preached, and a host of holy and learned men contended for the faith; and see them fallen, fallen, fallen from their first estate, can we forbear exclaiming, 'How long, Oh Lord, how long?'

France groans under the curse of God, for the murder of the Hugonots. Spain is expiating the guilt of innumerable crimes in the western world —the seven churches are without the light, which they once destroyed, and superstition reigns in many quarters of the Christian world. And can we see it all, and help enquiring, if all has been done that can be done for a ruined world, and whether we shall not see greater things than these? Is this all for which Christ died, and all that he shall see as 'the travail of his soul? Is this all that is to be the result of the giving of the Holy Spirit? Is this to be all that shall result from the whole covenant of mercy, and the whole scheme of redemption? Is this all that is included in the promises, and described in the prophecies, and has long been prayed for by all good men? Impossible! God will yet arise, and have mercy on the world—the time to favour her shall come. God shall give the 'heathen to his Son for his inheritance, and the ends of the earth for his possession.'

Looking on all that opposes, and what must be yet done before this consummation, we would assuredly despair, did we not know that the Gospel reveals a divine atonement to take away the sin of the world, and commands the good news of it to be preached to every creature, and promises to give a Divine Spirit, to change and sanctify the most depraved heart, to all that ask him. Believing that this Spirit will yet be given after another measure, and, according to a new dispensation, let us all unite in praying that God would send his Spirit to breathe upon the dry bones of the heathen world, and bless all men with the knowledge of his salvation.

OBITUARY.

Mr. Knight, of Euston Crescent, London, was well known, and highly respected by an extensive connexion, as a man of business, and as a member of the church at Tonbridge chapel. Though naturally of a kind disposition, it was the power of divine grace which rendered him so truly inestimable, and to this alone he gave the glory. Its commencement and operations upon his heart and life, manifest that sovereign influence, which employs the agency of mysterious, and frequently awful providences to effect its purposes of mercy.

In July, 1812, a pious friend, who had frequently called Mr. K's attention to the necessity of regeneration, and a personal interest in the Saviour, was, in the midst of health, suddenly removed by the hand of death, to the inheritance of the saints in light. This solemn event, Mr. K. said, was to him, like the shock of an earthquake, and what had not been effected by the living monitor, was now happily commenced by the warning voice of Jehovah in this solemn event.

The godly admonitions from those devout lips now closed in a moment, pressed upon his mind day and night. His serious attention was wholly directed to the word of God, which before had been only partially regarded. He had been a regular attender at the established church; but not hearing there what was now suited to his convictions and inquiries, he sought for that ministry, where Christ was set forth as the friend of sinners, which he found in the supplies who visited Tonbridge chapel, where he now constantly attended, with his family; and he was greatly assisted in the knowledge of divine things by reading Dr. Doddridge's Rise and Progress of Religion, Bunyan's Pilgrim, and Mason on Self-knowledge.

After many efforts to recommend himself to the divine favour, by his own obedience, he found, to his great mortification, that some imperfection always marred his intended righteousness, which made him feel the necessity and appreciate the method of justification, through faith in the imputed righteousness of our Lord Jesus Christ. Having thus obtained hope, and found rest for his soul, he became a member of the church; and his subsequent life was a striking comment upon the sanctifying influence of free and sovereign mercy,—the deeds of the law. As a tradesman, he was not only diligent in business, but just and benevolent and kind to all in his service: a man of strict integrity, and not easily offended.

The two last years of his life, were a period of almost constant affliction, which he bore with becoming resignation to the divine will.

About six weeks previous to his death, he was in great spiritual darkness. All his consolations were withdrawn, and he went mourning in the bitterness of his soul. He used to say, 'Pity me and pray for me; for though all my hopes are placed upon the death and merits of the Lord Jesus Christ, yet I have no comfort in prospect of my last conflict with the king of terrors; still if I perish, I will perish at the foot of his cross.' The conversation of a pious female visitor, suited to his disconsolate frame, was the means of diffusing a ray of hope through his mind, and in a little time, his confidence in the Saviour's love was restored. He was enabled to look up to God as his covenant Father. 'I trust, (said he) I can do this without presumption. My mind is now very comfortable.'

His whole conversation was now very spiritual; and the portions of scripture which he repeated, during a tedious and flattering disorder, were too numerous to be recorded.

When his friends wished for his recovery, he would calmly reply, 'If it be the Lord's will I hope I shall; if not, all will be well. My heavenly Father knows what is best for me.' His patience under extreme sufferings, was never observed to fail—he would sometimes say, after recovering from a fit of coughing, which had almost exhausted his strength, 'It is very painful to the body, but good for the soul. The Lord is a Sovereign. He is too wise to err, too good to be unkind.

'E'en crosses, from his Sov'reign hand,
Are blessings in disguise.'

After passing an almost sleepless night, and nearly worn out with pain and fatigue, he cheerfully exclaimed, 'The Lord is very kind to me: he has never left me—I feel refreshed and comforted in mind. It is all right—it is the way to the kingdom.

'There shall I see his face,
And never, never sin;
There, from the rivers of his grace,
Drink endless pleasures in.'

He sent for his dear children, and took an affectionate leave of them, giving the most pious instructions, suited to their tender years, and with strong crying and many tears, he humbly commended them and his affectionate and pious companion, soon to feel the sorrows of widowhood, into the hands of the Redeemer. When he was the most depressed in spirit, he would minister to her consolation, by quoting many parts of scripture suitable to her circumstances. The devout emulation to comfort each other, was mutual; and few who visited this scene of trial, ever returned without a conviction that the love of Christ shed abroad in the heart, by the Holy Spirit, is the strongest and the tenderest band of union. He manifested the greatest concern for the salvation of all his surviving relatives, and it is hoped, that his solemn admonition will not be in vain.

On the morning of his dissolution, in a delightful frame of mind, he said, 'I am dying. In a little time I shall be perfectly happy. I am willing to go, when my dear Lord shall call. Blessed Jesus, take my spirit.' And his last words, just as he was departing, were, 'Very happy—very happy.'

Thus he fell asleep in Jesus, Nov. 23, 1818. aged 37 years. His death was improved from 1 Thess. iv. 14, on Sabbath evening, December 6, by the Rev. B. Rayson, at Tonbridge chapel, to a numerous and deeply affected congregation. 'Let me die the death of the righteous.'

RECENT DEATHS.

APRIL 11, 1820, died in her 77th year, Mrs. Martha Wood, wife of Mr. Stephen Wood, of Brighton. Upwards of 50 years, she attended on a gospel ministry, and for the greatest part of that time was an honourable member of the Christian society at the late Countess of Huntingdon's chapel. Her whole deportment was such as becometh the gospel of Christ. Her last days were her brightest and most happy days. In the prospect of death, she rejoiced in hope of the glory of God. Frequently she was heard to say, 'Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation.' On one occasion, being very faint, a friend washed her hands, endeavouring to refresh her, when, with a placid countenance she said, 'I am washed in the blood of Christ.' She once repeated with peculiar emphasis, and a sweet accent, not soon to be forgotten, 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God,' &c. The frame of her mind was so comfortable, that she would frequently cry out, 'Come, Lord Jesus, come quickly. I long to depart, and to be with Christ, which is far better.' She often said, with much pleasure, mingled with gratitude, 'He is MY God, and will be my guide unto death. I long to sing the song of Moses and the Lamb.' The Friday before she expired, after being for a considerable time silent, waking out of sleep, she said, 'Praise Him!' A little after, Sing praises!' Then, after a short pause, 'He is my God!' A few hours before her departure, she said, 'He is *my God still.*'

J. W. J.

On Tuesday, April 18th, at Haverhill, in Suffolk, after a severe and protracted confinement, the Rev. James Bowers, who, for nearly thirty years, was the faithful and beloved Pastor of the Independent congregation in that town. He is succeeded by the Rev. A. C. Simpson, M. A. late of Fulbourn, in Cambridgeshire.

June 12, died, in the 50th year of her age, after a long and painful illness, which she endured with singular patience and resignation, Mrs. BUTTERWORTH, wife of Joseph Butterworth, Esq. M. P. She had no fear of death; but exemplified, in the prospect of dissolution, as she had done in her previous life, that calmness, peace, and steadfast assurance of divine mercy, which support and adorn the Christian character.

REVIEW OF RELIGIOUS PUBLICATIONS.

Burnham's pious Memorials; or, the power of Religion upon the mind in sickness and at death, exemplified in the experience of many Divines, and other eminent persons, with a preface by the Rev. James Hervey, A.M. The Third Edition, revised, with a continuation of similar examples to the present time. By Rev. G. Burder, author of the Village Sermons, &c. 8vo. 10*s.* 6*d.*

THERE are two kinds of Theological writings in which judicious Christians take great delight, and from which they derive much spiritual benefit—Treatises on the doctrines of the Gospel, and Biographical Memoirs of the Saints of God. By means of the former they become acquainted with these divine principles, which illuminate the understanding, purify the heart, and administer consolation to their souls. Here the works of Owen, of Flavel, of Charnock, of Howe, and their fellows, stand pre-eminent for excellence and utility, and have now for several generations, through the blessing of God, been the successful instruments of advancing personal religion. The second department, that of Biography, though it cannot supply the place of the other, comes in as an admirable accompaniment, and displays the influence of the doctrines on the hearts and lives of the disciples of Christ. How profitable in this view are the Memoirs of Owen, Stockton, Halyburton, Philip, and Matthew Henry, Doddridge, Newton, Martyn, Joseph Williams, Mrs. Bury, Mr. Turner, and a multitude besides which might be named.

At no part of a Memoir do we look with greater interest than at the concluding scene which displays the person's deportment on the approach of death. A volume therefore which contains a collection of examples of eminent Christians who have closed life in the true spirit of their profession, has a claim to the peculiar patronage of the friends of religion. Of this nature is the original work now before us, which presents a succession of Christian death-bed scenes, from the apostolic age to almost the middle of the eighteenth century, when Mr. Burnham died. The book was very acceptable to pious people, and passed through two editions. To the Rev. G. Burder, the Secretary of the London Missionary Society, the religious public is now indebted for a third edition: and it is not to be considered as a mere re-publication; for almost one-half of the large volume consists of new articles by the Editor himself. In this comprehensive list is contained an account of the dying hours of the most distinguished disciples of the Redeemer, during the last seventy years. The reader will be delighted to see vital piety exhibited by men and women of different denominations, and in different offices, stations, and relations. Here the minister and the private Christian, the rich and the poor, the old and the young, the learned and the illiterate believer appear animated with the same spirit, and enjoying the same consolations in the prospect of an immediate entrance into the eternal state. The ample quantity of paper and letter-press in the volume, entitles the Editor to much commendation.

An Essay on the Divine Authority of the New Testament. By David Bogue, D.D. 5th Edit. 5*s.*

IT is with great pleasure that we witness the publication of a *fifth edition* of this valuable production. The work was composed in the year 1800, at the request of the London Missionary Society, who were printing, at that time, a large edition of the New Testament for the use of the French people. They judged that an Essay on the Divine authority of that Holy Book, would be a seasonable introduction to the serious perusal of it. Dr. Bogue undertook the laborious task, and executed it in a masterly manner. After printing it in *English*, and profiting by the remarks of his friends, it was translated into the *French* tongue, by a Protestant gentleman of France, a member of the legislative body, who executed the work with much accuracy, simplicity, and elegance. This was published in Paris in 1803; since which two more large editions have been printed in the same language. From the *French*, the Essay was translated into *Italian*, by a Neapolitan Bishop. Another translation has been made into the *German* tongue; and another into *Dutch*. A second and a third edition in English have been sold off, and a fourth was published at Malacca, by Mr. Milne. The *fifth* is now presented to the public, and we doubt not will be followed by many more editions in years to come.

The author pursues the following plan.—He produces his evidences for the Divine authority of the New Testament,

arising—from the principles which it contains—from considerations suggested by its contents—from the testimony of the apostles—from miracles—from prophecy—and from the success of the Gospel. The objections made against the New Testament are then fairly stated and solidly answered.—The sentiments and conduct of the Deists are briefly exposed; and the whole is concluded with suitable considerations.

In the last paragraph of the work, the author says—'To bring you to the enjoyment of this happiness, (namely, that of the heavenly world to which he had referred,) is the design of this essay in persuading you to become Christians. That every unbeliever who reads it may be made a partaker of these immortal joys, by receiving Jesus as the Saviour, is the author's fervent prayer, and would be deemed a glorious reward. If only *one* receive this benefit, he will account his labour not lost, but well bestowed.'

The author now enjoys, after his work has been in circulation nineteen years, the happiness of acknowledging, in his preface to the fifth edition, 'his unfeigned gratitude that he *has* received the highest rewards for his labours which could be given,—the knowledge that in numerous instances, both at home and abroad, in different quarters of the world, the book has been the means, under Divine influence, of convincing Deists of the evil and danger of their religious system, and of bringing them to the belief and profession of the Christian faith; and among these—a nobleman of eminence in the North of Germany, who by reading it, was converted from being a keen infidel, to a devoted, zealous, and active disciple of Jesus Christ.'

Thus it hath pleased God to attest the value of this work by affixing to it the broad seal of heaven, by the conversion of sinners—a better recommendation of it than any Reviewer can bestow. We are, with the author, thankful for the good it has already effected, and we are persuaded that if the work was more known, more widely circulated, and more generally read, proportionate advantages might be reasonably expected. Indeed, we could wish that the book might have a place in the library of every serious family in the United Kingdom. It will furnish benevolent Christians with a present of great worth for their young friends, to guard them against those insiduous attacks of infidels which now they can hardly escape, or to rescue them from the snare if they have actually fallen into it: whilst merchants, mariners, and commercial men, who go abroad, would do well to take the book, in English or French, on ship-board with them, where probably leisure may be found to weigh its valuable contents.

An Enquiry on the duty of Christians, with respect to War; including an examination of the principle of the London and American Peace Societies, in a Series of Letters. By John Sheppard, author of Letters from the Continent, in 1816. 8vo. 6*s*.

To deny that universal and perpetual peace among the nations of the world is desirable, would imply destitution either of reason, or humanity. To deny that it is practicable, is to 'err, not knowing the scriptures, and the power of God. Inactivity toward its accomplishment' therefore, betrays either enthusiastic fatalism, or wilful negligence.

Whether this result is reasonably to be expected from exertions to promote the general instruction and civilization of mankind, may best be judged from historical evidence. It is willingly admitted, that the warfare of ancient Greece and Rome was attended with fewer horrors of cruelty, than that of less polished nations; but can any thing *more* be pretended? What, however, may not be expected from proclaiming to all mankind, the Gospel of Peace? That which it has *not* effected in the nations from whom it must be received. The dissemination of the Scriptures, unadulterated by human glosses, tends directly to promote 'peace on earth, and good will to men;' but how is this effect to be hoped in nations to which the Scriptures are made known, *more* than in those by which they are distributed? Although, therefore, persons, who are zealously promoting these important objects, are certainly concurring to mitigate the evils of war; yet while these exist to so lamentable an extent, not only in civilized nations, or in those who have merely adopted the external profession of Christianity, but among Protestant nations, to whom the sacred Scriptures are generally accessible, *farther* means appear plainly to be requisite to warrant a reasonable hope for the general abolition of war.

Of late years, various Associations have been formed, in our own country, and in North America, expressly to promote this interesting object. Their common purpose is, the circulation of publications adapted to excite general attention to the subject, and to promote that discussion and conviction of its im-

portance, which may lead to more direct means for attaining the end proposed. Mr. Sheppard, who demonstrates an earnest concern for its accomplishment, objects to a Society instituted for the purpose at London, that it assumes as a fundamental principle, that 'war is inconsistent with the spirit of Christianity,' and that 'no person is eligible as a member of the Committee, whose principles, on the subject of war, are not in strict accordance with those on which the Society is founded.' The Society also 'state, most distinctly, that they are principled against all war, upon any pretence.' He therefore inquires, in the series of letters before us, 'whether it be true, that all war is inconsistent with the spirit of Christianity, and by consequence, that all co-operation in war is, on Christian principles, unlawful—and if it be found otherwise, in what cases, or in what manner, a Christian may consistently co-operate in war.'

The author rests his 'conviction that the principle of the Peace Society requires *limitation*, on the ground of the necessity of civil government, and of the coercive authority involved in it, as recognized by the Christian revelation.' He therefore interprets the non-resistance of evil, enjoined by our Lord on his disciples, consistently with the employment of force by a Christian magistrate, and the use of it by private Christians under his authority. That authority he regards as warranted only for the defence of our country from invasion; but he is willing to comprehend the colonies of a nation, so far as to admit the extension of a defensive force specifically to any of them, though not indiscriminatively to all. He apprehends, therefore, that a Christian may conscientiously engage in limited military service, whether at home, or in a colony; as in the Militia, or in Provincial regiments; and that *within* these boundaries, deliberation on the execution of orders must be renounced; but he objects to a regular or standing army, the necessity for which he endeavours to disprove. He admits, also, of cases, in which a Christian might consistently engage in the defence of an *allied* country: but, of course, that it should result from a specific agreement to that purpose. To *Naval* operations, which he considers as indispensable to our national defence, he inclines to allow whatever latitude is compatible with strictly defensive purposes.

More of *political* topics are naturally interwoven with the author's argument than falls within our province to investigate. We refrain, therefore, from undertaking to decide on the practicability of his hypothesis, or the validity of all his reasonings. His theology is evangelical, his spirit candid, and his discussion, if not profound, is both intelligent and ingenious. We doubt whether the practical utility of the publication can be adequate to the benevolence of its design. Rare indeed are the instances, in which pious, or even sober-minded persons, embark in military service. Many who were of neither description when they entered it, now happily evince those characters, but they are already pledged to *unlimited* warfare, and therefore, do not fall under the author's proscription. We do not expect that Societies will be founded on the *detail* of his investigation, neither would we advise that they should be: as we think, the wider their foundations can be laid, the more efficient they are likely to become. Let ALL who are fully agreed WAR should be *avoided* to the utmost practicable degree, unite their counsels and their exertions for the purpose, and we do not doubt of their success, under the blessing of the God of peace, to a truly beneficial extent.* A generation has not passed away since the opponents of African slavery entered on their course, in circumstances that were comparatively inauspicious. They might have been employed till now in disputes, whether slavery, in all possible cases, is *unlawful*, but they, more wisely, tried what could be done, and what *help* could be obtained to do it.

To every sincere friend of Universal Peace, we would say, 'Go, and do thou likewise!'

An Historical Map of Palestine, or the *Holy Land*, exhibiting a correct and masterly delineation of the peculiar geographical features of the country, and of all places therein, connected with Scripture History, interspersed with 96 Vignettes, &c. Size 40 inches

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* Among the articles of the Plymouth, Plymouth Dock, and Stonehouse Peace Society, instituted 12th May, 1820, is the following, in perfect accordance to the sentiment here expressed:—

'That the Society shall embrace all persons who are favourable to the general design: and as there exists a diversity of opinion, whether war in *every* possible circumstance be unlawful, it solicits the co-operation of those who are averse to war in any of its forms, and who are desirous of promoting "peace on earth, and good-will toward men."'

by 27½; drawn by Asheton, engraved by Hall.—Price £1. 8s. Mounted on Rollers, £2. 2s.

Scripture History and Geography, are of that importance, that we hail with pleasure every judicious attempt to familiarize them to young minds, and to impress them on the memory, which is done in no way so effectually, as by pictorial representations. The map before us is on a large scale, and appears to be drawn with judgment. Such a map we consider of great importance, not only as an interpreter of the Old Testament, in tracing the journies of the Israelites, the wanderings of David, &c. but particularly as a guide to the life and labours of our Saviour. But it is not only as a map that we recommend it; by containing 96 small vignettes of the principal events of Scripture history, on the very spot on which they occurred, history and geography are so blended as to yield important assistance to each other; and such a map as this suspended in a school or parlour, with the use of a Bible to compare the references, must afford a fund of important knowledge, and interesting entertainment to young people. It is also a most useful piece of furniture for the Library of a minister, and would afford him much valuable assistance in the study of the scriptures. The map is accompanied by a large sheet of geographical explanations, and an Economical Calendar of Palestine, translated from Buhle.

1. *Jacob M'Glinness*, or, a *Memoir of the extraordinary Life and wonderful Conversion of an Infidel atheistical reformer, who was executed at Chester, April* 15, 1820, *for shooting Mr. Birch, of Stockport.* Written by himself while under sentence of Death; with the remarks of his benevolent friend, Mr. Keeling. The whole revised and edited by the Rev. J. Hollist, Minister of St. James's, Manchester. 2d. Edition. 8vo. 1s.
2. *A Letter to the Rev. J. Hollist*, occasioned by his Attempt to convince the public of the wonderful Conversion of an Infidel atheistical Reformer, &c. By the Rev. R. Bradley. 2d. edition. 8vo. 6d.

We have no hesitation in saying, that the Chronicle of Crime does not furnish the history of a more hardened reprobate than M'Ghinness, notwithstanding he had been favoured with a religious education. At one time he was a conjuror and fortune-teller—then he made a trade of religion—got off sermons and prayers by heart, and persuaded some weak man to let him lead a class-meeting in his house; though by his own account, he did but 'mock religion.' He was obliged to leave his country (Ireland) for fornication with his 'full cousin,' and when he came to England, turned Atheist—radical Reformer,—and murderer. We are not prepared, however, to say, the grace of God could not convert such a wretch as this. The evidence of such a fact, indeed, to be satisfactory, must be strong. The following is his own account of this wonderful event.

After his conviction for shooting Mr. Birch, he says, 'I went down (from the Court) quite careless about myself. I came into my cell; and there was one Mr. Keeling came to me, to ask about my soul, and make prayer. I laughed at him, and told him I wanted no priestcraft with me. He said he was no priest, which led me to speak more pleasantly to him; and I told him, I did not believe in future rewards and future punishments. I told him, I believed when the body was dead, the soul was dead likewise. This astonished him very much. He asked to pray by me: 'No, no,' said I, 'no prayers for me!'

'I was brought up on Monday to receive my sentence. The Judge told me I was to be hanged by my neck till my body was dead, and to suffer on Saturday. I smiled, and said to him, 'It is a fine cure for a pain in the head.' I came down to my cell again, and Mr. Keeling came into me again, and began to speak very freely to me, advising me to let him make prayer; and at last, to please him, and get without his bother, as I thought it, I consented to kneel down. He prayed for me in such an earnest manner, I could not help but take notice of what he said. He pointed out Christ, and shewed the necessity there was for him to purify the soul, in such a way, that I began to have a doubt and fear of eternity. I did not pray then; but when I got him out, I said to myself, 'If he is right and I wrong, I am lost for ever.' With that I fell down on my knees at my bedside, and said, 'O Lord, pardon me if I be wrong, and teach me the truth.' I said no more, for my mouth was stopped. I fell down on the ground, and lay there for near an hour. I was in such a state, that language is too weak to describe it. I saw my sins pointed out in such a horrid manner, that the hairs of my head stood on an end. I saw Christ as it were, bleeding; and I thought he said, 'Come, I am able! Come, I am willing!' I said, 'Lord, will you pardon, pardon me?' I thought I heard a voice say, 'I will.' The tears of sorrow, mingled

with a lively hope, ran down my cheeks, and the sins that I had taken delight in before, appeared now of the blackest hue. The people that I had sworn in my heart to injure a few days before, I now forgave, and was ashamed of myself, and found a desire to ask their pardon.

'The man came in again, and I could have kissed his feet, but for shame.—He prayed by me again, and my mind got more calm. I prayed several times that night, and I thanked God that I was so near happiness; for I depended on the word, 'I will.' That was the answer I got when I asked for pardon for my sins. Oh! what a blessed word to one that stood in such need as I did of it!—to one that had so sinned against God and man!—to one that was blind, and would not see the light! Rejoice, O reader, and sing for my decease; and thank God for the sacrifice that can say, 'I am able; I am willing.' Oh! believe on him, depend on him, and you shall be saved.'—*(M'Ghinness, p. 30)*

In this frame the prisoner continued to the last; and Mr. Keeling, his kind visitor, as well as the Rev. Editor, spoke with much confidence of his salvation.

Rev. R. Bradley, (author of the 2d. pamphlet) is much alarmed at this account, lest the culprit should not only have been himself a deceiver, or deceived, but lest his narrative should be the means of leading others into self-deception. He objects to the narrative of his conversion as visionary and enthusiastic—to his subsequent temper and language as presumptuous, and very deficient in contrition and humility; and he considers the employment of his last hours, in writing his life, as very improper and unbecoming.

Our reason for introducing these pamphlets, arises not from the excellence or importance of either of them; but to suggest a hint or two to those benevolent Christians who devote their labours to the service of such unhappy malefactors.

As to the facts of the case, we dare not 'limit the Holy One of Israel;' the Lord may sometimes 'cut short his work in mercy as well as righteousness.' Farther, we know not any particular time requisite for the conversion of a sinner, nor will we say that the Lord may not in some cases, make use of very extraordinary means; but we would most earnestly caution our readers against a dependence on visions or impressions, unwarranted by the word of God. We know indeed that the 'blood of Christ cleanseth from all sin;' that the grace of God can soften the hardest heart; and that the consolations of God may support in the most trying case of human misery; but as, in all cases, so more especially in such as that before us, a spirit of contrition and humility is most becoming a sinner, so there is far more satisfaction in hearing that such a one died penitent, than that he died triumphant; though certainly those tempers are not inconsistent.

It is proper to say, in conclusion, that Mr. Bradley speaks in the highest terms of Mr. Keeling's piety and benevolence, and is not 'without hope' as to the unhappy prisoner; though he considers the fact doubtful, and the publication of a dangerous tendency.

The Character of a good King. A sermon occasioned by the Death of our late Sovereign King George III. preached at St. Mary Magdalene, Taunton, 20th Feb. By the Rev. A. Barker, assistant preacher at Taunton. 8vo. pp. 40.

Our distinction of this sermon, among the multiplicity of discourses that have been published on the same solemn occasion, arises, not from any peculiar merit or demerit, in its composition, or its prevailing strain of sentiment; but from the strange (though unhappily *not singular)* opinion, which the writer indicates in the following sentences, p. 38.

'On Wednesday last, the solemn bell struck in the ears of thousands. Alas! my Christian friends, how doleful and heavy is the sound of death! This, my brethren, was not for our *ears*, but for our *hearts*—it called us not only to our *prayers*, but to our *preparations*—to our prayers for the *departed* soul—to our preparations for our own departure.'

The knell, which, by its tardy strokes, recalls our attention to the recent death of a fellow-mortal, whether a sovereign or a subject, ought indeed to reach our hearts, and to excite *prayer* for others, as well as *preparation* for our own departure. But, unless we *verily believe* the Popish doctrine of a PURGATORY for sin *after* death, how can we consider ourselves as 'called to our prayers for the *departed* soul?' The author himself marks the term *departed* in Italics, as emphatical; and therefore could neither mean any thing else, nor regard this sense as of slight importance. Neither do we. It is the leading point of doctrine that has always been at issue between Protestants and Papists. Hence the 22nd article of the Church of England begins, 'The Romish doctrine concerning *purgatory*, &c. &c., is a fond thing vainly invented, and grounded

upon no warranty of Scripture, but rather repugnant to the Word of God.'

When a Right Reverend *Prelate* recommended in like manner, prayer for the *soul* of the Princess Charlotte, the eminence of his Lordship's station in the Church naturally drew attention to the inconsistency of his doctrine, with its articles of faith. Imitations of such an example by the *inferior* Clergy, though less notorious, may be regarded rather as *more* than as *less* alarming, especially by the sincerest friends of the Church of England. The limits of our Review, allow us, however, barely to excite their notice of the propagation of this Popish tenet in so populous a borough as Taunton, and from the pulpit in which the excellent Joseph Alleine laboured with so much zeal and usefulness. The sermon is dedicated to His present Majesty, but we cannot suppose that *such* a doctrine will recommend it, or the preacher, to royal approbation. Certain we are, that it would have had a contrary tendency in the estimation of our late revered Sovereign, had it been broached, on whatever occasion, under *his* observation.

Memoir of Mr. John Cooper, during the closing scene of his life. 12mo. pp. 24. THE matter and the manner of this tract, intitle it to general attention. The amiable young man, whose last scene is here described, found himself hastening to the verge of eternity, unexpectedly, unprepared, and unwilling to depart. All became then distress and terror. His past religious sentiments, instead of yielding him support, only aggravated his difficulty of looking to Christ for salvation. But he had affectionate friends, able to render him instruction and encouragement, and to unite with him in earnestly imploring that Holy Spirit which God has promised to them who ask him. To his faithfulness as the answer of prayer, and to the freedom and fulness of his grace in saving those who acknowledge themselves to be lost, this tract furnishes an additional testimony, and is very suitable to be presented to young persons of every class; more especially to those of precarious health and worldly attachments.

The Pious Thresher; founded on fact 6*d.*

THIS simple story, so well narrated, is calculated to awaken all the sensibilities of our nature, and to excite our liveliest gratitude, that we live in a land where every man is under the protection of the laws, where the rights of conscience are acknowledged, and persecution is wholly disallowed. But, above all, we give thanks to Him, 'whose eyes run to and fro throughout the earth, to shew himself strong in the behalf of them, whose heart is perfect towards him; and by whom the righteous are never forsaken.' We hope this narrative will be widely circulated, as its tendency is to check the spirit of persecution; to counteract the influence of the 'fear of man, which bringeth a snare;' and to confirm the principle that they who fear God, need fear none beside.

LITERARY INTELLIGENCE.

In the Press.

Memoirs (with a Portrait) of the life, writings, and religious connexions of the Rev. John Owen, D. D. By the Rev. W. Orme, Minister of the Gospel, Perth. 8vo.—A new Edit. of Mr. H. Neele's Poems.

SELECT LIST.

A Narrative of the Persecutions of the Protestants of the South of France, during the years 1814—15—16. By the Rev. Mark Wilks. 8vo.

The Establishment of the Law by the Gospel. By the Rev. Wm. Hamilton, Strathblane. 12mo. 5*s.*

The Constitution, Order, and Discipline, of a New Testament Church. By John Chamberlain, Missionary in India. 18mo. 2*s.*

An Essay on the Evils of Popular Ignorance. By John Foster. 8vo. 7*s.* 6*d.*

Reasons for withdrawing from the National Establishment. By R. H. Carne, A.B. 8vo. 3*s.*

Nature and Obligations of Personal and Family Religion. By D. Dewar, D.D. 12mo. 3*s.* 6*d.*

Omar and Zara, or the Power of Truth. A Father's Tale, in Verse. By Mr. Frankly. 8vo. 3*s.*

Hymns, by the Rev. Mr. Kelly, of Dublin. A new Edit. with Additions.—Also, No. 7, of his Music.

Deity and Humanity United. A Sermon. By T. Scales. 8vo. 1*s.*

Religion. A Poem. 8vo. 1*s.*

The Conference; Sketches of Wesleyan Methodism, in Verse. By the author of Amusements of a Missionary. 8vo. 2*s.*

Parental Solicitude. By S. Neale.

A Sermon on the Death of Rev. J. Sibree. By W. Priestley. 8vo. 1*s.* 6*d.*

The School Visitors' Assistant, in a Collection of Prayers, in the most simple style. By Harriet Corp. 1*s.*

A Vocabulary of Religious Terms, explanatory of words usually employed to describe Doctrines, Rites, Sects, and other Subjects.

Assize Ball, or Lucy of the Moor. 6*d.*

A Catechism of Divine Revelation. By R. Ayliffe. 6*d.*

RELIGIOUS INTELLIGENCE.

FOREIGN INTELLIGENCE.

AMERICA.

In the fifth Report of the Committee of the New England Tract Society, May 26, 1819, it is stated, that during the past year, they have published 258,000 Tracts. The whole amount published in five years, one million, 613,000 Tracts. Among the instances of their good effects, is the following, which lately occurred in New England.

As a respectable Physician, who had long been an avowed infidel, was reading the Tract entitled 'The praying Negro,' he was led to reflect that he possessed a very different temper from this pious person. When *he* was injured, he was disposed to seek revenge; but this pious person, when injured, found relief in prayer to God. This produced a conviction of his sinfulness, guilt, and danger. He saw no hope of salvation by his own works; but felt himself a lost sinner. What then could he do, but look to that Saviour whom he had so long rejected, as not worthy his regard. By faith in him, he obtained peace and comfort. He then collected his deistical books at home, and those which he had lent to his neighbours, and committed them to the flames. He found the Bible infinitely better. Recollecting one night that one of these books was lent to his Minister, he knew not how to sleep till it was burned; but as the night was dark and stormy, he concluded to wait till morning. Then neither the severity of the storm, nor the infirmities of his age, prevented the execution of his purpose. When he asked for the book, the Minister was fearful that he might still doubt the truth and inspiration of the Scriptures, and so wish to read this book again. This had been his favourite author. But no sooner was it returned, than with much emphasis, he said, 'In the presence of the Lord Jesus Christ, and these witnesses, I now solemnly renounce all the errors contained in this book.' He then cast it into the fire.—He since warns with much affection and faithfulness, those whom he had before led astray, and intreats them to renounce their errors, and embrace the Saviour. His exertions are not in vain. Christians are animated, and sinners are alarmed.

CONGREGATIONAL UNION OF SCOTLAND.

The eighth Annual Meeting of this Institution was held in Glasgow, on the 3d and 4th of May. On the evening of Wednesday, the 3d, Mr. Watson, of Musselburgh, the Secretary, preached in Nile-street chapel, from Isaiah, liv. 2, 3. On the following morning, Mr. Payne, of Edinburgh, preached in George-street Chapel, from 1 Tim. v. 8.: and on the evening of Thursday, the 4th, the Public Meeting was held in Nile-street chapel, Mr. Orme, of Perth, in the chair; when, after praise and prayer by Mr. Arthur, of Dalkieth, an interesting Report of the proceedings of the Committee for the past year was read; by which it appeared, that while about 30 of the brethren who had received assistance in the work of their ministry had been most abundantly occupied in preaching in the more destitute parts of Scotland, several of their churches had received considerable accessions during the year.

The meeting was then addressed by the Rev. Messrs. Aikman, of Edinburgh, Hill, of Huntley, Russel, of Dundee, Dewar, of Nairn, Ewing, of Glasgow, Payne, of Edinburgh, Dr. Wardlaw, Mr. M'Gavan, the secretary, and Mr. Orme. And after the resolution for the printing of the Report, &c. it was resolved—'That this meeting view with much gratitude to the Lord, that kind and brotherly feeling which has been evinced by many congregational churches in England, towards their sister churches in this part of the kingdom, and express our thankfulness to the Essex churches in particular, for their liberal donation of £60. and also to those in Suffolk, for their resolution to make a collection for assisting in the diffusion of the Gospel in the more destitute parts of our native country.'

The meeting was numerously attended, and a deep interest seemed to be excited, especially in the detached account of the labours of brethren in the Highlands, and of the eagerness of the people in those parts to hear the word of God. As a good proof of that interest, £31 was some days after forwarded to the Treasurer, by an individual who, it is believed, was present. At a subsequent meeting of the committee, above £500 were voted for the general purposes of the Union, viz. the support and dissemination of the

Gospel in the more dark and destitute parts of Scotland.

R. Gray, Esq. of Argyle-square, Edinburgh, is the Treasurer, and Mr. Watson, of Musselburgh, Secretary to this Society.

PROVINCIAL.

We are sorry to say, that a mass of intelligence has accumulated respecting Associations, Ordinations, and the opening of New Chapels, which we cannot possibly insert this month without omitting the Metropolitan Anniversaries, to which our Country readers look at this time with peculiar anxiety: but the articles above referred to will certainly appear in our next. The following Notices (it is obvious) could not be deferred—

ESSEX ANNUAL MEETINGS AT DUNMOW.

The Associated Ministers of the County will meet for religious conference on Monday afternoon, July the 10th. The Rev. D. Smith, of Brentwood, (or Mr. J. B. Pearce) will preach on Tuesday morning, (the 11th) before the Congregational Union for promoting Religious knowledge in the County, and its vicinity, by Village preaching, &c. The Association Sermon will be preached the same evening, by Mr. Gray, of Chelmsford, and on Wednesday morning, the 12th, Mr. Bennet, of Rotherham, (or Dr. Bogue, of Gosport) will preach the Missionary Sermon.

The Anniversary of the North Middlesex and South Herts Auxiliary Mssionary Society will be held at Enfield, on Wednesday, July 19th. The Rev. Geo. Clayton will preach in the forenoon at the Rev. Wm. Brown's Chapel; and the Meeting for business will be held after dinner, at the King's Head Inn. Chair to be taken at 4 o'clock precisely.

LONDON.

THE LATE DUKE OF KENT.

On the 7th of March last, at a meeting of the Protestant Dissenting Ministers of the three denominations, several Resolutions were passed, expressive of grief on account of the death of his Royal Highness the Duke of Kent, the warm Patron of charitable Institutions. These Resolutions were presented to the Duchess on the 24th, by a Deputation, consisting of Drs. Lindsay and Waugh, Winter and Collyer, Rippon and Newman, Dr. Rees, the Chairman, and Dr. Morgan, the Secretary;—who were received by her Royal Highness with the most lively sensibility. Prince Leopold, after apologizing for his Sister's inability to reply in the English language, assured the Deputation of her deep sense of the attention shown to her. They had the honour of kissing her hand, and on their request of seeing the infant Princess Alexandrina. The Chairman expressed the most fervent wish and prayer that his Royal Highness, and his beloved Sister, the Duchess of Kent, may enjoy a long and prosperous life, and that the illustrious infant, who may possibly at some future period dignify the throne, may be trained up in the principles of piety, and of civil and religious liberty.

The Deputation had also the honour of an interview with the Duke of Sussex, who received them with great condescension in his library, and showed them many of his books.

LONDON ITINERANT SOCIETY.

On Tuesday morning, May the 9th, at 6 o'clock, the London Itinerant Society held their 23d Annual Meeting at the City of London Tavern. After breakfast the Chair was taken by Samuel Robinson, Esq., the Treasurer. An interesting Report of the proceedings and state of the Society was read by the assistant Secretary, and the accounts were stated, making a balance due to the Treasurer of £14. 9*s*. 5*d*. It appeared also that the Society is indebted in the sum of £400 borrowed, besides outstanding demands amounting to about £50. In order to enable the meeting to break up shortly after 9 o'clock, the several Resolutions proposed, and ably recommended by the Rev. Messrs. Hillyard, Edwards, of Petworth, Jackson, Watson, of Reading, and Juler, of Greenwich, were seconded merely *pro forma*. The Resolutions were, that the Report read should be adopted and printed;—that Thanks be presented to the Society's Preachers and Teachers, for their important exertions towards promoting the spiritual interests of many of the villages around the Metropolis;—that the Committee be at liberty to extend the Society's operations from 10 to 15 miles from London;—that Thanks be presented to those Ministers in London and its vicinity, and to the Managers and Students of Hoxton and Hackney Academies, who have co-operated with the Society during the past year; and that they be solicited to continue their valuable services: the other Resolutions were,

Thanks to the Officers and Committee, and that the Treasurer and Secretaries be requested to continue in office.

The following is an extract from the conclusion of the Society's Report, and is deserving of general attention :—'The committee indulge the hope, that in the operations of another year, the Society may be privileged with a general Revival, and with a manifest increase and extension. But it will be in vain to expect so much, unless all who are, or may be, connected with the Institution, do their best to bring about so desirable an event. Whatsoever our hands find to do, may we do it with our might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither we are going. The gift of religious Tracts, evangelical Sermons, and of Bibles or Testaments (which some persons could easily make) would be very acceptable presents to the Society, and they might much tend to advance the interests of the Saviour in the different villages. Others might be helping forward the good cause, by occasional pecuniary donations, or by becoming annual subscribers. It is, however, on the humble, fervent, and persevering prayers of the whole of the Society, and of the Congregations in the villages, that the Committee would place their chief expectation, for prosperity to attend the Society's efforts. They most earnestly say, 'Brethren and sisters in the Lord, pray—pray—pray, that our God would go forth in all directions, glorifying His name, and gathering in, and blessing His people.'

CONTINENTAL SOCIETY.

On Tuesday, May 16th, the second Annual Meeting of the above Society, which has for its objects to assist native ministers of Evangelical sentiments, in preaching the Gospel, and distributing Bibles through the various countries on the continent of Europe, was held at Freemasons' Hall, and was numerously and respectably attended. At 12 o'clock Sir Tho. Baring, Bart. M. P. took the chair.

The Report was read by the Secretary, Rev. Isaac Saunders, and commenced by observing the flattering progress the Society had made, considering the short time it had been established, though opposed by some heads of the Roman Catholic church; they had gained a footing in various parts of France, Spain, Germany, Switzerland, in the Netherlands, and other places, and only wanted greater assistance to enlarge their plans. The Report concluded by calling for additional pecuniary aid, which would enable them to disseminate religious instruction in places, now almost wholly destitute of it.

The Report, on the motion of the Rev. Spencer Drummond, seconded by Mr. West, was ordered to be printed. The meeting was also addressed by the Rev. Dr. Waugh, Rev. Rowland Hill, Rev. Mr. Henry, of Leith, Rev. Mr. Smith, of Rotherham, Rev. Mr. Kyd, son of the Professor of Aberdeen, Mr. Pellatt, Mr. Neale, Mr. Bayford, &c.

RELIGIOUS TRACT SOCIETY.

The 21st Anniversary of this Society was held on Thursday, May 11th, at six in the morning, when the friends and subscribers breakfasted together as usual. After breakfast, Joseph Reyner, Esq. the Treasurer, took the chair: the Rev. Mr. Hunt, of Chichester, opened the Meeting with prayer, and the Report was read, stating (as usual) the progress of the Society during the past year.

This Report particularly stated the assistance afforded to similar societies abroad, among which we observe, to that in Ireland, 33*l.*—Berlin, 30*l.*—Malta, 10*l.* Bellary, 50*l.*—for printing Tracts in modern Greek, 30*l.*—to the Missionaries at Serampore, 70*l.* &c. &c.

The number of Tracts issued since the last Report, are stated at more than five millions and a half, making an increase of more than one million and a half, during the last year. The committee regret that the income of the Society is very inadequate to the extent of its operations, and that the demands upon them have compelled them to accept from one of their members, the loan of £300 for one year, without interest.

In proposing and seconding the various resolutions, the meeting was addressed by the Rev. Dr. Smith, of Homerton, the Rev. Mr. Treschaw, (who succeeds Dr. Steinkopff as foreign Secretary,) Rev. P. Roe, of Kilkenny, Jabez Bunting, Legh Richmond, J. Clayton, jun. and J. Carlile.

J. Pritt, Esq. moved the thanks of the meeting to the worthy Chairman; the Rev. Mr. Hunt seconded the resolution, which was unanimously carried.

Jos. Reyner, Esq. acknowledged the honour conferred upon him, in a short and appropriate address, and rejoiced that the room, spacious as it was, had proved much too small to receive so large and respectable an assembly. The meeting concluded at nine o'clock.

On the Thursday following the above meeting, another was held at Freemasons' Hall, for the purpose of forming a Ladies' Auxiliary Society for the Metropolis, when the Treasurer was also in the chair.

Rev. W. H. Black, minister of Tavistock Chapel, opened the meeting by reading an Address, which distinctly stated the object of the Society, and of the present meeting; particularly the Catholic and Scriptural principles inculcated in all the Tracts, perfectly free from Sectarianism and Politics. The number of Tracts circulated within the last year (it was added) was no less than five millions and a half; a considerable part of which were expressly adapted to counteract the Atheistical and Deistical Tracts, so industriously circulated by the enemies of Christianity.

Rev. Legh Richmond, one of the Secretaries of the Parent Institution, then proposed a Resolution to form a Ladies' Auxiliary Society to assist the Parent Institution, which was ably seconded by Mr. Wilberforce, M. P.—The other Resolutions necessary to the object were then moved, and seconded by the Rev. Mr. Hughes (the other Secretary;) the Rev. J. Bull; the Rev. Mr. Marks, late of the Royal Navy; Rev. Mr. Smith, of Rotherham; Dr. Steinkopff; D. Bethune, Esq. of New York; Mr. Knill, Missionary from Travancore; Rev. P. Treschaw, Foreign Secretary; and the Rev. Jabez Bunting.

The Society being organized, the meeting very properly closed with a liberal subscription; and in the evening the Rev. J. A. James, of Birmingham, preached an excellent and animated Sermon for the Parent Institution, at Great Queen-street Chapel.

LONDON HIBERNIAN SOCIETY.

On Saturday, May 6th, was held the Fourteenth Anniversary of the above Society, at the City of London Tavern. W. Wilberforce, Esq. M. P. in the Chair.

The Report of the Society, being read by the Secretary, stated the number of Schools under the patronage of the Society, at 529, (including 30 night Schools and 9 Sunday Schools) in which 58,202 children and adults receive instruction; making, in the course of the past year, an addition of 49 Schools, and 11,000 pupils. These exertions have increased the Society's debt £2362 (in addition to £1342, at the last audit) and making the Treasurer overdrawn in the whole £3704!—The Report goes on to state the expences incurred by the Society for Spellingbooks, English and Irish; and acknowledges the liberal donation received from the B. and F. Bible Society, of 9,000 English Testaments and 1,000 Irish.

The Committee considered it as very important that one of their number should visit the Schools in Ireland under their protection; Mr. Steven kindly undertook this mission, and performed it so much to their satisfaction, that they have printed and circulated his Report with good effect.

Next to the want of funds, the greatest difficulty the Society has to contend with, is the opposition of the Roman Catholic Priests and Prelates, who are continually anathematizing the Bible Society, and the Hibernian Schools. Their hostility has also led to the proposal of erecting Catholic Schools, in opposition to those of Protestants, from which it is hoped some good may essentially result, inasmuch as education is better than absolute ignorance; as also from the Douay version of the Scriptures, now reprinting by a Society in Dublin.

The committee still cheerfully persevere, and have the pleasure to find that, beside the influence of the Schools and the Scriptures on the Catholic population, they yield much protection and encouragement to the Protestants of that kingdom; and they conclude by calling on the friends of the Society for enlarged exertions to relieve them from their pecuniary embarassments.

The various Motions which constituted the business of the Meeting, were moved and seconded by the Rev. Dan. Wilson, Hon. and Rev. G. T. Noel, Mr. Wilberforce, M. P. Rev. Legh Richmond, J. Fletcher, T. Smith, (of Rotherham,) Row. Hill, Jabez Bunting, Morell, (of St. Neot's,) and B. Richings, Secretary of the Society.

Mr. Wilberforce, being obliged to leave the chair before the conclusion of the business, was succeeded by Capt. Sandford.

RELIGIOUS TRACT AND BOOK SOCIETY FOR IRELAND.

A Deputation from the Religious Tract and Book Society for Ireland, having visited London, with the view of forming an Auxiliary in furtherance of the Society's designs, a Meeting was held for that purpose, at Freemasons' Hall, on Saturday, May 13: the Right Hon. the Earl of Gosford in the Chair.

The Rev. P. Roe, of Kilkenny, as one of the Deputation, entered into a view of the state of Ireland, and enlarged on its past state, and the many indications of improvement which are now discernable. He urged the peculiar seasonable-

ness of a Society for the circulation of sound instruction. The rapid increase of schools in Ireland had created a hungering and thirsting after knowledge; and if not supplied with wholesome food, the great enemy of man will infect the mind with that poison which will bring on a repetition of those evils which so deeply distressed all thinking and religious persons. Both on patriotic and Christian grounds, Mr. Roe forcibly urged the formation of an auxiliary, in support of the efforts now making in Ireland to diffuse sound knowledge among the people. Lord Vis. Jocelyn strongly corroborated the statements of Mr. Roe.

Rev. J. Carlile, of Dublin, as a member of the Deputation, stated that the increase of religious education was so great in Ireland, that in a short period, not less than 200,000 children had been brought under instruction; the average of upwards of 100 scholars to each of the schools of the Sunday School Society, manifested the disposition of the people to avail themselves of these opportunities of instruction for their children. A great appetite for reading had been created; and there is no suitable supply of books and tracts to meet this desire, while there is a very extensive circulation of publications of a quite opposite nature. The prospects of success are very encouraging, as there is not only a disposition on the part of the Irish Public to contribute to the object, but the demand for tracts is rapidly increasing. Immediate access, too, will be opened to a great number of schools; and circulating libraries in these schools will soon increase the demand of proper books to a vast extent. But the Irish, as a people, are comparatively poor, and need assistance in their endeavours to promote general instruction.

J. Poynder, Esq. acknowledged, as an Englishman, the peculiar claims which Ireland preferred to the assistance of the British people, and confessed that these claims had not been adequately answered.

Mr. Wilberforce, M.P. and the Hon. and Rev. G. T. Noel, supported the necessity and importance of the Institution, which was, of course, formed immediately. Several other noblemen, clergymen, and gentlemen, were observed present.

PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY.

The Anniversary of this Society was held May 13th, at the London Coffee House, Ludgate-hill; the Rt. Hon. Ld. Holland in the Chair. Tho. Pellatt, Esq. one of the Secretaries, began, as usual, to read the Minutes of the Committee for the past year, but was induced to relinquish, on the intimation that it might save the time of the meeting, as Jn. Wilks, Esq. the other Secretary, would go over the various facts alluded to, in the course of his speech.

Mr. Wilks then addressed the very numerous and respectable audience present, in a very luminous and eloquent speech, which continued for more than three hours, accompanied with the most animated and reiterated applauses. The speaker first alluded to cases in which the interference of the Society had been improperly required—such as the robbery of a chapel, the withholding of legacies, neglect of trustees, differences between a minister and his congregation, &c. which came not within the rules of the Institution.

Among the cases in which the Committee could properly interfere, he instanced those of a pecuniary nature. The question of Dissenters' paying Sunday tolls depended, not on any general law, but on the specific turnpike acts, and every application should be accompanied by the local turnpike act.

Adverting to the demand of Assessed Taxes for houses, employed as academies for dissenting ministers, he mentioned the case of the academy at Idle, in Yorkshire, where the commissioners had seized the books in the library for the window and house tax of the apartments appropriated to the students, but were compelled by the judges to refund the levy; in consequence of which, the like claims had been given up at Blackburn and Newport Pagnall,

With respect to Poor's Rates, Mr. W. believed it was now generally known, that 'the trustees of dissenting places of worship, or any occupiers *beneficially interested* in the receipt of pew-rents from them, were liable to the payment of the poors' rates, in respect of the *balance* remaining after a deduction of the necessary expenses.' The chief evil attending which was, that on an appeal to the sessions, the question of necessary expenses must be determined by clergymen and high-churchmen, officiating as magistrates, who in some instances had given their opinion that 30*l.* 40*l.* or 50*l.* a-year was quite enough for a dissenting minister! To dissenting ministers thus rated, he would recommend to *immediately* demand a copy of the rate, (paying 6*d.* only for every 300 words,) then to get some friend to examine the assessments, and see if any other property had been

omitted in the rates, or under rated, particularly the glebe, the church-pews, the parsonage-house, the property of the church-wardens and overseers—and if so, an appeal might, with propriety, be commenced, and would probably be successful; and in case of failure, it was important for them to know that 'the property in the chapel could alone be liable to a levy.'

Mr. Wilks then adverted to the demands of some clergymen for mortuary and surplice fees, even when the corpse was buried in a dissenting ground. The latter, of course, could not be inforced; and the former only where supported by some local act, on the custom of two centuries at least. Within the last year one instance only had occurred of refusing burial to a dissenter, and that had been set at rest by transmitting to the clergyman a copy of the determination of Sir John Nicol.—Complaints had been made of refusing the passing-bell, which in the case of a pious child, had been felt cruel; but here Mr. W. justly ridiculed the folly of dissenters in attending to ceremonies so absurd, and which had originated in the darkest ages of the church.

A much more serious evil was the refusal of parish aid to conscientious dissenters, of which, instances had recently occurred in Suffolk, Hants, Devon, and in the county of Stafford. In the hundred of Tattingstone, near Ipswich, Wm. Hawes, who had been compelled by age, to seek a refuge in the hundred-house, had been forbidden to attend on Mr. Atkinson, of whose congregation he had been 22 years a member.

Mr. Wilks then mentioned the application of the committee to Government, on the late Act respecting Seditious Meetings, which, if it had not been altered, would have prevented the present or any similar meetings; and acknowledged the prompt and polite attention which they had received from Ld. Liverpool, on that occasion. The eloquent speaker then adverted to several cases of 'Miscellaneous aggression.' A true *John Bull* at Sheringham, near Poole, had been threatened with an ejectment for converting a barn into a preaching-house, but he had conquered by perseverance. At Ewelme, in Oxfordshire, of which the present Bp. of Landaff, was rector, a poor man (Amos Norroway) had been served with notice to quit his cottage, for suffering it to be occupied by a village preacher. 'And shall he?' (said Mr. W.) 'He may quit that cottage, but in that village shall be reared another modest cottage, on the front of which shall be placed this inscription, — *An Asylum from persecution.*'

Mr. Wilks next adverted to several recent publications; particularly a Poem entitled 'Religio Clerici,' Mr. Morgan's Bampton Lectures, and Mr. Belsham's 'Christianity pleading for the patronage of the Civil Power.' All of which works he considered as hostile to the cause of religious liberty. He congratulated dissenters on the failure of a late bill to prevent the misapplication of the Poors' Rates, which would have had the effect of taking poor children from their pious dissenting parents; and cautioned them against the specious title of another now pending—'to promote the universal education of the poor,' which he feared would have the same tendency. Mr. W. here adverted to a late charge of the Archbishop of Canterbury, in which he is stated to have asserted, that 'the education of the poor must be c nfided to the direction of the parish priests, or there will be hazard to the church and state.' Mr. W. concluded by eloquently eulogizing their former chairmen, and the noble Lord who now presided; by a respectful encomium on his present Majesty, for the very cordial manner in which he had lately received the address of the dissenting ministers of the three denominations; and by a triumphant exultation over the fall of the Spanish Inquisition.

A string of appropriate resolutions was then proposed, and unanimously carried, founded on the preceding facts and circumstances, and ably supported by addresses from the Rev. Row. Hill, Rev. Jos. Berry, J. B. Brown, Esq. of the Temple, Rev. Mr. James, of Birmingham, Mr. Roby, of Manchester, Mr. Smith, of Rotherham, Dr. Bogue, and Dr. Styles: and the meeting concluded by an eloquent and animated speech from the noble Lord who presided.

NATIONAL SCHOOLS.

WEDNESDAY, May 31, the Anniversary Meeting of the National school Society was held at their Central Establishment, in Baldwin's Gardens, and was numerously attended by the Dignitaries of the Church, Noblemen, Gentlemen, and persons of distinction.

His Grace the Archbishop of Canterbury, followed by a number of Bishops, Noblemen, and Dr. Walmsley, entered the School-room soon after one o'clock, when his Grace took the Chair, as President of the Society.

The Rev. Dr. Walmsley read the Report of the state of the Society, and proceedings of the Committee for the past year. There had been established in England 1467 Schools; and considerable praise was given to Mr. Johnson, the

Master of the General Central School, under whose care were about 502 boys and 230 girls. They had been twice examined before the Archbishop and other distinguished personages, and had given them general satisfaction. Numbers of the children, after they had left the School, appeared to return thanks, and were presented with a Bible and Prayer-book. During the last year the number had increased to 20,000., and the whole number receiving instruction in England amounted to 270,000. The number of Schools had increased from 1467 to 1614. The system was established in Nova Scotia, and other foreign parts. A negro had been admitted and sent out as a teacher, who had succeeded extremely well. The Report alluded to the very extraordinary munificence of Mr. Watson, the Treasurer of the Society, who had purchased the Chapel in Ely-place, made it a present to the Society for the children of the National Schools to attend Divine service, and assigned it over to the Archbishop of Canterbury as the Trustee for the Institution. The Rev. Dr. Bell (to whom the Society owed its origin) had presented them with a Communion service of plate for the Chapel in Ely-place. The system had been generally introduced in the Army, under the patronage of the Duke of York; and also in the Navy, under the patronage of several distinguished officers; in Portsmouth Dock-yard, under the patronage of the Commissioner. Thirty-two grants of money had been made, amounting altogether to £3,202, to various populous parishes in and about the metropolis, particularly to Newington Butts, Bethnal-green, and St. Paul's, Deptford; and, in the latter place, instruction had been given to children in evenings, whose occupations would not allow them to attend in the day time, and also on Sundays. The Committee had been restrained from doing more in assisting Schools with money, from the scantiness of their funds; however, it acknowledged a liberal legacy and several donations. The Report concluded with a recommendation of supporting the system, to counteract Deists and Infidels, and because it was the cause of God and of Religion.

The several Resolutions were then moved and seconded by the Archbp. of Canterbury, the Bishops of London, Salisbury, Ely, Chester and Exeter; Lord Kenyon, Mr. Wilberforce, and Dr. Walmsley.

Ely Chapel presented (as above mentioned to the Society by Mr. Watson,) was opened on Sunday, April 23d, when the Archbishops of Canterbury and York; the Bishops of Ely and Landaff, with many others of the clergy, were present. The Bishop of London preached in the morning, and the Archdeacon in the afternoon.

ROYAL INSTITUTION FOR THE CHILDREN OF THE POOR.

THE Annual Meeting of the friends and supporters of this Institution took place at the spacious School-room, North-street, City-road, on Monday, May 1. At two, the room was filled with a numerous and respectable assemblage of ladies and gentlemen. Before the arrival of his R. H the Duke of Sussex, which was not till three, several hundred children were introduced, and passed across the platform at the upper end of the room, and presented a neat and orderly appearance.

On the arrival of the Royal Chairman, he addressed the meeting, and in a short but eloquent speech, pointed out the advantages of the Institution, which diffused the benefits of education to the children of the poor, without any distinction of religious persuasion. He noticed the loss which the Institution had sustained in the lamented death of his R. H. the late Duke of Kent, who was its original Patron and most active and beneficent supporter. He trusted, however, that this loss would not induce any to relax, but on the contrary, to redouble their exertions, in behalf of the establishment, which would prove a most desirable monument to the memory of him who had its welfare so much at heart.

The Hon. Secretary, Mr. Wilks, then read the Report of the committee, from which it appeared, that since the foundation of the Institution, seven years ago, there had been 3,900 boys taken on the establishment, and educated. There were at present on it between 5 and 600, besides 275 girls in the Female School, which was more recently established. Owing to this increase, and to the expenses of building the Girl's School, and other incidental expenses, there was a deficit in the funds of 1000 guineas.

The several resolutions were then moved and seconded by Mr. Hume, M.P. Rev. Dr. Rees, Mr. S. C. Whitbread, Ld. Darnley, Ald. Wood, and other friends to the Charity, and a handsome subscription made. Medals were given to several of the children.

FRIENDLY FEMALE SOCIETY.

On Friday, June 2d. a general and most respectable Meeting of Ladies, friends and subscribers to this Society

was held in Stationers' Hall, Miss Vansittart, President (sister to the Chancellor of the Exchequer,) in the chair. Four vacancies were filled up in the first class of annuitants of £6 per annum, for which there were 30 candidates, and two in the annuitants of the second class, (£4 per ann.) for which there were 18 candidates. One of those chosen in the first class was 106 years old.

Previous to the election, an excellent and appropriate address was delivered by the Hon. and Rev. G. T. Noel, M.A. and after it a collection of 14l. was made for the unsuccessful candidates.

We have the pleasure to learn that 600l. has been received towards building a *Refuge* for a select number; and that a piece of ground has been obtained, at a very small rent, on a lease of 99 years, situated in the Albany-road, leading from Camberwell to the Kent New Road.

BRITISH AND FOREIGN SCHOOL.

On Monday, June 12, the Marchioness of Lansdowne, the Countess of Derby, Dowager Lady Sitwell, Lady Laura Fitzroy, Lady Isabella Blachford, Lady Seymour, Lady Mary Stanley, Lady Johnston, attended by Mrs. Fry, and Mr. Clauswitz, chargé d'affaires from his Majesty the King of Denmark, his Grace the Duke of Somerset, Ld. Euston, Sir Alexander Johnston, &c. visited the central School of the British and Foreign School Society, and paid great attention to the different operations of the system for upwards of two hours. The whole party expressed great satisfaction with the good order and progress of the children, who were particularly examined, on their acquaintance with the Holy Scriptures.

(The Anniversary of this and some other Societies in our next.)

BAPTIST MISSION.

Lately arrived, by the Carnatic, from the East Indies, after an absence of 21 years, Mrs. Marshman, the wife of Dr. Marshman, who, during her residence at Serampore, has contributed, by means of a young ladies Boarding School, not less than £20,000 to the mission. We are sorry to find that the want of health has compelled her to leave, for a few months, a situation in which she has also been the means of spiritual good to many of her scholars. We doubt not, every pious mind will pray for her entire recovery, and that she may be long spared a blessing to India.

BAPTIST ANNUAL MEETINGS.

The Annual Meetings of this denomination commenced on Tuesday Evening, June 20th, by a Meeting of the Ministers and Messengers of the Churches at Dr. Rippon's Meeting, Carter-lane. On Wednesday morning early, the Annual meeting of the Baptist Itinerant and British Missionary Society was held, at half past six in the morning, at the Freemason's Tavern, Benj. Shaw, Esq., in the Chair, when a Report was read, and several animating addresses delivered, particularly by the Rev. Mr. Hinton.

At 11 o'clock, public service commenced, at the Wesleyan Chapel, Great Queen-street, when the Rev. Dr. Ryland, of Bristol, preached the first sermon before the Baptist Mission Society, from 1 Chron. xxix. 5.—'Who then is willing to consecrate his service this day unto the Lord?' The preacher first inquired into the import of this question, implying—that not every one was then willing to do this—that the service of God is by no means degrading, but truly honourable (as the original words import)—that no service is acceptable to God but that which is voluntary, and offered willingly—that God will graciously accept those who are willing to devote themselves to him;—and, that God claims the best services of his creatures, especially of those who have enjoyed peculiar advantages to know him.

The Doctor considered, secondly, The justice of the claim implied, arising from the infinite worthiness of the Divine character—that he expressly demands our services—that he has bestowed numberless favours upon us—the pleasure and advantage flowing from a thorough consecration of ourselves to him—the tendency of our services to glorify God—and the prospect of enjoying God for ever.

In the last place, the preacher considered the evidence of possessing this disposition. He called on his hearers to bewail the contrary disposition of their corrupt nature, and to return to God by Jesus Christ, that our persons being first accepted in the Beloved, our services may also be acceptable;—he then recommended offering our service to God, unreservedly—submissively—immediately and constantly. The discourse concluded with suitable exhortations, adapted to the present state and circumstance of the missions, some general outlines of which were detailed. The whole was remarkably appropriate and impressive.

After the sermon Dr. Rippon addressed the audience, lamenting the absence of Mr. Ward, who is engaged in promoting the cause of the Society in Scotland.—

Some account was given of the proceedings and prospects of the Society, and the congregation urged to contribute liberally to the collection, which was then made from pew to pew.

Mr. Ivimey prayed after the sermon.

In the evening of the same day, a sermon was preached at Sion Chapel, by Rev. Mr. Mack, of Clipstone, in Northamptonshire. The text, Acts xiij. 47.—'For so the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be salvation to the ends of the earth.'

From this text, the ingenious preacher 1st stated that the gospel diffused a light calculated to dispel the moral darkness of mankind by nature, as respects—the character of God and the manner in which he should be worshipped—the depraved state of man, and the only way of his recovery by Christ—the excellency of the precepts of the Gospel, and the motives by which they are enforced—and the nature and certainty of a final state of retribution. 2d. Mr. M. argued the future universal diffusion of this light from its adaptations to all the circumstances of mankind—its extraordinary success in its first promulgation—and the assurances of prophecy of its future extension. Mr. M. then concluded by remarking the destitute state of man—the duty of Christians to spread the Gospel—and the necessity of fervent prayer for the influences of the Holy Spirit.

Thursday Morning, at 8 o'clock, a prayer-meeting, on behalf of the Mission, was held at Eagle street Meeting, and at eleven, was held the General Meeting for business, at Queen-street chapel, which was kindly lent for the occasion. The meeting was opened with a short prayer by Mr. Griffin, of London; after which, Jos. Gutteridge, Esq. was unanimously voted in the Chair.

Mr. Gutteridge then briefly addressed the Society, explaining that this was the first time they had held their Annual Meeting in this public manner, in the metropolis.

Mr. Dyer, the junior Secretary, then read the Report of the committee, which contained a sketch of the state of the mission at the various stations of the Society, from the date of the last Report, which came to the close of the year 1818. We have by no means room even for a sketch of the Report; but may notice two or three of its most prominent features. There are 25 stations occupied by nearly 70 missionaries and teachers, of whom the greater part are converted natives. Dr. Marshman had visited several neighbouring stations, while Mrs. Marshman had been obliged to follow Mr. Ward to England, to recruit her health.

At Serampore, the missionaries had produced translations of the Scriptures, in whole or in part, in 36 different languages of India; also by Dr. Marshman, into the Chinese, while Dr. Morrison and his colleague had accomplished the same task on the opposite side of that vast empire. About 50,000 tracts have also been printed and circulated in the native languages of India. A College had been founded at Serampore (on separate funds) for Asiatic Christian and other youth, in which are 37 pupils; and accounts have been received of their first examination in August last, which are very creditable to the design. A great point has been gained in the establishment of native Schools, containing already nearly 10,000 pupils, and an attempt (as yet in its infancy) has been made to form Schools for Females, whose souls hitherto 'no man had cared for;' and for whose instruction, no provision had been made or contemplated, either by Mussulmans or Hindoos.

Mr. Burls, one of the Treasurers, gave an account of the state of their funds which, since the last meeting, were reduced from £7,000, to about £1,100; much less than the acceptances actually out for the Society.

Mr. Hinton, of Oxford, moved the acceptance of the Report, &c. in a full and animated speech; the motion was seconded by B. Shaw, Esq. who read a note from Mr. Wilberforce, apologizing for his absence on account of some special public business. The 2nd resolution was moved by Mr. Burder, senior Secretary of the London Missionary Society, and seconded by D. Bethune, Esq. of New York. The 3d resolution was moved by Mr. Bunting, one of the Secretaries of the Wesleyan Society, and seconded by H. Waymouth, Esq. Mr. Burls, the treasurer, Dr. Ryland and Mr. Cox addressed the meeting; in acknowledgment of the thanks which had been voted to the Treasurer, Secretaries, and Committee. Further appropriate addresses were made by Dr. Steadman, Messrs. Hoby, Winterbottom, Ivimey, Birt and Savory; all which were well adapted to the occasion, and appeared to afford the most lively satisfaction to the numerous assembly. The whole was remarkably pleasing and interesting, and will, no doubt, conduce powerfully to the promotion of the great and good cause in which the Society is engaged.

The same evening, Rev. Mr. Morgan,

of Birmingham, preached at the New Chapel in the Poultry, the Annual Sermon for the Stepney Academical Institution; and on Friday morning at six, was held, at the City of London Tavern, a numerous and respectable meeting of the 'Baptist Irish Society;' W. Burls, Esq. the Treasurer, in the Chair. An encouraging Report was read, stating the establishment of ten *new* Schools, in the county of Clare, containing more than 800 children, and 4 in the county of Cork. The Schools in Connaught, contain 5,000 children, and about 150 adults; in which province there are also about 20 Irish readers and expounders. In Dublin county there are 93 week-day Schools, beside Sunday and Evening Schools; 22 Irish readers, and 7 itinerant English preachers: and, from the commencement of the Society, at least 20,000 children have received instruction in the Schools of the Society; but our room forbids entering farther into the report, much less can we notice the many interesting and animated addresses which were delivered on this occasion.

SURREY MISSION.

On Wednesday, April 19, the Annual Meeting of the Surrey Mission Society, established in the year 1797, for spreading the Gospel, and establishing Schools in the villages of Surry, was holden at the Rev. G. Clayton's, Walworth, when a sermon was preached from Gal. vi. 9—10. by the Rev. J. Whitehouse, of Dorking; Messrs. Clayton, senior, and May, of Croydon, prayed. The next General Meeting of the Society will be held at Croydon, in September.

THEOLOGICAL SEMINARY.

To the friends of the Redeemer's cause generally, and especially to those who are advocates for a learned and pious education for the ministry, the following statement is respectfully submitted:—

'The Professors and Directors of the Theological Seminary at Princeton, in America, have availed themselves of the opportunity presented by the visit of Divie Bethune, Esq., of New York, to this country, to offer the following statement to the Christian public:—'The Students in this valuable Institution, having laboured under considerable disadvantages, owing to the scantiness of the Library, and being themselves unable to procure a supply of useful and necessary books, it has been suggested, that, if during the term of Mr. Bethune's stay in London, a general application were made to benevolent individuals, who may have duplicates of standard works, or learned volumes on their shelves, for which they have no immediate use, it might be productive of much benefit. An appeal, therefore, is now made to the generosity and kindness of all who may feel disposed to be contributors, by the donation of books, or in any other way, to the Library of this establishment. Should any *living author* be inclined to present a copy of his works, it would be duly estimated. The difficulty of procuring many volumes in America, which are important to the Divinity student, and which are, in some instances, deemed an incumbrance to the shelves of private libraries in England, has emboldened the Conductors of this *Public Institution* to present their petition and request to their fellow-Christians in Britain. To facilitate the accomplishment of the object, it is proposed, that any *books* which the liberality of pious persons may incline them to devote to this object, be sent addressed to Messrs. Black & Co.; Mr. Westley, or Mr. Ogle; *specifying* the *destination*, &c., and any communications on the subject may be addressed, in *London*, to the Rev. G. Burder, Dr. Collyer, G. Clayton, Dr. Waugh, &c.; Josiah Roberts and Robert Steven, Esqrs. In *Liverpool*, Rev. T. Raffles, A. M'Gregor, and S. Hope, Esq. In *Bath*, W. Jay. In *Birmingham*, J. A. James, &c. In *Bristol*, the Rev. W. Thorpe; S. Prust, and H. O. Wills, Esqrs. In *Manchester*, the Rev. Messrs. Roby, Bradley, Jack, and Joseph Smith, Esqrs. In *Hull*, Rev. Jos. Gilbert, Jas. S. Bowden, Esq.; care of Messrs. Wright, Bowden & Co.'

The above statement is fully attested by Ashbel Green, D. D., President of the Board of Directors; Archd. Alexander, Professor of Theology in the Seminary. Samuel Miller, Professor of Ecclesiastical History, and Church Government in ditto.

Princeton.

IMPORTANT Intelligence respecting the opening of the Great Chapel in *Otaheite*, and the baptism of the King, &c. has just been received from the missionaries in the *South Sea Islands*, which will appear in our next.

ERRATA.

Page 220, col. 2, line 6, from bottom for *Collington* read *Callington*.

Page 224, col. 1, line 4 from bottom, for *undistinguished* read *undisguised*.—col. 2, line 33, for *him* read *Zion*.

MISSIONARY CHRONICLE

FOR JULY, 1820.

INDIA.

CALCUTTA.

Extract of a Letter from the Rev. Henry Townley, dated, Calcutta, 1 Oct. 1819.

'We have been greatly encouraged indeed by the arrival of Brethren Trawin and Hampson—they are great favourites with us all. Mr. Gogerly promises to be a valuable acquisition. Indeed I feel very strongly the goodness of God, and the provident care of the Directors, in attending so promptly to our requests, and in your promise of two more catechists, whom we are looking for with anxiety. Work increases upon us, and it is painful indeed to see large promising fields running to waste, for want of hands to cultivate them. I trust, that what has been done by the Bengal Auxiliary Society, will convince you that we shall leave no stone unturned, to lighten the burden of your expenses at this station as much as possible.'

Mr. Townley afterwards states that his health, (which we are sorry to say had been much impaired,) was somewhat improved; yet he still suffers by considerable debility. He has been obliged to give up preaching in the open air as he did, and is building Bungalows (or sheds) for preaching in, which will subject him to less inconvenience.

Native School at Calcutta.—On Monday, 20th Dec. 1819, was held in the Lol Bazar, an examination of the children instructed in the two schools there, belonging to the Benevolent Institution, when about 150 boys and about 70 girls were examined by the secretary in the presence of a respectable assembly of ladies and gentlemen, relative to their progress in the various branches of knowledge in which they are instructed; after which both the girls and the boys united in singing a hymn, and the Rev. H. Townley offered up a prayer for the children instructed, and those who support and encourage the Institution.—This school has now existed ten complete years. The advantage of thus bringing under instruction children who were formerly wandering in the streets, a prey to ignorance and vice, and making them acquainted, through the perusal of the Sacred Scriptures, with the path to eternal life, seemed never to impress the mind more strongly than at this examination. —*Cal. Gov. Gazette.*

New Chapel, Dec. 2.—Government have determined on dedicating another new building in Calcutta to Divine worship according to the English Protestant church. For the equal accommodation of the eastern and western districts, a chapel is to be built on a spot of ground in the Bow-Bazar. It is to be a plain and simple edifice, with a dome, without galleries, and calculated to contain 600 persons. The Bishop has sanctioned his chaplain, the Rev. Mr. Hawtayne, to perform the clerical duties. A school-room is to be built near, the expenses of which will be defrayed out of certain funds at the disposal of the Bishop.

The Bishop of Calcutta has specially appointed, that all chaplains, on their arrival at the presidency from Europe, shall preach once in the cathedral of St. John before they proceed to their respective stations.

MADRAS.

A LETTER from Mr. Hands, of Bellary, then at Madras, superintending the printing of the Canada New Testament, dated October 19, 1819; and another from the same place, dated January 19, 1820, have been received; with the former, the directors had the pleasure of receiving two copies of the Gospel of St. Matthew, in the above language; the Gospel of St. Mark was then almost completed; by the next ship, Mr. Hands hoped to transmit copies of all the Gospels complete. In the mean time he is carefully revising the translation of the Epistles for the press, but was doubtful whether he could continue at Madras for so long a time as might be necessary to finish the whole.

'The arrival of Brother Nicholson, (writes Mr. H.) and his companions, greatly rejoiced our hearts. Blessed be God, that whilst he is calling one and another of our dear fellow-labourers to

their rest, he is raising up others to occupy their places, and to assist in the great work. But, oh! we want more labourers, the fields are white unto the harvest, prospects of success are daily brightening, and the cry of thousands around us is, 'Come over and help us.' The Lord pour out his spirit upon the British Churches more and more, and send out a host of faithful Missionaries to our aid.'

It is intimated in Mr. Hands's second letter, that Mr. Taylor would probably be removed to a new station, COMPLEE, a large town, about 30 miles from Bellary.

The brethren have engaged, as an assistant in their mission, a promising young man, who was born in India, and was formerly a member of Mr. Loveless's church, at Madras. While engaged in a civil capacity, travelling from place to place, he performed the duties of a zealous missionary, and has now relinquished his worldly prospects, by devoting himself wholly to the work.

We are sorry to find that Mrs. Reeve has been so much indisposed, that it was thought necessary for her to repair to Madras, for the recovery of her health. And it is a most providential occurrence, that Miss Cobden (Mrs. Reeve's sister) who arrived at Madras in September last, has been able to proceed to Bellary, where she is very useful in the missionary family.

Mr. Hands adds—'The state of things at Madras is pleasing. Both the chapels are well attended, and I hope much good is doing. Many of the higher classes are coming forward, and cheerfully lending their aid to promote the cause of the Redeemer. I trust the Lord is about to smile upon India, and that soon we shall have cause to use the joyful exclamation of the Prophet, 'Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.'

Mrs. Loveless has been much indisposed, and has, with Mr. L. left Madras for a time, for change of air. Miss Brown has at present the charge of their large family. In a postscript, Mrs. Reeve is said to be somewhat better.

THE PENSIONED WIDOW.

WE are credibly informed, that the political agent in Kandeish has lately succeeded in dissuading a Hindoo widow from the barbarous practice of immolating herself on the funeral pile of her husband; and that government has sanctioned the pensioning the poor woman for life, and by liberally rewarding the man who was immediately instrumental in producing this happy resolution in the devotee.—*Bombay Gazette.*

CEYLON.

From the Ceylon Gazette, Aug. 15.—'His Exc. the Governor has given deeds of emancipation to all the slaves employed in the leper and pettah hospitals under the superintendent of the poor funds. This measure is to be considered as indicating his Excellency's determination to promote the general abolition of that odious degradation of our fellow-creatures, since, in regard to the slaves just now encamped, they were slaves only in name, for by his Excellency's particular directions they received the same wages as free servants.'

MALACCA.

Extract of a Letter from the Rev. W. H. Medhurst, dated Nov. 23, 1819.

'I REJOICE to learn that you are about to send out a printer to Malacca, to take charge of the press, which has hitherto been my more peculiar province. The superintendence of the press, though it has occupied much of my time, has been to me an interesting employment, knowing how extensively useful knowledge is thereby disseminated; I never complained of it as a burden, and should willingly have continued it, in conjunction with my missionary labours, though perhaps I should not have been able fully to discharge my duties in regard to both. I shall now feel an additional obligation to be earnest 'in season, and out of season,' and to be incessant in the study of Theology, and in application to the language, in order that I may become a scribe well instructed in the law of my God, and be enabled to unfold the truths of the Sacred Scriptures in suitable and intelligible language to the Heathen.

'During the last summer, I have commenced preaching in the *Fokien* dialect (of the Chinese language) at four different places in the town; the attendance, however, is very small; but the promise is, that the word shall not return void, or the sword of the spirit be returned empty. I am encouraged, therefore, to go forward.

'About three weeks ago, I attempted to introduce the Gospel into a small village, about six miles from Malacca, which I visited before for the purpose of distributing tracts. Having given notice of my intention to preach at a certain house, about thirty persons assembled to hear, who sat around me on a mat, and listened very attentively till the discourse was finished. They were much pleased, and wished me to come again, which I promised to do every month. I would fain hope that the people in this obscure village, having more leisure and fewer temptations than those

in the town, will more readily listen to the Gospel; though my expectations are not very sanguine.'

The brethren at this station, judging it proper that, before they separated to the several islands around them, Mr. Medhurst should be ordained, united in that service on the 27th of April. The Rev. Messrs. Slater, Ince, Milton, and Milne, were engaged. Mr. Medhurst, referring to this solemnity, says, 'The service was exceedingly solemn and impressive, and though our number was small, yet I trust the presence of God was experienced amongst us. I feel my own unfitness for entering on so weighty and important a work at so early a period, but the expected departure of the brethren seemed to point out the necessity of performing the service without delay. I hope that no part of my conduct in future life will tend to belie the profession made on that evening, and that no lapse of time will obliterate from my memory the solemn engagements then entered into. The Lord is my helper.'

BATAVIA.

A LETTER has just been received from the Rev. J. Slater, dated Dec. 15, 1819, which informs the Directors, that on the 2d of October, his dwelling-house, which was made of Bamboos, was set on fire, and was burnt to the ground in about twenty minutes. His house had been twice robbed before this event; and there is too much reason to believe that the house was set on fire by a dishonest servant. By the assistance of the neighbours, part of his property was saved from the flames, but a quantity of Chinese New Testaments, Tracts, &c. &c. was consumed. Mrs. Slater had been confined only a fortnight, and was in a very weak state; the alarm and exertion produced a dangerous fever; but in this extremity they found valuable friends, especially Mr. M'Quoid and his family, who took them into their house and treated them with the utmost kindness; a Dr. Martin also, who then made part of the family, afforded his medical aid in the most tender and generous manner.

But, after the removal of this worthy family to their country residence, and Mr. Slater's removal to a small habitation, Mrs. S. experienced a relapse, from which, however, by the blessing of God, she recovered.

Mr. Slater says, 'My labours hitherto among the Chinese have been principally in distributing books, and conversing with them from house to house; and and when 10 or 12 were collected together to receive the books and tracts, I made a tract the subject of a short discourse to them. In this way I have sometimes collected such a crowd, that I have been obliged to request them to disperse.'

In the course of his endeavours to diffuse the light of truth, he visited, on the 5th of December, one of the Chinese temples. 'I took my stand, says he, as near the idol as I could, and there read and commented upon a Tract, written in Chinese, by Mr. Milne, ON IDOLATRY. Many would acknowledge the vanity of worshipping idols, but they plead that such is the custom in China.'

Mr. Slater then proceeds to describe the mode of worship:—

ACCOUNT OF A CHINESE FESTIVAL.

'Within the temple yard, which prevents the idol being seen from without, is a high stage on which the Chinese players perform their exploits, to the astonishment of the crowd below. On passing this you are struck with the gaudy appearance of golden ornaments, and various coloured paper, cut in shreds; but principally by the quantity of painted candles burning in the front of the idol, the smoke of which, together with the incense, is intolerable at first entering. The candles are about 100 in number, of various sizes, from one to three feet high, and measuring from 2 to 6 inches in circumference. These are kept burning during the time of worship; but, as every worshipper brings two candles, they are constantly changing them, so that I suppose the whole number is changed every 20 minutes. Two men are employed to keep a few places vacant, that no one may be prevented from placing his candles, and that the worship may go on without impediment. The candles which are removed are for the benefit of the temple, and a great sum it must be, as the smallest of them are bought at a dollar a pair. Every worshipper, on his entering the temple, presents his lights, and receives six sprigs of incense: three of these, after bowing to the idol, to intimate that he is about to worship, he places close to the image, and the other at a short distance, and returning to a cushion in the front of the idol, pays his homage, which consists in kneeling down, and bowing the head to the ground three times; and this also is repeated three times. When this is done, he goes to a large table on the left side of the idol, where there are persons to receive his contribution and enrol his name. O! with what apparent gladness do they contribute their rupees, as though anxious to exceed each other in the sum

they give for the support of this abominable worship.

'During all this, one's ears are stunned by a large drum, and a gong used to rouse the idol; and these are beat with double vehemence when any person of note comes to worship. Several females, most richly dressed, brought offerings of fruit and sweetmeats; these, I am informed, were the wives of the rich Chinese, who were glad to embrace that opportunity of appearing abroad, as probably they had not seen any man, or been seen by any one but their own husbands, since they visited the temple last year on the same occasion.

'Ah! when will that blessed day arrive when these pitiable beings shall be raised to share the blessings of the Gospel, and called to share the comforts of society, and the privilege of thinking for themselves on the concerns of their immortal souls: but, at present, how far are they from this! All knowledge, all power and right to judge of what is proper or improper, are vested in the father, husband, or brother, and mere life left for the poor female Chinese!

'Another part of this scene is performed by about a dozen cooks, chopping up pork for dinner; and as many gambling tables as can be placed in the temple yard. I had many pressing invitations to sit down to dinner with them, and many were astonished that I did not accept the invitation; as on all other occasions, in distributing tracts from house to house, I ate and drank with them for the sake of an opportunity to speak to them of Christ and his Gospel. Oh, that I could see them turning from these vanities to serve the living God!'

MADAGASCAR.

We are truly happy to learn by a Letter written by the Rev. David Jones, who was for a time in Madagascar, (with the Rev. Mr. Bevan, deceased) but who was obliged to withdraw to the Mauritius, on account of extreme illness, which letter is dated, Feb. 8, 1820; that Mr. Jones is mercifully recovered, and feels himself comparatively well. His severe disorders have, however, left behind considerable debility, and occasional depression of spirits. Mr. Jones designs to return to Madagascar, where many appear to to be desirous of instruction.

The school which he superintends at Belle Ombre, is going on with some prospect of success, though much opposed by some persons. Mr. Jones preaches in French every Sunday to the children, and the slaves who are disposed to attend; he also catechizes them twice, and also on Wednesday evenings. About 46 children attend the day-school, and about the same number attend the Sunday-school. Mr. Jones says, he has often the pleasure of hearing the children singing the hymns they learned at school, especially on Moon-light evenings, until the village echoes with the praises of God.

We hope that ere long Mr. Jones will be joined by a fellow-labourer, Mr. Griffiths, now at Gosport, being appointed to Madagascar. Mr. G. who is a native of Wales, will be ordained in that country.

CHURCH MISSIONARY SOCIETY.

The Rev. J. A. Jetter, and the Rev. W. Deer, who embarked at Gravesend on the 16th of April, 1819, arrived safely at Calcutta on the 5th of September last.

Captain Manning, of the ship 'Thomas Grenville,' manifested the utmost kindness to them throughout their voyage, and afforded them every facility in the instruction of such as were willing to be taught, but their imperfect pronunciation of English was a bar to their usefulness, as it disqualified them for conducting Divine service on deck. At Calcutta they took up their abode with the Rev. Mr. Corrie, in whose society they enjoyed the most perfect satisfaction.

They were expected to leave Calcutta about the close of October, and proceed to Burwan, where one of them will probably remain, and the other be placed, when sufficiently master of the Bengalee, at some other station in the vicinity.

Collection at the late Anniversary, after a Sermon at St. Bride's Church, by Rev. Mr. Mathias (including Two Bank Notes of £50 each, sent about the same time)	241	7	2
——— at Freemason's Hall	132	8	6
	£373	15	8

WAYS AND MEANS.

At the late Anniversary of the London Missionary Society, it was suggested by one of the ministers that ingenuity should be employed to contrive new ways and means for promoting the missionary cause, and that this might sometimes supply the place of affluence. That gentleman then mentioned an instance of the successful application of the imitative art to that end.

It is pleasing to find that others also have called the aid of ingenuity for the

same laudable purpose, and it will doubtless gratify some of our readers to give them additional instances. From an American publication—'The Missionary Herald,' we borrow the following passages:—

A young clergyman, just out of debt for his education, devoted five dollars to send the gospel to the heathen. He had been labouring for a small compensation, in a destitute part of our country.—Speaking of the place of his ministry, he says, 'Amid all our ill-deserts, and our measure of trials, the Lord has smiled upon us. He has revived his work gloriously in this place, although our harvest is small compared with that of other places. Out of between 20 and 30 instances of hopeful conversion, 22 persons have joined the church.'

'Favoured as we have been, and called upon as we are, we could no longer forbear making a little beginning to aid the Lord's treasury.'

A CLERGYMAN settled over a retired parish, writes thus concerning his congregation,—'My dear people, though perhaps not the most liberal at contributions for Missions, yet, in imitation of Israel of old, are disposed to go up to the temple of the Lord, thrice a-year, to worship with a free-will offering; and hope not to go empty, nor to return without a blessing from the Lord, who loveth the cheerful giver: First, upon our January circular monthly prayer-meeting; secondly, upon a Sabbath the nearest to the fourth of July, our nation's political birth-day; thirdly, upon our annual thanksgiving-day. Thus my people mean to worship God thrice a-year, with a free-will offering, (though it should be small) so long as there is such a cry, as at present, from the perishing children of men, for the bread of life.'

If all the money that is expended in too sumptuous entertainments, and in riotous feasting, and intemperate drinking, throughout the United States, on Christmas and New Year's days, the fourth of July, and the Annual Thanksgiving, were devoted to religious charities, it is not extravagant to believe, that in twenty-five years from this day, it would produce a great and permanent melioration of the religious state of our country; would send the gospel to many pagan nations, and, within a century, would be the means of saving millions of immortal souls. What, then, would be the result in all future ages? We compute, that on these days, more money is unnecessarily expended in one year, than would pay all the religious charities of the country at their present rate for *twenty-five years*. Let the reader ponder this.

A GOOD woman, whose donation, for the education of a heathen child, has come to hand, enclosed her remittance in a letter, from which we make the following extracts:—

'Were not our circumstances narrow indeed, I should send to pluck three precious immortals out of poverty, ignorance, wretchedness, and idolatry, and place them under the glorious light of the gospel. I should then feel, as if the short existence on earth, of my three little babes, whom we have been called to part with, had not been in vain. But in consequence of losing a great proportion of our small, hard-earned property, I can only be thankful that we owe no man any thing but love and good works, and that God has put me in a way to educate one, I hope for his kingdom. This sum is saved from superfluities in dress, and luxuries to please the taste.

'I have long waited with the most earnest, desire for some able pen to write on the subject of self-denial, and unnecessary expenditures. I have looked in the Panoplist, and other religious publications, almost in vain. Few persons have I found, who are willing to deny themselves for Him, who, though rich in all things, 'for our sakes became poor, that we through his poverty might be made rich.' I now feel it my duty to request you, Sir, to correct my broken imperfect expressions, and publicly to recommend to all fond mothers, who have been called in God's righteous providence, to commit their dear children to the silent grave, to name and educate one heathen child, or more, in memory of those whom they have lost; for surely it will be a more permanent remembrancer than a monument of marble. That no one, who is not in absolute indigence, may be deprived of the pleasure of perpetuating the memory of a departed child, or of a father, mother, brother, sister, husband, or other dear friend, for want of money, I will recommend the following expedient for saving the sum required.

'Make a book, dated Jan. 1., (or more properly on the day when the resolution is formed,) in which book insert all savings. For instance, when about to purchase any article of dress, pause, and ask yourself the following question. Do I need this article to make a decent appearance in the house of God, or to increase my means of doing good? If the answer is in the negative, write in

your book so much saved. If about to make a tea-party, where rich cakes, sweet-meats, wine, and other luxuries, are used, ask yourself, how are the poor in the high-ways and hedges to be fed by this waste? And how is the cause of my Master to be promoted by it? Conscience will tell every one, that to entertain our real friends and our rich neighbours with plain food and pious conversation is more like Him, who fed the multitude with barley bread and fishes. Then write so much saved towards education of my little son or daughter in India. Add to this, time saved from needle-work, ruffling, flouncing, plaiting, &c. &c. which will enable you to hire less or earn more, and you will be more like Him, who in his word has said, that he would have women adorned with good works; not with gold, or pearls, or costly array. I am sensible, that many fine ladies, who know no pleasure but the gratification of sense, and whose hearts idolize dress, as much as the heathen do any of their gods, will care for none of these things. Let them remember, however, that for this misapplication of money and time they will have to give an account in the day of judgment.—Though the heathen will be gathered, it will not be said of them, that they have done what they could. There are others who will shed the sympathetic tear when reading of orphan children, wandering with none to pity or relieve their misery, in whose emaciated bodies are lodged immortal souls, every one of which our Saviour has declared to be of more value than the whole world, who will yet go away sorrowful, and put off to a more convenient season, every effort to relieve these sufferers. But can the daughters of Zion beg to be excused, who have publicly taken the word of God to be their guide, and professed to love the cause of Him, who has said, 'If any man will be my disciple, let him *deny himself daily*, and take up his cross and follow me.' I have recommended no self-denial but what I have myself tried, and found my health and mind much improved by it; and the effects have enabled me within six years past, to send something to the Board of Foreign Missions, and something to the Society for evangelizing the Jews. We have our Bible, Education, Domestic, Missionary, and Sunday School Societies in this place, which every Christian ought to promote in his own town; yet while these things are done, the others need not be left undone. If a woman, who, in consequence of narrow circumstances, must have been obliged to be plain in dress, and economical in living, can save something annually for these objects, how much can those save, who are accustomed to move in the high circles of fashionable life.'

MISSIONARY SHEEP.—A Mission Society exists at *Wincasset*, whose contributions are raised by keeping a number of sheep. In a letter from a member of that Society, to his friend in Boston, he says, 'Twenty farmers in the neighbourhood of Wincasset are now keeping, without charge to the Society, a missionary sheep; and they all appear to take pleasure in doing it; and I suppose that thirty more sheep might as easily be kept as these twenty are. Our subscription in money is so small, that were it not for this method of keeping sheep, connected with it, we should have no Society at all in this place, and, of course, no Anniversary, and no contribution. We expect that our sheep and lambs will produce next year at least 60 dollars.

NOTICES OF AUXILIARY MISSIONARY MEETINGS.

WEST RIDING OF YORKSHIRE.—At Bradford, on Monday, Tuesday and Wednesday, the 24th, 25th and 26th days of July. The Rev. Mr. Griffin, of Portsea, and the Rev. Mr. Knill, from India, are expected, &c.

LANCASHIRE.—At Manchester, on the 21st, 22d, and 23d days of August, the Rev. Rowland Hill, and the Rev. T. Jackson, &c., are expected to preach.

NORTH WALES.—At Holywell, on the 30th and 31st days of August, the Rev. Messrs. Hill, Jackson, &c.

SOUTH WALES.—At Aberystwith, on the 27th, 28th, and 29th of August, the Rev. Messrs. Raffles, Peter, Luke, and Davies, of London, are expected to engage.

The Rev. Drs. Holloway and Stewart, of Liverpool, Rev. R. Knill, Missionary from India, with Rev. John Arundel, Home Secretary, form a deputation to Ireland, to promote the interest of the London Missionary Society. It is hoped that they will be aided by the services of the Rev. C. Cope, A.M. of Launceston. Their labours commenced in Dublin, on Sunday, June 25th.

MISSIONARY CONTRIBUTIONS.

[*Collections, anonymous Donations, and all other Donations of 5l. or upwards, received from 16 May, to 16 June, 1820, inclusive.*]

IN LONDON AND ITS VICINITY.

T. S. P. C. K.	5	0	0
G. G.	1	0	0
Miss Harriett Magan, donation; by Messrs. Puget, Bainbridge & Co.	20	0	0
Amount of a Missionary Box, by Miss Tite, London; by Rev. John Davies	3	13	0
From a Well-wisher; being the amount saved, annually, by taking one glass of wine a day instead of two	5	0	0
Produce of a Missionary Box, in the Shop of Mr. Fortune, Portugal-street, Lincoln's Inn, being the fourth Contribution	4	1	0
Penny-a-week Subscriptions, by Rev. G. Clayton, Walworth	4	7	6
A. and T.	30	0	0
Welsh Independent Congregation, Guildford-street, Borough; by Mr. E. Jones, Treasurer	25	0	0

CONTRIBUTIONS FROM VARIOUS OTHER PARTS OF THE UNITED KINGDOM,

Bucks.—Chesham.—Missionary Box, in a poor Family; by Rev. J. Hall	0	14	0
Ditto.—Beaconsfield.—Rev. J. Harsant and Congregation	9	0	0
Essex.—Stock.—Collected at the Missionary Prayer-meetings; by Rev. B. Harper	2	15	0
Ditto.—Ingatestone.—Collected at the Missionary Prayer-meetings; by ditto.	3	19	6
Ditto.—A Friend; by Rev. J. Hughes	1	0	0
Berks.—Reading.—Juvenile Association; by Rev. Mr. Bubier	3	0	0
Scotland.—Legacy of the late Miss Elizabeth Smith, of Glasgow, less duty, &c.; by Mr. W. M'Gavin, of ditto	17	18	6
Ditto.—Glasgow.—Hutchinsontown Congregation Auxiliary Bible and Missionary Society; by ditto	9	19	3
Ditto.—Greenock Auxiliary Missionary Society; by Mr. A. Laird, Secretary	10	0	0
Kent.—Ramsgate.—Rev. G. Townsend and Congregation	20	7	6
Middlesex.—Willesdon; by Mr. Nodes.			
Moiety of the produce of a Missionary Box, in a poor man's Cottage	2	11	0
Moiety of Subscriptions of a Juvenile Association	3	11	0
Produce of a swarm of Bees	0	19	0
W. K.	1	1	0
	8	2	0
Ditto.—Uxbridge.—Rev. G. Redford and Congregation, after two Sermons preached by Rev. Dr. Waugh, and Rev. J. Morrison	33	0	0
Ditto.—Staines Auxiliary Missionary Society.			
Male Branch Penny Subscriptions, one year, to 30th April, 1820	9	18	4
Female Branch ditto	6	2	4
Interest of Money put in Savings' Bank	0	3	6½
Donations	0	6	3½
Produce of a Fine-box in an Evening School kept by Collector	0	4	6
Collected at Annual Sermon at Independent Meeting	5	5	0
	22	0	0
Hants.—Alton. Rev. C. Howell and Friends	11	4	9
Hertfordshire.—A Friend at Hertford	1	0	0
Norfolk.—Norwich.—Collection at the Tabernacle; Rev. John Owen	26	0	0
Ditto.—Great Yarmouth.—Ditto at Lady Huntingdon's Chapel; Rev. John Mellin	7	2	6
Ditto.—Collected at Trowse, near Norwich, by Rev. James Sherman	2	0	0
Wilts.—Hindon.—Contributions by the Teachers and Children belonging to the Sunday School; by Mr. T. B. Sims	6	0	0
Isle of Wight.—Newport; by Rev. J. Bruce.			
Penny-a-week Society	9	2	3
Teachers and Children of Sunday School	4	3	5
	13	5	8
Ditto.—Cowes.—Penny-a-week Society; One Year's Subscription	6	8	6
Ditto.—West-Cowes...Produce of a Missionary Box	1	10	0
Worcestershire.—Broadway.—Rev. J. Morris and Congregation	11	0	0
Glocestershire.—Bristol Juvenile Auxiliary Missionary Society; by Mr. Joseph Talbot	20	0	0
Bucks.—Olney.—A few Friends of Rev. Messrs. Hillyard and Morris's Congregation	2	2	0
The Young Ladies at Miss Mabley's Boarding School	2	3	0
Mr. Morris and Pupils	1	10	0
	5	15	0
Dorset.—Beaminster; by Rev. Dr. Cracknell.			
Collected at the Anniversary	7	8	0
Ladies' Association, Mrs. Conway, Treasurer	4	6	0
From Bowerstock	0	6	0
A Friend	3	0	0
	15	0	0
Ditto.—Weymouth.—Subscriptions by ditto	2	2	0
Somersetshire.—Somerset Auxiliary Missionary Society. By Mr. J. Spencer, Treasurer.			
Rev. W. Lane and Congregation, Wells	23	9	0
Hants.—Christchurch.—Contributions, by Rev. D. Gunn	7	0	0
Yorkshire.—Wakefield.—The Young Ladies of the Institution for Ministers' Daughters	3	0	0

Collections in Kent, by Rev. John Leifchild, and the Home Secretary, June 1820.

Tunbridge, Rev. Mr. Moore	3	3	0
Tunbridge Wells, Rev. Mr. Findley	5	11	6
Maidstone, Rev. Mr. Jinkings	8	0	0
Marden, Rev. Mr. Cornford	9	0	0
Gravesend, Rev. W. Kent	17	1	0
Sheerness, Rev. Mr. Prankard	12	16	6
Town Sutton, Rev. Mr. Roaf	2	10	0
Milton, Rev. Mr. Dean	5	0	0
Canterbury, Rev. Mr. Gurteen and Rev. Mr. Bloomfield	36	13	4
Ashford, Rev. Mr. Chapman	4	0	0
Hythe, Rev. Mr. Marsh	6	16	6
Folkstone, Rev. Mr. Maitland; Two Friends	2	0	0
Margate, Rev. Mr. Young and Rev. Mr. Atkinson	20	3	0
Dover, Rev. Mr. Poole	5	8	0
River Sunday School, near ditto, Mr. G. Gold	2	2	0
Ramsgate, Rev. G. Townsend.—Collected at the Anniversary of the County Auxiliary	15	0	2
Chatham, Rev. J. Slatterie	19	6	6
Deptford, Rev. Mr. Barker.—A few Friends in the Vestry	2	4	3
			176 15 9
Yorkshire.—Selby Missionary Association; (a Branch of the Hull and East Riding Auxiliary) by Rev. G. Mayhew	27	8	6

Donations in aid of the Anglo-Chinese College at Malacca.

Captain Ferris, R. N., Weymouth, by Rev. Dr. Cracknell	1	1	0

The Thanks of the Directors are presented to the following:—
To the Juvenile Missionary Society at the Old Chapel, Cliff, Lewes, Sussex, by Rev. Joseph Kerby, for 1 copy of his Funeral Sermon on the Death of the King, for Pomare; 12 copies of Ditto; 100 copies of his Scripture Catechism; 24 copies of Mason's History of Jesus; and 12 copies of Campbell's Worlds Displayed; for the Missionaries at Otaheite.—A Friend, Whitechapel, for 56 Pick-axes, for the South Sea Islands.—Rev. Dr. Brown, for 2 copies of his History of the Propagation of Christianity, for Otaheite; 6 copies of ditto, for Africa; 2 copies of ditto, for Demerara; 1 copy of ditto, for Vizagapatam; 1 copy of ditto, for Madras; 1 copy of ditto, for Bombay; 1 copy of ditto, for Surat; and 1 copy of ditto, for Malacca.—Mr. Fyffe, Holborn, for 27 Numbers of the Missionary Register, and 65 Numbers of the Christian Guardian.—Mrs. Strange, Kettering, for Bunyan's Minor Works, 1 vol.; 1st vol. of Hawker's Poor Man's Commentary; 12 copies of Watts's Catechism; 6 copies of Watts's Divine Songs, and 5 Books, miscellaneous.—Mr. Lush, Blandford, for 12 Numbers of the Cottage Magazine, and 10 Numbers of the Youth's Magazine.—J. D., Hackney, for 8 Books, miscellaneous.—Mr. Slack, for 1 Report of the Missionary Society, for 1819.—Mr. Simco, Air-street, Piccadilly, for Fox's Book of Martyrs, 1 vol.; 3 vols. of Tracts; 3 vols. of Sermons; Gurnall's Christian Armour; and Geography Reformed, 1 vol.—A Friend at Romsey, for the Baptist Magazine, for 1817 and 1818.—Mr. Stephenson, Great Preston, near Leeds, for 24 Books, miscellaneous, and sundry Tracts.—Mrs. Emmet, for 1 vol. of Tracts.—G. H., for the 1st vol. of Gill's Body of Practical Divinity; Macgowan on Ruth; 1 vol. of Sermons; 3 Reports of the Tract Society; Hill's Tour; 8 Sermons, and 3 odd vols.—S. W., for 11 old Books, and sundry Articles of Ironmongery.—Mr. Powell, Bath, for sundry Books, miscellaneous.—Mrs. Lydia Wragg, King-street, Northampton Square, for 129 Tracts.—Mr. F. Wragg, ditto, ditto, for 22 Numbers of the Christian Guardian, and 11 Numbers of the Methodist Magazine.—Mr. Ball, for 4 Years Methodist Magazine, in numbers; Webb's Sermons, 1 vol.; Baker's Meditations on the 1st Psalm, and Beveridge's Private Thoughts.—Mrs. White, for 4 Years Methodist Magazine, in numbers.—Mrs. Hughes, for 3 Years Jewish Expositor, in numbers.—Mrs. Gibbs, Battlebridge, for 2 Years Philanthropic Gazette.—Anonymous, by Rev. Mr. Yockney, Islington, for Malham's History of Jesus Christ, in numbers.—M. B. Bognor, Sussex; for 1 Year's Baptist Magazine, in numbers; 3 Reports of the Tract Society, and 3 Sermons.—Mrs. Edwards, No. 85, Hatton Garden, for 1 Bible; 1 copy of the Missionary Voyage to the South Seas, in boards; Bogue's Essay; 1st vol. of Blair's Sermons; Pope's Essay on Man; 1st vol. of Claude on Composition; Whitfield's Hymns, and sundry Books, miscellaneous.

*** The remainder of the Presents in our next.

MISSIONARY MUSEUM.—The Friends of the London Missionary Society are respectfully informed, that the only days of admission are *Thursdays and Saturdays*, from 10 to 3 o'clock. Tickets may be obtained by application to any of the Directors.

POETRY.

ON HEARING THE GOOD NEWS FROM OTAHEITE.

(Original Hymn.—By Mr. Kelly.)

JOY to all the friends of Zion;
Joy to thousands, joy to us!
He whose promise we rely on,
Wond'rous is, and wonders does.
Praise our Saviour,
Who receives his people thus.

Tidings from a distant quarter,
Full of joy, demand our praise:
Is Jehovah's arm now shorter,
Than it was in former days?
Or his mercy,
Is it less, the fail'n to raise?

Joyful, let us raise our voices,
God, our God, is still the same;
Still in mercy he rejoices,
Still he puts his foes to shame;
And his people
Still have cause to bless his name.

Still the same, and doing wonders,
In the whirlwind, in the flame;
In the storms, and in the thunders,
In the 'still small voice' the same.
Sing with gladness,
Hallow'd be our Saviour's name.

What his arm has wrought already,
Shews us what his pow'r can do;
Zealous in his cause and steady,
Let his people onward go;
So our Saviour
Greater wonders still will shew.



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Reffe sc.

Rev.d William Notcutt.
Late of Ipswich.

Pub.d by F. Westley, Stationers Court, Aug.t 1.1810.

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

AUGUST, 1820.

MEMOIR OF THE REV. WILLIAM NOTCUTT.

[*The following Memoir has been several months in our hands, and its delay occasioned, partly by waiting for the Portrait, and partly by other circumstances alike unavoidable.*]

THE Rev. William Notcutt, son of Mr. James Notcutt, of Wrington, near Bristol, in Somersetshire, was born in the year 1672. A particular friend of the family early discovering in him a serious turn of mind, and inclination to the ministry, put him to school at his own expense, where he made great proficiency in learning; and after he had gone through the usual forms, he was placed, by the providence of God, under the tuition of the Rev. William Payne, of Saffron Walden, a minister of great respectability and eminence, and who acquitted himself in the office of tutor with great fidelity and integrity. Many able ministers of the Gospel were brought up under him; amongst whom were Dr. Guyse, Dr. Lobb, and Mr. Rawlins, of Fetter-lane, London. Here, by the blessing of God, he made considerable improvement in his studies. He commenced preaching in 1705; and was sent out by solemn prayer, when a sermon was also delivered on the occasion, from Micah iv. 1, 2. He was ordained pastor over a church of Christ, at Thaxsted, in Essex, in the same year, where he served the Lord fully and successfully for nearly twenty years. Soon after his settlement there, he married Miss Martha Payne, the daughter of his respected Tutor, whose ancestors appear to have been persons eminent for piety, as the following remarkable incident, which occurred during the civil wars in the reign of Charles I. will sufficiently prove. The family at that time resided at Worcester, when it was besieged by the parliamentary forces. The husband having left home for some reason, the wife, with her children, was left alone in the house, which stood in the suburbs of the city, quite exposed to the fury of the relentless soldiery, who were then quickly approaching. Not knowing what means to use for her defence, the troops being so close that the balls reached the walls of the house, and entered the windows and other apertures: she kneeled down and prayed to God, her protector, for deliverance in this hour of distress; and He who heareth the prayers of his people, answered her supplications. A man knocked at the door, which, after some hesitation, she opened; and as soon as he entered, he told her not to be afraid, for that no harm should come either to her or to her children; and desired her to put them underneath a bench which was against the wall. He then stood and held the door; and

not all the assaults of the soldiers could force it open, although they tried their utmost strength against it. When they found their efforts to be of no avail, they left the house; and her deliverer, seeing the danger was over, and that she had nothing further to fear, took his leave and departed. What rendered this circumstance the more remarkable was, that she had never before seen this person, nor did she ever see him afterwards. For this reason, she ever considered this appearance in her favour as supernatural; and believed that her heavenly Father sent her deliverance in a miraculous way, in answer to prayer.

During Mr. Notcutt's residence at Thaxstead, he had six children, two sons and four daughters. John, the eldest son, was brought up to the ministry, and settled over a congregation at Cambridge; but some years before he died, he embraced Socinian principles, which he retained as long as he lived; and having left his congregation, he retired to Ipswich, where he embarked in business, and preached occasionally. There he continued to reside until his death, which took place in January, 1778. His other son, George, was a most exemplary Christian, of whom it may be said justly, 'He was an Israelite indeed, in whom there was no guile.' He was an honourable deacon of his father's church at Ipswich, for nearly 50 years; and after having lived universally beloved, died suddenly, greatly lamented, Oct. 3d, 1792, at the age of 78.

In the year 1724, the church and congregation in Tacket-street, Ipswich, on the death of their pastor, the Rev. Thomas Milway, invited Mr. Notcutt to succeed him, which he accepted, and was settled over them December 10th, in the same year; here he continued till his death, preaching acceptably and usefully, for nearly thirty-two years. The theme of his ministrations cannot be better defined than in his own words, from his 'Dying Pastor's Legacy.'

'I have,' says he, 'endeavoured to represent to you pure religion, by practice and example, as well as by doctrine and precept, that I might be able to say, as the holy Apostle did, 'that which ye have heard and learned, and seen in me, do.' I have made Jesus Christ the end of my ministry and my life; I have not shunned to declare the whole counsel of God; I have preached the free and effectual grace of God in regeneration and conversion, and the doctrine of free justification of sinners, through the righteousness of Jesus Christ, by faith alone. I have also shewn you the necessity of holiness, and good works.'

For some years before he died, he was afflicted with the stone, which often prevented him from engaging in public services. But he was quite laid aside by illness, from January till June 17th, 1753, on which day he preached a thanksgiving sermon for his recovery, from Ps. cxvi. 1, 2.

During this confinement, Mr. (afterwards Dr.) William Gordon, who had been chosen his assistant in 1752, preached statedly to his congregation; and as Mr. Notcutt did not expect to recover from the present attack, he wished his people to make choice of Mr. Gordon as his successor, and cordially recommended him for that purpose. But that gentleman, after consulting his friends, thought it most prudent to decline taking upon himself the pastoral office, principally because one of the members had imbibed Arian sentiments. This circumstance being afterwards mentioned to Mr. Notcutt, he said, 'I could not conceive for what I was spared when laid aside, but now I see;' for the change in this person's sentiments, together with Mr. Gordon's refusal to become connected with the church, upon that account,

made a great stir among the people, which induced Mr. Notcutt to preach three sermons on the divinity of Christ, from Colossians ii. 2, 9. on the mornings of three sabbaths, July 1, 8, and 22; and these greatly strengthened and confirmed his people in the belief of our Saviour's Deity. On the 15th, he preached from Mark x. 45, and this, together with the three above-mentioned, were the four last sermons he ever delivered. The providence of God was remarkably manifested in thus raising him up for this purpose; and having closed his ministry by setting his seal to that truth which is the very foundation of our faith, he was totally laid aside. Mr. Gordon still continued to assist Mr. Notcutt, and at length, in August, 1754, accepted the invitation to become co-pastor, and was ordained October 9th following.

On December 27, 1755, Mrs. Notcutt died, at the age of 77, and Mr. Gordon preached a funeral sermon on the sabbath following, from Rev. xiv. 13. Mr N. bore the irreparable loss with Christian fortitude, and said upon the occasion, 'If my heavenly Father had asked me how long I should wish to have her, when I married, I should not have said more than fifty years, whereas I have had her *three* more than fifty.' The following circumstance connected with her death, is too remarkable to be omitted; and though apparently very improbable to those that are unacquainted with the family, may be relied upon for its authenticity; and no doubt entertained as to its correctness.

While they resided at Thaxsted, and before they had any idea of removing from thence, Mrs. Notcutt dreamed one night that they went to live at Ipswich; and the house in which she imagined they resided, was so impressed upon her mind, that when she actually went there some years afterwards, she had a perfect recollection of it. She also dreamed, that as she was going to a closet in the parlour, her nose began to bleed, and that it would be found impossible to stop the blood until she had lost so much as to occasion her death, which event should happen forty years from that day. As her mind was very deeply impressed, she wrote down in her pocket-book the day of the month and year in which her dream occurred. In process of time they went to reside at Ipswich, and Mrs. N. on removing to her new habitation was surprised to find it correspond exactly with the one she had seen in her dream; and also the very same closet, in going to which she thought that the fatal incident happened. But, parental duties, together with the busy concerns of life, engaging her attention, these circumstances were soon forgotten, and the closet was frequented for a number of years without any fear of the accomplishment of her dream. On Christmas Day, 1755, as she was reaching a bottle of drops from the closet to give Mr. Notcutt, who was confined to his couch in the room, her nose began to bleed. Finding, after some time, that all means to stop the blood proved ineffectual, her dream came to her recollection, and she requested one of her attendants to fetch her pocket-book, directing them where to find it. Upon examining it, they found, to their unspeakable surprise, that it was exactly forty years from the time her dream had occurred. All methods were tried; but without effect; and as the medical attendant entered the room, she said to him, 'You may try to stop the bleeding if you please, but you'll not be able.' And so it proved in the event. Every part of her dream was fulfilled; and she languished from Thursday till Saturday, when she sweetly fell asleep in Jesus.

Mr. Notcutt's complaints increasing upon him, he was nearly confined to his house for more than two years before his death, except being able a few times to go into the meeting, which joined his dwelling-house, to administer the Lord's Supper. Sometimes he endured great pain; but under all his sufferings he manifested exemplary patience, and entire resignation to the will of God. His mind was perfectly composed and serene, enjoying much of the presence of God, cheerfully waiting the will of his heavenly Father to relieve him from his afflictions and distresses. His end was peace, and having done his Master's work, he entered, no doubt, into his Master's joy, and joined company with his valuable consort who was gone before him. He died July 17th, 1756, in his 85th year. His continuance so many months after Mrs. N. induced him to say humorously one day, 'Surely my wife will not think I am gone the wrong way, because I am so long after her.' The Rev. E. Cornell, of Colchester, preached a funeral sermon on the Lord's Day after his interment, from Heb. xiii. 7; in which he has given the following just delineation of his character.

'Allow me to observe some few things concerning him, agreeable to the subject I have been upon. He was a wise pastor and skilful guide: he was far from pretending to have dominion over your faith; yet he laboured to keep that authority among you, which became the dignity of his character and office, and which was suited to your edification. He was a wise master-builder in the house and temple of the living God, a scribe well-instructed in the mysteries of the kingdom; and his written discourses, as well as his printed works, by which, 'being dead, he yet speaketh,' will shew that he was abundantly qualified for his work. He therein hath shewn himself a workman that needed not to be ashamed. Christ was the great scope and end of his ministry, as he declares, and the doctrines of grace were preached by him; and with what diligence, fidelity, constancy, and care he discharged himself in his work, you are his witnesses, and God also: he laboured in the word and doctrine, and was instant in season and out of season, readily embracing opportunities of preaching and doing good to souls; his heart appeared in his work, and what he spake evidently came from his heart, and had a tendency, by the blessing of God, to do good to souls.

'And it must be said of him, that he lived as he preached. His doctrine was truly exemplified in his life; and he was himself a 'living epistle of Jesus Christ, seen and read of all' that conversed with him: they might take knowledge of him, that he had been with Jesus; that he had sat at the feet of his divine Master; learned his doctrine, and copied his example; and that the same mind, in its measure, was in him, as was also in Christ. The graces of the Spirit were evident and conspicuous in him; his meekness, humility, patience, zeal, and love, were very eminent. His faith in God was great, and this divine principle was apparent in him, in the whole of his walk and conversation. He lived as seeing him that is invisible, and his divine faith influenced him to abound in the fruits of righteousness, without any observable stain upon his character, as a Christian and a minister. He might truly appeal to you, as the Apostle does to the Thessalonians, 'Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe.' 1 Thess. 2 and 10. With what prudence, gravity, and sweetness of temper he walked before you, and presided over you in the Lord, you all know; he was meek and humble among you, and gentle towards all men. There was a venerable gravity, joined with an affable sweetness, which ran through his whole temper and conduct, and which made his company truly pleasant and delightful. He was a man of a pacific spirit, and would sacrifice every thing but truth and holiness for it. He was a lively example of self-denial and

weanedness from the world, and a most remarkable pattern of patience under the afflicting hand of God; and though God was pleased to train him up by a long series of uncommon afflictions, pains, and disorders, he was never heard to murmur, and would hardly allow nature to groan. With what prudence, faithfulness, diligence, and impartiality, he discharged the several duties of his office among you, God, Christ, and angels are witnesses; and I doubt not but he has received the testimony hereto, from many in the world of perfect spirits; and I trust there are many yet living among you, and now here present before God, who are the seals of his ministry, and will be his 'joy and crown of rejoicing in the day of the Lord.'

'I might trace him through the several relations he bore in life; he was a kind, tender, and loving husband; an affectionate and indulgent father; a kind master, a sincere and faithful friend: he was in his whole deportment a true picture of genuine Christianity; and without any suspicion of flattery, I think I may be allowed to say, he was one of the best men that ever I knew. He died in the faith of those doctrines he preached among you, and he tells you in his *Pastor's Legacy*, 'That if he had an hundred years more to minister, he would preach the same things he had preached among you.'

The two following incidents will sufficiently shew his hatred of sin, and jealousy for the honour of God. The mistress of a gentleman in Ipswich, who frequently attended at his place of worship, sent him half-a-guinea as her subscription to the minister. On the circumstance being told to Mr. Notcutt, he said, 'The price of a whore shall not defile the sanctuary of the Lord;' and refused to receive her money, which was accordingly returned to her.

Some young persons in his family standing by the window, observing the actions of a man much intoxicated, which occasioned their laughing; the old gentleman, who was present, said very gravely, yet impressively, 'Fools make a mock at sin.' This seasonable reproof had the desired effect, for it so impressed their minds, that they never forgot it.

He was buried in the ground belonging to the meeting-house in Tacket-street; and on the tomb over the vault in which his remains were interred, is the following inscription—

THE REVEREND
MR. WILLIAM NOTCUTT,
Died July 17th, 1756.
Aged 84 Years.

Of temper heavenly, and of soul sincere,
In converse pleasing, and in conduct clear:
In all a pastor's various work approv'd,
By numbers blest, and e'en by all belov'd.
With ev'ry gentle, social virtue drest,
Of smiling patience ev'n in death possess'd. [thro' his stay
All these were NOTCUTT's honours
In these low regions, till he dropt his clay,
And soar'd triumphant to the realms of Day.

WORKS.

1. Plain Reasons for dissenting from the Church of England. By a true Protestant. 21st Edition, published in 1727. Without his name.

2. A Believer's Evidences for Heaven. Second edition, published in 1724.

3. The Protestant's Resolution, shewing his Reasons why he will not be a Papist. 25th edition, published in 1728. Without his name.

4. A Short Explanation of the Assembly's Catechism. By W. N. pastor of a congregation in Ipswich. 1726.

5. A Prelude to the Plays, or a few Serious Questions to those who attend the Play-house. 2d edition, 1729. Without his name.

6. The Heavenly Register, to which are added, Serious Reflections on Divers Subjects. 1728.

7. Antichrist Revealed, according to the word of God; a Sermon preached at Ipswich, Nov. 5, 1728.

8. A Serious Call to Young Persons; a Sermon preached at Ipswich, Jan. 1, 1729.

9. A Treatise of Temptations, with the way of escape out of them. 1730.

10. A Compendium of the Covenants. 1731.

11. An Impartial Review of Barclay's Apology for the Quakers. 1732.

12. A Reply to H. B.'s Vindication of Barclay's Apology. 1733.

13. Jesus Christ set forth as Wonderful; in 6 Sermons, on Isa. ix. 6. 1733.

14. The happy Exchange, or Jesus Christ the greatest gain; set forth in 7 Sermons, on Phil. iii. 8, 9. 1733.

15. The Repeated Calls and Gracious Invitations of Jesus Christ to Sinners; set forth in 9 Sermons. 1734.

16. Jesus Christ most precious to every True Believer, &c. set forth in 7 Sermons, on 1 Pet. ii. 7; and Prov. viii. 36. 1735.

17. The Everlasting Love and Delights of Jesus Christ with the Sons of Men, represented in 6 Sermons, on Prov. viii. 30, 31. 1735.

18. The History of Joseph, in verse; to which is added, The Woman of Canaan. Published in 1736, without his name.

19. A Looking-glass for English Faces, or the Sin, Danger, and Mischief, of Profane Cursing and Swearing. A Pamphlet. 1742.

20. A True Representation of the Sin, Danger, and Mischief of Drunkenness. A Pamphlet. 1743.

21. A Dying Pastor's Legacy to his People. 1744.

A LORD'S DAY MEDITATION.

'Who was delivered for our offences, and was raised again for our justification.'—*Rom.* iv. 25.

The apostle John, whom his Master, while on earth, indulged with peculiar marks of friendship, was favoured by him, from heaven, with abundant revelations of his will, both concerning things which then were, and those which were to come to pass, to the end of time. It was 'on a Lord's Day' that he was thus 'in the Spirit,' during his exile for the sake of Christ. This confirms to us, that the Lord Jesus Christ, before he ascended, had appointed that day for a weekly commemoration of his resurrection; in lieu of the Jewish sabbath, on which he had rested from his labours on earth; as he had ceased, also, on that day, from his original work of creation. The record of such an appointment was needless for Christians at that time; for they evidently had observed it before any Book of the New Testament was written. The positive separation, also, either of the seventh or of the first day of the week, could not suit a dispensation like the Gospel, that was to embrace the whole habitable globe. Our Taheitean brethren sanctify the Lord's Day, during *our* hours of repose *preparatory* to it: and if our missionaries had arrived at their remote destination by an opposite course, they would have celebrated it, while *we* rested after our sacred employments. But how important is it, that a day *in seven*, whether first or last in the week, though impossible to be observed by all at the same juncture, should thus by all be employed! May the innumerable multitudes who are yet estranged from this privilege, be brought to participate of its blessings!

The appropriate subject of our contemplation, on returns of this holy and happy season, is the resurrection of Christ; but this necessarily includes that of the state from which he was restored, and the account on which he was subjected to it. 'He was delivered up to death for our offences; he was raised again for our justification.' The UNITY of the subject is obvious. The 'only-begotten Son of God,' the 'one Mediator between God and men,' the 'one Lord' of all created beings, whose 'name is the only one given under heaven among men, whereby we can be saved,' is 'the same that descended and ascended,' that died and that rose again. *We*, also, for whose offences he was delivered up to death, are the same for whose justification he was raised from the dead; and even the relations of cause and effect are implied in both cases to be the *same*; for Christ is said equally to have been deli-

vered up *for* our offences, and to have been raised again *for* our justification. Yet how striking, also, is the CONTRAST here exhibited! We see JESUS, on the one hand, delivered up to a painful and shameful *death*, with other two, who were atrocious malefactors, yet not more abhorred, or worse treated as such, than himself: on the other hand, we behold him powerfully asserted to be the Son of God by a glorious *resurrection* from his grave. Neither is the transition less strongly expressed, as it regards *ourselves*, than Him. Our *offences*, however numerous, and aggravated, stand in array against us, on the one hand;—our *justification*, or perfect and free acquittance from them, is exhibited on the other. How deeply then are we interested in this subject! With what earnestness should we inquire into its purport! Though not warranted to expect that we shall be 'in the spirit' as John was, by miraculous revelations, we may hope, (while humbly and devoutly searching the Scriptures) to be guided into the knowledge of his will; to have the love of God diffused in our hearts; and to be strengthened to live by the faith of the Son of God, who loved us, and gave himself for us. Amen.

The circumstances of the death and of the resurrection of our Lord, and our own, whether as sinners, or as justified from sin, are truly affecting, and occasion might be very properly taken from this text, for the most serious reflection upon them. But it more directly calls us to consider the connexion between our offences and the delivery of Christ to death; and between our justification and his resurrection from the dead. On this depends *our* interest in the subject of the text; and without just ideas concerning it, we shall be liable to mistake or misapply the doctrine, which it was designed to convey. Examination is the more needful, as the term which denotes this connexion is used by us in various significations; and especially as the original word, which is translated by it, admits of still greater variety of interpretation. It more usually signifies *through, by means*, or *on account of* that which it refers to; and commonly implies it to be either past or present, not future or conditional: whereas we as often speak of provision *for* the future, as of reparation *for* the past. Hence, probably this text has frequently been interpreted to denote, that the resurrection of Jesus Christ *procured* our justification: although, if so, the same word must have been used immediately before in some very different sense; for nobody supposes that Christ was delivered to death to *procure* our offences. He died to procure the *pardon* of our offences; and this was probably the apostle's meaning; but then he would not contrast with this our justification, or acquittance from them, as the effect of our Lord's *resurrection*. Proofs of our guilt are but too strong; *our* acquittance, therefore, cannot differ from *pardon*: and the energetic language of the apostle, in which he contrasts our offences with our justification, equally as Christ's death with his resurrection, would thus be divested of force, if not of signification.

Our Lord was certainly delivered up to death, *through*, or *on account of* our offences: and if, in strictly the *same* sense, he was raised through, or on account of our justification, the apostle's language may well be admitted to be full of meaning and force; for then, his resurrection was the consequence, and therefore the unquestionable proof of our justification having been procured by his death. 'In this grace we stand,' but it is only 'by faith we have *access* to it.' chap. v. 2. 'God was in Christ, reconciling the world

unto himself, not imputing their trespasses unto them.' 2 Cor. v. 19: and it is by faith that we '*receive* the (reconciliation, or) atonement.' v. 11. 'If by the offence of one, death reigned (over all) on one man's account, much more they who receive the abundance of grace, and of the gift of righteousness, shall reign in life on the account of one, (even) Jesus Christ.' *ver.* 17. So 'Abraham believed God, and it was counted unto him for righteousness.' 'Now it was not written on his account alone, that it was (counted or) imputed to him; but also on *our* account, to whom it shall be (counted or) imputed, if we *believe* on him that raised up Jesus our Lord from the dead; who was delivered on account of *our* offences, and was raised again on account of our justification: therefore being justified *by faith*, we have peace with God through our Lord Jesus Christ; through whom also we *have obtained* access into this grace wherein we stand, and rejoice in hope of the glory of God.' iv. 3, 23.—v. 2.

We have then to commemorate on returning days of the Son of Man, the clearest and strongest proof that God could give of the sufficiency of the death of Christ, to make 'propitiation for the sins of the whole world.' Our belief of the 'abundance of grace and of the gift of righteousness,' is alone requisite to our reception of it, and to our present enjoyment of peace with God through our Lord Jesus Christ, rejoicing in hope of the glory of God, as those who shall reign in life solely on the account that Christ was delivered to death for our offences. What freedom of access is here to this grace wherein we stand! We have not to 'go in unto *our* King against the law,' concluding that if we perish, we can but perish.' We have not to call upon *our* God, 'if so be that God will think upon us, that we perish not.' No: 'God hath *so* loved the world, that he delivered up his only-begotten Son, that whosoever believeth in him should *not* perish, but have everlasting life.' 'God commendeth his love toward us, in that while we were yet sinners, (regarded merely as such,) Christ died for us: much more then, now that we are justified by his blood, we shall be saved from wrath through him; for if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life.' 'Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead!'

RABKASHEB.

On Furnishing the Bed-Chambers of
INNS WITH BIBLES.

To the Editor.

SIR,

In reading the interesting and voluminous report of the British and Foreign Bible Society, I am lost in wonder and astonishment, in conceiving how a work of such magnitude and importance can be carried on with that uniform exactness and order. I have sometimes thought that nothing more can be devised to complete this mighty work: but in taking a nearer view of the subject, there is, I think, a field still unoccupied which I have not heard mentioned at any Society which I have attended. We are desirous that the word of God should enter every cottage, and that every person who can read should possess it, and an animating idea it is.

I am not a great traveller, yet I have been from the Southern to the Northern shores, from the Eastern to the Western part of the

kingdom, but never once found a Bible or Testament in the *bed-chamber of the Inn* where I lodged. Once a Bible was asked for by a fellow-traveller with me, when the landlady said, *she had not such a book in her house.* In England, there are not less than 6000 principal villages and market-towns, which upon a moderate calculation, are daily entered upon by one or more travellers. These are succeeded by fresh ones, so that there cannot be less than 100,000 persons, who, through interest or pleasure, sleep at the different Inns of this kingdom, in the course of a year. We cannot suppose that all they who travel are of the serious cast; some are not even moral; and if a chamber were considered unfurnished until a Bible or Testament were placed in it, is it too unreasonable to think that, under a Divine blessing, it may be attended with much good? Some perhaps who would be ashamed to ask for a Bible, would, when it was accidentally placed before them, peruse it. When we look at the respectability of our commercial gentlemen who travel, what effectual services might they render to society, if their talents and interests were employed in the cause. And may we not hope some may be caught in the Gospel net, if it is spread for them?

I have been asked, But how is all this to be effected? I answer in two ways:

First,—Gentlemen who travel, and know the value of the Gospel, may beg the landlord to accept of a Testament, requesting that it may lie there for the accommodation of fellow-travellers, and that upon his return, whenever it may be, he may find it in its place. Secondly,—Almost every gentleman has some local influence, and it will not be difficult when going round a village or parish, to ask the different Inn-keepers so far to oblige them as to get their sleeping rooms furnished with a Testament: and if these solicitations are made respectfully, I have no doubt of success. The present epoch is looked upon as the dawn of the latter-day glory, and whilst Infidelity is raising up her head, shall we be standing idle? I could wish country gentlemen, at the different Bible Associations, which are now about to take place, to stimulate their hearers upon these points.

The heavenly banners are now unfurled before us, and many kings, and many princes, and many noble and mighty, the rich, the wise, and the good of the earth, are uniting their efforts; shall we refuse therefore, to enroll our names under theirs, and to enlist ourselves under the banners of such a Glorious Leader, the King of Kings at our head, who says that he will put all things under him. I wish for persons not only to give this blessed book, but to enroll their names, however small. Our posterity, and ages yet unborn, will be looking back into the records of the British and Foreign Bible Society, when our bodies are mingled with the dust, to see whether their fathers, and grandfathers, and great grandfathers' names stand there; to see whether their ancestors assisted in this work (which will be the delight of men and angels) in setting this great wheel in motion. And the farther they can trace them, the more will they and their families feel honoured; for we are of no mean kindred, if we find our fathers, through God, were mighty in pulling down the strong holds of Satan's empire, and establishing the Redeemer's kingdom, and spreading abroad his righteousness.

R. S.

Sible Hedingham,

NEW TESTAMENT LIBERTY.

The Rev. Walter Cradock was a very eminent and successful minister of the Gospel in Wales, and also preached for some time in London, about the year 1640. A volume of his works was published in 1648, in which are several discourses on GOSPEL LIBERTY, founded on 1 Cor. x. 23. 'All things are lawful for me, but all things are not expedient.' The following passage is taken from those discourses, and is well adapted to the present times, in which, more than ever, zealous and candid Christians distinguish between essentials and circumstantials, and cordially unite in plans of general utility.

'There is greater liberty in respect of the *externals* of God's worship in the New Testament than in the Old; I mean as to the *manner*, or rather the *circumstances* of it. In the former, the laws were punctual, the people were tied down to every thing—there must be so many loops, and so many pins, and so many ilet holes. Look at the ordinance of the *Passover*—they must take a lamb of such an age, of such a kind, on a certain day of the month; they were directed how they must kill it, how they must roast it, what sauce they must have with it, in what manner they must eat of it, and what they must do with the rest of it.

'But in the New Testament, take the chief of the holy ordinances, the Supper of the Lord; we see Christ taking bread and wine, and saying, 'This is my body,' and, 'This is my blood;' and there is an end. You may ask five hundred questions if you will, What bread was it? and What wine? and How often was it taken by the disciples? But there you hear no further of it.

'And so for *Baptism*. When Christ commissioned his disciples to preach, he said, 'Go and teach (or disciple) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,' and there was an end. They might ask a hundred questions—Shall we do it in a river or in a brook? to young or old? in winter or in summer? who shall do it? and what shall his calling be? and many such questions: but Christ lays down the sum of the doctrines, and the end of it—'In the name of the Father, and of the Son, and of the Holy Ghost;' and there is no more of it.

'And so for *Offices*, and *Officers*, in the New Testament. For *Offices*, you have a line or two of pastors, and preachers, and deacons; and two or three lines of their duty, and this is all;—a brief touch, and there is an end.

'Now, do you think that the Son of God, in the New and glorious Testament, would pass over these things out of carelessness? Or did he slight them, as if he cared not how they were done? Might he not have made his Supper as curious as the Passover, and all those ordinances? He might. But to me, there are many clear reasons why he left it so. Among the rest, this is one—that in the New Testament, the Saints are not so strictly bound as they of the Old were.'

The author then proceeds to offer several reasons why believers are not now tied hand and foot as before.

1. In the Old Testament they were servants—in the New Testament they are sons, Gal. iv. 1.

2. 'They were treated as children—we as adults. You must make laws for little children. You say to a child, Take care of that knife, don't cut your fingers, don't go near that fire, or that water; but when the child is grown up, you treat him differently.

3. 'The saints, under the New Testament, have more of the Spirit of God—who teaches them what is the will of God, and the mind of Christ, not only what is *lawful*, and what is *unlawful*, but what is *expedient*.

4. 'The Lord designed, under the New Testament, to set up a spiritual kingdom: in the Old, much that was *external* was laid down in every leaf; but the spiritual was veiled and covered; but in the New Testament, in every leaf, and almost in every line, the spiritual worship is set down, and the external in a manner veiled. Here

'neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.'

5. 'Another reason is—The Gospel of Jesus Christ was to be preached to all nations, and they, being different in climate, constitution, and dispositions, Christ tied them in his law to the substance; but left the rest by the Spirit of God in his people, to be determined for the best advantage, to his glory and to their good. Thus, for instance, Christ said, Baptize all nations; use water for a spiritual end; but if he had made immersion necessary in all climates, and at all seasons of the year, it would in some cases have been destructive. So in the Lord's Supper. He took bread and brake—he took wine, &c. but he hath not bound us to bread and wine, strictly so called, for in some countries they have neither. Therefore, as the Gospel was not to be limited to one country, but sent to all, he has left a latitude, for the conveniency of all nations.'

THE DEATH OF A SHEEP, THE LIFE OF A MAN.

Sir, *To the Editor.*

Calling lately on one of my hearers, just returned from his daily labour, to his homely cottage, he addressed me thus: 'Ah, Sir, your sermon on the providence of God, as exercised over his people before they knew him, brought powerfully to my mind a deliverance I had when I belonged to H. M. Ship, the Alacrity'—which he related, and sent me in writing, as follows:—

Yours,—J. C.

'One evening, about 8 o'clock, a storm came on, when all hands were called to shorten sail, and down top-gallant yards, and strike the royal mast. Myself and another young man, S. K., went to the mast head. Having struck the top-gallant yard, and the royal mast, we were both standing in the cross-trees at the mast head. It was necessary that *one* should go to the top-gallant mast head to make fast some rigging that was flying about. I had the rope's end in my hand to go; S. K. caught it out of my hand, saying, *I will* go—he went up; but no sooner had he got there than the ship gave a heavy roll to leeward, and carried away the main top-mast close by the cap. I remember I cried out to him to hold fast, but we both fell. My companion sunk in the deep, and was seen no more! I fell on board the ship, and at the only spot which could have saved me. I must beg you to remark, that at the stern of the long-boat a *sheep* was inclosed with four gratings, which belonged to the captain. Providence so directed the event that I fell on the sheep, which was killed by my fall. I was taken below for dead, but though severely bruised, I recovered soon, and in a few weeks returned to the duty of the ship.

'I was at that time a notorious sinner; and had been often punished by the captain for swearing. My escape from death made no useful impressions on my mind, and I went on as usual in my sins. But, thanks be to God, what a fall could not accomplish, a French prison, and subsequent providences have brought to pass—'Whereas, I was once blind, now I see.'—I remain, &c.

H. P.

THE DIGNITY OF THE SOUL,

From Dr. Doddridge.

The eternal salvation of one soul is of greater importance, and big with greater events than the temporal salvation of an whole kingdom, though it were for the space of ten thousand ages; because there will come up a point, an instant in eternity, when that one soul shall have existed as many ages as all the individuals of an whole kingdom ranged in close succession, will in the whole have existed in the space of ten thousand ages: therefore, one soul is capable of a larger share of *happiness or misery*, throughout an endless eternity, (for that will still be before it) more than a whole kingdom is capable of in ten thousand ages.

OBITUARY.

MISS MARY REES.

On Saturday, the 20th of November, 1819, died, aged 38, Miss Mary Rees, of Landovery, Carmarthenshire, maternal grand-daughter of the late Rev. William Jenkins,* pastor of the Independent congregation, Ludlow, Shropshire: she was happily brought to see the evil of sin, and the need of a Redeemer, about 15 years ago; and continued, through 'the grace of God,' an active, useful member of the Independent church at Landovery, from that time.

The cause of Christ being very low at Landovery, she considered it a duty to be the more active: no weather intimidated her from attending the means of grace: whether a sermon was to be preached, or a prayer-meeting held, she was sure to be there, generally in body, but always in spirit. The Welsh school for gratuitously teaching children and adults to read the Bible, claimed her attention, and had her earnest support, both as a well-wisher, and as an assistant; always joining with the scholars in prayer, and singing praises to the blessed Jesus, a part of devotion in which she very much delighted. She frequently attended monthly meetings, and annual assemblies, in the neighbourhood, always returning home delighted with the company of the righteous.

She had the privilege (to use her own expression) of being present at three out of the five annual Meetings of the South Wales Auxiliary Missionary Society; there her enjoyment was so very great, that her whole soul seemed to be absorbed in the blessed work: there the slight differences of religious opinions were all lost in one grand and glorious cause; the various professors all uniting in that heavenly Love-feast, the Missionary Communion.

The third day after she was taken ill, she spent chiefly in singing hymns; on the fourth, she was obliged to take to her bed, when she told a friend what a happy thing it was for her that the good work was begun; her disorder was so violent, that she was mostly speechless; the few words she could utter, were indicative of a pious resignation; though sometimes she would say, 'Why shall I not go from hence?' Being asked where she wished to go to, she replied, 'there is not a sufficiency for me on earth.' At another time, being asked what she thought of Christ, she answered, 'He is lovely; yes, Christ is altogether lovely:' after which, she was unable to articulate any thing so as to be understood: and on the morning of the ninth day, she fell asleep in Jesus, with a sweet smile upon her countenance.

Her funeral sermon was preached by her uncle, the Rev. Peter Jenkins, of Brychgoed, (who had baptized her in infancy,) from Prov. xiv. 32.—'The righteous hath hope in his death.'

* The late Rev. Wm. Jenkins, performed the duties of a faithful pastor, over the Independent Congregation, Corve-street, Ludlow, about 16 years; his departure out of this world was rather extraordinary, being seized with a fit of apoplexy, on sabbath evening, Oct. 14, 1770, while preachiug from 1 John, ii. 12; in the middle of his sermon, he fell down in the pulpit, and when taken up, he said, 'My Advocate, my Advocate, He is my Advocate now.' He was carried home, and at the expiration of an hour and a quarter, his happy spirit took its flight unto the regions of immality.

MRS. PEARCE.

On Dec. 4, 1819, died, at Tiverton, Devon, Mrs. Mary Pearce, who had been for many years a member of the church of Christ assembling at the Steps meeting. Her record is on high, and she needs not the meed of human praise. But it may be pleasing to some who knew her, to see her name registered on earth among the pious dead. Her religion consisted, not in profession, but in principle—and principle, displaying its energy and purity, in a spirit and deportment, directed and beautified by the holiness of the gospel. Remote from every thing like ostentation or parade, 'she kept the noiseless tenour of her way.' But whilst shrinking from public gaze, 'to do good and to communicate, she forgot not,' to a degree which perhaps none knew but herself, and the writer of this brief sketch of her character. She gave £100. for the benefit of the people with whom she was connected.

Her last illness was not long, but, from its commencement, she anticipated her removal to the invisible state. Disease impaired not her intellectual

vigour; but a depth of thought, and force of expression, superior to what she had manifested in the day of health, now distinguished her. With a holy fear, pious resignation, and cheerful hope, she waited the approach of the angel of death. She had no ecstatic joys, and the language of assurance fell not from her lips; but her eye was steadily directed to the glorious provisions of grace contained in the Gospel; and the work of the Son of God, was the rock on which she declared she rested her soul. She died, if not in triumph, yet in peace.

She had a most affectionate regard for the ministers under whom she sat; and both to the present one, and to his venerable predecessor, who is still living, at her death, she gave a small token as a proof of her high esteem. Besides leaving £200, in part to aid the instruction of the rising generation, and the rest to support the ministry of the word. 'Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them.' M. N.

DIED, on Friday, June 16th, 1820, the Rev. Thomas Jones, of Denbigh, (late of Syrior,) in the 64th year of his age. He was a faithful preacher in the Welsh Calvinistic Methodist Connexion, for about 42 years. He enjoyed his usual health, till within three weeks of his dissolution. He preached at Denbigh Chapel, the Sunday previous to his illness, and expressed himself feelingly, that it would be his last. He was buried on Monday, the 19th, when the Rev. Daniel Jones, of Liverpool, preached from Col. iii. 4; and the Rev. John Davies, of Nantglyn, from Heb. xiii. 7. It is said, that more than 3,000 people followed his remains to the house appointed for all living.

It will be recollected by many of our readers, that this excellent man preached one of the Missionary sermons in London, in the year 1817.

MR. JOHN SIMMONDS was an ingenious Cabinet-maker; but being destitute of moral and religious principles, he made awful proficiency in the profligate immorality of the journeymen, with whom he was associated in his apprenticeship, and soon became remarkable for profane swearing, drunkenness, fighting, and other gross sins. Thirty-six years he was permitted to run in the broad road of destruction, before the time of his deliverance came.

The ministry of Messrs. Wilks, Wase, and some other students, in the connexion of the late Countess of Huntingdon, who, about forty years since, preached the Gospel, under great persecution, in the streets of Marlborough, was, through grace, the means of shewing him the danger of his condition. The word came with power; and he fell under very deep convictions; became the object of great persecution; and his nearest relations, old companions, and neighbours, made him the object of their contempt and ridicule. He struggled long and painfully, with the strength of his corruptions, and the blasphemous suggestions of the enemy; and was horror-stricken with the fears of death and hell. His strongest resolutions of amendment were as chaff before the wind; his duties in religion appeared in ghastly deformity; and he began to despair of ever finding acceptance and peace with God. While he was thus vainly striving to obtain deliverance by the works of the law, the blessed Spirit applied the blood of sprinkling, through faith, to his heart. He then became disgusted at his past immoral conduct, loathed himself for his abominations, and resolved, through grace, to quit his former companions, leave the paths of vice, and devote himself to the Lord. The faith of Mr. Simmonds was productive of peace with God; of purity of conscience; of victory over sinful habits; and of activity in the work of the Lord. Great and long-continued afflictions were the furnace in which the Lord was pleased to try his faith; but it grew brighter by the fire, and stronger by its exercise. He erected an altar for God in his family, and embraced every opportunity, by his Christian visits, exhortations and prayers, to promote the best interest of his neighbours.

When that excellent man of God, Cornelius Winter, received and accepted an invitation from a few serious people at Marlborough, to settle among them as their pastor, and had formed them into a church, he encouraged Mr. Simmonds to join in communion with them; and soon after chose him as one of his deacons.—The pious simplicity of this good man,

and the diligence with which he fulfilled the duties of his office, were duly appreciated by Mr. Winter, and the most intimate and cordial friendship subsisted between them until Mr. Winter's death.

On Mr. Winter's removal from Marlborough, his successor being of different sentiments, caused a division in the church, and Mr. Simmonds licensed his own premises for religious worship. His courage in reproving sin, and defending the truth of the Gospel, his diligence in visiting the sick, his compassionate concern for the feeble-minded, and his power and freedom in prayer, will not soon be forgotten by those who were favoured with his friendship. Forty years did the Lord lead this child of promise as he did Israel of old, through varied scenes of adversity and prosperity, to the promised land.

The earnest prayers of Mr. Simmonds for the salvation of his dear children, were graciously regarded in the conversion of two of his sons; one of whom died in pleasing assurance of his acceptance with God, some years since, in London; and the other appears still walking in the steps of his revered father; but his other children were a source of continual grief and sorrow to his mind. This good man was greatly distressed also by the pressure of the times, and by long and severe sickness in his own person, and that of his wife, who, through age and infirmity, was for some years rendered incapable of taking care of herself.

Mr. S. deeply lamented the decay of the little Church, which flourished under the ministry of his friend Winter; and made fervent and constant supplications for them. After the lapse of some years, the Lord was graciously pleased to answer the prayers of his faithful servant. For, by the generous efforts of some zealous members of the Wilts' association, a commodious chapel was erected, and a respectable congregation collected, by the mutual labours of the associated ministers, who had engaged to supply the place, until a suitable minister could be procured for the situation. The spirit and views of the worthy minister who engaged in that important station, being perfectly congenial with his own, caused the heart of Mr. S. to overflow with grateful acknowledgments, and he promised himself much happiness in beholding the prosperity of the infant cause.

This richly-laden vessel of mercy was now sailing under a favourable gale, to the celestial haven; but as he approached the shore, the storms of trouble gathered round him. Stagnation in business, sickness of body, and derangement in his affairs, gave the enemy a fresh occasion to assault him. It pleased the Lord, however, that by the kind and prompt attention of his friends at Swindon, his affairs were honourably settled, a comfortable retreat was provided for him, and his request of spending the remainder of his days with his much-esteemed friends in that town, was fully answered.

His mind, now delivered from the anxieties of business, was free for the pleasing exercises of devotion and religion. But he had enjoyed his leisure in his peaceable retreat, with his intimate friend, Mr. Jones, only 4 weeks, when he was seized with an inflammation on his lungs, which baffled all the skill and care of his medical attendant; and in three days, he sunk under the weight of his infirmities.

Having thanked his medical attendant for his kind attention, he cheerfully told him, he was going to his heavenly Father's house; adding, 'I speak the truth, and not enthusiastically.' He then raised himself up in his bed, and, with up-lifted eyes and hands, committed his soul, his friends, the church and minister to the Lord, in a very audible, connected, and fervent prayer, of fifteen minutes continuance, to the surprise and joy of his friends, and soon after this, without a struggle, groan, or sigh, yea, in a manner imperceptible, he threw off the robes of mortality, to appear in the wedding garment at the marriage supper of the Lamb, on the 23d of March, 1820, and in the 76th year of his age.

The remains of this eminent believer were interred in the yard of the New Chapel at Marlborough. Mr. Smeldt, the minister of the chapel, preached an appropriate sermon on the occasion, from Heb. xii. 23; and Mr. Mantell, of Swindon, delivered a funeral oration to a very attentive and large congregation. And on the evening of the Lord's Day, April 9th, Mr. Mantell improved the solemn event, at Swindon Chapel, from 1 Cor. xv. 57, a text very precious to Mr. Simmonds, and selected by him for the occasion.

LINES

OCCASIONED BY THE DEATH OF THE LATE MRS. PETER,

The pious and amiable Wife of the Rev. DAVID PETER, *Theological Tutor of Carmarthen College.*

JOYFUL in the hour of death,
True believers close their eyes;
Sweet their last, their parting breath,
That unites them to the skies.

Heirs of heav'n, and pilgrims here,
Oft they sigh to reach that shore
Where the saints in light appear,
Weeping for their sins no more.

He who died to set them free
Comes to raise them to his throne;
Bids them shout for victory;
Saves them by his grace alone!

Thus did she, who lately fled
From her clay-built house below,
Join the happy pious dead,
Their immortal bliss to know.

Ye who saw the path she trod,
Mark'd her works of faith and love,—
Know it was the way to God,
Leading to the realms above.

Though the grave retains its trust,
Yet the savour of her name
Lives in spite of worms and dust,
Vying with the deeds of fame.

Yes, her mem'ry shall survive
Names whose glories must decline;—
Those who safe in heav'n arrive,
Like the sun for ever shine.

Haverfordwest. J. B.

WRITTEN WHILE WATCHING A DEATH-BED.

From a Memoir of Mr. John Cooper.—See our last Number, page 294.

Sav'd by agonizing prayer,
Through the great Redeemer's blood,
Guardian angels kindly bear,
Bear the spirit to its God!

Soothe the last, the parting strife,
Minister of love divine!
Ope the gates of endless life;
Round let gleams of glory shine!

Blest the dead, the dying blest,
Who in Jesu's arms repose;
They partake celestial rest,
'Mid dissolving nature's throes.

Gales of Paradise, blow round;
Angels chaunt the solemn lay;
Soft the words, and sweet the sound,
'Happy spirit, come away!'

Soul belov'd, adieu, adieu!
Thine the bliss, but mine the pain;
Here we die to live anew,
Now we part to meet again.

Congratulatory Lines

ON THE RECENT MARRIAGE OF MR. AND MRS. W.——, OF BRISTOL

ACCEPT, wedded pair, these few lines from a friend,
Who cordially wishes you joy;
Who prays for those blessings which never shall end,
For pleasures which never shall cloy.

May God on your union indulgently smile,
And whilst his rich mercies you prove,
May a sense of his presence your journey beguile,
As onward to Canaan you move.

United in hand, may you be so in heart,
May each with the other agree;
In joy or in sorrow may each take a part,
And each a true yoke-fellow be.

Convinc'd that your interest now is but one,
Let your views and pursuits be the same;
And when, by your means, any good shall be done,
Give praise to Emanuel's name.

To Him be your altar devoted each day,
On Him rest your cares ev'ry night;
From Him never venture one moment to stray,
But make His commands your delight.

O, be this wish granted! and then shall the bride
With her husband true happiness know;
And when Death, with his scythe, shall their union divide,
Their spirits to glory shall go.

Tab. House, Bristol, May 13, 1820. T. S.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Domestic Minister's Assistant; or, *Prayers for the use of Families*. By the Rev. William Jay. 2d Ed. 9*s*.

THOSE of our readers who have statedly or occasionally attended the ministry of the author, must have noticed, with great satisfaction, the serious and edifying manner in which he usually conducts the devotional part of public worship, and will, therefore, be prepared to expect that the volume before us is well adapted to its proposed object.

The *title* of this book, however, we do not altogether admire; but the author apologizes, in his preface, for the employment of the word '*Minister*,' in rather an unusual latitude, observing that 'its adjective (domestic) will serve to explain and restrict it. The *domestic* minister (he adds) intends not the pastor or preacher—not the servant of the Most High God who officially shews unto men the way of salvation—but he who adopts the resolution of Joshua, 'As for me and my house, we will serve the Lord.' This explanation may satisfy; but we still think that a title which needed no explanation would have been better.

The preface, without professing to establish the *duty* of domestic worship, contains many valuable hints respecting its importance, and answers to various objections too frequently urged against it—such as shame—want of time—interference with other engagements — and especially *apprehension of inability*. The use of free and extemporaneous prayer is earnestly recommended; but the substitution of a form in certain cases is justly and candidly pleaded for. 'Bigotry,' says the author, 'delights in *exclusion*; but the meekness of wisdom is satisfied with *preference*;' and freely says, 'Let every one be fully persuaded in his own mind.' The amiable Dr. Watts observes—'Many a holy soul has found his inward powers awakened, and exerted to lively religion, in the use of a form, where the wants and wishes of the heart have been happily expressed: and, considering the various infirmities that surround human nature, even the wisest and best of men may be glad of such assistances at some seasons.'

Mr. Jay then observes, that the number of books of prayers now extant, are few, compared with other religious publications, and that of them the far greater part is more for personal and private, than domestic use; we think, therefore, there was room for an addition, and especially for such an addition as the pious and judicious author has here produced, and which appears to have been almost extorted from him by the earnest requests of his friends.

The work is divided into three parts. 1. Prayers for morning and evening, for five weeks; (35 in number; occupying 282 pages.) 2. Prayers for select occasions — as Christmas — Good Friday — Easter—Whitsuntide, &c. &c.—Funerals and Thanksgivings. 3. Short devotions, to be used for particular *occasions*, and particular *seasons*; and thanksgivings for particular *events*.

The author's well-deserved and well-established reputation in the British Churches, renders our recommendation needless. The volume has run through a *second* edition in a very short time; a *third* we understand being in the press.

Lectures on the Philosophy of History: accompanied with illustrative Notes and Engravings. By the late Ezekiel Blomfield, with a Memoir of the Author. 4to. Price £1.

THE object of these Lectures is, to account for the diversified condition of the human species, and to trace the varieties existing in this great family, to such causes as may be satisfactorily assigned for them, without invalidating the truth of the Mosaic writings, which represent the world as having been originally peopled by one human pair. The five classes of causes brought forward and illustrated in these Lectures, are the following.—Local and Physical Causes, Diversified Employments, War, Religion, and the three remarkable inventions of Gun-powder, the Mariner's Compass, and Printing.

Memoirs of the Rev. J. Mills, late Missionary to the South-western Section of the United States, and Agent of the American Colonization Society, deputed to explore the coast of Africa. By Gardiner Spring, D.D. of New York. 12mo. 4*s*.

WE have read these memoirs with unfeigned delight. They pourtray a character under the transforming influence of divine grace, becoming rich in every spiritual and moral excellence. They exhibit a life embodying the theme celebrated by celestial voices, 'Glory to God in the highest, and on earth peace,

good-will toward men.' Mr. Mills deservedly ranks with Elliot and Brainerd, with Martyn, and Cran, and Desgrange, laborious and faithful missionaries in the kingdom of our Lord Jesus Christ. Compared with their labours, the plans of the wise are foolish, and the efforts of the mighty contemptible; and in that world of joy, where they rest from their labours, a brighter diadem than ever Cæsar wore, is their rich reward.

When but a youth of sixteen, Mr. Mills, as his biographer remarks, discovered a zeal in the missionary cause, an eagerness in the pursuit of missionary intelligence, and an enlargement of thought in his plans, to become acquainted with the true state of the unevangelized world, which left little doubt that he was chained to his purpose by a superior power. It was a heart-yearning over the miseries of perishing millions, that first led him to think of acquiring an education, with a view to the Gospel ministry. Having consulted his parents, and unfolded all his purpose, which, should God permit, was no less than to devote his life to the cause of missions in foreign lands; and having received their approbation and their blessing, he resolved on measures for changing his course of life. The Spirit of God came over him, like Elisha, in the field. While toiling at the plough, his heart was touched with compassion for the heathen world, and he bade adieu to the farm, to obtain an education, on purpose to convey the Gospel to millions who perish for lack of knowledge.

He entered on a course of study, with the fire of devotion glowing in his heart, and during his continuance at college it lost neither its brightness nor its ardour. There was nothing selfish in his studies. In the acquisition of knowledge, he was anxious to impart it. 'To do good and to communicate,' he did not forget.

The remark of the author of these Memoirs, is worthy of the attention of every student for the sacred ministry.—'It may possibly deserve reflection, whether the indifference of the pious young men, who are members of our colleges, to the obligations of active usefulness, may not be one reason why the light of science so often dazzles, only to attract and consume the insect that carelessly flutters around it; and why our seminaries of learning, with all their eminent usefulness, so frequently prove a snare. The contemporaries of Mr. Mills at college, will delight to linger on the recollection of his excellence; and can never forget how the salvation of the youth with whom he associated, the revival of pure and undefiled religion, and the desolations of the heathen world, were themes that often drew tears from his eyes and persuasion from his tongue, as he visited from room to room, and walked from grove to grove.'

In the selection of the object to which the efforts of his whole life were to be devoted, he discovers the peculiar characteristics of an enlarged mind. To a friend and brother of a kindred spirit, he says, 'Though you and I are very little beings, we must never rest satisfied till we have made our influence extend to the remotest corner of this ruined world.' This was his real spirit. He knew how to labour for an interest distant enough to bring nothing to himself, and to form a purpose to feel and act efficiently for more than two-thirds of the human race, never baptized by the Christian name.

Mr. Mills was successfully employed in bearing a portion of the holy fire of missionary zeal through the states of America. At the voice of this Messenger from heaven, many arose, and came 'to the help of the Lord against the mighty.' Numerous and respectable Societies have been formed; and Calcutta, Ceylon, Jerusalem, and the wilderness of America, have been chosen as the scenes of their benevolent exertions.

January 1, 1818, a Society was formed at Washington, to colonize the free people of colour, belonging to the United States, and to send them to the western coast of Africa. In the service of this Society, Mr. M. lived and died. His career was short, but it was useful and glorious. On the 16th of June, 1818, an inscrutable providence removed from the world this servant of Jesus, this friend of Africa and the world. 'No monumental marble records his worth—no fragrant dews shall descend upon his tomb. His dust sleeps unseen, amid the pearls and corals of the ocean; and long shall his name swell upon the breeze, and be echoed from the wave. As the sun was going down, all on board assembled with great seriousness—a circle of mourners—when, with painful solemnity and tender supplications to the God of heaven, his body was deposited beneath the mighty waters, there to rest till that great day, when the sea shall give up her dead.'

We most cheerfully recommend the perusal of this valuable Memoir to every Christian minister; to every student of Divinity; to every missionary candidate; to the teachers in every Sunday School; to every one that studies the science of doing good.

Immanuel's Crown; or the divinity of Christ demonstrated. By the Rev. R. Newman, Faversham. 2*s*. 6*d*.

We are always gratified with a modest preface. While it exhibits an author, and especially a young author, to advantage, it seems to assure the reader, that he shall not be disappointed in the perusal of the work itself. Mr. N. justly describes his little volume in these terms: 'He does not affect novelty, nor promise great things. On such a subject, new arguments can scarcely be expected; but it is possible to reduce more prolix ones to a smaller compass, and to put antiquated ones into a more modern costume. This has been attempted, I trust always with a concern for the interests of practical religion and personal holiness. Something of this sort, that was cheap, seemed to be wanted, and this want I have endeavoured to supply.' In ten chapters, into which the treatise is divided, Mr. N. discusses the following topics with considerable ability, availing himself of the opinions of many able modern divines.—

'The divine names, perfections, works, and worship ascribed to Christ; his divinity adds a peculiar efficacy to his sacrifice; arguments from Scripture, to illustrate his divinity and the blessed influence of the doctrine; the opinions of eminent writers; objections considered; and practical address.'

Plain and serious readers will find this work very satisfactory to their minds; and we owe it to the author just to say, that it was owing to a mistake that his acceptable small volume was not noticed before. We hope that his efforts in reclaiming the erroneous, and establishing the wavering, will be accompanied by the divine influence and favour.

Discourses, suited to the Dispensation of the Lord's Supper. By John Brown, Biggar. 12mo. 5*s*.

From the date of this publication, we fear there has been considerable delay in the transmission of it into our hands, as the excellent volume has not been long on our table. Of the contents, the pious preacher observes, 'that it is not designed to give any thing like a complete and regular treatise on the Lord's Supper. The series of discourses were delivered before, at, and after the dispensation [administration we say in the South] of that ordinance; and in the arrangement and composition of the whole work, a regard has been paid to the manner in which it is dispensed in the Scottish Presbyterian churches: and that to promote a fervid, yet rational devotion, in their members, is avowedly a primary object. At the same time, as there will be found nothing sectarian, either in its sentiments or spirit, he ventures to hope, that it may be of general use and interest, as a view of Christian doctrine and duty in reference to this ordinance.'

It is impossible not to observe the entire agreement of the contents of these discourses with their prefatory exhibition of its obvious design. Part 1. contains four discourses on the nature and design, and obligation of the Lord's Supper. Part 2. On worthy communicating; and self-examination. Part 3. contains four action sermons on the death, crucifixion, and high-priesthood of Christ, with various communion addresses and exhortations. Part 4. also contains four discourses on—the mind which was in Christ; the Christian exhorted to exertion; the Christian's seed-time and harvest; and the Christian a citizen of heaven.

The excellent spirit and devotional ardour of this volume may be seen by the following extract, taken almost without any choice where we should take it: 'Are ye fellow citizens of heaven? Cherish the affections, and engage in the offices of mutual love. The tendency which a foreign soil has to bind closer the bands of affection, has often been noticed. The heart opens in a land of strangers. There every countryman is an acquaintance—every acquaintance is a friend—every friend is a kinsman—every kinsman is a brother. Shew, by your conduct, that you feel this influence. Pilgrim-citizens of Zion! see that you fall not out by the way. Oh! it ill becomes those who hope to spend an eternity of peace and love together in heaven, to quarrel with one another on earth: I beseech you, brethren, by the mercies of God, that ye put on bowels of mercy,' &c. p. 353.

We have not met with any volume on the Sacrament, since Mr. Belfrage's Addresses, (see vol. xxiii. page 107,) that can be compared with this. Whoever possesses these works, must assuredly possess a treasure for sacramental services.

The Curate's Appeal, to the Equity and Christian principles of the Legislature, the Bishops, the Clergy, and the Public, hardship of their situation, &c. from the arbitrary nature of the Laws against them. 8vo. 5*s*.

In a very modest preface, this anonymous writer declares his hesitation in bringing forward his charges against the acts by which the curates are delivered over,

bound hand and foot, to the will of the bishops. He defends himself, however, by the example of a certain archdeacon, who has asserted his right to complain of the conduct of the highest dignitaries of the Church. With every disposition to laud his church, this author complains of the late acts affecting curates, that on the subject of non-residence, and the increase of salary to the curates of non-residents; but his grand complaint is that a discretionary power is given to the bishops over curates; for they can license a curate without the will of the incumbent, or can dismiss him at pleasure, and the only appeal is to the archbishop, who also decides at pleasure, so that 'the English constitution has forsaken the curate,' and left him in the power of the bishop, who 'is a law unto unto himself,' and his own pleasure the irrevocable sentence.' See p. 31—33.

This cruelty to the curate is forcibly contrasted with the great tenderness shewn to the non-resident incumbent, who is guarded on every side.—p. 54

It is then shewn that there is a law in existence, which makes it penal in every curate, not to conform to the will and pleasure of his diocesan, which it is absolutely and utterly impossible for him to know.—p. 61. But, with all the honest indignation that this curate feels at such a law, it is but the repetition of that injustice which drove the Nonconformists from the Establishment; for many of them could not see that altered Book of Common Prayer, to every word of which, they were called to declare upon oath their assent and consent, on pain of forfeiture of all their preferments.

'This injustice was smuggled in, under pretence of making a *better* provision for curates, the passing and execution of which is thus described. A much larger salary was proposed to be allowed to the curates, but the bishops resisted these proposals with success. The present amount was with difficulty consented to, and even that, not until the bishops obtained a discretionary power over one fourth of the maximum allowed. The curates of one diocese, being disappointed that their diocesan, who had been anxious to obtain the powers of the act, did not carry it into execution, sent a deputation, which was received with surprise, and repelled without redress, while a non-resident was supported in the oppression of his curate, who did all the duty, for one-sixth of the income.'—p. 89—90.

But the most important discovery is, that 'some of our bishops have actually adopted a *new* set of articles of their *own*, in addition to, and explanatory of, the articles of the Established Church. And these they use, not for the purpose of facilitating the examination of candidates for holy orders, but for their actual signature and belief. This is surely a bold step towards setting aside the Established doctrines altogether.—p. 120.

The wretched consequences of lodging this power in the hands of the bishops, is shewn by some very alarming examples. Nor is this power less absurd than it is cruel; for when the diocesan has banished a curate, should the same person return to the bishop, with a presentation to a living, his Lordship must institute him. And should he demur, the temporal courts would interfere.'—p. 131. Note.

We conceive that this writer has made out a strong case, and a very hard case, and we cannot but hope the attention of the Legislature and the public, will be drawn to examine it, and reduce the Episcopal power, at least within the limits of the British Constitution.

The Pleasantness of Religion, exemplified in the early experience of President Edwards. By John Bulmer. 6*d*.

THE author, the Rev. Mr. Bulmer, of Haverfordwest, apprehending that there are very few suitable *Reward Books* for Sunday-school Children, has composed this little treatise, in which the delight which the great *Edwards*, of North America, found in religion when a child, is set before the youthful reader, with a number of appropriate remarks. It appears to us well adapted to the pious design of the author, and we doubt not will prove acceptable to the *teachers*, and profitable to the *learners* in our Sabbath seminaries.

Three Addresses to a Sunday-school Child. 3*d*.

WE recommend these Addresses, for their appropriate simplicity and adaptation to their design; and think them well calculated, with the Divine blessing, to increase knowledge, fix impressions, stimulate to prayer, and extend the influence of piety and virtue in our Sunday-schools.

LITERARY NOTICES.

PROPOSALS are issued for printing dissertations on the Apostle's Creed, translated from Witsius, with Notes, by the Rev. D. Fraser, of Kennoway. The translation is recommended by Dr. Peddie. The work will make about 600 pages, in 2 vols. 8vo.

The Rev. T. H. Horne is preparing a new edition of his very valuable introduction to the critical study and knowledge of the Holy Scriptures, which will be extended to 4 large vols. 8vo., with maps, &c. And as the 3d volume will consist 'almost wholly of *new* matter,' he proposes to print an extra Number of that volume for the accommodation of such purchasers of his first edition as may please to order them.—An example highly worthy of imitation.

In the Press.—A Sequel to the Pleasures of Religion, by Jos. Felton.—Also, a new edition of the Holy War, with plates, and notes by the Rev. G. Burder. Also, a sixth edition of Mr. Buck's Young Christian's Guide.

SELECT LIST.

Annual Report of the (London) Missionary Society, for 1820, with Appendix, and Lists of Contributors. 2*s.*

The Four Sermons, preached at the late Anniversary, London; by the Rev. Drs. Smith and Dewar, and Rev. Messrs. Elliot and Borrows. 3*s.* or 1*s.* each.

Quarterly Chronicle of Transactions of the MissionarySociety, for July, 1820. 6*d.*

The 3d and 4th volumes of the Rev. R. Stevenson's Scripture Portraits, containing Memoirs of the most illustrious characters recorded in the Evangelists; in which the Portraiture of our Blessed Lord appears in most distinguished prominence.

A Series of connected Lectures on the Holy Bible, illustrative and confirmatory of its character, as an Economy of Religion, instituted and revealed by God for man. By the Rev. T. Gilbart, Dublin. 8vo. 8*s.*

History of Intolerance, with observations on the unreasonableness and injustice of Persecution. By T. Clarke. 8vo. 10*s.* 6*d.*

A 3d edition of the Christian Preacher, with an Appendix on the choice of Books. By E. Williams, D.D. 12mo. 6*s.*

The 4th edition (32mo.) of Mr. Cloutt's Appendix to Watts's Psalms and Hymns. 32mo. 3*s.* bound.

Evidence of the Divine Origin of Christianity, as derived from a view of its reception. 8vo. 4*s.*

The Scripture Doctrine of the Trinity, and the Athanasian Creed vindicated from uncharitableness. By Rev. T. H. Horne, M. A. 8vo. 5*s.*

Letters from Palestine, descriptive of a Tour through Galilee and Judea; with Plates. 2d edition. To which are added, Letters from Egypt. 8vo. 12*s.*

The Religious Instruction of Children and Youth, recommended to Christian Parents. By R. M. Miller. 12mo. 3*s.* 6*d.*

Sunday School Sketches; a Memoir descriptive of the benign operation of those Institutions. 12mo. 2*s.*

An Abbreviated Synopsis of the four Gospels. 8vo. 6*s.*

Christian Experience, a sermon at the Annual Lecture, Darwen. By Rev. J. T. Chorley.

The Triumph of Truth; or proofs of the Excellency of Christianity, from a late Author; with Preface and Notes by Rev. T. Young, of Margate. 1*s.*

Pure Religion recommended as the only way to Happiness; or dangerous prevailing errors exposed, and Gospel truths vindicated, in a series of Dialogues. By J. Thornton. 12mo. 5*s.*

Two Essays on Daniel's prophetic No. of 2300 days, and on the Christian's duty to inquire into them. By Arch. Mason, Minister of Wishow-town. 6*s.*

Lectures on the Holy Trinity. By E. Andrews, LL. D. Part I. 8vo. 7*s.*

Sermon, at the New Chapel, Poultry, for the City of London Lying-in Institution. By Rev. J. A. James, of Birmingham, 1*s.* 6*d.*

TO THE BENEVOLENT

Who accustom themselves to give away religious books, the following information may not be unacceptable, &c.—

A pious lady, in the vicinity of London, has, for many years past, printed little books of piety at a cheap rate, in order to enable the generous friends of religion to circulate them among the several classes of society. The following is a list of her publications.

	s.	*d.*
Meditations from Watts and Howe	1	6
Pocket Prayer Book	2	0
Doddridge's Rise and Progress, abridged	1	6
Sunday School Library	1	6
Pocket Sermons	1	6
Doddridge's Life	2	0
Life of Philip Henry	2	0
Life of Joseph Allein	2	0
Life of James Janeway	1	0
Sermons to Children	0	6
Life of God in the Soul of Man, abridged	0	4
Allein's Alarm, abridged	0	2
The Saint Indeed, abridged	0	2
Best way to defend the Bible	0	2
First Sunday Book	0	1
Address to Soldiers and Sailors	0	1

These were all printed, and are sold by the Philanthropic Society, St. George's Fields; and by most Booksellers.—We believe that the only object of the Editor's efforts—the good of souls, has already been in no small degree obtained, and we are happy to give this further publicity to her generous endeavours.

RELIGIOUS INTELLIGENCE.

FOREIGN.

NEW SOUTH WALES.

A series of Gazettes, from Sidney, New South Wales, to the latter end of February, have been received. The Minerva, with 177 male convicts from Ireland, and the Recovery, with 188 from England, arrived on the 17th Dec. The Lord Wellington, with 120 female convicts and 45 children, and the Eliza, with 160 male convicts from England, reached Sydney on the 19th Jan.; and on the 27th, the Prince Regent, with 160, and the Castle Forbes, with 140 male convicts, both from Ireland, also arrived. Of this large number of convicts, (945, beside children) it is stated that only two died on the passage. The Eliza performed the voyage in the short space of 96 days.

The annual assemblage of the native tribes took place at Paramatta on the 28th of Dec., but was less numerously attended than usual, the extreme heat of the weather preventing them from proceeding from the interior. About 250 persons of both sexes were present, and were entertained by the Governor. The examination of the native children of the Institution then took place, and some very creditable specimens of their progress in writing and drawing were produced. The recognition of the children by their parents and friends was described as extremely affecting. The facilities of internal communication had been increased, by putting the roads from Sydney to Paramatta and Nassau, before impassable in wet seasons, under complete repair.

PROVINCIAL.

June 10th, 1819, the Rev. Peter Henshall was ordained pastor of the Independent Church, at Nantwich, Cheshire. Mr. Scholefield, of Over, commenced the service by reading the Scriptures, and prayer. Mr. Turner, of Knutsford, delivered the introductory discourse, proposed the questions, and received Mr. Henshall's confession of faith. Mr. Silvester, of Sandbach, offered the ordination-prayer. Mr. Job Wilson, of Northwich, gave the charge, and Mr. Pugsley, of Stockport, preached to the people.

Nov. 10th, Mr. John Morris, late student at Rotherham College, was ordained pastor of the Independent Church, at Tattenhall, near Chester. Mr. Silvester, of Sandbach, commenced the service by reading the Scriptures, and prayer. Mr. Turner, of Knutsford, delivered the introductory discourse. Mr. Job Wilson, of Northwich, asked the questions and received Mr. Morris's confession of faith. Mr. Scholefield, of Over, offered up the ordination-prayer. Mr. Bennet, of Rotherham, gave the charge, and Mr. Raffles, of Liverpool, preached to the people. Mr. Kidd, of Whitchurch, preached at night. On the preceding sabbath, two deacons were set apart to the service of the same Church, when Mr. Atkinson, of Liverpool, gave them a charge.

The congregation at Tattenhall, has considerably increased under the ministry of Mr. Morris. The congregation was heretofore liberally aided by the Cheshire Union. Some pecuniary assistance is still afforded by some generous individuals; but the people finding themselves capable of raising a suitable salary for their minister with that assistance, have (much to their credit) informed the Union, that they need no further aid from their fund. May it not be hoped that this good example will be imitated by other congregations in like circumstances?

December 1st, Rev. Jos. Greenwood, late Student at Hackney was ordained over the United Congregations of Petersfield, Hants, and Harting, Sussex.

Mr. Edwards of Petworth, commenced with reading and prayer. Mr. Reed, of London, briefly stated the nature of a Gospel Church, and proposed the usual questions. Mr. Johnson, of Farnham, offered up the ordination-prayer. Mr. Matthew Wilks delivered the charge; Mr. John Hyatt preached to the people.—Messrs. Howell, Evans and Cooper took part in the services; and Mr. Reed preached in the evening.

Feb. 26th, 1820, Rev. Archibald Jack was ordained to the pastoral office in the church assembling in Providence Chapel, Whitehaven. Mr. Jack received his education for the ministry, at the Theological Academy, Glasgow; under the care of Messrs. Ewing and Wardlaw. Mr. Edwards, of Cockermouth, began the services by reading and prayer. Mr. Ewing, of Glasgow, preached on the nature, &c. of a Christian Church, from

Acts xiv. 23. In answer to a series of questions put by Dr. Wardlaw, of Glasgow, the church recognized their call of Mr. Jack, and Mr. J. expressed anew, in dependence on the aids of Divine grace, his acceptance of it, and gave an interesting summary of his views and motives.

He was then, by prayer and imposition of hands, set apart to the sacred office; the ordination-prayer being offered up by Mr. Peele, of Workington, and Dr. Wardlaw gave the charge from Acts xx. 28. In the evening, Mr. Ewing preached.

Feb. 29th, Mr. Tho. Woodrow, also educated at Glasgow, was set apart to the pastoral charge of the church in Annetwell-street Chapel, Carlisle. Mr. Ivy, of Brampton, read the Scriptures. Dr. Wardlaw preached the introductory discourse from Acts ii. 47. Mr. Dunn, of Dumfries, was expected to take the next part of the service, but was, alas! absent, though the cause was then unknown—having been suddenly seized while officiating on the Lord's-day, with a violent distemper, which terminated his useful and active career early on the Tuesday morning! His place was supplied by Mr. Jack, of Whitehaven. Mr. Ewing then offered up the ordination-prayer, the other pastors, who were present, joining in the imposition of hands. Mr. Scott, of Hexham, preached to the church, from 1 Thess. v. 12, 13; and concluded with prayer.

March 21, was held the Seventh Anniversary of the re-opening of the Independent Chapel in Dodington-street, Whitchurch, Shropshire. The preachers were Messrs. Newland, of Hanley; Higgins, of Drayton, and Bennet, of Rotherham. The sum of £24. 8*s.* 7*d.* was collected towards defraying the debt incurred by the enlargement.

On the following day, the Rev. G. B. Kidd, late a student at Rotherham, was ordained pastor of the Church, worshipping in this Chapel. Mr. Thomas, of Ellesmere, read the Scriptures and prayed. Mr. Whitridge, jun., of Oswestry, delivered the introductory discourse from Ephes. ii. 19—22. Mr. R. Everall, of Whitall, asked the usual questions. Mr. Weaver, of Shrewsbury, offered up the ordination-prayer; Mr. Bennett, of Rotherham, delivered an impressive charge, from Acts vi. 4; and Mr. Morris, of Tattenhall, concluded the morning service with prayer. In the evening, Mr. Weaver preached from Phil. i. 27; and at the close of this service the Lord's Supper was administered; at which Mr. Bennett presided.

The Shropshire Association of Independent ministers, held their quarterly meeting, at the Old Chapel, Market-Drayton, on Wednesday, April 26; when the Rev. G. B. Kidd, of Whitchurch, preached from Isaiah lv. 1, 2. And next day, the Rev. N. Higgins, from Hoxton Academy, was ordained over the Congregational Church of Christ assembling at the above mentioned place. Mr. Everall, of Whitall, commenced the service by reading and prayer; the introductory discourse was delivered by Mr. Edwards, of Wem; Mr. Whitridge, Sen. of Oswestry, asked the questions; Mr. Barber, of Bridgworth, offered up the ordination-prayer; Mr. Weaver, of Shrewsbury, gave the charge from 2 Cor. vi. 4; and Mr. J. Parsons, Baptist Minister, at Drayton, concluded the service. In the evening, Mr. Whitridge, Jun. (tutor of the Shropshire Independent Academy,) preached from Rom. xii. 4, 5, and the Lord's Supper was administered at the close of this service, when Mr. Weaver distributed the elements; Mr. Barber addressed the Communicants, &c.

April 5th, a New Independent Chapel was opened for Divine worship at Petworth, when Mr. Hunt, of Chichester, preached in the morning from Numbers xxiii. 23, and Dr. Bogue in the evening from Haggai ii. 7. The devotional parts of the services were conducted by the Rev. Messrs. Adkins, of Southampton, C. Hyatt, of London, Cooper, Mileham, Bishop, Evans and Drew.

In the afternoon, the Friends and Teachers of Sunday-schools, in the Western part of the county, assembled, for the purpose of forming a West Sussex Sunday-school Union. The Rev. T. Adkins was called to the Chair; who explained the object of the meeting, and warmly recommended so valuable an Institution. Several ministers present addressed the meeting, and suitable Resolutions were adopted for carrying into effect the benevolent design. On the preceding evening, Mr. Adkins preached at the old place of worship, which was held on a lease now nearly expired.

For the introduction of the Gospel into this town, containing a population of nearly 3000 inhabitants, the congregation feel indebted to the Hampshire Association, whose great exertions for the spread of the Gospel, led them to 'Come hither also.' A building was hired, and fitted up for Divine worship, capable of seating about 200 persons; and was opened in Jan. 1815. For six months it was supplied by the students from Gosport Academy, and the neighbouring

ministers; when Mr. Edwards, having received a unanimous invitation, became their Pastor. It was soon found necessary to erect a gallery, and afterwards to enlarge the place of worship. A Sunday-school was established,—an Institution till then unknown in this part of the country; and a Bible Association was formed, to supply the poor with the Sacred Scriptures. Eight Sunday-schools have since been instituted in the neighbouring villages, containing 600 children.

April 19th, the Rev. John Jefferson was publicly set apart to the pastoral charge of the church and congregation, assembling in Salem Chapel, Wakefield. On the preceding evening a special prayer meeting was held, when Messrs. Rawson, King, and Elkingham, engaged in the devotional exercises; and an appropriate address was delivered by Mr. Scales, from Rom. xv. 30. At the ordination, Mr. Waterhouse read the Scriptures, and prayed; Mr. Gilbert delivered the introductory discourse; Mr. Bruce offered the ordination prayer; Mr. Bennet gave the charge, from Acts vi. 4; Dr. Boothroyd addressed the church and congregation, from 1 Thess. v. 12, 13; and Mr. Scott concluded with prayer. Mr. R. W. Hamilton preached in the evening.

April 26th, the first General Meeting of the Home Missionary Society, for the West-Riding of Yorkshire, was held at Huddersfield. In the morning, Mr. Raffles, of Liverpool, preached an eloquent and impressive sermon, from Luke xiv. 21, 23. In the afternoon, the necessity and importance of Itinerant exertions were ably insisted upon by the various speakers at the public meeting. In the evening, this noble cause was advocated by Mr. R. W. Hamilton, in an able discourse, on Acts xiii. 41. Mr. Smith preached on the preceding evening, from 1 John, iii. 17. The Collection £56. 3s.

April 22d, the new Independent Chapel, at Southampton, above Bar, was opened. This spacious edifice is calculated to afford sittings for 1500 persons. In the forenoon, Mr. Reynolds, of Romsey, commenced by prayer, and reading the 60th chapter of Isaiah. Mr. Durant, of Poole, offered up the general prayer. A most impressive sermon was then preached by Mr. Jay, of Bath, from Matt. viii. 7. Mr. Bruce, of Newport, concluded. In the evening, Mr. Griffin, jun. commenced by prayer, and Mr. George Clayton, of Walworth, (near London,) preached from 1 Kings, ix. 3. Mr. Adkins concluded. Overflowing congregations attended the above services.

Next morning, at 7 o'clock, Mr. Bristowe, of Wilton, preached from Eph. iii. 19. At 11 o'clock, the *Hampshire Association* of Independent ministers, held their Half-yearly Meeting, when Mr. Hunt, of Chichester, preached on the given subject, viz. The Divine perfections manifested in the establishment and extension of the kingdom of Christ. Messrs. Cooper, of Emsworth, and Tyerman, of Newport, conducted the devotional parts of the service. In the evening, Dr. Bogue, of Gosport, delivered a most solemn discourse, from Daniel ix. and last verse. The devotional parts of the service were conducted by Messrs. Davis, of London, and Fletcher, of Bicester.

PEPPARD ANNIVERSARY.

On Whit-monday, May 22d, were held the annual services at Peppard, Oxon, to counteract the wicked practice of revelling in that neighbourhood. In the morning, Mr. Cook, of Maidenhead, preached to the young people and children, from the 1st Chron. xxix. 19. Mr. Brown, of Cheltenham, in the afternoon, from the 5th chap. of 2d book of Kings, set forth in a forcible manner the power and goodness of God, as manifested in the cure of Naaman, the Syrian. Mr. Goulty, of Henley, preached in the evening, from Col. iii. 11.—'But Christ is all, and in all.' The sermons were peculiarly adapted to awaken the attention of both young and old to the great concerns of eternity, and to lead the inquirer to the fulness of Divine mercy in Christ Jesus. Messrs. Watkins, Douglas, Bubier and Watson, assisted in the devotional services of the day. The poor children who are daily and gratuitously taught by Mr. Walker, sung an appropriate hymn after the morning sermon. They were all newly clothed, and their neat appearance gave much pleasure.—A dinner was provided for them, and for their poor friends and parents.

May 25, a small Chapel was opened at Wood-End, Yardley, Herts, where a congregation and Sunday School have recently been raised by the Wymondley students, in connexion with neighbouring ministers. Mr. Chaplin, of Bishop's Stortford, preached in the afternoon, from Rev. xxi. 26, and Mr. Browne, of St. Albans, in the evening, from Psalm xxvii. 4. The devotional parts of the service were conducted by Messrs. Atkinson, Ford, Barker, and Thomson.

May 25th, the Rev. H. B. Jeula, late student at Hoxton, was ordained over the congregational church in East-street, Greenwich, late under the pastoral care of the Rev. George Scott. The intro-

ductory discourse was delivered, and the usual questions proposed, by Mr. H. F. Burder, the ordination-prayer was offered, with imposition of hands, by Dr. W. Harris; the charge from 2 Tim. iv. 5, last clause, by Mr. Hooper (all tutors of Hoxton Academy) and the sermon to the people by Dr. Collyer, from 1 Thess. ii. 1. Messrs Chapman, of Greenwich, Slattery, of Chatham, and Hunt, of Kennington, were engaged in other parts of the service.

The services were held at the Rev. W. Chapman's chapel, with considerable interest, to which the accommodation afforded by the kind loan of this place, greatly contributed.

May 30th, a small neat Chapel was opened at South Stoke, Oxon; a branch of the Chapel at Goring, in the late Countess of Huntingdon's connexion. Mr. Tidd, of Wallingford, began the morning service with reading and prayer. Mr. Brown, of Cheltenham, preached from Luke xix. 9; and Mr. Wardale prayed. In the afternoon, Mr. Harris, of Wallingford, read the Scriptures and prayed; Mr. Wilkins, of Abingdon, preached from Isaiah lxvi. 2; and Mr. Cooper, of Chosely, prayed; Mr. Horn, of High Wycombe, preached from Psalm xxxi. 19; and Mr. Howes, the minister of Goring, concluded the service of the day with prayer.

May 31st, the Rev. John Alexander, late of Hoxton Academy, was ordained to the pastoral office, over the church and congregation in Prince's-street Chapel, Norwich. Mr. Sloper, of Beccles, commenced the service with prayer and reading. Mr. Craig, of Bocking, delivered the introductory discourse, and proposed the usual questions. Mr. Collison, of Hackney, offered up the ordination-prayer, accompanied by the laying on of hands. Mr. Charrier, of Liverpool, gave the charge, from Acts xx. 24. Mr. Hickman, of Denton, preached to the people, from Phil. i. 27; and the service was concluded with prayer, by Mr. Dennant, of Halesworth.

In the evening, a sermon was preached by Mr. Brown, of North Walsham, from Rom. x. 14, 15, on behalf of the Norfolk Independent Association, for the spread of the Gospel in the county. On Thursday, the Annual Meetings were held of the Norfolk Independent Missionary Association; the primary objects of which are, the aid of the London Missionary Society, and the extension of religious knowledge in Ireland. In the morning, Mr. Craig, of Bocking, preached from Rom. i. 16. In the afternoon, the Public Meeting of the Association was held, when the first Report was read by the Secretary, Mr. Hickman, of Denton—and interesting speeches were delivered by the chairman, J. Brightwell, Esq., by the Rev. Messrs. Garthwaite, Slater, Ritchie, Charrier, Sloper, Arrow, Kinghorn, March, and Knill, from Madras; also by Messrs. Youngman and Shelly. In the evening, Mr. Collison preached from Psalm lxviii. 18, 19. After which, Mr. Knill concluded his very affecting account of the scenes which he had witnessed, during his residence in Madras. The other parts of the services were conducted by Messrs. Garthwaite, March, Tennant, Colbourn, Creak, and Gibbs.

June 1st, 1819, a small Chapel was opened at Bretherton, in Lancashire. In this village, Mr. Roby, of Manchester, first began to preach, and here God first blessed his labours to the conversion of souls, some of whom remain to this day. Since that period, the Gospel has been preached there, in the face of the most violent persecution, and amidst discouragements of a different nature. At length, after more than 30 years, God has been pleased to revive his work. Since the chapel was opened, a church has been formed, and on the 23d of May, 1820, the Rev. W. Bowen was ordained as their pastor. The land, on which the chapel stands, was given by a generous individual, and great economy has been used in the erection of the place, but it has already been found requisite to erect a gallery. Mr. Roby preached at the opening of the chapel, and the charge at Mr. Bowen's ordination was given by Mr. Steill, of Wigan.

June 7, a commodious Chapel, erected by the congregation of the Rev. E. Parsons, jun. was opened for divine worship, at Halifax, in Yorkshire. Mr. James, of Birmingham, preached in the morning, from John xvii. 17; Mr. Cockin, of Halifax, in the afternoon, from Isa. xxx. 26; and Mr. Parsons, of Leeds, in the evening, from Zech. vi. 12, 15.

June 15th, the Rev. J. Speakman was ordained over the Independent Church, at Poulton, in the Fylde, in the county of Lancaster. Mr. Griffiths, of Kirkham, delivered the introductory discourse, and received Mr. Speakman's confession of faith: Mr. Edwards, of Elswick, offered the ordination-prayer; Mr. Greatbatch, of North Meols, gave the charge from 2 Tim. ii. 1. Mr. Walker, of Preston, preached to the people, from Deut. x. 38. 'Encourage him.' A small

Chapel was built here eleven years ago, under the patronage of the Lancashire County Union; but the Church has not been formed quite twelve months, and Mr. Speakman is their first pastor. Mr. S——— preaches at Blackpool, a neighbouring watering-place, every sabbath evening.

(The remainder of the Provincial Intelligence in our next.)

OXSHOTT ANNIVERSARY.

To the Rev. T. Lewis.

DEAR SIR,

I OWE it to your unwearied kindness in behalf of the interests of religion in Surrey, to give you a Report of our Second Anniversary at Oxshott.

The extraordinary occurrences in this hamlet crowd so much upon the memory, that there is some difficulty in offering a chastened selection. A royal banner, with the arms of England, is now suspended in our old barn. His Royal Highness the Prince Leopold is our Patron, and his amiable sister, the Duchess of Kent, our Patroness. When we reflect upon the commencement of this work two years ago, in a barn, with only the trunk of an old tree for a seat —a three-legged stool for a table—the broken boards of the building moulder-ing away by the corroding tooth of time, with the thousand inconveniences attendant upon the chills of autumn and blasts of winter, surrounded as we were with the groups of a ragged and ignorant population,—and now, behold the interesting transformation—a peasantry, industrious in their habits—regular in their attendance upon Divine worship—their conduct peaceful—their apparel clean and entire, and their minds evidently opening to the light of truth, what wonder is it that we should record our expressions of gratitude and praise to Him to whom it belongs to make brutish man learn wisdom.

Wednesday, the 7th of June, was the day of our Anniversary. On the preceding evening, our fears for the state of the weather, were relieved by the favourable appearance of the western sky. On Wednesday, the sun shone out with a propitious ray, and gave life and vigour to our anticipations. A few of us repaired to Oxshott at an early hour, to superintend some preparations for the ceremony. The barn was put in the best order—the rustic pulpit was newly covered, and graced, for the first time, by a cushion—our old banner, inscribed with the speech of our late revered Monarch, was suspended over it, in honour to his memory. A large tent extended its covering over the green. Above this was prepared the spot for our new building, and on which was planted an elegant banner, edged with gold, exhibiting on its centre, the inscription, THE ROYAL KENT SCHOOL. A few paces below, on the Esher road, by which the Prince Leopold was expected to arrive, was erected a Triumphal Arch, constructed with much beautiful simplicity, by the peasants. It consisted of selections from the stores of Nature, forming a pleasing combination of the *oak*, the *birchen*, the *laurel*, and the *bonny broom*. About 10 o'clock, arrived twelve cottagers, dressed in their Sunday white frocks, bearing white wands, to keep the ground and maintain order. A little after, came some of our benevolent friends from London, and from the immediate vicinity, accompanied by a clergyman from a distant part of the country. About 11, a full band of music marched in, with two handsome British colours, which were planted on each side of the arch. After this, and till 2 o'clock, hundreds of people poured in from all quarters—waggons laden with company, children, &c.—chaises, coaches, gigs, and horsemen, produced a singular effect. Looking from the eminence at the four cross-roads—it was indeed a novel spectacle, and one (at least with my associations) of the true sublime. The children, who arrived from all around, brought out from the village, from the solitary cot, to this seemingly unpeopled spot, exceeding *four hundred*. These little personages pleaded, by their presence, most powerfully for the exertions of Christians, in behalf of the rising generation. They took their station round the *Royal Kent* banner—an appropriation to my mind peculiarly affecting.—They seemed as if drawn to that object by a spirit of grateful recollection, and as if they sought to embrace the memorial of their early friend and patron. I thought, if the departed spirit of that much-lamented Prince could look down, and notice the scene before me, and if ought on earth could add to his joys, what a pure and exalted delight must he derive from the view!

A little after 2 o'clock, arrived Thos. Page, Esq. the senior magistrate of the county, and Lord of the Manor of Cobham, as deputy, appointed by his Royal Highness, Prince Leopold, to lay the first stone of the school. He was con-

ducted to the house of the benevolent farmer, to whom we are indebted for many favours, where the committee had assembled, consisting of clergy, dissenting ministers, and a deputation from the British and Foreign School Society. The whole, formed into files, marched to the spot; bands of music playing *God save the King*. The London deputation—the Country committee; one of whom bore a new banner of purple and gold, bearing the Royal Arms of England and Coburg, with the Prince's motto, '*Tren und fest*'—the clergy and ministers, and T. Page, Esq. On arriving at the spot, it was with difficulty our rustic wandmen could prevent the people from possessing themselves of the places appropriated for those who were to conduct the ceremony. They, however, soon fell back, when Joseph Burchell, Esq. announced Mr. Page as the representative of Prince Leopold, and read the letter of apology from his Royal Highness, and the authority for this gentleman to act as his proxy. Mr. Page, in a few words, lamented his inability to represent so distinguished a personage, while he expressed a sense of the honour done him, and his approbation of the work in hand, which to his mind, he said, was not only of immense consequence to man in his present state, but was connected with his interests in the life to come.

The Rev. Mr. Gandy, Vicar of Kingston, then addressing Mr. Page and the company, expressed his heart-felt delight at the scene before him. 'We are come, Sir,' said he, 'from our peaceful homes to witness this pleasing service. We are met for a glorious and beneficial purpose, even that of presenting to man, correct views of eternity, and preparing him for scenes unfolded by revelation, of which, through the merits of a Saviour, and the leadings of the Spirit, he is made a happy partaker. We have passed, Sir, the triumphal arch, with feelings of the most refined kind. To my mind, it has suggested the most animating considerations—that while wicked men, who reject the Bible, and who are the friends of rebellion and disorder, are devising methods to divide and destroy, Christianity is yet rearing her head in the villages of my country, and a greater triumph is preparing in Heaven, for the friends of Him who rides through the world in the greatness of his strength, and is constantly adding to that number, who shall finally be presented before the Throne of God.' Mr. G. then offered up an appropriate prayer. Mr. Millar, the Secretary of the B. and F. School Society, followed, with a few words, in explanation of the peculiar objects of the Institution. Mr. Burchell presented the silver trowel, and the stone was laid, amid the congratulations of the people, the band playing '*God save the King*.'

The Rev. G. Clayton, of Walworth, then came forward and delivered a most excellent and appropriate address, which we lament that our limits will not admit.

Mr. Burchill, after a few words expressive of his high satisfaction with the object which had brought them together, and with the eloquent manner in which it had been stated, concluded with moving the thanks of the whole assembly to his Royal Highness the Prince Leopold, and the Duchess of Kent, for their attention to the interests of the School, and the honour conferred upon it by their patronage. The Rev. J. Churchill, of Ditton, seconded the motion; and a letter of thanks, prepared to that effect, was read and approved, as Mr. B. emphatically expressed it, by *all of us*.

Mr. Page now returned with the committee, in procession, to the farm-house, where several donations were thankfully received.

But I hasten to conclude the history of this interesting day. It had been announced, that the service for the Anniversary would take place at five o'clock. The barn, tent, and green carpet of Nature, were all occupied some time before that hour. The Rev. Messrs. Churchill and Knight, assisted in opening the service, and the Rev. G. Clayton delivered an excellent discourse from Matt, xi. 5. 'The poor have the Gospel preached to them.'

At the close of the service, several benevolent gentlemen assisted in collecting the contributions of the congregation; and what was observed as a pleasing feature in the character of this day's proceedings—the children themselves manifested great eagerness in emptying their little pockets into the new-formed Treasury.

Thus, sir, ended the second Anniversary at Oxshott—a day long to be remembered with gratitude—a day of great interest to the simple inhabitants, and from which I think we are justified, in expecting the most gratifying results.

I am, dear sir, most respectfully and sincerely, yours,

A. J.

Leatherhead,
June 17, 1820.

P. S. It may be proper to state, that the new building is already in consider-

able forwardness. The workmen are every day diligently occupied upon it, and the farmers and others in the hamlet and neighbourhood, have kindly lent their waggons and teams to fetch bricks, lime, &c. to the spot.

LONDON.

BRITISH AND FOREIGN SCHOOL SOCIETY.

THE 16th Anniversary of this Society was held at Freemason's Hall, on Sat. June 10th, the Rt. Hon. Ld. *Ebrington* in the Chair—the Duke of Sussex being indisposed.

The Rev. *Geo. Clayton*, of Walworth, read the Report, which began with regretting the loss of their Royal Patrons, his late Majesty, and the Duke of Kent. The Report then traced the spread of the system, both at home and abroad, particularly in France, Russia, Italy, Spain, Switzerland, Germany, Greece, North America, and St. Domingo.

After the Report was concluded, a letter was read from the Duke of Bedford, apologizing for his absence, through illness, and inclosing a draft for £100.

Mr. *G. Byng*, M. P. moved the approval and printing of the Report, which was seconded by the Rev. Dr. *Newman*. The other motions were moved and seconded by B. Shaw and C. Barclay, Esqrs.; Rev. Jn. Hooper and Marq. Ricci; Mr. Wilberforce, and M. de Wharender; Mr. Allen and D. Bethune, Esq. of New York; Mr. Daniel, of St. Domingo, and Gen. Vergura, of Venezula; Mr. W. Williams, M. P.; R. H. Marten, Esq., and the Hon. E. Harboard.

Mr. *Allen*, the Treasurer, (one of the Society of Friends) reported the state of the finances, by which it appeared, that the receipts of the last year amounted to £1882 15*s.* 10*d.*, and the expenditure to £2398 1*s.* 4*d.* leaving a balance due to the Treasurer of £515, a circumstance which called loudly for renewed and increased exertions. Mr. A—then proceeded to give an account of his late travels, with a view to promote the object of the Society, through Norway, Sweden, Finland, Russia, &c. pointing out the great exertions of the emperor of Russia, the King of Sweden, and other illustrious individuals, in favour of general education, and the moral improvement of society.

SOCIETY FOR AGED AND INFIRM MINISTERS.

A GENERAL Meeting of this Society, whose object is to assist aged and infirm Protestant Dissenting Ministers, was held May 25th, at the King's Head, in the Poultry; Js. Gibson, Esq. the Treasurer, in the Chair. The Report which was read by the Rev. T. Cloutt, Secretary, contained the outline of 12 distressing cases which had been relieved during the past year, by various sums, from £5 to £30 each. They had been in the ministry from 30 to 50 years, their salaries respectively from £5 to £40; and one aged 71, who had been in the ministry 46 years, incapacitated by illness, and having a wife and 3 children, with no settled income whatever. The funds of the Society were stated to be £5,000, 3 per cent. red.—£1,000 Navy 5 per cents.—Cash £450.

The usual Resolutions were moved and seconded by the Rev. R. Aspland and T. Griffin; Dr. Rees and J. Townsend; Dr. Rippon and J. Coates; Dr. Winter and Eb. Maitland, Esq.; Rev. J. Barrett and Jos. Gutteridge, Esq.; Rev. T. Tayler and H. Waymouth, Esq.; Rev. H. Lacey and W. Venning, Esq.

ACADEMIES.

THE Annual Meeting of the friends and supporters of the Newport Pagnall Evangelical Institution, for educating young men for the Christian ministry, was held at the King's Head, in the Poultry, on Wednesday, June 14th, Thos. Wilson, Esq. in the Chair.

A Report of the present state of the Institution, was read, which excited a lively interest; and liberal donations were made by the respectable individual who filled the Chair, and other gentlemen present, towards defraying the existing debt, and enablin g the Committee to accomplish the ultimate object of supporting eight students; for which purpose, additional annual subscriptions to the amounts of £140 are necessary.

HOMERTON ACADEMY.

THE Annual Meetings connected with this Institution, took place on the 20th, 21st, and 22d of June, and were numerously and respectably attended.

On Tuesday evening, the 20th, the Patrons and Subscribers met at the King's Head, in the Poultry, to transact the business of the Society; J. Stonard, Esq. in the Chair. On Wednesday morning at half-past eight, the annual breakfast for ministers educated at this seminary, and other ministers friendly to the Institution, took place at the King's Head; the Rev. John Jennings in the Chair.

At eleven on the same morning, a very appropriate and impressive sermon was preached at the meeting-house in New Broad-street, by the Rev. Dr. Collyer; and in the evening of the same day, at the same place, two of the senior students delivered public orations. The public examination of the students, was holden at the academy, on Thursday, when Dr. Collyer presided. This examination was confined to the academical students, as it had been thought that the classical part of the examination, which on former occasions had been conducted publicly, would be more advantageously performed in private, by a sub-committee. The subjects which the public examination comprised, were Astronomy, Logic, Rhetoric, Civil and Ecclesiastical History, and Theology. The result of this examination was highly satisfactory to the friends of the Institution, who witnessed it. The sub-committee appointed to examine the classical proficiency of the students, were the Rev. Dr. Winter, and the Rev. Jas. Robertson, of Stretton, who performed this service on Tuesday, at the academy. The following extract is made from the Report presented by these gentlemen to the public meeting on Thursday. 'The fourth class have read during the last session, the first and second Books of Justin, and the first and second Books of the Æneid; a portion of each of these works was selected for reading, and questions were proposed to try their knowledge of syntax and prosody. It is but just to the greater number of this class to remark, that we should have been more gratified if one or two occasions of exception from the commendations which we accord to the class, had not presented themselves to us. Of the Third Class, whose course of reading, during the past session, included the Bucolics of Virgil, the third and fourth Books of the Æneid, and the whole of the Collectanea Græca Minora, we are happy to report most favourably. The passages, which were chosen by us from these books, were read by them in a manner that sufficiently proved the diligence and success with which this class had prosecuted their classical studies. The Second Class have read, during the session, the first, second, and third Books of Virgil's Georgics; the third and fourth Books of the Odes of Horace; the second and third Books of the Iliad, the first Book of the Odyssey, and the first twenty chapters of Genesis, in the Hebrew Bible. The First Class have read, during the session, Cicero de Oratore, Lib. 1. The Œdipus Tyrannus of Sophocles, and the first twenty-five chapters of Isaiah, in Hebrew; in which works respectively they were examined by us, greatly to our satisfaction. We feel that we should not be acquitting ourselves of the obligations of our office, as Examiners, if we did not report the first and second classes, as having made most respectable proficiency in the studies which they have been pursuing. Nearly five hours were successively and closely taken up in this examination. The students had not the least knowledge of the portions of the respective books that would be read, as they were selected by us without previous communication, with either Tutor or Students.'

It appears from the brief statement now presented to the public, that it is the object of this Institution, to impart to the students under its patronage, a liberal, learned, and accurate education. While it utterly disclaims every wish to depreciate the benevolent labours of other Institutions, it may, without arrogance, hope for that public and extended support, to which its past services, its present exertions, and the deficient condition of its revenues justly entitle it. For a century past, it has supplied a continued succession of well-informed, pious, and zealous ministers to the Churches of Christ; many of whom are still ardently and successfully engaged in promoting the great interests of the kingdom of God among men. It has, at present, twenty students under its care; and it is hoped that no mistaken conception of the amount of its funds, will be allowed to intercept the operations of public beneficence in its favour, when it is stated that the expenditure of the last year exceeded its receipts by nearly £300.

HOXTON ACADEMY.

On Tuesday, July 4th, the Annual Examination of the students was conducted in the presence of a greater number of ministers than had ever favoured the Institution with their company, on any former occasion.

In the *Greek and Roman Classics*, the 1st class were examined in Sophocles and Tacitus: the 2nd class, in Homer and Livy: the 3d class in Lucian and Horace: the 4th class in Cicero.

In the *Scriptures of the Old Testament*, the 1st class was examined in the Chaldee part of the Book of Daniel: the 2d class, in Isaiah.

In *Theology*, the 1st class gave speci-

means of composition, on subjects prescribed, and replied to questions proposed by the Examiners: the 2d class underwent a similar examination on earlier parts of the course, and produced Essays on subjects of Biblical Criticism.

The students of the 3d class were examined in part of the 3d Book of *Euclid*, and replied to a variety of questions proposed, on subjects connected with *mental philosophy*; several Essays were also read, as specimens of their composition on philosophical subjects.

The students of the 4th class were examined by a series of questions on the *Philosophy of Rhetoric*.

Dr. Manuel presided at the examination in Divinity and Philosophy; and the Rev. Joseph Berry in the department of languages. They united with the Rev. J. Bennet, of Rotherham, and a considerable number of other ministers, in bearing their testimony to the respectable and satisfactory manner in which the young men passed through the whole of the exercises prescribed.

On Wednesday evening, three of the senior students delivered short discourses on the following subjects:—Mr. Griffin, The Personality of the Holy Spirit: Mr. Lowe, The Calling of Nathanael: Mr. Davies, The Progress of Christianity during the Apostolic age, an argument of its divine origin.

On Thursday evening, the Annual Meeting of Subscribers was held at the City of London Tavern; Thos. Wilson, Esq. in the Chair. A Report of the proceedings of the past year, was read, from which it appears, that ten students had been introduced into the Christian ministry, of whom six occupy new stations, where chapels have been erected, or are now in the course of erection.—Mr. J. A. Combs is settled at Salford: Mr. H. B. Jeula, East-lane, Greenwich: Mr. B. Byron, Lincoln: Mr. W. Snell, Bushey, Hertfordshire; Mr. T. Haynes, Boston, Lincolnshire: Mr. J. Monro, Long Sutton, Lincolnshire: Mr. J. Sibree, Vicar-lane, Coventry: Mr. W. H. Cooper, Dublin: Mr. H. Welsford, Tewkesbury, Gloucestershire: Mr. M. Jeula, Spalding, Lincolnshire.

It was mentioned, that twelve candidates are to enter the academy after the vacation, when the number of students is expected to be forty. The Report stated the income of the Institution to be so much below its expenditure, as to occasion the necessity of applying about £600 arising from bequests, to the expenses of the past year, and thereby most undesirably to diminish the permanent resources of the seminary.

HOXTON ASSOCIATION.

On Tuesday evening, a discourse was delivered before the ministers of the Association, at Hoxton chapel, by the Rev. Hen. F. Burder, on the best means of reviving Churches which are in a declining state. The ministers united in requesting the publication of the sermon.

On Wednesday morning, the ministers breakfasted together at the City of London Tavern; after which, an Essay was read by the Rev. Joseph Turnbull, on a comparison of the Presbyterian and Independent forms of Church Government: and the possibility of selecting from both, a system comformable to the Scriptures. It was followed by an interesting and animated discussion, in which the leading principles of congregational churches, were strongly maintained, together with the desirableness of promoting a greater degree of union and co-operation among our numerous societies, so as to secure the advantages without the disadvantages of the Presbyterian system. About 40 ministers were present.

CHESHUNT COLLEGE.

On Thursday, the 29th June, was held the 28th Anniversary of the late Countess of Huntingdon's College, at Cheshunt. The service of the day was commenced by singing. The Rev. John Meffen, of Yarmouth, engaged in prayer, and several of the students read part of the Church service, and select lessons. The Rev. John James, the resident-tutor introduced the subjects of the themes delivered, viz. Christ crucified, by Mr. Neeton—and Christ glorified, by Mr. Durrant. The Rev. Alex. Fletcher, of Albion Chapel, Moorfields, afterwards preached a most animated and appropriate sermon from Psal. xcvii. 1. 'The Lord reigneth; let the earth rejoice; let the multitude of Isles be glad thereof;' and the Rev. Jos. Irons, of Camberwell, concluded the service in prayer. The Rev. Jn. Mather, of Beverley preached in the evening.

The services of the day were highly gratifying to the very numerous subscribers and friends who were present, upwards of one hundred of whom dined together at the Inn adjoining the College, after which, the Rev. Mr. Fletcher, and several ministers present who had formerly been students in the college, addressed the meeting, bearing their testimony to the great benefits received by them from this Institution; and the

effect of their addresses was most sensibly felt by the friends present, many of whom came forward, and with great cheerfulness, made liberal donations towards the erection of the new building, which is now in a great state of forwardness. The new building, which is a plain substantial erection, is, as we have before intimated, for the accommodation of 20 students; the old building, and the buildings removed, only affording accommodation for fourteen. The building, with the furniture, will cost rather more than £3000. and as the necessary expences of the Institution will increase from the proposed increased number of students, it is desirable that the beforementioned sum should be raised without breaking in on the funds of the Institution, and we earnestly hope that this may be realized. It is with much satisfaction that we learn, that an Annual Meeting of the ministers in the late Countess of Huntingdon's connexion, is contemplated to confer with the Trustees on the spiritual state of that part of the Church of Christ, which usually worship together in that particular connexion. The first meeting was held on Wednesday the 28th of June last, when a very suitable sermon was preached on the occasion, at Spafields chapel, by the Rev. Jn. Finley, of Tunbridge Wells. The trustees and connexion anticipate much good to result from this new-formed Society, the object being simply to assist and animate each other to a more general diffusion of the knowledge of Him, who is God's 'Salvation to the ends of the earth.'

ROTHERHAM COLLEGE.

On Tuesday, June 27, the examining-committee of this Institution held its Annual Meeting, to investigate the progress of the students. The day was spent in the important business.

The junior Hebrew class had read, during the year, the former part of the Book of Exodus, of which they offered the first ten chapters for examination. They translated literally, and gave a grammatical analysis of the words. The senior Hebreans having read the most difficult portion of the prophet Isaiah, and part of Jeremiah, the committee selected for examination, the third chapter of the latter Book. Another class had been studying that most ancient and valuable version of the New Testament, the Peshito Syriac, and offered, as a specimen of their progress, a chapter of Matthew, in which they read.

The examination in Latin and Greek was then pursued. The students in their first and second years, had read in Virgil, two Books of the Eneid, all the Eclogues, twenty Odes of Horace, and Cicero's Oration *pro lege manilia*, in which last they were examined, as well as in the second and third Odes of Horace's First Book. In Greek they read to the committee, in the first chapter of St. Luke's Gospel, and several of Esop's Fables.

Another class had read, in Greek, two Books of the Iliad, part of Herodotus and Xenophon's Memorabilia and Anabasis, and were examined in the Memorabilia. A class composed of students in their second and third years, had read, in Latin, a course of history, including Cæsar, Sallust, Livy, and Tacitus, in the last two of which they were examined. In Greek they had gone through the third and fourth Books of the Iliad, the Olympia and Isthmia of Pindar, Plato's Criton, two Orations of Demosthenes, one of Lysias, and one of Isocrates, in which they were examined.

During the afternoon, the Theological classes passed their examination. The juniors were examined in the nature, attributes and decrees of God; and the seniors, in the doctrines of justification and sanctification; the nature of faith, the intermediate state, and the sacraments. In the evening, a large class demonstrated several propositions in the sixth Book of Euclid. As the devotional study of the Greek Scriptures had been pursued through the whole year, the students read to the committee in Genesis, the Psalms, and the Epistle to the Hebrews.

The reading of the Greek and Latin themes which had been prepared, was prevented by want of time.

While this Institution is in the most flourishing state, in every other respect, we are sorry to state that a deficiency in its ordinary revenue, and a demand arising from extraordinary circumstances, render necessary an immediate application to the benevolence of Christians; as the Seminary has no resource whatever, but from annual contributions.

VILLAGE ITINERANCY.

On the 23d of May, the Anniversary of the Evangelical Association for the propagation of the Gospel in Villages, &c. was holden at the Society's Chapel, Well-street, Hackney; Thos. Hayter, Esq., Treasurer, in the Chair.

The business commenced at 10 o'clock, Rev. Mr. Hellings opened with prayer;

and the Annual Report of the Society's proceedings in spreading the Gospel in different counties of England, was read. Eleven Students are now on the foundation, of whom the senior class read Horace, Xenophon, and Hebrew; the second class, Sallust, the Greek Testament, and Hebrew Grammar; and the junior class in the Dilectus, and Latin Grammar. The amount of expenses during the past year, as certified by the auditors, was £1616. 15*s.* 4*d.*, and the total receipt £1499. 2*s.* 4*d.* The several Resolutions were proposed and seconded by the Rev. Messrs. C. Hyatt, Moore, Jones, Clark, Hellings and Ivy, after which the Rev. Rowland Hill delivered an impressive Sermon to a crowded and attentive audience.

In the evening Divine service commenced at 6 o'clock, when Mr. Thomas Smelt, late one of the Society's students, was ordained to the ministry, for St. John's, Newfoundland. Mr. Collison introduced the service, and received Mr. Smelt's answers to the questions proposed to him. Mr. John Hyatt offered the ordination-prayer; the Rev. Thos. Jackson delivered the charge, and Mr. Platt concluded with prayer. This service, remarkably solemn in itself, was rendered still more so, by repeated reference to a former very useful minister sent to St. John's from this Society, (Mr. Edmund Violet) who lost his life by shipwreck on the Isle of Man, in his way to England on the service of his Church. Mr. Violet had been ordained in the same Chapel, and by some of the ministers who officiated on this occasion.

WELCH SAILORS.

THE Cambrian Ship-Masters, in the London trade, having found the inconvenience of not having a suitable place of worship in London for sailors, who, having been brought up in villages in Wales, understand no other language than their own—have associated for the purpose of affording accommodation, by the grant of their ship's holds, at such a time as they may be free from cargo, if there can then be also obtained a minister, to have preaching in Welch. Thus ships will be had in the Thames in succession, and a congregation of sometimes more than 200 sailors will be collected for the worship of God, on his holy Day.

This is a measure of very great importance, as the boys in the Welsh villages are generally trained in a respect for religious duties, and especially to the observance of the sabbath. The preaching on board ship has, besides this, the effect of domesticating religion, and rendering it more familiar for sea practise, than if public religion, when in harbour, were confined to churches on shore. It is proposed, that each ship, whose master shall be of the association, shall have a box to receive what either master or man may please to put in, weekly, for the purpose of purchasing religious Tracts, to be distributed amongst the crews who might attend public worship in the ships, on the river Thames. The projectors of this scheme, advert to the stimulating example set by their English brethren, by the Port of London Society, and the Bethel Union Seamen's Society, and they close their notice with this humble observation:—'We know that much good has been done by the Bethel Union, and *who knows but* that the Almighty may prosper, also, this our humble endeavour?' To this we add, —and may this work of the Lord prosper in their hands, and be permanently established!

BILL FOR 'THE GENERAL EDUCATION OF THE POOR.'

SIR, *To the Editor.*

THE applications transmitted to us as Secretaries to 'The Protestant Society for the Protection of Religious Liberty' from all parts of the country respecting the bill announced to parliament 'For the Education of the Poor,' whilst they gratify the Committee and afford us encouragement, are too numerous to receive individual replies.

For the Committee of that Institution, we therefore request you to state, in your publication, that they had anticipated the difficulties of the measure before it was publicly explained; and, that they were prepared vigilantly to observe that explanation; and carefully, but candidly to examine the developement of the design. To the Committee it has appeared to originate in imperfect information, and to be one of the most needless and objectionable measures that has been recently submitted to parliament. Its final adoption, the Committee would greatly deplore, and will be impelled, by public duty, strenuously to oppose. Nor will they be daunted in that opposition by their knowledge that the measure may have eloquent, powerful, and hierarchical support. Since numerous communications already indicate that their opposition will be assisted by dissenters and methodists of every denomination; by Quakers, Catholics, and Jews; and by

pious and liberal members of the established church, who disapprove of sacramental tests, of the further union of the church and the state, and of the additional intermingling of clerical functions with civil duties and secular affairs.

But as the measure is postponed for six months, as no further proceedings can occur till another session of parliament, as any bill then introduced must be deliberately discussed, and as the plan may then be greatly modified and improved, the Committee deem it respectful to the benevolent proposer of the measure, as well as obviously expedient, to abstain from any immediate and public opposition to the plan.

Yet they assure their friends, that their vigilance will not abate, and that they will invite their assistance when danger is imminent, and whenever combined and general efforts may be required and can avail. At that season they have been taught by experience to believe, that all the numerous congregations connected with their Society, and all the friends of liberal education and religious freedom, though habitually lovers of peace, roused by their call, and impelled by principle and duty, will instantly awake, and they hope, that their prompt, universal, temperate, but firm and zealous co-operation, will induce the parliament, the administration, and even the most determined advocates of the measure, to treat their disapprobation with the respect which their numbers, their property, their intelligence, and especially their moral and religious character, will well deserve.

Great, however, will be the satisfaction of the Committee, if intermediate representations and private labours shall prevent the necessity of such public exertions, and of that pleasure, we shall cordially and joyfully partake, and remain,

'Your devoted faithful servants,

July, 19, 1820. THOMAS PELLATT.
JOHN WILKS.

WE have the pleasure to learn that meetings have also been held by the Deputies of the dissenting congregations in and about London, and by the Ministers of the three denominations, and a Committee appointed by the latter, to confer with Mr. Brougham, the framer of the bill, on the nature and tendency of the measure; and should it not meet with those modifications which are necessary to prevent its interfering with the principles of religious liberty, we have no doubt, but in proper time, it will be suitably opposed by dissenters in every part of the kingdom. ED.

COTTAGE HYMNS.

To the Editor.

DEAR SIR,

IN attending to the Cottage Prayer Meeting alluded to in page 115, in your Number for March, I have often found a difficulty in selecting Hymns suitable to the peculiar circumstances of their inhabitants, and best calculated to arrest and preserve their attention and devotional feelings. I shall therefore feel obliged by your allowing me to solicit the aid of your poetical correspondents and others, by the proposal of a premium of TWENTY GUINEAS for the best set of ORIGINAL Hymns (not less than 50) which shall refer, as their basis, to the doctrines of human depravity, the atonement, the necessity of conversion, justification by faith, sanctification by the Spirit's influence, and the consolations of the gospel as eminently adapted to their peculiar circumstances, and in language sufficiently simple to be intelligible to their comprehension.

To be forwarded, on or before March 1, 1821. to B. T. H. at 2, Amen Corner, Paternoster-row, for the examination of a Committee, who will be appointed for that purpose.

Yours, &c.

B. T. H.

HOME MISSIONS.

WE understand that the first Anniversary of the 'Home Missionary Society' will be held in London, on Wednesday, the 9th of August; on which occasion, the Rev. W. Jay, of Bath, will preach in the morning at Salters' Hall Meeting-house, Cannon-street; and the Rev. J. Clayton, jun. of London, will preach in the evening at the Scots' Church, Swallow-street, Piccadilly.

Collections will be made after each sermon for the benefit of the Institution.

ERRATA.

Page 274, 1st col. 7 lines from the bottom, for *agencies*, read *agonies*.—2d col. 28 lines from bottom, for *instructed*, read *entreated*.

Page 275, 2d col. 28 lines from bottom, for *continual*, read *continued*.

MISSIONARY CHRONICLE

FOR AUGUST, 1820.

WE have the pleasure of presenting to the members and friends of the London Missionary Society the following most interesting communications from the Brethren in OTAHEITE, HUAHEINE, and RAIETEA,—including the opening of the Great Chapel in Otaheite, the Anniversary of the Auxiliary Missionary Society, and the Baptism of the King; with the proceedings of the Auxiliary Societies at the other Islands.

WINDWARD DIVISION OF THE TAHITIAN MISSION.

(Annual Circular).

TAHITI,* May 18, 1819.

DEAR—

IN reviewing the affairs of this Mission for the past year, we have, on the whole, great cause for gratitude and praise to God our Saviour. The brethren at *Eimeo*, and at the three stations at *Tahiti*, have proceeded perseveringly in their labours, and the work of God, we trust, has been carried on gradually and successfully in the hearts of many. We had looked forward to the yearly meeting in May, when we should all assemble together; and had resolved, after that meeting, at all events, to baptize such as were proper subjects among the natives, and to form them into churches. That meeting having taken place, and we being about to return to our respective stations, we now lay before you the particulars of our yearly meeting. We have had a Missionary week indeed, and a pleasing and animating time it has been to us all.

The king *Pomare* has lately erected a large and very long building at *Papaoa*, in the district of *Pare*, and devoted it to the meetings of the Missionary Society, which was formed among the *Tahitians* last year. This building we denominate *The Royal Mission Chapel*, the dimensions of which are as follows:—it is 712 feet long by 54 wide. † The ridge-pole, or middle, is supported by 36 massy pillars of the Bread-fruit tree. The outside posts all around the house are 280. It has 133 windows with sliding shutters, and 29 doors; the ends are of a semicircular form. There are three square pulpits, about 260 feet apart from each other, and the extreme ones about 100 feet from the ends of the house. It is filled with forms, except an area before each pulpit, and laid with dry grass The rafters are covered with a fine kind of fringed matting, which is bound on with cords of various colours in a very neat manner; and the ends of the matting are left hanging down, like the naval and military flags in St. Paul's cathedral. The whole building is surrounded with a very strong fence of wood, and the space between it and the building is filled with gravel.

Pomare has lately expressed an earnest desire for baptism, engaging to devote himself to the Lord, and to put away every sin, and every appearance of evil. He has had conferences with some of the Brethren on the subject; and has also written to us, expressing a deep sense of his sinfulness and unworthiness, a firm dependance upon the blood of Christ for pardon, and an earnest desire to give himself to the Lord in baptism. As it appeared to be the voice of the nation, and particularly of the most pious chiefs, and as his conduct has been so constant in teaching and promoting religion, we resolved to baptize him. The baptism was fixed for Lord's Day, 16th instant.

On Monday, the 10th inst. the brethren assembled at *Papaoa*. The people were encamped on each side of it along the sea-beach, to the extent of about four miles. They soon assembled together, to pay their respects to the King, and made a grand appearance, being decently arrayed in white native clothing. The brethren met the King and the chiefs in the usual place of worship, according to the appointment of *Pomare*, who had

* The natives pronounce this name *Taheetee*.

† The prodigious length of this place certainly renders it inconvenient; but it is presumed that *Pomare*, having acknowledged the only living and true God, was determined that the building erected for his honour should far exceed any edifice fomerly devoted to the idols of the country.

judiciously arranged all the services and business of the work. Brother *Darling* began with singing, reading the Scriptures and prayer. The king then proceeded to business. He first wrote his own name, and his gift to the Missionary Society (viz. eight hogs) and having written the name of his principal governor, treasurer, and secretary, he desired each of us to write our names, with our donations. In the same manner he proceeded with all the governors, writing their names and contributions. *Pomare* called on Brother *Crook* to conclude the meeting with a short exhortation, singing and prayer.

OPENING THE CHAPEL.

TUESDAY was the day appointed for opening the Royal Mission Chapel.—About 11 o'clock we met the king at the east end of the house. He was dressed in a white shirt, with a neat variegated mat around his loins, and a tiputa over all, coloured and ornamented with red and yellow. The Queen and principal women were dressed in native clothing, with an English frill around the neck. The assembled thousands were clean, and dressed in their best. We took our stations according to appointment; Brother *Platt* in the west pulpit, Brother *Darling* in the middle, and Brother *Crook* in the east. The king sat in the east end of the house. Brother *Bourne*, from the middle pulpit, commenced the service, by giving out Hymn the third in our *Tahitian* collection, with a very shrill, penetrating voice, which was heard from one end of the house to the other. The whole congregation stood up and sung. Each preacher then read Luke xiv. and prayed. The sermons commenced about the same time; Brother *Darling's* text was Isa. lvi. 7. *I will make them joyful in my house of prayer*, &c.; Brother *Platt's* text, Luke xiv. 22. *And yet there is room;* and Brother *Crook's*, Exod. xx. 24. *In all places where I record my name, I will come unto thee and I will bless thee.* The sermons being ended much about the same time, all the congregation sung again, and the whole was concluded with prayer. The scene was striking beyond description; no confusion ensued from three speakers preaching all at once in the same house, they being at such a great distance from each other. We suppose the number of hearers to have been between 5 and 6,000. Every thing exceeded our most sanguine expectations. Many apprehensions were entertained from bringing so many parties together, who formerly had ever been at variance. *Pomare* had been informed that some people would come with guns, and fire in upon them from the windows; and he had taken the precaution to place two principal persons on whom he could depend, at each door and window; but every thing was very peaceable and orderly, and not the least disturbance occurred.—'Surely,' said some, 'there will be no war;* for all the people have left their arms at home, and have brought the old and decrepid, the children, the lame, and the blind!' a thing that was never done in any of their great meetings before. We met together in the afternoon to attend to the internal concerns of the Society; and departed to our lodgings much gratified, and praising God for what we had seen and heard.

ANNIVERSARY MEETING OF THE MISSIONARY SOCIETY IN TAHITI.

WEDNESDAY, being the Anniversary of the Missionary Society, was regarded with peculiar interest. About half-past 10 the King arrived. It was as numerous and respectable a meeting as that of yesterday. Brother *Henry* occupied the east pulpit, and preached from Ps. lxxxvi. 8, 9. *Among the gods, there is none*, &c. Brother *Wilson*, in the middle pulpit, preached from Isa. xxxv. 2. *They shall see the glory of the Lord*, &c. Brother *Bicknell*, in the west pulpit preached from Luke x. 2. *Pray ye therefore the Lord*, &c. In the afternoon, about half-past 3, we assembled again. Brother *Darling*, in the east pulpit, preached from 2 Thess. iii. 1. *Pray for us*, &c. Brother *Bourne*, in the middle pulpit, preached from Ps. cxxxvi 1. *O give thanks unto the Lord, for he is good;* and Brother *Crook*, in the west pulpit, preached from Luke xvi. 9. *Make to yourselves friends*, &c. We retired in the evening, praising God, and entreating him to bless all our attempts to spread his glory and promote his honour.

PROMULGATION OF THE LAWS.

THURSDAY was the day appointed for promulgating the laws. About noon we all assembled in the centre of the Royal Mission Chapel. The King requested Brother Crook to open the business of the day. He ascended the pulpit, and *Pomare* followed. After singing, reading the Scriptures, and prayer, the King stood up, and looked upon the thousands of his subjects on his right and his left. Addressing himself to *Tati*, the pious Chief of the Southern part of the island, he said, '*Tati*, what is your desire? what can I do for you?' *Tati*, who sat nearly opposite the pulpit, arose and said, 'Those are what we want—the papers you hold

* Some persons of indifferent character, had raised an alarm without the least foundation.

in your hand—the laws; give them to us, that we may have them in our hands, that we may regard them, and do what is right.' The King then addressed himself to *Utami*, the good chief of the *Teoropaa*, and in an affectionate manner, said, '*Utami*, and what is your desire?' He replied, 'One thing only is desired by us all, that which *Tati* has expressed —the laws, which you hold in your hand.' The King then addressed *Arahu*, the chief of *Eimeo*, and *Veve*, the chief of *Taiarabu*, nearly in the same manner, and they replied as the others had done. *Pomare* then proceeded to read and comment upon the laws respecting murder, theft, trespass, stolen property, lost property, sabbath-breaking, rebellion, marriage, adultery, the judges, court-houses, &c., in eighteen articles. After reading and explaining the several articles, he asked the chiefs if they approved of them? They replied aloud, 'We agree to them—we heartily agree to them.' The King then addressed the people, and desired them, if they approved of the laws, to signify the same by lifting up their right hands. This was unanimously done, with a remarkable rushing noise, owing to the thousands of arms being lifted at once. When *Pomare* came to the article on rebellion, stirring up war, &c., he seemed inclined to pass it over, but after a while proceeded. At the conclusion of that article, *Tati* was not contented with signifying his approbation in the usual way only, but standing up, he called in a spirited manner to all his people to lift up their hands again, even both hands, he setting the example, which was universally followed. Thus all the articles were passed and approved. Brother *Henry* concluded the meeting with a short address, prayer and blessing. This interesting scene may be better conceived than described: to see a King giving laws to his people with a regard to the authority of the Word of God, and a people receiving the same with such universal satisfaction, was a subject very affecting to us all.

MEETING FOR MISSIONARY BUSINESS.

On Friday we attended to the business of the Missionary Society. We met the King, as president, and all the governors, officers, and members, in the Royal Mission Chapel. Brother *Bicknell* began with a short address, singing, and prayer. Brother *Wilson* then addressed *Tati* and the Society, and concluded by moving, 'That we thank *Pomare* for his princely conduct as president of this Society, and for his royal contribution; and that he be requested to take his seat as President.' *Utami* rose, and supported the motion. *Tati* then addressed the people, and put the motion which was unanimously agreed to. The King then took his seat, and addressed the people, exhorting them to be firm in their attachment to the Society, and to continue their subscriptions and support till death. The people, to signify their hearty consent to what *Pomare* had said, held up their hands. Brother *Darling* then addressed the President, and spoke of the encouraging circumstances of the Society, moving, 'That the Treasurer put the property on board the first convenient ship, and send it to the best market; and that the Secretary do write a letter to accompany it, to the Rev. *George Burder*, Secretary to the Parent Society, and that the neat proceeds be remitted to the *Treasurer* of the Missionary Society, London.' This was seconded by *Tati*; when the President put it, and it was carried unanimously. Brother *Crook* then addressed the President, spoke of the great quantity of property now in the hands of the Treasurer, &c. and concluded by moving 'That a vote of thanks be given to the Treasurer and Secretary,' which was also carried unanimously. Brother *Bourne* proposed 'That a vote of thanks be given to all the Governors in their various departments, for their diligent and active services on account of the Society.' *Hitoti* seconded the motion; which, being put, was universally agreed to. Brother *Platt* then addressed the President, and moved 'That the thanks of the meeting be given to the various Treasurers and Secretaries under the respective Governors.' Brother *Crook* supported this motion, which was also carried. Lastly, Brother *Henry* proposed, 'That a vote of thanks be given to the Governors, Officers, and Members of Eimeo, for their active co-operation.' This motion was ably supported by *Ahuriro*, and carried, as all the rest were, by a universal show of hands. The King then addressed the Governors, officers, and Members of the Society, exhorting them to persevere in this delightful work; observing, that due notice would be given them as to what should be collected for the next year, whether oil, cotton, or any other article. Brother *Crook* addressed the whole Society, and exhorted them to persevere in this glorious work, which rejoiced our hearts, and would certainly cause the hearts of thousands to rejoice with us. Brother *Bourne* gave out a hymn, in the singing of which, our united voices were completely drowned by the natives. Brother *Wilson* prayed; and Brother *Henry* gave notice of the services on the ensuing sabbath. After the service, *Pomare*

dined with us at Brother *Bicknell's*, and was very affable and pleasant. He proposed to us that we publish his wish as wide as possible, that it may be known by all Europe, America, &c. viz. that he means to consider *Palmerston Island* as a place for *Taheitean convicts*, and that no vessel shall take any of them away on any account. Five thousand copies of an address to the Society, written by Brother Henry, and neatly printed by Brother Bourne, were given to the various Governors of the Society, and were received with the greatest eagerness imaginable.

BAPTISM OF THE KING.

On Sabbath-day, the 16th inst. the congregations were again assembled in the Chapel Royal. The people were not so numerous as before, owing to their having been so long from home; and being pinched for food, many had returned. However, we had still between four and five thousand hearers. Brother *Wilson* occupied the east pulpit, Brother *Henry* the west, and Brother *Bicknell* the middle. They all preached from the same subject—The commission of our Lord to his disciples, to disciple and baptize all nations, Matt. xxviii. 18—20. Sermons being ended, we all closed around the King, he being seated on the occasion in the centre, near the middle pulpit. Brother *Bourne* commenced by giving out a hymn, which was sung by the congregation. Brother *Bicknell* engaged in prayer, which being ended, the King stood up. Brother *Bicknell* stood on the steps of the pulpit, and taking the water from the basin, held by Brother *Henry*, poured it on his head, baptizing him in the name of the Father, Son, and Holy Ghost. Pomare was observed to lift his eyes to heaven, and move his lips with an indistinct sound. The sight was very moving, especially to our elder Brethren, who had been watching over him for so many years. Brother *Bicknell* addressed the King with firmness, yet not without a degree of tremour, entreating him to walk worthy of his high profession in the conspicuous situation he holds before the eyes of men, angels, and God himself. Brother *Henry* addressed the people, exhorting them to follow the example of their King, and to give themselves up to the Lord. Another hymn was sung, and Brother *Wilson* concluded the whole with prayer. *Pomare* shook hands affectionately with all the Missionaries, they being stationed, by his own desire, at his right and left hand. After the ceremony the King retired to his camp.

The Brethren, after taking a repast, assembled for divine worship among themselves; Brother *Platt* conducted the service, and preached from John xiv. 15. *If ye love me keep my commandments.* Toward evening we held our last service with the natives in the Mission Chapel. The King sat in his usual place at the east end. Brother *Bourne* preached in the east pulpit, from Acts ii. 38. *Repent and be baptized, &c.* Brother *Crook* in the middle, from Luke iii. 10. *Bring forth fruits meet for repentance, &c.*; and Brother *Darling* in the west pulpit, from Acts viii. 36, 37. *See, here is water, what doth hinder me to be baptized, &c.* The King has undertaken to write out a fair copy of the laws for the press, and to send a circular letter to all the Governors on the subject of education, pressing upon parents the importance of getting their children instructed.

On Monday, the 17th inst. all the brethren and three of the sisters met at Wilks' Harbour, and celebrated our Saviour's dying love with much affection and Christian union. The afternoon was spent in arranging the affairs of the society, drawing up rules for the baptized, &c. After which the Brethren returned to their respective stations, with renewed vigour to press forward in the work of the Lord.

We remain yours, &c.

HENRY BICKNELL.
ROBERT BOURNE.
WILLIAM P. CROOK.
DAVID DARLING.
GEORGE PLATT.
WILLIAM HENRY.
SAMUEL TESSIER.
CHARLES WILSON.

HUAHEINE.

An Auxiliary Missionary Society was formed in this island, on the 6th of October, 1818, when a President, and Vice-Presidents, and Governors, with a Secretary for each Governor, were appointed. Every contributor of five bamboos of Cocoa-nut oil, or three balls of pia, (arrow-root) or one pig, or four baskets of cotton, was to be considered a member; but smaller contributions would be received. It was also agreed that an Annual Meeting of all the members should be held in the great place of worship at *Apootava*.

GENERAL MEETING OF THE SOCIETY, *May 18th*, 1819.

In the morning there was a prayer-meeting, conducted by the people themselves. In the forenoon, Mr. Nott preached from Luke x. 27.—'And thy

neighbour as thyself.' There was a great congregation; most of the inhabitants of Huaheine being present, as also *Tapa*, and other Chiefs from *Raiatea*.

In the afternoon, the people assembled again to the meeting for business, when Mr. Ellis prayed, and afterwards mentioned to the people what had been done in Africa, by those who believed the word of God,—how they had contributed their property, in order that others might know the Word of God.

After which, *Mahine* addressed the people, reminding them of their former diligence, labour, and expense, in the service of the false gods—that wicked and unprofitable service; and that to exceed, in hearty diligence, in the service of the true God, is nothing but right.—The service of the idols is evil—that of God truly good—his word the means of salvation;—let then our diligence greatly exceed.

Then followed *Tana*, *Auna*, *Totoro*, and *Tamairia*, much to the same purpose, stirring up the people to persevere, and contribute afresh the ensuing year.

When *Mahine* again addressed them all, saying, 'If agreeable to you to contribute again this new year, hold up your hands, if not, keep them down.' All hands were up instantly. Then he spoke again, 'The officers—shall they continue in their office? If agreeable, hands up!' All hands were held up. 'An account of our Society—shall it be printed?' All held up their hands.

After this, *Tana*, the general Secretary, gave an account of the contributions of the different districts towards promoting a knowledge of the word of God, those of *Huaheine*, and also *Tapua monu*.*

When the contributions of each division of the islands were summed up, the total amount appeared to be—

3985 *Ohemori*, or *Bamboos of oil*.†—98 *Buaa*, or *Pigs*.—95 *Taamu-pia*, or *Balls of arrow-root*.

RAIATEA.

Extract of an Account of the state of the Mission in the Island of Raiatea, and of the General Meeting of the Missionary Society there, Sept. 5, 1819.

WE feel happy that our sphere of usefulness is at length extended, and that instead of *one* mission we have now *four*—one on *Tahiti*, one on *Eimeo*, one on *Huaheine*, and one on *Raiatea*. The friends of Zion will rejoice in her prosperity, and hail, as preparatory to the latter day glory, every display of Jehovah's power in her behalf.

Since the formation of the mission on Raiatea, we have had to mingle tears of regret with our rejoicings; and it is with sorrow that we view the prevailing influence of sin over multitudes of the natives. We sincerely deplore the ill effects produced by the wicked conduct of some, who from time to time visit these islands. In this, as in every other part of the world where Christianity has obtained an entrance, the number of those who profess, is far greater than that of those who really feel the power of vital religion. While, therefore, we admire the astonishing effects of divine power in constraining the natives to abolish their cruel and sanguinary rites, we cannot but weep over those who are not only unacquainted with repentance unto life, but who evince a total unconcern about the salvation of their souls.

After great labour, we have obtained comfortable dwellings. Several also of the natives have built neat dwelling-houses, and plastered them inside and out. We hope soon to make them utterly ashamed of their former practice of sleeping together as a flock of sheep; and we are earnestly desirous of introducing among them those habits which will contribute to their temporal felicity, and prepare them for domestic life.

A little time since, the body of kings and chiefs assembled, of their own accord, to advise as to the best means to be adopted for the suppression of those vices to which the people were most addicted. Husbands who had recently discarded their wives, and wives who had discarded their husbands, were assembled before the tribunal of the chiefs, and caused again to unite. They now live in peace together; and we live to testify the good effects of promptitude on the part of those who govern. The happiest results have followed. The people call loudly for books, and to obtain them they spare no pains. Many have made considerable progress in learning—can repeat the multiplication-table off hand, work the most difficult long-division sums, and sums in reduction, without a mistake. Thus they not only evince towards their teachers the most affectionate attachment, but encourage them to greater diligence, and invite them to

* Although *Tapua manu* is one of the Windward Islands, it is, nevertheless, politically connected with Huaheine.

† One joint of a large Bamboo cane will hold 2 or 3 quarts of the oil. This oil is very pleasant for lamps, having neither smoke nor smell.

press forward in their work: nor are they backward in the cultivation of the useful arts; for, considering the means they possess, they stand on equal, if not superior ground, with any of their neighbours. If the Tahitians are kindly treated, they may be led as children; if coercively, they will be entirely unmanageable, and will forsake the person's house who should so treat them. The greater part of the natives are regular in their attendance on the preaching of the gospel, and the chapel is frequently crowded an hour before the time of public worship.

We are soon to have a new place built, which the natives say shall be plastered within and without, and floored. Our prospects of usefulness are pleasing; and, though our difficulties are many, we believe we 'shall reap if we faint not.' God has not only enabled us to tell of Jesus in the *Taheitean* language, but he has conducted us into a field 'ready for harvest,' and which calls for the most vigorous exertions. Pray for us, that we may 'hold fast the profession of our faith steadfast unto the end'—that our 'garments may be unspotted from the world,' and that we may go down to the grave with 'a conscience void of offence both towards God and toward man.'

The islands adjacent present an extensive field for usefulness, and occupy part of our time and labours. On *Taha* we opened a new chapel a short time ago, and in the largest and most populous district, called *Pateo*, there is a large neat made place of worship nearly finished. We need more time, more strength, and more zeal, for the natives all around are calling for our assistance. Preaching tours have been made round *Borabora*, and the attention of the people is by far greater than we could have expected, when we consider that a teacher has never lived among them.

Our people seem determined not to be behind their neighbours; and after repeated solicitations from them, we have agreed to further their wishes in forming a Missionary Society.

FORMATION OF AN AUXILIARY SOCIETY.

WE were anxious that *they* should take the lead, lest they should ultimately say that the gospel is a tax on their benevolence against the chapel was made doubly large, the day appointed for the meeting, and some who from disease had not seen the light of the rising sun for years, came forth. The place of worship was soon crowded to excess; and one of the natives exclaimed, 'This is a day of rising from the dead. See, here are the sick, the lame, and the blind all coming out today.' Every person appeared in the best clothes he could obtain; decency and good order pervaded the whole; but the people soon exclaimed, 'Take out the sides of the house, that we may see our teachers, and hear their voice.' Their request was immediately complied with; and as soon as all were comfortably seated, Brother Williams gave out a suitable hymn, and engaged in prayer. It was delightful to hear *two thousand* natives singing the praises of the Lamb of God, and to see the expressions of joy that sat on the countenance of each.—Brother Orsmond then opened the meeting with an appropriate address, showing the great superiority of *this* meeting, compared with those they were accustomed to hold in the reign of the evil spirits. Then, only the kings, the warriors, and the chiefs assembled together. The poor people were afraid, and used to run to the mountains and hide themselves, for fear of being killed for sacrifices, but now here are kings and chiefs and warriors assembled; poor men, women and children, all collected into one place, all sitting together. Now you do not fear that you will be killed and carried before the Morai. Here are your teachers in the midst of you; and what is your business? It is to devise means that *others* may obtain and know the word of life. Because of that word you now live in peace; because of it you have burnt your wooden gods, and worship the living God.

Brother Orsmond then referred to the practices of other countries, to their zeal and love to poor people who know not the true God, and urged upon the people of Raiatea to follow their good example, that other Missionaries may be sent, and that all the world may hear of the Saviour's love.

Brother Williams then arose, and proposed that we immediately form ourselves into a Missionary Society, and that King TAPA be the President of it.—Brother Threlkeld seconded his motion, and it was instantly approved by an unanimous show of hands.

TAPA then addressed the people with great propriety and warmth of feeling, saying, 'Remember what you used to do for the lying gods. You used to give all your time, strength, and property, and lives too. Look at the Morais you used to build for them. Then you had no property, it was all the gods. Your canoes, your pigs, your mats, your

cloth, your food, all belonged to the gods. But now, all your property is your own; here are your teachers in the midst of us. God sent them. He is of great compassion. They left their own land to come here. Now our eyes are opened. Let us form our conduct by the word we learn. If we are wicked, God will perhaps take our teachers away from us. Let us compassionate other lands. Let us give our property willingly, with the whole heart. We cannot give money, but we will give what we have. Remember there were many drowned who helped to build the ark; do you take care lest you die in your own sins after sending the Gospel to others; lest you become at last fuel for the fire, as the scaffolding that we use about our houses does. If we are not true believers, God will not regard us. We shall go to the fire of hell.'

After TAPA had taken his seat, PUNA, a man of very consistent conduct, invited the attention of the meeting, by saying, 'Friends, I have a little question; in your thoughts what is it that makes the heavy ships sail? I think it is the wind. If there were no wind, the ships would remain in one place; while there is wind we know ships can sail. Now I think that the money of the great Missionary Society is like the wind. If there had been none, no ship would have come here with Missionaries. If there is no property, how can Missionaries be sent to other countries, how can the ships sail? Let us then give what we can.'

TUAHINE, one of the cleverest men we have, then stood up, and said,—'Friends, the kings, chiefs, and all of you; we have heard much speech to-day; do not be tired; I also have a little to say. Whence comes the great waters? is it not from the small streams that flow into them? If there were no little streams there would be no great bodies of water. I have been thinking that the Missionary Society in Britain is like the great water, and that such little Societies as ours are like the little streams. Let there be many little streams: let not ours be dry. Let missionaries be sent to every land. We are far better off now than we used to be. We do not now sleep with our cartridges under our heads, our guns by our sides, and our hearts in fear. Our children are not now strangled, nor our brothers killed for sacrifices to the lying spirit; it is because of the good work of God. He sent his word, and missionaries to teach us, and we hope there are some who have already believed.'

Many propositions were subsequently made, and carried by numbers holding up the naked arm. The whole was conducted with a degree of interesting simplicity and affection that fanned the spark of zeal, and excited the tear of holy gratitude. The friends of religion in London never witnessed such a scene.

Before we finally closed the meeting, opportunity was allowed for any one who wished to make his observations.

HOTO, one of the great warriors, urged the people to constancy and consistency, that those across the great sea, may not laugh at us.

WAVER, one of whom we have a very good opinion, whose heart we hope is changed, said, 'We are now become a Missionary Society, and we are to give our property that the word of God may be carried to all lands; but let us ask, Is it in our hearts? Has it taken root there? If not, how can we compassionate others? We must give our property with love of heart to those who are sitting in the shades of death.

PAUMONA, whose conduct agrees with his profession, said, 'It would be well if all the world knew the word of God as well as we know it—if all could read it as we read it; if all could hear it every sabbath as we hear it; if all would bow the knee to Jesus—if all knew him as the only sacrifice for sin—then there would be no war. We are to give our property, that other lands may know the true God and his word, that they may have teachers. It is not to be given to the false gods as we used to do. Let us be diligent, and spend our strength in this good work.'

ANOTHER observed, 'Friends, there have been many from amongst us who have been pierced with balls; let us have no more of it; let our guns be rotten with rust, and if we are to be pierced, let it be with the word of God.'—Brother Williams then arose, and after some recapitulatory remarks, explained more particularly the design of the Society, and gave many reasons why they ought to collect their property. He urged it as a duty they owed to God, and to the Missionary Society in London. He contrasted the blessings they now enjoy, compared with their former wretched mode of living, and then referred to those countries where men and women are burned, where little children are given to feed beasts, and where old

people are drowned; showing at the same time their need of the word of the true God. He concluded by incitements to perseverance and industry.

Brother Threlkeld expressed the joy of his heart in witnessing so great a number assembled for so good a purpose, and after several appropriate remarks, he cautioned the people more particularly against the idle tales of worthless seamen. 'Perhaps,' said he, 'they will tell you that we want your property for ourselves; but you know better. We have never yet requested your property. For all we have received of you, we have given our own property. We have not come here to deceive you. Is there any one here who has been injured by us? Let him speak out. Are there any here present who have lived at variance before? Gratify your teachers, by burying your grievances, and live in peace. Love each other, as it becomes all who regard the word of God. Show your willingness to do so, by holding up your right hand.' This was instantly done.

Brother Orsmond then proposed that the next Missionary Meeting be holden in May, 1820, and that the kings and chiefs be requested to complete our intended new large place of worship by that time. To this they promptly agreed, and the meeting concluded. A lively interest was excited in the minds of all, it was the topic of conversation for weeks after; and some have already began to collect their cocoa-nuts for the annual contribution. Our spirits are revived, our zeal invigorated, and our determination to spend and be spent in the cause of the Redeemer strengthened. With prayers and ardent wishes for the peace and prosperity of Jerusalem, we remain, &c. (Signed) J. M. ORSMOND.
L. E. THRELKELD.
J. WILLIAMS.

Since the baptism of the King, a considerable number of persons have been baptized, in *Eimeo* only, beside a number in *Tahiti*, &c.

ADDENDA.

FROM private Letters, some of which are of subsequent dates, we are enabled to gratify our readers with some valuable additions to the foregoing Intelligence.

OTAHEITE AND EIMEO.

MR. Darling, in a Letter, dated *Eimeo*, Aug. 9, 1819—referring to the preceding account, dated May 18th, says, 'Since that time, a number of people have been baptized at each station in the Windward division of the Mission. We have baptized 22 adults and 17 children on this Island, and there are many more whom we intend to baptize soon. On examining those whom we have baptized, we were delighted and astonished at the answers which they gave to our questions. All expressed a deep sorrow for sin, and seemed to be sensible of it in their own hearts; they also professed to trust alone in the Lord Jesus Christ for salvation; and to desire to live to the glory of God upon earth, that they might live for ever with him in heaven.

Those who have been baptized on this Island, have been formed into a church, and have received the Lord's Supper. O! how it delighted our hearts to see them sitting down with us, commemorating the dying love of our dear Redeemer. We cannot find language to express our feelings, especially when we reflect upon what these people were, and how long they refused the Gospel which was preached unto them! To God be the glory! Not unto us, not unto us!'

Mr. Darling, we understand, was about to return to *Tahiti*, and with Mr. Bourne, to form a new station in that Island, at a place called *Bunania*, among the people called *Oropas*, in the district of *Atahuru*. This measure was judged to be highly expedient as the people were formerly considered as peculiarly hostile to the King; it is therefore hoped that by the reception of the Gospel, peace will be secured.

The printing-press, belonging to the Windward division, will be established at this station.

IN another Letter, dated *Eimeo*, Aug. 6th, Mr. Darling says, 'Since I was stationed here, I had occasion to go over to Tahiti to see the King, who was then at *Taiarabu*. On my journey, finding the people desirous of hearing the word of God, I preached at as many places as I possibly could; and where I was to sleep, I could not get to rest till long after the middle of the night, for the people filled the house where I lodged, in order to ask questions respecting that part of the Scriptures which they have in their hands, and also respecting their duty as Christians. It was truly delightful to see and hear them, although it was very fatiguing to the

body; but this a missionary must not regard, so that he may finish the work given him to do. There are few nights in which a number of people do not come to my house, asking questions of a religious nature, and who often stop till a late hour. This I conceive to be an important branch of our missionary work. As these people have, as yet, so small a portion of the Scriptures in their hands, all their knowledge must be obtained through us, in this way.

Extract of a Letter from Mr. Henry Bicknell, dated at Papara, Tahiti, July 31, 1819.

(Mr. Bicknell was dangerously ill, in February, 1819, so that his life was despaired of; but in answer to the fervent prayers of many, he was mercifully restored, and now enjoys better health than before.)

'In the time of my illness, many of the natives were visited with the same disease, and several died. Among these was an old man, named *Pateamai*, a relation of the King, who had formerly been an *Areoi*, and had spent his life in the service of sin. As he had been a principal man in that Society, he accompanied the King in his late tour round the Island. They staid with us at *Papara* several weeks. On a sabbath morning, returning from a bush, to which he had retired for private prayer, as usual, I am informed that he called the people together for family worship; after which he prayed in the house for himself; his prayer being ended, he lay down, and immediately expired, without speaking a word, or uttering a groan. He had made a profession of the Gospel for some years. He formerly lived at *Eimeo*. When we resided there, I was going, on a Lord's-day to preach to some people at a distance, and passing by the house where this man was, with ten or twelve more that formerly belonged to that abominable fraternity, (the areois) they asked me where I was going? I told them—and at the same time said, that as they made no profession of religion, I supposed they would not wish to hear the word. They replied, that if I would stop and preach to them, they would assemble and hear. I did so; and after the service, they requested me to come every sabbath. I complied with their desire, and I believe that most of them were brought to profess the Christian faith, and of several of them I entertain good hopes.

It is remarkable, that another man, at Eimeo, expired immediately after family prayer. We trust he went to heaven.

The natives here have collected more than 100 tons of Cocoa-nut oil for the Missionary Society; besides, hogs, cotton and arrow-root. The king stirs up the people to many good things. He now thinks of building a vessel for the purpose of sending the Gospel to the surrounding Islands, and also to trade with Port Jackson.*

HUAHEINE.

By a letter, dated Aug. 18, 1820, the Directors are informed that the Four Gospels are now translated, together with the Acts of the Apostles, and the Book of Psalms. The first impression of the Gospel of St. Luke is entirely expended, and there is a great call for more copies. The Gospel of St. Matthew, we hope, will be put to press immediately; and the Gospel of St. John and the Acts will be printed at Tahiti. We have printed here a few hundreds of the Taheitean Hymn Book, and upwards of 4000 copies of the Taheitean Spelling Book. An account of the first Annual Meeting of the Auxiliary Missionary Society has also been printed in the language of the natives, a copy of which we transmit, with a translation.—(See p. 348.)

The two printing presses sent out by the Directors, in addition to the first, by which the Gospel of St. Luke was printed, were received by the Missionaries with great joy, on the 8th of July, together with type, paper, ink, &c. One of the presses will be established, as before-mentioned, in Tahiti; the other in Huaheine; the old press will be used, when necessity shall require, for the repairs of the latter. The Directors will, as soon as possible, send out two more presses, with a quantity of paper, for Elementary books, Tracts, &c.; the paper for the *Scriptures* being liberally supplied by the British and Foreign Bible Society.

Additional bells are wanted for the Missionary Chapels, such as may be heard at the distance of two miles, as the natives are much scattered, and have no time-pieces.

A public library is also much desired, and contributions of books (bound, and in good condition) will be very acceptable.

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* This measure he may perhaps think unnecessary, when informed that the Directors have agreed to make him a present of the Haweis, for those purposes.

RAIETEA.

Extract of a Letter from Messrs. Williams, Threlkeld, and Orsmond, dated Sept. 5th. 1819.

'OUR school and chapel have been well attended ever since we have been here, and much increased of late; having used our efforts to get as many as possible around us, as the natives generally live in a scattered manner, and we are happy to say, we have succeeded in a great measure, and we now see a range of houses along the sea-beach, nearly two miles long, besides others inland.

'We have also paid particular attention to the houses of the natives. It has been their custom for ages past, for 50, perhaps 100, of both sexes, single and married, to live and sleep together in one house. We remonstrated with them on the impropriety of this method, and we are glad to inform you, that many have built themselves very neat little houses, and are living with their wives and families in their own habitations. TAPA, the king of Raietea, having seen our house, has had built for himself, within a few yards, one like it, divided into four rooms, wattled and plastered inside and out, and floored. He is the first native that ever had such a house; and many more are now following his example. Thus, while we endeavour to teach them the things which belong to their eternal peace, we are not inattentive to their temporal comfort and improvement.

'We were highly gratified, a short time since, by observing with what spirit the king and chiefs began to regulate the affairs of their people. They first held a meeting, at which they requested us to be present. Tapa addressed the people, (about 1400 in number,) and said, 'Let us try and form our conduct by the word we learn from our teachers, and by the word of God which we read every day.—Stop! our wickedness is very great. Remember, it is I who am speaking.—If the son of any king is wicked, and deserve to die, He *shall* die. If any king continue in sin, and be worthy of death, He shall die; and if I am worthy of death, I will die also. Let all the people remember this—The man that deserves to die, shall die! We will regard the word of our teachers. God sent them. Take care, all of you, lest God be angry with you: then, perhaps, he will take away our teachers; and we shall again be in darkness.'

'He then inquired of us, how they must act to prevent a man putting away his wife, or a wife putting away her husband. He was told, that when the evil of the heart was cast away, then they would cast away their evil practices. He was likewise furnished with a Register, in which the names of all the married persons were to be entered; and all who, in future, wished to be married, were to go to the king, and make their intentions known, and their names were to be written in the Register. All this was the spontaneous effusion of their own minds.

'On the following day, they held a meeting themselves, summoned nearly 20 persons to their bar, who had lately discarded their husbands, and constrained them to re-unite, saying, 'If you will not, return the word of God which you learn. You cannot want that; you had better go and serve the devil again. Let not this land be stained with sin.'

'We leave the Directors and other friends to make their own remarks; we have given the simple statement.'

We are extremely concerned to state, that Mrs. Orsmond, the wife of the Rev. J. M. Orsmond, our missionary at Raietea, was removed by death, on the 6th of January, 1819. Amidst weeping thousands, by the hands of the natives by whom she was greatly beloved, she was conveyed to the silent grave.

PITCAIRN'S ISLAND,

Pacific Ocean.

IT will probably be recollected by our friends that the Directors sent out Bibles, Testaments, Prayer-books, Spelling-books, &c., for the use of the few interesting people descended from the Mutineers of the Bounty. These books have been received; and a receipt given to Capt. Henderson, of the Ship Hercules, acknowledging the donation, and signed by John Adams, has been transmitted to the Treasurer, from Calcutta. The receipt was dated 18th Jan. 1819.

Degree of Heat in RAIETEA, one of the South Sea Islands, during the months of April, May, June, July and August, 1819, as noticed by Mr. Threlkeld, one of the Missionaries—

Thermometer, in the morning from 68 to 78; at noon, 75 to 83; evening, 70 to 78;—the general average about 75.

RAIN on 13 days in May; 18 in June; 18 in July; 21 in August.

INDIA.

CALCUTTA.

BOW BAZAR BENGALEE CHAPEL.*

On Lord's-day, the 20th December, a Bungalow in Bow Bazar, was opened for the preaching the Gospel of Jesus Christ; in which Divine worship will be conducted twice a week, viz. on Lord's-day morning, at 7 o'clock, and on Monday afternoon, at 4 o'clock.

BENGAL GOSPEL MAGAZINE.

A Periodical Publication, on the plan of the Evangelical Magazine, was commenced by our missionary brethren at Calcutta in December last. It is printed in columns Bengalee and English.

Extracts of a Letter from Messrs. Mead and Mault, dated Nagracoil, 31st Jan. 1820.

In many heathen villages the seed of the kingdom has been sown, and it has apparently met with acceptance by many. Within the last two years 3000 persons have placed themselves under our instruction, in addition to 900 formerly connected with the mission. Persecutions have arisen in some instances, and checked the zeal of others. Scarcely a week passes in which two or three do not offer themselves, and we take down their names as worshippers of the true God. To furnish instruction to such a vast body of people, scattered over a large tract of country, has been our difficult but delightful occupation. You will not expect very striking results from the labours of a solitary individual in such an extended and barren waste. The ground has been turned over by the plough of the Gospel, and seed sown in the opening furrows. Our eyes are now directed to the Lord of the harvest for success; if it tarries we will wait for it; it shall surely come, it shall not tarry. We have now 15 schools and congregations. There are upwards of 300 children, but we expect the number to be augmented after the harvest, which will be over this month. The South Travancore Seminary now contains about 40 boys, selected from the other schools, and a few girls. Some of the boys read the Scriptures in the Tamul very well, can repeat a number of passages of Scripture, and have committed to memory Watts's Catechism, translated into Tamul. The most intelligent learn English, and I trust God will stir up many of them to become preachers of his word in the surrounding villages. I before intimated to you, that we adopted the catechetical mode of conveying instruction to the people. After expounding a passage, and prayer, each person in the congregation repeats as much of the catechism as he knows. This affords an opportunity to address a word in season to the individual, or to expatiate in a more general way upon the question, or its answer, as may appear desirable at the moment.

The arrival of our dear fellow-labourers, Mr. and Mrs. Mault, has revived and delighted us. They arrived last month. Thus re-inforced, we are not equal to the work already marked out in this place. Allow us to urge most earnestly for additional assistance without delay.* In addition to our congregations, there is a most numerous population that we have hitherto been unable to attend to. Nagracoil is the commencement of a town that extends for nearly 3 miles in length. There are a great number of pagodas, and several of them very large ones, having their splendid cars and annual feasts. A few days ago the car of a large pagoda near Tittevelly was moved forward. Mr. Mault was visiting our congregation in the neighbourhood, and, through the medium of an interpreter, had the opportunity of exposing the folly of heathen practices, and directing the poor creatures to something better. They continued their rolling in the track of the car, but none were so unwise as to let it pass over them. These prostrations appear to originate in vows made in sickness, which the heathen are punctual in keeping, influenced more by fear than by gratitude. Mr. Mead returned with his pity awakened, and his missionary zeal enkindled by the scene. On Sunday the pagoda at this place held its annual feast, and the car was dragged by impressed people of the surrounding districts. The god had gone out to hunt the preceding day, and returned on the following Monday to see the scene of his heroism. To complete the farce, an animal is always killed and presented to the god, as the first fruits of the day's sport, something like a musket having been fired off, and an arrow discharged on the occasion, by the Brahmin in attendance. The god, whose head is shrouded with the hoods of a

* Built by the Calcutta Baptist Auxiliary Missionary Society.

* Mr. John Smith, who sailed in October last for this station, has, we trust, by this time safely arrived there, but the brethren are anxious that two additional missionaries should be sent immediately.

Cobra-capella (having five heads), is a copper image, representing the female form, riding on a rocking copper horse, carried on men's shoulders, a young Brahmin holding the image to prevent it falling. Alas! this is the god worshipped by the people, who reside nearest us, and this was considered so sublime a spectacle that the soldiers who guarded its ornaments lest they should be stolen, drove away all the low-caste people, as they might pollute it by too near an approach. These occasions afford us excellent opportunities to attack idolatry; and if it depended on argument, the cause would be gained. When driven from any defence set up by them, they excuse themselves by saying, that it is sanctioned by custom and by law, and supported by the state. Upon interrogating many who are going to draw their car, whether they were not very happy in the prospect of pleasing the god, and drawing his coach, they said, We are obliged to go, or be fined! So that there is not so much zeal as we sometimes imagine in the Hindoo worship.

Mr. and Mrs. Mault reside with us in the house granted to the mission by the Rannee, (or Queen) which has been enlarged out of our little fund. In case of any future missionaries arriving, it will be necessary to build a small house at one of the other villages.

We are anxious to have a public library at the station, and trust that you will not forget us, and that our friends also will remember us in their donations of books to the Society. We beg also to solicit the pecuniary aid of the zealous friends of the heathen through you, for assistance in erecting places of worship amongst those who are embracing Christianity. A very neat little Chapel may be raised for £25.—If a few individuals would unite, this sum might soon be realized. There are generous spirits whose means might enable them to be the sole cause of erecting a temple for Jehovah in the midst of a heathen village. We think it necessary to call the attention of the religious public to this new but interesting channel, into which the streams of their bounty might flow with advantage.*

What an honour has God put upon us in sending us to labour in a heathen land, but how difficult our work. We are thankful that you always remember us in your prayers. Continue to pray all ye that fear God, and we must prevail.

SIBERIA.

Letters from Mr. Stallybrass, Mr. Swan, and Mr. Yuille, written in March last, have just been received.

Mr. Stallybrass says—'On the 17th of Feb. our hearts were made glad by the arrival of our expected friends, Mr. and Mrs. Yuille, and Mr. Swan. We are all together in our Mission House, for the completion of which we are preparing, as it is at present too small for the accommodation of us all. I hope and earnestly pray that the Lord may grant a spirit of peace, unity, and love, ever to prevail among us, that we may indeed become 'fellow-helpers to the truth.' We are rejoiced and encouraged, and from our long want of *such* society here, experienced the truth of the words of Solomon, 'As iron sharpeneth iron,' &c. Last sabbath, Mr. Yuille presented our dear child to God in baptism; his name is *William Carey*, from which you will perceive what is the prevailing desire of our hearts respecting him.'

Mr. Stallybrass and his companions, distribute Tracts in the Mongolian language, very widely, and have been permitted to do this even in the temples, among the idolatrous worshippers.

Mr. Swan writes thus—'We had the happiness to find our dear friends, Mr. and Mrs. Stallybrass well, and impatient for our arrival. The joy of our meeting we leave you to conceive. On our part it was enhanced by the fresh recollection of the dangers and hardships of the journey of nearly 6500 versts, (more than 4000 miles) thus happily ended. We united in thanksgiving to our Almighty Saviour, and felt, we trust, all the past instances of his goodness, as so many incentives to zealous and unreserved devotion to his service, now that we were brought to the field of labour.

Mr. Swan then expresses his satisfaction in having arrived in time to witness the great annual festival, held in the *White Month*, and the opportunity it afforded for distributing the Gospels and Tracts to the persons assembled at the Lama Temples, from all parts of the country.

Mr. Swan then states a most pleasing fact. 'The Buriats are every where receiving the Gospels and Tracts with

* Would it not be a real honour to any Christian gentleman or lady to erect such a Chapel, which might bear his or her name, and remain a lasting evidence of the liberality of a British Christian? Or, might not such a building be inscribed with the name of a beloved and departed child, and become a *monument* of real utility? Ed.

avidity, and are daily coming to us for them, from all quarters, and from a distance of hundreds of versts. We have likewise daily applications for medicine and advice; and our being able to prescribe simple remedies, and furnish medicines for some of their prevalent diseases, has contributed, not a little, to secure their good opinion of us, while we have, at the same time, the finest opportunities of distributing the word of God.

'The *Lamas*, or priests, themselves, not only come for the Gospel, but are sometimes seen, sitting at our door, reading it to a listening audience of their own people.'

Mr. Yuille gives an interesting account of his 'snow voyage.' He speaks with gratitude of the kind treatment experienced from the Post Director of Siberia, at whose house they staid 8 days; and of the friendship of his Excellency the Governor of Tobolsk, whom they visited frequently during their stay in that city. They left that place on the 12th of January, and arrived at Tomsk, a distance of 1430 versts, on the 21st. 'The Governor of that city supplied all our wants, sent us provision, and a cook to prepare them; visited us at our lodgings, and invited us to his table, and when we were about to depart, sent us as much prepared provisions, as served us till within 100 versts of Irkutsk.'

They left Tomsk on the 24th, and reached Irkutsh on the 22d of Feb. in good health and spirits. They remained there 14 days; during which they experienced the kind attention of the Governor General of Siberia. He has established a Bible Society in Irkutsk. They left that city, Feb. 15, and in 48 hours, arrived at the missionary station, within 2 versts of Selinginsk, where they found Mr. and Mrs. Stallybrass, and their two little boys, in tolerable health.

The Governor-General has paid them a visit, and promised to render them every service in his power. He had been to establish a Bible Society at Kyahta, where he had obtained 3000 Rubles for that object, and 2000 for the support of a school at Selinginsk. It may be truly said of this gentleman, that 'he goes about doing good.'

BERBICE.

AUXILIARY MISSIONARY SOCIETY.

Extract of a Letter from Rev. J. Wray, 5th June, 1820.

On Monday, May 8th, agreeably to one of our regulations, we held the General Meeting of the Berbice Auxiliary Society. It was a pleasant and interesting day to me, and, apparently so, to all present. I was glad to see so many of the Subscribers attend. I gave them some account of the meetings in London, and spoke to them of the great honour of doing any thing for Jesus, who had done so much for us. Two of our friends also spake for the first time in public, and exhorted all to persevere in doing good, and contributing to the Society. I pray that this may be the beginning of an abundant harvest in this place of blasphemy, persecution and contempt. The sum subscribed, from the commencement of the Society, in August, 1819, to the last day of April, 1820, (8 months) amounts to 419 Guilders (about £35). The number of Subscribers is about 100, all people of colour.

Extract from the Report of the Basle Missionary Institution, published April, 1820.

'In 1815, some Christians in Basle, struck with the immense disproportion which existed between the number of unenlightened heathen, and that of the missionaries hitherto sent to instruct them, resolved to establish an academy for educating young evangelists, and furnishing the various Missionary Societies with suitable agents. Such an academy, placed under the able superintendence of M. Blumhardt, and a committee of pastors and professors, was opened, with 10 students, in the summer of 1816. The rapid progress and excellent temper of these young men, have proved that the blessing of God is upon this seminary of piety, and have filled its founders with joy and courage. Seven of the students have entered into the service of the Dutch Missionary Society, and two into that of the Episcopal Missionary Society. The former of these are now at the college of Berkel, near Rotterdam, and are to sail the first opportunity, to the distant shores of the Indian Isles.

'There are now, in the academy at Basle, 19 students; a few of whom unite the studies of the University with those of the academy. All their occupations are mingled with retirement, prayer, and edifying conversation; giving to their mode of life a character of piety and gravity, analogous to their destination. They may serve as a model for the ardour with which they give themselves up to such labours as may advance the glory of their Saviour. Every study which is likely one day to render them useful in the vocation to which they are destined,

becomes to them pleasant and easy. In this academy, all is peace and harmony. The exact discipline which is observed is not the effect of compulsion, no yoke but that of Jesus is known, no law, but that of the Gospel, no civil restraint, but the fear of God.

'A few words respecting the Societies which have been formed, in support of the Institution at Basle. In the first place, a Committee, distinct from the Directing Committee, undertakes to collect the contributions, and to correspond with the Foreign Auxiliary Societies.

'These Societies, at present, few in number, are established at Wurtemberg, in the district of Elberfeld, at Berlin, Frankfort on the Main, Leipsic, Dresden, Sochare, near Montbeliard, Montiers-Grandoal, Berne, Geneva, &c. They meet on the first Monday of every month, to implore the blessing of the Lord on the labours of his witnesses, and to hear the report of the Secretary, on the state of the Society.

'It is thus that Switzerland, Germany, and France, unite to support one of the noblest religious Institutions, by which our continent can be honoured. It is thus that the divine flame of zeal which the Lord has kindled, spreads from place to place.'

IRELAND.

Formation of an Auxiliary Society in Dublin, in aid of the London Missionary Society.

THE Deputation from the Directors, consisting of the Rev. Drs. Holloway and Stewart, of Liverpool; the Rev. Mr. Arundel, Home Secretary; the Rev. Mr. Cope, of Launceston, and the Rev. Mr. Knill, late of Travancore, had the satisfaction of being most kindly received by our Hibernian friends; after they had spent several days in Dublin, and preached at various places, a Public Meeting was held on Wednesday, July 6th, in the Room belonging to the *Literary Institution*. This place was crowded to excess at an early period, and hundreds of persons were unable to procure admission. When the Chairman was just commencing the business of the day, a motion was made for adjournment to a larger place; but this being judged inconvenient, it was agreed that those who were without should repair to York-street Chapel, joined by some of the gentlemen who were expected to address the meeting; while those who were already seated within should proceed to business. Both the meetings were highly respectable, and deeply interesting.

Another Public Meeting, where all might be accommodated, was then agreed to be holden at York-street Chapel, on the following Saturday, when about 1200 persons asembled; the ladies being accommodated in the spacious galleries. The platform was honoured by the presence of many very respectable gentlemen, among whom were about 30 clergymen of the Established Church, some of whom took a part in the business of the day. At the several meetings, the collections and subscriptions amounted to upwards of £300. Among the contributions were a silver purse, a diamond ring, and two pearl rings. Since the meeting, a donation of fine Irish linen, worth about 20 guineas, made up for the use of the missionaries and their wives, was presented by a select band of pious ladies. Further particulars will probably be inserted in a future number. The Deputation has proceeded to Belfast, &c. &c.

NOTICE.

SOMERSET ANNIVERSARY.

THE Anniversary of the Somerset Missionary Society is appointed to be held on Wednesday, the 16th of this month, (August) at Chard, in the Rev. J. Gunn's Meeting-house, which, we are desired to state, is, after undergoing very extensive alterations and improvements, again open for Divine worship. The Rev. Dr. Winter, of London, and the Rev. Wm. Thorp, of Bristol, are expected to preach. The Rev. Rich. Knill, the missionary who some time since returned from India on account of his health, has also engaged to attend on the occasion, who may be expected to communicate to the meeting in the afternoon some interesting particulars of the idolatrous state of India, and the beneficial effects of missionary exertions, from circumstances which came under his own immediate observation during his stay in that most important part of the globe.

Interesting Letters have lately been received from Mr. Townley, Mr. Pearson, Mr. Harle, and other missionaries in India; from Mr. Milne, at Malacca; from Mr. Hamilton at Latakoo; and from the West Indies; &c. but our Extracts must be deferred till next month.

MISSIONARY CONTRIBUTIONS.

[*Collections, anonymous Donations, and all other Donations of 5l. or upwards, received from 16 June, to 16 July, 1820, inclusive.*]

IN LONDON AND ITS VICINITY.

Legacy of the late Mr. Abednego Humbleby, of Silver-street, London; by Mr. D. Genolin, Executor	40 0 0		
Duty	4 0 0		
		36	0 0
A Lady; by Rev. J. Arundel		1	1 0
Penny-a-Week Society, No. 3, Golden Lane, Cripplegate; by Mr. W. Chappell, Jun., Treasurer		2	2 6
Mr. John Ware, New Bridge-street—Donation		10	10 0
A Friend; towards the education of a Student in the Missionary Seminary		50	0 0
Mr. James Davies, Park-street, Islington		100	0 0
The Boys of the Dissenter's Working School, City Road, by Mr. Harrison		1	5 0
A Friend to Missions, by Ditto		1	1 0
A Lady; by Mr. Stone, Organist of Spa-Fields Chapel		1	0 0
Mr. Cooper, St. John's Street—Donation		5	0 0
J. H. Harington, Esq. Donation		10	0 0
Rev. John Emblem and Friends, Stratford		14	13 8

CONTRIBUTIONS FROM VARIOUS OTHER PARTS OF THE UNITED KINGDOM, &c.

Cumberland.—Cockermouth.—Collected by Young Ladies		1	0 0
Devon.—Dartmouth.—Penny-a-Week Subscriptions, from June 1819, to June 1820	8 0 5		
Sunday School Children	1 9 0		
		9	9 5
Ditto.—Sidmouth.—Contributions of a few poor persons, at a Missionary Prayer Meeting		3	10 0
St. Helena.—First Fruits of a Missionary Prayer Meeting, composed of a few poor persons; by Lieut. Armstrong		1	11 10
Essex.—Woodford Chapel.—Collected by Rev. G. Clarke	14 10 11		
Subscription	1 1 0		
		15	11 11
Worcestershire.—Worcester.—Half-a-Year's Contribution, by the Congregation at the late Countess of Huntingdon's Chapel; by Rev. E. Lake		15	0 0
Oxon.—Witney.—Third Quarter's Weekly and Monthly Subscriptions of Rev. J. Higgs and Congregation		3	0 0
Herts.—Whitewell.—Collection after a Sermon by Mr. Baker, Student at Wymondley		2	0 0
Ditto.—Whetstone and Totteridge Auxiliary Missionary Society; by Mr. Robert Rouse, Treasurer		7	11 7
Hants.—Marchwood, Southampton.—Produce of Mrs. Day's Missionary Box; by Rev. R. Davies		2	0 0
Ditto.—Portsea.—Rev. J. Griffin. Annual Subscriptions	44 14 6		
Collection and small Subscriptions	24 11 9		
Penny-a-Week Subscriptions; by Mrs. Oliver	4 8 2		
Ditto; by Miss Mackie	1 17 0		
		75	11 5
Wales.—Rt. Hon. Baroness Barham's Chapels in Gower, Glamorganshire; by Mr. W. Hammerton.			
Bethesda Chapel	8 11 6		
Bethel Ditto	2 1 5		
Trinity Ditto	3 2 5		
Paraclete Ditto	4 1 1		
		17	17 5
Salop.—Bridgenorth.—Amount received at a small Missionary House, bearing this Inscription—'Missionary Contributions received here;' by Rev. S. Barber		4	0 0
Kent.—Queenborough.—A. K.		1	1 0
North-Middlesex and South-Herts Auxiliary Society. Collected at Rev. W. Williams's, Edmonton		10	10 0
Bucks.—Woburn.—Rev. J. Harrison and Friends		30	0 8
Hants.—Southampton.—Rev. T. Adkins, and Congregation. Subscriptions	42 1 6		
Collection	28 6 8		
Penny-a-Week Society	4 0 1½		
		74	8 3
Cheshire.—Stockport.—Orchard-street Chapel Missionary Society. Miss Mayers, Treasurer		16	16 6
Somerset.—A Lady at Bath; by Rev. G. Burder		10	0 0

Donations in aid of the Anglo-Chinese College at Malacca.

Rev. J. Clunie, M.A., Leaf Square, Manchester		5	0 0

The Thanks of the Directors are presented to the following:—

Hope, for Select Portions of Psalms and Hymns, and a few Tracts.—Warley Missionary Society, for 1350 Copies of an Address to Youth.—A bequest of Martha Lewis; consisting of Blomfield's Abridgment of Henry's Bible, 2 vols. Russia.—Mr. Stiff, New-street, Covent Garden, for Dr. Watts's Sermons, 2 vols.; Dr. Manton on the 53d Chap. of Isaiah.; Patrick's Pilgrim; Burgess on Justification; Dr. Jacomb on Holy Dedication; 1 vol. of Dr. Sibbs' Sermons; Burrough's Evil of Sin; Dr. Bates' Four last Things; Mede on the Revelations; Sainte's Bible, and 31 Old Books.—A. H., for Farindon's Sermons, 1 vol. folio; 3 Years Jewish Expositor, in Numbers; Marshall on Justification, and Tucker on Predestination.—Mr. Panton, Ware, Herts, for Watts's World to come, in Numbers, and 1 Report of the Bible Society.—Mr. M'Lauchlan, Printing House Square, Blackfriars, for 2 Years Christian Observer, in Numbers, and Sundry Reports.—Anonymous, for 14 Pocket Books; 4 Thread Cases, &c.—Rev. S. Beaufoy, Town Sutton, for 96 Numbers of Theological Magazine, and 6 Copies of Guide for True Pilgrims.—Mr. Barnard, Ditto, for Sundry Magazines and Sermons.—Mr. Jenkins, Ditto, for 7 Reports of the Bible Society; Bunyan's Holy War; 39 Numbers of Christian Guardian, and 61 Numbers of Baptist Magazine.—Mr. Harman, Ditto, for 85 Numbers of Hawker's Poor Man's Commentary.—Mr. Brooks, Charte, Ditto, for 45 Numbers of Cottage Magazine, and 94 Ditto of Youth's Ditto.—Misses Plowman, for 42 Numbers of Baptist Magazine; 69 Ditto of Youth's Ditto, and sundry Old Books.—Emma, Shrewsbury, for Sundry Trinkets.—Mr. Silvester, Newport, Shropshire, for Trinkets; Buttons; Pincushions; Pins, &c.—Anonymous, for 930 Tracts.—A Friend, by Rev. Mr. Yockney, for Ridgley's Body of Divinity, 1 vol.—Miss H. Perry, Circus, Minories, for a Box containing Sundries for Otaheite, and sundry Reports.—Mr. Hurst, Chapel Court, Borough, for Fleetwood's Life of Christ; Bunyan's Pilgrim's Progress, Holy War, and Come and Welcome; Death of Abel, Ditto of Cain; Rowe's Devout Exercises, and Lives of Eminent Persons, 1 vol.—Mrs. Hogsflesh, Worthing, for 7 Copies of Clunie's Meditations on the Sufferings of Christ.—Mr. J. H., Lombard-street, for 50 Tracts.—Mr. Mitton, Kettering, for Remains on the Law and the Gospel.—Mr. R. Rumsey, Chesham, for Sundry Reports and Sermons, Christian Observer for 1815, half-bound, &c.—Anonymous, for Models of Farming Implements, made by Young Man, in hopes that they may prove useful to the Inhabitants of the South Sea Islands. J. S. for 5 years Proceedings of the Church Missionary Society.—Mr. Ed-

meston, Hackney, for 123 Numbers of the Youth's Magazine.—Mr. Bacon, 130, Chancery Lane, for Colvill's Sermons, 1 vol.; 2nd vol. of Gurnall's Christian Armour, and Extracts from the Journals of several Ministers of the Gospel.—Mr. J. Rondeau, Cambridge Heath, for 300 Copies of 'A Concordance to The Words of Jesus Christ.'—Mrs. E. Cuthush, 30, Whitechapel Road, for 3 Bibles; 2 Years Proceedings of the Church Missionary Society; 2 Sermons; sundry Reports, and 74 Numbers of the Cottage Magazine:—and, for 65 Volumes and sundry Numbers of the Evangelical Magazine, to a Widow; Mr. Fyffe, Holborn; Rev. G. Townsend, Ramsgate; Mr. Jones; A. B. Stockwell; Mrs. Strange, Kettering; A Lady, by Rev. T. Jones, Wotton-under-Edge; J. D. Hackney; Mr. Claridge, No. 23, Aldgate; T. S. M.; Mrs. Lambert, No. 5, Ratcliffe Cross; Mr. Slack; Mrs. E. Doherty, Chatham; Mr. Walters, ditto; Mrs. C. Wilson, Church-street, Kensington; A Friend, Romsey; Mr. Stephenson, Great Preston, near Leeds; A Friend, by Rev. J. Jerard, Coventry; S. W.; Mr. Powell, Bath; Mrs. Chapel, Kentish Town; Mr. Cobb, Princes-street; Mr. Williams, ditto; Mr. Cock, Hertford; Mr. F. Wragg, King-street, Northampton Square; Mr. Ball; Mrs. White; Mrs. Hughes; Mr. Smitherman, by Rev. T. Lewis, Islington; Mr. Nicklin, Aldersgate-street: Mr. Penstone, by Rev. E. A. Dunn; Mrs. Gibbs, Battlebridge; Mrs. Kempthorne, by Mr. M'Dowall, Falmouth; Anonymous, by Rev. Mr. Yockney, Islington; Miss Perry, Emenden Hall, near Newport, Essex; M. B., Bognor, Sussex; Mrs. Edwards, No. 85, Hatton Garden; Hope; Mrs. E. Gast, Bristol; Mr. Smith, ditto; G. H.; Mr. M'Lauchlan, Printing-House Square; Rev. J. Rosf, Sutton; Rev. S. Beaufoy, ditto; Mr. Barnara, ditto; Mr. Luckhurst, ditto; Mr. Jenkings, ditto; Mr. Harman, ditto; Mr. Cork, ditto; Mr. Cox, ditto; Mr. Field, ditto; Mr. Hunt, Staplehurst; Mr. Terrell, by Rev. C. Howell, Alton; Misses Plowman; Mrs. Garnett, Halifax, York; Miss H. Perry, Circus, Minories; Mr. R. Hurst, Chapel Court, Borough; Mrs. Hogeflesh, Worthing; Mr. J. H., Lombard-street; Mr. Mitton, Kettering; Mr. Edmeston, Hackney; Mr. Bacon, 130, Chancery-Lane; Mrs. E. Cutbush, 30, White Chapel Road, Mr. Hawthorn, ditto; R. Prettow and M. Arundell, Hackney; Mrs. A. Cliffe, St. John's-street Road; M. Bass, Chesham; nd to a Friend at Rotherham, by Rev. J. Bennett.

POETRY.

ON HEARING THE GOOD NEWS FROM OTAHEITE.

(Original Hymn.—By Mr. Kelly.)

HARK! the sounds of gladness,
From a distant shore;
Like relief from sadness,
Sadness now no more:
'Tis the Lord has done it,
He has won the day;
His own arm has won it,
Joyful, let us say.

Idols, lately bow'd to,
Lie by all abhorr'd,
And the people crowd to
Temples of the Lord.
What a change! how glorious!
Lord, thine arm is strong;
Thou hast prov'd victorious,
Though the fight was long.

Long the foe resisted,
Loth to yield his prey;
Every pow'r enlisted,
And maintain'd the day:
But his arm is shatter'd,
And the slaves are free;
All his force is scatter'd,
Glory, Lord, to thee.

Hence those sounds of gladness
From a distant shore;
Then away with sadness,
And despond no more.
Ye, who mourn with Zion,
And her welfare seek—
Think of Judah's Lion,
Never faint nor weak.

When he wakes from slumber,
And puts on his might,
What is force and number,
Match'd with Him in fight?
When his foes assemble,
Hoping to prevail,
Soon the valiant tremble,
And the mighty fail.



Freeman sc.

Revd. John Bulmer,
Haverfordwest.

Publ. by F. Westley Stationers Court Sept. 1. 1810.

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

SEPTEMBER, 1820.

MEMOIR OF THE LATE REV. JOHN WILLIAMS, A. B.
RECTOR OF BEGELLY, PEMBROKESHIRE.

OF all the evils tobe deprecated by the church on earth, there is no one more pernicious in its consequences, than the introduction of young men to the ministry, who have not even the appearance of piety. The mischief sustained by the Christian cause, through the conduct of such incompetent guides, is incalculable. They are the enemies of the cross of Christ, and too often glory in what ought to make them ashamed, and can only be expected to mind earthly things. Many, however, have been the astonishing displays of divine grace, in the conversion of those who entered the vineyard of the church, without any serious design, or suitable inclination, to labour in the work of the Lord. They have been made to feel their responsibility—repent of the manner in which they engaged in their sacred employment,—and earnestly seek to become 'workmen who need not to be ashamed, rightly dividing the word of truth.' Among such distinguished individuals, was the Rev. John Williams, whose unwearied exertions, in bringing sinners to Christ, were eminently crowned with the divine blessing.

Mr. W. was born at Fishguard, of parents in humble circumstances. When very young, he experienced the loss of his father, and was destined, either to some line of business in the country, or to a sea-faring life. To the former, he had a very strong aversion, owing to the difficulty he found in asking for money, which, it is said, he never overcame. For the sea, his constitution was too delicate; and the violent sickness he experienced during a short excursion on the water, determined him never to make another voyage. Thus was he led to choose some profession more congenial to the turn of his mind, and to direct his attention to the church.

Nothing gave him so much pleasure as the prospect of becoming a scholar and a clergyman. In this he was soon gratified, on the second marriage of his mother; and through the influence of his father-in-law, who was a minister of the established church. By this means he entered at Jesus college, Oxford, in 1783, and in September, 1785, was ordained a deacon, having passed his examination with credit to himself. His own reflections on this occasion, made at a subsequent period, are very affecting, and deserve the serious attention of all to whom they may apply.

'Though this was an event of the greatest moment, I do not recollect that I had any thoughts of its importance. My own behaviour, and that of the other candidates, during the examination week, was shamefully light and trifling. Thus I rushed un-

thinkingly into God's vineyard, without gifts or grace for this most important office, and without even a knowledge of the way of redemption, through faith in a crucified Saviour. O what a blind leader of the blind have I been! This has since given me many uneasy moments. Blessed be God, that he hath opened my eyes in some degree!'

On leaving college, Mr. W. was engaged as domestic tutor in the family of the late Dr. John Phillips, of Williamson, for whom he also officiated as curate, in the parishes of Williamson, Burton, and Rhôsmarket. Through his acquaintance with a pious lady at the latter place, it appears that a happy alteration gradually took place in his views of religion, and terminated in the apostle's resolution, to know nothing, in the discharge of his ministry, but 'Jesus Christ and him crucified.' The Rev. James Thomas, vicar of St. Mary's, Haverfordwest, with whom Mr. W. was very intimate, gives the following account of him at this period,—

'I first became acquainted with Mr. W. about the year 1787, at which time he was considered as a very decent, well-behaved young man; but by no means an awakened, and much less a converted person. I think it was about the year 1789, that the precarious state of his health, under the influence of divine grace, gave rise to that awakening and those convictions, which afterwards led to a real conversion of heart. At first his views of the Gospel salvation were by no means clear; but towards the end of the year 1792, he appeared to have obtained a distinct acquaintance with the fundamental truths of Christianity. I can only say further concerning him, that I never knew a person whose morals were more correct than those of my dear friend, or whose conduct was more irreproachable.'

In the Spring of 1793, Mr. W. was presented to the rectory of Begelly, to which he removed in the following autumn. He found his parishioners in a state of moral darkness, and alienation from God, through the ignorance that was in them; so that he felt the propriety of addressing them in the following manner:—

'Wherein does your conduct differ from that of the Negro and Indian, who have never heard of the only true God? They go to their temples, and worship their idols. What do you worship, O my friends, when you come into this place? Do you worship the only true God, whom you hear proclaimed? And do you worship him in spirit and in truth? If so, your conduct and behaviour will show it, when you are out of church. The pagan, when he has left the temple of his wooden god, runs to a feast, where he revels in rioting and drunkenness, wantonness, and uncleanness. And how do you, who are called Christians, spend your time out of church? Do not many of you run immediately into an ale-house, or to a pastime, if there be any in the neighbourhood? Do not most of you spend your sabbaths in idle and unprofitable conversation,—while God and heaven are not in all your thoughts? Where, then, is the difference between you and the pagans? They enter into their temples, to worship their idol, and when they go out, they follow the sinful lusts and inclinations of their corrupt hearts. Many of you enter this temple of the living God without worshipping any thing; and when you go out, like the pagan, you follow the evil propensities of your own hearts. Oh! friends, consider your ways; and consider whether they are agreeable to the word of God, which is intended as a light to guide you in the way to heaven.'

The general character of his ministry, and the peculiar doctrines Mr. W. taught at Begelly, with such happy effect, could easily be made to appear by a few other extracts from his sermons, did the limits prescribed to this memoir permit. His preaching was invariably such as to humble the sinner, exalt the Saviour, and advance the glory of God. He was the honoured in-

strument of turning many to righteousness; some of whom are now so living as to adorn the doctrine of their Redeemer. But he was not a mere public preacher—he taught his people from house to house. It was his practice to visit the families under his care, one every week, in rotation, for the purpose of communicating religious instruction, by expounding select portions of Scripture. These pastoral visits were held at a convenient hour in the evening, when the nearest neighbours were invited to attend; and when it was not unusual for a considerable number of people to be assembled. He generally began the exercise by singing a hymn, and prayed with his people, either before or after the expository address. Of these little meetings he kept an account in writing, of which the following specimen will be acceptable to the reader.

'Wednesday, Nov. 29. Visited at P— H—'s. As it was a very wet evening, few attended. My heart was dead, and unimpressed with the divine truths which I endeavoured to proclaim from John iii. The Lord was pleased to teach me my own weakness and total insufficiency. Lord, I confess my entire inability to think even a good thought without thy divine assistance. May I receive out of thy fulness, a constant supply of every needful blessing, for the profit of my own soul, and of those souls which seek food at my hand. Endue me with a clear knowledge of Gospel truths; enable me to experience the power of them on my own heart: and give me utterance to declare the truth at it is in Jesus. O make me wise unto salvation, and wise to win souls for Thee.'

Wednesday, December 6th. I visited at I— P—'s, Begelly; several of the neighbours were collected, to whom I read and explained Rom. v. from verse 12. I attempted to shew the nature of justification, the universal need of it, the manner in which we are justified, and the blessings consequent on justification. In speaking on this subject, I was led out of the track which I had previously laid down. I found much comfort in expatiating on the humiliation and sufferings of Christ, as a ransom for sinners. Some of the people seemed to be affected. O may what was said sink deep into their hearts, and bring them to a saving knowledge of Jesus Christ! How thankful ought I to be that I am permitted and enabled to speak any thing in his name! Gracious Lord, make me duly sensible of thy love and mercy, that I may love and serve thee in sincerity and truth! —that all the powers and faculties of my soul and body may be cheerfully devoted to thee, who art the lawful owner of them.'

'Wednesday, December 27. I visited at L— A—'s; read the first chapter of St. Matthew, and made some observations on the contents of it, viz. concerning the manhood and divinity of Christ, and the absolute necessity of his being both God and man, in order to be a complete Saviour: First, From the guilt and punishment of sin: Secondly, From the power and dominion of sin; Thirdly, From the power of Satan: Fourthly, To enable a believer to persevere to the end: Fifthly, To support and comfort him: and Lastly, To redeem his body from the grave. What was spoken, seemed to be attended with a blessing. Thy name, O Lord, be praised! Not unto me, O Lord, not unto me, but unto thy name be the glory. Teach my heart to lie humbly in the dust, and most sincerely to give all the glory unto Thee!'

In addition to these pastoral visits, Mr. W. formed the most serious persons of his congregation into a society, on a plan something resembling that of the late Rev. George Whitfield. The members of this society were encouraged to pray in rotation, with a view to promote the worship of God in their own families. It appears, however, that when they met together, the time was chiefly occupied in conversing on passages of Scripture, or on the

truths of the Gospel, rather than in the relation of Christian experience. The rules, observed by the members, required them not to introduce any thing of a worldly nature; and when out of the society, not to speak of any thing that might have fallen weakly or unadvisedly from the lips of their brethren; but on all occasions to exercise charity, and seek their mutual edification.

'The motives of Mr. Williams in keeping these meetings,' says one who perfectly knew him, 'could be only the glory of God, and the salvation of men.'

And it cannot be doubted, that both his pastoral visits, and society-meetings, were attended with the divine blessing, and were effectual means of advancing the cause of true religion in that part of the country.

The habitual state of his own mind, in respect of vital religion, will further appear by a few passages, selected from his diary.

'March 10, 1794. My soul experienced the truth of that portion of Scripture, 'The statutes of the Lord are right, rejoicing the heart!' O Lord, strengthen my faith to believe, and rely more firmly on thy promises! Grant that I may daily experience more of the sweetness of thy word, that my mind may delight and meditate in it day and night! As God destroyed all those enemies which opposed the deliverance of his people from Egypt, and their passage into the land of Canaan, so will he subdue all the enemies which oppose our redemption from the slavery of sin and Satan, and retard our passage to the heavenly Canaan. His almighty power, his infinite love, and willingness to save, are eminently displayed in his dealings with the Israelites. Why then should the Christian be cast down in despair? God is unchangeable—ever abiding the same. Trust, therefore, in the Lord; for in the Lord Jehovah is everlasting strength. In the second, third, and fourth chapters of Jeremiah, where the repeated provocations and rebellions of Israel are described, the Lord's tender mercies are displayed in a wonderful manner. Notwithstanding their guilt, he is willing again to receive them—yea, intreats them to return, that he may heal their backslidings. What condescension! What love, passing knowledge, is here! Surely his ways are not as our ways, and his thoughts are not as our thoughts. What encouragement for poor backsliding sinners, to return to their tender Father, whose affections move towards them! What a strong motive to love a God, who is so full of grace and compassion! Help me, O Lord, to adore, to admire, to love thee more and more every day! I would taste of thy love daily but, alas! my soul is in a thirsty land—it is dry and barren. O let the dew of heaven light upon it; let the sun of heaven shine upon it, to make it fruitful in love to God, and love to man, for his sake.'

'January 1, 1796. I have this day begun a New year. Renew me, O Lord, more and more every day, in the spirit of my mind If thou, Lord, hast never given me a divine principle of new life, give it me now; and let my heart, my thoughts, mind, and conversation, be constantly influenced and corrected by thy word and Spirit. I here devote myself, body, soul, and spirit, to thee, and to thy service.—Help me, by thy almighty grace, to serve thee with zeal, fidelity, and success. Keep me always sober, vigilant, and watchful over my own soul, and over the souls committed to my care.'

At the end of the year, he writes:

'O God, search me and try me, and see if there be any evil way in me; then shew it unto me, and lead me in the way everlasting. Alas! what sin is there to which I have not been inclined, and of which I have not been guilty, either in deed, word, or thought. What are my wants? A steady, immoveable faith in Christ and his Gospel, that I may be a partaker of his righteousness, and through that righteousness, obtain remission of sins. I want the power and love of sin to be destroyed in my soul, and the power of grace, and the love of holiness, implanted in their stead. I want to see the preciousness and excellency of Christ, and of the salvation which he

hath purchased for sinners. I want a well-grounded assurance that he hath loved me, and given himself for me. I want a clear and saving knowledge of the only true God, and Jesus Christ whom he hath sent, so as to be able to contemplate his glorious attributes; especially his wisdom, holiness, and love, as displayed in the work of redemption. In order rightly to discharge the important office of a minister, I want a clear knowledge of divine truths, and utterance to proclaim them. I want zeal for the glory of God, and love for immortal souls. I want steadiness and firmness in the pursuit of godliness, and in the discharge of my duties. I want a simple unreserved reliance on God, his Spirit, and word.

Since writing the above, I have been reminded, by sad experience, of another want—a want of meekness, patience, gentleness, and long-suffering. O Christ, a supply for all my wants—all graces are treasured up in thy fullness! Unite me by faith, through the power of thy Spirit, to thyself. Let my old man be put off with the old year: and enable me to put on the new man, which, after thee, is created in righteousness and true holiness.'

From the time of his entering on the duties of his office at Begelly, until his death, a period of eight years and a half, so far as his feeble constitution would permit, Mr. W. was an indefatigable labourer in his Master's vineyard. It may truly be said of him, that he was 'instant in season and out of season,' and his concern for the spiritual welfare of his parishioners, his benevolence, and affectionate regard to their persons, will long live in the memory of those who survive him. He was also a man of a truly catholic spirit, and whose principles, as a churchman, were moderate and liberal. Of this he gave unequivocal proof by his hospitable reception of the Mr. Morgan, and Mr. Jones, two Independent ministers, who were in the habit of making itinerant excursions in the English parts of the county, and sometimes preached in the neighbouring parishes. He saw the necessity of their labours; and though he did not, like the celebrated Berridge, vicar of Everton, enter on a course of Itinerant labour himself, he was disposed to encourage others who felt themselves at liberty to do so. Mr. Jones is in possession of a letter, referring to the necessity of instruction in those parts to which their exertions were directed, and in which Mr. W. exhorts them to persevere in their endeavours to enlighten those who were sitting in darkness. Whenever they came near Begelly, his house was their home, where he was always happy to receive them as brethren in the Lord. But though he approved of their itinerant preaching, where he thought it necessary that something should be done for the salvation of the people, it is generally understood, that when he found they had been organizing congregational churches, he did not approve that part of their proceedings, and did not afterwards receive them with the same cordiality—a circumstance at which few will be surprised, and which the members of his own communion will be disposed to regard as perfectly consistent.

As a minister, a husband, and a master, Mr. W. exhibited the portrait of an exemplary Christian. That few have excelled him in the discharge of relative duties, is admitted on the testimony of competent witnesses. His temper, which was naturally warm and hasty, was so subdued and regulated by the power of divine grace, as seldom to give the least uneasiness to any but himself; yet he frequently complained of it, in the judgment of his friends, without cause. As he faithfully reproved sin in others, so he suffered not his own imperfec-

tions to pass unnoticed, and would sometimes accuse his dear partner in life of not being faithful in pointing out his faults, whilst, in reality, his conduct was a daily reproof to all about him.

In the Spring of 1802, a contagious fever prevailed in his parish, which Mr. W. caught, by visiting the sick of his flock. At the commencement of this illness, which terminated his valuable life, in about ten days, he manifested a wish to recover, if it were the will of God; but prayed for resignation, and the pardon of any improper wish, or anxiety for himself or others. One of his friends having expressed his hope that God would spare him to continue his labours among them, he replied, that if the Lord had any more work for him to do, his life would be preserved; but if not, he was resigned to the will of heaven. Though he was not favoured with those rapturous joys which some Christians experience on a death-bed, yet he professed a steady and unshaken faith in Christ, which the enemy was not permitted to disturb. His head was frequently affected with delirium; but when he was composed, he spoke of his death with great calmness, and gave directions respecting his funeral, requesting that it might be conducted with strict economy. No worldly concern seemed to have any place in his mind, except some anxiety on account of his beloved wife. He closed his valuable life and labours, on the morning of the third of April, 1802, in the 40th year of his age.

Three years after his death, a selection of twenty sermons was made from the many he must have left in manuscript. These were prepared for the press, by a clergyman of the Church of England, and printed at Bristol. Of these, the editor observes:

'That they were originally drawn up for the benefit of a plain, unlettered congregation, and therefore not calculated to acquire celebrity as polished compositions, or to gratify the curiosity of the fastidious readers. They have an excellency, however, that far surpasses all the embellishments of human art; being dictated by that wisdom which descendeth from above, and grounded on clear evangelical principles. They glow with zeal for the honour of God our Saviour, and breathe a spirit of tender concern for the souls of sinners. Free from the shackles of a system, and passing over in silence the knotty questions of Polemic theology, they confine our attention to what must necessarily be known and practised, in order to present and final salvation; and, in simplicity, both of sentiment and expression, point out the path to heaven. They seem peculiarly adapted to the instruction and admonition of private families; and it is devoutly to be wished, that an abundant blessing may attend their perusal.'

The same gentleman has, in his preface, the following reflections, which form a suitable conclusion to the present article:—

'How happy would it be for the Church of England, if all her ministers were as orthodox in their doctrines, and as exemplary in their lives, as Mr. Williams! How would she then lift up her head with triumph in the presence of all her foes, and the name of the Lord be magnified among us! And though this is a joyous event, which cannot rationally be expected, whilst in every description of men tares will be intermingled with the wheat; yet it is incumbent on us to pray the Lord of the harvest, that he would send forth labourers into the harvest. And he will undoubtedly hear the prayers of his faithful people. It is a noble encouragement to the daily discharge of this duty, to be assured, that the number of such burning and shining lights is increasing in our Zion, from year to year; and that in these awful times, when infidelity, with unparalleled effrontery, proclaims every where its destructive

principles, the Lord raises up instruments, endued with eminent gifts and fervent zeal, to call mankind to repentance, and to inculcate on their minds the saving truths of the Gospel of Christ.'

J. B.

Haverfordwest.

THE VOICE OF GOD IN THE THUNDER.

To the Editor.

SIR,

THE great and terrible storm of thunder and lightning which took place in the evening of Lord's Day, July 30th, reminded me of a remarkable discourse in Dr. Cotton Mather's 'Magnalia Christi Americana, or History of New England,' and which was delivered during an awful thunder storm, on the afternoon of a sabbath, September 12, 1694; some extracts from which, will, I am persuaded, be acceptable to your readers.

B.

In an ADVERTISEMENT preceding the printed discourse, the writer says, 'That being in prayer before sermon, the sudden rise of a thunder storm was the occasion of his feeling a strong impression on his mind to lay aside the discourse he had prepared, and to speak to the assembly on 'The voice of the glorious God in the thunder,' feeling a persuasion, at the same time, that he should receive all needful assistance. That which made this digression remarkable was, that at the very instant, (as nearly as he could judge,) when he felt this impression, the lightning struck his own habitation; intimation of which was brought him soon after the sermon commenced.

'Observing,' said the preacher, 'that by the thunderstorm, just now begun, many of you are thrown into a consternation, which perhaps may indispose you to mind any thing but the thunder, I shall altogether lay aside the meditations wherewith I came hither purposing to entertain you; and I shall, with the leave and the help of our God, who is now speaking, treat you with some sudden meditations upon the thunder itself.

Christians, you shall now go along with me to the 29th Psalm, where, in the 3d verse, you shall find these words,

The voice of the Lord is upon the waters — the God of glory thundereth.

And now, let not your attention to the thunder at this instant abroad, prevent your further attention to the greater and louder thunder here within. The voice of God in this book is far beyond that voice which is now making its rapid peals in the sky. This voice is more articulate than that; yea, by this voice, *that* becomes articulate. Give then to both your earnest heed.

I remember, that when Elihu was, as I now am, speaking at a meeting of some godly men, at that very time, as some interpreters conceive, it thundered; and then that man of God fell into a discourse on the voice of God in the thunder—then it was that he said, 'At this my heart trembleth, and is moved out of his place. Hear the noise of his voice, and the sound that goeth out of his mouth; he directeth it under the whole of his heaven, and his lightning unto the ends of the earth; after it a voice roareth; he thundereth with the voice of his excellency. God thundereth marvellously with his voice; great things doth he, which we cannot comprehend.' Job. xxxvii. 1 to 5.

We have now before us, a psalm composed by a great servant and singer of the Lord, probably at a time tempestuous by thunders, and composed that it might be employed by the people at such a time. You see how conveniently it may now furnish us with a text. It is the duty

of a minister to watch for seasons, by which the word of God which he is to preach, may be urged with singular energy, for the 'saving of himself, and them that hear him;' and it will be but an act of ministerial watchfulness for me to bring you, this afternoon, certain words of God, which, by the terrible thunder we now hear, may be rendered unusually penetrating.

Sirs,—be not now deaf to the thunder, but make with me this

OBSERVATION.

IN THE THUNDER THERE IS THE VOICE OF THE GLORIOUS GOD.

There is —— *(about this moment a messenger interrupted him by telling him that the lightning had just struck his house, which it had damaged; but that no person had been injured. But, without breaking off, as he had been requested to do, he thus proceeded)*—

Brethren, I am just informed that the voice of the glorious God in the thunder, has been immediately directed to me, by the fall of a thunder-bolt on my own house, at that very instant, as far as I can judge, when I felt such a powerful impression on my mind, engaging me to frame a peculiar meditation on the voice of the glorious God in the thunder. If the thunder were deemed by the heathen (φωνη διος) 'the voice of Jupiter,' I am sure it should be accounted 'the voice of Jehovah' by us Christians. One of the ways by which God revealed himself to his ancient people, was a *Bath Kol*, as they termed it—there was a voice of thunder in it. Sirs! we have what is equivalent to *Bath Kol* this afternoon, in the significancy which we shall now hear the Scriptures give to the thunder.

1. One voice of the glorious God in the thunder is—that 'He is a glorious God who makes the thunder.'

Thunder is, indeed, a natural production, and is accounted for by philosophers as proceeding from natural causes; but who is the *first* cause—the *first* mover? It is our glorious God; and hence, in scripture, thunder is always ascribed to Him. It was employed in the creation of the world, (Ps. civ. 7.) and has often been used for the execution of his holy designs.

Why then should we be slavishly afraid of the thunder? We are in covenant with that God who makes the thunder, and shall we not say, 'He is our own God, and he will bless us;' and if he *be* our God, we need not fear that he will hurt us by any of his works. Suppose we should be slain by thunder, its voice will be, 'Come up hither;' and doubtless it would be the easiest way possible of going to God.

The excellent Isaac Ambrose, in his Treatise of Angels, relates the following remarkable anecdote.—'A profane persecutor discovered great terror during a storm of thunder and lightning, which overtook him on a journey; when his truly pious wife, who was with him, asked him what was the reason of his terror. 'Why,' said he, 'are not *you* afraid?' She replied, 'No, not at all; for I know that it is the voice of my heavenly Father; and shall a child be afraid of a kind father's voice?' The man, filled with surprise, made this conclusion,—'Surely these Puritans have a divine principle in them which the world seeth not: else they could not have such serenity in their souls, when the rest of the world is filled with horror.' Upon which he went to Mr. Bolton, lamenting the opposition which he had made to his ministry, and became a godly man ever after.'

The power of God is the glory

of God, and his thunder proclaims his power; 'the thunder of his power who can understand?' It is irresistible—castles fall—metals melt—trees are torn up by the roots—every thing flies at his voice; or in the emphatic language of scripture, 'the mountains quake, the hills melt, the earth is burnt. Who can stand before his indignation? and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him.'

2. A second voice of the glorious God in the thunder is, 'Remember his LAW, which was given in thunder.' At Sinai, 'a fiery law was given,' or a law given in thunder and lightning. When the ten commandments were promulgated, 'the people saw the thunderings, and the lightnings, and the mountains smoking,' (Exod. xx. 18.) and so terrible were they, that even Moses, the man of God, did 'exceedingly fear and quake.' Well then, when it thunders, call to mind the commandment, once thundered to the world; and remember that still, with a voice of thunder, God says to you, 'Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and thou shalt love thy neighbour as thyself.' And let the reflection we make be accompanied by *self-examination*--Have we omitted what is required? Have we committed that which is forbidden?' Happy will it be, if any are 'thunder-struck' into a penitent confession of sin!

3. A third voice of the glorious God in the thunder is, 'Think on the future coming of Christ in thunder and in great glory!' for it is written, 'Our God shall come—fire shall devour before him, and it shall be very tempestuous round about him.' The second coming of Christ will be 'with his mighty angels in flaming fire.' Does it now thunder? Let us then realize that great and notable day of the Lord—realize it so as to be ready for it; and be not satisfied until your hearts be in such a state, that they would even leap for joy, were you assured that, in the very next thunders, your precious Lord would actually descend; until you can gladly say, 'Lo, this is the God of our salvation, we have waited for him.'

4. A fourth voice of the glorious God in the thunder is, 'Make your peace with God immediately, lest he take you away by a stroke in his wrath.' Why is it that persons are usually in such consternation at a storm? There is, indeed, a constitutional weakness in some, such as no consideration can wholly overcome; but usually the fears of men arise from the state in which they suspect their souls to be, in regard to an angry God. Conscience says that their sins are unpardoned, that their hearts are unrenewed, and that if the next flash of lightning should strike them dead, it would prove that it had been good for them had they never been born.

Here then is the voice of God—'Art thou ready? Soul, make ready presently, lest I call for thee before thou art aware.' I have now in my house a mariner's compass, on which a thunderstorm had this strange effect, that the north point was turned directly about to the south, and so it has veered and stood ever since, though it happened thirteen years ago. I would to God that the next thunderclap would give as effectual a turn to all the unconverted souls among us. May the thunder awaken you to turn from every vanity to God, without delay, lest by the storm itself, it should be too late.

5. A fifth voice of the glorious God in the thunder is, 'Let this thunder convict you of what you may justly reckon your own ini-

quity.' (2 Sam. xxii. 24.) Every man has a darling-sin, a master-sin; and thunder may be useful in detecting it. There are some writings which you cannot read until you hold them up to the fire. Would you read the wickedness of your own hearts? Then hold them up to the lightning. My meaning is, when it thunders, observe which of your faults accuses you, and stares you in the face with formidable criminations; that is your own iniquity; and the voice of the thunder is, Keep a special watch against that iniquity, and all incentives to it.

6. A sixth voice of the glorious God in the thunder is, 'Beware of those grosser sins which have sometimes been revenged by thunder.' Enormous transgressions have frequently been visited with dreadful and destructive strokes. *Tacitus* says, that the cities of Sodom perished *Fulminum jactu*—by thunder-bolts. God sent extraordinary fires upon men who first burned with the lusts of uncleanness. The voice of God, therefore is, 'Extinguish such lusts, lest I consume you with fire from heaven.' Thus Nadab and Abihu perished, and Korah with his company, and Uzzah probably. The Egyptians, the Philistines, the Assyrians, were punished with desolating thunders. Hence, then, when it thunders, hear the voice of God, saying, 'Look well to your sacrifices—Duly attend my worship—See to it, that my ark is not despised—Beware of rebellion against God,—and, Do no wrong to my people, who have this artillery of heaven to defend them.'

7. A seventh voice of the glorious God in the thunder is, 'Hear the voice of my Word, lest I make you fear the voice of my thunder.' When the Egyptians persisted in their disobedience, 'the Lord sent thunder; and the fire ran along upon the ground;' thus the eternal God commands men to let go their sins, and go themselves to serve him, or they expose themselves to fiery thunders. Hear then 'the still small voice of God' in his ordinances, or God may speak to you with his angry thunder-bolts. 'Consider this, and forget not God, lest he tear you in pieces, and there be none to deliver you.'

Finally, And is there not this voice of the glorious God in thunder? 'O be thankful to the gracious God, that the thunder does no more mischief to you all.' Do we live in the midst of thunders, and yet live! Are we not smitten by the great ordinance of heaven, discharging frequently on every side of us! Let us then be thankful to the great Lord of heaven, and let our thankfulness be manifested by a correspondent fruitfulness!

To the custody of Israel's great Keeper, I now commend you all.

ON THE PROFANATION OF THE SABBATH.

1. *Sunday Newspapers.*

We have read with pleasure in the *Courier* of June 5, a simple letter to J. G. Lambton, Esq. M. P. on the treatment which a petition from the Venders of Newspapers met with from a certain gentleman in the House of Commons. The writer justly complains that 'while every other tradesman closes the labours of the week on Saturday night, and prepares for the duties of the Sabbath, they alone are obliged to labour, unless willing to barter their principles, or sacrifice their temporal interest to a considerable amount.' Such it appears is the increase of Sunday Newspapers, that it now forms *a fifth part* of the whole business; and the writer asks, Did not he, and others

who signed the petition, notwithstanding the claims of large families, declaring their readiness to sacrifice one-fifth of their income, give a pretty strong proof of their sincerity? Nor is this all—many lose their *daily* connexions by this sacrifice, for gentlemen say—'We shall give our favours where we can be accommodated on Sundays.'

About 40 years ago there was but one Sunday paper; and to render that palatable, it contained *a religious essay*; now there are great numbers of such papers, and many thousands of persons devote the Sabbath morning to their perusal, and neglect the duties of worship. We were grieved to the heart to hear a member of the British Parliament state the attempt to put an end to Sunday Newspapers—*an effort of fanaticism!* Is it fanatical then to maintain the Divine Authority of the 4th commandment—'Remember the Sabbath day to keep it holy!'

We trust that, ere long, petitions against this mischievous species of Sabbath breaking—signed by half a million of British Christians, will be poured into both Houses of Parliament.

2. *Sunday Drives.*

It was lately observed, that a few Sabbaths ago, the Queen drove through Hyde-Park, on her way to Barnes, at a time when it was extremely crowded by gay and fashionable company. One of the papers boasted that 'almost half the Peerage were there assembled.' *O tempora! O mores!* Is this a Christian land? Is this the country that sends Bibles and missionaries all over the world?

3. *Sunday Pastimes.*

Our readers could not but notice, and with much pain, that part of Mr. Brougham's speech, in which he gave a full account of the proposed bill for National Education, in which he intimated that it would be sufficient for children to spend an hour and a half in public worship, after which, said he, 'let the children fill up their time with that innocent *play* which is most congenial to their age.'

This public approbation of Sabbath breaking cannot but remind us of a plan proposed in the reign of the British *Solomon*, James I. for the purpose of curing the people of Puritanism. Bishop Moreton drew up a declaration, enforced by Archbishop Laud, in favour of Sunday sports, which was ordered to be read in all the Churches, in which it was ordained as follows:*—

'That for his good people's recreation, his Majesty's pleasure was, that after the end of Divine service, they (the people) should not be disturbed, letted, or discouraged from any lawful recreations; such as dancing, either of men or women; archery for men, leaping, vaulting, or any such harmless recreations; nor having May-games, Whitsunales, or morrice-dancers, or setting up of maypoles, or other sports therewith used, so as the same may be had in due and convenient time without impediment or let of Divine service; and that women should have leave to carry rushes to the Church for the decorating of it, according to their old custom,' &c.

These indulgencies were not, however, to be granted to Papists, Puritans, or those who did not stop the whole service time in Church!

We leave it to the wisdom of our rulers whether a diminution of pious regard to the whole of the Sabbath will be conducive to the morality or good order of the people. And if we consult the annals of Newgate, or recollect the dying speeches of malefactors, we shall find that most of the crimes for which they suf-

* When the puritan party afterwards prevailed, the said Book of Sports was burnt by the common hangman, in Cheapside, and other places, May 5th, 1643. Then no tippling was suffered on any time of the Lord's Day, nor fruit stalls, &c. permitted in the streets.

fered, originated in Sunday diversions.

We are sure, also, that if public countenance be given to Sabbath breaking, a marked distinction will be made in every town between those who fear God, and those who fear him not; and that the Church of England will be no gainer, when it is found that Dissenters are the chief, if not the only, observers of the Sabbath.

THE EPISTLE

FROM THE YEARLY MEETING OF *The Society of Friends.*

Held in London, by adjournments from the 24th of the fifth Month, to the 5th of the sixth Month, inclusive, 1820, *to the Quarterly and Monthly Meetings of Friends, in Great Britain, Ireland, and elsewhere.*

DEAR FRIENDS,

It hath pleased our heavenly Father again to permit us to meet for transacting the concerns of our religious Society; and we have, from time to time in the course of this meeting, had reverently to acknowledge the continuance of his love towards us. We have partaken of the fellowship of the Gospel: of that fellowship in which our predecessors, valiant for the truth, were comforted in the day of persecution; and which has been a strength to the true believers from the earliest periods of the Christian Church; we therefore again feel engaged to offer the salutation of our love to all our dear friends, wherever they may be situated, with earnest desires that they may become united unto one another in Christ Jesus, our Holy Head.

The amount of the sufferings* of our friends, as reported to this meeting, on account of tithes and other ecclesiastical demands, is upwards of sixteen thousand pounds.

Our distant brethren have been again brought to our remembrance by an epistle from the Yearly Meeting of Ireland, and one from each of those established on the American continent. It is encouraging to us to observe, that these communications bespeak a continued solicitude for the prosperity of the cause of truth. By those from America, we find that the welfare of their Indian neighbours, and the rights of the injured African race are still dear to our friends on the other side of the Atlantic, and that, as favourable opportunities occur, they are publicly advocating the cause of justice and mercy.

This meeting has been deeply affected on hearing that the Slave-trade, notwithstanding its abolition by our legislature, and by various foreign powers, still exists, with the horrors consequent upon it, to a lamentable extent; and although the way does not immediately open for much to be done by us, on behalf of the objects of this nefarious and cruel traffic, we earnestly commend them to your continued remembrance and commiseration.

We have been again occupied in investigating the state of our society; and our present concern is, to turn the attention of all our dear friends to a strict examination of their religious profession and experience. We profess to believe in the inward teachings of the Spirit of Christ Jesus, our Redeemer and Mediator, our Advocate with the Father;—of Him whose precious blood was shed, that he might procure unto us eternal life, and present us holy and unblameable, and unreproveable unto God. Let us individually enquire, how far we are acting in conformity with the solemn

* An opinion being sometimes entertained with regard to these sufferings, that individuals are reimbursed by the Society, it is desired, if occasion should occur, that friends would refute it; as no such practice exists.

truths of the Gospel. Are we seeking, in humble supplication unto the Lord, that our faith may be established therein? Are we, in patient waiting before Him, desiring that we may clearly discover the inshinings of his light upon our understandings; and that, by walking in faith, according to its manifestations, our lives may be spent in the love and fear of our great Creator!

It is of unspeakable importance to all, that they should know their own wills and dispositions regulated and sanctified by the power of the Holy Spirit. If this engagement of heart be earnest and frequent, humble views of ourselves ensue, a distrust in our rational powers as sufficient for the great work of salvation is induced; we are taught the inestimable blessing which those enjoy who attain to a reliance on Holy aid; and, whilst we are brought low in our own estimation, and are fearful to speak of our religious attainments, we are enabled to rejoice in Him in whom we have believed. The time spent in silence, in our meetings for divine worship, would then be productive of spiritual refreshment; and our beloved brethren, in their remote and solitary allotments, for whom we feel a tender sympathy, would, in their small assemblies, be animated by the presence of Him whose promises are unfailing.

When the Christian temper predominates in our meetings for discipline, this salutary provision for the exercise of Gospel love and care, and for the purpose of reclaiming and restoring those who may be overtaken with a fault, is administered, not only with kindness and meekness, but in the authority of Truth; and each being watchful over his own spirit, those engaged in the business of these meetings would then conduct it with weight, and in brotherly condescension:—and they would prove to be times of deep instruction.

Our Christian principles teach us to live in the world aright, but not to live unto the world. If we indeed seek to be redeemed from its spirit; if it be our daily concern that our garments may be kept unspotted by its defilements; that we may be clothed with the meekness and gentleness of Christ, we shall be enabled to discharge our civil and religious duties with holy propriety, and to adorn the Gospel in our lives and conversation. In times in which the public feeling may be agitated by civil or political questions of general interest, or by such as involve the vital principles of our faith, the humble Christian, thus prepared, will retire to the place of true inward prayer. He will see the necessity of carefully suppressing in his own mind the first emotion of party zeal; but he will feel the advantage of cherishing a willingness to suffer, whether little or much, whether in secret exercise of mind, or in outward trials, to promote the cause of his Lord, who suffered so much for him. He will not view with indifference any open, or less direct, attacks upon those blessed truths on which his hope of salvation is founded. He will not be improperly solicitous for his own ease and security, when he sees difficulties or trouble threatning those arouud him: his great concern will be that he may in no way bring reproach on his high profession, but that by acknowledging the Lord in all his ways, *He* may direct his paths.

The love of the world operates in various ways to turn us aside from the path of holiness. We believe that it leads many to gratify themselves in dress and language, in a way inconsistent with Christian simplicity. We are convinced that this departure from our well-known

testimony, is an inlet to greater temptations, and we believe that where this salutary restraint is found to be irksome, a desire to throw it off tends to retard the spiritual growth. We, therefore, affectionately entreat those who may be thus disposed, to consider well the motives for their conduct, and to reflect whether by this unwillingness to take up the cross to their natural inclinations, they are not so far declining to become the disciples of Christ.

Dear young friends, your advancement in the way of piety and virtue continues to be a subject of our earnest solicitude. We tenderly exhort you all to cherish the belief, to seek to be established in the conviction, that your heavenly Father, as you look in faith unto Him, will assist you by his good Spirit to overcome every thing that is wrong, and to live acceptably in his sight. Be very careful then, we beseech you, not to read publications which openly, or indirectly, inculcate a disbelief in the benefits procured to us by the sufferings and death of Christ, in the divinity of *Him*, our Lord and Saviour, or in the perceptible guidance of his Spirit. On the contrary, in silent retirement before the Lord, seek after the contriting influence of his love, in sincere desire, that in his own time, it may please him, that you also may richly partake of that consolation and strength which are the portion of his faithful dependent children. And, as we can rejoice in the persuasion that many of you have yielded to the visitations of Divine Love, we wish to encourage these to hold on in the path of dedication, to continue to love the Lord, and to desire to know and to do his will.

May these, may all our dear friends, be impressed with the continued necessity of watchfulness unto prayer, and of being clothed with humility, as with a garment. The faithful disciple will guard against relying too much on former experience; he will find that an increase of years produces an increasing conviction that we are entirely dependent upon God for fresh supplies of strength; but he will be animated to persevere, from the consoling hope that if faith and patience continue, Christian virtues will increase; humility, meekness, and liveliness of spirit will be prevalent in advanced life; and a final admission will be granted into the everlasting kingdom of our Lord Jesus Christ.

Signed in and on behalf of the Meeting, by

JOSIAH FORSTER,
Clerk to the Meeting this Year.

OBITUARY.

DR. J. E. B. FINLEY

DEPARTED this transitory life, on the 14th June, 1819, after a violent illness of a few days continuance. He was the son of the Rev. Samuel Finley, one of the first Presidents of New Jersey College. Seldom has the community or the Church been called to sustain a greater loss, or a weightier affliction, than has occurred to them both, by the removal of this excellent and valuable man. Devoted to the welfare of his fellow creatures, and disposed to 'rejoice with those that do rejoice, and to weep with those that weep,' in his death a very considerable portion of the community have felt a lively interest. In the discharge of his duties as a physician, he mingled so much of the tender sympathies of the friend, and when circumstances rendered it proper, so much of the affectionate counsel and concern of the Christian, that he was peculiarly endeared to his patients.

He took an active, zealous and distinguished part on all occasions in which the good of his country, or the

prosperity of the Church of Christ was concerned. In the Christian exertions and operations of the present age, he felt a most peculiar interest, and cheerfully lent a helping hand. With the various subjects of Theology he made himself acquainted to a degree far beyond what is common with men not immediately engaged in the clerical office. Among his friends he was sociable, easy, agreeable, and interesting—to all persons he was accessible. His heart, the constant seat of benevolence, ever rejoiced in the good of his fellow men, to promote which, he found personal self-denials and even losses, a trifling sacrifice. In few men have the various features of the truly Christian character been so completely and clearly discernible, so happily and judiciously blended. Always cheerful under every varied dispensation of Divine Providence, always contented and thankful, he was in his life 'a burning and a shining light'—and with such a life, as was reasonably to be expected, his death remarkably corresponded. With equal readiness he committed his departing spirit into the hands of his Redeemer, and placed his family under the care of the same omniscient and omnipotent Being. His dying exercises and behaviour must have brought with peculiar force to the minds of all that were about him the appropriate words of Dr. Young—

'The chamber where the good man meets his fate
'Is privileg'd beyond the common walks of virtuous life,
'Quite in the verge of Heaven.'

All who witnessed his closing scene could not otherwise than wish with Balaam—'Let me die the death of the righteous, and let my last end be like his!'

MR. W. COLLINSON.

MAY 1st, 1820, Died, (aged 70) Mr. W. Collinson, of Pocklington, Yorkshire. He was born at Moor-town, in the parish of Brandsburton, Holderness. His father was a small farmer, by no means in affluent circumstances; but being possessed of genuine piety, he brought up his children in the fear of God. The subject of this Memoir was the eldest of five. When young he was preserved from gross immoralities, and was always particularly steady; yet was not acquainted with the depravity of his own heart, nor the power of regenerating grace, till he was about 20 years of age. He often spoke of a Mr. Jessey, a clergyman of the Church of England; and especially of one sermon delivered by him, which was the first means of effectually enlightening his mind.

About the year 1788, he removed to Pocklington, and commenced business upon a small scale, as common Brewer. Previous to this period there had been no stated preaching by the Dissenters in that place. Mr. Collinson, constrained by the love of Christ, and wishing to promote the best interests of his neighbours, offered a convenient room, which had been occupied by him as a granary, in which, for several years, divine worship was regularly conducted, chiefly through assistance obtained from the friends of religion in York and Hull.

In the year 1807, he had the happiness of seeing a neat and commodious Chapel erected; he became a member of the Church at its formation; and for several years was a deacon. He was blest with a robust constitution; his health for a long succession of years was remarkably good, his last illness short, his bodily pain little, and his departure gentle. His resignation to the Divine will in his affliction, was cheerful and entire. 'Glory be to God!' he several times exclaimed, 'I have no anxious wish either to live or die—just as it pleases God.' He seemed completely weaned from earth and earthly things; his treasure was in heaven, and his heart was there also. He had no peculiar transports of joy, nor any depressions of mind. His heart was fixed, trusting in God. After his confinement to his house his strength rapidly declined. 'I get weaker and weaker,' was generally his reply to inquiries respecting his health. With peculiar emphasis he said, the day before his death, when his end was evidently drawing near, 'I have a *desire* to depart and be *with Christ*, which is *far better*.' Much might be said of this excellent man, but only two or three traits in his character will be

noticed in this sketch. He was distinguished by unaffected humility. He possessed in an eminent degree a meek and quiet spirit, which, in the sight of God, is of great price. It pleased God to prosper him greatly in his temporal affairs, yet he was the same humble and affectionate man in his prosperity as when he had but little. His attendance upon the ordinances of religion was constant and devout. 'Lord, I love the habitation of thy house, the place where thine honour dwelleth,' was the language of his conduct and of his heart. His views of divine truth were evangelical. He was not influenced by names or parties, he examined the Bible for himself, and was well acquainted with the plan of salvation. He was far removed from bigotry, yet he was not tossed with every wind of doctrine. His heart was established with grace—His integrity was unimpeached and unimpeachable. What is recorded of Simeon may with great propriety be said of him—he was *zealous* and *devout*. Upwards of 50 years he adorned the doctrine of God his Saviour, yet he had nothing whereof to boast. His hopes rested entirely upon the Lord Jesus Christ. Here he built upon a solid foundation, chosen of God, and precious. It is not however insinuated that he was faultless; he had his failings, he was sensible of them; but his excellencies were many and great—his infirmities were few, and, take him all in all, he was an extraordinary character. His funeral sermon was preached from 1 Tim. i. 15. (a text chosen by the deceased,) by the Rev. T. Hutton, to a very crowded audience. 'Mark the perfect man, and behold the upright, for the end of that man is peace.' He has left a widow and an only Son. May the Lord be the support of the widow, and may his son tread in the footsteps of his pious father! T. H.

MRS. SARAH HAWKINS,

Wife of the Rev. T. Hawkins, of Warley, Halifax, Died Nov. 28, 1819. The character of the deceased certainly developed many virtues, mostly of the modest and retiring kind. She was the last to speak and the first to hear. She loved God, adored the Saviour, and had recourse to the Comforter. She greatly preferred retirement. Her bible, her closet, and the house of God were her highest enjoyments on earth. Her devotion was founded in principle—the effect of faith—the fruit of love—the consequence of early reconciliation with God by the one blessed Mediator. Being called by grace when a child, she has served God, and respected his ordinances for sixty years. She has departed in the faith, fallen asleep in Jesus—'an old disciple.' A friend to economy, excellent in management, and a determined foe to sinful self-indulgence, she was at times pained at heart, and expressed her grief at observing extravagance, idleness, and waste; and particularly where she knew economy was imperiously necessary. She was strictly just, and felt a pleasure in paying every one their just dues. And by living within compass, (her rigid determination) she was always enabled to do this. By this prudent management, she credited her profession of religion, and sealed the lip of calumny in lasting silence. She knew the value of time, and always set her mind on improving it, either in one way or another. This she did till her powers of action failed, and her energies of body and mind were perfectly reduced. She was placid, even-tempered, unassuming. 'Having food and raiment, she coveted no man's silver or gold, but had learned therewith to be content.' She was deeply concerned to devote herself in body, soul, and spirit to God, her Maker and Redeemer. She had her imperfections, but they are buried with her venerated remains, in the same grave, and to have no resurrection. T. H.

RECENT DEATHS.

July 16th, in the 75th year of his age, the Rt. Rev. William Bennett, Bishop of Cloyne; he has held that diocese ever since the year 1790. The British and Foreign Bible Society have lost, in him, a firm friend and able advocate.

On July 25th, died, aged 45, Thos. Rogers, Esq., Surgeon, of St. Alban's;—a man of eminent skill and extensive practice; of a lively spirit and amiable manners; of great integrity and moral worth; and more than all, a man of undissembled and ardent piety. His numerous family, his large circle of acquaintance, and the Church of which he was a member, will long deplore their common loss.

To the Editor.

DEAR SIR,

THE sudden death of my respected friend and neighbour, the Rev. Mr. CHAMBERLAIN furnishes another proof (among the many which daily occur) of the uncertainty of life. It appears he had no previous illness, but spent the day in his usual avocations, took tea with his family, to whom he read for some time, the History of Dissenters; about 2 o'clock he went to take his usual walk, was met by a friend on the Old Bridge,, with whom he conversed; on parting, he went towards the Wells road, must have been seized with an apopletic fit, and was not found till 4 o'clock the next morning, when he was discovered by a milkman, lying on the ground, totally insensible, and his clothes drenched with rain which fell in the night: the man, ignorant of Mr. C.'s person, and not finding any thing about him to indicate where he lived, or who he was, procured assistance, and conveyed him to Lincomb Poor-house, where two medical gentlemen attended, and used every means for his recovery, but all their efforts are unavailing, and he expired about 3 o'clock, on Saturday, Aug. 5th, aged 62. The Coroner sat on the body —verdict, Died by the visitation of God. The corpse was then removed to his own house, and interred in the late Countess of Huntingdon's Burial Ground on the following Wednesday.

Bath. R. C.

DIED. on Friday, Aug. 18th, 1820, the Rev. Joseph Wilcox Piercy, for several years past minister of a congregation at Woolwich. He was brother of the late Rev. William Piercy, whom he succeeded at Woolwich, and who resided for many yea s before his decease in the United States of North America, as an episcopal minister.

DISTRIBUTION OF PROFITS.

At a Meeting of Editors on the 19th of July, 1820, the following Sums were voted to the Widows of Evangelical Ministers.

Name.	Denom.	Recommended by	£.	Name.	Denom.	Recommended by	£.
M. C.	Indep.	Rev. Mr. Platt	6	W—n.	Indep.	Greatheed	6
M. E.	.....	Collison	5	E. W—r.	.....	Raban	6
J. C.	.....	Parsons.....	6	E. Y—y.	.....	Collison	6
A. G.	....	Roby.....	6	J. W—r.	.....	Beck	6
E. G.	.....	Wilks	6			WALES.	
J. G.	.....	Raban	6	E. D.	Meth.	Dr. Winter	5
M. G.	.....	Burder	6	M. H.	Indep.	Platt	6
A. H.	.....	Bennett.....	6	A. L.	.....	Burder	5
E. H—t.	Estab.	R. Hill	6	E. P.	.....	J. Townsend	5
E. H—l.	Indep.	Raban	6	M. T.	.....	Collison.....	5
H—e.	.....	Greatheed.....	6	C. M.	.....	Beck.....	6
						SCOTLAND.	
A. I.	.....	Burder	6	M'C.	Presb.	Burder	5
E. J.	.....	Townsend.....	6	J. C.	Indep.	Ewing	5
A. K.	.....	Roby.....	6	C. F.	Presb.	Dr. Waugh	5
M. M. M.	.....	Wilks	6	M. G.	.....	Smart	5
S. M.	.....	Dr. Smith.....	6	M'G—t.	.....	H. F. Burder	5
A. M.	.....	Dr. Winter	6	A. H.	.....	Dr. Waugh	5
M—h.	.....	Roby.....	6	J. P.	.....	J. Townsend	5
E. N.	.....	Collison.....	6	E. R.	.....	Smart	5
M. P.	.....	Parsons.....	6	J. Y.	.....	Dr. Waugh	5
E. T.	.....	Burder	6	Mrs. H.	Estab.	(Donation)	4

ELEGY

ON THE DEATH OF THE REV. JOHN ACUTT, OF BETHNAL-GREEN.

Written after hearing his Funeral Sermon preached by the Rev. Mr. Kello. August 13, *from* 2 Cor. v. 1—'*For we know*,' &c.

KELLO, thou hast a faithful witness borne,
The apostolic word is truth divine;
Mortals, like pilgrims, here in tents sojourn,
And must the tottering tenement resign.

But the believer hath a sure abode, [fair,
A house not made with hands, a mansion
Built by the God who form'd this earthly globe, [spirits are.
And spread those heav'ns where perfect

This is a dying world, our scanty years
Pass swiftly, like the ebbing stream away,
Man rises, hopes, and acts, then disappears,
In endless night or everlasting day.

Yet not uncertain the good man expires,
'He knows on whom to fix unshaken trust:'
Thus pious Acutt, breathing pure desires,
Bequeath'd his soul to heav'n, his flesh to dust.

That Christian course his early days began,
He ardent follow'd to his final hour;
His youth, his prime, he gave to God and man, [love and pow'r.
And preach'd and liv'd the truth, with

Thro' many a year he travers'd many a mile, [food;
And many a soul refresh'd with heav'nly
Content with little but his Master's smile,
And unambitious, but of doing good.

When weak'ning years the toil of strength forbade,
He felt the humble pastor's anxious care.
To watch and cheer the flock his zeal essay'd,
And in their sorrows bore a brother's share.

But, ah! his health, his vigour soon declin'd, [guest;
Affliction dwelt with him a frequent
His frame too feeble for his active mind,
Requir'd retirement, quietness, and rest.

In solitude, and suff'ring most severe,
The Christian shines like stars that gem the night;
Then Faith, and Hope, and Love, and Peace appear, [bright.
And passive Patience smiles a Seraph

Thus Acutt shone and smil'd—in him was seen, [kind;
Submissive meekness, friendship firm and
The gen'rous heart, the fortitude serene,
That look'd and long'd a better world to find.

The Saviour heard his suff'ring servant pray,
'Twas his expiring, falt'ring, last request,
'Come, come, my Lord, I can no longer stay!'
He came and bore him to eternal rest.

ALIQUIS.

HARVEST, OR, THE REAPER'S SONG.

(From Dr. Collyer's Hymns.—Hy. 979.)

YE verdant hills, ye smiling fields,
Thou earth, whose breast spontaneous yields
To man a rich supply; [
Echo, whose mimic notes prolong
The melting strain, and bear along,
O'er distant glades and caves among,
The mountain shepherd's artless song,
Soft swelling to the sky—

Attend the reaper's joyful lays,
And hear the tribute of their praise,
To Nature's bounteous King;
Whose voice, loud sounding from the pole,
In thunder oft is heard to roll,
And oft has melted down the soul,
When murmuring along it stole
The zephyr's silken wing!

With bread the heart of man to cheer,
See, bending low, the ripen'd ear
Bow its luxuriant head!
In vain, ye swains, had been your care,
Had not he caus'd the blight to spare
The promise of the summer fair,
And bade the sun, the rain, the air,
Their gracious influence shed.

He bade the soft refreshing gale
Blow gently down the teeming vale,
Nor hurt the peeping grain;
But when the ear began to rise,
To Him we rais'd our anxious eyes;
Oft from the cisterns of the skies,
He sent in mercy rich supplies,
Early and latter rain.

And now his hand hath crown'd our toil,
We joy like those who share the spoil,
The harvest home to bear!
With shouts the laughing pastures ring,
With grateful hearts ye reapers sing,
The praise of heaven's eternal King,
Through whose paternal care ye bring
The produce of the year.

W. B. C.

REVIEW OF RELIGIOUS PUBLICATIONS.

Letters from Palestine, descriptive of a Tour through Galilee and Judea, with some account of the Dead Sea, and of the present state of Jerusalem. 2d Ed. to which are added, Letters from Egypt. By T. R. J. 8vo. (with Engravings.) 12*s*.

VOYAGES and Travels seldom come within the limits of our review; and indeed, such only as are calculated to illustrate the History and Geography of those countries which furnish the scenery of the sacred writings—particularly Palestine and Egypt. It was therefore with pleasure we opened 'Letters from Palestine and Egypt, and with pleasure we now introduce them to our readers, being well assured that the traveller is a man of credit and veracity, and has described only those objects of which he was an eye-witness; and though we disclaim and renounce the superstitious enthusiasm of Chateaubriand, we confess we cannot congratulate the feelings of that man, whose finest sensibilities are not interested in that country, which was the honoured scene of our redemption. Very different were the feelings indeed of this traveller.

'The first sensations, (saith he,) which fill the visitor of Palestine, are those of lassitude and dejection; but as he progressively advances in these sacred precincts, and perceives an interminable plain spread out on all sides, those sensations are eventually succeeded by feelings more exalted. A mixed emotion of surprise and awe takes possession of his faculties, which, far from distressing the spirit, braces the mind and elevates the heart. The stupendous scenes that are every where unfolded, announce to the spectator, that he surveys those regions which were once the chosen Theatre of Wonders. The burning climate, the impetuous eagle, the blighted fig-tree—all the poetry, all the painting of the sacred writings, are present to his view Each venerable name reminds him of some mysterious agent; every valley seems to proclaim the warnings of futurity; every mountain to re-echo the hallowed accents of inspiration! *The dread voice of the* ETERNAL *himself has sounded on these shores!*

'To tread the ground once trodden by the mightiest of mankind, and to read the history of nations in the mutilated fragments of those monuments which were consecrated to their glory, has been often, and with justice, stated as a source of the sublimest pleasure; but if considerations, merely human, can create these sensations, if the philosopher and historian feels himself overpowered with the weight of his reflections, as his eye glances on the spot 'where Romulus stood, where Cicero spoke, and where Cæsar fell,' with what increased emotions of awe and veneration will the Christian Moralist contemplate

'Those holy fields,
Over whose acres walked those blessed feet, [nail'd,
Which 'eighteen hundred years' ago were
For our advantage to the bitter cross!'

'Oppressed with varied movements which throng and agitate his bosom, he will yield for a while to the heart's impulse, and seeking religion in her own peculiar sanctuary, bow down before her altars in chastened, fervent adoration!'

The locality of these scenes, however, it must be confessed, admits of frequent controversy, and from the time that the depraved Christians made a gain of godliness, by exhibiting the objects which were the subject of Christian curiosity, they were certainly subject to no small temptation to impose upon the credulity of their superstitious visitors. The highest object of their desire afforded certainly the strongest temptation to imposition, because the most profitable. There is no doubt but Calvary was once without the walls of Jerusalem, though now within them. There is no authority, we believe, for supposing it either a usual place of Jewish execution, or of sepulture; it is to us far more probable that Jesus was the first executed, as well as the first buried there. The name Golgotha is not derived from this having been a place of sculls, as is generally supposed, but 'of a scull'—that is a small hill, rounded like the human skull, probably level with the walls, and so adjacent, that the priests and populace could from them witness the melancholy—but to them gratifying scene.

We have indeed seen a model of this place recently taken, which gives it the above form, and as we have no reason to believe the ancient boundary of the city was of any regular figure, but zig-zag and irregular, it is easy to conceive it might exclude that mountain without diminishing the size of the city, in the manner which our traveller supposes. We have not room, however, for such discussions, and shall therefore conclude with recommending the work to Bible students and to young persons in general.

We must beg leave, however, to protest against the following instance of Scripture interpretation, as it respects the person of our Saviour. The language of Solomon, 'The chief among ten thousand, and altogether lovely,' which all sober interpreters apply to the moral and divine excellencies of the Messiah, this writer sinks into an encomium on the beauty of his human person, which he maintains on no better authority than that of Publius Lentulus, (which he acknowledges to be inadmissible;) and in opposition to the evangelical prophet, whose expressive language, he is 'without form or comeliness,' he is constrained to apply to the son of Hilkiah, instead of Jesus. The fact is, Scripture is silent on the person of our Saviour; tradition is vague and uncertain; and all circumstances lead to believe, that by excessive labour, fatigue and grief, his face was 'marred more than any man's,' even before his last dreadful scene of sufferings.

Though the author's name is not at length to our Title Page, we have since seen it advertised, and understand he is a clergyman of the name of Joliffe, nearly related to Mr. Joliffe, M. P. for Peterboro,' and the Letters appear to have been originally addressed to Sir Gilb. Elliot, Bt. The present edition contains a valuable Appendage, in the Letters from Egypt, describing its most celebrated antiquities, as well as the present state of that interesting country.

Remarks on the moral influence of the Gospel upon Believers: and on the Scriptural manner of ascertaining our state before God. Occasioned by Mr. Walker's Letters on 'Primitive Christianity' To which are added, 'Observations on the Radical Error of the Glassite, or, Sandemanian System, and on the Doctrine of Divine Influence.' By G. Payne, M. A. 12mo. 1*s.* 3*d.*

THIS sensible and judicious pamphlet appears to us much adapted to the present time. Mr. Walker's 'Letters on Primitive Christianity' may not probably have fallen in the way of many of our readers; but the remarks of Mr. Payne, independent of their reference to this work, are of a most useful nature, and will, it is hoped, be essentially serviceable in counteracting the mistaken apprehension into which many have fallen, who have by no means adopted the speculations of Mr. Walker.

The pamphlet consists of four parts; and in each division there is much accurate discrimination on points of considerable moment. The general design of the author is to exhibit the doctrines of the New Testament as the most prevalent antidote to those erroneous representations which have arisen from partial views.

From a work consisting chiefly of a continued course of reasoning, it is difficult to select an extract sufficiently small to serve as a specimen, and yet sufficiently compressed for our circumscribed limits. Perhaps the following passages *gleaned*, from the 2d Part, 'the scriptural manner of ascertaining our state before God,' may give our readers a general idea of its object.

'There is no truth which the writer of these sheets more firmly believes, than that there is nothing in or about an individual, even after his conversion, as well as before it, which can be scripturally converted into a foundation of hope towards God. It is on the ground of the infinitely perfect sacrifice of the Son of God alone, that a just and holy God can consistently, and therefore honourably, extend mercy to the guilty. To consider the fruits of faith, either in the heart or conduct, as constituting that, for the sake of which Jehovah will pardon our sins, is certainly as rank and vile Pharisaism, as was displayed by the man who in the temple stood and said thus to himself, 'God, I thank thee that I am not as other men are.' Mr. P. then proceeds to point out 'the object for which self examination is pressed upon all professing Christians. That object is not to discover any thing in or about us which can be made a plea for mercy, but to ascertain if we have scriptural reason to hope, that God has shewn mercy to us.—The *cause* of acceptance is the atonement of Christ, the *evidence* of acceptance is our faith in that atonement; and it is the object of self-examination to ascertain whether we possess the latter, and not the former. The business of self-examination is, in short, to try our faith by our character; and if that be to make the turning point of a sinner's salvation to be some change wrought within him, it is obvious to remark, that the same charge lies against the sacred writers themselves. 'Knowing, brethren, beloved,' said the Apostle Paul to the Thessalonian believers, 'your election of God.' And how did he know it? From the circumstance, that 'they continued without ceasing in the work of faith, and labour of love, and patience of hope;' because 'the Gospel had not come to them in word only, but also in power, and in the Holy Ghost, and in much assurance.' The whole of the first Epistle

general of John, is pre-eminently of this description. It is quite impossible to read it with a mind uninfluenced by system, without admitting that the Apostle does teach us in innumerable passages, to judge of our *state* by our *character*, to gather the fruit of our saving interest in Christ, from the effect of the truth upon our hearts and our lives. Nay, this appears to have been the precise object for which the epistle was written.'

The Remarks in the third Part on the Radical Error of the Sandemanian system, shew great attention to the subject. Mr. Payne observes, that Sandeman 'reckoned faith to a bare and naked assent to the facts of the death and resurrection of Christ; nay, he ultimately denied that it was an act 'of the mind at all.' 'If, says our worthy author, 'Mr. Sandeman had defined faith to be a cordial belief of the Gospel, scripturally understood, with a spiritual perception of its true glory, and had added, that it is the result of divine influence, I, for one, should have had no quarrel with him.'

It is apprehended, that some of our readers, equally attached with Mr. Payne to the doctrine of divine influence, may not entirely agree with every thing which he says on this subject in the last part of his work. Surely it is possible to maintain, that 'spiritual influence is by means of divine truth,' without depreciating that influence. The object of our author is, however, most laudable. His views on this part of the subject are thus expressed—'Spiritual *influence* is not, I imagine, by means at all. It is the direct agency of the Almighty God upon the human heart. Hence it is compared to God's commanding the light to shine out of darkness, which was surely not by means, but by direct agency. Spiritual *renovation*, or the actual illumination of the understanding and sanctification of the affections, is by the truth, or the Gospel, as the moral means which the great Head of the Church employs to carry on his government in the world.' After reasoning on these representations, which the worthy writer holds in common with many of the most distinguished Divines, he displays a spirit of candour towards those who differ from him, which deserves a high degree of praise. 'These views,' he says, 'of the nature and manner of divine influence, I certainly consider important, as being in themselves, in my judgment, scriptural, and as tending to illustrate many other parts of divine Revelation. Yet I would not attach undue importance to them. If a man allow that divine influence is something distinct from and superadded to the influence of divine truth, I am content that he take his own way of explaining the manner of its operation.'

The Adventures of Thomas Eustace. By a Clergyman. 4*s.* com. 5*s.* fine.

EUSTACE was apprentice to a wheelwright, at Amersham—ran away from his master—went to sea—was endangered by storms—visited the West Indies—was pressed on board a man of war—visited North America—the Cape—China—was shipwrecked off Long Island—went to New York (about the time of Tom Paine's death,) has his limbs and fingers amputated, in consequence of his sufferings in the shipwreck—returned to England—is kindly noticed by an evangelical clergyman—sent home to Chinnor, his native place—is received as the returning prodigal—settles and marries.

It will be concluded that many memorable events must have occurred to a man who passed through such various changes; these are described with considerable vivacity; curious information is occasionally given; and sensible, pious remarks are frequently interspersed. The concluding Remarks contain useful suggestions to parents and masters, and to young persons.

The preface, by the Rev. Compiler, expresses his design in the publication, 'He will rejoice if the narrative should impress young persons with a conviction that danger and misery are likely to result from disobedience to parental authority, that calamities of no common kind attend a wandering life, and that nothing will so much contribute to their prosperity and happiness as industry, and contentment in the station wherein it has pleased God to place them.'

On the sale of this little work, the present support of the disabled British Tar, who is the subject of it, chiefly depends—a circumstance which will doubtless recommend it to the notice of the charitable.

Omar and Zara; or the Power of Truth. A Father's Tale, in Verse. By Mr. Frankly. 12mo. 3*s.*

'THE plot of this piece bears the semblance of intrigue, but without any of its usual consequences, as found in popular works of imagination. Here are, indeed, secret assignations, private meetings, and final elopement; but here is no disobedience to lawful authority—no criminal intercourse—no licentious scenes

—no breach of conjugal fidelity—no clandestine marriage. The only passion inculcated is, that of pure Christian benevolence; and the result of the whole is, the developement of Truth, and the final triumph of Christianity over every worldly obstacle.' Such is the author's account of the plan of his poem; and it is certainly just; nor will we spoil the reader's appetite for the poem by unvailing the mystery of his design. On the contrary, we have derived so much pleasure from the perusal, that we wish all our readers to enjoy the same. We shall give only the concluding lines which contain the moral.

'The tale is done.—The fresh'ning breeze
Sighs cooler thro' the chesnut trees:
The summer cloud that fleets on high,
Scatters a light-show'r, passing by;
And pattering drops that discompose
The velvet vesture of the rose,
Wake in the gardens, meads, and bow'rs,
The fragrant spirit of the flow'rs.
Warn'd by such signs, the group retreat,
Cheerful to seek a shelter'd seat,
In notes of gratitude to raise
The evening hymn of fervent praise;
For God's blest WORD, *in mercy giv'n*,
And more to prize that gift of heav'n!'

Poems on various subjects. By a *Young Lady*, who through accident was entirely deprived of her hearing, when only 8 years of age; and who since that period has continued impenetrably and incurably deaf. 8vo. 5*s*.

THE circumstance named in the title page completely disarms criticism, and yet the fair authoress has less reason to fear it than many who have the use of all their faculties. The matter is uniformly pious and evangelical, and the versification generally easy and harmonious. The lines subjoined, though the motto in the title, are, (we presume) her own, and fairly exhibit her character and principles, though but a defective specimen of her poetry—which is generally superior, and, we should add, in *rhyme*.

'What though no sound can pierce her ear,
Her eye beholds thy wond'rous works, O [Lord!
Her heart can feel thy mercy, and her tongue
Proclaim her hope, her firmest trust [in Thee,
Supreme, Exhaustless Source of good to all!'

We recommend this work particularly to the patronage of Christian Ladies.

Humble Requests, to Churchmen and Dissenters, touching their temper and behaviour to each other, relative to their different forms of worship. By the Rev. Jn. Howe, A.M. 8vo. 6*d*.

THE object of this Tract is sufficiently explained in the title, and the execution is worthy of its illustrious author.

The Work and the Reward of Faithful Deacons. A Sermon, at the Baptist Monthly Association. With an Appendix, containing a sketch of the character of the late Rev. Abr. Booth. By W. Newman, D.D. 2d Ed. 1*s*.

THIS subject is highly interesting to congregational churches, and is discussed with the usual temper and ability of the author; we can therefore recommend it as peculiarly suitable, on occasion of choosing such officers in the church. The sketch of Mr. Booth's character is drawn *con amore*—but is it not too late? His praise has long been in the churches, especially of his own communion. He was certainly an able writer, and a great divine.

Religion. A Poem. 8vo. 1*s*.

THE title should have been 'Religion, a *Farce*;' or rather '*half* a Farce.' Thus it begins:

'Religion is *half* a mere *farce*: [go,
Some to church, some to meeting-house
To see and be seen—nothing more;
And the dresses and fashions to know.

'There, as soon as the service is over,
And the Parson's scarce got from his [shins, [mence,
Bows, courtesies, smiles, conges, com-
And the World's ceremony begins.'

Quantum sufficit.

Christian Mercy stated and inforced. A Sermon at the New Chapel, Poultry, May 21st, 1820; for the benefit of the City of London Lying-in Institution. By J. A. James. 8vo. 1*s*. 6*d*.

FROM the blessedness pronounced upon the 'merciful' by our divine Redeemer, the eloquent preacher recommends the grace of 'Christian mercy' to his hearers, and especially the merciful institution on behalf of which this discourse was preached, and very properly blending practice with his theory, devotes the profits of the discourse to the object for which he pleads. Of the discourse itself, it is enough to say that it is worthy of the preacher and the cause.

Discourses at the Ordination of the Rev. J. D. Coombs, Salford. 8vo. 1*s.* 6*d.*

On this ordination-service, we gave an account in our Mag. for April, p. 162. It is only necessary to say, that the present pamphlet contains the introductory discourse, by Mr. J. Fletcher, with the questions and answers of the candidate —the charge by Dr. Winter—and the sermon by Mr. Raffles, all whose talents are so well known and justly appreciated, as to render our recommendation quite superfluous.

Christ's departed Friends asleep in the Grave. A Sermon occasioned by the Death of Mr. W. Hyslop, with his experience, and extracts from his Letters. By G. Young, A.M. 8vo. 2*s.* 6*d.* 12mo. Sermon only 6*d.*

Mr. Young is not unknown to our readers, having published some excellent lectures on Jonah, and several single sermons, already introduced in our Review. Mr. Hyslop, it appears, was a young man distinguished by his early piety and promising talents, intending to devote himself to ministerial studies, having already received classical instruction at the University of Edinburgh. The Letters of such a young man may be expected to be interesting, and will not disappoint the expectation.

Deity and Humanity United, &c. A Sermon at the White Chapel, Leeds. By T. Scales. 8vo. 1*s.*

This discourse was occasioned by a previous sermon of the Rev. Jos. Hutton, (an Unitarian minister in the same town) entitled, 'Omniscience the attribute of the Father *only*,' in opposition to which, Mr. S. in this sermon, scripturally proves that the attributes of both natures are ascribed to Jesus Christ in the sacred writings. On such a subject, novelty is hardly to be expected, it is enough to say, that the author has made a judicious selection of Scripture evidence in favour of the deity of Christ, which he has exhibited in a lucid form, and with a strong bearing in favour of practical religion. The text is Coloss. ii. 9.

Christianity the Gift of God, and a Blessing to Man, &c. An address delivered at Barnstable, by H. W. Gardiner, M.A. 8vo. 6*d.*

This is a short but judicious address, on the Evidences of Christianity, containing some extracts from Bp. Watson, &c. and may (we hope) be useful in the author's circle: but it is an awkward thing to answer a book after it is prohibited, and the style of Paine is almost too gross to quote even in an answer.

The Truths of the Gospel, demonstrated from the character of God manifested in the Atonement. A Letter to Mr. R. Carlile, from Alex. Carson. 8vo.

This is another well-meant attempt to antidote the evils of Infidelity, and written in a Christian spirit; but the author must forgive us if we doubt his ability to 'reach the height of this great argument,' or do justice to this mysterious subject: the address, however, is more than equal to the weak objections of Carlile and Paine.

A Collection of Hymns, designed as an Appendix to Dr. Watts's Psalms and Hymns. 4th Ed. 32mo. 3s. bd.

Though the Rev. Mr. Cloutt, author of this Collection, has omitted his name in the title page (for what reason we cannot conceive) he has subjoined it to his preface; and though the work is confessedly but a collection, it certainly does much credit to both his judgment and his taste. It is not necessary to disparage similar works to recommend this: and, at the same time, it needs not, in our opinion, to shrink from a comparison with any other, either in respect of arrangement or variety, evangelical sentiment, or poetical merit. It is agreed that a supplement to Watts is generally desireable; various circumstances will influence ministers and congregations in their preference; but we have no hesitation in saying, this collection is worthy of being brought into competition on such occasions. We are sorry that it has so long inadvertently escaped our notice.

Charge delivered at the Ordination of the Rev. Richard Hunter, Minister of the Old Presbyterian Congregation, Carlisle, August 31, 1819. (Published at the request of the Ministers present on that occasion.) By H. Thomson, D.D. Penrith. 2d. Edit. 8vo. pp. 30.

'There are,' says Dr. T. p. 26, 'unprincipled men, whose business it is to calumniate. Feeling their inability to oppose, by sound arguments, the truth of religion, or the excellence of its doctrines and precepts, they attempt to injure it by defaming its ministers.' This is but too evident: and supposing the possibility of such a man designing to compliment one class of ministers for

the sake of degrading others, we should expect him to say, 'You are none of those self-sufficient men, who, without preparation, or with very slender preparation, but imagining that they are actuated by an impulse of the Spirit of God, dare to assume the office of ministers of the Gospel of Christ.' 'You have passed through the long course of study prescribed,' &c. &c.; which is, shortly after, termed a '*painful* (as well as a *long*) preparation.'

Nothing that follows exempts from this sweeping censure any one who has not passed the routine of a University, or who has not been Presbyterially ordained: but we do not conclude that Dr. T. designed his attack to be so indiscriminate. We judge it incumbent on us, notwithstanding, to suggest, that persons who '*imagine* themselves to be actuated by the Spirit of God' in *accepting* the office of a minister (for *assuming* it, is really out of the question) should be treated with rather more tenderness than those who *assert* that they 'are moved by the Holy Ghost,' when they do not even *imagine* any such thing. We plead, however, only for those who either are 'invited by a congregation to break among them the bread of life,' p. 7; (and Dr. T. must be aware that a *call* among English Dissenters, is a *very* different thing from what it usually is in the Kirk of Scotland) or are sanctioned by the approbation of elder ministers, to preach the Gospel. Many such persons never can enjoy the advantages of an University, (which we by no means wish to depreciate) nor could conscientiously conform with an established Church: yet it pleases God often to render their labours no less useful than those of ministers who have received Episcopal or Presbyterian ordination.

With this exception, (which the *general* merits of the Discourse rendered only the *more* needful) and that of a palpable misinterpretation of Scripture, p. 10, we cordially concur in the sense of Dr. T.'s clerical auditory; and are glad that a charge conveying so much valuable direction, admonition, and encouragement to ministers of the Gospel in general, has so soon arrived at a second impression.

LITERARY NOTICES.

PROPOSALS are issued for publishing, by subscription (pr. 10*s*.6*d*.) Thirteen Sermons, from the MSS. of the late Rev. Fr. Humberstone, whose life was in our Number for June last.

The Rev. Robert Stevenson, of Castle Heddingham, has, in the press, a small work on the Nature and Importance of the Christian Sabbath.

In a few days will be published, Anti-Scepticism; or an Inquiry into the Nature and Philosophy of Language, as connected with the sacred Scriptures. By the author of The Philosophy of Elocution.

In the Press—Lectures on the Temper and Spirit of the Christian Religion. By Mr. W. Allen, Treas. of the Brit. and For. School Society.

SELECT LIST.

SACRED Leisure; or Poems on Religious Subjects. By Rev. F. Hodson. 12mo. 6*s*.

The Porteusian Bible Assistant. 1*s*.

The Child's Scripture Examiner and Assistant. 1*s*.

Sketches of Sermons preached before various congregations. 12mo. 5*s*.

A Memoir of George III. written with a particular view to the progress of knowledge, morals, and religious Liberty, during his reign. By T. Williams. 18mo.

Milton's Doctrine and Discipline of Divorce, with a Preface and Notes. 8vo. 12*s*.

The Insufficiency of Reason, and the Necessity of Revelation. By And. Horn. 12mo.

Immortality, a Poem, in 2 parts. To which is added, The Pastor. 12mo. 3*s*. 6*d*.

Sunday School Sketches, a Memoir descriptive of the benign operation of those Institutions. 12mo.

Christian Liberality; or an Attempt to shew the propriety of duly apportioning our gifts for Charitable Purposes. A Sermon, by R. W. Newland, Hanley. 1*s*.

A New Edition of Two Discourses, entitled the Inability of the Sinner, &c. illustrated by John Smalley, A.M. late of N. America. With an Appendix by S. Neale.

Grace Triumphant, a Poem, in 9 Dialogues. By J. Fellows. New Ed. revised by S. Turner, Sunderland. 1*s*. 6*d*.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Majorca.—The plague has lately carried of 1,250 persons in four villages.

Siberia.—A strong shock of an earthquake was felt at Irkutsh on the 25th of April.

Brussels.—By a violent storm on the 17th of July, a young girl was killed by the lightning, and another wounded. The mast of a ship at anchor at Antwerp, was shivered from top to bottom.

Slave Trade.—In the month of June last, three ships from Africa arrived at the Havannah, containing in all 905 slaves! O the cursed effects of 'filthy lucre!!!'

France.—Mr. Cuvier, in a speech made in the Chamber of Deputies, observed, that elementary instruction was for the most part given gratuitously, or at small expense. That 'one million, seventy thousand, five hundred children learn, at this moment, to read and write in the minor schools, under the care of 28,000 masters; and that 46,400 youths are admitted into the colleges, each paying a small tax of from 15 to 40 francs to the State.'

Russia.—The number of Jesuits in Rusia when the decree was issued for their banishment, amounted to 800, some of whom, it is reported, are gone to China.

SANDWICH ISLANDS.

It is announced, in Letters from Kamtschatka, dated Nov. 10, 1819, that Jammeamea, King of the Sandwich Islands, died in March of the same year.

The Governors of the different Islands which he had reduced under his dominion, being assembled round his couch, he exacted from them a promise of observing religiously all his Institutions,* for which, he said, they were indebted to the Whites, who visited and took up their residence among them. He desired, therefore, that their property should be respected, and that they should continue to enjoy all the same rights and privileges, as under his reign. He appointed, as his successor, a son named Reo-reo, 20 years old, who received a European education, and speaks English well. Jammeamea left half a million of piastres in his treasury, and to the amount of another half million in merchandize and trading vessels, well equipped.

We hope that the new King will be favourable to the missionaries lately sent to Owyhee by the American Missionary Society.

* Two Englishmen, we believe, from Manchester, have resided at Owhyhee for many years, and have been the king's principal agents in all his affairs.

AMERICA.

With peculiar pleasure we lay before our readers the following account of recent Revivals of Religion in the United States of North America, extracted from 'A Narrative of the state of Religion within the bounds of the General Assembly of the Presbyterian Church,' &c. &c. dated Philadelphia, May, 1820.

EXTRACTS.

'From the general view of the state of our Church presented to the Assembly at its present meeting, we perceive that the numbers within its communion are increasing daily. Entire Churches, and that in large numbers, are yearly added to those already formed; while the latter have, in some cases, more than doubled the number of their members within a single year.

The prosperity of various Seminaries for the education of young ministers is next stated.—Princeton—Union College—Athens—Hamilton College—Dartmouth College—Williams College—Mission College, &c.

'That spirit of multiform benevolence which so eminently marks the present era, has, of late, addressed its compassionate regard to seamen'—instances of which are detailed.

'The missionary spirit is another distinguishing characteristic of the age.—Dissolving the worst rigours of sectarian bigotry, the spirit of missions, which is emphatically the spirit of heaven, has directed towards the miseries of perishing millions, that zeal which had been worse than wasting itself in contests between the members of Christ.'—Reference is then made to the mission recently sent out to Owhyhee, one of the Sandwich islands.—Domestic missions are next reported.

REVIVALS.

But that part of the 'Narrative' which we think will afford the most exalted delight to our readers, is that which relates the wonderful effusion of the Holy Spirit on many of the Churches, as reported to the General Assembly.

'We now turn to a subject which awakes the liveliest emotion in every Christian bosom, the subject of religious revivals. If religion be, as it doubtless is, the highest interest and best happiness of man, the extension of its influence, and the augmentation of its power, must constitute the most invaluable of all human blessings. The enemy of genuine revivals of religion cannot be the friend of man, and has little reason to account himself the child of God. It is with gratitude and heart-felt joy, the Assembly are enabled to declare that on this subject the past has been a year of signal and almost unprecedented mercy. So extensive, indeed, is the general region, and so multiplied the peculiar spots in it, which have felt this blessing that we are at a loss to particularize. Between seventy and eighty Churches are mentioned individually in the reports of their respective Presbyteries, as having been visited with special seasons of refreshing from the presence of God. The most copious of these effusions of the Spirit have been experienced within the bounds of the Presbyteries of Onondaga, Oneida, Otsego, Albany, North River, Hudson, Jersey, and Grand River. Of the congregations within these portions of the Church, those which appear to have been the most eminently blessed are those of Homer and Smithfield, in the Presbytery of Onondaga; Geneva, in the Presbytery of Geneva; Utica, Whitesboro, New Hartford and Clinton, in the Presbytery of Oneida; Cooperstown, Sherburne, and Pleasant Valley, in the Presbytery of Otsego; Stillwater, Malta, Ballstown, Galway, Schenectady and Amsterdam, in that of Albany; Pleasant Valley and Marlboro, in the Presbytery of North River; Hopewell in the Presbytery of Hudson; Elizabeth town in Jersey Presbytery; and James town and Ellicott in the Presbytery of Erie. While in the Presbytery of Grand River no less than fifteen contiguous towns have felt these quickening visitations of the Spirit of God. In some of the congregations enumerated, above one hundred members have been added at a single communion.

The general characteristics which seem to have marked these revivals of religion, are a deep and solemn stillness—pungent and humbling convictions of sin—an insatiable thirst for social religious exercises—a spirit of importunate and persevering prayer—an ardent concern for the welfare of others—and a general zeal for the cause of truth and the interests of religion. The blessing has fallen on persons of all ages and of all conditions; nor has it been confined to those of any one religious denomination. The advocates of error, as well as the slaves of vice, have felt its power and demonstrated its effects: the Universalist has abandoned his fallacious dependence; the Socinian has owned the Divinity of Jesus; the Deist has bowed to the inspiration of the Bible; and even the avowed and hardened Atheist has fallen before the throne of God. Strifes and animosities have suddenly disappeared: Drunkards and gamblers have been effectually reformed; and many of the abandoned and profane converted into blessings and ornaments of society. These glorious displays of grace and power have for the most part had this general impress of Jehovah's work, that their beginnings have been small, and seemingly insignificant. An obscure prayer-meeting, thinly attended by some of the humblest and poorest of the Lord's people, or a small and forgotten country school, has often been chosen as the theatre on which the operations of his Spirit have been first perceived: while, in other cases, the meeting of parents with their baptized children, has been honoured of God for the pouring out of his richest blessing upon both. In some of the Churches days of fasting and prayer have been observed, for the express purpose of seeking a revival; and, in many instances, such seasons of ardent and united supplication have, at length received an evident answer from on high.

NEGRO ASYLUM.

A Society has been formed in the republic of Hayti, for the purpose of aiding the free people of colour in the United States, in removing to, and settling in that Island. This Society is sanctioned by the President, and proposes to raise a subscription for the above purpose, and to correspond with the American Colonization, and with any other Societies, religious or benevolent, which are disposed to aid the object, and provide an asylum for these distressed individuals.

AMERICAN SEAMEN.

A Society instituted at New York, under the name of the '*Society for promoting the Gospel among Seamen*,' have built a Church expressly for sailors, which they have named the 'Mariners' Church,' wholly by pious and benevolent donations. It is capable of holding one thousand persons, and was opened on Sunday, the 4th of June—the anniversary of the birth of a regretted Monarch, the pattern of

all which was good. The Rev. Mr. Matthews, of the *Dutch* Church, preached in the morning; the Rev. Mr. M'Kean, of the Methodist Church, in the afternoon; and the Rev. Dr. Milnor, Rector of St. George's Chapel, in the evening.

The scene was as interesting as novel: the Church was filled at an early hour, and the aisles were crowded with those who stood during the whole service, because there was no seat to be obtained. The Hon. Mr. Thompson, Secretary of the Navy; Commodore Evans, and several other Officers of the United States' Navy, were present. The seats on the lower floor of the Church were principally occupied with masters of Merchant vessels, and with sailors, and among them a company of the United States' Marine, in uniform. There was something deeply impressive in the appearance of so large a number of sailors, well dressed, decent, and devotional in their demeanour, and shewing much interest in the solemn services.

METEORONIC STONE.

A METERONIC Stone has been brought from India, and presented to the Hon. East India Company, by Lieut. Col. Pennington, a full account of which was transmitted by Capt. G. Bird to Major Pennington. The following is a brief extract:—[*See Asiatic Register for July*, 1820. p. 82.]

'On the 18th of Feb. 1815, about noon, the weather clear and fine, some people who were at work in a field near *Dooralla*, were alarmed by the explosion of what they supposed to be a cannon, but much louder. They also saw rapidly descending a large black body, which buried itself in the earth, almost 60 paces from them. On repairing to the spot, as soon as their terror would permit, they found the surface of the earth broken and scattered, and at the depth of five feet they found a stone, of a triangular form, which it was fully believed had fallen from above, and which weighed more than 25 pounds, covered with a thin sulphureous crust. The Brahmins immediately took charge of the stone, conveyed it to the neighbouring village, covered it with wreaths of flowers, and set on foot a subscription for a temple to be erected over it; they pay their adorations to it, and never approach it but with closed hands, in apparent devotion.

It was, however, procured by Capt. Bird, and sent to England as a curiosity.

JUBILEE IN BELGIUM.

A GENTLEMAN who was travelling very lately in Belgium, witnessed the ceremonies of a Jubilee, which is held in Brussels every 50 years, in memory of the burning of twelve Jews, whose crime, it seems, was piercing the consecrated wafer, from which they pretend that blood gushed out. This blood is preserved, and exposed to the adoration of the deluded populace every half century. The clergy, in grand procession, accompany it through the streets. Multitudes of strangers crowded the city from all parts; and, while superstition enflamed the people, it seemed to loosen all the bonds of morality.

Can we wonder if, in Catholic countries, thinking men, who judge of Christianity only by these absurdities, which shock common sense, should become infidels?

PROVINCIAL.

PERSECUTION.

AT the last Warwick Assizes, Richard Pell, the Churchwarden, and eight other persons, being Overseers, Constables, and parochial Officers, and inhabitants within the parish of Stretton-upon-Dunsmore, were tried for a forcible entry into the cottage of Wm. Newman, a labourer, which was certified as a place of religious worship, and for an assault on him and his wife, and being all found guilty, were by the Hon. Mr. Baron Garrow, reprimanded and fined, and ordered to be committed to prison until those fines were discharged.

BLACKBURN ACADEMY.

THE Fourth Annual Meeting of the Friends and Constituents of this Institution was held at Blackburn, on Wednesday and Thursday, the 28th and 29th of June. On Wednesday evening, the Rev. Alex. Steill, of Wigan, preached from 2 Cor. iii. 18. On Thursday morning, at an early hour, the examination of the Students commenced at the Academy House, in presence of the Committee and many other friends of the Institution. From this examination it appeared, that, in the course of the last half year, under the superintendence of the Classical Tutor, the students of the first class had carefully read book 3d of the Odes of *Horace*, and all his Satires; six of the Orations of *Cicero*; *Tacitus* (de moribus

Germanorum, et de vitâ Agricolæ.) In Greek, portions from *Xenophon*, all the selections from *Herodotus* and *Thucydides*, and two Orations of *Demosthenes*, in the Collectanea Majora. The second class had read two books of *Cæsar*; the Bucolics of *Virgil*, and two books of the Æneid; two Orations of *Cicero*; and in Greek, portions of the New Testament, and of *Xenophon*. The third class had read four books of *Cæsar*, in addition to the study of the Grammar, and the correction of exercises. Under the Theological Tutor, in the course of the past year, the senior class had completed the course of Lectures on *Ethics*, and part of the course on *Theology*. With these had been connected regular examinations, and the composition of Essays and Sermons. They had also read in *Hebrew* part of the book of Psalms; 30 chapters in Genesis, and twelve in Isaiah; together with all the corresponding passages in the *Septuagint*. The junior class had received Lectures on *Mental Philosophy*, and Belles Lettres, connected, as in the senior class, with examinations and exercises in composition.

After six hours spent in examining the students, the following resolution was unanimously passed,—'That the Committee having carefully examined the Students, in the various branches of learning, to which their attention has been directed, particularly in the Latin, Greek, and Hebrew languages, Belles Lettres, Ethics, Theology, &c. &c. have very great satisfaction in reporting the progress they have made during the past year.'

In the evening, public service was again held, when the Rev. W. Jones, of Bolton, engaged in prayer, and two of the senior students delivered discourses on the following subjects; viz.—Mr. R. Robinson, on '*The moral government of God*;' and Mr. W. H. Stowell, on '*The nature of moral inability*.' At the close of these services, the Rev. W. Roby of Manchester, was called to the chair; and various resolutions, respecting the future arrangements of the Institution, were proposed, and seconded by the Rev. Messrs. Steill, Walker, Coombs, Pridie, France and Thomas; and T. Harbottle, Esq.; J. Potter, Esq.; R. Cunliffe, Esq. the Treasurer, and S. Fletcher, Esq.

In the course of the last year one of the students, Mr. W. Rayne, died, after a long illness, during which, he exemplified in an eminent degree, the influence of those hopes which the Gospel of Christ inspires. There will be 4 vacancies at the end of the present year.

ASSOCIATIONS.

On Wednesday, April 30, the Association for the Isle of *Ely* and its vicinity was held at Mr. R. Rootes' Meeting House, Soham, when three sermons were preached by Messrs. Green, Howlett and Lee. A collection was made for the London and Baptist Missionary Societies, the amount of which was 10*l*. The next half yearly meeting to be held at Isleham.

May 3d, the *Gloucestershire* Congregational Association held its half yearly meeting at Stroud. Mr. Jay preached in the morning, and Mr. Taylor, late of Yeovil, now of Uley, in the evening. The devotional services were conducted by Mr. Richardson of Frampton, Mr. Lewis of Wotten, Mr. Welsford of Tewkesbury, and Mr. Read of Stanley, near Stroud. Mr. Read was some time since minister of a Unitarian congregation at Cirencester; but having been brought to know 'the truth as it is in Jesus,' now preaches the faith which once he endeavoured to destroy. It having been for some time matter of regret that although village-preaching was not neglected, little had hitherto been done by the Association as a body, a meeting was held in the afternoon for the purpose of re-organizing the Society, and of adopting measures for its more general diffusion of divine truth through the country. The resolutions which were passed agree in substance with those of other similar Associations. The next meeting is to be held at Gloucester on Wednesday, October 18th.

May 31st, the *Somerset* Association was held at Shepton Mallet. At 7 o'clock in the morning the congregation assembled to implore the divine blessing on the services of the day, when Messrs. Saunderson, Buck, Gribble and Leach prayed. In the forenoon Mr. Good of Salisbury introduced the worship by reading and prayer, when Mr. Blair preached from John iii. 30, and Mr. Cave of Stowey, concluded. In the afternoon there was a public meeting for business, S. Prust, Esq., of Bristol, in the chair. After the Report of the Association, which was read by Mr. Leach, the minister of the Chapel, in the absence of Mr. Golding of Poundisford Park, the Secretary; the meeting was addresssed by Messrs. Good of Salisbury; Good of Yeovil; Lewis of Glastonbury; Lewis of Chelwood; Thorp of Bristol; Harris of Bruton; Barton of Wincanton; Sanderson of Petherton; Corpe of Bridgewater; Gribble of Stogoursey; J. Spencer, Esq., of Oakhill, the Treasurer, and S. Prust, Esq., the

Chairman. In the evening Mr. Thorp of Bristol preached on the Deity of Christ, and Messrs. Buck of Wiveliscombe, and Paull of Castlecary, prayed. From the encouraging aspect of the Report detailing the exertions and success of the Association in diffusing the Gospel in the country, from the spirit of Christian love and zeal which was excited, and the amount of the collections, it is presumed that the services of the day will not be easily forgotten.

WED. Evening, June 1st, commenced the Forty-third Half-yearly Meeting of the *Lincolnshire* Association, when Mr. Smelle preached from 2 Cor. v. 21.

Thursday morning Mr. Trolley read and prayed; Mr. Smelle preached from Isa. xl. 5. The death of the Lord Jesus Christ was then commemorated by the ministers present, with the church and other communicants. In the afternoon service, Mr. Bean read and prayed, and Mr. Cullen delivered a discourse on 2 Tim. ii. 9. In the Evening Mr. Bean preached from Isa. xii. 3, and Mr. Brown on 2 Cor. ii. 9, 10. Mr. Hunter, minister of the place, concluded. The next Meeting is to be held at Caistor, September 20.

JUNE 14th. The Annual Meeting of the *Kent* Independent Association was held at the Rev. George Townsend's, Ramsgate. A sermon was preached in the morning by the Rev. J. Leifchild, of Kensington, from 2 Thess. ii. 13. In the afternoon, the business of the Kent Union Society was attended to; and in the evening was held the General Meeting of the County Auxiliary Missionary Society, in which Messrs. Leifchild, Arundel, Gurteen, Slatterie, Blomfield, Vincent, Anderson, and Atkinson, took part. This meeting was particularly interesting; the Rev. Mr. Blomfield preached on the preceding evening.

JULY 26th, the *North Devon* Independent Association, which has for its object the spread of the Gospel in the numerous and dark villages of N. Devon, held their Annual Meeting at Ilfracombe: Mr. Kemp, of Swansea, preached in the morning, from Isa. lx. 1. In the afternoon the business of the Society was publicly transacted. Wm. Shepherd, Esq. being called to the Chair, requested the Rev. R. Meek, the Treasurer and Secretary, to give an account of the operations of the Society. By the statement given, it appears that preaching has been established in about 20 villages —that a spirit of hearing has been excited, and in numerous instances, much real good has been effected. Arrangements were made at this meeting to extend the exertions of this Society. To further its important objects, a liberal subscription was immediately entered upon by several in the congregation. The meeting for business was enlivened by addresses from the Chairman, and Messrs. Kemp, Rooker, Besley, Meek, C. Gribble, R. Gribble, Barfet, Leslie, and P. Skinner, Esq. In the evening, Mr. R. Meek, of South Melton, preached on the given subject, 'The universal spread of the Gospel proved from its divine authority, and its internal resources.'

On the following morning a public prayer-meeting was held, when a suitable address was delivered by Mr. Hardy, one of the itinerants in North Devon; and the blessings of heaven upon the operations of this Society were implored by Messrs. Kemp, Barfet, and Crossman.

The deep interest felt by all present for the spread of the Gospel in the dark villages in this part of the kingdom, was sufficiently evinced by the liberal collections made.

AUG. 4th, a Meeting was held, in the evening, at the Great Room, Prince's-street, Bristol, for the purpose of forming a '*Bristol Seaman's Friend Society*,' by means of which the moral and religious improvement of sailors might be promoted. The audience on this occasion was very numerous. A large blue flag, 'The Bethel Union,' floated behind the chair, and in other parts of the room flags and streamers were displayed. A very considerable number of genteel females graced the assemblage, and the whole presented a very interesting sight. The Chair was taken by R. Ash, Esq. who explained the object of the meeting, and expressed his regret that so much apathy should have hitherto prevailed, with respect to the sailors, to whom the nation was so much indebted. Rev. Mr. Smith, of Penzance, (formerly an officer in the Navy) next addressed the Meeting with considerable force and fluency. The cause of British seamen, was also advocated by the Rev. Messrs. Shurman, Thorp, Roberts, Hacket, Crisp, Gibson, Maurice, and Cowan, Capt. Baker, R. N. Lieut. Stewart, R. N. Mr. Richardson, Mr. Prust, and a seaman of the name of Parker, who spoke at some length. On the motion of the Rev. Mr. Maurice, a vote of thanks was passed to Mr. Smith, of Penzance; and at the close of the meeting, a liberal subscription was commenced.

ORDINATIONS, &c.

APRIL 5th, 1820—The Rev. Jn. Jones, late student at Llanfyllin, was publicly set apart to the pastoral charge of the congregational church at Main, near Myfod: Mr. Davies, of Llanfair, commenced the service by prayer and reading a portion of God's word. Mr. Morgans, of Machynlleth, delivered an introductory discourse from Tim. i. 5. Dr. Lewis, of Llanfyllin, asked the usual questions. Mr. Williams, of Wern, offered up the ordination-prayer; Mr. Roberts, of Llanbrynmair, from 1 Tim. iv. 16, exhorted and encouraged the minister; and Mr. Hughes, of Dinasmowddwy, addressed the church from 1 Cor. xvi. 10.

The church now assembling at Main, was formerly a branch of the church at Llanfyllin, and held its meetings in a licensed farm-house; but the hearers increasing, a few having been added to the church, and Mr. John Griffith, of Keel, at whose house the meetings had been hitherto held, having at his own expense erected a commodious chapel, Mr. Jones received an invitation to labour in his part of the Lord's vineyard.

June 21st, a new Independent Chapel (called Bethesda) was opened at Towyn, Merionethshire, when sermons were preached by Messrs. Davies of Cuttiau, Jones of Llanfyllin, Roberts of Brithdir, Jones of Carnarvon, Griffiths of Bethel, Davis of Rhoslan, Davis of Llanfair, Lewis of Bala, and Thomas of Anglesea. The devotional parts of the service, by Messrs. Roberts, Davies, Hughe of Dinas, Jones of Dalgelley, and Griffiths of Bethel. The attendance was numerous, and the prospect encouraging.

Mr. Lloyd, the minister of the place, embraced this opportunity of returning his own and the people's thanks to the religious public, for the generous aid afforded them.

June 27th, a new Chapel, capable of containing about 300 persons, was opened, in the parish of Stanford Rivers, near Ongar, Essex. Mr. Stratten, of Paddington, preached in the morning; and Dr. Andrews, of Walworth, in the evening.

A Cottage was opened in this village last October; and so great has been the desire to hear the word of life, that two persons, residing in that neighbourhood, voluntarily offered to subscribe £100 each, towards this new chapel. It is supplied regularly from Hoxton Academy.

JULY 17, the two Independent Churches at Bere Regis, Dorset, under the pastoral care of Mr. A. Garrett and Mr. J. Gay, were happily united. The public service began at seven o'clock. Dr. Cracknell, of Weymouth, prayed. Mr. A. Garrett then gave in his resignation as the pastor of the old church, and Mr. Homer, who represented the old church, stated it as the unanimous desire of the members to be united to the new church under the care of Mr. J. Gay; and Mr. J. Gould, on the part of Mr. Gay's church, signified the cordial concurrence in the union. After these mutual declarations of love and union, Dr. Cracknell delivered an appropriate sermon from 1 Thes. iii. 1. and Mr. Gay concluded by expressing his hearty approbation of the arrangements then carried into effect, and his humble and cheerful hopes that the transactions of the day would turn out for the furtherance of the gospel. He then concluded with prayer.

At a special and general meeting of the united church, thanks were voted to Dr. Cracknell.

JULY 27, the Rev. John Sibree, late Student at Hoxton Academy, and son of the late Mr. Sibree, of Frome, was ordained over the Church and Congregation at Vicar-lane Chapel, Coventry.—Mr. Hartley, of Lutterworth, commenced the service with prayer and reading. Mr. Knight, of Yelvertoft, delivered the introductory discourse. Mr. Percy, of Warwick, proposed the usual questions. Dr. Harris (Mr. S.'s theological tutor) offered up the ordination-prayer, accompanied with imposition of hands; and Mr. Jay, of Bath, delivered an impressive charge, founded on Heb. xiii. 22.

In the evening, Mr. J. A. James, of Birmingham, delivered an appropriate sermon to the church and congregation, from 2 Cor. ii. 15, 16. The devotional services were conducted by Mr. Dix, of Bedworth, and Mr. Franklin, Baptist minister, of Coventry.

A sermon was preached the preceding evening by Dr. Harris, at St. Mary's Hall, the temporary place of worship of Mr. Jerard. Mr. Salt, of Lichfield, and Mr. Roberts, of Hoxton Academy, engaged in prayer.

On the following Thursday, Rev. Rowland Hill preached at Vicar-lane Chapel, in behalf the Branch Missionary Society established in that place, when the sum of £22 was collected.

LONDON.

BRITISH AND FOREIGN BIBLE SOCIETY.

In the 'Monthly Extracts,' published by this Society, (No. 36) a Letter is inserted from the Rev. Mr. Van Ess, dated Marburg, March 5th, 1820; from which we copy the following brief passages.—

'I was particularly desirous to have a conversation with the Catholic Privy Counsellor, for the purpose of effecting the distribution of 6000 New Testaments in the Catholic Schools. I met with him in the country, surrounded by 12 parish priests, with whom he had concerted a meeting, all enlightened clergymen, full of life and zeal for the Biblical cause. How great was the joy of these good pastors to see me among them, and to extend to me the right hand of fellowship! Soon after this conversation, I received orders for the transmission of the above 6000 copies of the New Testament.

'The great work for the benefit of Catholics in a neighbouring kingdom has now likewise prospered, so that 12,000 copies of my New Testament are actually distributing in the Schools.'

Mr. E. then transcribes a Letter from a clergyman, who says, 'The demands on the part of the Catholics are constantly increasing! every body wishes to possess the word of life.'

Mr. Van Ess then adds, 'The number of my Testaments dispersed from June, 1818, to Feb. 21st, 1820, is 105,902. The number of Lutheran Bibles has been 1856, and of Lutheran Testaments 649.

'I am of opinion that I should be able, by the divine blessing, to distribute 120,000 New Testaments this year, if I were supplied with the requisite funds; for the Lord of Glory, who is also the Lord of the harvest, has spread before me, for the field of my exertions, the whole Catholic population of Germany.'

We were particularly pleased with the following Letter from a correspondent at Hamburgh, Feb. 26th, 1820, which we insert, with a sincere wish that many a marriage may be celebrated in like manner.—

'A German merchant of Altona, either lately married, or about to be married, sent to me last week, a request that I would procure him *one Hundred Bibles*, for which he would pay what was deemed necessary to carry on the good work. On my enquiring for what purpose they were designed, whether for sale, exportation, or distribution, I received the pleasing and satisfactory assurance, that he intended to give the whole away to the poor and the destitute, *on the occasion of his union*; thus taking the most effectual way to call down the blessing of heaven upon it, and to inscribe a lasting remembrance of it upon the the hearts of a hundred of his fellow-creatures.'

SOCIETY FOR THE IMPROVEMENT OF PRISON DISCIPLINE, AND FOR THE REFORMATION OF JUVENILE OFFENDERS.

A GENERAL Meeting of the Friends and Subscribers to this Institution was held May 23, at Freemason's Hall. H. R. H. the DUKE of GLOUCESTER in the Chair. After the Royal Chairman had opened the Meeting with a few words only, he directed the meeting to the information they would receive from a benevolent individual who had devoted almost his whole time to the interests of the Institution—Mr. W. F. Buxton, M. P.

Mr. Buxton then rose, and, after a modest apology for the situation in which he stood, gave the history of the origin and progress of the Society, and explained its object. The Society originated in the discovery of an individual, that there were no less than 2,000 juvenile depredators in this metropolis, from 9 years old and upwards. This was in 1813. Other benevolent persons offering their assistance, a Committee was appointed, and the metropolis divided into districts—the prisons were inspected—and discoveries made of the most distressing nature: in particular it was ascertained that the prisons themselves were the nurseries of vice. Mr. B. then adverted to the successful exertions of the Ladies' Committee in Newgate, as a proof of what might be done, and recommended the Institution of a Juvenile Penitentiary for such offenders, of whom the number now amounted in the metropolis and its vicinity to about 8,000!

The Marquis of *Lansdown*, after a proper introduction, then moved the 1st Resolution, namely,—'That it appears by returns recently laid before Parliament, that of 619 Gaols and Houses of Correction in the United Kingdom, and to which, in 1818, upwards of 107,000 persons were convicted, 23 only of them are divided, as required by law, for the classification of offenders; 59 have no division to separate male from female prisoners; 136 have merely one division; and that in 73 prisons only has employment of any description been introduced.' That this meeting feels deeply impressed, &c., which being seconded by *Lord Auckland*, was carried unanimously; after

which, the Royal Chairman being obliged to withdraw, through indisposition, his Lordship took the Chair.

Mr. *Wilberforce* then moved the second Resolution, stating the expediency of a Juvenile Penitentiary, which he supported by his powerful eloquence, and being seconded by Mr. Sturges Bourne, this motion also passed unanimously. The other motions were moved and seconded by Earl Grosvenor, Dr. Lushington, Sir T. Baring, Mr. W. Allen, (of the Society of Friends) Mr. H. G. Douglas, Hon. H. G. Bennet, Mr. Jos. Gurney, Ld. Belgrave, Hon. and Rev. G. Noel, Ld. Nugent and Ld. Lilford.

To shew the great utility and importance of such a plan, Dr. Lushington stated, in reference to another valuable Institution, the Refuge for the Destitute, which to afford a temporary asylum for such objects, had allowed this Institution to make use of part of their premises, which had been entirely fitted up out of the funds of that Institution, the cause of which he was supporting. What was the effect of this plan? In the two years during which this temporary asylum was in being, 210 individuals were sent to it, who were thus disposed of:—50 were put out to trades; 28 were sent to their friends or parishes; 53 were placed in the Permanent Refuge for the Destitute; 16 were discharged at their own request; 18 were discharged for improper conduct; and remaining in the establishment 15. This statement was an answer to those who supposed that the Institution did no good.

BLOOMSBURY AND SOUTH PANCRAS SCHOOL SOCIETY.

On Monday, Aug. 7, the first stone of a School for 400 *Girls*, was laid in Perry Street, Somers Town, by Sir Thomas Bell, who officiated in the absence of the Duke of Bedford, President.

The Rev. Joseph Ivimey commenced the proceedings by offering up a suitable and impressive Prayer for the Divine blessing on the benevolent design.

Mr. Millar, the Secretary, introduced the business by stating the deficiency of the means of instruction, which still remained after all that had been done in promoting Education in Sunday and Day Schools. That the plan of extending the benefits of Education by Auxiliary Societies, formed part of an enlarged design, which was intended to include all the uneducated children of the metropolis, in which there appeared still a want of the means of instructions for 40,000 children. That in Bloomsbury and Pancras district, there were about 6000 children for whom no provision was yet made. That in the spot where the present assembly was held, there were 1565 children unprovided with any School. He likewise observed, as soon as funds were provided to pay the expense of the present School for girls, it was the intention of the Society to build another School for boys.

Sir Thomas Bell then performed the ceremony of laying the foundation stone, after which he briefly addressed the meeting on the advantages of education to the lower orders of the people; and the sincere pleasure it gave him to commence the building of a School in a situation so evidently proper and beneficial to the rising generation.

The meeting was then addressed successively by the Rev. Messrs. B. Rayson, W. H. Black, Richards, M'Lean, and Slate, of Stand.

We understand the Committee are obliged to borrow about £350, which we hope will soon be paid off, when the same sum will be advanced towards completing the plan of education for 600 children.

'The Rev. Samuel Neale, formerly of Ossett, Yorkshire, has undertaken the pastoral charge of the church and congregation assembling in Aldersgate-street Chapel, formerly belonging to the Rev. T. Madden.'

NOTICES.

The half-yearly meeting of the *Middlesex and Hertfordshire Union* will be held at the Rev. Mr. Pinchback's place, Hoddesdon, on Wednesday, September 6, when the Rev. Mr. Morrison, of Barnet, will preach on 'the Sanctification of the Lord's Day.' Service to begin at eleven o'clock.

The *Hants* Association will hold their half-yearly Meeting at Havant, on Wednesday, the 27th of September. Mr. Bruce to preach on the Dispensation from Noah to Abraham. The General Meeting of the *Surry* Mission will be held the same day at Croydon.—See Cover.

The Rev. Wm. Gunn begs to return his sincere thanks to the friends of benevolence and truth, for their kind assistance, which enables him to liquidate the debt incurred, by the enlargement of his Chapel at Aylesbury.

MISSIONARY CHRONICLE

FOR SEPTEMBER, 1820.

INDIA.

THE Second Report of *The Calcutta School-book Society* has reached us. This report was made to the second annual general meeting of the Society, on Tuesday, Sep. 21, 1819, and though held at at an unfavourable time of the year, (the *Dusuhra*) the number of natives was considerable; and among the European friends of the Institution present were some of the principal gentlemen of the Settlement. W. B. Bayley, Esq. was called to the chair, and the several Resolutions were moved and seconded by J. Adam, Esq.; Sir E. H. East; Gordon Forbes, Esq.; Holt Mackenzie, Esq.; J. W. Sherer, Esq.; C. Lushington, Esq.; Rev. Dr. Carey; Rev. Mr. Thomason; E. S. Montague, Esq., &c.

A very long table was spread with specimens of the Society's publications, for the inspection and use of the meeting. Of these, either by or for the Society, six new works are the fruits of the past year, and thirteen new editions of former works have been printed off; seven more are in the press, and others are in prospect.

The objects of this Society are the preparation, publication, and cheap or gratuitous supply of works useful in schools and seminaries of learning — such as, without interfering with the religious sentiments of any person, may be calculated to enlarge the understanding, and improve the character.

The Marquis of Hastings is Patron; William Butterworth Baily, Esq., President; the Hon. Sir E. H. East, W. E. Rees, Esq., C. T. Metcalfe, Esq., W. H. Trant, Esq., Vice-Presidents. J. Calder, Esq., Treasurer, and Lieut. D. Bryce, Collector; with a Committee, partly of European, and partly of native gentlemen; Recording Secretaries, Corresponding Secretaries, and Secretaries of Sub-Committees and Languages.

The Report states what books have been published in the various departments of the Institution—the Bengalee—Hindoostanee — Persian —Arabic —Sunscrit, and English.

The Institution, now completely organized, and widely extending its exertions, stands in need of great and increasing exertions by its friends both in India and Europe.

MADRAS.

Arrival of Missionaries at Madras.

MR. Smith, who is designated to Travancore, writes from Madras, March 11, 1820, and gives a particular account of his voyage. He and his companions passed Madeira, on the 5th November. On the 13th, they entered the Trade Wind; and crossed the equator on the 28th. On the 26th December, they passed the Cape of Good Hope, and on the 16th February, they came to an anchor in Madras roads.

Many on board attended the public and domestic worship very seriously, and the brethren had reason to conclude that their pious endeavours to do good were not in vain.

'Our brethren' says Mr. S. 'opened their arms and hearts to receive us, and the streams of affection and kindness have been flowing ever since.' From the shore, where they were waiting with vehicles for us, they took us immediately to Black Town chapel, where we had the inexpressible pleasure of spending our first hour in India in the worship of Him, whose service we are come to promote.

'Brother and sister Adam, andbrother Mundy, proceeded to Calcutta, after staying nine days at Madras. Messrs. Laidler, Forbes, and myself, are waiting communications from our respective stations. Their present intention is to leave Madras by the end of next week. Probably I may not remove to Travancore for some weeks. We are all well in health.'

BELLARY.

MR. Taylor, of this station, in his letter of 20th January, 1820, says, 'Our native schools continue, I hope, to promise well. They are now *eleven* in number, and the average number of children who are instructed, is nearly 400.

'We have made a rough translation of the whole of the Old Testament, and are every day making progress in the

revision of it.* I long to see the whole of the Sacred Scriptures printed in Canara, that they may be widely circulated, and that the poor heathen around us may have an opportunity of reading, in their own tongue, the wonderful works of God.'

BATAVIA.

Mr. Slater, in a Letter, dated April 3th, 1820, gives the Directors an abstract of his journal. He continues to visit the Chinese and the Malays, in the city and in the villages, distributing Testaments and Tracts, in the languages of both. Many receive them with pleasure, and read them. Mr. S. goes from house to house, and converses familiarly with the inhabitants on religious subjects. In one place he was promised the use of an idol temple for a school-room. He has since built a school-room in the town, and has about 34 boys: the school is conducted on the Lancasterian plan. He met with a Chinese, who was 101 years of age—had lived in Batavia 86 years, and is the only surviver of 300 Chinese, who came thither with him. On the commencement of the year, his Chinese neighbours made him many presents as New Year's gifts. Some of them have also dined with him at his own house. We are, however, sorry to find that he has been robbed a third time: in the first instance, his clothes were stolen; in the next, his horse; and lastly, his saddle. These depredations are frequently made during heavy rains in the night.

Mr. Slater has lately preached on Sunday mornings in his own house, to a few persons, in English.

MALACCA.

A Letter has been received from Mr. Medhurst, dated 10th January, 1820, giving an account of his employment during the year preceding.

Mr. M. continues to speak very frequently to the Chinese people, especially in their shops, where a number of persons (20 or 30) soon collect. He hopes some good is done by this method, and that the people will, by degrees, be induced to attend more numerously in public places of worship.

He discovers more and more of the wretched superstition of the heathen, who seem wholly given to idolatry.—When reasoned with, they will admit the *folly* of worshipping their wooden gods, but will not allow of its *criminality*. One of them threatened Mr. M. for decrying their worship, and said, that their god would come to him in the night, and afflict him with the cholic; it is scarcely necessary to add that the prediction failed of its fulfilment.

They have great confidence in the efficacy of burning gilt and silvered paper for the benefit of the dead, which they believe furnishes their deceased friends with money in the other world.

The Malacca press has been actively employed during the past year. Books and tracts of various descriptions, in the *Chinese* language, have been printed to the amount of 54,950, and at the *Malay* press, 22,000 tracts have been printed off.

THE PEOPLE IN INDIA CALLED SAADHS.

Our readers will remember an account of these people given in former numbers of this Magazine, who were visited by *Anund*, from *Meerut*. Some further account of them has been published by W. H. Trant, Esq. from which, and from the Rev. Mr. Fisher's Letter to the Church Society, concerning the late journey of Anund and David to these people, we extract a few particulars,

They utterly reject and abhor all kinds of idolatry. Gay apparel and ornaments of dress are strictly prohibited.—They never make any obeisance.—They will not take an oath.—They profess to abstain from all luxuries, and dancing.—They will not attack man or beast, except in self-defence.—All ostentation in worship or alms is forbidden.—Industry is strongly enjoined.—The due regulation of the tongue is esteemed a principal duty. In these, and several other respects, they resemble the people called Quakers. They appear to have become a sect about 170 years ago.

Anund and his companion travelled from place, visiting and conversing with the Saadhs on religion. Some of them entreated him to stay among them, and read and explain to them 'the merciful book of God.' The Rajah of *Gurrie* having heard a portion of the Gospel read to him, exclaimed, 'That man who shall have such a book as this in his possession, and not love it, and not live by it, must be *Burra Shytan*.' What a testimony is this to the excellence of God's word, even from a heathen! And will it not overwhelm with confusion our gainsayers and fruitless professors, when the great Judge shall come to take an account of the improvement of our talents!

* Mr. Hands is now, or lately was at Madras, superintending the printing of the New Testament.

AFRICA.

LATTAKOO.

Mr. Hamilton, who has resided for a considerable time at this place, has sent home a Journal, from which the following Extracts are made :—

The king of Lattakoo, on returning from a long journey to the east, reported that he had met with tribes of men, who had never seen any of his people, (the Bootchuanas) but had heard reports of them, which stated, that they had tails like cows; they flocked together from all quarters to see him and his people, and were greatly astonished to find that they were like themselves.

A wooden clock, with three little figures which strike bells, denoting the hours and quarters, which was sent to Lattakoo by the Society, has excited great astonishment. Some of the natives disputed among themselves whether these little men were made by God or man; they also wished to know whether they ate meat and drank milk; it was also reported among them, that these three little men had come in the night, in a waggon without oxen. In short, this clock appears to them the most wonderful thing ever known in the country.

After a season of great drought, one of the people called *rain-makers*, visited Lattakoo. These people are considered as a kind of inferior deities. Many of the inhabitants went out to meet him, and made him a present of a sheep; this he accepted, washed its feet, then its body, and afterwards washed himself; he then brought the sheep into the town, and killed it.

On the same day, a *rain-meeting* was held at *Maklak's* kraal, and the *rain-maker* was presented with a fat ox. He then issued an order, forbidding the men to go into the fields to dig, &c. threatening that if they disobeyed this order, lightning would come down and kill them. This mandate was punctually obeyed. 'O how ready,' says Mr. Hamilton, 'are they to listen to the word of man, but how backward to regard the word of God!' After this some clouds appeared; and great hopes were entertained that the rain would soon fall.

Mr. H. was informed, that in one of the *rain-meetings*, held about this time, the *rain-maker* complained that the *Dutch people*, (so the natives call the missionaries) hindered the rain, and caused the clouds to pass away, by reason of some of their customs; he therefore recommended it to Matcebe to send them away. But, though many probably wished this, nothing was done.

At length, no rain having fallen, the people began to be impatient, and to curse him, saying, that the *rain-maker* was a liar, and too old to make rain. Not knowing what to do, he went up to the top of one of the mountains, and rolled down stones: this was done to amuse them, and gain time, for they were ready to drive him away.

About 12 days after this, the people rejoiced greatly on account of copious showers, which fell for two or three days, in great abundance. After which, the *rain-maker*, with a great number of women, paraded the town, singing, and begging presents, on account of the rain.

Mr. Hamilton, in his journal, relates several disputes and battles between the Bootchuanas and the Bushmen, in consequence of stealing cattle; and the former were much displeased with the missionaries, who would have dissuaded them from killing some of the thieves when taken, and informed them, that though they might preach to them, they must not attempt to alter their laws. In one instance, a feast was held on occasion of the execution of a Bushman, who had stolen an ox, and who was not able to restore two in its stead, according to their law.

Several storms of thunder, lightning, and rain, having occurred, by which a woman had been killed, and several of the cattle, a ceremony took place to prevent further mischief. The *rain-maker* gave orders that no women should go out to work in the field, for that the clouds must have medicine, or they would kill more. The king then, with the *rain maker*, and a great number of people, went forth to bury the woman, stabbing the ground with their assagais making fires to form smoke for the clouds; and then, having washed the body with water, they permitted one of the missionaries to bury it in their usual way.

A report had reached Mr. H. by a person who had travelled N. E. of the existence of two towns, separated from each other by a river, or arm of the sea: that on the east side, inhabited by white people, and that on the west, by blacks, with long hair; that, among the latter lives a white woman, who keeps a shop, and receives her goods from the other side of the water. This traveller exchanged some pieces of cloth which came from the town, (one of which is sent to England.) Some of the Bootchuanas were found in that journey, who wore rings, supposed to be of gold, which they say they dug out of the ground. A

man who has been a servant of Makabba, says that Dr. Cowan was killed there. It is probable that we shall receive further intelligence of these distant tribes on the return of Mr. Campbell, who may be expected before the close of the present year.

Mr. Philip, in a Letter dated Cape Town, April 5, informs the Directors that he had received a Letter from Mr. Campbell, dated in the beginning of March, stating that he and Mr. Moffat were then within two days' journey of the great Orange River, and were in good health and spirits. They had not been more than ten days from the northern borders of the Colony. They met Mr. Anderson, who had recently crossed the river, on his way to the Cape, and it was hoped that our friends would have no difficulty in getting over it. It was Mr. Campbell's intention to return by way of Graaf Reynet.

MALTA.

A Letter from Mr. S. S. Wilson, dated Malta, May 18th, states, that he and Mrs. W. are in good health, and that he had recently heard of the health of Mr. Lowndes and family at Zante.

BERBICE.

Mr. Wray, in a Journal lately sent home, says, 'Last night I preached on the conversation of Jesus with Peter, after his resurrection, in John xxi. At our evening meeting I asked each individual what answer he or she could give to the question—'Lovest thou me?' Gabriel said, in a very humble, affectionate manner, that he loved Christ sincerely for the great things he had done for us; he also mentioned what great comfort he found in reading the Scriptures. Though he is an old man, and has lost one eye, he has learned to read, and keeps a meeting in his house for teaching the Catechism.

Another said, 'I cannot say as Peter did, Lord, thou knowest that I love thee; but I can say that I desire to love thee!' A third observed, that she knew she desired to love him more than she had done.

A young man, who has lately obtained his freedom by law, requested me to baptize his child, who is a slave on the estate where he formerly lived; but as he had no permission from the agent, and seemed afraid to ask it, I durst not baptize the child, although the father is a communicant with us. O! thought I, what a happy country is England! where a parent is at liberty to act as he pleases in such a case!

I attended the funeral of an old Negro who had been many years in a deplorable state, under the impression that *Obiah* (witchcraft) had been put upon him. These poor creatures have no idea how natural evils came into the world, and think, in general, that they are inflicted by some wicked negroes. I frequently visited him, and the day before he died he sent for me to pray with him; he said he trusted in Jesus Christ for salvation. A woman who lately died, laboured under the same painful persuasion, that her husband, from whom she separated, and lived with another, had put *Obiah* on her.

(We hope to be able to present to our readers, in a future number, an account of the horrors of Obiah, written by Mr. Wray, which will further serve to expose the dreadful abominations and miseries connected with Paganism.)

DOMESTIC MISSIONARY INTELLIGENCE.

On Wednesday, June 4th, 1820, a meeting was held at Burton-upon-Trent, Staffordshire, which was numerously attended: the Rev. Mr. Gawthorne, of Derby, in the Chair; when a *Branch Society*, in aid of the London Missionary Society was formed. Suitable regulations were adopted, and a liberal collection made. Pleasing expectations are entertained of its future enlargement.

HIBERNIAN AUXILIARY MISSIONARY SOCIETY.

The foundation of this Society was laid in the year, 1812, by the Rev. Drs. Waugh and Jack, by the appointment of what was denominated '*The Mission-Committee*,' composed of persons, of various religious persuasions, in Dublin; and in the year following, by the formation of a regular Auxiliary Society, by the Rev. Dr. Jack and Rev. Mr. Tracy. This Society, however, through one cause or another, greatly languished, and its funds failed. To reorganize '*The Hibernian Auxiliary Missionary Society*,' was the principal object of the deputation, which has recently visited Ireland, and we are happy to state, that this has been carried into complete effect: and a plan has also been formed for more extended operations another year.

On Wednesday, July 5th, a Public Meeting was held in '*The Lecture-room of the Dublin Institution*,' and by adjournment on the 6th of the same month, in York-street chapel, when P. E. Singer, Esq. Barrister at Law, was called to the chair, who introduced the business of the day by a candid and authentic detail of the Society's proceedings in Dublin, and a lucid and interesting statement of

the object of this meeting, which was not to form a new Society, but to revive and extend that Society, which had actually been the first to excite attention to the heathen in the city of Dublin; the constitution of the Society, formed in 1812, was recognised as the basis of the proceedings of that day. Various resolutions, expressive of warm attachment to the London Missionary Society—of high delight in its distinguished success—of deep regret that its efforts in Dublin should have languished—and of promised co-operation in the accomplishment of its great objects were adopted, and addresses given by the Chairman, the very Rev. Dean Graves, the Rev. Mr. Bushe, Rector of St. George's, Rev. Mr. Mulloy, Rector of Cloutarf, Rev. Mr. Robinson, vicar of Granard, Rev. Mr. Matthias, of Bethesda chapel, Rev. Mr. Carlile, of the Scots church, Rev. Drs. Halloway and Stewart, and Rev. Messrs. Cooper, Loader, Urwick, Gilbart, W. H. Cooper, Cope, Capt. Fleming, the Home Secretary of the Parent Society, and Rev. Mr. Knill, missionary.

At these two meetings, there was such an evident merging of all minor distinctions in the great cause of Missions, in the assemblage of clergymen of different orders in the Established Church, amounting, it is supposed, to upwards of thirty—and in the union of ministers and Christians of various denominations—such extraordinary attention was awakened—such feelings of compassion, of liberality, union, and zeal were excited—and such sacred pleasure enjoyed, as constrained many to say, '*It is good for us to here?*' And others, as they retired, to exclaim, '*We have heard and seen strange things to-day.*'

The next day, being the sabbath, sermons were preached, and collections made for the Missionary Society, in churches of various communities, which, with subscriptions and donations at the Public Meetings, amounted to upwards of £300.

In the following week, the Rev. Dr. Stewart, the Home Secretary, and Mr. Knill, proceeded to the North of Ireland, and on *Sunday*, *July* 16*th*, preached and made public collections at several places of worship in *Belfast*. On the following day, a Public Meeting of the Antrim Auxiliary Society, was held in *Brown's School-room*, when *Sir Robert Bateson, of Belvoir-park*, presided, and the Rev. Drs. Hanna and Stewart, Rev. Messrs. Thompson, Carr, Brown, Falloon, Flinter, Professor Cairns, A. Johns, Esq. Home Secretary, and Mr. Knill, severally addressed the meeting.

July 18*th*, a General Meeting of the Tyrone Auxiliary Society, was held at Cookstown, in the old Presbyterian meeting-house. The interesting services of this day, which will be long remembered, were commenced with praise and prayer, by the Rev. Mr. Winning, after which, J. S. Murray, Esq. Justice of the Peace, was called to the Chair; who opened the business of the meeting in a very feeling and interesting manner; and introduced the deputation, who successively addressed the numerous and attentive auditors. On the information they severally detailed, resolutions, expressive of deep interest and cordial congratulation, were moved and seconded by the Rev. Messrs. Burke and Hamilton, of the Established Church: Davison, Winning, and Hogg, of the Gen. Synod; and Heran, Harkness, and Millar, of the Associate Synod. Also, W. Weir, Esq. the Treasurer. At this Anniversary, a spirit of earnest prayer, sacred unction, and fervent zeal appeared to be poured out; and hence the Rev. Secretary of this Auxiliary, (Mr. Millar,) when writing in reference to this Anniversary, says, '*If ever we had a meeting of our Society, where there were evidences of the divine countenance and presence, this was eminently that meeting.*' In the evening of the same day, the numerous friends assembled again, in the New meeting-house, when Mr. Knill delivered an affecting address on the present deplorable state of the heathen world. Collections were made on both occasions.

July 20*th*, another Public Meeting was held at Dungannon, in the Rev. Mr. Bennet's meeting-house: Dr. Stewart, and Mr. Knill, who intended to depart for England that day, delivered each of them an address, and then retired. The Home Secretary was then called upon, by J. S. Murray, Esq. Chairman, to inform the assembly of the present state of the Parent Society, and to detail its successful triumphs in the Islands of the South Seas.

The day being then far spent, it was proposed that several sentimental resolutions, which had been prepared for adoption, should be waved; and after the Rev. Messrs. Brown, of Moy, Bennet, of Dungannon, Millar, of Cookstown, and the excellent Chairman had addressed the persons convened, the benediction was pronounced, which, it is earnestly hoped, will be felt in the hearts of those that were assembled, for many days to come.

The next day, the Home Secretary proceeded to the city of Armagh, where he preached, and made collections for the Society—met a few of the friends of the Armagh Auxiliary Society, from whom, as well as from all the friends both in Dublin and in the country, he received the most pleasing assurances of high approbation, both of the object and constitution of

the Missionary Society. Earnest solicitations that the Parent Society would henceforth regularly send deputations—and the most sacred pledges of their vigorous and cordial co-operation in the accomplishment of its great designs.*

MISSIONARY ORDINATIONS.

July 27th, was ordained at Gwynfair, in the County of Carmarthen, the Rev. David Griffiths, late student at Gosport, who has been appointed to join the Rev. D. Jones, in the Madagascar Mission.

The service was commenced at 9 A. M. with reading, &c. by the Rev. T. Powell, of Brecon; the Rev. D. Peter, theological tutor at Carmarthen College, delivered the introductory discourse, from Acts i. 8. The Rev. D. Jones, of Crygybar, asked the questions; the Rev. P. Jenkins, of Brychgoed, Mr. G.'s pastor, offered the ordination-prayer, and the Rev. T. Phillips, tutor of the academy at Neuaddlwyd, delivered a solemn and impressive charge, from 2 Cor. ii. 16, and concluded with prayer.

At 3 P. M. the Rev. D. Davies, of Sardis, began with reading, &c. the Rev. H. Williams, of Llanelli, and J. Rowlands, of Llanybri, preached from Zech. iv. 7—9. 1 Kings xviii. 21.

The chapel being too small to contain the great multitudes assembled together on this solemn and delightful occasion, a stage was erected, and the business of the day was transacted in the open field.

On the preceding afternoon, at 3, the Rev. J. Silvanus, of Penygraig, commenced with reading, &c.; the Rev. J. Davies, of Llanfair; W. Williams, of Trewen; and S. Griffiths, of Horeb, preached from Ps. xxxii. 1, 2. Luke x. 30—37. Matt. x. 29—31; and concluded with prayer.

The appropriate and excellent discourses delivered on the occasion, and the interesting and satisfactory answers to the questions proposed to Mr. G., produced mighty effects on all present, and many, even of the most hardened in the neighbourhood, melted into tears, and confessed that there must be something more than ordinary in the missionary cause.

* For the particulars of sums raised, see the List of Contributions, in this Chronicle.

On Wednesday, August 2d, the Rev. Hiram Chambers, formerly student of Cheshunt College, and since at Gosport, was ordained as Missionary to India, at Mr. East's chapel, Birmingham. Mr. Richards, of Stourbridge, introduced and proposed the usual questions; Mr. Eagleton engaged in the ordination-prayer; Mr. James delivered an impressive charge; and Mr. East addressed the congregation. It was deemed a most interesting service, and excited much feeling on behalf of the perishing heathen.

NOTICE OF MISSIONARY MEETINGS.

BIRMINGHAM.

THE Fifth Anniversary of the Auxiliary Missionary Society, for the Counties of Warwick, Stafford, and Worcester, will be holden in Birmingham, on Tuesday, Wednesday, and Thursday, the 12th, 13th, and 14th of September. Messrs. Leifchild, H. F. Burder, and M'All, of Macclesfield, are engaged to preach.

PLYMOUTH.

THE Anniversary of the Plymouth Auxiliary Missionary Society is proposed to be held on the 13th, 14th, and 15th days of September. The Rev. Dr. Winter, and B. Rayson, from London, and R. Knill, from India, are engaged to preach.

BRISTOL.

THE Eighth Anniversary of the Bristol Missionary Society, in aid of the London Missionary Society, will be held on Tuesday, the 26th September next, and the Wednesday and Thursday following. On Tuesday three sermons will be delivered: in the morning, at the parish church of St. Mary, Redcliffe; and in the evening at Bridge-street, and at Lady Huntingdon's chapel. On Wednesday morning, a sermon will be preached at Castle Green meeting; and the sacrament administered in the evening, at Castle Green meeting, and at the Welsh Chapel, in Broadmead; a sermon will also be delivered at the parish church of St. Philip's and Jacob's. On Thursday morning, a Public Meeting of the Society will be held at the Great Room in Prince's-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.

ERRATUM.

IN Mr. Kelly's Hymn, page 312, of the Number for July, in verse 1, line 6, for *receives*, read *revives*.

MISSIONARY CONTRIBUTIONS.

[*Collections, anonymous Donations, and all other Donations of 5l. or upwards, received from 16 July, to 16 August, 1820, inclusive.*]

IN LONDON AND ITS VICINITY.

Mr. John Maitland, No. 79, Basinghall-street, a Donation				10	10 0
Anonymous				0	5 0
A Friend at Edmonton; by Rev. T. James				0	10 0
Contributions, by Rev. E. I. Jones.					
Silver-street Chapel Auxiliary Missionary Society	20	0	0		
The Teachers and Scholars of Silver-street Sunday School	21	19	5		
A few Young Persons at a Biscuit Baker's	0	7	7		
Collection at Missionary Sacrament	30	12	7		
Islington Chapel, Penny Society	17	4	3		
Ditto Sunday School	9	12	9		
				99	16 6

CONTRIBUTIONS FROM VARIOUS OTHER PARTS OF THE UNITED KINGDOM, &c.

Collections made in Ireland in the month of July, by Rev. Drs. Stewart & Holloway, Home Secretary and Mr. Knill, missionary					
Dublin.—Collected at New Mary's Abbey; Rev. D. Stuart	18	2	1		
Ditto at Usher's Quay Meeting House; Rev. S. Simpson	3	4	6		
Ditto at Pool-Beg-street ditto; Rev. Mr. Petherick	12	0	0		
Ditto at Thomas' Lane ditto; Rev. W. H. Cooper	19	0	0		
Ditto at Plunket-street ditto; Rev. W. Cooper	28	12	0		
Ditto at the United Missionary Prayer Meetings of Plunket-street and Thomas' Lane Congregations	2	2	0		
Ditto at Mass Lane Meeting House; Rev. T. Kelly	6	4	4		
Ditto at Manor-street ditto; Rev. T. Loader	6	10	0		
Ditto at New Mary's Abbey, Scot's Church; Rev. Dr. M'Dowel	33	12	6		
Ditto at Clontarf Church; Rev. C. Mulloy	4	18	8½		
Ditto at York-street Chapel; Rev. T. Gilbart	31	0	2		
Ditto at the Public Meeting in the Lecture Room of the Dublin Institution	15	16	9		
Ditto at the adjourned Public Meeting in York-street Chapel	34	1	10		
Mr. P. E. Singer, Donation	5	0	0		
Mr. W. C. Hogan, ditto	5	0	0		
Mr. J. D. La Touche, ditto	5	0	0		
Mr. John Clarke, ditto	5	0	0		
Rev. Archdeacon Grace, ditto	5	0	0		
Mrs. Judge Fox, ditto	5	0	0		
Sundries for the support of Native Teachers at Travancore, at 10*l.* a-year for each.					
From the Rockingham Association for one to be called, *Charles Seymour*	12	0	0		
Miss Hill and others, for one to be called, *James Clark*	11	1	8		
Miss Hutchinson and others, for one to be called, *B. W. Matthias*	10	0	0		
Miss Burke and others, for one to be called, *William Bushe*	11	1	8		
Miss Hazeldon and others, for one to be called, *W. H. Cooper*	10	0	0		
Mr. Barrett and others, for one to be called, *Richard Knill*	10	0	0		
A Box of Irish Linen Shirts for the Missionaries, from a few Ladies; by Rev. T. Loader	21	0	0		
Three Diamond and Pearl Rings, by a Lady; value	20	0	0		
				350	7 8½

Hibernian Mills.—Salem Chapel, Rev. J. Radcliffe				7	10 6
Cookstown.—Collected at the New Meeting House; Rev. Mr. Davison	7	16	11		
Ditto at the New ditto, Rev. T. Millar	8	2	0		
Balance of the Tyrone Auxiliary Society; by W. Weir, Esq., Treasurer	24	9	2		
Stewartstown.—Collected at the New Meeting House; Rev. Mr. M'Curdy	0	17	6		
Dungannon.—Collected at the Public Meeting in Rev. Mr. Bennett's	8	14	5		
				50	0 0
Armagh.—Ditto by Miss Palmer	3	0	0		
Donations and Subscriptions	5	0	0		
				8	0 0
Belfast.—Ditto at the Tabernacle; Rev. W. Brown	5	10	0		
Ditto at Rev. Mr. Carr's Meeting House	5	3	5		
Ditto at Rev. Dr. Hanna's ditto	16	15	5		
Ditto at the Public Meeting in the School Room	5	19	3		
Ditto Sundries by Mr. John Gray, Treasurer of the Antrim Auxiliary Society.					
At Dr. Hanna's Missionary Prayer Meetings	27	14	4		
Ditto at the Rev. W. Brown's ditto	10	8	9½		
Ditto by Mrs. Casement and Miss Kennedy	21	8	6		
Donation from a Lady, by the Rev. J. Elder, Finrey	2	0	0		
Finry.—Ditto Sundries, by the Rev. Dr. Hanna	2	0	0		
				96	19 8½
Irish Money				512	17 11
English				470	8 0
Down Auxiliary Missionary Society, by Rev. T. Tighe, Treasurer.					
Collected at Prayer Meeting, by Rev. H. Simson				1	17 6
Shanaghan Penny-a-week Society; by Rev. T. M. Reid	5	1	3		
Collection	2	11	4½		
Subscriptions and Donations	8	2	9		
				15	15 4½
Ballylessen Prayer-Meeting; Rev. Mr. Falloon	0	10	0		
Subscriptions	4	5	6		
				4	15 6
Collection at Rath-friland Meeting House	2	12	1		
Ladies' Penny Society	5	10	0		
Subscriptions	1	2	9		
				9	4 10
Ballynaskeagh—Young Ladies				3	0 0
A Friend, by Mr. Wm. Boyce				1	0 0
Drumlee Penny Society, by Rev. James Porter				6	12 5
Subscriptions				4	2 9
Irish				46	8 4½
English				43	15 0
Sheffield and Attercliffe Missionary Union; (part of the Auxiliary Society of the West Riding of Yorkshire) Mr. Geo. Bennet, Treasurer.					
The Missionary Society of Sheffield and Attercliffe				18	10 0
Howard-street Female Missionary Society				17	17 4
Queen-street Chapel ditto				3	8 6
Nether Chapel				2	2 3
Half the Collection at the Anniversary				6	16 7
				46	9 8

Berks.—Independent Dissenting Congregation at Maidenhead; by the Rev. John Cooke				40	0	0
North Britain.—Huntly Female Auxiliary Missionary Society; Mrs. Macdonald, Treasurer				15	10	0
Oxon.—Friend at Benson, collected by Mr. John Butler				3	0	0
Yorkshire.—West-Riding Auxiliary Missionary Society; by Mr. Geo. Rawson, Treasurer				700	0	0
Mr. John Clapham, jun., Leeds, for a Native Teacher in Travancore				10	0	0
From a few friends at Leeds, for ditto, to be called, *William Eccles*				10	0	0
Mr. John Oldfield, Parkton, near Huddersfield, for a Native Teacher in Travancore				10	0	0
Essex.—Rev. A. Brown,						
Aveley and Purfleet	9	9	0			
South Ockendon	6	10	0			
				15	19	0
On account of Collections by the Rev. J. Bennett, [illegible]-therham, and Rev. Mr. Clunie, viz.						
Barking.—Rev. J. West	4	0	10			
Chelmsford. — Late Rev. S. Douglas	4	3	4			
Dummow.—For Expenses	3	3	0			
				11	7	2
Kent.—Deptford.—United Friends' Missionary Box—5th Donation				2	0	0
Hants. — Ringwood. — Rev. A. Bishop and Congregation				11	5	0
Hants.—Havant.—Rev. W. Scamp and Congregation				26	17	10
Oxford.—Dr. Macbride, for promoting Christianity in Otaheite				10	0	0
Salop.—Whitchurch.—Penny-a-week Subscriptions, collected by Miss M. Dutton and Mr. E. Howell				3	0	0
Derbyshire.—Chesterfield.—Rev. Mr. Burgess and Friends, after Sermons by Rev. T. Hicks				10	0	0
Northamptonshire.—Peterborough.—Collection after a Sermon by Rev. Mr. Isaacs				6	0	0
Dorset.—Wareham.—B. P. F.	2	2	0			
Blandford.—Ladies' Association per Mrs. Worsley, Treasurer	29	3	3			
Subscriptions	11	9	6			
				40	12	9
Surrey.—Parley Oakes, Croydon. Mr. T. Plant				2	2	0
Lincolnshire.—Sleaford.—Collected by Rev. J. Griffin	7	0	5			
Helpringham.—Subscriptions	2.	8	4			
				9	8	9
Warwickshire.—Coventry.—A Friend by the Rev. J. Jerrard				1	1	0
Stirlingshire and its Vicinity, in aid of Missions, &c.; by the Rev. John Smart; paid by the Rev. Dr. Waugh				20	0	0
Cambridgeshire.—Soham.—Moiety of a Collection at the Rev. Mr. Rootes; by the Rev. J. Sheppard				5	0	0
Devon.—Ilfracombe.—Collection				12	0	0

Donations in aid of the Anglo Chinese College at Malacca.

Rev. Matthew Wilks, London 10 10 0

*** The acknowledgments of Presents in our next.

POETRY.

Missionary Hymn.

'*They come not to the help of the Lord.*'—JUDGES v. 23.

BY MR. KELLY. (*Original*)

I.

INACTION, away!
Begone all delay!
The season of conflict is come:
The summons is giv'n,
The Lord calls from heav'n,
Let no man now tarry at home.

II.

But should we decline
His standard to join,
Our slackness will meet its reward;
A woe they will find,
Who tarry behind,
Nor go 'to the help of the Lord.'

III.

Then cast off delay,
To arms, and away:
To arms!—'tis the Lord gives the word!
Away to the field,
With swords and with shield,
Away 'to the help of the Lord.'

IV.

The Lord in his might
Is gone to the fight;
And if we should shrink from the toil,
The work will be done,
The day will be won,
And others will gather the spoil!



Rev.d George Young, A.M.
Whitby.

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

OCTOBER, 1820.

MEMOIR OF THE LATE REV. THOMAS JONES, OF CHALFORD, GLOUCESTERSHIRE.

THOMAS Jones was born at Tycanol, in the vale of Neath, South Wales, and in his youth became a member of the dissenting Church, at Bridge-end, having been awakened to a serious concern respecting his eternal welfare, by the preaching of Mr. Evan Williams, at that place. In the year 1774, being then about 25 years of age, he was admitted a student in the Academy at Abergavenny, under the tuition of the late Dr. Benjamin Davies, from whom, on leaving the seminary, he received an honourable testimony as to character, diligence, and proficiency. Mr. Jones was first settled at Crediton, in Devonshire, but his ordination over that church took place at Ottery, St. Mary, in May 1780, on which occasion were present, among other ministers, Messrs. Thomas Reader, Peter Fabyan, Samuel Buncombe, and Herbert Mends.

In the following year, he removed from Crediton to Chalford, where he spent the remainder of his days, living a retired, but not an inactive life, usually preaching four sermons in the week to his own congregation, besides his labours in the vicinity. Itinerant preachers who, after the example of the Evangelists, carry the tidings of mercy far and wide, are worthy of high honour; but let not the diligent pastor of a single church be stigmatized as an idler in the vineyard. If he make full proof of his ministry, his *bodily* labour may be nearly equal to that of his itinerant brother, and his mental labour much greater.

Much is said in our day of the faults of professors and of teachers of religion, and much also of the dissentions which occur in Christian societies. Few persons, however, take a fair view of these matters; for, in the first place, such circumstances are usually much aggravated by report; and, in the second place, a multitude of facts of an opposite character, are kept out of sight. Exceptions to a general rule, both in physics and morals, excite much more observation than the uninterrupted continuance of the rule. If two or three churches in a county fall into contention, the whole district is quickly reported to be disorderly, no regard being had to the twenty or thirty societies which continue peaceful. If one 'standard-bearer' in the army of Jesus 'fainteth,' the the noise of his fall echoes both through the camp of Israel, and 'the armies of the aliens,' while of the hundreds who remain 'good soldiers of Jesus Christ,' little or nothing is either said or thought. It

is with no small pleasure we record on our pages the name of Thomas Jones, of Chalford, as a man in whose life, the church and the world agree to acknowledge, a practical transcript of his doctrine might be read. Nor is it without gratification we state that during the long period of 37 years, Mr. Jones and the church over which he presided, lived in peace and harmony;—a fact which redounds to the honour of both parties, and of that religion which bound them together.

As a preacher, Mr. Jones was *plain*, (in the sense of *intelligible*, not of *inferior*) scriptural and judicious. Possessed of a sound understanding, respectable acquirements, and genuine piety, his sermons, though not of a popular cast, were much esteemed by the people of his charge. After preaching above six thousand times at Chalford, his congregation was much larger than when he commenced his labours in that place. His aim, in common with that of every faithful minister, was to save himself and those who heard him; and his success, though far inferior to his wishes, was not inconsiderable. When this memorial shall reach the eye of those who were once under his instructions, God grant it may be the means of leading them to enquire, whether the Gospel, which they heard from his lips has been to them the 'savour of life unto life,' or is likely to be the 'savour of death unto death.'

With what anxiety has the good man often looked on those of his flock who appeared to neglect the great salvation which week after week, and year after year, he was making known to them.

In social and public prayer, Mr. Jones particularly excelled; and in this part of his work, the slowness of his delivery, which perhaps rather interfered with the effect of his preaching, was not unsuitable.

There have been few men to whom the testimony of Jesus respecting Nathaniel, might be more fairly applied than to Thomas Jones. He was a Christian indeed, in whom was no guile. His character was precisely the opposite of that which the apostle James describes and censures. His disposition inclined him rather to do a kind action, unaccompanied by words of condolence, than to say to the distressed, 'Be ye warmed and filled,' and yet do nothing for their relief.

It must be acknowledged that suavity of manners, when the index of genuine kindness, adds much to the pleasure of social intercourse. A smile on the countenance is however a very poor substitute for benevolence in the heart. Every one who was really acquainted with Mr. Jones knew, though a stranger might not instantly perceive, that his heart was susceptible of kindness and of pity.

For the last two or three years of his life, his health and strength were much impaired. In the year 1818, his articulation having, in consequence of paralysis, become indistinct, he resigned his pastoral charge. His mind appeared to sympathise with his body, and was often much depressed. Yet he was not destitute of a good hope. Two months before his death, when conversing with a friend respecting his prospects for futurity, he said, in his characteristic manner,—'I know where I am, and where I am going.' His last audible words, expressed in a whisper a few hours before his departure, were, 'All is well.'

He died January 10th, 1820, in his 72nd year. His funeral discourse, on the day of interment, was preached by Mr. Bishop, of Gloucester, the next senior minister of the Gloucestershire Congregational Association. An address at the grave was delivered by Mr. Nichols,

who had been ordained as successor to Mr. Jones a few weeks before; under whose ministry the congregation has still further increased, and a new place of worship has been built. On the following sabbath, funeral sermons were preached by the neighbouring ministers, every one of whom cherishes the memory of this worthy man with unfeigned respect.

Mr. Jones was married in 1788, to one who now finds her chief consolation in the hope of meeting her beloved and esteemed companion in a brighter world.

Stroud. J. B.

MR. RICHARD STIFF,

FOREST OF DEAN, GLOUCESTERSHIRE.

The numerous friends of this worthy man in the district where he lived and laboured, have probably wondered that no notice of his character has hitherto been inserted in our Journal. The correspondent who has furnished the following sketch, would have sent it earlier, but that he expected a Memoir would have been prepared by another hand. It is with unfeigned satisfaction that he pays this tribute of respect to his memory; to which he has been the more inclined from the apprehension that were he to neglect this service, the peculiar excellencies of the deceased might never be known beyond the circle in which he moved. Within that circle, indeed, they will long be remembered; and without the aid of either printed or written documents, would be handed down from father to son, for some generations.

Richard Stiff was a native of Dursley, where he spent his early years, and where he enjoyed the religious advantages which that town and neighbourhood have long afforded. He occupied an humble station in life, and supported himself and family by honest industry. When, for the sake of obtaining employment, he removed from Dursley to the opposite side of the river Severn, he did not leave his piety behind him. His spirit was stirred within him, when he saw almost the whole population of the district living 'without God, without Christ, and without hope in the world.' His consequent exertions were such as might put to shame many an opulent professor of religion, and his success was such as many a minister of Christ, possessed of talents and learning, would be delighted to obtain.

Mr. Stiff however was not one of those who, because they imagine themselves to be called of God to preach his Gospel, deem it unnecessary to have a call from their fellow Christians. It was by the pressing request of the County Association of ministers that he was prevailed on to use his gifts as a minister of the Gospel. This was not till he had passed the meridian of life; but long before that time he had employed himself usefully in his Master's cause, by conversing kindly and yet boldly with his heathenish neighbours on the subject of religion, and by inviting the ministers of Christ to come and preach to them. To these ministers his house and his heart were open, while he laboured hard, day and night, that he might be able to contribute, as far as he could, to defray the travelling expenses of such of them as required this help.

His intimate friend Mr. Horlick, of Mitchell-Dean, from whom many of the incidents here related are taken, declares his opinion that Mr. Stiff was more zealous and liberal in the cause of Christ, according to his circumstances, than any man he ever knew, and that

he was not less attentive to the wants of the poor and afflicted.

At the commencement of his ministry, he usually walked 16 or 17 miles on the Lord's Day, and preached to three separate congregations, raised chiefly by himself, besides working hard at his business during the week, and attending to his domestic concerns.

His natural talents were very considerable, and though an unlearned, he was by no means an ignorant man. In theology, the proper study of the Christian preacher, he had few superiors. His knowledge of the Scriptures was remarkably extensive. A late minister of the Gospel was heard to say, that if he wanted an explanation of an obscure text, there was no man he should like so well to consult as Mr. Stiff; and that person was not singular in the opinion he entertained of this good man's expository talents.

In preaching, his manner was lively, energetic, and devotional; and the strong provincial accent which he retained to the last, which would have unfitted him for other spheres of labour, was no bar in the way either of his acceptance or usefulness among the plain country people, of whom his congregation, with few exceptions, consisted.

It may be difficult to determine whether his pulpit exertions, or his private conversation, were the more useful. His qualifications as a house-preacher were far above mediocrity. Good sense, piety, affection, faithfulness, and humility, characterized his discourses, so that one who enjoyed the happiness of his acquaintance, has declared, that Mr. Stiff's conversation was more useful to her than any thing she ever heard from the pulpit.

This servant of God was not without his troubles: affliction, at different times, was his lot, in his body, in his spirit, in his worldly circumstances, in his family, in the church, and in the world. Excellent as was his character, he did not wholly escape the shafts of calumny. The severest trial he ever experienced, occurred about three years before his death, when some of his neighbours, who had long hated him for his religion, so far prevailed against him, as to bring him into a court of justice for a pretended assault. A young minister of the neighbourhood, resolving that the good man, at his trial, should not have occasion to utter the complaint of the Apostle Paul, that at his first answer, no man stood by him, took his station by the side of the venerable prisoner, then in the 69th year of his age. It was easy to see, though truly lamentable to observe, that there were persons in the Court, who, from the ill-will they felt towards non-conformity, would have rejoiced in the ruin of this innocent man. But a British jury were of a different spirit, and he was honourably acquitted, to the great joy of thousands. This was truly a persecution for righteousness' sake, and though quashed, gave a severe shock to his tender feelings.

From the commencement of his last illness, which was only of eight days continuance, he thought his end to be near, and appeared perfectly resigned to the will of God, conversing about the cause of Christ and his own condition as an expectant of heaven.

He died December 5th, 1816, in the 72nd year of his age; and was buried in the ground adjoining the Tabernacle, Dursley. The several parts of the funeral service were performed by Mr. Bennett, of Dursley, Mr. Daniell, of Kingswood, and Mr. Ovey, of Uley, since deceased. Other neighbouring ministers also

'did him honour at his death.' A deeply-affected congregation were addressed on a subsequent sabbath, by Mr. Horlick, at Little Dean, one of the three places, in which his beloved friend had laboured.

Stroud. J. B.

THE PARABLES OF THE TALENTS AND THE POUNDS,

COMPARED, AND PRACTICALLY APPLIED.

Both these allegories represent a person of property and authority as about to travel to a great distance, and entrusting to his bond-servants portions of his wealth, that during his absence they might be employed in using it for his advantage. In each parable, two of them are described as discharging faithfully the trust committed to them, with different measures of success; and each as receiving the approbation of their master, and being rewarded with proportionally higher trusts. In each case, also, one slave neglected his charge, assigning as his motive for inactivity, fear of incurring the displeasure of his master, whose demands he considered as extravagant and unjust. In both cases, that which had been entrusted to the slothful servant, was taken away from him, and was committed to him who had made the best use of his charge. Our Lord accordingly assigned the same moral to both the parables, 'Unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away.' Matt. xxv. 29. Luke xix. 26.

Hence some Commentators have identified these two parables; and they might be justified in doing so, if the difference consisted only in the order in which they are related by the two Evangelists; or in one having assigned, and the other having omitted, the occasion of the the master's journey. But it is no slight difference, that in one parable *talents*, and in the other *pounds* (or *minas*, sixty of which made a talent) are said to have been deposited with the servants; as well as that only *one mina* was entrusted to each servant by the nobleman who went to be promoted to royal power and dignity; while not merely *one talent*, (though an incomparably greater sum) but *two*, and even *five* talents, were entrusted to the servants, in the other instance. The Evangelist Luke, also, not only places this parable earlier in the history than the Apostle Matthew; but states it to have been spoken, as, or after, our Lord conversed with Zaccheus, 'because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear:' (ch. xix. 11.) and that 'when he had thus spoken, he went before, ascending up to Jerusalem.' (v. 28.) Matthew, (who usually records what he saw, or heard, in the natural order of time) on the contrary, inserts the parable of the talents, in the *last* discourse of our Lord to his disciples, before the passover at which he suffered, in immediate connexion with his description of the final judgment.

While, therefore, the same moral is justly deduced from both these parables, each of them not only is plainly distinct from the other, but varies materially in its scope. That of the *talents* relates to the use that ought to be made of religious advantages when *unequally* distributed; that of the minas, or *pounds* of silver, to that of benefits which are *equally* possessed by all. The single talent, entrusted to the unprofitable domestic, was valued at six times the amount of the whole ten pounds, or minas, that were distributed among the noblemen's

servants. The former may consequently represent the highest kind of privileges; the latter, such as are possessed, in general, by persons professing Christianity. The talents might designate gifts peculiar to the apostolic age, or that immediately succeeding it: but for pounds, we must all, in every age, be accountable.

Suppose for instance, that, when the proprietor, before setting out upon his journey, 'to one gave five talents,' (Matt. xxv. 15.) our Lord referred to his own charge delivered previous to his ascension, to his apostles *only*—'Go ye into all the world, and preach the Gospel to every creature! He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned: and these signs shall follow them that believe; in my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.' Mark xvi. 15, 18. They did so. Peter and John went to the Samaritans, (converted by the ministry of Philip, one of the seven) and 'laid their hands upon them, and they received the Holy Ghost.' Acts viii. 17. Peter afterwards went to Cæsarea, to preach the Gospel to Cornelius and his uncircumcised family, and 'while he yet spake, the Holy Ghost fell on all them who heard the word: for they heard them speak with tongues, and magnify God.' ch. x. 44, 46. So Paul, who was likewise called to be an apostle, meeting with disciples at Ephesus, 'laid his hands upon them, and the Holy Ghost came on them, and they spake with tongues, and prophesied.' ch. xix. 6.

With what wonderful advantage did the apostles go forth to preach the Gospel; when they were not only guided by the Holy Spirit into all truth, and were enabled by him to promulgate it in every language; not only could heal all manner of diseases, and raise even the dead to life, in proof of their divine commission; but could also communicate such powers to all who received their doctrine! Under their ministry at Jerusalem, 3000 souls were in one day added to the Church, and it was shortly augmented to 5000. Afterwards the other apostles could say to Paul, 'Thou seest, brother, how many (*tens* of) thousands of Jews, there are who believe: (ch. xxi. 20.) and Paul could have referred to *hundreds* of thousands of Gentiles, to whose conversion he had been instrumental, from Jerusalem, round about Illyricum; after which, he also preached the Gospel at Rome, the metropolis of the civilized world. Of the labours of the other apostles we have little inspired testimony, but credible traditions assert them to have reached the western, and to have far surpassed the eastern extremity of the Roman empire. Every one of them, on entering into the joy of his divine Master, could say, 'Lord, thou deliveredst unto me five talents; behold I have gained beside them five talents more.' Matth. xxv. 20.

The vast multitudes, also, to whom the apostles, by prayer and the laying on of their hands, imparted supernatural endowments, according to the promise of Christ, evidently possessed signal advantages for usefulness, although not able (like the apostles) to communicate the same gifts to others. They were undoubtedly preserved from all danger of error in their ministrations; for God would not (by miracles) set his seal to human inventions. If it was possible for them to speak all languages, to comprehend all mysteries, and all sci-

ence, to prophecy, to have all faith, and to sacrifice both their property and their lives; yet *not* to have the love of God in their hearts, such an anomaly must have been *uncommon*. In the main, it may reasonably be presumed, that those who were endowed with miraculous gifts, were 'chosen, and called, and faithful:' and however far they came short of the apostles, yet that a host which no man can number, would be able to say, 'Lord, thou deliveredst unto me *two* talents: behold I have gained two other talents beside them.' ver. 22.

Not small was the privilege of those who had *witnessed* such effusions of the Holy Spirit, though no apostle survived to impart to *them* similar powers. 'Whether there were prophesyings, they failed, whether there were tongues, they ceased; whether there was (inspired) knowledge, it vanished away. Charity alone never failed.' Had miracles always continued, their commonness would have frustrated their use. It was indispensable that the Church of Christ, when its cords had been so greatly lengthened, and its stakes so firmly strengthened, should be restricted to the *invisible* agency and habitation of the Holy Spirit. Still the ocular demonstration of the power of God, that multitudes then living had enjoyed, and could credibly testify, was a *talent* entrusted to their charge, that might properly have excited to eminent diligence and zeal in promulgating the Gospel, which became but the more needful when miraculous gifts were withdrawn. Of such exertions, a Justin Martyr, an Irenæus, and even a Tertullian, with all their infirmities, were edifying examples: but history affords scope to apprehension, that many who had this *one* talent committed to them, buried it in the earth. They deemed it unreasonable that so much responsibility should devolve on them, without the supernatural gifts which they had seen exercised by others. They thought it enough to maintain their *own* profession of Christianity; and left the heathen around them to perish for lack of knowledge. Their conduct spoke the language ascribed to the slothful servant, 'Lord, I knew that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed; and I was afraid, and went and hid my talent in the earth: lo, there thou hast what is thine.' ver. 24, 26.

A new state of things succeeded. Though not *one* ponderous talent was longer committed to Christ's servants, each was intrusted with a pound of the same precious metal, to employ for his Master's use; and happy were they, who, though they had not seen miraculous testimonies of the Gospel, 'yet believing,' rejoiced, and laboured to diffuse its benefits. There have been servants of Christ in all ages, (though in *some* deplorably few,) who could say, 'Lord, thy pound hath gained ten pounds.' And small as was comparatively the acquisition, their exalted Master has never scorned it. 'Well,' he has said, 'thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities!' Luke xix. 16, 17. Another, though abashed by comparative deficiency, yet encouraged by so gracious an acceptance of more successful services, says, 'Lord, thy pound hath gained five pounds.' 'And he said likewise to *him*, 'Be thou also over five cities.' But another came, saying, 'Lord, behold here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art

austere: thou takest up what thou layedst not down, and reapest what thou didst not sow.' ver. 18—21

Alas! how easy is the application of this character to the body of the Christian Church, from the third century of its existence to the nineteenth! How great a majority of its members still justify themselves for inactivity to its advancement among the heathen, because miraculous gifts are withdrawn! Missions, they say, are hopeless enterprises. When God designs to convert idolaters, he will restore the gifts of languages and healing. If he required us to attempt it without these advantages, he would reap what he did not sow. He has not committed *talents* to us, and will not expect us to acquire any. What can we do with a single *pound*, but bury it in a church or meeting-house yard, or enfold it in the napkin of a party?

The slothful servant, in each of the parables that have been discussed, was condemned out of his *own* mouth. The *command* of Christ is *general*, to 'make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit;' and his *promise* is, to be with all who obey his command, 'to the end of the world,' or of the Gospel dispensation. He has taught *all* to pray to our Father in heaven, 'Hallowed be thy name, thy kingdom come, thy will be done on earth, as it is in heaven.' Whoever uses this prayer, and does *nothing* to accomplish its objects, is 'condemned out of his own mouth.' If the love of Christ does not constrain us, let the harsh and false notions we form of the divine character, *terrify* us to some degree of exertion. Is God a hard Master? does he take up what he laid not down? are his commands grievous? *Then* let us tremble at his sentence, 'Cast he unprofitable servant into outer darkness. There shall be weeping and gnashing of teeth.' Matt. xxv. 30.

If we still persist in slothfulness, we shall also be condemned by the mouths of our fellow servants. Missionaries are labouring faithfully, and not in vain. Where now are many that went forth weeping, but bearing precious seed? They do not live here for ever. One and another have met their exalted Lord with the joyful account, 'Lord, thy pound hath gained ten pounds.' Others could say, 'Lord, thy pound hath gained five pounds;' and *all* have been welcomed to the joy of their Sovereign. We who stay at home, cannot hope for *equal* profits: but at least, let us place the *pound* that is entrusted to us in one of the *saving* banks that are indispensable to the propagation of the Gospel through the world. They yield good interest, though not a *thousand*, or *five hundred* per cent. Let us, whether from good-will or prudence, take care to return our deposit, with *some* profit added to it. It is safer and better at all events, than to wrap it up, or bury it: and where no more can be done, our gracious Lord accepts the smallest service. The widow's mites, being all that she had, were more acceptable than the abundance given by others, from superfluous riches.

RABKASHEB.

ON THE JUSTICE OF GOD.

Letter of a Minister, who was till lately a Universalist and an Anti-Trinitarian, to one who condemns his present scriptural views of the Divine Government.

My Dear Friend,

A request contained in your last is the most extraordinary perhaps that ever was made to a man profess-

ing to repent of his former perversions of divine truth, and to receive the Holy Scriptures in their plain sense, as the rule of his faith and the guide of his life. Allow me to cite the paragraph referred to:

'We shall be happy to hear from you on the score of religion, when you can give more exalted ideas of the unbounded love of God to all his intelligent creatures, than our narrow thoughts can raise, though constantly stretched in that direction. Tell us that all may be saved from future punishment—that all will finally be happy;—give us that view of the Supreme which paints

'His love eternal, and his wrath a span.'

Then, and then only can we unite in sentiment.'

On perusing these words, I was painfully reminded of those which certain hearers addressed to their prophets in the days of Isaiah.—See his Prophecy, chap. xxx 10, 11. 'Which say to the seers, See not; and to the prophets, Prophesy not unto us right things; speak unto us smooth things, prophesy deceits. Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.'

Such was the language of the rebellious and perverse Jews, when the true prophets of the Lord faithfully warned them of the danger of trusting to their own conceits, and despising the awful threatenings of Jehovah. Read the prophecies of Jeremiah and Ezekiel carefully, and you will find several descriptions of such hearers of the word, and their dangerous condition. But not to occupy too much of your time at present, I will refer you to Isaiah xxviii. 14—19, where the insecurity of those who make lies their refuge, and hide themselves under falsehood—and the miserable condition into which the 'overflowing scourge' shall bring them, is set forth with the utmost sublimity of language, and with the most solemn introduction:—'*Thus saith the Lord God.*'

Do you really wish for the *most* 'exalted ideas' of Jehovah to be given you? Read without selection and without Jesuitical notes and commentaries, the Sacred Scriptures. You will find (what I have only had made known to me within a few months) that God is a *Just God*, as well as a Saviour; and if we *knew no more* of him than this, we should be compelled to confess (did not sin harden our consciences and blind our understandings,) that as sinners against the light of reason, we are justly exposed to the wrath of the Legislator and Judge of all the earth. But God hath not left himself without fuller witness than this to you and me; we have his holy word throughout, inviting our perusal, and may acquaint ourselves with the whole (revealed) counsel of God.

I am but too well acquainted with the *common cant* of cruelty, injustice, &c. against the scriptural representations of God, and his dealings with a fallen race. I have 'handled the word of God deceitfully' myself; have preached smooth things instead of divine truths; and if, through great mercy, I may have been kept from *turning men out* of the path of duty and faith, I have much reason to fear that my sophistries have *confirmed* some in their error.

Knowing, therefore, some of the strong holds of Satan in the human heart, I am enabled, by divine grace, to warn others; and I do most affectionately warn you, my dear friend, that you resign the commentaries of Winchester, Lindsey, and others, for a time, (I hope for ever,) and read, with prayer

for *divine direction*, those sacred Scriptures, which alone are able to make men wise unto salvation.

From these sacred books, carefully comparing spiritual things with spiritual, we learn that God is good to all, and that his tender mercies are over all his works—our experience proves this every day. 'Unthankful and evil' as we are, what abundant provision hath he made for our well-being! But shall I wickedly and perversely *continue* to infer from such declarations as these, that his threatenings of punishment upon ungodly impenitent sinners will never be executed? Shall I shut my eyes to the *plain meaning* of many hundreds of awful words spoken against the workers of iniquity? Shall I presume to put meanings of my own, *(the very reverse of the obvious sense,)* upon such scriptures as the following? No!—Let God be true, and every man a liar, though I should be compelled to range myself, for the greater part of my life, in the class of his opponents.

Thus saith the Lord:

'If it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst; the Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven.' Deut. xxix. 19, 20.

'The Lord trieth the righteous; but the wicked, and him that loveth violence, his soul hateth. Upon the wicked shall he rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.' Ps. xi. 5, 6.

'Because I have called, and ye refused, I have stretched out my hand, and no man regarded,'* &c. Prov. i. 24—31.

'Many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt.' Dan. xii. 2.

'God is jealous, and the Lord revengeth,' &c. Nahum i. 2, 6, 8.

'Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat.' Matt. vii. 13.

'Whosoever shall not receive you, nor hear your words, verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.' Matt. x. 14, 15. See also, xi. 20—24.

'The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth.' Matt. xiii. 41, 42.

'Ye serpents, ye generation of vipers, how can ye escape the damnation of hell.' Matt. xxiii. 33.

'Cast ye the unprofitable servant into outer darkness,' &c. Matt. xxv. 30, 41, 46.

'He that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation.' Mark iii. 29.

'He that believeth not shall be damned.' Mark xvi. 16.

'And in hell he lifted up his eyes, being in torments,' &c. Read the parable throughout. Luke xvi. 19—31.

* We hope our worthy correspondent will excuse our abridging some of his long quotations from the Scriptures: as this is a land of Bibles, we conceive the passages may be read with the best effect from the sacred volume. ED.

'Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind.' Rom. i. 28.

'I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away.' 1 Cor. ix. 27.

'If any man love not the Lord Jesus Christ, let him be Anathema maranatha.' 1 Cor. xvi. 22.

'We are unto God a sweet savour of Christ in them that are saved, and in them that perish,' &c. 2 Cor. ii. 15—17.

'For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore, the terror of the Lord, we persuade men.' 2 Cor. v. 10, 11.

'For many walk, of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ, whose end is destruction,' &c. Phil. iii. 18, 19.

'It is a righteous thing with God to recompence tribulation to them that trouble you,' &c. 2 Thess. i. 6—9.

'See that ye refuse not him that speaketh.—For our God is a consuming fire.' Heb. xii. 25, 29.

'What shall be the end of them that obey not the Gospel of God? And if the righteous be scarcely saved, where shall the ungodly and the sinner appear?' 1 Pet. iv. 17, 18.

'God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.' 2 Pet. ii. 4. [Read the chapter throughout, and note particularly the inference which the inspired writer draws from the words quoted.] See also Jude's Epistle. passim.

'The Kings of the earth, &c. said to the mountains and rocks,—Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come? and who shall be able to stand?' Rev. vi. 16, 17.

'If any man worship the beast and his image, and receive his mark,' &c. Rev. xiv. 9—11.

Once more, read the closing chapter of the canon of Scripture, and you will find an eternal distinction drawn between those who 'have right to the tree of life, and may *enter in* through the gates into the city,' and those who are '*without*.' My hand trembles, and my heart aches, while I conclude this fearful catalogue of woes denounced upon the impenitent and unbelieving. Surely in the caution subjoined, the Divine Spirit has resolved to leave without the shadow of an excuse for their criminality such false teachers as I have been, when he says, 'I testify unto every man that heareth the words of the prophecy of this book,' &c.

Should you, my very dear friend, be able to read these Scripture sentences through without anger, or feeling indignation only at those who have 'caused you to err,' and at yourself for being seduced from the ways of God, my aim will be answered. To the Holy Spirit I leave the further application of his own word; for which I pray with many tears.

Though I have occupied much of your time already, I must remind you of the *usual* consequence of rejecting the attribute of Justice from the character of God: I mean the rejection also of Him, who came to die for those sins, which call for the execution of the sentence of that justice. Almost without an exception Universalists become Socinians—it was my own case. The Lord gave me up to 'believe a lie,'

because I loved not *his* truth. Under that strong delusion you know how long I laboured; even till my powers of body were enfeebled in the accursed services of him, who is 'a liar, and the father of it.' Before I conclude, suffer me to refer you to one of the most interesting and instructive pieces of auto-biography extant, Mr. Scott's 'Force of Truth.' This distinguished minister of the Gospel of Christ fell under the same delusion with ourselves. By divine grace this good man and your humble correspondent have been recovered, and we can sing with the Psalmist—'Our soul is escaped as a bird out of the snare of the fowler; the snares are broken and we are escaped' The Lord, in his good time and way, bring all who have erred like us, to return with us to the Shepherd and bishop of Souls.—He is 'more ready to hear than we to pray.' Seek his mercy in him who is 'the way and the truth,' and he will give you free pardon and eternal life.

As Mr. Scott's book may not be within your reach, I will cite a few sentences from his confessions for your use. I never met with the work till some time after my own eyes were opened, but can recommend it most cordially to all my beloved friends (a numerous party) who are 'far from righteousness.'

This veteran, in the ranks of Christ's spiritual army, says:—

'By experience I am well acquainted with Satan's intention, in employing so many of his servants to invent and propagate those pestilent errors, whether in speculation or practice, that have in all ages corrupted and enervated the pure and powerful doctrine of the Gospel; for they lead to forgetfulness of God, and security in sin; and are deadly poison to every soul that imbibes them, unless a miracle of grace prevent.

'The same is the tendency of all other speculations of reasoning men, which set God's attributes at variance with each other; which represent the Supreme Governor as so *weakly* merciful, that he regards neither the demands of his justice, the glory of his holiness, the veracity of his word, nor the peaceable order and subordination of the universe; which explain away all the mysteries of the Gospel, and represent sin, that fruitful root of evil, that enemy of God, that favourite of Satan, as a very little thing, scarcely noticed by the Almighty; and which, contrary to the Scriptures, and universal experience and observation, would persuade us that man is not a depraved creature. To these latter sentiments I acceded, and maintained them as long as I could; and I did it most assuredly, because they soothed my conscience, freed me from the intolerable fears of damnation, and enabled me to think favourably of myself. *For these reasons alone* I loved and chose this ground. I fixed myself upon it, and there fortified myself by all the arguments and reasonings I could meet with. These things I wished to believe; and I had my wish, for at length I did most confidently believe them.

'Being taken captive in this snare by Satan, I should here have perished with a lie in my right hand, had not that Lord, whom I dishonoured, snatched me as a brand from the burning.'

Every sentence of the above meets perfectly *my own case;* some part of it, I have the best reason to believe, describes *your's* with *equal fidelity.* You have no ground to *question* whether love to you, and concern for your eternal interests has guided my pen throughout this long letter. Be as faithful to yourself as he is to you, who subscribes himself, with the sincerest affection,

Yours, in all Christian service,

J. R.

King Stanley, Gloucestershire,
Aug 17, 1820.

MR. KIDD'S SERMONS.

To the Editor.

SIR,

A COMMUNICATION from W. E. having been inserted in your Magazine for June last, regarding the occasion of the late Rev. Thornhill Kidd first appearing before the public as an author, you are respectfully desired to state the following facts:—

With the late excellent Mr. Wm. Clapham, his attached friend, and Mr. John Clapham, originated the idea of publishing the volume of Sermons in question. Their repeated and urgent solicitations, joined to Mr. Kidd's wish to improve the leisure he possessed, induced him to listen to the proposal.

Upon submitting the subject to the late Rev. and exemplary G. Lambert, of Hull, and to the Rev. T. Taylor, of Ossett, (now of Bradford,) and being by them strongly advised to do so, he printed his first volume of Sermons; and with that humility evident in his character, and its ornament, 'he first appeared before the public as an author.'

Clapton. T. K.

CLERICAL SUBSCRIPTION.

To the Editor.

DEAR SIR,

IN the review of 'The Curate's Appeal,' &c. in the last Number of the Evan. Mag., I beg to inform you of a mis-statement which was pointed out to me by a pious clergyman of the Established Church. It is there stated that the clergy were called to declare *upon oath* their assent and consent to the Book of Common Prayer, on pain of forfeiture of all their preferments. No oath it appears is administered; but only a solemn declaration required. Though the principle may not be very different, yet as it is an inaccuracy, I think it right to move for its correction: and I feel particularly desirous of rectifying the mistake through the medium that it was made, as I myself fell into the same inadvertency at the ordination of Rev. Mr. Pearce of Debenham, by stating that the candidate for Holy Orders when ordained by the Bishop, swears that he is moved by the Holy Ghost. No such oath is administered in that service; but the candidate expresses his confidence that he is so influenced. A good man's word I conceive is equivalent to an oath; and an ungodly man (which was the case supposed) who enters the Church with worldly designs, could with as good a conscience take an oath as make a solemn declaration. The cause of Christian liberty is too sacred, and too well supported to warrant or need any misrepresentation, or mis-statement, in its defence.

I am, Dear Sir,
Yours sincerely,
ISAAC SLOPER.

Beccles, Aug. 21, 1820.

ALEXANDER CRUDEN.

A CORRESPONDENT (J. G.) suggests the propriety of a small subscription (in sums of 5*s.* or 10*s.* each,) for the purpose of erecting a tablet with an inscription to the memory of the indefatigable *Alexander Cruden*, author of the valuable Concordance which bears his name; to be erected in the burial ground where his remains lie, in Deadman's place, Southwark. Perhaps ministers who derive assistance almost daily from his labours, would be prompt in the support of such an object, and one of his countrymen, from the North, would probably furnish an appropriate and classical inscription.

OBITUARY.

MRS. FENIMORE.

Mrs. Ann Fenimore was a native of Newcastle-under-Lyme. She was born of religious parents, of the Methodist connexion. From the earliest dawnings of reason in her mind, she was the subject of very serious impressions; which were chiefly attributable to instructions received from the Rev. Mr. Whitridge, who, when she was about 7 years old, received her as one of his first catechumens. Even at this early age so humble an estimate did she form of her own heart, that she could scarcely believe there existed a viler sinner than she felt herself to be; and, ere she was enabled to discover in Jesus a suitable and all-sufficient Saviour, was hurried by her convictions to the very borders of despair.

Her attendance on the public services with her parents affording her no relief from her intolerable burden, she was permitted to attend the ministry of Mr. Whitridge, from which she obtained permanent and solid peace. From him she learnt the inestimable value of Christ's atoning sacrifice, and the justifying merit of his perfect obedience; and it was her favourite employment through life to trace the gradual developement of these important truths in the sacred pages of the word of God.

At the age of 18, she was admitted a member of Mr. Whitridge's Church, and was for the remainder of her life so exemplary for the holiness and consistency of her deportment, that her praise is in all the Churches, with which in the course of Providence she stood connected. On her first going into the world as a servant, she suffered much from the improprieties of her employers, which, in some instances, she ventured modestly to reprove—such as being sent out for provision on the Lord's Day, &c. After several places of this kind, she obtained a situation in Mr. Whitridge's family, and there continued enjoying eminent advantages till Mr. W. left Newcastle. She was then recommended to the late Capt. Scott, in whose family she remained till they removed from Drayton. From Drayton she came into the Potteries, and lived 19 years in the service of a respectable family at Hanley, highly esteemed and valued on account of her integrity, faithfulness and assiduity. From this place she married. Shortly after marriage, painful symptoms of declining health appeared, and excited distressing apprehensions in the minds of her friends; but, in answer to prayer, she was so far restored as to be capable of discharging the duties of her station till the commencement of the year 1819, when she became increasingly feeble, and at times the subject of extreme sufferings. It was under these trials that her attainments in the divine life were developed, and the strength of her confidence in Christ displayed. For under the severest paroxysms of pain she not only evinced submission, and abstained from murmuring, but frequently expressed, in a manner never to be forgotten, her sense of the comparative lightness of her afflictions, and exclaimed, 'It is good for me that I am afflicted.' Her attachment to the Bible was great, and her acquaintance with it extensive. She read it, not so much from a sense of duty, as from a feeling and lively interest in its sacred contents. She did not, therefore, (as is too commonly done,) lay it aside the moment she had perused the prescribed chapter; but frequently consulted it amidst the various avocations of the day, as a friend whose counsel she esteemed, or from whose converse she anticipated the most valuable information. Nor was she disappointed; for in sickness and in death she enjoyed support and consolation, which nothing but its truths can supply. In the prospect of dissolution she remained tranquil and unalarmed, and though constantly expressing her deep sense of guilt and unworthiness, looked forward with confidence to heaven as her certain and everlasting portion, through the merits of her Lord and Saviour Jesus Christ.

Her chamber of sickness and pain often proved a Bethel not only to her

own soul, but to those who visited her in her affliction; and from her conversations at different times, it appeared as if her approximation to the heavenly world enabled her to form more just and enlarged conceptions of its glorious realities. Memory is not sufficiently tenacious to do justice to her expressions of faith, love and joy, while lying on the bed of languishing, or the communication could scarcely fail to excite in every Christian's heart emotions similar to those she felt. They were all, however, derived from Jesus, who was 'all in all' to her, as he must also be to every true believer. Mrs. F. departed this life on the 19th Jan. 1820, aged 51 years. Mr. Condor, her pastor, improved the event on the sabbath but one following, to a very crowded congregation in the Methodist Chapel, which was kindly lent for the purpose, from Col. iii. 11.—'Christ is all, and in all.' J. C.

MISS JEMIMA WEYBRIDGE.

REV. & DEAR SIR,

THE Lord having been pleased to take unto himself my dear and only daughter, on the 24th of November, 1819, just as she had completed her 26th year; and being solicited by several friends to send a little account of her to you for publication, thinking it might tend to stimulate others to persevere in the work she delighted in (teaching in a Sunday School) I, in compliance with their request, send you an extract from a paper which was read on the evening the sermon was preached by Mr. A. Reed, sen. from 2 Tim. i. 12—'I know in whom I have believed,' &c., to improve her death. Yours most truly,

Cheshunt. F. WEYBRIDGE.

UNDER a sermon I preached in Sep. 1808, while I resided at Horsley-down, Southwark, she was brought to the knowledge of herself as a sinner, and to feel the necessity of a Saviour: but being of a recluse disposition, and her outward deportment uniformly correct, this change of mind was not known for some time afterwards. As her acquaintance with divine truth increased, the seed sown made its appearance in a decided attachment and preference to the company of, and converse with the people of God; and this attachment was always in proportion to the spirituality of converse, and correctness of conductwhich they manifested. Nothing excited her abhorrence more than the temporizing and immoral practices of professors of religion, of which she had seen some painful instances. On my removal to this place, and accepting the invitation of the people to be the Pastor of the Church in Crossbrook-street, it was determined to establish a Sunday School. This was matter of rejoicing to her, as it afforded her the prospect of being in some measure useful to the rising generation, and she entered upon her work with delight. The regular attendance she gave, and her concern, not merely to teach her class to read, but to impress upon their infant and untutored minds the truths of God's word, bear ample testimony to her devotedness. Nor was her attention to the children confined to the Sabbath only. She used to meet a select number of the girls on a Thursday afternoon, to instruct them in writing, and a few of the first rules in arithmetic, to prepare them for comfortable situations: some of whom are now so situated. But before they separated she used to read a very short sermon, and then examine each child. Thus did she with simplicity and affection endeavour to draw their attention to the *one thing needful*. This concern of hers for their welfare only terminated with her life: for, when speaking of the School, she was told she must give up all thoughts of going to it any more, she replied, 'I do not say so, for should I be raised up again, depend upon it I will be there.' So concerned was she for its prosperity. In or about April 1819, it is supposed she had a slight paralytic affection; notwithstanding which, she anticipated the return of the Missionary meetings, and with a much-esteemed female friend attended most of them. The fatigue she underwent increased her weakness, and a journey to Brighton was proposed, supposing the change of air and sea-bathing would prove beneficial: but these had a contrary effect. In her first letter to me, she expressed herself thus:—'I am a poor creature. What the Lord is about to do with me I know not. I desire to commit myself into his hands,

and know no will but his.' In another letter she said, 'What a mercy it is I am not racked with pain, nor confined to my bed as many are. The Lord deals very gently with me:

'His strokes are fewer than my crimes,
And lighter than my guilt.'

'When I reflect on the mercies I enjoy, I dare not murmur, but acknowledge the kind hand that sends them. I hope the Lord will bless this dispensation to my soul—to wean me more from the world, and place my affections more upon him than they have been. My soul cleaveth to the dust, quicken thou me according to thy word. May I run with more alacrity in the ways of God than I have hitherto done. I need not say, my dear parents, join your prayers with mine that this may be the case.' On her return home, and during the remainder of her trial, she manifested the greatest submission to the divine will, and frequently employed herself in recounting and gratefully acknowledging her mercies.

On my asking her, What were her views concerning her state, supposing the affliction should terminate in death, she replied, 'However it might terminate, she was satisfied *All was well.*' She had no foundation for her hope, but Christ crucified. She rested upon him as *her all*; and as for any thing else, she had no will of her own. But the parting scene was now drawing nigh. Complaining, for the first time, of violent pain under her heart, she requested the attendance of her medical friend, whose sympathy and kindness were conspicuous throughout. On his departure she desired to know what he said. Upon my informing her he had intimated she was considerably worse, she received the information as the *sentence of death*—immediately lifted up her hands, and, without speaking, looked stedfastly towards heaven with that dignified composure and resignation which language cannot express. On her retiring to bed, I soon after attended her, and inquiring how she felt herself, she replied, 'I am not in that pain I was, and would be more comfortable had I more of the Lord's presence.' On my saying, The security of the soul did not depend upon the comfort we had, but upon our union with Christ,—'No!' was her reply; and I thought the state of her nerves (which was of high irritation) had a great effect on her mind, and produced that uncomfortableness she felt. After commending her soul to God, she affectionately pressed my hand, and kissing each other, we mutually bade good night, neither supposing it was the last time we should hear each other's voice. About ten o'clock she said, 'O mother, I have such a feeling all over me I cannot express;' after which she fell into a kind of dose. Soon after twelve I was called up, and reached the side of her bed to witness the last motion of her lips, leaving this world as an infant falling asleep, without the least struggle. Thus quitted this world, with all its concerns, my dear Jemima, who, as a private Christian, as a member of Christ's visible Church, and as the earliest and most constant teacher in our Sunday School, had endeavoured (not by much talking, but by cheerful doing) to manifest her love to the Saviour, and adorn the doctrines of his holy word.

The whole time the corpse lay in the house it was a place of weeping. Many christian friends viewed the mortal remains of this departed friend with aching hearts. To the teachers it was a season of distress and anguish. They had lost one, who, by her steady perseverance, had often encouraged them to go forward. The children who had been the objects of her affectionate solicitude bathed her pale face with their tears, whilst some of them said, they hoped never to forget what Miss W. told them about sin. F. W.

RECENT DEATH.

JULY 10th, died at Over, in Cheshire, where he had been settled but a few months, the Rev. N. Scholefield, who was many years pastor of the Independent Church at Henley-on-Thames, and afterwards employed as an Itinerant in Lancashire and Cheshire. His sickness was very short and severe, having attended the prayer-meeting on the preceding Thursday. In his last hours he enjoyed much of the consolations of the Gospel, and his death was improved by the Rev. Mr. Turner, of Knutsford.

POETRY.

LINES *on the Death of* MISS JEMIMA WEYBRIDGE.

'Tis the Christian that triumphs in death, when expressing
His confidence firm on the blood of the Lamb;
And cloth'd in his righteousness, sweetly impressing,
She sings,—'Tis by grace that I am what I am.'
JEMIMA, thus blessed, when softly expiring,
(The clouds all withdrawn, and releas'd from all fears,)
Like the beautiful Sun when at even retiring,
Smil'd with joy as she quitted this valley of tears.

Then strong as an eagle from earth swift ascended
To regions where sorrow and sighing shall cease;
On pinions of love, and by angels attended,
Soon enter'd with rapture the mansions of Peace.
'The King in his beauty' she there is beholding,
A sight she so ardently long'd for below;
And while she is gazing, (fresh glories unfolding,)
Forgets all she felt in this desert of woe.

Dismiss'd from a body of sin and affliction,
For ever she'll dwell in the presence of God:
For ever be praising his wond'rous salvation,
For ever delight in her blissful abode:
For ever be telling the love of the Saviour,
For ever rejoice at the grace he displays;
For ever with Saints sing aloud of his favour,
And eternity roll with the echo of praise.

Blest spirit! while thou art from danger safe landed,
And shouting above on the heavenly shore;
We're toiling behind, but with hope wide expanded,
That soon all our conflicts and pains will be o'er.
By day and by night still on grace safe depending,
On each foe that opposes we'll fearlessly tread;
Till the battle is fought, then to heaven ascending,
Place the Conqueror's Crown on Immanuel's head. F. W.

TO DIE IS GAIN.

'To die is gain:' yes, rich immortal gain,
The saints' triumphal passage to the sky;
This sheds a lustre o'er the glooms of pain,
This weds mortality to deathless joy.

'To die is gain:' no stormy billows roll
In the mild haven of the happy shore;
Calm beams the morn of heav'n upon the soul,
And all that's rough in mortal life is o'er.

'To die is gain:' O, how my wishes glow!
To snatch the laurel-wreath, to reach the bourne
Where palms of conquest, trees of pleasure grow,
And weeping piety no more shall mourn.

'To die is gain:' the beatific light,
The golden streets, the groves for ever green,
To purest sweets the ransom'd saints invite,
And night and death shall never intervene.

'To die is gain:' 'tis boundless gain to die,
Tho' dark and cold the subterranean bed;
'Tis the pure vestibule to worlds on high,
Where Jesus lay, and endless fragrance shed.

'To die is gain;' O lay me in that tomb
Where the dear flesh of my Redeemer lay;
The rose of Eden on my dust shall bloom,
And guardian angels watch my sleeping clay. J. M.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Discourse delivered at St. Mary's Church, June 11, 1819, before the University of Oxford. By. J. Radford, B. D. Fellow of Lincoln College. 8vo. pp. 48.

Christianity pleading for the patronage of the Civil Power, but protesting against the aid of penal Laws: considered in three Sermons, preached in Essex-street Chapel. By the Rev. Thos. Belsham. 8vo. pp. 100. 3s.

We connect these two publications, because the whole of the first, and the more interesting portion of the other, refer to the same subject, and concur in decision upon it. So far, therefore, they may perhaps best be reviewed comparatively. In various respects, they exhibit, notwithstanding, a striking contrast. Some hearers might have suspected the preachers of exchanging (if not their *pulpits*, at least) their *sermons*; but each bears the superscription and image of its owner. Human depravity, while it renders civil government indispensable, is likely to perplex and embarrass its administration. That audacious and profane ribaldry, which may peculiarly be denominated *blasphemy*, became so well known by its fruits, during the progress of the French Revolution, that it was hardly expected to attempt the recovery of its credit within the limits of the same generation. But the children of this world are often wiser in promoting *their* purposes than the children of light. No nation of Europe had escaped the infection of scepticism; neither has any one been exempted from its political consequences. *Ours* groans under a pressure of taxation that frustrates commercial exertions, forces myriads to emigration, and subjects millions to want. Of the discontent naturally generated by these evils, Infidelity has boldly availed itself to pour contempt on all government, human and divine. Revealed truth furnishes a complete armoury against such aggressions: but of this the best use is seldom made. Error has already got the start. Its abettors manifest a zeal and activity worthy the best of causes. It meets with a ready and cordial reception by countless multitudes, whose vices bar the access of truth to their understandings. Is it necessary to refute what has scarcely a shadow of argument? What can it import to contradict falsehoods that have been formerly a thousand times detected? Will not controversy spread the knowledge and the evil impressions of blasphemous and obscene publications? Will it not raise them to a factitious and specious importance? Is there not a shorter and safer mode of preventing their propagation? Laws for this purpose exist, and need only to be carried into effect. The moral, therefore, the civil welfare of the nation is at stake. Delay is eminently dangerous. Why then not immediately PROSECUTE?

To this question Mr. Radford replies, in a discourse of no small extent and merit, of which, Matt. xiii. 30. ('Let both grow together until the harvest') furnishes rather the motto than the ground. He prefers the application of the parable to 'every description of sinners,' as 'more generally interesting and useful; though,' he adds, 'it may be well also, from time to time, to recollect the more limited, and, perhaps, primary intention of the parable:' that is, 'against false and hypocritical professors.' p. 7. But it is obvious that these interpretations essentially differ; and, therefore, if intermixed, cannot but produce confusion; beside that both are very liable to perversion. The latter may be urged against all ecclesiastical discipline; the former against all punishment of civil offences. We observe nothing else advanced in proof that the design of the parable cannot infringe on the power of the civil magistrate, then what follows. 'He is to execute wrath upon evil doers. These powers, it has been observed, were possessed before the gospel was preached; and they are neither diminished nor increased by the Christian religion. Offences against men demand immediate punishment, because they affect the immediate security of social life; but offences against God cannot virtually affect his sovereignty; and as his government is not founded upon the same motives, it is not to be regulated by the same rules.' p. 38.

The difficulties of the question, as we have stated it, are evidently not removed by this argument; because they regard blasphemy as injurious, not to God, but to mankind; and, therefore, represent it as 'demanding immediate punishment.' But having shewn that Mr. R.'s discourse does not decide this inquiry, we, without hesitation or exception, recommend it to general perusal; as characterized, not only by the learning and talent which the circumstances in which it was delivered required; but by a liberality and

magnanimity, which these did not lead us to expect. His materials are excellent; but they lose somewhat of their value by defective arrangement.

Of Mr. Belsham's three discourses we should, in both respects, express a different judgment. It is only the last of them in which his subject coincides with Mr. Radford's. In the first, he pleads for the extension of civil patronage to Christianity; in the second, he endeavours to answer objections to his plea. A different order might have been more favourable to the simple purposes of truth: but we apprehend that it would have embarrassed the author's argument. Had he *first* demonstrated the impropriety of inflicting civil penalties on irreligion, it might have been the more difficult to vindicate the endowment of religion with civil advantages; because the common tendency of both measures, to induce men hypocritically to profess christianity, would have been the more obvious. We would by no means insinuate that he designed by this method to deceive either his hearers or his readers: but how easily do we all deceive ourselves!

We cannot profess to comprehend his plan for a religious establishment, and therefore shall not pretend to discuss it. He contends, p. 15, that 'the civil power must exercise a sound and liberal discretion in the *selection of those sects* and individuals who are to enjoy its patronage.' Yet he directs, p. 48, 'Let Christianity itself be established *without distinction of sects*; let *all* who believe in Christ, and acknowledge his laws, enjoy the patronage of the civil power." How are *both* these injunctions to be fulfilled?

It strikes us in a point of view somewhat ludicrous, that an English Dissenting Minister should occupy a place and season of public worship, with a plan (however practicable) for a national establishment of Christianity: but the subject may reasonably engage the attention of Christians who are active in spreading the Gospel to heathen countries; especially as *one nation* has already entirely renounced idolatry. To Mr. B. this object does not seem to have occurred; nor would it (we apprehend) to Unitarians in general. A share in the emoluments of the Church of England appears to be deemed by them more desirable, than to devote a portion of their own wealth to the support, or the foundation of missions to the heathen. For the former, Mr. B. pleads hard, in his first two sermons; and very consistently, as he believes that 'had it not been for the seasonable and energetic interposition of public authority, (though not always exercised with discretion,) Unitarianism would long ago have been lost to the world.' p. 66. We substitute this term for what Mr. B. calls 'all that is valuable in Christianity,' and 'Christianity in its purest form,' p. 27, which we conceive to be mere paraphrases of this sense. Mr. B. also adduces, in *proof* of his position, that Paul of Samosata could no longer propagate *Unitarianism*, than while he was patronized by Zenobia. p. 47. How desirable then, nay, how indispensable is it, that Unitarianism should 'lift her mitred front in Courts and Parliaments!' to which Mr. B. disavows any objection, as if any one could have suspected him of it. p. 17.

Some instances of this kind are well known to have occurred: but as they have never been legalized, nor Unitarianism been professedly patronized (to our knowledge) by any established Church, how can its existence be said to depend on 'the protection and patronage of the civil power?' p. 27. We can only account for an assertion which Mr. B. so often repeats, by concluding that he is fully persuaded, unless Christianity, under one or another form, was patronized by the civil power, Unitarians would not call themselves Christians. For instance, under a Mahometan government, can it be supposed that they would generally boggle at admitting Mahomet, as well as Jesus Christ, to be a prophet? The Mahometans, by way of compromise, might not insist upon Unitarians conforming with them in the belief of Christ's miraculous conception. If so, how easily might they settle their remaining differences, even though they should be reckoned distinct sects of the Catholic Unitarian Church!

Having endeavoured to vindicate Mr. B. *as an Unitarian*, from inconsistency in his plea for patronage; and passing over his reply to the objection that Christianity prospered most *before* it was patronized, as too ridiculous to warrant refutation; we return at his third discourse, to our former point of departure. He reserves to his very last pages, the principal argument for prosecution. 'If these scurrilous and blasphemous attacks upon religion are not restrained by law, they will be extensively circulated, and will poison the minds of the lower orders of people; few of whom are able to judge of the force of an argument, or to discern the fallacy of a sophism.' p. 93. To the *last* evil, he points out *no* remedy, but, seeming to forget it, he replies, 'Are there not many who are ready to press forward into the ranks, to meet the

infidel upon his own ground! Some perhaps whose nerves are now paralized by the interposition of the civil power; but who, if the magistrate were to remain quiescent, and Christianity were left to its own resources, would feel it their duty to come forward, and, by means infinitely more efficacious than legal penalties, would put to flight the armies of the aliens,' &c. &c. p. 94.

We perfectly agree with Mr. B. in his conclusion,—'Let no one fear the issue of the contest, or doubt of ultimate success. Great is the truth, and it will prevail. Its own energies, and the omnipotence of its divine Protector will insure its final triumph.'* But what has the civil power to do with this argument? Its proper object is 'the immediate security of social life;' and if this cannot be preserved without its interference, should not that aid be thankfully accepted? It cannot be denied that *prosecution* for infidel publications precludes their *refutation*: but is the civil power to rely on the alacrity and ability of pious pamphleteers, at the hazard of a revolution like that of France? Will not a skilful physician administer palliatives when either strength or time is wanting for a radical cure? We by no means regard the subject in question as *decided* by any thing that has yet been published. The positivity with which it has been treated by adverse parties proves nothing but a want of information, or reflection, in each. We feel, however, no hesitation to recommend, as the only preventive of evils on *either* hand, the sedulous instruction of youth, in WHAT they should believe, and WHY they ought to believe it.

The Apocryphal New Testament, being all the Gospels, Epistles, and other pieces now extant, attributed in the four first centuries to Jesus Christ, his Apostles, and their companions, and not included in the New Testament, by its compilers. Translated from the original tongues, and now first collected into one volume. 8vo. 6*s*.

THAT these books are *apocryphal*, that is, of doubtful and obscure origin, we by no means dispute; but why they should be printed in the form, and dignified with the name, of a 'New Testament,' we see no reason, except to bring contempt and ridicule on the genuine work. For though all the pieces have been before translated and printed in the English language, the author justly says, they are 'now first collected into *one* volume; and a more heterogeneous mass of truth and falsehood, piety and profaneness, was never brought under one binding. That, however, the Editor may have no reason to complain of indiscriminate censure, we shall run through the several tracts here collected, and satisfy our readers, from 'his own shewing,' how few of them are worth perusal, or even of preservation from the flames.

We begin with 'The Gospel of the birth of Mary,' which has been attributed to St. Matthew, on the ground that an ancient tract under this title was attributed by some early heretics to that Apostle,—no doubt with a view to sanction their errors. That tract however is known to have differed materially from the present. This is found in the writings of St. Jerome, who is said to have translated it from the Hebrew, but so far is he from giving it any sanction, that he says expressly, it was written by a Manichæan; and his motive for translating it into Latin, was 'to lay open the tricks of [these] heretics.' The English translation here given appears to agree verbatim with that given by Mr. *Jer. Jones*, in his valuable work 'On the canon of the New Testament.' It recites some pretended miracles and idle stories, the chief object of which appears to be, to maintain the popish notion of the perpetual virginity of Mary.

The next book, 'The Protevangelion,' falsely ascribed to St. James, contains many of the same things with the preceding, and more fabulous stories to the same effect Epiphanius indeed quotes it in the 4th century, but he reckons it among 'the impudent forgeries' of the heretics, and says it contains 'the most dreadful and damnable stories;' yet this Editor pretends, 'it had obtained a very general credit in the Christian world!' It is remarkable, that though these pseudo Gospels are in many particulars so similar, they yet contradict each other in several places, as may be seen in Mr. Jones's work, above referred to, vol. ii. chap. 17.

The two 'Gospels of the infancy of Jesus,' appear to be formed from one original, as were probably the two preceding. They are founded upon the erroneous notion, that Jesus worked miracles *before his baptism*, which is expressly contradicted by St. John,

* We do not undertake to explain the consistency of this argument with the incapacity of Christianity to exist without civil patronage. We rather suspect that the author had forgotten the drift of his first two discourses, when he closed the third.

ch. ii. 11; besides which, the miracles here related are childish and ridiculous. The first of these infantile Gospels seems to have obtained some credit among the Mahometans, and to have been made use of in compiling the Koran. The second appears 'to have been originally connected with the Gospel of Mary.'

The Epistle of 'Abgarus to Christ,' (with his answer,) is no better than Dr. Adam Clarke describes it, 'a mere self-confuted imposture, and worthy of no regard.' (Succession of sacred Lit. p. 64.) It has long been consigned to the ballad shops, where it may be bought for one halfpenny. This editor confesses it was first heard of in the 4th century. It contains the extraordinary absurdity of making our Saviour quote the Gospel of John, written many years after his resurrection.

'The Gospel of Nicodemus' was formerly called 'The Acts of Pontius Pilate,' and was probably written, as the editor admits, in order to confront another forgery under the same title, by the pagans. It is but too true, as Mr. Jer. Jones observes, that 'such pious frauds were very common among the Christians,' not of 'the *three* first, but of the 2d and 3d centuries. A great part of this book is taken from the genuine Gospels, as may be seen by the editor's references.

The next article, we confess, gave us some surprise—it is 'the Apostle's Creed,' of which we have two editions from the Prayer Book of Judge Bailey, one as it stood in the year A. D. 600, without the 'descent into hell,' and some other clauses; the other as it stands at present. The editor quotes a pretended sermon of St. Austin, in which the creed is divided into 12 clauses, and one given to each of the apostles, though it is not likely that any one of them had a hand in it.

'The Epistle of Paul to the Laodiceans' is chiefly formed of detached verses from his genuine epistles, put together, probably, to supply the supposed loss of another epistle referred to, Col. iv. 16. Dr. *Macknight* supposes this was Paul's Epistle to the Ephesians, of which a copy had been sent to the Laodiceans, and was ordered to be sent by them to the Colossians. Mr. *Jones* rather thinks it was from the Laodiceans themselves: most certainly it was not written *to* the Laodiceans, and therefore not the one here printed.

'The Epistles of Paul to Seneca, and of Seneca to Paul,' are neither in the style of Seneca or of Paul; nor can the sentiments be reconciled with theirs, unless Seneca had become a Christian, and Paul a heathen; for he blames Seneca for making known Christianity to the emperor, lest he should be called to suffer for it.

The tract of 'The Acts of Paul and Thecla,' Tertullian says, 'was forged by a presbyter of Asia, who, being convicted, confessed that he did it out of respect to Paul.' It is certainly very ancient, and was probably founded upon fact, mixed up with a sufficient portion of the marvellous to recommend it to the credulous. It encourages celibacy and praying for the dead; and represents St. Paul as telling a known and cruel falsehood, ch. vii. 3.

Thus far all is falsehood and imposture, and we can conceive no good reason why the public mind should be pestered with such trash; as to the editor's pretence of rendering 'an acceptable service to the theological student,' it is futile, since all the above pieces are extant in different modern authors, English as well as Latin: it is very true indeed that many popish legends may be traced to this source; and so far the book may be of some use to artists, and to popish priests.

The rest of the volume is indeed less objectionable, but more unnecessary, since all the following pieces are to be found in Abp. *Wake's* Apostolic Fathers, in one volume, 12mo. The First Epistle of *Clement*, is indeed a most ancient and valuable piece of Christian Antiquity; the second is both spurious and imperfect. The Epistle ascribed to 'Barnabas,' resembles, in some respects, the Canonical Epistle to the Hebrews; but carries the allegory farther; but that neither of these have any sufficient claim to a place in the Sacred Canon, may be seen both in Dr. Lardner and Mr. Jones. It is however a fable, and an imposition, to pretend that the Scripture Canon was settled either by the Nicene or any other council; 'but the books of which it consists,' says Dr. *Lardner*, 'were known to be the genuine writings of the apostles and evangelists, in the same way and manner that we know the works of Cæsar, Cicero, Virgil, Horace, Tacitus, to be theirs. And the Canon has been formed upon the ground of an unanimous, or generally concurring testimony and tradition!' (Works vol. xiii. p. 50.)

Upon the whole, instead of recommending this 'Apocryphal' production, we caution our serious readers against wasting their time upon such trash as it for the most part contains; and our younger and more simple readers, against being led by it into error and infidelity.

Poems. By Joseph Russel. 12mo.

WHEN a writer directs his talent to the purest end, and with the best intention, he deserves commendation for his endeavour, should he not wholly succeed in his object: it is therefore an unpleasant part of our duty to the public to notice any failure where there is still much to approve. The simplicity, and sometimes silliness of *Wordsworth*, and those of his school, has created an host of imitators, who have found it easy to copy his negligence of style, without embodying therein his frequent touches of the heart, and brilliancy of thought. Mr. Russel however is not to be confounded with such unmeaning triflers. His first and principal Poem 'The morning walk,' contains a short but interesting narrative, presented in familiar blank verse, interspersed with affecting, though common incidents, and improved with many religious, though obvious reflections.

The Poem begins thus:—

'The sun gleams o'er the hill, the lark is up,
The young *spirit* of gladness is abroad,
And Nature's full of beauty. Let us climb
Yon verdant hill, and view the landscape round.'

[In the second line the word *spirit* must be accented falsely to preserve the measure of the verse.]

From towards the close of the Poem we select these lines (p. 48):—

'Age has its 'vantage-ground, and youth its strength,
And flowing spring of life, which though at times
Stay'd, or impeded, will again gush out.
I've passed thro' varied scenes, but found in all,
Whatever be our lot, that this is true—
God can alone give happiness; and he
Who wanders from him, disappoints himself.
Go, eat forbidden fruit, and you shall find
You're chewing ashes; all is so, unless
God in our hearts is first, all else beneath.
When youth and ripen'd manhood have been spent
With him, and for his glory, then in age
He'll not desert his servants; and the hour
When life is wavering at its lowest ebb,
And earthly things grow dark, is to the just
Oft lighted up with more than mortal joy!

The two next pieces were written for the benevolent purpose of exposing to just abhorrence that most monstrous of human crimes and follies—War. The first is called the Conversation of the Spirits, from which we extract the following strong and true description:—(Page 59.)

The first *spirit*—

'Alas! alas! and so this fair creation;
Is but a play-room, for that cursed fiend!
Such fruit has Sin! the very stars look pale,
And blighted while he's near—hate is too weak
For such untemper'd and destructive ill.'

Page 63—

'Short-sighted men, who, for a moment's play,
Will undermine all civil happiness!
Who does not see that war brings misery
Wringing its bony hands—feverish and mad?

Second *spirit*—

Who does not see that War brings poverty;
An ugly featured thing, half clothed, half clean;
Revenge; familiarity with blood;
Heart-burning hate, and vicious idleness;
Estrangement of the common men from home
And all its peaceful habits, till almost
That they have wives and children they forget;
Improvidence for future time; and now
Gaunt famine, and now ruinous excess;
And horrid deaths?' &c. &c.

The next is on the same subject—The Haunted Field; a conversation between a child and his mother.

Page 77—

'Thou need'st not seek in cities ghosts at eve
For, after war, they stalk in broadest day—
Haggard and wan; a heart of stone might grieve
To see fine valiant men slow waste away.'

These war pieces will remind the reader of the conversation between Old Kasper and his grand-children, Wilhelmine and Peterkin, on the Battle of Blenheim—one of the early compositions of Mr. Southey.

The Miscellaneous Pieces, which make up half the volume, are short and unimportant, probably such as the author says, 'were chiefly written in moments snatched from other occupations.' One of them, 'The supposed Ravings of a Lunatic,' appears indeed to have been written in a fit of lunacy.

Immortality. A Poem, in two parts. To which is added, *The Pastor.* 12mo. 3*s.* 6*d.*

THE interesting little volume before us appears to be the production of a young mind, whose bud, if kindly nurtured by the lovers of truth and genius, we doubt not, but it will bring forth fruit 'well-liking.' The first part of the poem notices the effect which a belief of a future state has on the mind, in the present life.

After exemplifying its influence, as combined with the wildest superstition and a savage life, our author adds—

'Yet then, like Greenland's cold and ice-bound clime,
Fair Canaan bore the winter-night of time:
There oft some bright prophetic rays appear'd,
And faith and hope th' expecting spirits cheer'd.
Like the wild streamers of the arctic pole,
The light of heav'n shot o'er the human soul.
True it was awful beauty to the sight,
But distant, dubious, cold—it still was night.
The lambent fires which o'er the ocean play,
Are still too cold to melt the ice away.
But lo! at length the rip'ning ages bring
The promis'd Saviour, the expected King!
He comes! on earth the mighty Sovereign stands,
Life and immortal glories in his hands.
Hark! from his lips what sounds of sweetness flow,
To soothe the bitterness of human woe!
'Hither, ye weary! in my kindred breast
Come ease your burden! give your spirits rest!'

The second part, (which considers the state of the spirit, after the dissolution of the body, rises with the subject, and is, we think, superior to the first; we select from it the concluding apostrophe to a Sceptic.—

'O are there, in this heav'n-illumin'd age,
Who war with mild religion madly wage?
Who in a world with mental gloom o'erspread,
Would quench the rays that sacred truth has shed!
Inglorious toil their genius to degrade,
Content with time, and nature's darkest shade!
Nor feel one anxious, fond emotion burn,
When earth to earth, and dust to dust return!
Go! low-born Sceptic! Nature's alien child!
Still rove o'er reason's labyrinthine wild!
Creep, like thy kindred insects of the earth,
And know nor cause, nor motive, of thy birth!
Creep by the glow-worm reason's torch, and shun
Heaven's mid-day glories—revelation's Sun!
Be mine the joy, thro' all my earthly way,
To walk serene in calm devotion's ray;
To taste sweet comfort on the bed o death,
And utter 'Vict'ry!' with my dying breath.—
Then from the clouds of earth exulting rise,
And live *immortal* when all nature dies.'

The world has been furnished, within the last few years, with many superior works of taste, but our young author appears to aspire to a nobler object than that of merely pleasing the ear, and exciting poetic feelings; his wish is to lead the heart to Christ, as its chief good, and to consider all other attainments as subordinate, though it is apparent from this production, that he possesses a cultivated mind, and a classical taste: but we would recommend to him more care in finishing his compositions, if he wishes to introduce them to the admirers of modern poetry!

The Pastor is a very pleasing poem, and presents us with the portrait of a faithful minister of the Gospel. Evander's character is admirably pourtrayed; would to God that all who take upon them the sacred office were like him!

The Doctrine of a Divine Influence,—illustrated and proved by a Memoir of W. Green, who died, aged 11 years and 5 months, at Hadleigh. By J. H. Cox. 4th Ed. 3*d.* fine paper. 6*d.*

THIS Tract both satisfactorily improves and pleasingly illustrates the great doctrine of divine influence, and that a child is capable of the like experience with persons of riper age. Christian parents, teachers, and ministers may also learn the usefulness of religious instruction to the rising generation, and the importance of making it a grand object of their constant attention: and from the case of W. Green, we would earnestly recommend ministers while they patronize Sunday Schools, not to overlook the children of the opulent and the middle class of Society, who need catechetical instruction as much as the children of the poor.

The Midnight Cry. A Funeral Sermon on the death of Captain Laughton, preached at the Floating Chapel in the Port of London, July 16, 1820. By G. Evans. To which are added, Extracts from the correspondence of the deceased. 8vo. 1*s.*

In addition to the interest always excited by a funeral sermon for a pious man, this discourse is rendered more affecting, by the deceased having met his death by a fatal accident, on entering the harbour South Shields. The interest is farther increased by the discourse having been preached to a congregation of sailors on the river Thames—by the circumstance of the widow lying-in at the time—by the pious and sensible letters of the deceased—and, lastly, by a note added to the title-page, that this discourse is printed for the benefit of the widow and her orphan children. Then let all our readers, who can spare a shilling, purchase (not borrow) it—read it to their families, and then give it to some poor sailor who may neither have heard or seen it.

The Races: a true Story. 18mo. 4*d.*

Persecution: an Evening's conversation at an Inn. 18mo. 6*d.*

To those who have read the Legend of Stutchbury, it may be enough to say, these tracts are written by the same Authoress. The one also we recommend to be given away to young persons in the neighbourhood of a *Race-ground;* and the other to the friends of the Home Missionary Societies, where village preaching is interrupted by domestic persecution.

The Adventures of a Religious Tract, 18mo. 3*d.*

Are written by the Rev. Mr. Cope, and well adapted to excite attention to the distribution of such useful papers.

The Cottage Friends, or the History of Helen and Mary, 18mo. 6*d.*

Is written by the author of 'Morning Vision,' and though a fictitious narrative, is both interesting and instructive. It is particularly addressed to female children.

Some account of Wm. Lee. By John Saffery. 18mo. 4*d.*

This account is written by Mr. Saffery in the form of a letter to a friend, and contains an affecting narrative of the execution of a young man for forgery on the Bank. No interest on earth, it appears, could procure a mitigation of his sentence; but Mr. S. entertains an encouraging hope that he obtained a pardon from on high. The tract is admirably written, and we recommend it particularly for distribution in similar cases—should such again unhappily occur.

LITERARY NOTICES.

The Rev. *G. Townsend,* M. A. of Trin. Coll. Cambridge, has in the press, and will shortly publish, in 2 vols. 8vo. *The Holy Bible,* arranged in Chronological and Historical order, in such a manner, that the whole may be read as one uniform connected History, in the words of the authorized version; with occasional Notes.

Mr. *Orme's* Life of Dr. Owen, with Portrait, and containing Notices of the times in which he lived. In 1 vol. 8vo. will be ready in the course of the present month.

Rev. *G. Holden* is printing, in an 8vo. vol. The Scripture Testimonies to the Divinity of Christ, collected and illustrated.

Rev. *H. Gauntlett* will shortly publish 54 Lectures, delivered at Olney, on the Book of Revelation.

Mr. *Winterbottom* has in the press a History of the Church at Shortwood, Gloucestershire. Published at their request.

SELECT LIST.

Mr. Ward's Third and Fourth Vols. of 'A view of the History, Literature, and Mythology of the Hindoos,' are just published. The third vol. contains, besides History, large Accounts of the Manners and Customs of this singular People,—and the Fourth, a Sketch of every department of the Literature of the Hindoos, including Translations from the Vidus, as well as from their philosophical and other writings. A long introductory chapter to this volume is devoted to a comparative view of the philosophy of the Greeks and Hindoos. 1*l.* 2*s.*

Sacred Literature; comprising a Review of the principles of Composition, as laid down by Bp. Lowth; and an application of the principles to the illustration of the New Testament. By the Rev. J. Jebb, A.M. 12*s.*

Anxiety directed. A Sermon for the Home Missionary Society. By W. Jay, 1*s.* 6*d.*

New Editions of the Rev. R. Hall's Terms of Communion, 5*s.*—Present Crisis, 2*s.*—and Appeal on the Frame work Knitters' Fund. 1*s.*

Gale's Reflections on Wall's History of Infant Baptism. New Ed. with additions. 8vo. 10*s.* 6*d.*

Swedenborgianism depicted in its true Colours. By J. G. Pike. 8vo.

The Legality of the Questions proposed by the Bishop of Peterborough to Candidates for Holy Orders, considered. 8vo. 1*s.* 6*d.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

EXPLORING TOUR AMONG THE INDIANS.

(From an American Publication.)

It is a source of joy with the Christian community generally, that our National Administration are so cordially disposed to promote the civilization of the Aborigines within our borders. The funds appropriated to this object by Congress, are not so large as the wants of the Indians, and our resources, would seem to require. It may be hoped, however, that the Legislature will hereafter greatly increase the appropriation for a purpose so noble in itself, and preferring such irresistible claims on our pity and benevolence, as well as our justice.

The Rev. Dr. Morse, late of Charlestown, has received from the Department of War, which embraces all Indian affairs, a commission, authorizing him to visit as many of the Indian tribes as possible, with a view to collect information, and report to the government every thing which may have a bearing on the civilization of these tribes. That this is a most important subject no wise politician, no philanthropist, no Christian, can hesitate to admit. It is a delightful consideration, that men of intelligence and enlarged minds are now employed in making journies and voyages of benevolence. While the Hendersons, and Pinkertons, and Pattersons of Europe, are hailed as messengers of mercy to ignorant and supplicating nations, we hope our own countrymen will not be backward in the same work of compassion to the destitute and perishing. The Rev. gentleman, to whose mission we are now adverting, will be aided by the good wishes and prayers of all true friends of their country and of mankind; and, it may be hoped, that this system will be pursued, till we shall be thoroughly acquainted with the condition of all the Indians within our reach, and till their great interests for this life and the life to come shall be effectually consulted.

The plan of Dr. Morse's first journey is, to visit the remnants of tribes in the state of New York, take the steamboat at Buffalo, stop at Erie and Detroit, pass up to the entrance of lake Superior, then down to the bottom of Green Bay, on the west side of lake Michigan, up the Fox river, and down the Ouisconsin to its junction with the Mississippi, down the Mississippi to St. Louis, and homeward through Illinois, Indiana, Ohio, and Pennsylvania. The whole distance will be nearly 4000 miles, and will occupy the whole summer at least.

In the autumn a second journey is contemplated to the southwestern parts of the United States, in which all the larger tribes will be visited.

'His instructions from the government require of him to direct his attention, among other things, to the actual condition of the Indian tribes that he shall visit, as it respects their moral, religious and political character — to ascertain their numbers—the extent and description of country which they severally occupy, their modes of life, customs, laws, and political institutions—the character and disposition of their most influential men—the numbers, situation, and character of their schools and teachers, their plans of instruction and education—and the success that has attended the attempts already made to educate their youth—the feelings of their chiefs with regard to the introduction of education and civilization among their people—the state of trade with them,' &c.

NEW COLONY OF JEWS.

A Jewish merchant, of New York, named Mordecai Noah, has demanded permission from the government of the United States, to become the purchaser of an Island on the Niagara, between the Lakes Erie and Ontario, not far from the English territory, and containing about a thousand acres on its surface. The member of Congress who acted as reporter of the commission charged to examine this demand, pointed out to the chamber, in very lively colours, the persecutions to which the Jews are still exposed in many parts of Europe, and suggested that the professed principles of the United States perfectly coincided with the views of Mr. Noah, in seeking to make this purchase: it being his object to offer an asylum, under the protection of the liberal and tolerant laws of the United States, to a class of men who sought in vain for a country on the soil of the old world. In short, it is the intention of this opulent Jew to found a colony of his countrymen in this Island; and his proposition has been sanctioned by the American legislature.

LIFE-PRESERVER.

The following Plan of a Raft, which may readily be formed on Board almost any Ship, was communicated to the Editor, by a benevolent Gentleman, a Friend of the Missionary Society, and is here presented to the Public, with a sincere hope that it may prove the means of saving many valuable lives.

Editor.



LIFE-PRESERVER.

Annexed is the plan of a Raft, to save Passengers and Sailors when a Ship is wrecked, which has been approved by the Royal Humane Society. A Deputation also from the Trinity House, expressed their approbation, and voted the Inventor an honorary Prize, which he ordered to be paid to the Missionary Society, and received a Letter from the late Dr. Haweis, acknowledging the Receipt thereof.

EXPLANATION.

A is an oak plank, nine or ten feet long, two or three inches thick, and six or eight inches broad. If a deal plank, it would be adviseable to bind some iron or lead with cordage to the *bottom* of the plank, near the ends, or bags of silver or gold, or any other valuable heavy articles, which would act as ballast, and keep the men upright—say 40 or 50 pounds weight each barrel; but long bags made with sail cloth, and filled with sand or coals, would be less liable to shift, or get loose.

BB are two empty barrels, or water-casks, such as would contain about 36 gallons each; if larger the better. Two wine pipes, or butts, would do well on a 12 or 14 feet plank, and would carry all the men that could sit on it; these barrels, pipes, or butts, should not have any article put into them that is heavy, but only very light articles, as papers, &c. for the more boyant the casks are, so much the better. These barrels must be water-proof, closely bunged up.

CCCC is a small rope, bound two or three times round on each side the bulge of the casks; and four small notches should be cut on each side the plank, to prevent the casks shifting off the plank.

DD is a rope made fast from CC to CC, on each side, to prevent the men from being washed off the plank, fixed under their arms, so as to leave sufficient room for them to row with their hands.

EEEE, men sitting on the plank between the ropes.

If the casks are large, the ropes D should be drawn closer, with small cordage, close to the ends of the casks, and one in the middle, so as to have just room for the men to sit between the ropes D, and row with their hands.

A barrel containing 36 gallons will carry 300 pounds weight without sinking. Forty or fifty pounds will keep any man's head above water; there is no fear of overloading.

I consider that water casks, ropes, and planks, are articles that very few ships sail without, and having the means in their own power, the mariners are more likely to escape; and as ship-wrecks more frequently happen in the night, and at a distance from any large town, assistance from land must be very uncertain; and not only so, but the hearts of men are so hard, if their nature be unrenewed, that many have no desire to render assistance, that they may have a better opportunity to plunder.

The only objection the inventor ever heard to this plan is, that the sailors would be likely to leave the ship too soon; but this is not probable, for they would not readily leave the ship, if there were any chance of saving her; besides it would be safer for the men to sit on the planks till the ship goes down.

Bixley, near Norwich. R. C.

BRITISH TEA.

It has lately been affirmed in the Newspapers, that an infusion of the *Anthoxanthum odoratum*, or early 'sweet-scented meadow grass,' would be found a beverage preferable to foreign tea from China. Sir Humphrey Davy has classed this herb, No. 1 of 283 varieties of the gramniverous products of our fields. We shall be glad to receive further information on this subject. If this herb be pleasant and salutary, (as it is said to be,) it will save the poor an expenditure which they can ill spare.

IRELAND.

THE following extract from a circular letter of the Rev. Catholic Abp. of Tuam, shews in what light the benevolent exertions of Protestants in the education of children are viewed by persons of that communion.—

'I deem it my duty to call the attention of each Pastor to the moral and religious education of the youth committed to his care; and I will not hesitate to declare, that at no period of our existence did circumstances more unite to call forth our zeal and exertions in this particular, than the present moment—a period when, under the semblance of a Christian education, every art and insinuation is resorted to, in order to make proselytes amongst the innocent and unsuspecting youth of our Communion.

'If the design of extirpating the Catholic Religion by violence and persecution has been, in some degree, abandoned; to it has succeeded one more likely to effect its purpose, because less apparent. Recourse is had to seduction and insinuation. An attempt is made to strip of its natural deformity and turpitude the crime of tampering with the religious principles of the poor.—The Schools that are established are embellished with a thousand specious names, but at the bottom the evil lies concealed. —Proselytism is become the order of the day, and the enemies of our faith, like the serpent, creep and give death under flowers.

'What is the consequence? Why, unless we establish and support Schools for the Education of Distressed Children of our Persuasion, the triumph will be eventually complete, THE MYSTERY OF INIQUITY WILL HAVE ABSORBED THE MYSTERY OF HOLINESS, and what the cruelty of Tyrants could not have completed in this Island of Saints, will be speedily accomplished by softer means.'

SCOTLAND.

THE English Independent (or St. James' Street) Chapel, Paisley, having been found inadequate to the accommodation of the increasing congregation, a new place of worship was lately erected upon the site of the old one, containing about 1300 sittings. On Friday, the 21st of July, the Chapel was opened for Divine worship, on which occasion three very appropriate sermons were delivered; in the morning by the Rev. Rd. Spry, of Edinburgh, from Zech. iv. 9, 'The hands of Zerubbabel,' &c. In the afternoon by the Rev. J. Campbell, of Glasgow, from Psalm lxxxvii. 5. 'And of Zion it shall be said,' &c. And in the evening by the Rev. W. Vint, Tutor of the Theological Academy at Idle, Yorkshire, from Matt. xvi. 18, 'And I say also unto thee that thou art Peter,' &c. Mr. W. R. Thomson, of Glasgow, and Mr. Hugh Hart, minister of the place, engaged in prayer, and reading of the Scriptures.

At the close of the services the Church met, when on the part of the minister, in their name and on their behalf the right hand of fellowship was given to 22 new members, who had been previously approved of by the brethren. At the earnest request of the Society Mr. Vint preached on the Saturday night and Sabbath evening following, to a very large and attentive congregation. The friends at Paisley desire thus publicly to acknowledge their obligation to the venerable Tutor for his kind services on that occasion, will long be remembered with sentiments of gratitude and pleasure.

PROVINCIAL.

THE *North Bucks* Association of Independent Churches and Ministers, held their Second Annual Meeting at Buckingham, June 22nd.

The congregation assembled at the New Meeting in the forenoon, when Mr. Andrew Reed, of London, preached on Acts viii. 8. Mr. Ball, one of the Home Mission Society's missionaries, and the Rev. James ——— of Newport Pagnall, conducted the devotional parts of the service.

In the afternoon, the Association met for the dispatch of business. Mr. Bull, Tutor of the Evangelical Institution at Newport Pagnell, presided. Mr. Aston, Secretary, read the Report, and several ministers on moving and seconding the resolutions, addressed the meeting, with considerable effect.

In the evening the congregation reassembled at the Old Meeting, when Mr. John Morris, of Olney, preached on 1 Cor. i. 23, 24; after which, the Lord's Supper was administered to the members of different Christian Societies in general.

ORDINATIONS, &c.

ON April 5th, Mr. James Rawson, late of Rotherham College, was set apart over the Independent Church at Pontefract, formerly under the pastoral care of the Rev. Dr. Boothroyd. Mr. Hamilton, of Leeds, delivered the introductory discourse, and proposed the questions; Mr. Taylor, of Bradford, offered the ordination-prayer; Mr. Parsons, of Leeds, gave the charge, and Mr. Gilbert, of

Hull preached to the people. Mr. E. Parsons, jun. of Halifax, preached in the evening.

July 6th, a new and commodious meeting-house was opened at Fordham, near Newmarket, Cambridgeshire; Mr. Dewhirst, of Bury St. Edmund's, preached in the morning, from Luke xv. 10; Mr. Clayton, of Saffron Walden, in the afternoon, from Haggai ii. 19; and Mr. Morell, of St. Neots, in the evening, from Rev. iii. 8. Messrs. Lee of Newmarket, Thodey of Cambridge, and Norman of Soham, conducted the devotional services of the day. The congregations assembled on the occasion were large and respectable, and the contributions liberal. There is a highly encouraging prospect of usefulness in this village, and its vicinity; and it is earnestly hoped that the labours of the Rev. Mr. Greenwood, who is about to be stationed there for a time, may be attended with an abundant blessing.

Cambridgeshire Sunday School Union. A numerous and very respectable meeting of the teachers and friends of Sunday Schools, was held at the meeting-house in Downing-street, Cambridge, on Thursday, July 27th, to celebrate the Anniversary of the above Society; Mr. Robt. Haylock in the Chair. The Report of the past year was read by the Rev. S. Thodey, and the several resolutions were moved and seconded by the Rev. Dr. Waugh, R. Foster, jun. Esq., Rev. Messrs. Towne, Pyne, Edmonds, Thodey, Drake, Miles, Golding, Kent, and Measken, and Mr. A. Brimley. Much interest was excited by the liberal spirit and comprehensive details of the Report, as well as by the eloquent address of Dr. Waugh, and the interesting remarks of the gentlemen by whom he was followed. From the Report it appears that during the past year, the importance of this Society has been brought more distinctly before the eye of the public, and the utility of its labours of love have been more openly recognized. Six *new* schools have been established since the last Anniversary, and the Union has been increased by the addition of about 800 children, and 74 teachers. The following short statement of its numbers at three different periods, will shew its gradual increase.—

Year.	*Schools.*	*Children.*	*Teachers.*
1817	12	1040	150
1819	18	1364	221
1820	24	2127	295

A Depository for the Sale of Sunday School Publications at the lowest possible price, has been also opened, and in the short space of a twelvemonth, there have been issued 2218 Spelling-books, 1764 Dr. Watts's Catechisms, 584 Divine Songs, &c. &c.

The meeting was composed of several denominations of Christians, among whom there was but one feeling—and that a feeling of harmonious co-operation and zeal in the promotion of the great object of the Society. Mr. R. Foster was chosen Treasurer, and Messrs. J. Gallyon and G Paul, again accepted the office of Secretaries. In the evening, a still larger meeting assembled, when Dr. Waugh ably advocated the cause of this excellent institution, from Matt. xviii. 10. A handsome collection was made at the doors, besides which an addition was made to the number of the Annual subscribers.

August 4th, the Rev. John Ridge, late student at Llanfyllin, was set apart to the pastoral office at Penygroes, Montgomeryshire, North Wales. Mr. Williams, of Rhesyeal, introduced the service by prayer and reading the Scriptures. Mr. Jones, of Dolgelley, delivered an introductory discourse from 1 Cor. xiv. 40. Dr. Lewis, of Llanfyllin, asked the usual questions; Mr. Hughes, of Dinasmovddvy, offered up the ordination-prayer; Mr. Roberts, of Llanbrynmair, addressed the minister, from Mark ii. 6, 7; and Mr. Williams, of Wern, from 1 Thess. v. 13, called the attention of the Church to the duties incumbent on church members towards their minister.

The chapel at Penygroes, as well as that at Llansilin, distant about three miles, was for several years supplied by the students from Llanfyllin. The attendant hearers having increased in number, and several having been admitted to church fellowship, and the prospect being encouraging, the church meeting at these two places, united in inviting Mr. Ridge to settle amongst them, and to minister unto them in holy things. The chapel at Penygroes, as well as the chapel at Llansilin, is encumbered with a debt, which presses heavily on a poor church.

August 9th, the New Independent Chapel, erected at Debenham, in Suffolk, in consequence of the former becoming too small, by the congregation of the Rev. G. Pearce, was opened for divine service, when the Rev. J. M. Ray, of Sudbury, preached in the morning; Rev. C. Dewhirst, of Bury St. Edmunds, in the afternoon; and Rev. J. Sloper, of Beccles, in the evening. The attendance in all parts of the day was crowded.

Aug. 9th, Mr. Sampson Penhall, from the Hackney Academy, was ordained to the pastoral office over the Independent church at Whitchurch, Herefordshire. Mr. Fry, of Coleford, commenced the service with reading and prayer. Mr. John Burder, of Stroud, delivered the introductory discourse, and asked the usual questions: Mr. King, of Ross, offered up the ordination-prayer, and Mr. Collison, of Hackney, gave the charge. In the evening, Mr. Brown, of Cheltenham, preached to the people: after which, a second sermon was delivered by Mr. Jones, of Portland chapel, Cheltenham. It had been arranged that the sermon to the people should be preached, as is most usual, at the close of the morning service, but it was afterwards judged adviseable to postpone it. Mr. Guy, of the Hot Wells, near Bristol, took part in the devotional engagements of the day.

Aug. 31st, the New Meeting-house in Carr's-lane, Birmingham, was opened for divine worship; on which occasion, the Rev. Jos. Fletcher, of Blackburn, preached in the morning, and the Rev. Jas. Bennett, in the evening. The collections after the two sermons amounted to upwards of £600.

Sept. 6th, 1820, the Rev. John Walton, late student under the Rev. G. Collison, Hackney, was ordained to the pastoral office in the congregational church at Wigton, Cumberland. The solemn service was commenced by Mr. Woodrow, of Carlisle, who prayed, and read suitable portions of Scripture. Mr. Jack, of Whitehaven, delivered the introductory discourse, from Matt. xviii. 20. Mr. Ivey, of Brampton, asked the usual questions, which were answered by Mr. Walton, and followed by his confession of his faith; Mr. Gritton, of Keswick, offered up the ordination-prayer, accompanied by imposition of hands; Mr. Peel, of Workington, delivered the charge to the minister from Col. iv. 17; and Mr. Hayden, of Haydon Bridge, concluded with prayer.

In the evening, Mr. Ivey commenced with prayer, and Mr. Scott, of Hexham, addressed an appropriate discourse to the church and congregation, from Gal. vi. 6. The congregations were numerous and very respectable; and from the evident affection which prevails between the pastor and his flock, we confidently hope that this infant cause will be favoured with the divine blessing, and increasingly prosper.

LONDON.

TEST ACT.

The following Petition was presented to the House of Lords, on the 13th of July, 1820, by Lord Holland, and to the House of Commons, on the same day, by W. Smith, Esq. M.P. for Norwich.

The humble Petition of the undersigned persons, being Protestant Dissenters, and members respectively of the several congregations of the Three Denominations in the Metropolis and its vicinity,

Respectfully Sheweth,

That [your petitioners are the successors, and in many instances the lineal descendants of those persons who, though dissenting from the Ecclesiastical Establishment of its country, were ever found among the most strenuous defenders of its Constitutional liberties, who were universally zealous in assisting to establish the glorious revolution under King William the Third; and who invariably evinced their devotion to its principles, and their sincere loyalty to the illustrious family which, in consequence of that event, was seated on the British throne, during every one of these unfortunate and criminal struggles which were subsequently made in favour of the rejected Dynasty. And that your petitioners, trained in these principles from their earliest youth, have ever cherished them with the warmest attachment, as the only solid and rational ground of union between the Sovereign and the subject, in the reciprocal bonds of generous confidence and affectionate duty.

That your petitioners have, in particular, been always accustomed to consider the exercise of private judgment in religious affairs, as among those absolute natural rights which are entitled to man's first regard, supremely important as affecting his highest interests, and strictly inalienable as involving his most sacred duties, and as co-extensive with those duties, necessarily including the liberty of publicly maintaining the opinions he entertains, and worshipping in the mode his conscience approves; it being obvious that as mere thought is incapable, from its nature, of being brought under the cognizance of human tribunals, neither therefore can freedom of thought be the subject of concession from human governments.

That your petitioners bow down in the sincerest thankfulness to divine Providence, for having so accelerated the

progress of light and knowledge in the world, that these truths, which but a few generations ago could not have been asserted but at the risk of personal liberty, and even life, are now almost universally and completely recognised in every Protestant state.

That your petitioners are further desirous of acknowledging with grateful satisfaction the large improvement of their legal situation in this country, during the reign of his late Majesty; in which more was done than under any preceding Monarch, since William the Third, to emancipate religion from the civil thraldom in which it was held by unjust and persecuting laws.

That, nevertheless, this freedom cannot be complete as far as respects your petitioners, while they remain subject to disabilities, and consequent degradation, on account of their non-conformity to the National Church Establishment.

That while such non-conformity was held legally criminal (however unjustly) it might, consistently at least, be visited with punishment; but since the religious rights of your petitioners have been acknowledged, and their profession and worship legalized, the continuance of punishment on these accounts, in whatever shape or under whatever pretext, is not only unjust in itself, but inconsistent with all those relaxations in their favour, which from a just respect to conscience, the legislature has been induced to grant.

That your petitioners are not ignorant of the pleas on which their requests have been resisted; but they flatter themselves that the justice and liberality of the present times will no longer urge against them, that to be debarred from the common advantages enjoyed by other innocent citizens is not punishment; especially when such degradation is indeed well known to the law; but in no other character than as the appropriate penalty upon henious and disgraceful crimes; they trust that eligibility to office will no longer be refused to them, when asked as a common right, from the mere mistake of confounding it with the actual possession of office, to which your petitioners were never so absurd as to set up a claim—while, on the other hand, it was notoriously the wish of His Majesty King William, that a 'door should be opened for the admission into his service of all protestants, who were able and willing to serve him: And when the principle of the arbitrary exclusion of some from all offices of power, trust, and emolument, for the imagined security of others, may be used to justify every other species and degree of severity, extending even to imprisonment and death, if a prejudiced or misjudging majority should deem such extremities necessary for their own comfort or the safety of their religion,—a case which experience has proved to be more than imaginary. And your petitioners conceive the infliction of any of these inconveniences, in their higher or lower degrees, on account of religious persuasion or profession to be according to the most acknowledged definitions, persecution, and that for conscience sake.

That with respect to the relief afforded them by the Annual Indemnity Act, said to amount to a virtual repeal of all the disqualifying statutes, your petitioners decline entering into discussions of its extent or efficiency; nor will they enquire whether it will not be more wise, (as it certainly would be more magnanimous,) at once to repeal laws, whose operation is thus kept in continual abeyance; it is enough for them to observe, that a partial and discretional indemnity against penalties left to be incurred, is neither constitutional security or equal justice; they well know that though these acts do in fact, afford incidental protection to them, as well as to those in whose favour they were meant to operate, yet that for their ease or relief they never were intended: and the injury which your petitioners most deeply and universally feel, is of a different nature.

They complain, not merely that a very small proportion of their body participate less than they perhaps do under other circumstances, in the positive advantages which society has to bestow; but that they all indiscriminately are held up to public odium, as persons unworthy to be admitted to such participations; and they ask, from what portion of this dishonour can the Indemnity Acts relieve them? Or, how does it restore them to that their just station in society, from which, for no crime, either proved or imputed, they have been so harshly thrust away.

That your petitioners humbly conceive that even allowing the right of defending an establishment by such restrictive laws, it would be difficult to prove that they confer any security whatever, and far more so, such a degree of it as to justify the means: but that, on the contrary, justice and liberality are the natural sources of strength and safety, while danger is the far more common result of suspicious policy and oppressive conduct. It having also been the opinion of King William, (as on record in your

journals,) that 'granting ease to dissenters would contribute very much to the Establishment of the Church.'

That the specific test actually imposed, is in itself particularly objectionable, as liable to the imputation of profaning a solemn rite of Christian worship, to the great disgust of many religious persons, and to the scandal of religion itself; and that it is worse than useless, because it can only deter the conscientious, while it is no bar to the unprincipled and ambitious; but that to this argument, as affecting themselves, your petitioners do not attach any great importance, as by any other impediment equally efficient, they would be equally injured, and that for the impropriety of the test, those who ordain it, and not those who suffer under it, are responsible.

On the whole, your petitioners humbly pray this Honourable House, to take the premises into their serious consideration, and to grant them relief; and they persuade themselves that the former successive relaxations of harsh and oppressive enactments against religious liberty, so far from being considered as a reason for their being expected to continue to suffer in silence the grievances to which they still remain exposed, ought rather to be regarded as an encouragement from the Legislature, respectfully, but frankly, to submit to its wisdom, the expedience of abolishing every remnant of that system of coercion and restraint on religious profession, which had its origin in times of darkness and intolerance; and by which your petitioners are to this day, severely, and as they presume to think, most injuriously affected.

And your petitioners shall ever pray, &c. &c.

BRITISH AND FOREIGN SCHOOL SOCIETY.

On Wednesday, Sept. 20th, his excellency the Duke de Frias, the Spanish Ambassador, accompanied by Mr. Colou and Mr. Cabellero, visited the central Schools of the Society, in the Borough Road, and minutely inspected them. His Excellency expressed great satifaction with the British system, and stated that the Central Schools in Madrid, are conducted exactly on the same plan. The Duke de Frias is one of the seven Grandees who form the Central Committee, for diffusing the knowledge of the system in Spain. And it is to the benevolence of his Excellency that the Central School is indebted for a large and excellent hall, wherein the School is conducted.

There is also a Central School at Madrid, conducted by a committee of ladies, for 300 girls.

HOME MISSIONARY SOCIETY.

We hear that this Society continues to receive the liberal aid of the Christian public, and that the divine blessing has attended the labours of the agents employed. Its First Anniversary was held on the 9th of August, when two excellent sermons were preached on its behalf, by the Rev. W. Jay, at Salter's Hall, and Rev. J. Clayton, at Dr. Nicol's Swallow-street, in the afternoon. Three of the Society's missionaries gave an interesting account of the state of the villages under their care. The collections and donations amounted to £230. In addition to the stations now occupied, others equally important from their magnitude, and hitherto utter want of evangelical instruction, are about sharing its sympathies. The income of the Society being inadequate to the support of ten missionaries, already labouring in the destitute parts of Britain; and the Committee being anxious that the sphere of operations may, ere long, encircle every spot unillumined with the light of divine truth, they cordially submit its claims to the attention, support, and prayers of every lover of the best interests of his country.

Wed. Even. Aug. 30, at Mr. Stollery's Chapel, Soho, Rev. Ch. Evans was designated as the accredited agent of the Home Missionary Society. The service was opened by Mr. Dunn. Mr. C. Hyatt addressed the Missionary, from Acts xxvi. 16—19. Mr. Meek then addressed the Congregation on the importance of itinerant preaching, and Mr. Stollery concluded.

NOTICES.

Cheshunt College.—The Autumnal Meeting of the friends, for supporting and perpetuating the Countess of Huntingdon's College, at Cheshunt, will be held at Sion Chapel, Whitechapel, on Thursday, the 19th of October, when two of the students will deliver themes on given subjects, and the Rev. Jn. Rees, of Rodboro,' will preach on the occasion, at 6 o'clock precisely.

The next Meeting of the Wiltshire Association is intended to be holden on Tuesday, Oct. 3d, at the Rev. A. Tedman's Chapel, Frome. The Rev. S. King will preach in the morning on the sympathy of Christ, after which the Lord's Supper will be administered. A Public Meeting will take place in the Afternoon. Rev. Wm. Jay will preach in the evening.

On Wednesday, Oct. 12th, the Annual Meeting of the Gloucestershire Independent Benevolent Society will be held at the Rev. Mr. Bishop's. An open Committee on the evening preceding.

MISSIONARY CHRONICLE

FOR OCTOBER, 1820.

SOUTH AFRICAN MISSIONS.

VINDICATION OF THE SOUTH AFRICAN MISSIONS, FROM THE CENSORIOUS REMARKS OF THE QUARTERLY REVIEW.

Extract of a Letter from Mr. P.——, in answer to an attack on the Missionary stations in South Africa, particularly PACALT'S-DORP, *inserted in the Quarterly Review for November,* 1819.

'A COMMISSION was appointed by Government a short time since, to visit the Missionary stations, and I have been told by Mr. Neethling, one of the commissioners, that he never saw a more gratifying spectacle of industry and civilization than was exhibited at that station, *(Pacalt's-dorp)* where the missionary has been represented as a fanatic, and as teaching the people 'nothing but whimpering, whining, groaning, and idleness.'

After having seen the Review containing this article, which was put into my hands, in the house of my friend, Gordon Forbes, Esq. of Calcutta, I had occasion to call in the course of the morning at the Colonial Office.

In conversation with Colonel Bird, the Colonial Secretary, I asked the Colonel whether he had seen the article in question, and what he thought of the attack upon Pacalt's-dorp. The secretary, without the smallest hesitation, expressed his unqualified disapprobation of the obnoxious passage.

'I never saw, in any place, (said he,) more industry than at Pacalt's dorp; the men were all at work: I saw no appearance of idleness; the women were busy; the gardens were laid out in the most regular order, and full of vegetable and other produce; the houses were regular, clean, and neat; and, in short, in my whole journey into the interior, neither at Gnadenthal nor any where else, did I see any thing that delighted me so much as the missionary station at Pacalt's-dorp.' I am happy to inform you, that I have the authority of the Colonial Secretary, to use his name in connexion with this statement.

'To this testimony, adduced in favour of Pacalt's-dorp, I am authorized to add that of Sir Jahleel Brenton, His Majesty's Commissioner in this Colony. Sir Jahleel visited that station some time ago, in his way to the Knysna, and he assured me that he saw it with the highest satisfaction, and that the success of Mr. Pacalt produced in his mind unmingled respect and admiration for the man, who had, by his unaided exertions, produced in so short a time, such a change upon the place and people.

'While Sir Jahleel was admiring the gardens and houses, the worthy Landdrost Van Kerval observed to him, that when Mr. Pacalt came to that place a few years ago, the ground was as bare as the back of his hand, and that the people were as uncultivated as the ground upon which they resided.'

MISSIONARY MEETINGS,

AND STATE OF THE MISSIONS IN

DEMARARA.

Extracted from a Letter dated June 19, 1820, *signed by Messrs. Davies, Elliot, Smith, and Mercer.*

LAST month we had our annual meetings. The first was held at Le Resouvenir, May 14, (Lord's Day) Mr. Davies preached in the morning, Mr. Elliot in the evening. On the 21st, our second meeting was held at Providence Chapel, George Town; Mr. Smith preached in the morning, and Mr. Davies at Mr. Elliot's, in the evening. The third meeting was held at Mr. Elliot's, on the West Coast, on Sabbath, May 28; Mr. Davies and Mr. Smith preached. On Monday evening, May 29, the concluding service was at Providence Chapel, when Mr. Mercer preached. The congregations were large, and manifested a lively interest in the spread of the Gospel by their collections, which were very liberal, considering what they had done towards the building of the Chapel on the West Coast, &c.

An account is then given of the state of each mission in this country, which is too copious to be admitted in the Monthly Chronicle, but which will appear at full length in the Quarterly Chronicle.

GEORGE TOWN.—PROVIDENCE CHAPEL.

MR. Davies expresses his thankfulness to God for the restoration of his health, and the recovery of Mrs. Davies, who had been dangerously ill; he acknowledges the special goodness of God in strengthening him to preach almost every night for a short time, during the greatest ravages of that fever which was so fatal to many. In the course of the year several members had been added to the Church.

In October last he visited, with Mr. Mercer, Fort Island, in the river Essequibo, where a small congregation, principally of Free Blacks, had been raised by a young freeman, a member of Mr. Davies's Church, who had acted very usefully as a catechist. They have erected a small Chapel at their own expense.

In January, Mr. D. opened another place at Belle-Air. The proprietor kindly gave permission for the negroes to attend, and orders the plantation-bell to be rung to call them together to worship. Here many also of the neighbouring slaves attend, to the number of 300 or more.

Many children and youth, bond and free, attend divine worship, and diligently learn the catechism. About 1000 children, in different parts of the country, are instructed, though seldom more than 100 can attend at one time. This animates and gladdens our hearts amidst our tribulations.

WEST COAST.—EBENEZER CHAPEL.

THE great difficulties and labour attending the erection of the Chapel, which Mr. Elliot is obliged constantly to superintend, has confined his labours lately to this spot of the town. But the work prospers, and many who were violent opposers have become friendly.

We have to praise God for making his word mighty, to the pulling down the strong holds of sin and satan. The knowledge of divine things spreads far and wide. I have baptized 165 negroes this year—105 adults and 60 children; the former made a public profession of faith in Christ and love to God. There is a moral change in all, and reason to believe a real change of heart in some; and there are nearly 100 more who are candidates for baptism. The chapel is nearly finished, but it is too small for the congregation when the people are not engaged on any of the estates.

LE RESOUVENIR.—MR. SMITH.

MR. Smith has been enabled to continue his labours throughout the year without intermission. He laments that from the situation of the negroes he cannot have access to them so as to form a correct idea of their moral and religious character, not being allowed, without special permission to visit them, except those on the plantation where he resides; but, on inquiring of their masters concerning their conduct, the report is in general very satisfactory; 'but,' says Mr. Smith, 'if the outward appearance of things affords any criterion of judgment, we have reason to believe that the Lord is blessing our endeavours, that the name of Jesus is more generally known, and the power of the Gospel more extensively felt.'

On the Lord's Day our congregation usually consists of about 600; on week-day evenings from 150 to 200. In the course of the year 45 adults and 10 children have been baptized; 10 have been admitted into the Church. We have 47 candidates for baptism.

We have the pleasure to observe an increasing zeal for the diffusion of Christianity among the heathen, which will appear from the sum subscribed.

MR. MERCER.

MR. M. arrived in Demerara last September, from Trinidad: he speaks of the vast population of negroes in Demerara—where the harvest is great—the labourers few; but the difficulties are many and great. Mr. M. expresses an earnest desire for the erection of a Chapel.

Mr. M. has not only assisted Mr. Elliot and Mr. Davies in George Town, but has visited a small congregation, composed principally of *Free Blacks*, on Fort Island, in the river *Essequibo*. These people have erected a Chapel for themselves, and meet several times a week for mutual instruction. Mr. Mercer was much pleased with the progress they had made in knowledge.

Mr. Mercer has been importuned to settle among the people on the East Coast, who reside 16 miles from the town, and cannot conveniently attend there. They have subscribed about 30*l.* with a view to building a Chapel, and promised to raise more. 'Indeed,' says Mr. M., 'which ever way I turn myself I hear these poor people crying, "Come over and help us."'

PROFANATION OF THE LORD'S DAY, IN BERBICE.

A PERSON who happened to spend last Whit-sunday in BERBICE, was much affected on seeing the day devoted to the public amusement of the negroes; and still more, by finding that it had the sanction of law. The negroes begin their dancing, &c. on Saturday evening,

and continue it till Sunday night at 12. The town of New Amsterdam presented on the Lord's Day, a wretched scene of dissipation and drunkenness. Drumming and dancing were permitted even before the Government House, and the negroes were treated with punch. All this appears to be according to law, (not the Law of the Ten Commandments.) The following is said to be the public regulation in this case.—

'At Whitsuntide, from 8 o'clock in the evening of the Saturday preceding Whit-Monday, until 12 o'clock of *Sunday* night; the dancing then to cease. Whit-Monday also to be considered a holiday, but not a dancing-day.' 'Thus enacted in our ordinary Sessions of the Council of Government of the Colony of Berbice.'

Published in the Gazette, Nov. 21st, 1817.

INDIA.

MADRAS TRACT SOCIETY.

From the First Annual Report of this Association, it appears that they received from London 3618 Tracts in the course of the year; English, French, Portuguese, Danish, and German, most of which had been circulated; and that they had printed four Tracts in the *Tamul* and *Telougoo* languages, No. 1, entitled 'Salvation;' No. 2, 'The Treasure;' No. 3, 'The Fear of God;' and No. 4, 'The New Birth'—in all 14,105 in number. A Tract on 'The Ten Commandments,' and others, were in contemplation.

These Tracts have been circulated, not only in Madras, but in Pondicherry, Cuddalore, Tranquebar, Jaffna, Palamcotta, Tanjore, Trichinopoly, Seringapatam, Vellore, &c. &c. The committee have reason to believe that they had produced good effects.

'If we look,' say they, 'to the Hindoo inhabitants, though we cannot, as yet, report instances of actual conversion from their gross darkness to the full light of the Gospel, yet the Society has reason to be exceedingly happy if, by their labours in common with other instruments in the hand of God, the gross darkness begins to soften into the morning twilight. Such a favourable change is presumed to exist. Proofs of it are the great desire with which many have received the Tracts, and with which they have come to several members of your committee to enquire about Christianity; the more frequent enquiry after the *Scriptures*, to which the Tracts have directed the people; the discussions which the Tracts have occasioned amongst them about religion; and, lastly, the testimonies which the natives themselves have given of the good effects of the Tracts.

'Ah! if you had witnessed the pressing solicitations of crowds of people for the Tracts—if you had heard their confessions that they had never before thought of God and the salvation of their souls, but that now that, excited by the Tracts, they would do so; and that their idols and worship had been useless—if you had heard one say, 'Sir, give me a little book that my son may read to me about divine things;' and another, 'Sir, give me such a tract, for my son is a bad boy, but I know that if he reads these things he will become a good boy,'—if you had witnessed the tears which flowed from the eyes of a person deeply affected by what he had read,—you would, with us, have blessed the hour in which this Society was formed, and praised God who put it into our hearts to establish it.'

The subscriptions and donations received in the year amounted to 882 rupees—upwards of £110.

SOUTH SEA ISLANDS.

Mr. Barff, one of the missionaries in Otaheite, informed a person now in London, who called there, of a very peculiar event.

Two idolatrous priests, who, when the general change from idolatry took place, refused to concur in it, and determined to continue in their former practices, were afflicted in a very remarkable manner. A short time after, these men went to repair one of the places of idolatrous worship; one of them was struck blind in the very act—and the other, shortly after, was struck with a paralytic affection! Both these men now live together in the same house, and all the natives think it a judgment sent from God upon them.

ADDRESS TO YOUTH.

ON THEIR EARLY EFFORTS TO SERVE THE MISSIONARY CAUSE.

My dear young friends,

Accept the congratulations of one whom you do not know, but who, nevertheless, for some time past has carefully observed your attempts to send the Gospel among the heathen. Be assured I have never noticed your contributions, as mentioned in the monthly lists of the Missionary Chronicle, without heart-

felt pleasure. I cannot describe the delight which I felt the other day on finding that children in schools, and chiefly Sunday schools, have contributed no less a sum than about *five hundred pounds within the space of a year!*— What then must be the amount of all the money collected among young people in Juvenile Societies, Boarding Schools, families, and on public occasions, when the dear children and young people in Great Britain cast into the Missionary treasury, as well as their parents! Considering these things, I resolved on addressing a few lines to you for your encouragement.

I heard of a little boy, whose conduct pleased me much, and I am happy that there are so many children and youths of the same spirit. He had a thrush, and was highly delighted with it. One day, when greatly pleased with its singing, he said to it, 'Pretty creature! I love you dearly, you sing so sweetly! but I love the heathen better, and will sell you that I may have some money to give to the Missionary Society.' He acted as he had said. Generous hearts! How did such thoughts first arise within you? Have you heard your ministers describe the awful state of the pagan world? Have you been melted with pity while you have been told of their idolatrous worship, and of their suffering dreadful tortures, and even death itself, from the mistaken hope that by so suffering they should obtain future happiness? Well might you thus feel for them, for they know no better; they have no Bibles, and no faithful ministers. Well may you rejoice to learn that good men, in this land, are formed into Societies, that the heathen may have the Gospel as well as ourselves. If your parents and teachers have explained these things to you, it is your mercy to be under such excellent persons. What advantages may you not expect that your own souls will derive from the instructions and example of parents and teachers who are so anxious for the salvation of men of every climate and colour! They have told you that out of eight hundred millions of human beings now on the face of the earth, six hundred millions are destitute of the means of salvation—miserable in this world, and without any hope of a better! Their case, my dear young friends, is just the contrary of yours. When you are ill, your parents use means for your recovery, watch over you with all possible kindness, and attend you with the tenderest care. When you ask a question about Jesus Christ, they read and talk to you, and make you to understand how he died and rose again for your salvation; But the poor heathen children are not so highly favoured; and no wonder, for their parents are strangers to the religion of Jesus, which is a religion of love, and which alone could qualify them to instruct their families. They are ignorant themselves. They are like men put on board a ship, without a pilot, and without a rudder, unacquainted with the coast, and driven by every shifting wind, a prey to every wave! What a sea is human life! How awful to be hurried along by the tide of time, towards eternity, without any means of knowing the way to glory!

Be very attentive, and I will tell you why I think you do well in sparing some of your pence for the purpose of improving the condition of the heathen.

By so doing, you afford great delight to your *parents*. They prayed for you ever since your birth, that you might be devoted to the Lord; and they have taught you, that 'man's chief end is to glorify God; and to enjoy him for ever.' Their pleasure then must be very great when they see you begin to lay yourselves out for usefulness thus early; and they are ready to say, 'Surely the Lord has granted us the desire of our hearts, and is answering our prayers in behalf of our children, or they would not thus shew their pity for the heathen. We thank thee, O Lord, for putting this into their tender minds!' In this manner king David prayed for his son Solomon; 1 Chron. xxix. 19, 20. 'Give unto Solomon, my son, a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace for the which I have made provision.' When the good old king saw Solomon, as well as the people, was so disposed, he said to the congregation, 'Now bless the Lord your God.' 'A wise son maketh a glad father;' and the sight of what he had so much and so long wished, made him happy and thankful. Solomon did the best thing he could do in those times; but your aim is nobler still. He built a temple of wood and stone for the purpose of Jewish worship, which was to stand a few ages. You are helping forward a spiritual temple, built upon the foundation of the Apostles, and Prophets, and Jesus Christ himself, being the chief corner-stone;'—a temple which is to fill the whole earth, and which is to stand for ever. As your hearts are set on a nobler object, your parents have so much greater cause to rejoice in you.

Such a line of conduct is likely, through

the blessing of God, to be of very considerable *advantage to yourselves.* You can never *do* good without *getting* good, for 'whoso watereth others, shall be watered himself.' You will, for instance, learn the *true use of money*, and what *great things may be accomplished by slender means.* Archimedes, an ancient mathematician, boasted that if he had a place on which to fix his machine, he would move the whole earth. A feeble instrument becomes powerful when wisely applied; so that this was a strong way of saying how much may be effected by small means. Do not think lightly of a penny. It is a small sum, and given weekly, is not felt by the poorest; yet when all these pennies come into the missionary funds, they do wonders. Perhaps it never occurred to you that if the pence raised weekly from the children of Great Britain, were applied separately, would be sufficient to send out and maintain several missionaries. How many might be supported by the whole produce of Boarding Schools, children in families, and Juvenile Societies! But why do I say might be? There *are* such missionaries, though not denominated as I have said; and this I tell you for your encouragement. A penny is a powerful lever, which in the hands of the missionary Directors, will 'turn the world upside down,' and effect in the *best* sense what Archimedes could not perform in any sense. The lever is at work, and resting on the prayers of the Christian Church has a fulcrum sufficient to support it during the operation. You will be astonished how so great an effect can be produced by a cause apparently so insignificant. You will see all things new, for 'instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree, and the desert shall rejoice and blossom as the rose.' While, my dear young friends, you can do so much with a penny, you act wisely in saving your pence for missions, instead of spending them in trifles.

Your endeavours to make the heathen religious, may be the means of reminding you of the importance of religion to *yourselves.* You will, I hope, often be led to such reflections as these,—'What! are a knowledge of Jesus Christ and faith in him of so much importance as to justify such large bodies of Christians in spending their time and money that missionaries may, at the hazard of life, and of all that is dear to them, preach Christ among the heathen? How then is *my* mind affected with the Gospel which I am hearing from my minister every week? *My* soul is of as great importance as theirs; of importance *so* great, that if there were a nation of Christians at the remotest part of the earth, it would be worth their while to sail to England, in order to be instrumental in only *my* salvation! How then does it become me to attend to my own soul, while I am using what means I can for the good of others! Were I, with my Bible in my hands, with all my advantages of education, and Sabbath opportunities, to neglect so great a salvation, how could I escape the everlasting wrath of God?' Thus, my dear young friends, your efforts for the heathen may, with the blessing of God, be a source of delight, and at the same time, of personal advantage.

Nor will your early efforts fail of yielding you great satisfaction *in the review, even in old age.* It will be pleasing to look back and see that your whole lives were devoted to the Lord; and in your turn you will be as thankful that you had parents, teachers, and friends, who put you on schemes of usefulness, as they were thankful for your teachable and devoted spirit. You will also perceive that by occupying your mind in what was so praise-worthy, you were less exposed to the temptations of wasting your time, misapplying your money, and spending the beginning of life, as many do, who, when they have grown old, are 'made to possess the iniquities of their youth.' Job xiii. 26. In looking back on days, months, and years they spent, to say the least, they can scarcely tell how, and in doing they hardly know what. On the contrary, you not only have a luxury in doing good, but will have one in remembering it. If the peace-maker has a blessing—if to teach the ignorant, clothe the naked, feed the hungry, reform the wicked, and save the lost, be to do good, you are aiming at all these in the best manner, and on the largest scale possible; for, by sending the Gospel of peace into all the world, you use the means which God has himself appointed to prevent discord, not only between individuals and in families, but to prevent wars between nations, and to establish peace on earth, and good-will among *all* men. You try to counteract all the sins and miseries of this life, and by making men holy, to render them happy in time and in eternity. Your object, my dear young friends, is that which Apostles had in view, in living and labouring; that which Jesus Christ had in view in his death; and what God will, ere long, secure by the universal out-pouring of his Spirit. The heathen who shall meet you in

heaven, shall own you as the instruments of bringing them thither, through your present efforts. Does not the very thought of these things make your hearts beat with joy, and expand with delight?

Be sure, however, to guard against the erroneous supposition that these excellent deeds can *merit* the favour of God. I have, in writing these lines, cherished the hope that your judgment is too well informed to admit of such an idea. Your religious instructors have taught you, as the Scriptures do, that salvation is the gift of God, and that the gift of God cannot be purchased with money. When you give to the Missionary cause then, let it be from *gratitude* that—

'You were not born as thousands are,
Where God was never known:
And taught to pray a useless pray'r
To blocks of wood and stone.'

Let it be from love *to the Saviour* of sinners, who died for you; and from a sense of the high honour conferred upon you by the Great God, who condescends to employ a little child in the promotion of his glory, and the salvation of six hundred millions of immortal souls, now on the face of the earth, many of whom, however, are dropping into eternity, while I am writing about them.

Should these pages fall into the hands of any children or young persons who have never done any thing for the poor heathen, O that this address may be a means to stir up in their hearts a desire to join their exertions to the exertions already making! Do not let even a child coldly say, 'What can I, a little child, do in such a work?' See what little children in this land *are* doing, and try to be like them. Out of their pence they contribute so much as to add some hundreds every year to the missionary funds. What then would be raised were *all* children of the same mind? Say not 'I am a child.' Suppose the little maid you read of in 2 Kings, v. 2. had said to herself, 'I may as well keep to myself what I know of the man of God, for nobody will regard any thing said by a poor little captive maid.' Naaman then might have lived and died a leper; and she might have lived and died unnoticed and unknown. But Providence appointed her, though a child, to be thus useful; and the event is recorded to her honour. While the history shews what good may be done even by little children that are *desirous* of doing good, I will pray that you may go and act like her.

A LITTLE girl in America sent about ten shillings to a gentleman, for the purchase of some Missionary Tracts, and in her Letter she says—

'She who takes this freedom to ask so much of a stranger, began this letter with a trembling hand. She is indeed young in years, and in knowledge too, and is not able to talk much with a gentleman on religion. But her mother has taught her, almost eleven years, to say, '*Thy kingdom come*,' and she believes she can't be saying it *sincerely*, if she does nothing to help it on among the heathen. This thought emboldens her to write to a stranger, almost as though he were a friend.'

Proposal.

PERHAPS some young persons, who may read this paper, have not yet contributed their pence towards the great and good work of sending the Gospel to the heathen; and perhaps they may be inclined, by what they have now read, to make a beginning. For the guidance and encouragement of such young persons, the following plan is proposed:—

1. ONE penny, or even one halfpenny, per week, shall constitute a member.

2. Let those who subscribe meet together, and choose a Committee, of six or twelve members, to manage their concerns.

3. Let the Subscribers choose a *Treasurer* and a *Secretary*, to act for one year.

4. Let the Committee meet once a month, or once a quarter, to receive the subscriptions collected, and to settle their accounts.

5. Let the Committee collect the subscriptions weekly, or monthly, as may be thought best.

6. Let the accounts be made up every year to the 1st of March, and the amount sent to W. A. Hankey, Esq., Treasurer of the London Missionary Society, No. 8, Old Jewry, London. Or the money may be paid to the minister of the place; or to any Auxiliary Society of Adult persons, if there be one in the town, who will send the money to the Treasurer in London.

Amount of small Weekly Contributions.

THE following table will shew what a *great* sum may be produced by the Contribution of many small sums :—

			£.	s.	d.	
1 Subscription at One Penny per week.....			0	4	4	in the year.*
12 Subscriptions	ditto	ditto	2	12	0	
24 Ditto	ditto	ditto	5	4	0	
48 Ditto	ditto	ditto	10	8	0	

Now it would be easy, in many congregations, to obtain 48 Subscribers of *One Penny* per week; or, if that number could not be procured in one congregation, it might perhaps be obtained in the neighbourhood, if a little boy or a little girl would look round among his or her young friends, and few would refuse such a subscription if civilly asked for it, especially if some printed account of the Society were given to them to be perused.

It ought to be known that every person who collects one shilling or more per week, is intitled to the *Quarterly Chronicle*, which gives a large account of the good that is done among the heathen in different countries; and every contributor of one penny per week, or more, is entitled to a picture, or print, representing the idols worshipped by the heathen, or the Chapels in which the Gospel is preached to them, or Schools for the poor heathen children, or some other interesting object.

Upon application to your minister, or to the Officers of any Auxiliary Society near, you may be informed how to procure them gratis.

ADDRESS TO BRITISH LADIES, ON FEMALE EDUCATION IN INDIA.

THE following Circular has been distributed by some well-informed and benevolent friends of India who wish to promote the education of females in that immense country. We recommend the attentive perusal of this interesting document to our readers, and especially to the more opulent.

ON THE PRESENT STATE OF FEMALE SOCIETY IN BRITISH INDIA.

IT is a most painful fact, that there are in Hindoostan THIRTY MILLIONS of FEMALES committed to the care of Great Britain, who are totally destitute of Education, and to whom every vestige of mental cultivation has been denied.

The writings which have hitherto formed the basis of legislation in that country have prohibited to them the knowledge of the Vedu, and doomed them to a state of mental subjection. The calamity the most dreaded there, *Widowhood*, is, by the jealousy of the other sex, suspended as a judgment of Providence over the female who shall dare to acquire a knowledge of the Alphabet. Muneo, one of the Hindoo legislators, says (See Sir W. Jones's Translation): 'Woman has no business with the Vedu, thus is the law fully settled; having therefore no knowledge of the expiating texts, sinful women (meaning all women) must be as foul as falsehood itself; and this is a fixed rule.' Here the legislator first binds the sex fast in the chains of ignorance, and then reproaches and punishes them for the result of his own law.

The dreadful consequences of such laws and such a state of feeling towards the sex are most strikingly exhibited in the present state of Female Society in India. Here is a whole empire, comprising so many millions of females, in which a single school for girls has not existed for thousands of years; the females have never seen a book, except in the hands of men, and have no knowledge of any one of the mental employments of females in a civilized country. Their fingers have never touched a needle, a pair of scissors, a book, or a pen, and they are entirely excluded from all intellectual intercourse with the other sex. 'A woman is not allowed by law to go out of the house without the consent of her husband; to talk with a stranger, nor to laugh without a veil on her face, nor to stand at the door, nor look out at the window.' (See Ward on the Hin-

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* If only *five children* join in giving *One Penny* each per week, the amount in a year is equal to what is usually given by a wealthy subscriber, *One Guinea*.

doos, vol. vi. p. 312.) What can be expected, but that in such a state of ignorance the female character will be awfully debased. Hence among the Rajpoot mothers the murder of female infants is universally practiced; not one survives. Mothers among the castes, in fulfilment of their vow to obtain offspring, are seen sacrificing their first child in the Brum hu pootrú and other sacred rivers. Many females drown themselves. Capt.—— saw one morning, while sitting at his own window at Allahabad, sixteen females, under the influence of superstition, drown themselves at the junction of the Jumna and the Ganges. And there are now in London copies of official documents, which prove that in the year 1817, under the presidency of Bengal, not less than 705 females, *British subjects, voluntarily immolated themselves by being burnt, or buried alive with the dead bodies of their husbands.*

No parallel case of such direful effects of ignorance appears to exist in human history. Never in the most savage state have fires like these been kindled, or similar graves been dug. Never were such appalling consequences of ignorance exhibited to the civilized world.

In these circumstances, to whom shall the appeal be made? Is it not manifest that the ladies in Britain are the natural guardians of these unhappy widows and orphans in British India! Is it possible, that our fair country-women, ladies of rank, of influence, of the most refined sensibility, the patterns of every charity, of all that is distinguished and benevolent in our country, can, after knowing the facts contained in this circular, continue unmoved by the cries issuing from these fires, and from the thousands of orphans which surround them, witnessing the progress of these flames which are devouring the living mother, and consuming her frame to ashes! This appeal cannot be made in vain; such a tale of woe was never before addressed to the hearts of British mothers. Let every lady of rank and influence in the United Empire do her duty, and these fires cannot burn another twenty years.

Next to the wise and gradual interposition and influence of a benevolent Government, FEMALE EDUCATION forms the most probable and effectual means of putting an end to this deplorable state of female society, and could funds be raised by a distinguished association of ladies in London, with auxiliaries in the country, for this express object, *Schools taught by native females* might be immediately established. There is a class of females in India, the daughters of our countrymen, who are acquainted with the native languages, and from whom a wise selection might be made, and who, after receiving proper instruction, might, as local mistresses, become the greatest possible blessings to India.

The state of Indian manners forbids females to be placed under the tuition of men. It may be difficult to overcome prejudices among the natives against female education: but they will gradually subside, and we shall soon witness the triumph of these humane exertions in the delightful appearance of a state of society in India, rewarding the benevolent exertions of the British Ladies.

It further appears, by a recent communication from Bengal, that the Calcutta School Society is at this time extending its views and operations to the education of female children in Calcutta, to which their attention has been directed by the sentiments of some of the principal natives, one of whom has even undertaken to publish an extract from Authentic Hindoo writings, *in furtherance of this object.* It is therefore proposed that a subscription be raised for the express purpose of promoting the education of female natives of British India, by sending out a well qualified mistress, to be at the disposal and under the direction of the Calcutta School Society. The funds so contributed will be received by the Committee of the British and Foreign School Society, and applied as before mentioned in connexion with the Calcutta School Society.

The London Missionary Society, earnestly desirous of promoting education in India, contributed largely, by the Rev. H. Townly, to the Establishment of the School Book Society, and to the School Society at Calcutta, and upon the first notice of the plan proposed in this paper for Female Education, contributed *One Thousand Rupees* (125*l.*) towards its commencement.

[Some of the Missionaries are also preparing for the establishment of Female Schools.]

AMERICA.

TENTH REPORT OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

THIS Report was made at the tenth annual meeting, held in the Council Chamber of the State House, in Boston, Sep. 15, 16 and 17, 1819. Dr. Lyman preached the annual sermon at the Old South Church, from Isa. lviii. 12.

The Report related to *seven* missions under the direction of the Board,—BOMBAY, CEYLON, PALESTINE, CHEROKEE, CHOCTAW, ARKANSAS, and SANDWICH.

The Bombay mission comprises three stations—the town of *Bombay*, where Messrs. Hall, Newell and Bardwell reside. *Mahim*, about 6 miles distant, is the station of Mr. Graves,—in the midst of about 20,000 heathen, and near to a greater number in the Island of Salsette. Mr. Nichols has his station at *Tanna*, the chief town of Salsette. These stations are deemed eminently eligible, affording great facilities for extensive operations.

Mr. Hall and Mr. Newel have made excursions to *Caranja*, an island near Bombay, containing about 10,000 Hindoos—to *Choule*, where there are several towns, containing 30,000 inhabitants—to *Bankote*, *Cullian*, and *Basseen*. It is their constant practice to go among the heathen, preaching more or less publicly, and distributing portions of the Scriptures and Tracts, in the Guzerattee language.

The Schools of this mission have increased to *twenty-five*, containing about 100 Jewish, and 1200 Heathen children. The system is extending, and the prospects are very encouraging.

CEYLON.

THE loss of Mr. Warren, one of the missionaries, who died at the Cape, whither he had removed for the recovery of his health, is greatly lamented. Mr. Richards, who accompanied him in a very ill state of health, has returned to Ceylon. To strengthen this mission, Messrs. Winslow, Spaulding and Woodward, were appointed. Dr. Scudder, a young physician of good reputation and practice in New York, generously relinquished his worldly prospects, and joined this mission. They sailed from Boston, in the Indus, in June 1819.

Messrs. Meigs and Poor, labour chiefly at *Tillipally* and *Batticotta*; but occasionally in 6 other places. They support several Schools, containing about 700 children.

PALESTINE.

'In Palestine, Syria, the provinces of Asia Minor, Armenia, Georgia and Persia, though Mahommedan countries, there are many thousands of Jews, and many thousands of Christians, at least in name; but generally in a state of deplorable ignorance and degradation—destitute of the means of divine knowledge, and bewildered with vain imaginations and strong delusions.'

'In hope of communicating spiritual benefits to these people, the American Board has determined on a mission to Jerusalem. The Rev. Levi Parsons and the Rev. Pliny Fisk, were set apart to this service at Boston, Oct. 31, 1819, and advices have been received of their safe arrival at Smyrna.

CHEROKEES.

THE School at Brainerd has gradually increased, and at the end of July, 1819, consisted of 83 Indian children. Besides their attendance at School, regular hours are allotted for labour and general improvement. Some are distinguished by amiable dispositions, excellent faculties, rapid progress, and praise-worthy deportment.

At the mission-house, the preaching of the Gospel, and other means of grace have been continued with life and regularity, and with encouraging success. Upon the little Church, planted in this wilderness, the Spirit of glory and of God evidently rests.

There is a farm at this place intended for the supply of the 4 missionaries, with their wives and children, and 80 native children; the boys are exercised in agricultural labours, and it is hoped will hereafter teach others to cultivate the earth.

The establishment at Brainerd is intended to serve as a centre of operations for evangelizing and civilizing the Cherokee nation. The prospects are cheering.

CHOCTAWS.

THE Rev. Mr. Kingsbury, and Mr. Williams and wife, from Brainerd, joined by Messrs. Kanouse, Jewel, &c., fixed on a spot, where on the 15th of August they felled the first tree, and called the place Eliott—in affectionate memorial of that venerable 'Apostle of the American Indians.' 'The place was entirely new, and covered with lofty trees; but the ancient mounds, which here and there appeared, shewed that it had once been the habitation of men.' They then proceeded with great labour to build log houses, a mill-house, a store-house, a stable, &c.; planted a garden, and cleared about 35 acres of land. They then formed a Church, consisting of 10 missionary brethren and sisters, and partook of the Lord's Supper. In April, they were joined by Dr. Pride, a young physician of Cambridge, and a Mr. Fisk, a farmer; and since by Mr. Wright, a student from Andover. A School has been established, in which are 20 promising children: many more are expected.

ARKANSAW.

THE chiefs expressed a strong desire to be favoured with the means of instruction, and preparations are made for the purpose of complying with their wishes. The Report states that 'the business of civilizing and Christianizing the Indian tribes, is becoming extremely urgent. The national Government and the people throughout the United States are convinced, (and the better informed of the Indians themselves are convinced) that they must become civilized, and that soon—or soon become extinct.' 'The time for the work is come; if it be neglected, the object is lost. Baleful circumstances will arise—scenes of strife and destruction will ensue—and the Indians will melt away and perish. But they will not perish before it shall have been made clear to the world, that they might have been preserved and raised up to the enjoyment of the privileges and blessings of Christian civilization. If they perish, if they become extinct,—their blood will be upon this nation.'

SANDWICH ISLANDS.

WE have repeatedly mentioned this mission, and events connected with it up to a later period than that of this Report, so that it is unnecessary here to make any extracts.

FOREIGN MISSION SCHOOL.

THIS Seminary is in a highly gratifying course of advancement. The present number of pupils is 32. From the Sandwich Islands 6—from Otaheite 1—from Malacca 1. Of Aboriginal Americans 17—7 Cherokees, 2 Chocktaws, 2 Oneidas, 2 from Stockbridge tribe, 1 from Pensylvania, and 1 from Canada; and 6 are young persons of our own country, preparing for the Missionary service.

FUNDS.

DONATIONS last year, about 34,000 dollars, and other sources of income about 3,000. The expenditure above 40,000 dollars, which is about 3,000 more than the receipts.

It is stated in the conclusion, that the Board has now under its direction and dependent upon its funds, 24 *Missionaries*, and as many *Assistants*, with 35 *Female helpers*, devoted to various branches of the work. In its mission, families, and schools, it has from 2,000 to 3,000 children and youth under Christian instruction, of whom from 200 to 300 are chiefly supported from its funds.

CHURCH MISSIONARY SOCIETY.

THE Rev. Marmaduke Thompson, who has been for several years one of the chaplains of the Hon. East India Company at Madras, and a zealous friend of missions, has arrived in England, with a view to the recovery of his health.

The Rev. Mr. Hayle, who lately visited the Protestant Churches, southward of Palamcotta, (in India,) recommended the establishment of a School for Girls; this proposition seemed quite *new* to the people; but Mr. H. took occasion to shew that in England, and other enlightened countries, the women learned to read as well as the men; after which they appeared more cordially to approve of the measure. At Palamcotta and its neighbourhood, the number of native children in the School, amounts to 471.

A clergyman at Calcutta writes,—'Great things are going on here; and in five years' time, this will be an altered place. When I came hither, I passed through the native district as a being unconnected with the crowds about me—unnoticed and unknown. Now, I am recognized with evident pleasure by the children or their parents, who stop to make their 'salam.' The children often surround my buggy, calling out, Sahib! when shall you come?' 'Oh! he says he will come to-morrow!' This is charming, and makes me love and pity them more and more.'

The Rev. T. T. Thomason, in a sermon preached in Calcutta, after lamenting the paucity of labourers, the vast extent of the field of labour, and the immense population of the country, mentions what has been already commenced, and says, 'We have now establishments, of more or less magnitude, at the following places,—Agra, Meerut, Lucknow, Chunar, Benares, Buxar, Bordwan, Kidderpore, and Calcutta. At all these places, schoolmasters are employed in teaching the native youth, and in some of them native Christian catechists, who are daily employed at home or abroad, in reading the Scriptures, and conversing with the natives.

The Rev. Mr. Corrie, on his removal to the Presidency, brought with him his ten Hindostanne boys, who are fed, clothed, and educated at the expense of the Society, and for whose spiritual good, he labours with his accustomed diligence. They learn the Persian, Arabic, and English languages, and from the affinity of the Hebrew with the Arabic, its attainment is easy, and this forms a prominent branch of their instruction.

Mr. Elliston has concluded his Tracts, nine in number, on the History contained in the Book of Genesis. They are in a manner peculiarly attractive to the

native reader, combining entertainment and instruction.

SIERRA LEONE.

THE progress of some of the Adults at this station in reading is very rapid. In less than a year from the time of their liberation, they read well in the New Testament; and delight to study it every leisure hour. One said to Mr. Johnson, 'Massa, me see myself in dis book,' and opened to the 7th chapter to the Romans, pointing to the passage from the 19th to the 24th verses:—'*For the good that I would, I do not; but the evil which I would not, that I do,*' &c. Not a few of them have been indeed thus led to a knowledge of themselves. They will tell us, with the greatest simplicity, that they have two hearts within them—a good heart and a bad heart: nor can we convince them to the contrary. They will also tell us that these two hearts have a 'long palaver' with each other, and how much bad heart strives to hurt good heart.

One who had lately been reclaimed from the depths of sin, when asked, 'Well, how is your heart now?' replied, 'Massa, my heart no live here now. My heart live there'—pointing to the skies.

MISSIONARY SOCIETY ANNIVERSARIES.

FURTHER PARTICULARS RESPECTING THE HIBERNIAN AUXILIARY MISSIONARY SOCIETY.

AT the Public Meeting in Dublin, the formation of Juvenile and Female Associations was strongly recommended by the different gentlemen who addressed the assembly; and the Rev. Wm. Cooper proposed, that each congregation should have its distinct Branch Missionary Association, the importance of which was felt by many present, and some retired with the determination to carry it into effect.

Before the deputation left Dublin, a Public Meeting was held in *Salem Chapel*, Hibernian Mills, for the purpose of forming an Association for that neighbourhood, when *Ob. Willans*, Esq. presided, and several animated addresses were delivered. The place of meeting was almost filled, at an early hour, with soldiers, the 42d Reg. and the Scots Greys being at Kilmainham barracks; several of the officers and as many of the privates as could be accommodated, attended; and it was interesting to see several of those brave veterans, who had jeoparded their lives in the fields of Waterloo, melting with tender compassion, while they heard described the degraded and perilous circumstances of the heathen world. Some of the officers addressed the meeting, and several subscribed to the object. We understand that some ladies have engaged as collectors in this Association, and that it is in the most active operation.

We also learn that the Committee of the Hibernian Auxiliary Missionary Society have engaged a Room in No. 15, *Sackville-street, Dublin*, where the business of the Society will be conducted, subscriptions received, and the publications of the Parent Society delivered to those subscribers or officers of Branch Associations, who apply for them.

Communications in reference to this Society, may be addressed to any of the following gentlemen:—

John David La Touche, Esq. Treasurer; *Rev. David Stuart, Rev. Thomas Gilbart, and Samuel Coates, Esq.* Secretaries.

LANCASHIRE AUXILIARY MISSIONARY SOCIETY.

THE Annual Meeting of this Society was held in Manchester on Lord's Day, Tuesday and Wednesday, August 20th, 22d and 23d. Appropriate and impressive discourses were delivered on the occasion by the Rev. Rowland Hill, A. M. Thomas Jackson and Thomas Raffles, A. M. On the afternoon of Wednesday, the 23d, the meeting for business was held in Grosvenor-street Chapel, J. H. Heron, Esq. in the Chair; when the cause of Christian missions to the heathen was powerfully advocated by Rev. Messrs. Hill, Jackson, Charrier, Dr. Stewart, Raffles, Clunie, Birt, and Harris, and by Samuel Fletcher and Thomas Harbottle, Esqrs. In the evening, the friends of missions, of different denominations met to celebrate the Supper of the Lord, in Mosley-street chapel. The zeal and liberality manifested at these meetings, sufficiently prove that amidst the unparalleled distresses of the manufacturing districts, the Christian inhabitants of Manchester and Salford have allowed no abatement of their concern for the extension of Messiah's kingdom, or of their attachment to the London Missionary Society, as an effectual instrument in promoting that extension. The collections at the places of meeting, amounted to more than *Six hundred pounds.*

SOUTH WALES AUXILIARY MISSIONARY SOCIETY.

THE Sixth Anniversary of this Society was held at Aberystwith, on the 29th, 30th, and 31st of August. The services commenced on Tuesday, at 2 o'clock, when the Rev. Messrs. Luke, of Swansea, and Evans, of Penygroes, preached. At 6, Messrs. Griffiths, of St. Davids, and Davies, of Cardigan, preached. On Wednesday morning, at 7 o'clock, Mr. Griffiths, of Hawen; and at 11 o'clock Messrs. J. Burder, of Stroud, and Peter, of Carmarthen, preached. At 3 in the afternoon, the Meeting for business was held, when John Lewis, Esq. of Lanayron, was unanimously voted to the Chair. Mr. Lewis having opened the business in a neat and appropriate speech, Mr. J. Burder proceeded to give an account of the rise and progress of the Parent Society; and Mr. Peter followed him on the same subject in the Welch language. In moving and seconding the Resolutions, luminous and animated speeches were delivered by Messrs. Roberts of Lanbrinmair, Powell of Caebach, Jones of Treleach, George of Brinberian, Lewis of Tredwstan, Davies of Trefgarn, Goode of Llangadog, Morgans of Machynleth, Luke of Swansea, Griffiths of Horeb, Griffiths of Carmarthen, Phillips of Neuaddlwyd, and Williams of Trewen. At 6 o'clock in the evening, Messrs. Powell of Caebach, and George of Brinberian preached, he latter at the Methodist Chapel; and at the same hour, Messrs. Griffiths of Glaudwr, and Jones of Crigber, at the Baptist Chapel. Thursday morning, at 7, Mr. Griffiths, (the Missionary appointed to Madagascar,) preached, and at 10 o'clock, Mr. Jones, of Treleach, immediately after, the ordinance of the Lord's Supper was administered, Messrs. Jenkins of Brychgoed, and Roberts of Llanbrinmair, presided on the solemn occasion. Messrs. Burder and Phillips addressed the people, and Messrs. Luke and George concluded this delightful service by prayer. The devotional parts of the various services were conducted by Messrs. Davies, Skeel, and Griffiths, of Trefgarn, Morgans, Jones of Saron, Roberts, and Williams. Thus ended this Missionary festival, which proved to many a season of refreshing from the presence of the Lord.

We are happy to state that our expectations, relative to the Southern part of the principality, have been greatly encouraged this year, as our deputation have been received with the warmest approbation, and cordial affection. It being well known that the inhabitants of the principality, are in general but poor, compared with the other parts of the kingdom; the collections have surpassed our most sanguine expectations; and have also exceeded any preceding year. No less than 51 congregations have been visited in South Wales, by the Deputation this year, in all of which they have witnessed such an increase of Missionary spirit, as to convince them that the cause of Missions will not soon be abandoned in Wales. The next Anniversary of this Society is appointed to be held at Abergavenny.

SOMERSET AUXILIARY MISSIONARY SOCIETY.

THE Eighth General Meeting of this Society was held on Wednesday, the 16th of August, at the Rev. John Gunn's Meeting-house, Chard. The morning service commenced with singing, after which, the deputation from London to the West, the Rev. Richard Knill, missionary from India, and Rev. Dr. Winter, were introduced; the former read the Scriptures and prayed, and the latter delivered a most suitable and excellent sermon from Matt. xxiv. 14. The Rev. Mr. Wright, of Honiton, concluded.

In the afternoon, the Society met for business; after singing the Rev. J. Buck engaged in prayer, and the Rev. Dr. Winter was called to the chair. An address, prepared for the occasion, having been read by Rev. T. Golding, the Secretary, the meeting proceeded to pass the necessary resolutions, which were moved and seconded by the Rev. Messrs. Small of Axminster, Cuff of Wellington, R. Tozer of Taunton, Pike of Broadway, Wright of Honiton, Cape of the Vale, Buck of Wivelscombe, Golding of Poundsford Park, Wells of Lambrook, Corp of Bridgewater, Knill, missionary, and Mr. Spencer of Oak-hill, the Treasurer.—Many appropriate speeches were delivered on the occasion, and Mr. Knill, especially, interested the meeting by the affecting accounts he gave of the idolatrous state of India, and of the beneficial effects resulting from missionary exertions in that part of the world.

In the evening, the Rev. Mr. Cuff prayed; after which the Rev. Mr. Thorp, of Bristol, delivered, with his usual eloquence, a most elaborate and useful discourse, from Exodus xxxiii. 18, 19, and the Rev. R. Tozer closed the solemnities of the day with prayer.

The congregations were numerous, and the services interesting throughout the day; and the collection, amounting to more than £30. was highly creditable to the zeal and liberality of the friends of the Missionary Society who attended;

and peculiarly gratifying to Mr. Gunn, the esteemed minister of the place, and his congregation, who, notwithstanding their present heavy expenses for repairs of the place of worship, had already contributed above forty pounds to the same benevolent institution during the present year.

CHEADLE MISSIONARY BRANCH SOCIETY.

On Thursday evening, July 27th, the First Anniversary of this Society was held at the 'Royal Oak,' for the purpose of receiving the Report, and attending to the business of the Society. Several ministers addressed the meeting, and the sum of £3. 10s. was collected. The gross amount for the year, including the pence of the Sunday scholars, a missionary box of two children, and other subscriptions and collections is upwards of £18. This Branch Society was commenced by the Rev. J. Clark and friends at Bethel Chapel, June, 1819.

APPOINTMENT AND DEPARTURE OF MISSIONARIES.

From Mr. and Mrs. Hayward, who sailed June 30th, in the Hope, Capt. Clarke, for the Colony of New South Wales, letters have just been received, dated Cape de Verd Island, July 26th, at which date they were both, through great mercy, in good health. Mr. H. observes, on July 2d, 'we took our final leave of the British Coast, and saw for the last time, and probably for ever, the shores of our native land. The idea, at first, of never setting foot again on those shores, and never seeing again many there who are dear to us, until the great day of the Lord, made for a time a painful and sorrowful impression on our minds. But when we reflect on the nature and design of our voyage, and the assurance we have, if we are sincere in our attachment to him, in whose work we profess to be engaged, not only of meeting again our beloved friends, but of participating with them, together with all the redeemed of every clime and colour, under the expanse of heaven, all that God delights to give, and in the enjoyment of which the perfection and everlasting felicity of the saints consists, we do not—we dare not murmur that we are thus separated from those we love.'

It is hoped that our numerous readers will pray, not only that our worthy friends may be preserved on this long voyage, but also that Mr. H. when he meets the brethren at the interesting scene of his former labours, may have to '*thank God and take courage.*'

In the close of the last month, Rev. D. Griffiths who had studied under Dr. Lewis of Llanfyllin and Dr. Bogue of Gosport, sailed for the Isle of France, in the Albion, Capt. West. His destination is the Island of Madagascar.

Also, the Rev. Hiram Chambers, formerly of Cheshunt College, and late of the Seminary at Gosport, with Mrs. C. sailed in the Forbes, Capt. Brown, for Madras. He is appointed to succeed Mr. Taylor, of Bellary, who has removed to Complee.

Mr. Knill, whose health could not endure a tropical climate, is expected very shortly to sail for St. Petersburgh, where he will have an opportunity of preaching to an English congregation, of attending to the concerns of the several missions in that extensive empire, and of studying the languages in which he may hereafter preach to the heathen in Siberia, that being the ultimate object of his appointment.

The Rev. Dr. Waugh and the Rev. Geo. Burder have lately visited Royston, St. Ives, Ramsay, St. Neot's, Roxton, Bedford, Ampthill, Newport-Pagnell, Woburn, Biggleswade, and Hitchin; and had the pleasure of witnessing the growing zeal of their brethren and of their congregations in the glorious cause of missions. The contributions made at the several places will appear in our next Number.

MISSIONARY CONTRIBUTIONS.

[*Collections, anonymous Donations, and all other Donations of 5l. or upwards, received from 16 August, to 16 September, 1820, inclusive.*]

IN LONDON AND ITS VICINITY.

Aldermanbury Postern Missionary Association.						
Fifth half year; by Mrs. Richardson, Treasurer				17	0	0
E. J. P. Sellig, Donation				3	3	0
A few young Gentlemen of Mr. Jardine's Academy, Brixton Hill; by Rev. James Davies, Clapham				1	1	0
A few Bookbinders and Friends				1	4	0
Legacy, by the late Mr. T. Jeffreys, of Newman-street, Oxford-street; by Mr. Hippesley Cox, Exor. under his will, 200 Consols, at 68	136	0	0			
Less Duty	13	12	0			
				122	8	0

CONTRIBUTIONS FROM VARIOUS OTHER PARTS OF THE UNITED KINGDOM, &c.

Collections by Rev. Messrs. Rowland Hill, and T. Jackson.						
A few Friends in a Village; by Rev. R. Hill				3	9	6
Stafford.—Lichfield.—Rev. Mr. Salt				10	3	0
Hanley; Rev. W. Farmer				35	0	0½
A Subscription				1	0	0
Cheshire.—Macclesfield.—Rev. Mr. M'All				22	6	0
Lancashire.—Bolton.—Rev. Mr. Fox				30	0	0
Blackburn.—Rev. Jos. Fletcher.						
Subscriptions	27	6	7			
Sunday School Juv. Society	3	14	7½			
Collection after Sermon, &c. by Rev. Messrs. Hill and Jackson	27	0	0			
				58	1	2½
Wigan.—Rev. A. Steil	31	14	9			
Auxiliary Penny-a-week Society	13	19	3			
				45	14	0
St. Helen's.—Rev. Mr. Sharp				25	0	0
Chorley.—Missionary Association, Balance of Account, with Interest; by Mr. Pendlebury, Treasurer				11	10	0
Liverpool.—Rev. T. Raffles				64	0	0
A Nursery Box, paid out of rewards for early rising				0	19	0
Park Gate				8	10	0
Wales. — Holywell. — North Wales Annual Meeting; Rev. Mr. Jones	23	0	0			
Sundry Collections and Subscriptions from Auxiliary Societies	54	2	8½			
				77	2	8½
Wrexham.—Rev. Mr. Bell	14	10	8½			
Penny-a-week Society; by Mrs. Hobson	2	2	0			
				16	12	8½
Shropshire.—Whitchurch.—Rev. Mr. Kidd	15	15	6			
The Children of the Independent Sunday School	1	13	6			
Produce of a Box at a Miss. Meeting	2	0	0			
Donation; by a Friend	1	0	0			
				20	9	0
Whixhall.—A few Friends to the Miss. Society; by Rev. Rich. Everall				2	2	6
				431	19	8

Lancashire Auxiliary Missionary Society; J. H. Heron, Esq. Treasurer.						
Collections at the Anniversary, 1820, &c.						
Lancashire.—Manchester.—Cannon-street Chapel; Rev. R. Allott's Congregation, after a Sermon by Rev. T. Jackson				12	13	6
Lloyd St. Chapel; Rev. Dr. Jack's ditto, after ditto, by ditto				32	0	0
Mosley-street Chapel; Rev. S. Bradley's ditto, after ditto, by Rev. Row. Hill	120	6	6			
Missionary Communion	50	2	1			
				173	8	6
Grosvenor-street Chapel; Rev. W. Roby's ditto, after ditto; by Rev. Row. Hill	235	18	6			
Public Meeting	50	4	2			
Youth's Auxiliary Society	25	0	0			
				311	2	8
Salford Chapel; Rev. J. A. Coomb's ditto, after ditto, by Rev. Rowland Hill				62	12	0
New Windsor Chapel; Rev. J. Priddie's ditto, after ditto, by Rev. T. Raffles				34	11	9
Stand Chapel; Rev. R. Slate's ditto, after ditto, by Rev. Rowland Hill				13	0	6
Contributions brought to the Meeting.—						
Halshaw Moor Chapel; by Rev. Mr. Dyson				2	1	0
Horwich Chapel, Weekly Subscriptions, from Friends, by the Rev. Mr. Redmayne				5	12	8
North Meols Branch Society, by Mr. Linaker, Treasurer				12	0	0
Durwen Chapel, late Mr. Blake's Congregation				4	0	0
Bury.—Bethel Chapel; by Rev. William Turner				10	0	0
Haslingden Chapel; Rev. P. Ramsey				3	0	0
Subscriptions				2	0	0
				678	2	1
Preston.—Half-yearly Contributions	29	7	9			
Collected after Miss. Service; by Rev. Messrs. Hill and Jackson	30	0	0			
				59	9	9
Essex.—Chishill.—Contributions by Rev. Mr. Dobson and Friends				19	7	10
Wilts.—Westbury.—Old Meeting.—Rev. W. S. Palmer and Congregation				8	19	4
Middlesex.—Hayes, J. H. the contents of the Money Box of a child deceased				0	4	5
Wilts.—Trowbridge.— Rev. B. Kent and Friends:						
Monthly Contributions	39	0	0			
Juv. Society; by H. Harbottle	6	10	0			
Donation by a Friend	5	0	0			
Ditto ditto	1	10	0			
Sundry Donations	4	0	0			
				55	0	0
Berks.—Reading.—Sincere Well-wisher to the Society				2	0	0
Scotland.—Anonymous Friend in Scotland, by Mr. Tarn				50	0	0
Somersetshire.—Bristol Juv. Auxiliary Society; by W. J. Talbot, Treasurer				37	14	0
Kent.—Barham Court.—Hon. C. N. Noel, by Rev. E. Lake, Worcester				50	0	0
Lincolnshire.—Lincoln Auxiliary Miss. Society, by Mr. James Lupton, Treasurer				15	0	0
Yorkshire.—Bawtry.—Collections by Anonymous, began in 1820; by Rev. J. Bennett				2	13	0
A poor Woman				0	4	0
				2	17	0
Dorset.—Charmouth Auxiliary Miss. Society; by Rev. B. Jeanes and Congregation				15	13	4½
Wilts.—Salisbury.—Rev. S. Sleigh and Friends	15	0	0			
Anonymous, by Rev. S. Sleigh	0	10	0			
				15	10	0

*** *The Chester Collection in our next.*

Essex.—Chigwell-Row.—Sundry Donations and Collections; by Rev. J. F. West			5	18	6	
Devon.—Exeter.—Subscriptions to the Miss. Society, for 1819; by the Rev. J. Griffin, jun.			19	4	0	
Hants.—Winchester.—A small Society in aid of the London Miss. Society; by Mr. John Dummer, Treasurer			7	0	0	
Devon.—Ford.—One Year's Penny-a-week Subscriptions, from young people at Rev. T. Mountford's Chapel			3	0	0	
Cheshire.—Cotton Spinners, in the employ of Messrs. James Brown & Son.						
Heaton.—Mr. Sam. Shawcross, Treasurer	7	9	0			
Sheepwash.—Mr. Thomas Burgess, ditto	7	16	0			
				15	5	0
York.—Hull and East Riding Miss. Society; by Mr. James Bowden, Jun.			200	0	0	
Devon.—Teignmouth.—Penny-a-week Subscriptions	18	17	0			
Subscriptions	3	3	0			
Friends, by Rev. J. Bidlake	3	0	0			
				25	0	0
Cheshire.—Macclesfield.—Half Year's Produce of a Juvenile Miss. Society at Ebenezer Chapel	9	5	0			
One Quarter's Produce of a Miss. Box in a Spinning Room; by Miss Whitmore, per Rev. J. Harris	0	15	0			
				10	0	0
Sussex.—Hastings.—One Year's Half-penny per week Subscriptions, from the Children of the Sunday School, by Rev. W. Davies	12	5	2			
Teachers and Friends, &c.	9	10	8			
				21	15	10
Arundel.—Legacy of the late Mr. Thomas Finch; by Messrs. Cook and Harmer, Executors	50	0	0			
Duty, &c.	5	13	4			
				44	6	8
Alfriston.—Juvenile Miss. Society; by Mr. John Newman				25	0	0
Surrey.—Godalming.—A few Friends at Hart's Lane Meeting; by Mr. J. Limbart				2	15	0
Derby.—Matlock.—Donation from a friend, by Rev. John Wilson				10	0	0
Guernsey.—Peter Le Roy, Esq., donation				1	0	0

Donations in aid of the Anglo Chinese College at Malacca.

T. Hankey, Esq.	20	0	0
Joseph Hardcastle, Esq.	26	5	0

J. W. P. for the Erection of a Chapel in South Travancore.
(Vide Chronicle for August, page 356) 25 0 0

The Thanks of the Directors are presented to the following:—
Mr. Williams, per Rev. T. Jackson, for Postlethwayte's Dictionary of Trade and Commerce, 2 vols. folio; Ives's Voyage to India, &c., 1 vol. Quarto.—Mr. Blackburn, for Moll's System of Geography: and Jones's Philosophical Transactions, 19 vols. 4to.—Mr. Bacon, for 1 vol Stennett's Sermons; 2 vols. Gurnall; 1 vol. Jones's Works; Beveridge's Thoughts — Christian World, and 15 Old Books.—Mr. Grant, 1 year's Missionary Reg. W. G. 26 Old Books, &c.—A Friend at Trowbridge, 5 years' Christian Guardian; and 4 Zion's Trumpet, in Nos. — Mr. Blackman, 30 Nos. Cot. Mag.—Rev. J. Brackstone, School Books.—Mr. Dummer, Beveridge's D. O.; small Concordance; Flavell's Husbandry; Sherlock's Death; R.'s Life of Faith; Ward's Altar; B.'s Fourfold State; 8 other Old Books, &c.—Mr. E. Hall, sen. part of Smith's Life of Christ, in Nos., &c.—Rev. J. Sykes and Friends, Hammond 1 vol.; Perkins, Ambrose, Hall and Baines; 2 vols, Flavell, 26 Old Books and 26 Nos. Miss. Reg.—W. Hunter, Esq. 2 vols. and 2 Years' Miss. Reg., in Nos.; 3 Years' Christian Observer, in Nos. &c.—A Friend, French Bible, Erskine's Sonnets, and 2 pair of Gold Ear-rings.—A poor Woman, per Rev. J. Bennett, Rotherham, a piece printed Cotton, for Taheite.—Rev. W. Davies and Friends, Hastings, a Leather Trunk, containing 26 vols. of valuable Books, for the Taheitean Mission Library.—20 vols. and sundry Nos. of Evan. Mag. from Messrs. Bowden, Howell, Chapman, Taylor, a Friend at Trowbridge, Money, Blackman, Brutton, S. R., Rev. C. Atkinson, Rev. J. Sykes and Friends, and Mr. Bird, per Rev. E. A. Dunn.—Mrs. Taddy, Margate, for 4 Bed Quilts; 2 Cradle ditto; 21¾ yards of white Calico; 6 yards of Printed ditto; 2 Purple Printed Frocks; 4 Muslin Caps; 2 yards of Leno Muslin; Pocket Handkerchief; 20 Balls of Sewing Cotton; 6 pieces of Tape; 2 pieces of Bobbin; 6 Combs; 8 vols. of the Evangelical Magazine; and 2 vols. of Watts's Hymns.—Mrs. Bamford, ditto, a Dyed Muslin Coat; 35 balls Sewing Cotton; 10 balls of Coloured ditto; 6 pieces of Tape; and 6 Stay Laces.—Francis Cobb, sen. Esq., for 6 Knives and Forks; 6 pair of Scissors; 7 yards of printed Calico; 1 yard Lining; 2 yards 6-4ths Cambric Muslin; and 4 Pocket Handkerchiefs.—Mr. Wm. Adams, ditto, for 39 Numbers of Christian Guardian; 27 ditto of the Evangelical Magazine.—Mrs. Miller, ditto, 1lb. Pins.—Mrs. O. Bourn, ditto, for 4 pieces of Tape; 1 dozen Stay Laces; 100 Needles; 9 balls of Cotton; 3 dozen Shirt Buttons; and 6 Bodkins.—Knife and Fork, and 6 Thimbles, from a Servant, ditto.—A Friend, ditto, for 1 Baby's Frock; 1 ditto Cap; 1 Child's Pink Gingham Frock; 3 yards of striped satin Ribbon; 6 papers of Needles; 6 Hanks of Thread; 4 pieces of Tape; 2 ditto Bobbin; 1½ dozen Shirt Buttons; 3 oz. of Pins; and 13 Forks for Children.

NOTICE.

As the Directors are frequently receiving books and sundry other articles, useful to the Missionaries, sometimes from a considerable distance, and also distinct parcels from the same place, by which considerable and unnecessary expenses of carriage and correspondence are incurred, it has been recommended by persons in the country, that Depositaries be appointed in different central places, for the receipt of all articles tendered to the Missionary Society.

The Directors therefore beg leave to request the Secretaries or Treasurers of the various County Auxiliary Societies to act as such Depositaries; and that they will forward the articles committed to their charge to the Home Secretary, at the Missionary Rooms, as opportunities and occasions may offer.

It is particularly desired, that all books forwarded, be *complete*, and that the bindings be in *good condition*, otherwise they cannot be sent to the Missionary stations.

POETRY.

To a Missionary,

ON LEAVING ENGLAND FOR AN UNHEALTHY CLIMATE

GO, holy voyager, to the distant clime,
Where mis'ry reigns, where want, disease, and crime
Swell the black catalogue of human ills,
And claim those tears which Christian love distils.

Banish'd from country,—friends,—from all that bind
United hearts, by Christian joys entwin'd;
Bearing all hardships, counting all but loss,
To spread the joyful tidings of that Cross

Whose virtues thou hast felt—go now and prove
Thy zeal to tell this gift of heavenly love;
Go, and thy God shall prosper thee, the arm
Invisible, shall bear thee safe from harm.

The Gospel preach'd by thee shall take deep root,
Though thou may'st never live to see its fruit
Still let hope cheer thee in thy arduous way,
And may this staff of promise be thy stay!—

'Thy God is with thee,'—may this joyful sound
Dispel the gloom that fear would spread around;
Fear lest his gracious blessing be not giv'n,
Nor all this labour lead one soul to heav'n.

'My word shall not return to me vain:'
This is his promise, then let hope sustain
And cheer thee onward, in thy glorious way,
For soon the darkness shall be chang'd to day.

Yes—thy reward is glorious, thou may'st see
By faith's prophetic vision; every knee
Bow at His name, who left his Father's side,
For them to suffer, and be crucified.

Thy day is passing, soon the desert gloom
Shall shroud thy head, laid in this humble tomb;
Thy memory shall be blest, perhaps a tear
Shed by repenting heathens o'er thy bier,

Will tell thy worth; how priz'd, how dear thy name,
Though not enroll'd in bright records of fame.
As o'er thy grave some humble converts bend,
And prayer and praises from their lips ascend,

Their mem'ry still will tell 'twas thou unfurl'd
This banner of salvation to *their* world:
And to their children shew the sacred sod,
Where lies the man who led their souls to God.

H.——



Rev.d James Foote, A.M.
Edinburgh.

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

NOVEMBER, 1820.

BRIEF MEMOIR OF THE LATE REV. JAMES KENNEDY, OF WOOLER, NORTHUMBERLAND.

SIR,

SOME of those who are not the least respectable of your readers expressed a wish some time ago to see a Memoir of the venerable man, whose name is prefixed, but a multiplicity of avocations having intervened, it has been postponed till the present.

According to the best information that could be procured, Mr. Kennedy was born at Jedburgh, the county town of Tiviotdale, North Britain, in A. D. 1747. His parents, George and Ann Kennedy, were strictly pious. They brought up their children in the fear of the Lord, and had the felicity of seeing some of them excel in piety. It was their privilege, as well as that of their family, to attend, for some years, the ministry of the Rev. Thomas Boston, son of the learned and pious Thomas Boston, of Ettrick, whose praise is in all the Churches as the author of that invaluable treatise, 'Human nature in its four-fold state.'

We have no particular information of the period when the work of grace first commenced with Mr. Kennedy. It is not improbable, that, as he had been brought up in religious habits by his parents, there was no particular period of his life which appeared different from the former to men; though, according to the divine formula in John iii. 3, 5, a change must have taken place in the sight of God. It certainly requires much experimental sagacity to distinguish between the effects of a religious education and godly sincerity in some men of a particular temperature of mind. Such was the mental temperature of the subject of this Memoir, that it was rarely seen to rise or fall above or below a desirable medium. Prudence and Grace seemed to strive which should be the more conspicuous in his character. At an early period, when he attended the ministry of that eminent servant of the Lord, already mentioned, he accustomed himself to write outlines of the sermons which he heard, believing, with Lord Bacon, that this was chewing and digesting knowledge.

Of his preparatory studies for the University, his fellow-students thought them such as to do credit to himself and his instructor. His knowledge of the English language was superior to that of many whose pursuits were similar. In his juvenile days, the grammar of our mother tongue was little studied and less understood. His proficiency in the Latin language was an incontestable proof of his diligence. He was well acquainted with all the elementary books in that tongue; could read the Roman Poets and Historians; and apply the rules of Ruddiman's Latin Grammar in his fifteenth year.

When approaching manhood, Mr. Kennedy repaired to the Uni-

versity of Edinburgh, where he attended the Latin, Greek, Logic, Natural and Moral Philosophy classes, as they were then taught in that far-famed school. Afterwards, he attended the classes of Church history, Hebrew and Divinity. According to information obtained from one of his fellow-students, he studied the Hebrew with more than ordinary success. The celebrated Robertson, who was enthusiastically fond of the Hebrew, for which he was called Rabbi Robertson by some of his contemporaries, was professor of that language at that time; he frequently gave Mr. Kennedy the title of Dagesh Forte, as indicative of his success. About this time he carried on an epistolary correspondence in rhyme, but as he was not born a poet, the concealing of those Epistles will neither detract from his excellence, nor diminish the stores of genuine poetry

Having finished his Academical studies, Mr. Kennedy was licensed in 1774 to preach. The presbytery from whom he obtained his license, was called the Northumberland Class, which was composed of a number of pious and learned ministers, in connexion with the Church of Scotland. Having acted in the capacity of tutor in the neighbourhood of Alnwick for some time, he accepted of an invitation from the congregation assembling in the Old Meeting-house at Wooler, to become their pastor. The instrument expressive of the invitation is dated April 24, 1777. This was the commencement of a union between a pastor and his flock, which continued more than thirty years. During that period a reciprocation of affection lasted, without being weakened by selfishness, or cooled by intercourse. And it must be recorded of the Christian consistency of the congregation, that instead of deserting their minister when age had impaired his mental faculties and bodily members, they continued his steady supporters, 'considering the end of his conversation.'

On March 8, 1779, Mr. Kennedy was married to Miss Margaret Abercrombie, the second daughter of Mr. Andrew Abercrombie, of Alnwick. Their union was not of long continuance, for Mrs. K. died March 16, 1794. The last spiritual friend that attended Mrs. Kennedy, was the Rev. George Bell, late minister of the Associate Congregation of Wooler. His account of her 'meetness for the inheritance of the saints in light,' was decidedly in her favour. While her lips were attempting to sing the 23d Psalm, her soul took its flight from its clayey prison, to join 'the spirits of the just made perfect.'

In his earlier days, Mr. Kennedy took the writings of the celebrated *Hervey* for his model. And it is not improbable that the exceptionable showiness, as well as the piety, was imbibed; but in his latter days his aim was to imitate *Hervey*, composing *sermons*, and not collecting glittering materials for his *meditations*. His guides to the unsearchable treasures of divine truth, were *Henry* and *Doddridge*. His Christian intimacy with the Rev. G. Bell, and with his successor the Rev. J. Robertson, who were of a different communion in the same town, demand the approbation of all good men. The mutual attachment which led to an interchange of pulpits to plead the cause of a Sunday School, was a coalition rarely to be met with in small inland towns of the North, towards the close of the eighteenth century.

The frame of Mr Kennedy seemed to wear gradually away. His various organs being unfit for discharging the functions assigned them, particularly towards the close of life, his friends were deprived of any advice or experimental observations from him. On Oct. 14, 1807, his earthly tabernacle was taken down without violence, and

his immortal part winged its way to the regions of immortality.

The above remarks relate to a period of sixty years; and to some they will be interesting, because they were the years of the life of Mr. Kennedy. Twenty-eight of these were spent in the Lord's vineyard; and if some labourers have had larger portions assigned them, yet it must be remembered, that few have been honoured with the same length of time. T. R.

ON SPIRITUAL DISTRESS.

Sorrow is the common lot of humanity; but disappointments in our business, losses in our property, bereavements in our domestic circle, diseases in our bodies, or even all these combined, are light, compared with that mental anguish to which some of the children of God are at times subject. The spirit of a man will sustain his infirmity; but a wounded spirit who can bear! It happens not unfrequently, that the Christian is troubled on every side, yet not distressed: at other times the case is reversed; and while all things around are prosperous, he is filled with a deep, exquisite, and absorbing grief, which words cannot adequately describe. Nothing indeed can surpass or equal the forcible language, and the vivid and varied imagery of Scripture, for we find such anguish is called, drinking the cup of wormwood and gall, walking in darkness, sinking in deep waters, passing through the furnace and the fiery trial. When the infinite evil and awful consequences of sin are distinctly perceived, without any clear discovery of the atonement and righteousness of Christ; when relapses and declensions, inordinate worldly pursuits and selfish indulgencies, have accumulated a load of guilt upon the conscience; when atheistical thoughts and blasphemous ideas, the poisoned darts of Satan, have been shot into the soul; and when, as the last and worst circumstance, the light of God's countenance is totally hid, while a thickening cloud obscures the evidence of interest in his favour, which, by degrees, shuts out every cheering beam of hope,—how dreadful are the tempestuous terrors which flash across the mind, how tremendous and appalling is the prospect of death and judgment! The distress of pious men is by the worldling uniformly attributed to fanaticism. And even some Christians are too eager to place it to the account of nervous debility, or morbid melancholy. They seem afraid lest the sufferings of religious men should, in the estimation of the world, reflect discredit upon religion itself. It is deemed therefore by them the part both of good policy and charity, to advert chiefly to the calm peace and sweet satisfaction, which the Gospel is calculated and intended to produce. It is undoubtedly true, that religion is the only source of permanent comfort and refined joy. But it must not be forgotten nor concealed, that Christianity is a restorative system, and though all its medicinal prescriptions are both safe and salutary, they often prove, from the strength of evil habits and corrupt passions, exceedingly painful in their immediate effects. It must also be remembered, that the Christian life is constantly represented as a warfare; and though the combat is not always equally fierce and violent, nor do all occupy posts equally perilous, the believer has not only to engage the enemy at the outworks, fighting behind his rampart, but is frequently called to maintain the arduous conflict within the citadel itself, where he is environed with darkness, dismay and confusion.

When we meet with a good man strongly agitated with doubts and fears, or deeply plunged in spiritual

trouble, he has powerful claims upon our tenderness and sympathy:

For, with a soul that ever felt the sting
Of sorrow, sorrow is a sacred thing.
Not to molest, or irritate, or raise
A laugh at his expense, is slender praise.
He that has not usurped the name of man,
Does all, and deems too little all he can
'T' assuage the throbbings of the fester'd part,
And stanch the bleedings of a broken heart.'

Let not any one who is severely tried, conclude that his case is singular; a conclusion which, in such circumstances, almost every one is apt to draw. Some of the most eminent saints throughout successive ages, have been exercised with the keenest inward conflicts, and at times weighed down with a crushing load of woes. Hear David: 'Mine iniquities are gone over my head, as a heavy burden; they are too heavy for me; for I am ready to halt, and my sorrow is continually before me.' Hear the language of Job: 'The arrows of the Almighty are within me; the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.'

Nor let the man filled with spiritual distress, think his case hopeless. Is there not balm in Gilead? Is there not a Physician there? Is not Jesus exalted to be a Prince and a Saviour, to give repentance unto Israel, and the remission of sins? Yes, despouding soul, in him resides an inexhaustible fulness of grace. Take then the precious promises of his word, and try their efficacy. While a thorn rankles in the flesh, and the messenger of Satan buffets thee, hasten to the merciful and mighty Redeemer. Spread thy wants and woes before him, and urge thy requests with unceasing importunity, for he will not fail to answer in due season, 'My grace is sufficient for thee; for my strength is made perfect in weakness.' Mysterious and incomprehensible are the dispensations of Providence; but we know that all things work together for good to them that love God, to them who are called according to his purpose.

VOLENS.

ABRAHAM'S FAITH.

To the Editor.

SIR,

I HAVE lately heard an excellent sermon on Abraham's offering up his son Isaac; and have at different times heard several discourses on the same subject, which contained many excellent remarks; but it appears to me that the ground and principle of Abraham's conduct is not correctly understood. It was no doubt as an act of implicit faith that Abraham's conduct was approved and commended by Jehovah: but faith has always regard to some testimony or revelation on which that faith is founded. The promise to Abraham was not only of a posterity and of the Messiah, but 'In Isaac shall thy seed be called.' When therefore he offered to sacrifice his son, it was in full confidence that the promise would not be thereby defeated. It should be particularly observed, that when Abraham came within sight of the place of sacrifice, he said to the two young men who had accompanied him so far, 'Abide ye here with the ass; and I and the lad will go yonder and worship, and COME AGAIN to you.' Here then it is evident, that though he had sacrificed his son, he fully believed that he would be restored to life again. So saith the author of the Epistle to the Hebrews—'Accounting that God was able to raise him up even FROM THE DEAD; from whence also he received him in a figure.' (Heb. xi. 19.) This faith of Abraham had therefore reference to a resur-

rection from the dead, and to a future state; for 'he that cometh unto God,' saith the same chapter, (ver. 6.) 'must believe that he is, and that he is the rewarder of them that diligently seek him.'

The latter clause of the above verse, however—'in a figure,' admits of two meanings, and both, perhaps, ought to be received. 'In a figure,'* may mean *figuratively*, and Isaac's deliverance was certainly a figurative resurrection. But some very learned men conceive that the words may be also rendered 'for a figure,' or type of Messiah himself, who was *really* offered, perhaps on nearly the same spot; for the name Moriah applies to that series of hills of which Calvary seems to have been a fragment.

This agrees perfectly with our Lord's exposition of this event—'Abraham rejoiced to see my day: he saw it, and was glad.' That is, in this event, as a type, the father of the faithful saw a representation of the death and resurrection of the Messiah, which was to him a two-fold source of joy—first in the figurative resurrection of Isaac, and 2dly in the literal resurrection of Messiah. Here Abraham had unfolded to him the grand scheme of redemption by the sacrifice of Christ. He saw Christ's *day*—the day of his resurrection—the day of his triumph—the day that human salvation was accomplished. He had also, we may reasonably believe, a farther and more distant view of the great doctrine of a general resurrection, of which that of Christ was the forerunner and the pledge.' For 'if the dead rise not, then is Christ not raised: and if Christ be not raised, your faith is vain; ye are yet in your sins.' 1 Cor. xv. 16, 17.

We have all perhaps our favourite truths; but if there was any truth, in which the pious Hebrews and the early Christians more particularly gloried, it was that of the Resurrection from the dead—'they were tortured, not accepting deliverance, that they might obtain a better RESURRECTION.' (Heb. xi. 35.) St. Paul, also, in his Epistle to the Philippians, (ch. ii. 7—11,) counted all things 'loss for Christ.' 'That I (says he) may know him, and the power of his RESURRECTION, and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain to the RESURRECTION of the DEAD.'

SHEVA.

* In a figure, ἐν παραβολῃ.

(From Mr. Taylor's New Edition of Calmet's Dictionary, now publishing.)

DISCIPLES OF JOHN THE BAPTIST.

IT is certain from the New Testament that the *disciples of John* were very numerous; and that they continued to exist, and to receive accessions, long after their master's decease. Acts xix. 3. They had frequent fasts, frequent and (apparently) long prayers; they had peculiar notions of purification, and of a manner of life. Jesus was baptized by *John;* as were also, most, if not all, of his apostles. Nevertheless, the Gospel writers seem to avoid saying much about them. It may be thought certain, also, that the first chapters of the first Epistle, and of the Gospel of John, are (without naming them) directed against their tenets; which renders an acquaintance with this sect of importance to a due understanding of the Gospel; as well doctrinally as historically. Nor is this importance abated by the character given of the Baptist, by Josephus, and the consequences in Jewish affairs, attributed to his death. As divines seldom give that distinction to *John,* which is his due, and as

the sect formed by his followers is almost totally unknown among us, we have thought that a statement, somewhat copious, of their practices and opinions, would be useful. As to the forms of language, the combination of phrases, &c. in which their books agree with (and illustrate) the N. T. it is a branch of criticism from which much may be gathered; but it must be omitted here.

This sect has been long known under the names of *Sabeans, Christians* of St. John, or *Mendaites*. Their principal establishments are in the vicinity of the *Schat-el-Arab*, at Bassora, Korna, Schuster, &c. A map of their settlements was published at Rome, and afterwards by Thevenot. Their numbers might be 20, or 25,000 families.

The name of '*Christians* of St. John,' is the very last to which they are entitled, as they abhor the name of *Christian;* but it is supposed that having received it from the Mahometans, they endure it for the sake of maintaining a toleration. Notwithstanding which, they are, at Korna, &c., extremely ill treated by the Turks, and live in great misery. They now have relinquished their pilgrimages to the Jordan. They call themselves *Mendai Ijahi*, disciples of John, *i. e.* the Baptist; also, *Beudeh Hái*, creatures of the living (God;) or *Nasourayi*, which some have misunderstood for *Nazareni*, whence their name of *Christians;* but they call the disciples of Jesus explicitly *Christiani*, not *Nazareni*.

In 1780, Mr. Norberg, a Swede, read to the Royal Society of Gottingen, a memoir relating to this sect, on which in 1781, M. Walch read Observations tending to prove their identity with the disciples of *John* mentioned in N. T. and by ecclesiastical writers under the name of *Baptistes or Hemérobaptistes*.

Their language bears great affinity to that of the Talmudical Jews; and is unquestionably a dialect of the Chaldee or Syriac: their books seem to be in part derived from the latest age of the Jewish polity; and, in a still greater proportion, to be interpolated by notions and dogmata derived from much later writers, probably Chaldee mystics, and also Arabian; since Mahomet, and some of his followers are mentioned in them. A few passages from some of their books had been translated, previously, from copies extant at Paris, and in the Bodleian library at Oxford: but our chief knowledge of them is derived from translations by M. Norberg, who, after forty years labour, published five volumes quarto, 1815-18. The difficulty of reading the copy was very great, that of translating it was still greater; and if, as may be suspected, the learned translator has failed in some particulars, he is nevertheless entitled to the praises due to him who first opens the way in a path so difficult.

M. Norberg has also received information of a branch of this people still existing in Syria, in the territory of Latakieh (Laodicea) at el Merkab, about a day's journey east of Mount Libanus; they call themselves *Galileans*. Their number may be about 14,000. As this sect is but obscure at Bassora, we shall insert the account of these *Galileans*, as given by Germanus Conti, a religious Maronite of Mount Lebanon, the deputy of his patriarch in Syria, to M. Norberg, who quotes his own words, taken from his own lips.

'These Galileans formerly dwelt, in sufficient wealth and plenty, in that which is called the Holy Land; but about a century and a half ago, they quitted that country to settle in a tract of Libanus called Mercab. They claim *John the Baptist* as their founder, and seem to hold a middle station between Jews and

Christians. The following are their rites:—He who presides in sacred things, wears a vest and tiara, both of camel's skin. They also take honey and locusts alternately, sacramentally: which are distributed as consecrated elements, to worshippers present, and are sent to the absent, equally, as a religious rite: Both these kinds of food being taken with the greatest reverence. The day on which this is done is held sacred. It is proper to abstain from worldly occupation, whether of business or of pleasure. A few words are allowed, but those pious: and if more, they relate to the same subject. So also, once a month they have an exhortation in their place of worship; and to this they flock with eagerness. The chief topic of this discourse is the 'Light of the world,' always introduced with sentences like those of the Evangelist, *In the beginning was the Word, and the Word was with God, and the Word was God.* This they apply to *John*, and deny to Jesus, Messiah; whom they do not allow to be Son of God, but a prophet, and a follower of *John*. Their places of worship are void of all ornament; they contain neither pictures nor statues.

'Baptism, the rite of initiation, is performed in the open air, in a large vessel, a mat serving as screen to the place, at the earliest dawn of day: the middle part of the day is proper to honey and locusts: and, at the close, at the time of divine worship, they light lamps and candles, and solemnly repeat these words: '*John*, whom we here worship as our father, (institutor) we beseech thee to be propitious to us, to protect us from every hostile power, and to enlighten our minds with the light of the true religion, as thou hast commanded us to light these luminaries.' After discharging this duty, whoever can, proceeds to partake of the sacrament already described. Those also who are detained at home do the same; although the duty be done in private. Twice a week, *i. e.* on Sunday and Thursday, this is never omitted. And the priest, whether standing at the altar, or going up into the pulpit, puts on his official clothing for the shoulders and the head. He also holds in his hand a staff; and delivers an exhortation beginning in the Galilean language, but proceeding in Arabic. Of their ancient language, all, except the priests, and a few who have learned it, are extremely ignorant. But they can say prayers by memory, and can repeat certain passages from the sacred volume; during which time the doors are closed, and proper persons are placed at the entrance. During the whole time the utmost respect and silence is preserved: the head of the devout is inclined forwards, and the hands are folded together.

'Beside this, they also dedicate to *John* four festival days in a year. On the first, which is his birth-day, they dress wheat, they eat grapes, nuts, honey, and locusts, with other things intermingled. And this, in large dishes filled to the brim, it is customary freely to offer, or to place before one another. Nor do they take any other food than this during this day. After this, the whole having been well prepared, having been sanctified by prayer, and having gone round the whole congregation (of which every person present takes part of this vegetable fare into his own dish, raising his head and singing) they all make a liberal donation to the priest.

'On that day, when *John* instituted his Baptism, they repeat this sacred ordinance. They proceed in a body to the water, and among them one who bears a standard; also, the priest, dressed in his camel's hair ornaments, holding a vessel of water in his hand (*hydria*

in manu est) he sprinkles each person singly as he comes out of the river, saying, 'I renew your baptism in the name of our father and saviour *John:* who in this manner baptized the Jews in the Jordan, and saved them; he shall save you also.' Last of all, he immerges himself in the water, for his own salvation. After this, the whole assembly resort to the place of worship, singing hymns, where they partake of honey and locusts, administered by the priest.

*** For a fuller account of this sect we must refer to the above work.

A SERMON BY THE REV. PHILIP HENRY,

Preached at Broad Oak, Nov. 5, 1683, never before published.

Psalm lxxxv. 1, 2, 3, 4, 5, 6. *'Lord, thou hast been favourable to thy land,' &c. &c.*

There are two things in these words, A Narrative and An Errand.

1. A Narrative, concerning what God had done, *thou hast been, &c.*

2. An Errand, concerning what they would have him to do. The emphasis lies upon two words, *hast* and *us*. What God had done is expressed in four things;—he had *been favourable*—had *turned back the captivity of Jacob—had forgiven and covered—had taken away all his wrath;* now they would have him to do as much again.

Their present condition was an afflicted condition. God was angry with them: they were like a company of dead people, for they beg to be revived, and yet they call to mind what God had done. The sense of present afflictions should not drown the remembrance of past mercies. We are very apt, when we are in affliction, to be full of our afflictions; our minds full, our mouths full, our prayers full of our afflictions; and mercies are forgotten: this should not be. See *Lam* iii. 23. When the Church was in great trouble, and very sensible, yet even then they acknowledged it of the Lord's mercies that they were not consumed. Psalm lxxvii. 1, 5, 6. Psalm xliv. 1, &c. they are large in mentioning mercies, though they were then in great trouble.

Two reasons why this should be so:

1. For God's sake; that he may not be a loser in his glory; when God works wonders, he doth not intend them to be wonders for nine days, but to be had in remembrance; to this end he appointed a feast of remembrance at their coming out of Egypt, *Exod.* xiii. 14. Stones of remembrance, *Joshua* iv. 1. 1 *Sam.* vii. 12. Ebenezer—names of remembrance given to children, by Leah, Moses.—Songs of remembrance, *Exod.* xv. Hannah, David, Hezekiah.

2. For our own sakes; that we ourselves may not be losers. 1. The remembrance of past mercies, comforts, revives and refreshes the drooping spirit—a cordial to keep from fainting. 2. Experience begets hope. *Rom.* v. 4. 'Tis a good support to hope. 2 *Cor.* iv. 10. He that has, doth, and will. 1 *Sam.* xii.

Our hopes flag and fail, and no marvel when we forget past mercies. This is now a word in season—'tis a day of public trouble and restraint—enemies high and many; friends low and few; Popish enemies are very high, and confident. It is likely this 5th of November may not be observed as former 5ths of November used to be.

1. Some may neglect it out of baseness and cowardice of spirit, to curry favour with Popish enemies.

2. Others out of dejection and despondency upon the account of present troubles; but this must not be so; we must do as the Church did here.

I. We must look back upon past mercies: and for giving you an account of them I shall go no further than the words of the text, which, you shall see, will bring many mercies to our remembrance.

1. *Thou hast been favourable to thy land.*—By *thy* land he means the land of Canaan, which was, in a special manner, God's land,—Emanuel's land—a land upon which God's eye was; he was favourable to that land. He puts the favour of God first, as the fountain of all.

(1.) The favour of God is the spring-head and fountain of all true happiness; have that, and have all; want that, and want all; therefore, we are concerned to seek that for ourselves, for the nation, *Psalm* iv. 6, 7, do nothing to forfeit the favour of God. *Jude* ver. 21. *Prov.* xxix. 26, the favour of God is worth the favour of all the rulers in the world.

(2.) The land-favours of God towards a people are to be acknowledged with all thankfulness. Besides personal favours, and family favours, there are land-favours. Canaan was a land that had many favours; but I think we may vie with them for land-favours. Both theirs and ours may be reduced to three heads, each of which should stir us up to thankfulness.

1. The presence of God in it; in the land of Canaan was his tabernacle, where he dwelt between the cherubims, *Psalm* cxxxii. 13, 14. And have not we his presence too? Yes, beyond them: they had his Old Testament presence, but we his New Testament presence. They had his presence, but it was night with them, for all that; with us it is day-time—Gospel-day.

Observe *Isa.* vi. 3, 4. the house was filled with smoke; that represented the Old Testament Church, but the whole earth was filled with his glory; as far as glory is beyond smoke, so far is the New Testament Church beyond that of the Old Testament. We have reason to be very thankful for God's presence with these nations, for his Gospel favours. Christianity was here almost as soon as any where, and sooner on the throne here than any where; the first Christian king was king of England.

Though it was *clouded* by the Anti-christian delusion, yet the day of Reformation dawned in England before it appeared any where else, in John Wickliff, who preached here 120 years before Luther was born; John Huss, and Jerom of Prague, learnt from him.

2. The providence of God over it, for their constant supply. Their land was a land of corn, so is ours; theirs a land of springs of water, and is not ours so too? We read of more famines in Canaan than in England. Many dearths, but few famines in these nations. Had we been as fruitful as our land, how well were it for us! but the earth has been fruitful to *us*, and we barren towards God; the same may be laid to our charge, that was to Israel's, *Hos.* ii. 8.

3. The power of God round about it. They dwelt in the midst of enemies, so do we; yet they were oftener invaded than we. God, that was their protection, has been ours. God has made a wall of water round about us, which has sometimes been a means of our safety; yea, God himself has been a wall of fire; so that we may well say, 'God has been favourable to our land.'

2. *Thou hast brought back the captivity of Jacob.* By Jacob he means, not Jacob the person, but Jacob the people; called Jacob, especially then, when in a poor, low despised condition. By bringing back their captivity, he means their deliverance and rescue out of some calamity. When thy people have been in trouble, and danger, and straits, thou hast appeared for their deliverance. — He brought back

their captivity in Egypt, in Babylon: when they were oppressed by Moabites, Philistines, God raised them up Saviours. And has not God brought back the captivity of our English Jacob—not once, nor twice, but often?

(1.) God did bring back the captivity of England, in the reformation under Henry VIII. and Edward VI. when we were slaves under the anti-christian yoke, the worst of tyranny. It was God that did then begin to bring back our captivity, though we were soon after turned into the delusion again under Queen Mary—our blood shed as water.

(2.) In Queen Elizabeth's days, when she was, in mercy, brought to the throne, way being made for her by the timely death of the deluded Queen Mary—by her was our captivity brought back.

(3.) In process of time, when our own mother's children were grown angry with us, and did impose things upon us which the Gospel frees us from, at last, the Lord was pleased, after many strugglings, to set us free; and the freedom continued for many years; though things were very bad in some respects, as to the civil estate, yet as to the matters of God's worship, things went well; ordinances administered in power and purity; this we know very well, let men say what they will.

(4.) Since then, though the same and worse severities returned, yet we have had some revivings in our bondage—some gleams of liberty under our restraint; this very place can witness, and many another place, how the Lord did bring back the captivity of his people, ten or eleven years ago; and we should remind ourselves and one another of it.

3. But can we say the rest? Yes, *Thou hast forgiven the iniquity of thy people; thou hast taken away all thy wrath.* I put them altogether, because they are in effect one and the same: thou didst remove judgments inflicted, and didst restore mercies forfeited. Sin provokes God to anger; the effect of that anger is judgments; judgments set people a crying, and then he, being merciful, forgives; takes off his hand, and removes the judgment. Psalms lxxviii. and cvi.

(1.) When God forgives sin, he covers it; implying, that sin is a filthy thing; as we cover a thing that we cannot endure to look upon.

(2.) He puts a *Selah* to the covering of their sins, to shew what a remarkable mercy it is.—Psalm xxxii. 1, 2.

(3.) He puts the forgiving of sin before the ceasing of anger, for till sin is forgiven and covered, God cannot but be angry.

And has not God forgiven us, and covered our sin? When his hand has been upon us, and we have cried, some in truth, and some feignedly, then he has turned from his fierce anger many a time; particularly,

1. When the sword was drawn, in the late war, the worst of wars, a civil war; it eat a deal of flesh, and drank a deal of blood, till the Lord bid it to be quiet, and it was quiet.

2. When the plague broke out and swept away thousands, scores of thousands in one of our cities, this time 18 years, by the year's end it ceased, and health returned.

3. When the Lord called to contend by fire, and the dwelling-places of multitudes were consumed, the Lord's Amos's did cry, '*Our Lord God, cease!*' and the Lord God did cease—and it was observed that the places where the fire stopped, were very unlikely to put a stop to it—paper buildings, as it were, old houses; and yet *there* it stopped. This was the Lord's doings, and it was then marvellous, and should be still so, in our eyes.

But you will say, under which of these comes the mercy of this day?—the story in short is this,—

The parliament was to meet to make some new laws, to prevent the growth of popery; the papists, to prevent that, contrived to blow them up by powder, 36 barrels, under the parliament-house, discovered by a letter, strangely interpreted by the king. Now to which of these is this referred? Answer—To all.

(1.) The Lord *was favourable to our land.* Say, was he not? Was not the favour of God at the bottom of it? Was it not a favour to have so many lives saved—the King, Lords, Commons, Clergy—so much mischief prevented—was not this a favour?

(2.) The Lord *brought back our captivity*—did he not? For if the plot had taken effect, we had certainly been sent into the popish Babylon again; that had been endeavoured by open force in 1688, but God prevented.

(3.) There was forgiving sin, and ceasing of anger. God did even seem to be at a stand within himself what to do with us. Give them up, saith Justice—thou hast all their necks upon the block—at once cut them off! O, saith *Mercy*, let them alone; and mercy prevailed, and we were let alone. And have not we reason to be very thankful? God delivered us from the Gunpowder Treason, 'for his mercy endures for ever.'

II. We must look upward in prayer, as they did,—*Turn us again—cause thine anger to cease—revive us.*

1. Their condition. (1.) God was angry with them, else why should they desire that his anger might cease. And is he not angry with us? Are not the tokens of his displeasure evidently upon us? That he is angry appears in this, that he has left us to be so angry one with another; and that anger is now at a great height.

(2.) They were in a dead condition—are not we so at this day? dead, or at least dying; as reviving intimates—the whole head sick, the whole heart faint; city, country, state, church, all sick. Isa. i. 6.

2. Their petition.—Three things they beg of God; and the same we have need to beg of God at this day.—

(1.) *Turn us* from our sins, from our wicked ways to thyself completely. Psalm lxxx. 3. Turn us again—O be earnest with God to turn us; beg converting grace, in the midst of our thanksgivings, that God would turn us.

(2.) *Cause thine anger towards us to cease.* There is reason why we should offer this prayer, for God's anger is terrible anger; the effects of it are terrible.

O be earnest with God, to cause his anger to cease; it is as the roaring of a lion. In his favour is life; and, let me tell you for your encouragement, that prayer has many a time caused God's anger to cease; nay, the prayer of one person, as David, Moses. Num. xi. Exod. xxxii.

(3.) *Revive us.* The great mercy we are to beg is, reviving mercy; that he would revive languishing graces, drooping spirits; revive dead ministers, dead witnesses, dead in law, and make them stand upon their feet again.

That he would revive conversion-work—reformation-work—give us some reviving in our bondage; that he would revive dead-hearted professors, breathe on dry bones.

3. The pleas and arguments with which they enforce this; they are three:

(1.) One is intimated in the title they gave him, *O God of our salvation.* Salvation belongs unto the Lord. Psalm lxviii. 20. Whither else should we go, but unto him that is the God of *salvation?*

(2.) From the experience they had of past mercies; thou *hast* turned us, Lord turn us!—thou *hast* forgiven, Lord forgive!

The same may be our plea at

this day;—'Lord, the 5th of November brings to our remembrance a *past* deliverance from Popish enemies. Lord deliver still. Thou *didst* deliver in 1605, and, many a time since; now, Lord, deliver in 1683, and henceforward.

This is a very good argument; you find the Psalmist often using it in the Psalms: thou *hast*, wilt not thou? It is a big-bellied argument. Personal mercies, a good plea for personal mercies; so as to family, public mercies, thou hast defeated old plots, Lord defeat new ones! Among men, this is a bad argument, it is rather against than for. But it is not so with God. Let us consider, for our encouragement,

1. There is the same motive now to move God to do for us, that there was to move him to do for our forefathers; viz. his own free love and mercy, which is the same, unchangeably the same! He had mercy because he would have mercy, and that reason holds still.

This answers the objection which will first fly in your face; viz. our own unworthiness and badness. Are we wicked and provoking? So were they.—Are we backsliders? So were they.

2. His wisdom and power are the same still; his eye is now as piercing to discover, and his arm as strong to defeat, Popish designs as ever.

This answers another objection, viz. the low condition of the people of God—none to help them, or appear for them. What, though it is all one to God, to save by many or by few. God never is at a loss for instruments.

It is true, this time 78 years, there was a warm and zealous spirit upon the king and the nobles, and the great ones of the land; and though now it be otherwise, yet God can put such a spirit into our rulers as he did four or five years ago.

3. His promise remains the same—his word is not yea and nay; he is as fast bound by his own promises now, as ever he was. Could they plead promises? So may we. Not a promise in the word of God which we may not as comfortably plead at the throne of grace, as they could.

4. His covenant-relation to us is the same. Were the saints formerly the children of God? So are they now, as truly as they were then. Was God their Father and Friend, and Head and Husband? So he is ours.

5. The cause is the very same still, now, as it was 78 years ago: the old quarrel remains still between Christ and Anti-christ, who shall King-it in the Church — Christ saith he will: Anti-christ saith he will. Plead this.

6. The adversaries are the same, no better; look how much worse—idolatrous and superstitious then; false and treacherous, cruel and bloody then, and so still.—Nay, *now* they are more hardened in their wickedness, and more enraged than they were then. Plead this also.

7. The same glory is concerned. Was the honour of God at stake then? And is it not so now?—Might the people of God say to him *then*, What wilt thou do for thy great name, and may not *we* say so now? Will not the adversaries reproach God, will they not say, he could deliver them in 1605, and could not in 1683; and will not this reflect dishonour upon the name and glory of God? What will the Egyptians say? And is not God now as much as ever concerned for his own glory?

8. They promise to rejoice in God if he would deliver them, *v.* 6, *that thy people may rejoice in thee*; they promise to be very thankful; *in thee*, not in instruments and second causes, but to give God alone all the glory, as it was very fit they should.

To conclude. If the Lord would but give to us and to all his people at this day to be thus thankful in

our narrative of past mercies, and serious in our supplication for future deliverances, we may do as the Psalmist here doth, *v.* 8,—Set ourselves upon our watch-tower, and hear what the Lord will speak. And I can tell you what he will say, *He will speak peace unto his people and unto his saints, but let them not return again to folly.*

Shrewsbury. J. B. W.

SELECT SAYINGS.

To the Editor.

THE readers of periodical publications have sometimes been entertained and edified by select sentences or sayings, from the sermons and writings of wise and good men. I purpose gathering some of those together from time to time, and send them to you for insertion. I propose that the observations which are sent for one Number, shall mostly relate to one subject; and each sentiment or saying be illustrated and enforced with one or more texts of Scripture.

J. T. B

SELECT SAYINGS,

Or Sentiments, on the subject of Affliction.

I. 'IT is a foolish and unreasonable thing in a Christian to expect to escape afflictions on his way to the heavenly Canaan.'—*Anonymous.*

In the world ye shall have tribulation.—*John* xvi. 33.

We must, through much tribulation, enter into the kingdom of God.—*Acts* xiv. 22.

II. 'If Christians were not an afflicted people, they would have been destitute of one great branch of resemblance to their divine Master.'—*Anonymous.*

A man of sorrows, and acquainted with grief.—*Isa.* liii. 3.

Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with.—*Matt.* xx. 23.

If any man will come after me, let him deny himself, and take up his cross, and follow me.—*Matt.* xvi. 24.

III. 'Affliction is a furnace, by the light of which, under the divine blessing, we discover the hidden idols of the heart; and the heat of which consumes the remaining dross.' *Anonymous.*

I will bring the third part through the fire, and will refine them as silver is refined, and try them as gold is tried.—*Zech.* xiii. 9.

I have chosen thee in the furnace of affliction.—*Isa.* xlviii. 10.

IV. 'Affliction, through grace, both tries and strengthens faith; and though it excites pain, it issues in profit.'—*Anonymous.*

If need be ye are in heaviness through manifold temptations, that the trial of your faith, being more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ.—1 *Pet.* i. 6, 7.

Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby.—*Heb.* xii. 11.

V. 'Many groan under afflictions who never weep over their sins, and shew more anxiety to have their afflictions removed than to have their sins pardoned.'—*Anonymous.*

Cain said unto the Lord, My punishment is greater than I can bear. Behold thou hast driven me out this day from the face of the earth; and from thy face shall I be hid, and I shall be a fugitive and a vagabond in the earth: and it shall come to pass, that every one that findeth me, shall slay me.—*Gen.* iv. 13, 14.

And when Pharaoh saw that the rain, and the hail, and the thunders, were ceased, he sinned yet more, and hardened his heart, he and his servants.—*Exod.* ix. 34.

VI. 'If our afflictions do not humble our pride, awaken us from our insensibility, and mortify our corrupt passions, we need not wonder if they continue, or if they even grow heavier.'—*Anonymous.*

His anger is not turned away, but his hand is stretched out still.—*Isa.* v. 25.

At first he lightly afflicted the land of Zebulon and the land of Naphtali, and afterward did more grievously afflict her.—*Isa.* ix. 1.

VII. 'Sufferings confined to the body, ought to be considered as blessings, being salutary to the soul.'—*Miss Hamilton.*

By this, therefore, shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin.—*Isa.* xxvii. 9.

Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living.—*Job* xxxiii. 30.

VIII. 'Impatience under affliction, eats out the life and comfort of all our mercies.'—*Anonymous.*

Me have ye bereaved of my children: Joseph is not, and Simeon is not; and ye will take Benjamin away. All these things are against me.—*Gen.* xlii. 36.

Jonah said, I do well to be angry, even unto death.—*Jonah* iv. 8.

IX. 'Despair of relief is as high a reflection upon God's power and grace, as impatience is on his goodness and wisdom.'—*Rev. J. Brown.*

Why sayest thou, O Jacob, and speakest, O Israel! My way is hid from the Lord, and my judgment is passed over from my God.—*Isa.* xl. 27.

Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.—*Isa.* xlix. 14.

X. 'When afflicted, we should enquire if there be not some accursed thing in the tent; and fervently beseech God to detect and destroy it.'—*Anonymous.*

I will say unto God, Do not condemn me: shew me wherefore thou contendest with me!—*Job* x. 2.

Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any way of evil in me; and lead me in the way everlasting.—*Psa.* cxxxix. 23, 24.

XI. 'The more we are affected by, and humbled for, our sins, the less we shall murmur under our afflictions.'—*Rev. John Brown.*

I will bear the indignation of the Lord, because I have sinned against him.—*Micah* vii. 9.

Wherefore doth a living man complain to man for the punishment of his sin?—*Lam.* iii. 39.

It is good for me that I have been afflicted. Before I was afflicted, I went astray, but now have I kept thy word.—*Psa.* cxix. 67, 71.

XII. 'We may lawfully wish to be delivered from trouble, to enjoy composure and cheerfulness of mind; but we must ask with submission, leaving it entirely to God to give or to withhold them, as seemeth good to himself.'—*Mrs. Hannah Moore.*

O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.—*Matt.* xxvi. 39.

Lest I should be exalted above measure, through the abundance of the revelations, there was given me a thorn in the flesh, a messenger of Satan to buffet me; for this thing I besought the Lord thrice, that it might depart from me.—*2 Cor.* xii. 8.

XIII. 'When troubles are not removed but increased, it becomes us to look, and examine if we have not provoked God under them.'—*Rev. John Brown.*

For all this they sinned still, and believed not for his wonderful works.—*Psa.* lxxviii. 32.

I hid me, and was wroth, and he went on frowardly in the way of his heart.—*Isa.* lvii. 17.

XIV. 'The removal of the sense of God's displeasure, must be more earnestly desired than abatement of, or relief from sufferings.'—*Rev. John Brown.*

We are chastened of the Lord, that we should not be condemned with the world.—*1 Cor.* xi. 32.

O Lord, rebuke me not in thy wrath, neither chasten me in thy hot displeasure. *Psalm* xxxviii. 1.

XVI. 'As the mariner, whose voyage has been most tempestuous and difficult; and whose vessel is all but a wreck, must feel the greatest pleasure at safely entering the haven; so must the most tried and buffeted Christian feel satisfaction on entering the heavenly port.'—*Anonymous.*

These light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory. *2 Cor.* iv. 17.

There remaineth, therefore, a rest for the people of God.'—*Heb.* iv. 9.

XVII. 'The glory and felicity of heaven very far exceeds, and counterbalances all the persecutions and sorrows of the present age.'—*Anon.*

In thy presence there is fulness of joy; and at thy right hand there are pleasures for evermore.—*Ps.* xvi. 11.

These are they who came out of much tribulation, and have washed their robes and made them white in the blood of the Lamb. The Lamb, which is in the midst of the Throne, shall feed them, and shall lead them to fountains of living water: and God shall wipe away all tears from their eyes.—*Rev.* vii. 13—17.

OBITUARY.

MEMOIR OF THE LATE MR. FRANCIS GREASLEY,

Of Tutbury, Staffordshire.

'THE memory of the just is blessed,' the recollection of which is not unfrequently the occasion of many comforts and blessings to surviving Christians. To familiarize the worthy actions, holy lives, and happy deaths of good men, cannot fail of securing exquisite interest and substantial advantage to every pious mind. To excite this interest, and promote this advantage, are the important objects of most of our Biographical delineations.

Mr. Francis Greasley, the subject of this brief memoir, was born December 18th, 1735, at Wingerworth, near Chesterfield, Derbyshire. His parents maintained a reputable character, in the situation allotted them by Providence, though it does not appear that they made any particular profession of religion. Nor were they in wealthy circumstances; yet they afforded their children a good education, to qualify them for mechanical employment. Their son Francis, upon leaving school, was apprenticed to a mill-wright at Derby, and after serving his time, entered into partnership with his master. In this sphere he continued to move for many years, working with his own hands; and having a constitution remarkably healthy and robust, he had few equals at enduring long and laborious exercise.

The period at length arrived for changing both his situation and employment. Having, by industry and economy, saved a little property, he embarked in the corn-trade, and removed to a corn-mill at Tutbury, in Staffordshire. Placed among new connexions, engaged in fresh pursuits, the providence of God greatly smiled upon him; and, having entered into other commercial engagements, and accumulated a pretty comfortable fortune, he at length retired from business.

About the time of his retiring from business he adventured upon the marriage state, at the advanced age of sixty-two years! This was to him one of the most important events of his life, shewing, in the strongest light, the all-wise and gracious providence of God, 'who worketh all things after the counsel of his own will.' He had hitherto lived a total stranger to the Gospel and the grace of God, without concern for the salvation of his soul: but the set time was now approaching, when God intended to visit him in great mercy. He had, indeed, been constant in his attendance at the parish church, and for many years was in the office of church-warden; but the mere moral preaching on which he attended, made no favourable impressions on his mind. He lived 'without hope and without God in the world.' 'Being ignorant of God's righteousness, and going about to establish his own righteousness, he submitted not himself to the righteousness of God.'

In the year 1797, he married Miss Ann Davenport, daughter of the late Rev. Jon. Davenport, vicar of Willington, and curate of Sutton on the Hill, in Derbyshire. This lady becoming eminently pious, about this time felt deeply concerned for the best interests of her husband, and of the benighted inhabitants of the place. Tutbury, it is well known, had for a long period been ill-furnished with religious instruction; and the people, in general, were notorious for ignorance and profaneness. Mrs. G. having favourable influence over her husband, directed his attention, in connexion with one or two others, to the introduction of the stated ministry of the Gospel; and, principally by her munificent exertions, a neat little chapel was fitted up, which was opened for divine worship, in the year 1799. This was a peculiarly gratifying event, and by the blessing of God, was followed by results the most grateful and joyful to her pious heart. Recollecting Mr. Greasley's worldly connexions, his strong attachment to the Established Church, the general stigma then cast upon Dissenters, and his self-righteous spirit, it could not be anticipated as an

event at all probable that he would attend much, if at all, upon the ministry of the Gospel, and the worship of God, in a Dissenting chapel. It was, however, a very favourable circumstance for him, that his mind was not inflamed with enmity against any denomination of Christians, which, alas! is not unfrequently the degrading character of country gentlemen: it was no part of his religion to oppose or interrupt the religion of others. He, therefore, commenced his attendance at the chapel, on the day that it was opened: he cordially espoused the cause; and he never forsook it to the day of his death. From this favourable commencement, his mind was gradually enlightened by the Gospel; his prejudices yielded to the force of divine truth; his own righteousness was rejected as insufficient; his dependence was placed on the atonement of Jesus Christ; and, being born again when upwards of sixty years old, he became humble as a little child.

From this important period, the change in his principles and intentions, his spirit and the whole tenor of his behaviour became strikingly manifest to all who knew him. With unshaken firmness, he relinquished the vain and vitiating associations of a fashionable world, and openly avowed himself a disciple of Jesus Christ. He carefully embraced every opportunity of resorting to the house of God, and was scarcely ever known to enter after the commencement of divine worship.—'As a new-born babe, he desired the sincere milk of the word, that he might grow thereby;' and he shared an abundant recompence of reward. He could adopt the language of the Psalmist, and say—'Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.' Though he was plucked from the fire at so advanced an age, he obtained clear and comprehensive views of the great doctrines of the Gospel; and, which was far better, he felt their holy and happy influence on his mind, enjoying those blessings and consolations which they invariably administer when received by faith.

On the formation of a Christian church, by those of the Independent denomination at Tutbury, Mr. G. was one of its first members, and was afterwards chosen one of its deacons; in which office he continued to his death. At the time of his entering into this Christian Society, he presented a written account of the state of his mind, from which the following sentiments are extracted:—

'I desire, with thankfulness, to acknowledge the goodness of the Lord, in bringing me at the age of SIXTY-FOUR years to the knowledge of myself as a guilty sinner, both by nature and practice: and also to reveal unto me, by the teaching of his Holy Spirit, the way of salvation through a precious Redeemer, on whose atonement I place all my hopes for the pardon of my sins; and in whose righteousness alone I earnestly desire to be justified in the sight of God. The means by which the Lord has been pleased, of his distinguishing mercy and goodness, to effect this important change, was the public ministration of his holy word; by which I have been gradually led to a satisfactory view of, and, I trust, an experimental acquaintance with, the precious Gospel of Jesus Christ.'

In this Christian communion, Mr. G. found himself comfortable and happy. From this period, he considered the care of his soul as the one thing needful; and accordingly made it the principal business of his life. His wise calculation was favourable to mental enjoyment! his soul was richly replenished with the comforts and blessings of divine mercy. The Sun of Righteousness shone upon his path. The period, however, at length arrived, when trials and afflictions were awaiting him. He endured great suffering, occasioned by a continued pain in his head, which he experienced for upupwards of twenty years; but the source of his most exquisite suffering was the protracted affliction and death of his beloved partner. Mrs. G. languished, for a long period, under extreme nervous debility, requiring his affectionate and unceasing attention, which he withheld not to the last. Her disorder at length overpowered her feeble constitution—and, sinking under the weight of her debilitated frame, her happy spirit departed in triumph, December 2d, 1814.

Mrs. G. was a person of superior

sense, exquisite feelings, enlarged benevolence, and exemplary piety: but was snatched from his endeared attachment, when, to human appearance, these amiable qualities seemed most necessary to sooth the sorrows of his old age. The stroke was heavy and painful! but, as one that feared God, he used to say, 'Shall not the Judge of all the earth do right?' and committed the keeping of his soul unto God, in expectation of soon following her to the world of spirits, where they should meet to part no more.

The subject of this memoir, after this painful bereavement, lived much secluded from society, devoting the remainder of his days to a preparation for the coming of the Son of God. For six months previous to his death, he employed much of his time in reading the pious and excellent works of Archbishop Leighton; whence he derived many feasts of holy and heavenly consolation. He frequently spoke of his death with great composure, and as an event at no great distance; desiring to be made meet for the kingdom of heaven. The last time he attended the house of God, was the public prayer-meeting; after which he returned home, apparently as well as usual, and went to bed—to rise no more. The attack, with which he was seized during the night, baffled the efforts of medicine; and after struggling only four days, nature being overpowered, he gradually sunk under the heavy shock, and died in peace, on Friday morning, June 12th, 1818, in the eighty-third year of his age. He conversed very little during his short illness; but his mind was peacefully composed, his confidence firm, and his prospects clear. 'Behold the upright man; for the end of that man is peace.' On Lords'-Day, June 24th, a funeral sermon was preached for the deceased, to a numerous and affected audience, at the Independent chapel, Tutbury, from the following words, being those of his own choice:—'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.'

It will be proper to direct the reader's attention to one leading feature in the character of this good man, not with a view to praise the dead, but to honour the grace of God that appeared in him, and to stimulate others to similar 'love and good works.' Though Mr. G.'s natural temper inclined rather to that which might be considered as penurious, the efficacious power of divine grace softened his heart, and disposed him to the most worthy acts of benevolence. To his numerous relations, he was a kind friend for many years; and the poor of the neighbourhood always found in him a sympathizing heart, being constantly ready to relieve them under their privations and afflictions; so that by his death they sustained a heavy loss. A few years ago, when a new chapel was built at Tutbury, he contributed nearly all the expense, giving the ground on which it was erected; and afterwards he attached an endowment to the place, as a permanent auxiliary to the salary of the minister. He was a warm friend and patron to numerous public institutions, whose object was the promotion of human happiness, and the advancement of the Redeemer's kingdom. His house was always ready for the reception of the servants and ministers of Jesus Christ, who were treated with the utmost kindness and hospitality. Poor ministers seldom retired from his house without receiving the present of a pound note; nor did he ever withhold his pecuniary assistance from the numerous cases recommended by his minister. He contributed five guineas annually to each of the poor congregations in the neighbourhood, in aid of the salaries of their ministers. How much good might persons do in these various ways, who, alas! 'withhold more than is meet, and it tendeth to poverty!' How much they deprive themselves of the satisfaction of doing good, and even of the blessing of God on their souls, by only laying up 'for themselves treasures on earth!' What a signal advantage would it be, if persons of property would assiduously look around them, and, out of their abundance, afford their pecuniary aid to poor congregations in the country, where the people are unable to support their ministers! By pursuing this course, they would consecrate the surplus of their property to holy pur-

poses—promote the prosperity of Zion, where their assistance was most wanted—and, in this honourable employment, become distinguished blessings to society and the Church of God.

Mr. G 's liberality formed a striking contrast to that of many persons in wealthy circumstances, which not unfrequently consists in faint resolutions, vanishing like smoke. He did not deceive himself by deferring the exercise of his benevolence, till the shades of death were upon him, which, alas! is the awful delusion of too many; but he made the subject familiar to him through life, and it forsook him not in death. In his last will and testament, he made the following bequests:—To the London Missionary Society, 1000*l.*—to the British and Foreign Bible Society, 700*l.*—to the Society for the benefit of the widows and children of dissenting ministers, 700*l.*—to Rotherham Academy, 600*l.*—to Hoxton Academy, 400*l*—and to the Moravian Missionary Society, 400*l*. Though he thus extended his liberality to promote the kingdom of Jesus Christ, both living and dying, this was not the foundation of his acceptance with God, and final admittance into heaven. He rested his soul on the atonement of Jesus Christ for pardon and salvation. In one important point, his case was not much dissimilar from that of the venerable patriarch, of whom it is said, 'Seest thou how faith wrought with his works, and by works was faith made perfect.'

B. B.

DEATH OF MRS. CHATER.

Mrs. Ann Chater, wife of the Rev. Js Chater, one of the Baptist missionaries at Ceylon, lately died at St. Helena, on her voyage home for the benefit of her health.

Mrs. C. appears to have been converted under the ministry of Mr. Thomas, one of the first Baptist Missionaries in India. In 1806, she married with the express design of becoming personally useful to that mission. But a fast increasing family, together with declining health induced by a destructive climate, caused her some disappointment, as it regarded this object.

In 1815, she suffered the loss of her two elder sons, on their passage to England for education, in the Arniston sloop of war, which was wrecked on the coast of Africa. From that period, Mrs. Chater's health became so much impaired as to destroy her public usefulness, and oblige her to relinquish a school which she had, till then, conducted in Colombo, for the benefit of the missionary funds.

In March last, having already borne ten children in India, and being again in a state of pregnancy, her physicians recommended her return, for one year, to her native land, assuring her, that they believed two months at sea would restore her to her original health. The embarkation of herself and 7 children, leaving her husband at Colombo, on account of his missionary engagements, was the last important effort of her firm and courageous mind. On their arrival off St. Helena, being in a state of such extreme debility as to make it necessary to the saving of her life that she should land, and await there her delivery, she did so, retaining her two youngest children, while her five elder ones were separated from her, to proceed, under the care of the captain, to England. On the 18th of May, four days after their departure, she was delivered of female twins, and her constitution being now in a state of rapid exhaustion, she expired on the 5th of June, leaving an interesting family of nine children, the eldest of whom is but just turned of nine years. The four infants at St. Helena were instantly after her death taken under the protecting care of the Rev. B. J. Vernon, officiating episcopal clergyman of that place, whose attention to Mrs. Chater during her last sufferings, and subsequently to her children, and his Christian conduct in other instances of personal suffering abroad, entitle him to the respect and admiration of every Christian community.

Although Mrs. Chater died in circumstances of almost unparalleled trial in a land of strangers, and severed from every earthly friend, her lamenting relatives have consolation in believing, that as she lived in the fear and the service of God, she died in the exercise of that faith which, realizing the Divine presence, makes the chamber of death 'the gate of heaven.'

REVIEW OF RELIGIOUS PUBLICATIONS.

An Essay on the Evils of Popular Ignorance. By John Foster. 8vo. 316 pp. *7s. 6d.*

THE subject of this volume seems to us to be hardly less intricate than important; and therefore liable to be treated so as not merely to do little or no good, but even to be productive of material damage. To be 'alienated from the life of God through the ignorance that is in us,' is a very different thing from the want of general education; and it no less characterized the polished Ephesians, than the barbarous Scythians. When God testified by his prophet, 'My people are destroyed for lack of knowledge,' he added, 'Because thou hast rejected knowledge, I will also reject thee.' Hos. iv. 6. Even the Gentiles were never left so destitute of *means* for the knowledge of God, as to furnish them with an excuse for ignorance of him (Rom. i. 19—32;) much less the Jews; Christians *still* less, even though degraded by superstitions; but least of all protestants; among whom not only education is much more general than among papists, but the Scriptures are publicly read to such as cannot read for themselves. If spiritual destruction involved the bulk of mankind inevitably, from want of the means of knowledge, it would reflect rather on *divine* than on *human* government. The latter, under whatever form, has seldom been backward to dictate in matters of *religion*, either Pagan or Christian; but it is of course always liable to err, even with the best information and intentions; and where these have been wanting, the mischiefs are equally deplorable and notorious.

Education, unconnected with religion, belongs to political economy, and therefore exceeds the scope of our review. The well-known author of the work before us, has exerted his peculiar powers to exhibit an affecting view of this subject, but we think has insufficiently discriminated the branches of it, that we have now endeavoured to distinguish. The religious ignorance which he attributes to the *uneducated*, we have found no less in persons of superior education. We think also that his laboured representation might have produced stronger effect, had he admitted into it sufficient lights to form some contrast with the general gloom. He seems to us not only to have omitted various memorable events of this character, but so strangely to have bedimmed such as he could not exclude, that even the promulgation of the GOSPEL itself rather casts a lurid glare over the picture, than serves at all to irradiate it. His tints are likewise so uniformly and deeply *sombre*, as to preclude what painters call *keeping*, in the dismal recesses of the tablet. The horrors of war, famine and pestilence, could not have been denoted by darker shades than those which he has employed on the clumsy manner in which beasts are usually slaughtered for our public markets. We should have thought the amusements of hunting, angling, or shooting, (by which more birds are *wounded* than killed) better entitled to his reprobation; for surely it is preferable that animals should be killed for food, as a *business* than as a *sport*.

The author gives due credit to the pious zeal of Methodists, of both denominations, and to the various recent labours of philanthropists, for the dissipation of popular ignorance: but the use to which he turns his review of these exhilarating topics is truly characteristic. 'And now,' says he, p. 96, 'when we have put all these things together, we may well pause to indulge again our wonder, what *could* have been the mental situation of the inferior orders, the great majority of our nation, antecedently to the creation of this modern comprehensive economy of so many influences and means for awaking them to something of an intelligent existence.'

Such views are not adapted to excite sanguine expectations. A reader might naturally conclude that, as popular ignorance was from the beginning, and is now, it will be world without end. But the author's hypothesis so far yields to matter of fact, as to admit, p. 259, of the following suggestion:—

'In all probability, the improvement of mankind is destined, under Divine Providence, to advance just in proportion as good men feel the responsibility for it resting on themselves, as *individuals*.'

With this sentiment we have the pleasure cordially to coincide; but we pause to indulge again our wonder, what (if so) *could* have been the use of invectives against human governments, for not taking such a responsibility upon them? We think it much safer and more likely to be efficient where *Divine Providence* has placed it. We therefore gladly listen to whatever encouragement can be given for 'patient continuance in well-doing.'

'Let the promoters of education and Christian knowledge among the inferior classes, reflect what has already been accomplished; regarding it, we once again repeat, as quite the incipient stage. It is most truly as yet the day of small things; but let them recount the individuals, whom, nevertheless, they have seen rescued from what had all the signs of a destination to the lowest debasement and utter ruin; some of whom are returning animated thanks, and will do so in the hour of death, for what these, their best human friends, have been the means of imparting to them. Let them recollect, of how many families they have seen the domestic condition pleasingly, and in some instances, eminently and delightfully amended. And let them reflect how they have trampled down prejudices, greatly silenced a heathenish clamour, and provoked the imitative and rival efforts of many who, but for them, would have been most cordially willing for all such schemes to lie in abeyance to the end of time.'—p. 265.

It would gratify us to add, for the same purpose, the paragraphs, pp. 275, 277, if our limits admitted; but we can only recommend them strongly to general attention. The whole volume will repay the trouble of those who can patiently study its contents: but we do not promise that they will judge this an easy task. They may sometimes find the process difficult, where the issue is very plain, and might apparently have been attained both by an easier and a shorter track. There also is neither chapter, section, table of contents, nor marginal head, throughout the volume; and it has undergone transmutations, from a sermon to a written address, and from that to an essay, till (especially amidst the profound *gloom* of its subject) it corresponds with Virgil's description—*Informe, ingens, cui lumen ademptum.* It possesses, notwithstanding, (like all Mr. F's performances) so many and so great merits, that our chief motive for marking its *defects*, is to preclude them from being admired, and imitated as *beauties*.

Orient Harping. A Desultory Poem, in two parts. By John Lawson, Missionary at Calcutta. 8vo. 7*s*.

THE harp of this minstrel is in tune—he has touched it with a skilful hand, and it 'discourses excellent music.' He has imbibed much of the manner, but more of the spirit, of Cowper. This poem deserves notice for three reasons, independent of its intrinsic merit.

1st. As it may shew the world what sort of persons are employed in the arduous undertaking of missionary labours.

2dly, As it exposes the ignorance or hypocrisy of those who attempt to sanctify the absurdities and barbarities of Hindoo superstition, compared with which, the cruelties of Islamism, and the extravagances of the Koran, are purity and innocence; and the disciples of Mahomet enlightened and moral men, contrasted with the worshippers of Yoogadya, Krishnu, and Juggernaut, and the believers of the monstrous nonsense of the Shasters. These are the subjects of the first part of the Poem, which the author has treated with a 'mock dignity of diction,' and a sarcastic humour well suited to the ridiculous gravity of Eastern idolatry. These themes are new to religious poesy; the marvellous adventures that occasioned the descent of Ganga, have indeed been sung by Southey in his 'Curse of Kehama,' but in a different manner and for a different purpose than that of our author, who concludes the wondrous fiction with the following just reflection:

'Thus have I told my tale—and now draw near,
Ye blest, enlightened men, ye gentle wights
Of weight, and worth, and vast rotundity,
Who fain would let the ignorant sleep on,
And lose their souls, regardless of your own.
Investigate my long-drawn story! say,
Dare ye yourselves adventure on such faith?
If to applaud be just, to trust is safe;
If safe for heathens, why not safe for you?
Why praise in them what ye dare not believe?' &c. &c.

3dly, From the important subjects of the second part, in which the facts, the doctrines, and the influence of Christianity, are briefly but impressively contrasted with the wild prodigies of Hindoo faith, and abominable practices of Hindoo devotion. Such is the representation of the Christian sabbath as it is, (or rather ought to be) spent in England and in India; but of this we can only give a fragment.

'O that in heathen land
Such outward semblance of the day of rest
Refresh'd the weary spirits.—But the voice
Of holy song and raptur'd prayer ne'er meets
The listening ear, bursting from pious hearts;
Or if faint heard, soon overwhelm'd with din

Incessant. Day of rest relieves thee not,
Calcutta, sun-burnt city! For the morn,
Unblest with sabbath peace, throws her grey light
O'er hubbub scenes, and through the live-long day
'Tis noise, and merriment, and labour all.'

We insert also the following, from the 'Poor Bengalee' Convert:—

——— 'O Great Power!' thus would he say,
With eyes fixed, on the ethereal conflicting;
'Whoe'er thou art, where'er thou dwell'st; or wrapt
In everlasting mystery, known to exist
By these thy visitings, or manifest
To nations in this world of thine more blest
Than these thy darker walks, not less thy own;
Whoe'er thou art, heard in the hurricane,
Seen in the fulgence of the firmament,
Felt in the immortal soul, yet still unknown
To me, though ever felt, and seen, and heard;
Reveal Thyself! if aught so immensely great
May but be faintly understood, and loved
By mortal things, adored by energies
Made to adore, or else create in vain!'

We should observe, that besides the general division of the poem into the first and second part, each part consists of separate pieces with appropriate titles, like so many chapters; yet that a connexion runs through the whole, and the changes are not more abrupt than the transitions usual, and needful, to keep up the attention throughout a long poem. The reader of taste will find in the perusal much to admire, and the severe critic but little to blame. A few carelessly constructed and inharmonious lines may be found; such as—page 68, line 11,

'May dare expect rest for the sole of foot
Polluted.

Page 80, 4 lines from the bottom,

'In weanedness, she would live and gladly die
To inherit her desire.'

Occasionally the ten syllable line is lengthened into 11 or 12 syllables, as in page 46, line 6,

'Or perpendicular, rising in the fields.'

Page 48, line 8,

'With all the sunbeam colouring of burnish'd metals.'

These, and such like, being in the burlesque part of the Poem, we should have thought the author indulged himself with a little licence, had not similar instances occurred in the serious parts; such as in page 7, line 17,

'Blood-spirtled flags unfurling the cross or moon.'

But as such irregularities are more admissible in blank verse than in rhyme, many writers avail themselves of that liberty. Considered in the whole, this Poem contains many accurate descriptions of Eastern scenery, many quaint touches of humour, many sublime flights of fancy, and many a powerful appeal to religious feeling. It is creditable to the author, and will interest the reader. A few instructive notes illustrate the respective subjects.

A Commentary on the Psalms, called Psalms of Degrees; in which, among many interesting Subjects, the scriptural Doctrine respecting the divinely instituted and honourable Estate of Matrimony is explained and defended, &c. By Martin Luther. To which is prefixed an Historical Account of the Monastic Life, particularly of the Monasteries of England. 8vo. 10*s.* 6*d.*

This Commentary is not now first published in the English language, being, as the Editor himself observes, taken from an edition "Imprinted at London, by Tho. Vautrollier, dwelling in the Black Friers, by Ludgate, 1577,"—and seems to have undergone little or no alteration but in the modernizing of the spelling.*

The Commentary itself contains a great deal of sound practical divinity, combating, as in all Luther's writings, the errors and superstitions of popery. On the 128th Psalm in particular (which is incorporated into our marriage service) he defends not only the lawfulness of matrimony, in opposition to popish celibacy, but the character of woman, in opposition to those who consider a wife only as 'a necessary evil;' and who assert that, 'to bury a wife is better than to marry her.' (See p. 293.) Luther, it may be recollected, was charged by the papists with a double crime: 1st, in marrying

* It was translated from the Latin by a Mr. Bull, and recommended to the reader by Mr. John Fox—as we presume, the martyrologist.

at all, himself being an ecclesiastic; and, 2dly, in marrying a nun, who was also consecrated to the church. This great reformer, however, despised the clamour of his adversaries, and, when he was satisfied that he had the prophets and apostles with him, set very light by Doctors, Popes, or even Fathers; of which we shall give an instance that will at the same time afford a specimen of his strong and vehement style.

"Thus much I thought good to say as touching the gross error and profane opinion of Hierome, [Jerome] trifling, and by foolish allegories with his companion Origen, imagining spiritual fathers and spiritual children: whereby they have given occasion unto the Pope to make himself the bridegroom or the husband of the Church; and so one error has brought forth another. But I would rather wish that this bridegroom were hanged upon a tree with Judas and buried in hell, than that by this means he should spoil Christ of his name. For Christ Jesus alone is the husband of the Church. All the saints of God besides, are but 'the friends of the bridegroom,' as John the Baptist calleth himself. The Church is the spouse or the wife. The children are the faithful which daily come unto the marriage. These also are made the spouse, for they become partakers of the good things, and the blessings of the bridegroom, and they obtain the righteousness of Christ and his merits. If the Pope be good, then he is in the number of these, and not the bridegroom, not the husband, but the spouse; and is partaker of the benefits and the blessings of the bridegroom: But if he be evil, he is the bridegroom of Satan and the friend of Judas."

The 'Historical Account of Monasteries' prefixed by the editor, appears to be carefully drawn up and neatly written; and is illustrated by a well engraved frontispiece, exhibiting the different orders of monks and nuns in their ecclesiastical costume. The narrative is also enlivened by some curious and interesting notes: the whole being calculated to expose the evils of popery, and shew the necessity of the Reformation.

Remarks on the Foreknowledge of God, suggested by Passages in Dr. Adam Clarke's Commentary on the New Testament. By Gill Timms. 8vo. 2*s*. 6*d*.

OUR review of the sentiments of Dr. Clarke, concerning the foreknowledge of God, and of the defence which Verax attempted to set up, were so full, that we do not feel ourselves called upon to say another word; but, as reviewers, we may announce Mr. Timms's publication, and give our opinion of the manner in which he has treated the Dr. and his opinions. We have, in the first place, the satisfaction to state, that this writer is temperate and argumentative; not passionate or abusive. He treats the person of his adversary with respect, while he boldly controverts, and we think fairly confutes, his opinions. We shall, in the next place, shew the train of argument which Mr. T. pursues.—1. The definition of foreknowledge which Dr. Clarke gives, as consisting in *power* to foreknow, is not true, on his own shewing; for God *could* not, according to the Dr., foreknow those things which he calls contingent.—2. If Dr. C. could establish his point, it would avail him nothing, except he could disprove *all* foreknowledge, and make God ignorant of every thing that is about to happen. 3. The Dr. *assumes*, what he ought to have *proved*, that the certainty of a future action, would render it unworthy of praise or blame. Here Mr. T. quotes John Howe and Dr. Edw. Williams, who deny that certain futurity involves any violation of free agency. 4. The assertion of Dr. C., that with God there is neither foreknowledge, nor after-knowledge, "but an *eternal now*," has no other tendency than to neutralize or destroy the Dr.'s own statement. Here Mr. T. acutely observes, that, if futurity and preteriety are to the Deity the same, then that kind of contingency which Dr. C. attempts to establish, concerning future events, may also be proved concerning the past; and we may be told, that what has already happened is to the Deity contingent and doubtful; so that though *we* know that it has made sure of existence, it is the privilege of *his* being to be doubtful, whether it has happened or not. And now, where falls the charge of absurdity and contradiction, and blasphemy, so liberally thrown out by the other side? 5. The parallel which Dr. C. attempts to maintain between the attributes of omniscience and omnipotence fails. Dr. C. himself could not assert that the Deity had no other justice, or wisdom, or holiness, than a *power* to become holy, wise, or just. 6. If the Dr. could establish any limitation of the divine power to foreknow, with regard to moral agency, it would be of no avail to his system, unless he could extend it also to the physical world; so that God could not foresee that the sun would once be arrested in his course, once shrouded in preternatural darkness, with a host of *et cetæras*, because these events are so involved in

the moral system, that they could not be foreseen without foreknowing the conduct of moral agents. 7. In fine, to limit, and in effect destroy the prescience of Deity, we must destroy the moral government and providence of God, and leave the world to chance.

We had, at first, concluded that this was a fictitious name, but as we are informed it is not, and though now we have no knowledge of the writer, we beg leave to assure him, that it would give us pleasure to see him again on this arena; for he wants nothing but more practice in composition, and in discussions of this kind, to make him all that we wish to see him.

The Scripture Doctrine of the Trinity briefly stated and defended: and the Church of England vindicated from the charge of uncharitableness in retaining the Athanasian Creed. By T. H. Horne, M.A. Curate of Christ Church, Newgate-street, &c. 8vo. 5*s*.

Mr. Horne has already been introduced to our readers as an able advocate and judicious illustrator of the Sacred Writings;* and, so far as respects 'the Scripture Doctrine of the Trinity,' he is no less entitled to our commendation. This work originated in two discourses on the much controverted text concerning the three witnesses, 1 John, v. 7. of the genuineness of which the author appears to be well satisfied, and gives his reasons; to which we might add one founded upon Christian Charity: The words in question may have been omitted through the mistake of a transcriber†; but they could, if not original, be inserted only by design, and we think not a good one: we wish, indeed, the historic proofs of its authenticity were as strong as its internal evidence. The doctrine does, however, by no means rest upon a single text: the numerous texts adduced in favour of the Divinity of Jesus Christ, and of the Holy Spirit, are also proofs in favour of 'the Scripture Doctrine of the Trinity;' and these Mr. H. has arranged and argued from with no small degree of perspicuity and force. In his second section he proceeds to consider and refute objections—not only to the Scripture, but the Athanasian doctrine, which he considers to be the same, and is bold enough to defend even the 'damnatory clauses' in that obnoxious Creed. In this we cannot say we conceive him to be equally successful: it is but just however that he should be heard.

'All that is required of us (says Mr. Horne) in the Athanasian Creed as necessary to Salvation, is, that *before all things we hold the Catholic Faith; which faith*, it is said in the second verse,—which Faith, received from the beginning, and to be preserved to the end, as embraced by the universal Church, *except every one do keep whole*, without rejecting any part of it that is clearly revealed, *and undefiled*, without adding any thing to it, which may defeat its sense and corrupt its tendency; *without doubt*, that is, it is beyond all controversy if the Scriptures be true, *he shall perish everlastingly*, he will finally forfeit his title to the benefits of the Christian Covenant. In the 3d and 4th verses, *the Catholic Faith* is stated to be *this, that we worship One God in Trinity, and Trinity in Unity, neither confounding the persons* (as the ancient Sabellians and others did, and as some in our own country do at this day), nor *dividing the substance*, as the Arians did and do. This, it is declared, is necessary to be believed; but all that follows, from the 5th to the 25th verse inclusive, is only brought as a proof and illustration of it, and therefore requires our assent no more than a sermon does, which is written in order to prove or to illustrate a text. The text is, confessedly, the word of God, and therefore is necessarily to be believed: but no person is for that reason bound to believe every particular of the sermon deduced from it, upon pain of damnation, even though every tittle of it be true. Now this is the case with the Athanasian Creed. The belief of the Catholic Faith above mentioned, the Scriptures make necessary to salvation; and therefore we must believe it: but there is no such necessity laid upon us to believe the *illustration* which is there given of it, nor does the Creed itself require it. For it proceeds in the 26th and 27th verses, to state, *so that in all things* as is *aforesaid the Unity in Trinity and Trinity in Unity, is to be worshipped. He therefore that will be saved* (that is, is willing or desirous to be saved), let *him thus think of the Trinity*. Such is the proper rendering of the clause. Thus it is evident that the things contained in the beginning and end of the Creed, are spoken of as matters of *faith*; but this intermediate matter, which is inserted in opposition to existing errors, is a matter of opinion only. "In reference to the first and last parts (the doctrine of the Trinity and Incarnation, and offices of Christ) "the certainty of condemnation is asserted: but in reference to the intermediate part, nothing is asserted, except that such are the views which we ought to entertain of the point in question." P. 69, &c. Let our readers now

* See Vol. xxv. p. 433.

† This is more evident in the Greek.

urn to the Creed, as it lies in the Common-prayer book, and judge for themselves.

Proceedings of 'the Prayer Book and Homily Society,' during its 7th year: containing the annual Sermon, by the Rev. D. Wilson, the Report of the Committee, Appendix, &c. 8vo. 2*s* 6*d*.

Of the annual Meeting of this Society we gave an account in our No. for June (p. 253) with a brief outline of the Report. Mr. Wilson's discourse is founded on 1 Tim. iii. 14—16, 'These things write I unto thee,' &c. From which Mr. W. considers, I. The commendation bestowed on the Church as 'the house of God,' &c. II. The Magnitude of the Truth which is entrusted to the custody of the Church. 'Without controversy, great is the mystery of godliness,' &c. III. 'The Inferences which may be drawn from both Topics, as to our conduct, individually, in the present period of the Church.' Under the first head, Mr. W. very properly explains the term *church*, in the language of his Articles, as a congregation of faithful men,' &c. which he considers as equally applicable 'to the universal body of Christ, and to each sub-division of it;' hereby judiciously avoiding the absurdity of so identifying the Church of Christ and the Church of England (one of these sub-divisions) as to make the terms wholly, and in all cases, convertible. Under the 2d head, Mr. W. gives a brief exposition of Scriptural Theology, or 'the great mystery of godliness:' and under the last he has the following remarks: '1. The sincere Christian will form a just estimate of the design of the Christian Church.' 2. The text furnishes 'the test of a true Church.' 3. 'Where the foundations are firmly laid, the circumstantials of Religion will allow of a considerable latitude.' 4. It will follow that 'the *innumerable defects* arising from the infirmities of our common nature, are not to be charged on the constitution and ordinances of any particular church, or alleged as a *cause of separation* from it.' From this last proposition we apprehend many of our readers will be *Dissenters*; and, with deference to Mr. W., we apprehend it is very possible to dissent from a church containing 'innumerable defects' without incurring the charge of schism, or 'disturbing the church' from which he peaceably withdraws. We are not disposed, however, to withhold from Mr. W. the praise of christian candour and considerable liberality—and certainly not to dispute his claim to the character of an able, pious, and enlightened preacher.

LITERARY NOTICES.

Mr. J. Bulmer is about to publish by Subscription, The Vicar of Llandovery, or Light from the Welshman's Candle, an improved ed. in 1 vol. foolscap.

Mr. Humberstone's Sermons are also about to be published by Subscription.—See cover, p. 6.

In the Press, and shortly will be published: True and False Religion, practically considered by Rev. G. G. Scraggs, 1 vol. 12mo.—The Young Convert's Apology, by G. Betts.—A Memorial of the Experience of the late Mrs. Parsons, of Leeds.—A small selection of Village Hymns, by Mr. Cobbin.—A new edition of Freeman's Art of Teaching Adult Persons.—A Narrative of the Persecution of Protestants in the South of France, (with a Chart, by Rev. Mark Wilks.)—Memoirs of the late Rev. Mark Wilks, of Norwich, by his Daughter.

SELECT LIST.

Theologia Christiana Benedicti Pictetii. New edition revised, with a portrait, 10*s*. 6*d*.

The History of Religious Liberty, to the death of George III. by Rev. R. Brook, 2 vol. 8vo. to Subscribers, 1*l*. 1*s*.

Memoirs of the Life, Writings, &c. of Dr. John Owen, by Rev. W. Orme, 8vo. with a portrait, 12*s*.

The Outlaw of Taurus: a Poem, by T. Dale, 8vo.

Lectures on the Temper and Spirit of the Christian Religion, by Mat. (not Wm.) Allen, E. M. R. M. S. E. &c. 8vo. 9*s*.

The Insufficiency of Reason, and Necessity of Revelation, by An. Horn, 12mo.

Sketches of Sermons, vol. I. 12mo. 4*s*.

A Defence of Baptism, as a term of Communion, by Jos. Kinghorn, 8vo. 6*s*.

Evidence of the Divine Origin of Christianity, from the reception it met with: an Essay, 8vo. 4*s*.

A Sermon occasioned by the Execution of R. Ellis, by Rev. W. Farmer, 1*s*.

Funeral Sermon for Mr. and Mrs. Jocelyne, of Harlow, by T. Finch, 8vo. 1*s*. 6*d*.

Brief Memorials of Ministers at Harlow, by ditto, 8vo. 2*s*.

Remarks on the 87 Questions proposed by Bishop Marsh; by Rev. Jos. Wilson, M. A. 8vo.

Episcopal Innovation: in 87 Questions of the Bishop of Peterboro', 12mo. 2*s*. 6*d*.

Scripture and Antiquity united in the Christian Testimony against the Publications of Mr. Belsham and Dr. Carpenter. By the Bishop of St. David's.

Occasional Poems, by J. Bulmer, 1*s*.

The Christian's Annual Pocket Journal for 1821. 2*s*. 3*d*. bd.

RELIGIOUS INTELLIGENCE.

FOREIGN.

PERSIAN CHRISTIANS.

Two persons professing to be Christians, and natives of Persia, have been lately travelling in India to collect charitable contributions. The Rev. Messrs. Kolhoff and Sperschneider, the missionaries at Tanjore, from the Society for promoting Christian Knowledge, were so well satisfied, after examination of the truth of their representations, that they gave them a testimonial to that effect.

Lucas John is about 40 years of age; and states, that by the blessing and grace of God, he has for the last 10 years attended to the concerns of his soul. Joseph John, about 23 years old, has, since the age of 15, known the things belonging to his peace. Their native town is Chosrabad, in the province of Hedesbegan, in Mesopotamia. It contains about 700 inhabitants, who are all of the same community.

They are the offspring of ancient Jewish Christians, and are now suffering greatly under the government of Persia. Formerly, when under a Turkish Pasha, they enjoyed in some degree public justice and peace; but since they have been subjected to the power of Abbas Mirza, a son of the King of Persia, who resides at Tebriz, these poor Christians have been treated in a most intolerant and cruel manner; and have had to pay heavy taxes beyond their ability. Two sons of Lucas John have been seized (as hostages), and threatened to be made mussulmans; but Mr. Armstrong, residing at Tebriz, has become security for the payment of 1000 rupees; 500 of which are already collected, the rest are still wanting. Since their acquaintance with Mr. Armstrong, they seem to have suffered less from their Mohammedan oppressors. They collected about 700 rupees at Bombay, Cochin, Tanjore, and the intermediate places, and about as much more at Madras: but the rupee of India is of much less value than that of Persia.

The number of these Christians amount to about 10,000. They have an archbishop and 3 bishops. The former resides at Mosul; one of the bishops at Chosrabad; another at Meredeen; and the third at Diarbekir. By the Mohammedans they are called Nazarenes, and Syrians by the Arabs; but among themselves, Ebrians, or *Beni Israel;* which name denotes their relation to the ancient Jewish Christian Church, as does also their present language, being very like the Hebrew. They have no connexion whatever with either Greek or Roman Churches.

They hold the doctrine of the Trinity in Unity; and declare Jesus Christ to be 'the way, the truth, and the life;' and that through him alone they are delivered from the wrath to come, and are made heirs of eternal life. They acknowledge only the two Sacraments, but both in the full sense and import of the Protestant Church.

They have at Chosrabad a large Church, nearly of the size and appearance of the Scotch Kirk at Madras, which is a fine building. Through fear of the Mohammedans, who insult and oppress them, they assemble for divine worship between the hours of five and seven on Sunday mornings; and in the evenings between six and eight. There are also daily services at the same hours. The women and men sit on opposite sides of the Church.

Within the last ten years a School has been established, in which the average attendance of boys is about thirty. There is also a separate School for girls, consisting of very few in number. In these Schools are taught the four Gospels, the Psalms, and other books.

These two men seem honest and simple, and well acquainted with the truths of Christianity, though quite deficient in reading and writing. On being asked occasionally what success they had met with, they invariably reply, in the most artless and unaffected manner—'God has given us so much more'—mentioning the amount.

FRENCH CLERGY.

It is calculated that there are at present in France 2849 curates, 22,244 temporary curates, 5301 vicars, 1462 regular priests, 873 almoners of colleges and hospitals. The number of priests regularly officiating, including those who do not receive pay from the treasury, amounts to 36,185.—1361 French priests died in the year 1819; and in the same year there were 1401 ordinations. There are 106 female congregations, possessing altogether 1721 establishments, which contain 11,752 sisters. It is estimated that these charitable women constantly administer relief to nearly 69,000 sick persons, and gratuitously instruct 63,000 poor children

PROVINCIAL.

ACADEMY AT IDLE.

On Tues. June 20th, the ministers to whom the office of examining the students had been entrusted, met at the Academy House. Many passages from the Roman and Greek Historians, Orators, and Poets, were read and translated by the different classes; and on their examination, the progress they had made was ascertained to the complete satisfaction of the examiners. Next day, the friends and supporters of the institution assembled in considerable numbers. After Mr. Jackson, of Greenhammerton, had prayed, the senior students delivered essays in the following order: Mr. Holroyd on the consequences of sin; Mr. Blackburn on the Atonement; Mr. Aspinall on Sanctification; Mr. Rheeder on Christian Contentment; Mr. C. Holgate on the Perseverance of Saints; and Mr. Colefax on Reason as subordinate to Revelation. Mr. Cockin, of Halifax, then addressed the students, and gave them appropriate admonitions and directions calculated to prepare them for usefulness in the Church of God. In the evening, Mr. Parsons, of Leeds, closed the day with an interesting discourse from 'The harvest truly is plenteous,' &c.

This Anniversary was held in critical circumstances.—The Tutor had for many years undertaken to furnish supplies, on every application, for the congregations in the neighbourhood, to make provision for the West Riding Itinerancies when other means were deficient, and to send preachers to some newly raised interests which could not possibly afford to procure more distant aid; to do all this, as the number of students was inadequate, he availed himself of whatever preaching talent was within his reach; but some pecuniary resources having failed, it was evident that if the scale of the Institution was in consequence narrowed, he must abandon this mode of proceeding. It became therefore a question for the consideration of the Committee, previously to the General meeting, whether 14 students could as formerly be maintained? or, as the Tutor was desirous of tendering his resignation, whether the Academy would probably succeed better under other auspices, or if not, whether it should be suffered to dwindle into insignificance? But at the General Meeting, the liberal spirit of the subscribers scattered the fears and anxious forebodings which had gathered around the Institution. It had been resolved the preceding year, that the number of students should not be diminished, and the resolution passed a second time, with a full determination to carry it into effect.

To fill up the vacancies occasioned by the settlement of 3 of the students, the Committee admitted, on probation, three young men who had made application to them, and it is a pleasing consideration that they have passed the first stages of education, and have made so much progress that they can join the classes previously formed: indeed in every point of view, excepting the finances, the Academy never was in such flourishing circumstances as at present.

At the Meeting of the Association of the Independent ministers of Essex, held at Dunmow, July 10th, the bill lately introduced into Parliament by H. Brougham, Esq. for securing a general education of the poor, became a subject of conversation. The ministers present could not fail to consider the measure in its present state, as inimical, not only to the rights of dissenters, but also to the progress and general diffusion of knowledge among the poor. They therefore discussed the various weighty considerations which induced them to form such an opinion of a bill, which they presumed was never intended by its author to have any such operation. But, influenced by this feeling, they formed a Committee of 7, who were instructed to invite the cooperation of lay gentlemen to draw up a statement calculated farther to excite the attention of the public, already drawn to that subject, and to correspond with the different Societies in London for the defence of religious liberty.

July 12th, the Rev. J. White, late student of Idle, was ordained pastor of the Independent Church at Northowram, Yorkshire. Mr. Pool, of Kippin, read and prayed; Mr. Cockin, of Halifax, stated the nature of ordination, proposed the customary questions, and received Mr. White's confession; Mr. Baines, of Wilsden, offered the ordination-prayer; Mr. Vint, of Idle, delivered the charge; Mr. Scott, of Cleckheaton, preached to the people; and Mr. Pollard, of Booth, concluded the important services with prayer; Mr. Hamilton, of Leeds, preached in the evening.

July 20th, the Rev. H. Welsford, late student of Hoxton Academy, was ordained to the pastoral office at Tewkesbury, Gloucestershire. Mr. Vaughan, of Worcester, commenced the service with prayer and reading; Mr. John Burder, of Stroud, delivered the introductory discourse, and proposed the usual ques-

tions; Mr. Bishop, of Gloucester, offered up the ordination-prayer; Mr. Thorp, of Bristol, delivered the charge; and Mr. Page, of Worcester, closed the morning service with prayer. In the evening, Mr. Edkins, of Nailsworth, commenced with prayer; Mr. Lowel, of Bristol, preached to the people; and Mr. Miller, of Westmanest, concluded. The services were very numerously attended, and we are happy to learn that this interest, which had nearly become *extinct*, has, during the short labours of Mr. Welsford, already experienced a great revival, and that there are now encouraging prospects of its soon becoming a prosperous cause.

AUGUST 11th, a neat place of worship, capable of accommodating about 300 persons, was opened at Deddington, in Oxfordshire. The Rev. Rowland Hill, of London, preached in the forenoon, from 1 Thess. i. 5; and the Rev. D. W. Aston, of the New Meeting, Buckingham, in the evening, from Acts xiii. 26.

A dissenting interest had existed in this town from time immemorial, till, falling into the hands of an unsound minister, it gradually sunk into decay. The present chapel has been fitted up chiefly by the zealous exertions of an individual in the town, and under the patronage of the North Bucks Independent Association.

AUG. 20th, the Independent Chapel at Cane Abbas, Dorset, was re-opened after a considerable enlargement. Rev. Jas. Troubridge, (the minister) began the service with a solemn dedicatory prayer; Mr. Prankard, of Sheerness, preached from Is. liv. 2; Mr. Small, of Axminster, in the afternoon, from Col. i. 6; and Dr. Cracknell, of Weymouth, in the evening, from Ps. lxxxiv. 16. Mr. Devenish, of Sydling, engaged in the devotional services. The congregations were large and attentive. The friends of this cause have enlarged the place at their own expense, and the prospects of future usefulness are very encouraging under their present minister.

AUG. 29th, at Felton, Northumberland, a neat and commodious chapel, capable of seating about 400 people, (noticed in our No. for Oct. 1819) was opened for divine worship, when three sermons were preached, by the Rev. H. Murray, of Gateshead, and the Rev. W. H. Stowell, of North Shields. Messrs. Rate of Alnwick, Hunter of Widdrington, Hutcheson of Warenford, and Atkin of Morpeth, engaged in the devotional exercises.

The attendance was very respectable for the season, the harvest being commenced in the neighbourhood; and the sum of £26. 13s. was collected towards defraying the expenses of the building, beside £3. on the following Sabbath, when Mr. G. Atkin of Morpeth preached.

Two years have not yet elapsed since the surrounding ministers preached here for the first time, and such has been the countenance given by Divine Providence to their exertions, that the object has been carried forward with a rapidity exceeding the most sanguine expectations. The expense somewhat exceeds £500. but it is hoped the debt will in a short time be liquidated by the renewed exertions of the congregation, and an appliticu to sources that have not been tried. Mr. Hoy, the minister, was in London in the Spring, where he collected £100, and takes this opportunity of acknowledging his obligations.

SEPT. 12th, Mr. J. Jones was ordained pastor of the small congregational Church at Nebo, the remotest part in Carnarvonshire. The Rev. C. Jones of Dôl y Gellau, commenced the service with prayer, &c.; the Rev. D. Morgans, of Machynllaeth, delivered an introductory discourse from Titus i. 5. The Rev. W. Williams of Wern asked the usual questions; the Rev. D. Roberts of Bangor offered up the ordination prayer; the Rev. B. Jones of Pwllheli delivered the charge from 2 Tim. 2. 15; and the Rev. J. Roberts of Llanbrynmair addressed the Church and congregation, from Rom. xv. 30, and concluded with prayer. The services in the afternoon and evening were conducted by the Rev. Messrs. D. Griffiths of Tal y sarn, J. Davies of Lanvair in Powys, J. Ridge of Pen y groes, and W. Jones of Carnarvon.

SEPT. 14th. The Rev. John Griffin, jun. late student at Hoxton Academy, was ordained over the church and congregation at Castle-street meeting, Exeter. Mr. Bounsall, of St. Mary, Ottery, commenced the service with prayer and reading. Mr. W. Rooker, of Tavistock, delivered the introductory discourse, and proposed the usual questions. Mr. Small, of Axminster, offered the ordination prayer, accompanied with imposition of hands. Mr. Griffin, of Portsea, (father of the minister,) delivered an impressive charge, from 2 Timothy ii. 1. 'Thou, therefore, my son, be strong,' &c. Dr. Bogue, of Gosport, delivered an instructive sermon, to the church and congregation, from Heb. xiii. 17. 'Obey them that have the rule over you,' &c. Mr. Ward, of Sidmouth, concluded with prayer. In the evening, Mr. Bristow, of

Wilton, preached from 1 Cor. ii. 8. and the devotional services were conducted by Mr. Kelly, of Ashburton, and Mr. Davison, of Chudleigh. A sermon was preached the preceding evening by Mr. Bidlake, of Teignmouth.

On the 21st of Sept. was ordained, at Malden, the Rev. R. Burls, (late of Wymondley academy.) Mr. Saville, of Colchester, delivered the introductory discourse. Mr. Newton, of Witham, offered the ordination prayer. Mr. Chaplin, of Bishop Stortford, delivered the charge, from 2 Tim. iv. 5. *Make full proof of thy ministry.* And Mr. Craig, of Bocking, addressed the people, from Jer. iii. 15. Messrs. Morrell, Frost, and Jennings, engaged in prayers. Mr. Berry, of Hatfield-heath, preached in the evening; and Mr. Crathern, of Dedham, the evening preceding. The perfect unanimity and prosperous state of this congregation, render the present settlement highly promising and gratifying both to the minister and people in this important station.

Sept. 28. was laid the foundation of a new chapel at Louth in Lincolnshire, by Mr. Soper, who delivered an address on the occasion to a numerous auditory. The gospel (we are informed) was first introduced into this town by Mr. Haynes, of Boston, in June last, when a temporary place of worship was obtained. In July, Mr. Soper, from Hoxton academy, commenced his labours here, and the congregation has so increased as to render necessary a new place, which will be 60 feet by 40, and is calculated to seat 600 persons.

On Sept. 19th, Mr. C. Lowndes, (brother to the missionary to Zante) was ordained over the Independent church at Partington, Cheshire. Mr. Silvester, of Sandbach, introduced the service by prayer and reading. Mr. Ashton, of Stockport, delivered the introductory discourse, and proposed the questions. Mr. Adamson, of Patricroft, offered the ordination prayer. Mr. Turner, of Knutsford, (Mr. L's pastor,) gave the charge, from 2 Tim. ii. 3. 'Endure hardiness;' and Mr. Wilson, of Northwich, preached to the people, from Deut. x. 38. 'Encourage him.'

On Wednesday and Thursday, Sept. 27th and 28th, the Half-yearly Meeting of the Cheshire Union, for the spread of the Gospel in that county, was held at Queen-street chapel, Chester. Mr. Robinson, of Middlewich, preached on the Wednesday evening, from Jam. iv. 3. At seven in the morning of Thursday, a prayer-meeting was held; and at 10 in the forenoon, the ministers and delegates from the several churches, held their usual meeting for business. In the evening, Mr. Ashton, of Stockport, preached, from Rom. i. 14; and after the sermon, the secretary to the Union gave from the pulpit a statement of its nature and objects, and related to the congregation several pleasing instances of its success. Attendance upon the several services was very respectable, and the utmost harmony and christian affection prevailed.

Oct. 5th, the Independent Chapel, Grove-street, Boston, was re-opened, after the erection of galleries. Three sermons were preached; in the morning, by Mr. Arrow, of Lynn, from John xii. 21; in the afternoon, by Mr. Wright, of Stamford, from Eph. i. 8, 9; in the evening, by Mr. Scott, of Rowell, from Psa. cxxii. 7. The devotional parts of the services were conducted by Mr. Jeula, of Spalding, and Mr. Haynes, minister of the place. Very liberal collections were made, by which, together with the subscriptions, the expense of the enlargement will, it is hoped, be defrayed, without any addition to the original debt. The chapel will now seat 1000 persons, and a sunday school is attached to it for 160 children.

Oswestry Races—During the late horse-races at Oswestry, the friends of morality and religion enjoyed public religious services, in order to bear an honourable testimony against such unchristian practices, and to counteract, in some measure, their unhappy and baneful influence. The several congregations united; sermons were preached at each other's chapel, by the several ministers of the town; Mr. W. Davies, (Methodist) at the Old chapel, from Psa. i. 1—3. Mr. T. Cooke, (Baptist) at the Methodists' chapel, from Tit. ii. 11—13. Mr. Whitridge, Jun. (Indep.) at the Baptists' chapel, from Jer. l. 2.

SAILORS.

EDINBURGH AND LEITH SEAMAN'S FRIEND SOCIETY.

We have much pleasure in announcing that this Society, which was instituted a few months ago exclusively for the benefit of the Seamen at Leith, has already been able to carry into effect an important part of its proposed plans.

On Sabbath, the 13th of September, ser-

mons were preached, for the first time on board the *Westmoreland*, lying in Second Dock. Public worship was performed at 11 and 2 o'clock, on the deck of this elegant ship, below an extensive awning. Agreeably to the liberal constitution of this Society, the service in the morning was conducted by the Rev. Mr. Henry, of Leith. His text was taken from Matt. ch. iv. 13—22; and the Rev. Mr. Aitcheson, of Leith, preached in the afternoon, from Ephes. ch. v. 4, 5. Although the number of vessels in harbour at present is few, yet on each of these occasions the congregations were numerous, and must have exceeded 400. A scene so solemn and so deeply interesting, has never before, we believe, been witnessed at this place.

The service commanded the most devout attention, and from the favourable impressions which appeared to be made, the happiest results may be anticipated.

The Society, we understand, have it in contemplation to purchase a vessel, and to fit her up as a permanent place of worship, similar to the plan of the Floating Chapel for seamen, on the Thames. This object, as important to the welfare of this meritorious class of men, as it is to the prosperity of the nation, will be warmly encouraged and supported by every friend of seamen, and by every friend of his country.

THE GREENOCK SEAMAN'S FRIEND SOCIETY.

We learn with sincere pleasure that this Society has made excellent progress toward the noble purpose for which it was formed.

Such was the zeal of the good men who felt for the eternal interests of our brave seamen, that they pursued their object by holding meetings every week.

The sloop of war which had served in the Clyde for the purposes of the marine school, was solicited of Government, and liberally granted to the gentlemen who were on the Committee, to be transformed into a chapel for the use of the numerous seamen frequenting the Port of Greenock.

The whole main-deck has been lifted several feet. The gun deck is the floor of the chapel, which now occupies the entire length of the vessel, and several hundreds can be commodiously seated within the reach of the preacher's voice. Preaching is always once a week on board, and when opportunity will permit, more often. Seamen attend willingly, listen attentively, and the sight of hardy faces bedewed with the tears of contrition is not unfrequent.

The vessel is moored near to the New Custom House. When the vessels which took out the numerous emigrants to America were about to depart, these were collected, and, with the seamen in the Port, formed large assemblies; to whom the Rev. Mr. Edwards, the minister in Greenock and the neighbourhood, preached with manifest effect.

It is intended to form a Sunday Scho l on board the chapel, for the evening instruction of the lads training for a sea life.

The Committee have in purpose, and are taking the necessary steps to prevent if possible the enticing of seamen, newly arrived, to houses where their property and their morals are equally endangered, and to induce them to use, in preference, other lodging-houses on shore, of far better character, and on the good conduct of which dependence may be placed.

The Committee, following the example of the London Merchant Seamen's Auxiliary Bible Society, add also to their other good efforts an inspection of vessels outward bound, to see that the crews take to sea, for their instruction and for the improvement of their many leisure hours, a suitable supply of the Holy Scriptures and of religious tracts. May the blessing of God rest on their noble labours—and the pleasure of the Lord abundantly prosper in their hands!

BRITISH AND FOREIGN SCHOOL.

On Monday, Oct. 10th, a Meeting of the friends of Education and Religious instruction was held at Oxshot near Claremont, Surrey, for the purpose of forming a School there, on the system of the British and Foreign School Society. The Meeting was honoured with the presence of His R. H. Prince Leopold of Saxe-Cobourg, Her R. H. the Duchess of Kent, Baroness Spaeth, Sir A. Johnstone, Sir R. Gardner, &c.; the former of whom (Prince Leopold) condescended to take the Chair, and to recommend to the company the immediate institution of a School on the above plan for 150 children, for which the room in which they now assembled was expressly built by the exertions of a Committee, under the patronage of the Prince of Cobourg and Duchess of Kent, to be called 'The Royal Kent School.' Rev. Drs. Collyer, Schwabe and Rudge, Sir A. Johnstone, Mr. Ironmonger, Mr. Burrell, (Secretary to the Institution) R. Barclay, Esq

Rev. Mr. Whitehouse of Dorking, as also the Treasurer and Secretary of the British and Foreign School Society, severally addressed the meeting in support of the object before them, which was cordially adopted, with the hope of extending similar Schools throughout the county.

Society for the Protection of Places of Public Worship.

In consequence of the recent robberies at chapels and meeting-houses in the metropolis, a numerous meeting of ministers and trustees was held, October 11th, at the King's-head Tavern in the Poultry. The chair was taken by Thomas Wilson, Esq. who detailed the robberies which had been lately perpetrated. The Rev. Messrs. Atmore, Pritchard, Thomas, (of Highgate) Chapman, Richards, Freer, Stratten, Kello, Thomas, (of Enfield,) Moore, Vautin, Reed, and other ministers, as well as several lay gentlemen, addressed the meeting: in the course of those addresses, it appeared that no less than six chapels belonging to the Wesleyan Methodists had been robbed in the short space of one year; that Hoxton chapel had been twice entered; that Greenwich tabernacle had been robbed six times of every valuable article; that Queen-street chapel, Ratcliffe, had been robbed three times in the course of the summer; that Keppel-street meeting had been twice entered, and robbed of a large quantity of black cloth, the clock, the pulpit Bible, and many other articles; that Union chapel, Islington, had been twice robbed during the present year; and also the Mulberry-garden chapel, Pell-street; and that the New-road meeting had very lately been robbed of property exceeding the value of £50; that besides these robberies, the damage which the chapels and meeting-houses sustained by such repeated depredations, were very severely felt by the several congregations; that these offences were, in a great measure, to be attributed to a persuasion in the minds of the depredators that prosecutions would not be resorted to. These repeated acts of outrage, however, determined some persons to vigilance in detection; and a large reward being offered, a general receiver of stolen goods has been apprehended: on searching his house, the police officers found there a great number of chapel clocks, books used in public worship, quantities of stair carpeting, candles, candlesticks, tables, gowns picked in pieces to avoid detection, and every species of property which might be expected in such places. The property being examined, it was soon discovered that a great part of it had been stolen from Keppel-street meeting, Queen-street chapel, Hale-street chapel, Poplar and New-road meetings, and the prisoner was committed to take his trial, which will occur at the ensuing quarter sessions.

These and other statements impressed the meeting with a conviction that these offences could only be checked by those united exertions and public measures which would not only ensure prosecution, (the certainty of which, it was hoped, would deter persons from this crime,) but provide the means for offering rewards and ensuring conviction.

The plan of the society declares: 1. That its object shall be to detect and prosecute all persons committing depredations on chapels, meeting-houses, and other places of public worship, in the metropolis and its vicinity, whose congregations shall contribute thereto a sum of not less than £1. and shall also make such further contributions, should they be necessary, as the committee for the time being shall direct. 2. That all persons who shall subscribe annually £1. 1s. shall be members of the society, during the payment of their subscriptions; and that every person making a donation of £5. 5s. shall be a member for life. 3. That the business of this society shall be conducted by a committee of 13, selected from the members, with power to add to their number, care being always taken, that the committee contain representatives of the several denominations, and shall conduct all its affairs; and that any five of them present at any meeting, shall be competent to act. And, 5. That annual meetings of the society shall be held, at which the accounts shall be presented, and a report of the proceedings in the foregoing year shall be made, and a committee, treasurer, and secretary, shall be chosen.

The committee respectfully state, that as the sum at present required from each congregation is so small, these measures obviously require general union and concurrence, as the protection of the society can only be afforded to those congregations which shall *previously* contribute.

T. Wilson, Esq. was chosen treasurer to the society, and Mr. J. Wood, of Change-alley, secretary; and the following gentlemen the committee for the first year, viz. Messrs. Bulmer, Bullen, Dyer, Dresser, J. and E. Goldsmith, Garrett, Lark, Marshall, Steel, Twaites, Wells, and P. Wright.

LONDON HIBERNIAN SOCIETY.

We are happy in giving the following extract from the correspondence attached to the Fourteenth Report of this Society, and wish we had room to copy several other equally interesting letters from that correspondence. It is from an Inspector:

'On my way to B— B—'s School in T——, I met two men; one of them in the course of conversation said, that the superstition of the people was so great, that when they saw the priest against an Institution so good as to provide for the education of poor children, they would kill the masters, or some way or other retard the progress of a Society which has done so much good; for it has been the cause (said he) of sending light into this dark country, and of bringing people to a knowledge of their Saviour.

'The labours of the Society have proved very beneficial in this and every other part to which they have been extended. The children who are educated in the schools have been made great blessings to their parents and neighbours, in reading to them at night. The little children are so fond of the Testament, that they get more of the tasks than is required of them by the inspector. What a blessing it is to find a reader and a Testament in every cabin, and the old men and women blessing the Society for the great charity they have bestowed on their children, and more especially for imparting to them the knowledge that enables them to comfort their parents in old age with the word of God, in the English and Irish languages!

'I am happy to have it in my power to state another striking instance of the change wrought in the children's hearts, especially those educated in the Society. A short time ago, as I am informed, their chief employment was dancing, playing cards, dice, and every other wicked employment, as is the case in every part of the country: but the result of their being educated in the Schools, and the study of the Testament has been so effectual, that their delight is now to meet in the different houses in the village to read the Testament. It is delightful to hear small children, not ten years old, saying, — Mother, it is not for cursing or swearing that we are met, but to read the word of God; and we read in the same word, that God delights in little children learning his will.'

WELSH SAILORS.

A Society has lately been formed in London by the Captains of Merchant vessels, and others connected with the Welsh Trade, named 'The Cambrian Union Society, for promoting religion among Welsh Seamen.'

It appears that there is a numerous class of Welsh sailors, who, when boys, were brought up in their native villages in habits of religion, who yet have not sufficient knowledge of the English language to join in Divine worship with an English congregation; it was therefore judged important to procure suitable accommodation for them either on board some Welsh vessel lying in the Thames, or, if the Society shall be enabled, on board a vessel procured for the purpose, to be called 'The Welsh Ark.' A subscription has been set on foot to promote the general design.

It has been recommended to the 'Bethel Society,' to procure some place of worship in or near *Tooley-street*, as a *Sailor's Tabernacle*, as many seamen are found loitering about in that neighbourhood who might be induced to attend a place of worship close at hand. We are informed that one zealous individual, during the last 18 months, picked up about 400 seamen, and persuaded them to go to a place of worship.

Prayer Meetings among sailors were commenced in Portsmouth Harbour on the 10th of June last.

At Falmouth, a Meeting was held in May last, a special object of which was to circulate Religious Tracts among the sailors.

Wed. Sept. 6. was re-opened the Independent Chapel, Glass-house Yard, Aldersgate-street: Rev. G. S. Smith of Penzance preached in the morning, from Luke iii. 6; Mr. Blackburn from Yorkshire in the afternoon, from Hab. ii. 3; and Mr. Neale of Aldersgate Chapel in the evening. The above Chapel was formerly honoured with the occasional labours of the celebrated Bunyan, and Mr. J. Neale, a coadjutor of Mr. Whitfield. The present minister, Mr. R. A. Webb.

RECENT DEATH.

The Rev. Joshua Webb, many years pastor of the congregational Church, Hare Court, Aldersgate-street, London, departed this life on Wednesday the 27th of September last, aged 75. He had been long in a declining state, but a very rapid decay of five or six days terminated his life. Dr. Collyer delivered the address at his grave in Bunhill Fields, and Dr. Winter preached the funeral sermon at Hare Court, from Job v. 26. The sermon will be published.

POETRY.

ON RETIRING FROM PUBLIC WORSHIP TO SPEND THE SABBATH EVENING ALONE.

LORD, within thy courts this day
I have met to praise and pray;
I have listen'd to thy word,
Gladly of my Saviour heard;
Still I pant thy face to see,
Wilt thou now retire with me?

Come, thou dear Immanuel, come!
Make my heart thy constant home;
Let me now thine influence feel,
Here thy richest love reveal:
Fain would I commune with Thee,
Dearest Lord! retire with me.

May the savour of thy word
Joy in solitude afford;
Seal its truths upon my heart,
Let me ne'er from Thee depart!
Lord, content I cannot be
Till thou dost retire with me.

Stay, thou heav'nly Lover, stay,
Drive each earthly thought away;
Fix my soul on things divine,
May I be for ever thine!
Thus on earth may I be blest,
Till I rise to endless rest.

W. W.

ECCLESIASTES vi. 2—6.

'Tis better to the house of woe
Than to the house of mirth to go;
The lessons that its scenes impart
Bring home instruction to the heart;
'Tis there that feelingly we learn
Our nature's frailty to discern,
And in the ills of others see
What we ourselves must quickly be.
Folly's array'd in smiles; but tears
Are oft the garb that wisdom wears;
Though sad the countenance, the mind
By virtuous sorrow is refin'd.
Destructive is unhallow'd mirth,
It chains our nobler pow'rs to earth;
But sorrow weans from earthly things,
And from it lasting comfort springs.

In pensive scenes that mend the heart,
The wise delight to take a part;
Deceitful joys allure the vain,
That carry anguish in their train.
Better to wise reproofs t' attend,
That grieve us only to amend,
Than folly's song, with empty noise,
That cheats us of substantial joys;
For, transient as the crackling blaze,
The burst of giddy mirth decays;
Its brightness vanishes in wind,
But leaves its nauseous smoke behind.

J. S.

Southwold.

A PARTING STANZA.

Help, my soul each moment needs;
Help, I ev'ry moment find:
Lord! thy grace our guilt exceeds;
We are vile, but Thou more kind.
May our hearts thy Spirit touch,
And we'll sing, while we adore,—
'Sin abounded, but how much
'Hath thy grace abounded more!'

PERDITUS.

MISSIONARY CHRONICLE

FOR NOVEMBER, 1820.

SOUTH AFRICA.

A LETTER has just come to hand from the Rev. J. Philip, dated *Cape Town, July* 13, 1820, wherein he says he was in daily expectation of hearing from Mr. Campbell and his friends, from *Graaf Reynet*, on their return from Lattakoo. Mr. Philip has transmitted interesting accounts of the conversion of ROSELLE, a female of the Bootchuana nation, a member of the Church at Griquatown; also, the substance of a conversation with ADAM BARLY, another member of that Church, at a meeting held in Mr. Philip's house, in the presence of several of the missionaries of the Church Society, &c., then at Cape Town.

We select a few of the Questions and Answers on the latter occasion, not having room for the whole.

Q. When was it that you felt the power of the word of God on your heart?

A. In 1802, when Mr. ——— came to Berend's Kraal, I felt myself a sinner. There was an old woman converted, whom I knew was before a very bad character, and I thought—if she obtains grace, how will it go with me? I may obtain it too; and this led me to look into my former life, and to seek the same change. When I began to pray, Mr. ——— came to that place; then I learnt there was to be a judgment; then all that was evil in my life came to my mind, and seemed dreadful to me. I had no rest, day nor night.

Q. How was it with regard to your feelings, after this?

A. These thoughts came into my mind —If I seek the Lord Jesus, I shall find him. It is true—It is true:—if I seek him I shall find him; and this truth gave me comfort.

Q. When you fall into sin or temptation, is your peace of mind disturbed?

A. Yes, these cause disturbance in my mind, but lead me to the Lord Jesus.

Q. What reason have believers to trust that Christ will save them?

A. The Bible teaches us, that Christ came into the world, that he suffered, was buried, and rose again, and that his death is the life of sinners.

Q. Did you change your own heart, or by what power was it done?

A. No, not myself, because I can do nothing.

Q. By whom then was this done?

A. By the Holy Spirit.

Q. Is the Holy Spirit necessary to carry on this work, and to the end of life?

A. Yes, sir.

Q. How are we to know that a man is a Christian—is every one a Christian who professes so to be?

A. He that is a doer of the word.

Q. What opinion may we form of a man who makes a profession, and lives in sin, drunkenness, idleness and thoughtlessness?

A. I have no other thoughts than that it is inconsistent—they do not belong to the faith.

Q. What do you think of the Bible—the word of God?

A. We must think seriously of it. I cannot live without the word of Christ.

Q. Have you any part of it in your memory?

A. Yes, passages come to my mind every day. Among those which afford me comfort, and are frequently in my thoughts, is, 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life,' &c. &c.

Q. Do you think you could be tempted to leave the means of grace?

A. No, sir; nothing else can make me happy.

Q. Do you feel grateful to the people in England for sending the Gospel to you? Do you pray for them?

A. Yes; that comes into my thoughts often.

Mr. Anderson (now at Cape Town) gives *Adam Barly* an excellent character; he has been many years a member of the Church at Griquatown, and his conversation and spirit during all that time have been most exemplary.

Mr. Philip adds—'You may rest assured that these conversations are reported as they took place; no attempt has been made to embellish them. The scepticism excited in some by the perusal of the answers given by *Africaner* is groundless; but I shall soon have an opportunity of presenting that interesting character before the public, in a light which will not lessen surprise, but which will satisfy such as require satisfaction that the former picture was not overcharged.

(*The account of* Roselle *in our next.*)

By Letters from Mr. Philip, of later dates, viz. July 29th, and August 9th, we are informed that Mr. Campbell has returned in safety to Lattakoo, after an absence of two months employed in a journey of discovery, North East of that city; and that he was expected shortly on the borders of the Colony, in his return to Bethelsdorp, and from thence to Cape Town.

Mr. Campbell, in a letter to Mr. Philip, dated Lattakoo, April 8th, 1820, says, 'They have been very industrious here in cultivating fields and gardens, without which they could not have existed. They have led out water from the Krooman river, for three miles; which is a great work in so warm a climate. They have also built comfortable houses on the South side of the town, behind which are their gardens.

Some favourable changes have taken place among the Matchappees, the inhabitants of Lattakoo, &c. Expeditions for the purpose of stealing cattle are abandoned; scarcely any are now put to death, because they now know more of the value of human life. Pumpkins, melons, beans, &c. have been introduced, because among themselves they have something resembling them; but, though fond of potatoes, they cannot be prevailed upon to plant any, because they fear it would occasion some alteration in their old system, of which they are as tenacious as the Hindoos themselves.

As yet they cannot comprehend reading and writing. Only about six persons attend the school, and these can only join two letters together. Could one only be taught to read, it would lead others to conceive of its meaning. I expect little improvement until some person, well instructed in the Lancasterian plan, shall come to teach them. The want of their language is a great obstacle; as yet the missionaries are obliged to speak to them by interpreters, and it is a thousand to one if they have ability to place the truth before the natives in a proper manner. But I think Mr. Moffat will be able to acquire the language in a few months.

They think themselves safe from the attacks of the neighbouring tribes, in consequence of white men living among them. In a public conversation with the king, I perceived that he took considerable merit to himself for having, at the request of the missionaries, relinquished the practice of *cattle-stealing*. He expressed his hope that, as he had taken our advice, I would take his, and not visit *Makkabba*, king of the *Wanketzens*, against whom he seems to entertain a mortal antipathy. 'I advised Dr. Cowan and Donovan,' said he, 'not to go; yet they went, and have never since been heard of.' He added, 'You are going to the *Maroptees*; you will pass near him; he will send for you, but do not go.'

'I design to set out on Monday next to visit a people who live about 250 miles higher up, towards the North-East.—From every thing I hear, it seems to me likely to be an important missionary station. From thence come all the iron and copper used here. The king of *Mashow*, who lives on this side of them, was here when I arrived. I design to visit his place also. I am still more confirmed in my opinion that Lattakoo is only the commencement of *peopled Africa*.

The other night the Bushmen stole 19 cattle belonging to the mission, 11 of which belonged to the Interpreter; this will be a most serious loss to him. We have heard that another party of Bushmen robbed the Griquas about the same time, taking the advantage, probably, of the absence of many of them at *Beaufort Fair*. A good parcel of small black and white beads would enable the Interpreter to purchase some cattle instead of those he has lost. Beads are the only sort of money that passes here, and only black and white ones (about one-eighth of an inch in diameter) are valuable—except large dark blue ones. I have many necklaces, given by my friends at Kingsland, but they are not acceptable. If Messrs. ——— were to send a large quantity of such as I have described to Beaufort Fair in 12 months, it would be a good speculation,' &c. &c.

Mr. Philip says—'Mr. Campbell's friends need be under no apprehension for his safety. Travelling in the interior of South Africa is now, through the influence of our missionaries, nearly as safe as in England. If Africa be explored it must be by the progresss of missions. The mission to Lattakoo has already opened the way some hundreds of miles beyond that place; and if that mission be strengthened, and another mission be established among the *Marootzees*, we shall have a field laid open to us from the Cape to De Lagoa Bay.'

INDIA.

SURAT.

Not having received any intelligence from this station for a considerable time, we feel much pleasure in now being enabled to present our readers with the following account of the successful proceedings of our missionaries, the Rev. Messrs. Fyvie and Skinner.—

Extract of a Letter from Mr. William Fyvie, to the Rev. Dr. Bogue, dated Surat, March 20th, 1820.

After mentioning the difficulties surmounted in obtaining a printing-press, Mr. F. says, 'Before our beginning to print the New Testament, *(in the Guzerat language)* and for the purpose of bringing our press and types into proper order, we judged it proper to print several small tracts, of eight pages each. Mr. Skinner has prepared four of this kind—selections from the Scriptures. I have prepared a small catechism, prayers, &c. and a tract entitled 'The way of Salvation.' These were greatly needed. O that the reading of them may be accompanied with the Divine blessing!

'We have received, from the Calcutta Bible Society, sufficient paper for printing one thousand copies of the New Testament. We hope also to receive some assistance from the Bombay Bible Society, towards the printing of it. We expect to begin one of the Gospels in a few days. I trust we feel that, in conducting a work so important to the interests of Christianity in this land, much wisdom, and a constant supply of the grace of the Holy Spirit, are necessary, and I doubt not, that the numerous friends of missions in Britain will persevere in earnest prayer, that the blessing of God may succeed our labours.

'In translating, *my* attention has been directed principally to the Old Testament. I have gone over the Books of Moses twice, and the Historical Books once. These, with the Acts of the Apostles, which I have translated, and am now going over the fourth time, in order to its being printed, will be, I think, nearly half of the Sacred Scriptures. Mr. Skinner takes the other half.

'I have prepared a selection of the parables of the New Testament, with an explanation attached to each, which I find useful to read when I am out among the natives—am also preparing a course of short sermons on the principal doctrines and precepts of Christianity, for the instruction of the Heathen; these may be printed at some future time. In giving them instruction, the greatest plainness of speech is absolutely necessary, in order to their understanding the truths delivered; for they are mere children in the knowledge of every thing of real importance; it may really be said of them, that they know nothing but wickedness—but 'great is the truth, and it must prevail.' The Directors have lately sent us a copy of your 'Sermons on the Millennium.' We have found the perusal of them very useful; and trust they will be extensively so, in the promotion of personal religion, and in rousing all who may read them to more active exertions to hasten forward the delightful period.

'I now feel at home in speaking to this people; and, notwithstanding their wretched condition, am happy in the employment, and would not exchange my situation for that of the greatest monarch. We have much cause to bless God for the gracious countenance he has given us in preaching the Gospel to our countrymen. The change of conduct and views in several persons who attend, are sufficient encouragement. Our friends who attend the English worship, in addition to defraying the rent of the place, &c. have been able to render us some little assistance in other things, and we are anxious for this, that the expenses of the mission may be lessened to the Society.

Your's most respectfully,
WILLIAM FYVIE.

'P. S. Since I began this Letter, we have been enabled to begin the printing of the Gospel of Mark; the second sheet is now in the press.'

CHINSURAH.

Extract of a Letter from Mr. Pearson, to the Directors; dated Chinsurah, 31st of December, 1819.

Honoured Fathers,

The date of my former Letter, (last April) reminds me that I must not longer delay to send you tidings of what I am about; you will, I am persuaded, pardon the infrequency of my communications, as you receive statedly those of my brethren in Calcutta. Weighing present circumstances, it will not, I conceive, be accounted matter of surprise or disappointment, not to receive details of the conversion of the Heathen. The particular sphere to which I was destined seems hitherto almost to have excluded me from any direct attempt for this grand end of Missionary labour. I feel happy in having, to the best of my ability, fully obeyed the letter of my instructions: I have bent my time, my strength, and ingenuity, to the advancement of the Schools. To save time, I re-copy a short Report, made to the brethren in Calcutta, by which you will perceive the outline of what has been done during the past year.

No. of Schools, 25.—Children, 2400.

It may perhaps appear a matter of regret, that the statement I now send, is below that of the former year; we conceive, however, that this deficiency is

fully compensated by a superior state of discipline, and of progress in learning. It is pleasing to think that our labours for this end have appeared satisfactory to Government, by whose liberality the schools are supported. Our efforts, in the first instance, were directed to the introduction of an appropriate system, together with the simplification and arrangement of elementary matter. Of the necessity of the former, little need be urged; its existence will ever give to a school of children the like advantage in the handling of letters, that it does to a regiment of soldiers over a confused rabble in the use of arms.

Purposing to take, for our model, that of the National Society in England, I made an abridged translation of Dr. Bell's 'Instructions,' of which an edition has been printed by the Calcutta School-book Society; and the system itself, as accommodated to Bengal, is now in use in the schools. We have at least demonstrated that it is capable of being acted upon here, in a manner nearly, if not fully, approaching to that in which we see at home. I have heard it spoken of by the natives as wonderful, to see a boy in tears at losing his place in his class. As practised in the Ghaut Schools, it has been adopted by gentlemen engaged in the work of native education, and also by the Calcutta School Society.

Similar to those of the National Society, have been composed in Bengalee a set of Elementary Tables; a first and second edition of which have been printed by the School-book Society, to which we are indebted for the gratuitous supply of various school books, both of Calcutta and of Serampore.

In addition has been printed, after the model of the National Society's school book No. 1, the History of Joseph; also a book of Arithmetic, by Mr. Harle, containing 120 pages. We have lately completed, for the use of schools, a book containing correspondence, commercial and familiar, various forms of bonds, deeds, &c. which I have reason to think will be useful and attractive. Whilst these preliminary means for the enlightening of our fellow-subjects have happily been afforded, it need not be said that the eye of benevolence has been opened only to behold the waste that every where surrounds us. Using, therefore, our best exertions for the prosperity of this Institution, we are at the same time incessantly employed in acquiring, through conversation and study, a thorough and idiomatic knowledge of the native language. In the beginning of the year, Mr. Harle and myself, with our Testaments under our arms, were in the habit of going out daily, and, in the market-place, or beneath the shade of a tree, of reading and speaking to the people, who at least were willing to hear, and generally with much attention, what we had to say.

I enclose specimens of tables, school-books, &c. &c. Our schools have been visited and approved by several; they are also regarded as models; nevertheless, we admit the absence of the chief beauty—direct Christian instruction. Let us be thankful for advances already made; who knows but that in a few years, each may become a Christian seminary? Of the importance of schools as a branch of missionary labour, my views are not in the least altered: however, it seems I am not to spend all my time in them, (which indeed is no longer necessary,) but rather to busy myself in making known Christ unto the Heathen.

It is really delightful to dive into the language, and to have it in one's power even in a feeble way, to diffuse the light of the glorious Gospel amidst such deplorable darkness. The eyes of people at home seem now to be opened, as to the moral degradation of the Hindoos. Their ingratitude, cruel hard-heartedness, and deep duplicity, afford many a trial to the bosom that beats only to do them good. Sometimes, however, a smile will forcibly efface the whole.—Whilst Capt. J. was here, one of his native servants was seized with the Cholera Morbus. We administered medicine, and having set to work by applying hot bandages, and rubbing well his hands and feet, through the blessing of God, his life was saved. For doing which, the next day, lest he should be in danger of losing caste, he demanded so many rupees. On the other hand, though living under so benign a Government, they doubtless frequently experience much evil, and but too frequently have presented to their view that great stumbling block—the inconsistent lives of Christians. One who came to me the other day, and could speak tolerable English, was continually adding an oath; I asked him why he did so, pointing out the guilt. His answer was, he knew no harm, having heard the words constantly used by gentlemen, but promised never to make use of them again.

I have lately completed, in the native language, an English grammar. It is well spoken of by those who have seen it, and is likely to be in great demand by the natives, for whose use it is intended. It will be followed by a copious Vocabulary on the plan of Dufief's 'Nature displayed.' The Preface to

this work, ought, I conceive, to be read by every one engaged in learning or in teaching languages. By these means, the English language might accompany the extension of the English Government, and be rendered universal in the same short time, throughout the millions that people the banks of the Ganges, the Candians, Hottentots, Negroes, &c. &c. As an humble attempt to put in execution a part of this suggestion, the above works have been undertaken. The School-book Society have ordered to be printed 1000 copies of the Grammar.

I will not swell my letters by mentioning the interesting particulars of the missionary conference held at Calcutta the beginning of this month, which, doubtless, you will receive from thence, along with the account of the Anniversary of the Bengal Auxiliary Missionary Society.

Our brethren are indefatigable in devising and pursuing every possible means of fulfilling their errand: all of us, I trust, are striving who shall be the greatest scholar, greatest in the eyes of his Master, and least in his own esteem.

The wide distance that subsists between us and the people to whom we are sent, while it forms a barrier to our usefulness in itself, if not steadily watched against, will produce a pernicious effect upon the frame of our spirits. Pride and anger are our enemies—not stripes and imprisonments, but soft speeches, and flattery in all its forms. The fable of the Sun, the Wind, and the Traveller, may instruct us which of these is easiest to be borne. Were I to give advice, I would say, If possible, send none but such as, knowing their own hearts, know the world, and know well how to conduct themselves in society. It seems alike necessary, whether on account of Heathens or Christians. Men of capacity, (for a missionary, whether preacher or teacher, be he what he may, if not a master of the language, had much better have staid at home;) men of generous and comprehensive minds, and that in every thing, can bear and forbear.

O that I were what I ought to be—active, full of energy, and full of humility; under a sense of my nothingness, and of the mercy which hath hitherto followed me. It is a hard matter really to feel, and sympathise, and love, and be in earnest as we ought; and yet who, except they be stones, but must feel! A few weeks ago, a gentleman informed me he saw two females immolated, on his way from Calcutta. Another who just now left me, says, yesterday evening he saw two others, at a short distance from the same spot, half dead through fear, hurried first into the water, and then into the fire, tied down and burnt to ashes on the funeral pile of their husbands. Eight hundred within the province of Fort-William in 12 months! I turned to the Brahmin sitting by me, and asked him, *When will this be at an end?* He answered, *When the Company order it.*

To this day, with little exception, I enjoy the best health, although experiencing some diminution of strength from the effect of the climate. At present, it is so cold, that, when at home, I am glad to creep to the warmest corner of the house, and could fetch ice from the ice-field on the north side of the town. I continue to receive every kindness from the Governor and people of the place. We have service twice, in English, in the Settlement Church, on Sunday; monthly missionary prayer-meeting, and weekly prayer-meeting, at my own house.

MADRAS.

Extract of a Letter from Mr. Traveller: dated 25th May, 1820.

OUR new chapel is completely finished, and was opened December 26th, 1819. The building is handsome, commodious, and eligibly situated; it is also respectably attended, especially in the evenings.

On the occasion of its opening, a more than ordinary interest was excited among different classes, which was evinced by the attendance of a crowded audience long before the commencement of the service, which was divided between the brethren, Loveless, Hands, Rhenius, Lynch, Nicholson, and myself. Mr. Nicholson preached on 1 Kings ix. 2.—'And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house which thou hast built to put my name there for ever; and mine eyes and my heart shall be there perpetually.' The sermon was appropriate and judicious, and calculated to produce the most useful impressions. The collection after the service amounted to more than £60.

The schools go on well. We have lately introduced Dr. Watts's First Catechism, and hope, in a short time, to introduce it into all our schools, as likely, by the Divine blessing, to communicate the best principles, and to make the children wise to salvation.

MADRAS ANNIVERSARY.

'On Wednesday and Thursday last, May 17th and 18th, we celebrated our Annual Missionary Meeting, having

been obliged to defer it for a time, on account of an awful visitation by a storm.* The first service was performed in the Black-Town chapel, on Wednesday; when Mr. Hands delivered an interesting discourse on 'The knowledge of the Lord shall cover the earth,' &c. After sermon, the business of the meeting was transacted. The Report was read, and some animated speeches were delivered, by the Rev. Messrs. Nicholson, Barenbrook, Lynch, and others, who took an equal interest in the concerns of the Redeemer's kingdom.

On Thursday, we held our Meeting at the New Persewankum Chapel, when Mr. Nicholson preached an excellent sermon on Ps. lxxii.—'He shall have dominion from sea to sea,' &c. The Report was again read, and the object of the meeting lucidly stated by several friends who addressed the Chair. The collections this year have increased, though not considerably.

We entreat a continued interest in your addresses to the Throne of Grace, that our work may be crowned with success, and that we may be faithful labourers in the Lord's vineyard' C. T.

CHINA.

PERSECUTION still prevails in this country. By a letter from a gentleman at Canton, dated April 2, 1820, we have the following information:—

'Last evening brought me the intelligence of a French Missionary having been strangled by order of the Chinese Government, in the Province of *Hoo-poh*. And *L'Auriot*, the French Missionary, who had been 27 years at Peking, is expelled from the country. He arrived at Canton yesterday.'

MALACCA.

A LETTER has been received from Mr. G. H. Huttmann, stating his safe arrival at Batavia, on his way to Malacca, to which station he is going, as superintendant of the press, instead of Mr. Medhurst, who will devote himself more immediately to the duties of a Missionary.

DOMESTIC.

WARWICK, STAFFORD, AND WORCESTER.

THE Sixth Anniversary of the Auxiliary Missionary Society for the Counties of Warwick, Stafford, and Worcester, was held in Birmingham on Tuesday, Wednesday, and Thursday, the 12th, 13th, and 14th of September. On Tuesday evening the Rev. R. M'All of Macclesfield, preached at King-street Chapel. On Wednesday morning, after a meeting for prayer, which was held before breakfast in Ebenezer chapel, the Society met in the same place to receive the report, and transact the usual business. Charles Forster, Esq., of Walsal, in the Chair. This meeting was to have been held in Carr's Lane New Chapel, but the workmen having been introduced after the opening of it, to complete the building, it was not convenient to assemble there. Mr. Leifchild of Kensington preached at Ebenezer Chapel in the evening; and on Thursday evening, the Rev. H. F. Burder preached at Livery-street Meeting-House.

The meeting for business was rendered additionally interesting by the presence of the Rev. Richard Watson, one of the Secretaries of the Wesleyan Missionary Society, who delivered a most admirable speech, replete with Christian piety, true eloquence, and a catholic spirit.

The collections at the doors amounting to two hundred and fifty pounds, although not quite so large as they were last year, will appear far from inconsiderable, when the state of the manufacturing districts is remembered.

The following Resolutions, amongst several others, were carried with great cordiality:

Resolved, That this meeting, professing its subjection to the authority of Christ, and knowing it to be one of his commands to his disciples to preach the Gospel to every creature, publicly recognises its duty to support the cause of Christian missions as long as one individual of the human race shall remain destitute of the advantages of Divine Revelation.

Resolved, That this meeting renews to the Parent Institution its expressions of veneration and attachment, together with assurances of its prayerful and liberal support.

Resolved, That this meeting, deeply sensible of the distinguished honour of being permitted to contribute in any measure to the spread of the Gospel in the world, and ardently grateful to Almighty God for the success with which he has been pleased to crown the efforts of the London Missionary Society, especially in the Islands of the Pacific Ocean, finds in these circumstances fresh obligations and incentives to renewed exertions.

Resolved, That as the great object of the London Missionary Society is the diffusion of the knowledge of Christ, and

* Hundreds of Houses were levelled with the ground, and the wretched inhabitants involved in ruin. The lives lost within the precincts of Madras, are computed at a thousand; and I have been informed, that where the storm was felt up the country, the loss both of property and of lives is incalculable.

not the lesser peculiarities of sect or party, this meeting cannot but reflect with heartfelt delight and gratitude on the existence of similar institutions amongst other denominations of Christians, which are pursuing the same grand end, and with the same pure feelings, on which it looks neither with the jealousy of a rival, nor the envy of an adversary, but with the affectionate interest, and earnest prayers of an associate.

The following gentlemen moved and seconded the Resolutions: —The Rev. Messrs. Watson, Cooper, Burder, Fernie, Sibree, Jerard, Birt, Salt, M'All, Wills, Brook, Hammond, Newland, Micaiah Hill, Helmore, Dawson, East, and Mr. Dickenson.

PLYMOUTH ANNIVERSARY.

On the 11th, 12th, 13th, and 14th days of September, the Plymouth, Stonehouse, and Dock Auxiliary Missionary Society, celebrated their Anniversary. The services commenced on Tuesday evening, at the Baptist chapel, Morice Square, Plymouth Dock, (kindly lent the Society;) Rev. Dr. Winter prayed, Rev. B. Rayson preached, and Rev. Mr. Knill concluded.

On Wednesday morning, the Rev. R. Knill preached; and the Rev. Messrs. Mitchell of Plymouth, Buckley, (of the Methodist connexion,) and Varder, prayed. On Wednesday evening, at the Rev. J. Doney's New Tabernacle, Plymouth, the Meeting for business was held. Mr. Derry presided. Rev. R. Burn read the Report. Resolutions were moved and seconded by Rev. Dr. Winter, Messrs. Rayson, Knill, Varder, Parrott, Shepherd, Burn, Doney; and also by J. G. Sparke, W. H. Dove, W. Stuart, Esqrs. &c.

On Thursday morning, Rev. Dr. Winter preached at the Rev. S. Parrott's, Mount-street chapel, Dock; Rev. T. Mitchell, and Rev. R. Knill, prayed. On Thursday evening, in the same place, a Meeting for business, adjourned from Plymouth on Wednesday evening, was held; and the remaining part of the business completed in resolutions, moved and seconded in very interesting and animated speeches.

Friday evening, the services concluded by the celebration of the Lord's Supper. Dr. Winter presided. The ministers mentioned above, were engaged in conducting the devotions, addressing the communicants and spectators, and distributing the elements.

The congregations were numerous, respectable, and attentive; and although there were *two* meetings for business, there was no appearance of satiety; but in departing from them, there was evidently a reluctance displayed, which fully evinced the interest that had been excited. We sincerely hope, that a missionary spirit is increasing in these towns every succeeding year, and that ere long the great and good cause will obtain that countenance and efficient support which its infinite importance demands.

GLOUCESTERSHIRE ANNIVERSARY.

The Gloucestershire Auxiliary Missionary Society, held its Fifth Anniversary at Wotton Undereidge, and the adjacent village of Kingswood, on the 4th and 5th of October.

In the morning of the former of those days, Dr. Williams, of Stroud, preached at Kingswood church; and in the evening, Mr. Burder, of London, at Kingswood meeting.

The following day, Mr. Thorp preached in the morning, at the Independent chapel, Wotton; and Mr. Knill, the Missionary, at the Rev. Rowland Hill's Tabernacle in the evening. The morning services were well attended, and in the evening of each day, a considerable number of people were unable to get within the doors. The Public Meeting of the Society, which was held in the Tabernacle, Wotton, in the afternoon of the second day, excited uncommon interest. The Report expressed much regret that the receipts of the year had not been greater in aid of so excellent a cause, at a time when nothing but money was wanting for a great extension of the Society's operations; places of labour, and labourers, being abundant, and the blessing of God remarkably afforded. There is strong reason to hope that the next report of this Auxiliary will be, with regard to pecuniary matters, much more exhilarating than the last; the amount of the collections at this Anniversary, including those made about the same time at Stroud, Rodborough, Forest Green, Chalford, Tetbury, Painswick, Uley, Cam, Fairford, and Chedworth, being little short of £200; which, with the regular subscriptions, will give a total, greatly exceeding the income of any former year. The active friends of this Auxiliary have long been of opinion that £500 might be raised annually within the district; nor will they be contented till such be the result of their labours. The cause of Missions has certainly been taking deeper root, year after year, in the hearts of many Gloucestershire Christians; and that the late Anniversary has done much towards promoting its growth, is apparent in the substantial fruits already yielded.

The ministers who took part in the devotions and proceedings of the Anniver-

sary, were, besides those above named, Mr. Hill and Mr. Jones, of the Tabernacle, and Mr. Lewis, of the Independent meeting, Wotton; Mr. Daniell of Kingswood, Mr. Edkins of Forest Green, Mr. Nichols of Chalford, Mr. Mann of Tetbury, Mr. Richardson of Frampton, Mr. Bennett of Dursley, and Mr. Burder of Stroud. The Chair at the Public Meeting was taken by Mr. Smith, of Frampton.

The sum collected at each place will appear in the Chronicle in due time.

HERTS AUXILIARY MISSIONARY SOCIETY.

THE first Annual Meeting of this Society was holden at Hitchin, in Mr. Sloper's Chapel, on Sep. 21st. The Rev. Dr. Waugh of London presided. The Report of the Committee contained a gratifying account of the progress of the Society, from which it appears that the contributions raised in this county the last year have been more than double the amount of the preceding year. The Meeting was addressed by Messrs. Waugh and Burder, of London; Maslen, Hertford; Sloper, Hitchin; Middleditch, Biggleswade; Atkinson, Wymondley; Browne, St. Albans; Castleden, Woburn; and Philips, Harpendon. Mr. Burder's account of the success which by the divine blessing has attended the operations of the Parent Institution, afforded peculiar gratification. A liberal collection was afterwards made. Before the meeting for business, divine service was conducted in the following order:—Mr. Middleditch prayed before sermon; Dr. Waugh preached, and Mr. Castleden concluded. In the evening Mr. Burder preached; Mr. Maslen commenced the service with prayer, and Mr. North of Ware concluded. The congregations were very large, and the whole of the services were extremely interesting.

MISSIONARY ANECDOTES.

A LITTLE Girl in Gloucestershire used to subscribe one half-penny per week to an Auxiliary Missionary Society; but by the failure of employment where she had been used to work, she found herself unable to continue her subscription: yet, being unwilling wholly to decline her contribution, she devised the following method:—The farmers being in the habit of allowing the poor to glean in their potatoe fields, she went one morning, and with no small labour, procured a basket full of potatoes. These she carried to the collector who used to receive her subscription, and begged him to accept of the potatoes instead of money.

The collector objected that he never received any thing of this sort for a subscription, and that he could not accept them, for they belonged properly to her mother.

The child went home much disappointed, and told her mother the whole. The mother immediately returned with her daughter to the collector, and requested him to accept the potatoes, saying, 'Sir, I was once a poor blind papist; but now, blessed be God, I know the value of the Gospel, and wish every body to know it too; and I thank God that I have a child who feels this concern for the poor heathen.'

About this time a neighbour came, and wishing to gratify the good woman and her child, purchased the potatoes, and gave the full value of them to the collector.

When Dr. Williams of Stroud related this little anecdote at the late anniversary meeting at Bristol, a person rose and said, 'And I am the person who bought the potatoes.'

Another little girl, in the same neighbourhood, wishing to make her contributions also to the same cause, devised the following method:—She made *Dolls' Bonnets*, and sent them to Gloucester for sale, applying the produce to the missionary cause.

These little anecdotes may provoke a smile—perhaps a tear; and will not the example of these little children excite in many an elder and wealthier reader a resolution to devote to God—*a proportionate donation?*

SOUTH SEA ISLANDS.

THE Directors have long been looking out for a minister of the Gospel, who, together with a lay gentleman, would visit Otaheite and the other missionary stations in the South Seas, as Mr. Campbell has visited Africa; but have not yet succeeded in their enquiries. They will feel themselves much obliged to their friends, if they can point out to them persons who appear to them qualified for the undertaking.

The Directors also wish to engage a pious respectable man and his wife, who are qualified to act as a school-master and school-mistress, in one of those Islands.

They wish likewise to send out a *carpenter*, who is also acquainted with the business of a *turner*.

The Directors are happy in having already engaged a respectable man and his wife to teach the arts of weaving and spinning in Otaheite.

THE Rev. Richard Knill sailed for Petersburgh on Wednesday, October the 12th, with a fair wind.

The Rev. Mr. Chambers, with Mrs. C. were obliged, by contrary winds, to put into Plymouth.

AMERICA.

THE Trustees of the Connecticut Missionary Society, who employ preachers to visit the Back Settlements in America, have published their 21st Annual Report, which gives a pleasing account of the proceedings of 31 missionaries, in the States of Vermont, New York, Pensylvania, Ohio, Indiana, Illinois, Mississippi, Louisiana, and in the territory of Missouri.

The following passage concludes their interesting Narrative:—

'By the instrumentality of these labours, many benevolent Societies have been established. Hardened sinners have been awakened, alarmed, and induced to 'fly from the wrath to come.' Numerous Churches have been formed 'on the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone.' Souls rejoicing in the Lord have been admitted to the fellowship of Churches previously planted. The sacraments of baptism and the Lord's Supper have been administered, to the joy and edification of multitudes. Probably hundreds of Schools and thousands of families have been visited and addressed on subjects of the highest conceivable interest. The sick have been assisted and guided in their meditations. The dying have been commended to the mercy of God. Mourners have been directed to the only source of unfailing consolation. Saints hungering and thirsting after righteousness have been fed. The work of evangelists has been performed through thousands of miles, where souls, in the region and shadow of death were hastening to eternity. In one word, 'To the poor the Gospel has been preached.'—Even the human eye, amidst the darkness of this world, can see that such works of mercy must have a most salutary influence on the welfare of the great human family. Still the sum total of good accomplished by this Society in a single year, cannot be seen until disclosed by the light that will shine upon it in the judgment day.'

SOMETIME since, a lady transmitted for the mission at Brainerd 36 writing books, and 12 garments for girls. The latter were the proceeds of relinquished ornaments. May so interesting an example be followed.

A clergyman in a country town having received a small donation for the school-fund from the child of a pious widow, found that it was earned by the child in consequence of being permitted to raise potatoes by his own exertions.

'This circumstance,' says our correspondent, 'revived in my own mind the following reflections:—If pious parents were all engaged to encourage special exertions in their children for religious charitable purposes, very beneficial consequences would result from it. Let farmers invite their boys to redeem leisure moments in cultivating the ground with this object in view. Let girls knit, or sew, or braid straw for the same purpose. In this way considerable sums would be raised for religious charities, without any diminution of property. Idleness would often be prevented. Habits of industry and economy would be strengthened. Selfishness would be early repressed. Benevolent affections would be invigorated. And if parents were guided by the Spirit of the Gospel, they might confidently hope that God would 'pour his Spirit on their seed, and his blessing on their offspring.'

A clergyman, who lives several hundred miles to the West, more than a year since wrote to the Treasurer of the A. B. C. F. M. as follows:—

'We send you of our penury *fifteen dollars*, collected at our monthly concerts for prayer during the last quarter. Though we have a thousand objects around us pleading for our charity, we claim the privilege of casting something into your treasury. We think it helps our prayers. We intend continuing our little monthly offerings.

'We read your doings; we rejoice in the success of your missions, and would venture, even from the outer border of Zion, to repeat in your ears—'ONWARD'—'ATTEMPT GREAT THINGS.'—Reveal to us the extent of your plans, and march forward in the execution of them; and the Christian public will not suffer you to lack for means.'

Continental Intelligence.

LETTERS have been received from Colmar, bearing date the 20th of August, which give a pleasing account of the increase of vital Christianity in Switzerland, and the French Provinces bordering on the Rhine. Two missionaries from Basle have lately devoted themselves to the service of the lost sheep of the house of Israel, and proceeded the one to Cracow in Poland; and the other to Odessa, on the shores of the Black Sea. An interesting account is given of

the mode in which a young German converted Jew labours for the spiritual welfare of his mother, a woman who seems to be 'touching the righteousness which is by the law blameless:' in his letters to her he comments upon some passage of the Old Testament in the words of Paul's Epistle to the Hebrews, without naming the author, and asks her opinion upon that which he has offered to her consideration: she usually replies that she approves of what he has said; upon which he rejoins by telling her that he is very happy that she approves of what he submitted to her attention, but that the whole was taken from a letter which one Paul, a follower of 'the hanged One' wrote to his nation. He recommends her strongly to read it: she seems to have followed his advice, not unaccompanied by a blessing.

Three new Societies, Auxiliary to the London Continental Society, have been formed in the above named districts: that judicious measure which is the fundamental rule of the Society, namely, to leave all questions of Church government and discipline to the choice and determination of the new converts themselves, gives the completest facility to the formation of Auxiliaries in every country, because it interferes with no established forms whatever.

We are sorry to learn by letters from Italy, of the 17th of August, that Mr. Joseph Tartaro, who had made a successful tour throughout the greater part of the Neapolitan and Pontifical States, distributing the word of God, has been arrested on this account by the Austrian Government at Milan. At some places Mr. Tartaro had so far overcome the ill-founded jealousies of the enemies of the Sacred volume, that pulpits had been heard to resound with panegyrics on the English and Russians for their zeal in this cause. The Austrian Government has repeatedly manifested more aversion to the dissemination of the Scriptures than even the Papal itself: we believe that up to this moment only one Bible Society exists in any part of those immense Territories, namely, that at Presburg in Hungary, which was established some years ago by Mr. Leo, of Paris.

MISSIONARY CONTRIBUTIONS.

[*Collections, anonymous Donations, and all other Donations of 5l. or upwards, received from 16 September, to 16 October, 1820, inclusive.*]

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM, &c.

Collections by the Rev. Messrs. J. Innes and J. Jackson.

York.—Doncaster				5	7	0
Great Ousebourn; Rev. J. Jackson				6	3	0
Malton.—Rev. W. Greenwood				5	5	5
Scarborough.—Rev. S. Bottomley	18	19	11½			
Ditto Baptist Chapel.—Rev. Mr. Sykes	3	5	2			
				21	16	1½
Pickering.—Rev. G. Croft	6	9	5			
Ditto, a Friend	2	0	0			
				8	9	5
Kirby over Car.—Rev. Edmund Gray, Rector, donation				5	5	0
Kirbymoorside.—Rev. W. Eastmead				3	0	0
Harum; ditto				0	13	7
Sutton.—Donation				1	1	0
Thirsk.—Rev. Jos. Jefferson				3	1	4
Northallerton				3	6	0
Ayton, Guisbro' and Stokesley.—Rev. W. Hinmers				7	0	0
Whitby.—Cliff-lane Chapel.—Rev. G. Young	5	0	0			
Ditto ditto Annual Meeting	6	0	0			
Silver-street Chapel	10	0	0			
				21	0	0
Durham.—Stockton-upon-Tees Branch Miss. Society; Mr. Waugh, Treasurer	1	16	10½			
	10	1	4½			
				11	18	3
Darlington.—Rev. Mr. Gollop				3	5	0
Barnard Castle.—Collection; Rev. Mr. Prattman	3	11	9½			
Missionary Society; Mr. Willis, Treasurer	3	17	0			
				7	8	9½
Durham.—Rev. Mr. Jones				2	11	0
Sunderland.—Salem Chapel	3	9	3			
Park Chapel	2	10	2			
Spring Garden ditto	7	0	0½			
Bethel.—At Annual Meeting	10	10	0			
Sunday School	3	0	0			
				26	9	5½
Chester le Street				1	11	6
North and South Shields				6	4	9½
Northumberland.—Wallsend				5	0	0
Wooler.—Collections from the Congregations of the Rev. Messrs. Gilmore, Mitchel and Robinson	15	16	0			
Auxiliary Society, Mr. Jobson, Treasurer	3	3	1			
				18	19	1
Fowberry, near Wooler.—Collected at a Prayer Meeting				1	6	0
Banff.—Auxiliary Missionary Society; by Rev. Wm. Innes of Edinburgh				12	0	0
				189	1	9

Collections by Rev. Messrs. J. Yockney and G. Croft.

Cumberland.—Park Head.—Rev. Mr. Haddock				4	14	6
Temple Sowerby				2	4	7
Penrith.—Rev. Mr. Thorn				3	3	8
Keswick.—Rev. Mr. Gritton				3	0	0
Cockermouth.—Rev. Mr. Edwards				4	16	8
Workington.—Rev. Mr. Peele				16	0	0
Whitehaven.—Auxiliary Miss. Society; Mr. Peter Woodnorth, Treasurer	17	4	2			
Duke-street Chapel; collection	9	0	0			
				26	4	2
Maryport.—Rev. Mr. Wallis				3	6	9

Wigton.—Rev. Mr. Walton		1	15	8
Elswick, Donation		0	8	0
Carlisle.—Rev. Mr. Woodrow	6 2 0			
Lowther-street Sunday School	1 1 0			
	7 3 0			
Brampton.—Rev. Mr. Ivy	2 2 3			
Presbyterian	1 11 0			
	3 13 2			
Alston Moor.—Rev. Mr. Harper		6	0	1
Northumberland.—Hexham.—Rev. J. Scott		3	1	6
Horsley		3	11	2
		89	3	0

Collections by Rev. Dr. Waugh and the Secretary.

Huntingdonshire.—Auxiliary Miss. Society.			
St. Neots.—Penny Society	10 0 0		
Annual Subscriptions	9 19 0		
Collection	12 14 10		
	32 13 10		
Kimbolton.—Penny Society	3 10 0		
Subscriptions	4 14 6		
	8 4 6		
St. Ives.—Penny Society	6 0 0		
Subscriptions	4 3 6		
Collection	8 0 0		
	18 3 6		
Ramsey.—Subscriptions	1 11 6		
Moiety of Collection at the Baptist Meeting House	5 0 0		
	6 11 6		
Roxton Barn.—Metcalf, Esq.	6 0 0		
Maulden, near Ampthill; Rev. S. Hobson	6 12 11		
Bedford.—Rev. Mr. Hillyard; Collections	23 0 8		
Moiety of Penny Society	15 0 0		
	38 0 8		
North Bucks.—Newport-Pagnel; Rev. Mr. Bull	30 8 8		
Olney	1 1 0		
Harrold	3 14 7		
	35 4 3		
Woburn.—Rev. Mr. Castleden	5 5 0		
	164 15 4½		

Ayrshire.—Galston Bible and Miss. Society, by Rev. G. Smith, D.D.		5	0	0
Middlesex.—Whetstone and Totteridge Auxiliary Missionary Society; by Mr. Robert Rouse, Treasurer		7	11	7
Westmoreland.—Kendal Auxiliary Miss. Society; by Mr. R. Greenhow		10	0	0
Glamorganshire.—Swansea.—Collected by Cards at the Countess of Huntingdon's Chapel	31 10 8			
Sale of Monthly Chronicles	2 0 0			
Subscriptions	6 6 0			
Collections; by Mrs. Trebill	2 0 0			
Ditto; by Miss Howell	2 0 7			
Fines for late rising	0 4 0			
	44 1 3			
Wilts.—Rodborn and Corston Collections; by Rev. S. Pitt		2	10	0
Gloucestershire.—Bristol Auxiliary Society, W. Skinner, Esq., Treasurer		106	11	10

Collections by the Rev. Dr. Winter and Rev. Richard Knill.

Somerset.—Taunton.—Rev. R. Toner's Chapel		10	1	8½
Devon.—Exeter.—Castle-street; Rev. J. Griffin, and at the formation of a Miss. Association		17	0	0
Chudleigh.—Rev. J. Davison		12	0	0
Ashburton.—Rev. J. Kelly		10	3	3
(A Gold Watch, by a Friend.)				
Boer Alston.—Rev. Mr. Willan		2	1	6
Cornwall.—Callington	2 16 0½			
Penny-a-week Society	1 9 8			
	4 6 8½			
Launceston	12 1 0			
Bodmin	3 0 0			
Lostwithiel.—Rev. J. Skeate	2 8 0			
A Friend; by ditto	1 0 0			
	8 8 0			
Fowey.—Rev. Mr. Smith		3	14	8
St. Austle.—Methodist Chapel		4	0	0
Mevagissey.—Rev. Mr. Richard	5 4 3			
Donation by P. Ball, Esq.	5 0 0			
	10 4 3			
Penryn.—Rev. T. Wildbore	8 12 6			
A few Friends, for the support of a Native Teacher in South Travancore, to be called—'Henry Martyn,' presented by Mr. J. Symons, &c.	10 0 0			
Donation from a Lady for the Female School at Nagracoil	3 2 0			
	21 14 6			
Falmouth.—Rev. Mr. Hart		7	0	0
St. Ives.—Methodist Chapel		3	10	0
Penzance.—Rev. J. Foxall		30	0	0
Redruth.—The Pit		4	1	3½
St. Columb.—Rev. G. Oke	4 13 0			
Young Gent. at Ditto's School	0 7 0			
	5 0 0			
Truro.—Rev. Mr. Moore		15	1	1
Liskeard.—Rev. Mr. Trevor		3	11	7½
Devon.—Tavistock.—Rev. W. Rooker		16	15	0
Oakhampton.—Rev. G. Monge		3	11	6
		206	5	1

By Rev. Richard Knill.

Somerset.—Poundsford Park.—Thomas Welman, Esq., for the support of a Native Teacher in South Travancore, to be called 'Charles Noel Welman,' (Annual)	10 0 0		
Bishop's Hull.—Rev. Sam. Greatheed, for ditto in ditto, to be called 'Sam. Stephenson Greatheed' (Annual)	10 0 0		
Derby.—Donation	1 0 0		
	21 0 0		

Collections by Rev. B. Rayson.

Devon.—Torpoint.—Rev. Mr. Shepherd	2 0 0		
Kingsbridge.—Rev. Mr. Angeir	6 17 9		
Newton Bushel.—Rev. Mr. Crook	4 0 0		
Teignmouth.—Rev. Mr. Bidlake	4 6 0		
(In addition to 23l. in last Chronicle)			
Paington.—Rev. Mr. Sewel	1 6 0		
Dartmouth.—Rev. Mr. Stenner	12 1 0		
Totness.—Rev. Mr. Windeatt	4 13 2		
	35 3 11		
Penny Society ditto	20 0 0		
Aberdeen.—Penny-a-week Society; by Mr. Leslie	10 2 9		
Old Aberdeen.—Juvenile Miss. Society; by Mr. Collie	1 0 0		
A Friend, by Mr. Fyvie	1 0 0		
	13 2 9		
Greenock.—Legacy under the Will of Misses Mary and Helen Cameron; Mr. A. Weir, Exec.	50 0 0		
Less Duty	5 0 0		
	45 0 0		
Oxford.—Witney.—Fourth Quarter; Monthly and Weekly Subscriptions of Rev. J. Higgs and Congregation		2	8	0
Bucks.—A Friend, donation		2	0	0
Rutland.—Uppingham Auxiliary Society; Rev. J. Green, Treasurer; 6 months' Subscriptions	13 11 9½			
Collection after a Sermon; by Rev. Richard Knill	8 0 0			
	21 11 9½			
Bedford.—Biggleswade.—Donation from John Foster, Esq.; by Rev. Dr. Waugh		5	0	0
Wareham.—Donation from Eliza; by Mr. J. Brown		1	1	0
Dumbarton Bible and Miss. Society; by Mr. Glen		10	0	0
Hants.—Gosport.—Towards the erection of a Chapel in South Travancore, from a few Female Friends	10 0 0			
Ditto, from Sundries by a Missionary Student	6 12 6			
	16 12 6			

Cheshire Auxiliary Miss. Society, William[illegible], Treasurer.					
Mr. [illegible] Annual Meeting.					
Collections at the A[illegible]			3	11	7
Chester.—Baptist Chapel [illegible] Methodist					
Welch Calvinistic Methodist Chapel			4	10	0
			6	16	0
Common Hall-street Chapel			[illegible]	5	2
Boughton Chapel			10	[illegible]	[illegible]
Octagon			19	[illegible]	[illegible]
Queen-street Chapel			66	16	5
					111
Ladies' Penny-a-week Association.					
Queen-street Chapel, 2 qrs.			12	7	3
Young Men's Ditto, ditto			1	17	9
Sunday School Children, ditto			1	7	2½
				15	12 2½
Young Men's Association.—Welch Chapel, 2 qrs.				1	6 0
Ladies' Penny-a-week Association.—Octagon Ditto ditto				3	18 7
Young Ladies at Miss Dodd's School				2	16 0
Boughton.—Ditto at Miss Jenks' Ditto				0	17 6
Tarvin Sands.—Ditto at Mrs. Williams' Do.				1	5 0
A. B. W. a Penny per Week Subscription from her birth				0	5 0
Chester.—Missionary Box; by Mrs. Powell			0	6	0
Ditto; Mrs. Barnes			0	6	4
Ditto; Mrs. Mason			0	9	6½
Ditto; Mrs. Lewis			0	11	9
Ditto; Mr. Price			0	17	3
Ditto; Mr. W. Mannering			0	17	2
				3	8 0½
Farndon.—Ditto; by Mr. Naylor				0	8 6
Sandbach.—Ditto; Rev. W. Silvester				5	0 0
Delemere.—Ditto; Mr. Prescot			0	11	10
Penny-a-week Association; Ditto			3	0	10
				3	12 8
Minshull.—Ditto; by Mr. & Mrs. Jackson				5	3 6
Krutsford.—Ditto; Rev. Jas. Turner				7	10 0
Ashton.—Ditto; Mr. Little				1	10 10
Coalbrook.—Ditto; Mrs. Mousedale			2	12	4
Eaton.—Ditto; Ditto			0	2	11
				2	15 3
Clotton.—Ditto; Mrs. Done				2	7 0
Tarvin.—Ditto; Miss Martin			2	1	1
Ditto.—Ditto; Mrs. Edwards			0	13	0
				2	14 1
Northwich.—Ditto; Rev. I. Wilson				1	0 0
Chester.—Ditto; Mr. E. Jerrard			1	10	11
Ditto.—Ditto; Mr. R. Williams and Wm. Jones			1	12	0
				3	2 11
—Ditto; Mrs. Palin				0	4 4
Picton. Chapel Sunday School				0	7 6
Boughton. Ditto				0	1 8
Handbridge. An article devoted to					
Profits from Sale of a Grocer				1	10 0
the Miss. Society; by number bed				0	7 0
Tarvin.—Produce of a Cucumber Trees;					
Northop.—Ditto of two Chesses				1	10 0
by Mr. John Williams					
				180	8 3
York.—Sheffield and Attercliffe Missionary Union, (a part of the West Riding Auxiliary Society) Mr. Geo. Bennet, Treasurer.					
Collection after a Sermon by Rev. Richard Knill			12	0	0
Garden-street Female Missionary Society			5	16	10
Queen-street Ditto			12	1	2
				30	0 0
Dorset.—Stalbridge.—Collection			3	12	9
Temple Coombe, Ditto			2	10	0
				6	2 9
Hamilton Bible and Missionary Society, by Mr. James Mather; by Rev. Dr. Nicol				4	0 0

Donations in Aid of the Anglo Chinese College at Malacca.

George Wolfe, Esq.	100	0	0
Mrs. A. M. Neale	10	10	0

POETRY.

'Be glad in the Lord, and rejoice.'—PSALM xxxii. 11.

'Tis a joyful day we live in,
God is doing wondrous things;
See the foe before Him driven,
Hark! the ransom'd captive sings,
Sings with gladness,
'Glory to the King of kings.'

Favour'd spot! the spot we live in,
Mercies in our lot abound;
Chiefly that to us 'tis given
To convey the 'joyful sound;'
To convey it
To the nations all around.

They to whom this grace is granted
Should be strong, should valiant prove;
In the face of foes, undaunted,
Full of zeal and full of love:
God is with them,
God, who reigns supreme above.

Though a hostile world oppose it,
God's own cause must yet prevail;
True this is, and he who knows it
May persist when others fail;
May be valiant
When the rest thro' fear grow pale.

'God is with us;' this may cheer us
In the darkest day that is;
'God is with us,' and will bear us,
For, the cause we plead is his:
'God is with us,'
All we need is found in this.



Rev.d John Elias,
Llanfechell,
Anglesea.

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

DECEMBER, 1820.

AN ESSAY ON WHAT CHRISTIANITY HAS DONE FOR WOMEN.

(Abridged from Vol. 2 of the Rev. F. A. Cox's Female Scripture Biography. For our recommendation of which 'very valuable Work,' see our Review Department, vol. 26, p. 250.)

An original disparity between the sexes either did not perhaps at all exist, or was only constitutional. The authority which revelation has conceded to the man, seems the result of the Fall. A 'help-meet for him,' appears rather to refer to suitability than subserviency, and to indicate the companion rather than the servant, and much less the slave of man. The fitness of one being to promote the happiness of another, depends on its adaptation, not on its subjection, as in the case of friends. Subjection to her husband is part of the sentence pronounced on the woman for having been first in the transgression.

But in whatever respects the sexes were originally, equal or unequal, sin has done much to depress the feebler. Prompted by it, power will assume authority over weakness. Resistance is the natural result. This again generates dislike, which advances a step farther in the career of evil, and, joined to power, ends in oppression. Hence the female sex, unbefriended by Christianity, have uniformly become the victims of power. An induction of facts will shew what women are without Christianity, in very affecting colours; it will also exhibit the religion of Christ as an angel of mercy, lifting them to their proper station in the scale of society, and laying them under the greatest obligations to use their utmost influence for its general diffusion.

1. *View the Pagan nations of antiquity.*

The Egyptians held their women in the greatest servitude. Having absurdly determined it indecent for women to go abroad without shoes, they added injury to insult by depriving them of the means of wearing them, inhumanly threatening with death any one who should make shoes for a woman. Lest it should add any attraction to the female character, music was also forbidden their women.

Among *the Celtic nations* the nobles were allowed a plurality of wives. The labours of the field, as well as domestic toil, devolved on their women. Their great Odin excluded from his paradise all who did not by some violent death follow their deceased husbands. In time they sunk so low, that, by an old Saxon law, he that hurt or killed a woman was to pay only *half* the fine exacted for injuring or killing a man. Sometimes they rushed into the opposite extreme, raising their women to heroines and goddesses. Whereas, Christianity assigns women their proper place in society: neither suffering them to be tyrannized over by despotic authority, nor impiously honoured by a ridiculous adulation.

Amidst all the refinement of *the Greeks*, the female sex were nearly equally debased. Homer and subse-

quent writers often speak of them as mere articles of property. Hence they were bought and sold, obliged to perform the most menial offices, and exposed to all the degradation and miseries of concubinage. Daughters, of even the highest rank, had never their inclinations consulted in the article of marriage. After marriage some time elapsed before they ventured to speak to their husbands. At no time were they permitted to appear in mixed society, to know their husbands' affairs, or to interpose with their opinion or advice. Xenophon, one of the most polished of the Athenians, admitted that he had few friends with whom he conversed so seldom as with his wife. Solon, their prodigy of wisdom, made laws relative to females at which humanity must blush. He took no notice of their education, forbade their going abroad in the day time, except in full dress, in which they could not have been known even to their husbands; or at night, but with torches, and in a chariot; and prohibited their taking eatables out of their husbands' houses of more value than an obolus, or carrying a basket of more than a cubit in length. Their greatest men paid the highest honour to common strumpets, such as Aspasia; and were even so sottish as to regard them as their most successful intercessors with the gods!

The *Spartans* called their women into the public gymnasium. There every feeling of delicacy was lost. At length the depravity of the sex became so extreme, that Xenophon, Plutarch, and Aristotle, impute to it the ultimate subversion of the Spartan state.

With the *Romans* their ancient laws considered children as slaves, and women as children, who ought to remain in a state of perpetual tutelage. The husband indeed could not sell his wife, yet she was declared to be in a state of servitude, though in name a Roman citizen. She had no right to make a will, nor durst she prefer a complaint against her husband. In fact, the husband could even put his wife to death, not merely for gross immoralities, but even for excess in wine!

The morals of women shew, alone, the state of society, and the degree of estimation in which they themselves are held. If men treat them as slaves, they will become servile and contemptible; a certain degree of self-respect being essential to the preservation of real dignity of character. Hence their vices indicate their condition; and on this principle, wretched indeed was the state of female degradation. Like many other heathens, the Romans were remarkable for their *capriciousness* towards their wives. Now their principal slaves have the right of chastising their wives; anon, the husbands themselves pay them distinguished deference! Christianity alone places woman in her proper state, and protects her there.

2. *Behold the state of women in savage, superstitious, and in Mahomedan countries.*

In Europe; we may begin with *Greenland.* The situation of females in this country might well justify the exclamation of an ancient philosopher, who thanked God *that he was born a man, and not a woman.* It is common for the men to stand by while the women are carrying the heaviest materials for building. They never consult their daughters' wishes respecting marriage. Crantz says, 'from their twentieth year, the usual period of their marriage, their lives are a continued series of hardships and misery.

The Greenlanders have two kinds of boats, one of them is the great woman's boat, from 12 to 18 yards long, and 4 wide. This is rowed

by four women, and steered by a fifth, without any help from the men, except in great emergencies. If the coast will not allow them to pass, six or eight women take the boat upon their heads, and carry it over land to a navigable place.—Wives may be corrected or divorced at pleasure. Friendless widows are robbed by those who pretend to condole with them, and have no redress. After a precarious subsistence in different families, and being driven from one hut to another, they are suffered to expire without help and without notice. When aged women are suspected of witchcraft, if the wife or child of a Greenlander happen to die—if his fowling-piece miss fire—or his arrow the mark at which it was shot, the supposed sorceress is instantly stoned, thrown into the sea, or cut to pieces by the *male magicians*. Some kill their mothers, and others their sisters. Aged women are sometimes voluntarily, and at other times forcibly, buried alive by their own children.

Russia. The Siberians regard women as impure beings, and odious to the gods; hence they do not suffer them to approach the sacred fire, or the places of sacrifice. In the Eastern islands, their husbands treat them as slaves and beasts of burden. They will sell them for a little train-oil. At an advanced age, the women frequently seek younger wives for their husbands, and devote themselves to domestic drudgery. Among the Slavonian nations of Europe, the daughters were formerly dragged by the hair to the altars. Brides are still purchased, and instantly become slaves.

Italy and Spain. In both, the education of women is totally neglected, and they are not ashamed of committing the grossest blunders in conversation. In youth they are left to the care of ignorant and immoral servants; their mothers are little better; while they are commonly objects of jealousy to their husbands.

Portugal. Even those young women who belong to respectable families are never instructed in any thing truly useful or ornamental, and are often ignorant of reading and writing. They are kept in the most rigid confinement, often not allowed even to go to Church, and never, unattended. They are excluded from all young persons of the other sex, who are not permitted to visit families where there are unmarried females. The whole leads to endless intrigue, cunning and deceit.

Turkey. Here, women are confined in seraglios for life, or shut up in their apartments. They are not permitted to appear in public without a vail. They are slaves, in fact, and the power of life or death is in the hands of the husband.

ASIA.

Tartary. The Mahomedan Tartars are continually waging war with their neighbours, for the purpose of procuring slaves. They steal children to sell, and scruple not to sell their own daughters, or even their wives in case of disgust. They generally dismiss their wives at or previous to the age of forty. Among the Crim Tartars, even the mothers of Sultans neither eat with their sons, nor sit in their presence; they are often ill treated by them, and sometimes put to death.

The Georgians and Circassians consider all their children, which are commonly very beautiful, in the light of property, exposing them to sale as they would their cattle.—Their daughters, according to their beauty, are bought for from 20*l.* to 100*l.* by the agents of despotism and depravity.

China. Here, forced marriages and sales of women are universal.

Wives must see no visitors of the other sex, and are transported from place to place in vehicles secured by iron bars. Their concubines are treated with the most degrading inhumanity; are slaves to the wives, who sway a most despotic sceptre over them, and they are liable at any time to be sold. In Nepaul, a landlord takes the wife of a peasant for rent, and keeps her till the debt is paid. Scarcely among savages themselves is the condition of women more humiliating and wretched than among the Chinese. Among the rich they are imprisoned as slaves; among the poor they are mere drudges, many being compelled to work with an infant upon the back, while their husband is, in all probability, gaming! 'I have frequently,' says Mr. Barrow, 'seen women assisting to drag a sort of little plough, and the harrow, while the easier task, that of directing the machine, is left to the husband.'

They value their daughters so little, that when they have more children than they can easily maintain, they hire the midwives to drown them as soon as they are born. Nothing can exceed the contempt towards women which the maxims of their most celebrated lawgivers express. Hear Confucius himself: —'It is very difficult to govern women and servants; for if you treat them with gentleness and familiarity, they lose all respect; if with rigour, you will have continual disturbance.' Their daughters may be said to be invariably sold; nay, it is a common practice with them to sell their daughters, that they may be brought up as prostitutes.—(See Barrow's China, p. 518.)

Hindoostan. Who is not shocked at such doctrines and facts as the following?—'The virtuous wife who burns herself with her husband, becomes a kind of celestial being, and will go to bliss. If he die in another country, she shall take his sandal, and, binding it on her thigh, shall enter the fire with it. When a woman burns with her husband, the eldest son, or nearest relation, shall set fire to the funeral pile. If she thus burn with her husband, it is not suicide.' Such are some of 'the mild and sublime doctrines of the Hindoos,' which have been lauded in such style by European infidels!

As a comment on this infernal law, the following fact from the pen of one of the Baptist missionaries, in Jan. 1807, will speak volumes:

'Hearing that a woman was about to be burnt with the corpse of her husband, we hastened to the place; but before we could arrive, the pile was in flames. It was a horrible sight. The most shocking indifference and levity appeared among them that were present. I never saw any thing more brutal than their behaviour. The dreadful scene had not the least appearance of a religious ceremony. It resembled an abandoned rabble of boys in England, collected together for the purpose of worrying to death a cat or a dog. A bamboo, perhaps twenty feet long, had been fastened at one end to a stake driven into the ground, and was held down over the fire by men at the other. The fire, though intended to consume the living and the dead, did not consist of as much wood as we consume in dressing a dinner. I saw the legs of the poor creature hanging out of the fire, while her body was in flames. After a while they took a bamboo and stirred the fire, as you would repair a fire of green-wood, by throwing the unconsumed pieces into the middle of it, pushing and beating the half-consumed corpse at the same time. Perceiving the legs hanging out, they beat them with the bamboo for some time, in order to break the ligatures which fastened them at the knees; (for they would not have come near to

touch them, for the world.) At length they succeeded in bending them upwards into the fire; the skin and muscles giving way, discovered the knee sockets with the balls of the leg bones—a sight which made me thrill with horror, especially recollecting that this hopeless victim of superstition was but a few minutes before alive. To have seen savage wolves thus tearing a human body limb from limb, would have been shocking; but to see neighbours and relations do this to one, with whom they had familiarly conversed not an hour before, and do it with an air of levity, was almost too much for me to bear. Turning to the Brahmin who was the chief actor in this horrid tragedy, a young fellow of about twenty-two, and one of the most hardened that I ever accosted, I told him, that the system that allowed of these cruelties could no more proceed from God, than darkness from the sun; and warned him, that he must appear at the judgment-seat of God to answer for this murder. He, with a grin, full of savage contempt, told me, 'that he gloried in it, and felt the highest pleasure in performing the deed.' I replied, that his pleasure might be less than that of his master. But seeing it was vain to reason with him, I turned and expostulated with the people. One of them answered, 'that the woman had burned herself of her own free choice, and that she went to the pile as a matter of pleasure.'—'Why, then, did you confine her down with that large bamboo?' 'If we had not, she would have run away.' 'What! run away from pleasure?' I then addressed the poor lad who had thus been induced to set fire to his mother. He appeared about nineteen. 'You have murdered your mother; your sin is great.—The sin of the Brahmin who urged you to it is greater; but yours is very great.' 'What could I do? It is the custom.'—'True; but this custom is not of God, but proceeds from the devil, who wishes to destroy mankind. How will you bear the reflection, that you have murdered your only surviving parent?' He seemed to feel what was said to him; but just at this instant the hardened wretch, the Brahmin, rushed in and drew him away, while the tears were standing in his eyes.

'You expect perhaps to hear that this unhappy victim was the wife of some Brahmin of high caste. She was the wife of a barber, who dwelt at Serampore, and had died that morning, leaving the son I have mentioned, and a daughter about eleven years of age. Thus has this infernal superstition aggravated the common miseries of life, and left these children stripped of both their parents in one day. And this often happens to children far more helpless than these; sometimes to children possessed of property, which then, as well as themselves, is left at the mercy of those who decoyed their mother to their father's funeral pile.'

Ceylon. In their idolatrous processions, each carriage has four wheels of solid wood, and requires four hundred men to draw it. Women, in the frenzy of false devotion, throw themselves down before the wheels, and are crushed to death by their tremendous weight; the same superstitious madness preventing the ignorant crowd from making any attempt to save them.

Sumatra. In the country of Batta, the men are allowed to marry as many wives as they please; and to have half a dozen is not uncommon. The condition of the women is no other than that of slaves, the husbands having the power of selling their wives and children.

Java. At Bantam, and in other parts of the Island, fathers betroth their children at a very early age,

lest they should be taken to supply the harems of kings, or be sold for slaves, on the death of their fathers, by the monarch, who is the heir of all his subjects.

Among all the nations of Southern Asia, the East Indian and South Sea Islands, the women are despised and oppressed; the wives and daughters of every class are compelled to prostitute themselves. Their husbands use them with the utmost cruelty, not permitting them to eat, or even sit down, in their presence; the women are sometimes on the throne, and reign with despotic authority.

New Holland. When a young man sees a female to his fancy, he informs her she must go with him. She refuses. He enforces compliance with threats and blows. The gallant never fails to gain the victory, and bears off the willing though struggling pugilist.

Persia. Here innocent females are often included in the punishment of their husbands and fathers, particularly those of high rank. They are frequently tortured to make them reveal concealed wealth; and when a nobleman or minister is put to death, it is not unusual to give away his wives and daughters as slaves, sometimes to the lowest classes of the community.

Arabia. The ancient Arabians considered the birth of a daughter a misfortune, and frequently buried their daughters alive as soon as born, lest they should be impoverished or dishonoured by them. A man in the East dares not to enquire after the health of the wife or daughter of his most intimate friend, lest he should excite suspicion of illicit views or connexions. Neither will a man mention his wife or daughters. They are included among the domestic animals, or comprehended in the general term family. When it is necessary to mention them to a physician, it is always done with some such apology as we should make for mentioning what was disgusting.

AMERICA.

Northern Indians. The women cook the victuals, but, though of the highest rank, are never permitted to partake of them till the males and even the servants have eaten what they think proper; and in times of scarcity it is frequently their lot to be left without a single morsel. Should they be detected in helping themselves during the business of cookery, they would be subject to a severe beating, and be considered ever after to have forfeited their character.

In Hayti the people are Catholics, and extremely ignorant; but few can read. Their state is awful. Mothers are actually panders to their own daughters, and receive the wages of their prostitution. The endearing name of father is scarcely ever heard, as the children but rarely know to whom they are indebted for existence.

In South America are whole nations of cannibals, who sometimes slay their own wives, and invite their neighbours to the repast.

AFRICA.

At Tunis they fatten up their young women for marriage. When a girl is betrothed, she is cooped up in a small room. If her intended lost, discharged, or killed his former wife, the silver shackles of the deceased are put upon the new bride's limbs, and she is fed until they are filled up, by the limbs arriving at the proper thickness. When the former wife was fat and the present is slender, this is found no easy matter. Food of an exceedingly fattening quality, together with their national dish, *coususu*, is used. With this the bride is literally crammed, and many actually die under the spoon.

Morocco. Here an ill-disposed

husband may tyrannize over his wife without controul. No one can go to her assistance. Hatred or jealousy rises so high in the breast of a Moor, that death is often the consequence to the wretched female, though innocent. Even a father can afford no aid to his most beloved daughter. But this despotic power is allowed only to the higher ranks; so that daughters of the great are sometimes given to men in humbler life, who are more amenable to justice. The Moors indeed seem to regard females as an inferior species of animals. Voluptuousness is considered their chief accomplishment, and slavish submission their indispensable duty.

Kamalia. If a man take a fancy to any of the young women, it is not necessary that he make the overture to the girl herself. The first object is to agree with the parents, which is generally done for about the value of two slaves. Her consent is not necessary. If the parents eat a few kolla-nuts, which are presented by the suitor as an earnest of the bargain, she must either have the man of their choice, or remain unmarried; otherwise he is authorized, by the laws, to seize upon the girl as his slave.

All the negroes have a plurality of wives. But the Mahometan negroes are confined to four, and beat them more like slaves than companions.

The Kaffers. The principal article of their trade with the Tambookié nation, is the exchange of their cattle for their young women. Polygamy is allowed in its full extent among the chiefs. The females being considered as the property of their parents, are invariably disposed of by sale. The common price of a wife is an ox, or a couple of cows. A daughter considers herself as an article in the market, and is neither surprized nor interested, when told she is about to be disposed of.

Whatever may be the affection of a negro, he never suffers his wife to eat with him. This would contaminate him, and diminish his dignity. And at this degrading distance even the negroes in the West Indies keep their wives; though it might have been presumed that the hardships of their common lot would have united them in the closest manner. The poorest and meanest negro slave is generally waited on by his wife, as by a subordinate being, on her knees. On her knees she presents to him tobacco and drink; on her knees she salutes him when returning from hunting, or any other expedition; and on her knees she drives away the flies from her lord and master while he sleeps!

3. *It will be necessary just to glance at the Patriarchal times, and the Jewish Theocracy, in order to elucidate the subject.*

Having seen what woman is destitute of the aid of revelation, it will be proper to view her under the precursory and imperfect dispensation of the *true religion,* that we may ultimately discover the superior privileges secured to her by the nobler manifestations of *Christianity.* Thus we behold the glory of woman at first eclipsed under a dark cloud, which the passions of a degenerate race had interposed to hide and debase her. She then emerges to view, though partially, through the mists and obscurities of a temporary dispensation, adapting itself to the circumstances of mankind as they then existed, but unsuited to what they were destined to become. At length, 'fair as the moon,' woman attains her undisputed eminence, and diffuses her benignant influence through society.

Poetry has drawn fine pictures of the *golden* age. The book of Genesis gives us some of the loveliest exhibitions of primitive simplicity, ere luxury, selfishness and arro-

gance, had embittered the cup of human woe. But copying not from fancy, but from real life, the sacred writer employs colours far more sombre than it suited the purpose of poets to use; and now and then allowing us to glance at the background of his pictures, we see that human nature is the same in every age. Even the first principles of revealed truth could not well fail to restrain, refine, and exalt human feelings. Yet still, man loved to play the tyrant, though commonly on a smaller scale than his heathen neighbours. We meet with very strong proofs of his lordly dominion, and of the slavish subjection of the female sex, under the Patriarchal economy. What else can we make of the practice of polygamy and concubinage, which prevailed even in these golden times, and among the professed worshippers of the Most High God? Marriage was often arranged without any previous agreement between the parties, and wives were frequently purchased. Comparative slavery was the unavoidable result. This *lex non scripta* Moses found in force, and all he could do was to regulate it, especially in one of its most formidable consequences, that of divorce.

The numerous regulations of the Levitical law, evince how imperfectly women were emancipated from that state of inferiority which characterized these ages. A mere suspicion of the husband subjected them to the trial of the waters of jealousy. And in certain cases, not always easily to be guarded against, they were liable to be stoned to death. (Deut. xxii.) The same fact is manifest from the doctrine of vows, in the case of daughters, wives, and widows. (Num. xxx.) But this was only the glimmering of the morning dawn. The Sun of righteousness at length arose with healing in his wings; and the female sex ever since have had abundant reason to hail 'the brightness of his rising.'

From the deeply shaded background of the picture of female degradation, formed by the facts which have now been adduced, and which might easily be corroborated by an immense accumulation of evidence, Christianity comes forward in all her gracefulness and benign effects. The contrast is at once striking and affecting. The moral scene brightens upon the view, as we contemplate this attractive figure combining majesty and mildness—fascination in her smiles and 'heaven in her eye.'

The superiority which the religion of Jesus has secured to women, above the state of Heathen degradation, Mahomedan slavery, and Jewish subjection, proclaims the glory of that system which has already ameliorated society to its minutest subdivisions, and will eventually transform the moral desert into a paradise of beauty and of bliss. The subject, however, will be seen with more distinctness by the following brief detail:—

1. *The personal conduct of the divine Author of Christianity, tended to elevate the female sex to a degree of consideration in society before unknown.* During the life of our Lord, women were admitted to a holy intimacy with him, attended his public labours, ministered to his wants, and adhered to him with heroic zeal, when their attachment exposed them to insult, danger, and death.

That excellent spirit, for which he was remarkable from his earliest years, continued to influence his mind in maturer life, and in the public labours of his personal ministry, teaching him justly to appreciate and perfectly to exemplify the domestic and social virtues. At one time we see him in company with his mother, disciples, and brethren, at a marriage in Cana of Galilee; at

another, stooping to awaken, instruct, and reclaim a Samaritan woman of a very degraded order. Never was there so fine a specimen of condescension, patience, gentleness, and humility, blended with true dignity, as that which he exhibited on that remarkable occasion. He instructed her ignorance, endured her petulance, corrected her mistakes, awakened her conscience, converted her heart, and eventually honoured her as a messenger of mercy to her Samaritan friends. John iv. 27.

When the disciples rebuked those who brought their little children to him, that he might put his hands on them and pray, he kindly interposed; and evincing the most sympathetic tenderness towards the solicitudes which, on such an occasion, would necessarily pervade the maternal bosom, he said—'Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven: and he laid his hands on them.' Matt. ix. 13—15. Females were present when he performed many of his most illustrious miracles, were personally concerned in them, shared his distinguished notice and condolence. Thus he, unsolicited, met the funeral procession at Nain, tenderly sympathized with the weeping parent, addressed her in kind and gentle terms, and raised 'the only son of his mother, and behold she was a widow,' delivering to her the re-animated youth. He mingled his tears with those of Martha and Mary, at the tomb of their brother, restoring him to them again. Luke vii. 11—15. John xi. 25, 27.

He honoured women as the instruments of ministering to him of their substance, though the universe was all his own. He kindly addressed them as they bewailed him, when led forth to execution. He conferred on a woman the honour and happiness of his first manifestation after his resurrection from the dead. 'The frequent mention,' says Doddridge, 'which is made in the Evangelists, of the generous and courageous zeal of some *pious women* in the service of Christ, and especially of the faithful and resolute constancy with which they attended him in those last scenes of his suffering, might very possibly be intended to obviate that haughty and senseless contempt, which the pride of men, often irritated by those vexations to which their own irregular passions expose them, has in all ages affected to throw on that sex, which probably, in the sight of God, constitute by far the better half of mankind; and to whose care and tenderness the wisest and best of men generally owe and ascribe much of the daily comfort and enjoyment of their lives.'

2. *As the conduct of Christ naturally induced his disciples to imitate their illustrious Master, so their subsequent admission of women to all the privileges of the Christian Church tended exceedingly to confirm their elevation, and evince their importance in society. Both sexes* were baptized. Here no distinction obtained. There was neither male nor female, for they were all one in Christ Jesus. Gal. iii. 26, 28. The Apostle seems to triumph in the destruction of the previous contemptible distinction; and exults to see woman raised, by the benign religion of the Son of God, to her proper level again. Thus, feelings of respect and affection for woman were circulated among primitive Christians. The act of elevating them to their proper level in society tended mightily to purify public morals, ameliorate individual character, and ennoble the intercourse of life. Admitted to an equal participation of the privileges of God's house, women rose into importance as rational and immortal beings, as fellow-heirs of the

grace of life. The same results spontaneously and universally take place in the present day, wherever the heathen embrace the Gospel of Christ.

After the ascension of Christ, 'the women, and Mary the mother of Jesus,' assembled with the Apostles, as equally interested in what had taken place and was going forward. Paul directs Timothy to treat 'the elder women as mothers, the younger as sisters, with all purity;' 'to honour widows that are widows indeed.' He represents women as 'fellow-labourers in the Gospel.' Indeed, Christianity restores woman to her lost paradise of honour, love and tenderness. Elevated by its influence, she ascends to the glory of an intelligent creature, gladdens by her presence the solitary hours of existence, beguiles by her converse and sympathy the rough and tedious paths of life; and not only acquires personal dignity and importance, but, in some measure, new modifies, purifies, and exalts the character of man. Thus, without distinction of birth or country, age or sex, male and female become participators in equal proportions of the same happiness, appear the children of one common parent, and heirs of one rich inheritance.

3. *The great principles asserted by the religion of Jesus, secure to women, as an unquestionable right, that exaltation in society which his conduct and that of his followers conferred.* The spirit of Christianity is benevolence. From it flows the love which adjusts the diversified claims of society and religion, and directs the exercise of all the social affections. The fountain being purified, the streams become pure of course. The ferocious and brutal propensities of man are subdued; the noxious weeds that overspread human nature are cleared away, and the seeds of moral excellence sown in their stead. Under this moral culture the fruits of righteousness arise, fair and lovely. Immorality trembles, domestic tyranny retires abashed before the majesty of religion, and peace pervades the dwelling where power was law, and woman a slave. The kindness, sympathy, gentleness, meekness, courtesy, and all the other graces which bloom in the garden of the Lord, directly provide for the exaltation of the female sex. If the most effectual method of degrading woman be to barbarize man, the certain means of dignifying *her* is to Christianize *him*.

While Christianity restores the sceptre to conscience, be it remembered, conscience knows no distinction of sex, but imposes the duties of piety on both. Man might have some plea for domineering over the female, were he to answer for her at the bar of God; but as this is impossible, that is absurd. God is the exclusive Sovereign of that conscience which is lodged in the bosom of every thinking being; a consideration which tends effectually to restrain the wickedness of man's UNMANLY usurpation.

Christianity plainly and positively requires husbands, in whose hands barbarism had placed a tyrannic sceptre, to renounce their unjust domination; to attend to its injunctions respecting the reciprocal duties and respective ranks of the sexes; and to descend to the regulated and affectionate intercourse of domestic life. It transforms the tyrant into a friend and protector, and cries—'Husbands, love your wives, and be not bitter against them.' 'Let every one of you in particular so love his wife even as himself. And, on the other hand, let the wife see that she reverence her husband.' 'Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife as

unto the weaker vessel, and as being heirs together of the grace of life.' 'So ought men to love their wives even as their own bodies.' Col. iii. 19. 1 Pet. iii. 7. Eph. v. 33. Such is the rational, just, humane, noble, divine language of Christianity. Contrast that of heathen legislators with it, and 'it looks discountenanced, and like folly shews.'

By necessary implication, Christianity plainly prohibits polygamy, that fruitful source of woes to the human race, and of humiliation and wrongs to the female sex. 'Let every man have his own wife, and let every woman have her own husband.' 1 Cor. vii. 2.

Next to polygamy, unjust divorce, or 'putting away a wife for every cause,' appears a monstrous evil. For reasons of local expediency, the law of Moses permitted this to a most oppressive extent. Not so the Christian legislator. For one crime, and for one only does he suffer it—infidelity to the marriage vow. This appears strictly and perfectly just. 'Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away, doth commit adultery.' Matt. xix. 9. The rule was new; it both surprised and offended his disciples, yet Christ added nothing to modify or relax it. There may be causes which call for a separation between man and wife, though they commonly imply guilt and misconduct on one side or both. But the marriage bond must not be destroyed on any other ground than the above. St. Paul distinguishes between a wife's separating herself from the family of her husband, and her marrying again. 'Let not the wife depart from her husband; but if she do depart, let her remain unmarried.' Against what unnumbered injuries to the female sex does not this at once close the door. Thus it becomes the interest of man to treat kindly her from whom he cannot separate.

An unavailing objection may be brought against the dark picture heretofore given of female treatment, from the exceptions to this found in ancient history; from the exceptions, the honours and the elevation sometimes allowed, in particular places, to women. But we have seen the general rule: this is only an occasional and trifling exception, like a gleam of sunshine in a dark and rainy day. And even this did not flow from principle, but mere caprice. Woman was one day a goddess, and another a slave. With the elevation which Christianity gives to the female character, it also imposes salutary restraints, and checks every approach to the assumption of unnatural superiority.

Chivalry forms another objection. The middle ages witnessed the extraordinary sight of knights-errant wandering over distant countries, sword in hand, to contest with all competitors, the point of the beauty and virtue of their ladies. All this originated neither in principle nor in love; but generally in a drunken vow, or mere ambitious vanity. The very same men regarded neither their own wives nor daughters. Fidelity to the former, or education to the latter, were below the attention of these champions of female honour; they basely dishonoured and secretly despised the very women whom they pretended to defend. Their flattery and folly were as discreditable to their own understandings, as they were corrupting to the principles of those whom they professed so highly to value.

Where Christianity reigns not, principle in this case is out of the question. So it was in the nations of antiquity. Passion predominated above reason, and received its impulse solely from casual circum-

stances. It was, in fact, accidental whether it should operate amiably or malignantly; and the felicity of one half of the human species depended upon the precarious and ever vacillating humour of the other. In such a state of things, virtue's visits to our world were

'Like angel visits, few and far between.'

Behold Christianity, then, walking forth in her purity and greatness to bless the earth, diffusing her light in every direction, distributing her charities on either hand; quenching the flames of lust and the fires of ambition, silencing discord, spreading peace, and creating all things new! Angels watch her progress, celebrate her influence, and anticipate her final triumphs! The moral creation brightens beneath her smiles, and owns her renovating power; at her approach man loses his fierceness and woman her chains; each becomes blessed in the other, and God glorified in both.

THE TEST OF TRUE RELIGION.

'Only let your conversation be as becometh the gospel.' Phil. i. 27.

To tests in religion we are in general by no means friendly, because they are of human authority, and of injurious tendency: but the test before us is exactly the reverse. Its authority is divine, and its influence most salutary. Chemists have a way of testing both acids and alkalies by the colours they produce. By the term *conversation* we must here understand, not only the language but the conduct of believers, which should receive (if I may so speak) a *moral colour* from the gospel we profess, and with which our character must correspond. This is the test of true religion. To instance in a few particulars;—

1. The Gospel of Christ is a system of *truth*, it requires therefore integrity of heart and veracity of tongue. The conversation of a hypocrite cannot become the Gospel, because he is an assumed character, and he is no more a Christian than an actor is a king—notwithstanding he may wear a crown. Integrity of heart is at the foundation of true religion: all without it is mere pretence. Nor is veracity less essential to a Christian *conversation*, taking that word in a more confined sense, as referring to our words. As we are commanded to cherish truth 'in the inward part, and in the heart;' so are we enjoined to 'speak the truth in love:' the one springs naturally from the other; and both united form the character of 'a perfect man and upright.' Such were Noah and Job and David; not free from sin (for that is by no means the import of the term) but a complete and sterling character: and from the essential connexion between the two parts of the character, St. James says, 'If any man offend not in *word*, the same is a perfect man, able to bridle the whole body'—i. e. (alluding to the government of a horse with bit and bridle)—to regulate his whole conduct and conversation.

2. The Gospel is a system of *holiness*, and requires purity of heart and life. When our Lord says, 'Blessed are the pure in heart, for they shall see God,' he refers not merely to the beatific vision of a future state; but to that view of God which the believer enjoys by divine communion in the present state.* 'I have heard of thee by the hearing of the ear (says Job) but now mine eye seeth thee,' and from this the inference is as remarkable as it is

* 'Except a man be born again (or from above) he cannot see God,' and can have no enjoyment of communion with him.

correct—'and therefore I abhor myself in dust and ashes.' In natural things the study of perfection detects our own defects. The young artist compares his productions with those of his preceptor—the preceptor his with the sublimer productions of antiquity: but all works of art shrink into insignificance, compared with those of nature and of God.

It is thus we compare ourselves with our fellow Christians—with those holy men the martyrs and confessors, and we stand trembling with conscious shame at an humble distance behind them—but what are these to their divine Master? It is by the contemplation of a perfect character that we 'abhor ourselves.' It is not however that our characters are really worse, any more than the work of an artist is really worse from comparing it with the works of nature. But the more we see of the Divine purity, the more we shall see of our own defilement; and our defects and blemishes are magnified in proportion as the light of truth shines upon them: so the sun discovers a thousand motes flitting through his beams, which otherwise would not be visible. The Gospel is a system of purity, and, in proportion as we look attentively into this perfect mirror, we shall see our own defects. And as the Gospel discovers every species of defilement in us, so does it require from us purity both of heart and life. Whatever may be the defect of human laws, adultery is not a sin in one sex only; nor is fornication a mere indiscretion, an act of gallantry. Every violation of the law of God is criminal; and the desire to commit sin is itself that sin which it desires to commit. 'Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart!'

3. The Gospel is a system of *mercy* to us, and requires us to shew the same mercy that we receive. We are authorized to expect from God no forgiveness, farther than we ourselves display a forgiving temper. 'Forgive us our trespasses as we forgive them that trespass against us.' Indeed our Lord has illustrated and enforced this duty in a manner that bars the gates of Heaven against an unforgiving temper as rigidly as against adultery and murder; and represents that servant, who, having received mercy, refused to shew it, as the vilest ingrate—doomed to the 'blackness of darkness for ever.'

4. Again, the Gospel is a system of *divine benevolence and love*, and therefore requires us to shew benevolence and love to others. The propriety of shewing kindness and mercy to our fellow-creatures is generally admitted, but Jesus carries this doctrine to an extent that the world considers as extravagant and extreme. 'I say unto you, love your enemies; bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father who is in heaven: for he maketh the sun to shine on the evil and the good, and sendeth rain on the just and on the unjust!' Human nature in its most corrupt state, admits of a thousand instances of kindness, friendship, and charity; but the test of true Christianity is to render good for evil, and overcome evil by good. 'If ye love them which love you, what reward have ye? Do not even the publicans (men of the most severe and oppressive character) do the same?'

But there is another way in which the doctrine of redeeming mercy furnishes a test of our experience. Divine grace demands human gratitude. 'We love him because he first loved us!' And as the grace

displayed is infinite, so the gratitude required is unbounded.

'Love so amazing, so divine,
'Demands my soul, my life, my all!'

SHEVA.

BAPTISM OF THE WALDENSES.

*** *In our last volume we inserted several papers on this subject, and had taken leave of it; but several of our correspondents complaining of us as unjust, in suffering Mr. Jones to have the last word, we have consented to insert one more piece (we believe the shortest) and here we feel it necessary to conclude the controversy. But as we have some pieces of* WALDO *which discover considerable ability and attention to the subject, but far too long for our insertion, they shall be carefully returned as he may please to direct us.*

To the EDITOR.

SIR,

As YOU have referred it to your readers to decide whether Mr. Jones is guilty or not,* I trust they will suspend their verdict till they have read the following reply, which I shall be obliged to you to insert.

The point at issue between Mr. Jones and myself resolves itself into these two questions:—

1. Does Perrin represent the Waldenses as being Pædo-baptists?

2. Did Mr. Jones *intentionally suppress* Perrin's testimony to their practising the baptism of Infants?

The following remarks will be confined to these questions; the other points touched upon by Mr. Jones, I shall leave your able correspondent from the North to reply to, if he thinks it necessary. With respect to the first enquiry, I will venture, without fear of contradiction, to assert, that this valuable historian does inform us, that the Waldenses were Pædo-baptists. In enumerating the various reproaches under which they laboured, he says, 'The fourth calumny is, that they reject the baptism of little children'—(qu'ils rejettoyent le baptesme des petits enfans: Perrin, Liv. i. chap. iii. p. 11.)—that the baptism of their infants was often deferred on account of the absence of their ministers, and from other causes, which occasioned their enemies to say they did not practise it. (Perrin, Liv. i. chap. iv. p. 18.)—that in 1506, two men of rank, sent by Lewis XII. King of France, to inquire into the principles and practices of the Waldenses in Provence, reported, among other things, that 'they kept the Sabbath and baptized *their infants* according to the primitive church. (Perrin, Liv. i. chap. vi. p. 42.) see also Perrin, Liv. ii. chap. viii. p. 209.

But, says Mr. Jones, '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 are the avowed public standards of their faith and practice.' To these confessions then let us appeal. In 1535 seventeen articles were drawn up and approved as conformable to the doctrine 'which had been handed down from father to son for many centuries.' The seventeenth article, after mentioning the two sacraments of Baptism and the Lord's Supper, adds—'which we receive to shew our perseverance in the faith, which we promised when we were baptized, being *little children* (ainsi que nous l'avons promis lors que nous avons esté baptizés estans petits enfans. Perrin, p. 160.) In a book which treats of their discipline, balls are prohibited to young people, as inconsistent with the promises made by their godfathers at their baptism. (Perrin, p. 144.) In another standard of their faith, called 'Almanach spirituel,' we are told that baptism is to be administered in the presence of the congregation of believers, that he who receives it may be regarded as a brother and a

* See Evan. Mag. 1819, p. 506.

Christian, and that all may pray for him, that he may be a Christian at heart as well as externally; it is for this reason *we present children* for baptism, which ought to be done by those to whom the infants are most nearly allied, &c. (et cest pourcelà que l'on presente les enfans au baptesme, ce que doivent faire ceux a qui les enfans, &c. Perrin, p. 214.) It is to be remarked, that though in their confessions the Waldenses most strongly protest against exorcism, the sign of the cross and all the popish ceremonies used in baptism of children, yet they do not any where object to the baptism of children when divested of these mummeries. (Perrin, p. 324.) See also Almanach spirituel. (Perrin, p. 213.) In reply to this observation, Mr. Jones will probably refer your readers to the following extracts from a treatise concerning Antichrist, said to be written in 1120. 'He (that is, Antichrist) teaches to baptize children into the faith and attributes, &c.' (Jones's Waldenses, first edition, p. 312.) Now, Mr. Editor, I have again to complain that the translation is far from correct. The following is a literal rendering of the passage:—'The third work of Antichrist consists in ascribing the reformation, or, (to use a more modern word for the same idea) the renovation of the Holy Spirit to an outward dead faith, and baptizing infants in this faith, that by it they may receive baptism and regeneration; and in it (i.e. in this faith) administers ordinances, and the other sacraments, and builds on this faith the whole of Christianity, which is contrary to the Holy Spirit.' Vid. Perrin de Albigeois, p. 267.) Here it is most evident, that the Waldenses did not intend to deny infant baptism, or find fault with the Romanists for baptizing infants (as Mr. Jones has insinuated) but blames them for attaching regeneration to the mere performance of the act.

Two confessions, out of several contained in M. Perrin's book, are produced by Mr. Jones, which he considers as affording the most decisive proof, that infant baptism was not generally practised among the Waldenses. The first is taken from the Almanach Spirituel, which, as your readers will have seen, expressly maintains the practice. The second speaks of a profession of faith, and a change of life, as necessary previously to baptism. These confessions may be very easily reconciled with themselves, and with the other avowed public standards of the faith and practice of this pious people, by supposing that the profession referred to was required of adults, who, from the causes mentioned by Perrin, (p. 18.) had not been baptized in their infancy; in which case every Paedo-baptist church in the kingdom would, I apprehend, require the same. After perusing the foregoing extracts from his work, I think your readers will not hesitate to decide that M. Perrin believed and asserted, that the Waldenses were Pædo-baptists. They will perhaps be as little at a loss to determine as to Mr. Jones's knowledge of that fact, and intentional suppression of it, unless they can suppose this gentleman never read through the book to which he is chiefly indebted for the materials of his history. Mr. Jones acknowledges he has left out 'one word,' but that word could not have been left out without design. Your readers will have observed other variations and omissions, which were evidently intentional—it is for them to say whether Mr. Jones is guilty or not.

VERAX.

OBITUARY.

MR. JOHN KINNIBURGH.

Sergeant John Kinniburgh, Master Gunner of Folkstone Battery, was a native of Scotland, and born in the year 1743, at Glasgow, in the county of Lanerk. In the year 1760, at the early age of 17, he entered the service of his country, in the Royal Artillery corps; and though he had reaped the advantages of education in his native place, been instructed in the Assembly's Catechism, to pay some regard to the Sabbath Day, and attend the means of religion, yet he was scarcely from beneath his parents' roof when he broke through all restraint, and evinced the depravity of the human heart, by pursuing a course of infidelity, and giving loose to every impure desire; often mingling with his comrades in ridiculing that religion which proved afterwards the comfort of his life, and his whole support in the dying hour; that by which he was enabled to anticipate the glory, of which there remains no doubt but that he is gone eternally to possess. During his residence at Woolwich, where he was quartered, he became convinced of the error of his ways, under a discourse delivered by a stranger, who was supplying at one of the places of divine worship. From that time he has walked in the ways of God, possessing a firm and unshaken reliance on the covenant of grace, a subject not unfrequently upon his tongue, both living and dying. For a series of years he had been labouring under affliction, no doubt brought on, in the first instance, through swallowing a pin, which often caused him pain and a hoarseness which continued to the day of his death; so that it was with great difficulty he could speak, though he forsook not the place of worship until his strength so failed him that he was totally incapable of attending, which was but about four weeks before his death. An account of which, in as brief a manner as possible, I will attempt to give:—

On Sabbath Day, May 7th, he partook of the ordinance; on the Monday I called to see him, when I found him in bed; and on enquiring how he felt, he replied, (a tear starting at the same time from his eye, with a composure which will not be easily obliterated from my mind) 'I feel I am going home.' From this time he gradually became worse; though, as his body decayed, the vigour of his mind increased, and none could visit him, who loved to hear the doctrines of divine truth, and wished to see the richness of Christian experience, without saying it was good to be there. His expressions during the short period of his confinement were numerous and striking, but it must suffice to introduce the most forcible. On one occasion in particular, when visited by his friends, the question being put to him, on what his hopes were fixed, (his confidence being strong) he, as well as his languor would permit, replied, 'Though one of the most unworthy sinners, so free and rich is the grace of God, that by his Holy Spirit I have been led to see how he could consistently with the justice of his character, not only forgive such a wretch, but put me in possession of the greatest of blessings; for I have it—I have it—' He paused; and when asked what he had, he replied,

'A house not made with hands,
Eternal and on high;
And here my waiting spirit stands
Till God shall bid her fly.'

Yes, fly to possess what God has promised. Yes, ordered in an eternal covenant with his Son.' A pleasing, and exceedingly satisfactory description of that covenant, he at another time gave, but too long for present insertion. At another time, seeing his partner in tears, he said, 'Why do you weep for me? weep for yourself. I will,' he adds, 'pray for you.' He then appeared extremely earnest in prayer, though from excessive weakness, his speech had so failed him, that it was impossible to gather what he said. He attempted, whenever strength would permit, to insist on the everlasting Gospel, and the riches of divine grace; at the same time affording a lively proof how much sup-

port he was deriving from them in his dying hours. On another occassion a friend present remarked it would soon be over, to which, with more than usual animation, he replied, 'I dare not wish to die, if to me to live *is* Christ: though in God's time I am *ready*, for I *know* that for me to die *is gain*.' He was particular in exhorting me to improve his death, from Isaiah xxxviii. 17, a text he had chosen some years before, and pointed it out to me three months previously to his death. 'If it be not improper, take *my Bible*,' said he, 'into the pulpit, exhort the young, comfort the aged; tell them it was the *old man's Bible*, which was the support of his life, staff of his age, and comfort in the prospect of death.' The same day on which he died his mind seemed perfectly composed, his confidence unshaken, and his hope fixed on the rock of ages; and after three times attempting to leave him, to which he had objected, he said, 'Now you may go, for I must be going—God be *with* you *all*.' And after this he spake no more. His happy spirit took its flight that night about 12, to where there is peace and joy, to which it had anxiously been waiting its summons. Thus departed John Kinniburgh,* at the advanced age of 77 years, 60 of which had been spent in the service of his country, and 40 he had been in the ways of Sion. His death was improved to a numerous and affected audience on the following Sabbath, at Zion Chapel, Folkstone, agreeably to his desire. W. M.

DIED, suddenly, on Aug. the 24th, in Little Park Street, Coventry, Mr. David Shakespear, aged 74. He had retired to his room in the evening for meditation and reading, as was his frequent practice, and was found by his wife, with his head reclining on his book at the table where he was sitting, quite dead. Was well as usual and in business all day. He was the faithful and respected servant of one house (manufacturers in the city of Coventry) for upwards of 42 years, and through the whole of this long period was never prevented attending to the duties of his station for one single day. Was a member of the Baptist church, now under the pastoral care of Rev. Mr. Franklin, 44 years, and a deacon 37 of the number. We need not add, his walk and conduct were consistent with his profession. Mr. F. improved the bereaving providence, from Hosea xiv. 7. 'Those that dwell under his shadow shall return.' A text particularly delighted in by the deceased.

* See a letter of Mr. K's, in our Mag. or March last, p. 101.

RECENT DEATH.

MR. JOSEPH STAFFORD.

ON Friday, Nov. the 10th, died at his house in Basinghall-street, London, in the 76th year of his age, Mr. J. Stafford, brother of the late Rev. Dr. Stafford, who was for more than 40 years the pastor of the church in New Broad-street.

To a strong masculine mind Mr. Stafford added a profound knowledge of the world, and an acute perception of the varied influences which operate on human action. These qualities rendered him a valuable counsellor; and, in the intricacies of human life, and the perplexities of human conduct, his judgment seldom failed to point out the path of safety.

As a member of the church of Christ he stood conspicuously eminent. Early initiated into the doctrines denominated *Calvinistical*, in his maturer years he read deeply on those subjects, and, firmly convinced of their truth, he strenuously maintained, and zealously advocated, their validity and importance. For many years he was a delegate from the church in Broad-street to the Board of Deputies; and the cause of dissent, which was ever dear to his heart, there received his warmest support. Throughout his life, notwithstanding the tergiversation of friends, and the obloquy attempted to be cast on the cause, he fearlessly avowed and maintained the grand principles of civil and religious liberty.

Although, from the nature of his disorder, a paralysis of the brain, which deprived him of the faculty of speech for ten days previously to death, his friends were denied the satisfaction of hearing those assurances of consolation and of hope, which, from the aged Christian, are like the gentle whispers of the evening breeze when the storm is past—consoling for past alarms and presenting a presage of a brighter dawn—yet the uniform testimony of a life verging towards fourscore years, devoted to God, to the church, and to usefulness, may afford sufficient ground of confidence, and impart the important lesson 'to live the life of the righteous.' L.

REVIEW OF RELIGIOUS PUBLICATIONS.

The History of the British and Foreign Bible Society. By Rev. John Owen, A. M. one of the Secretaries of that Society. Vol. iii. 12*s.*

THE two former volumes of this historical work have been some years before the public, and have been so well received as to bespeak and insure a favourable opinion of this continuation. We are glad that the author's health has been so far restored as to enable him to narrate the interesting proceedings of the illustrious Society which he so ably assists. From the friends of the Institution, as he intimates in his preface, and especially from those of them who take a more lively interest, or more active part in the course of its affairs, he may fairly presume on a favourable reception.

The plan adopted in the former volumes has been strictly adhered to in the present one. The period which it describes is divided into two portions, according to the apparent indication of events: the *first* of these comprises, under the designation of chapters, the *eleventh* and *twelfth* years; the *second*, the *thirteenth*, *fourteenth*, and *fifteenth*: and the whole, united, compose the *Third Lustrum* of the Society's History.

This volume is dedicated to the Right Honourable Nicholas Vansittart, Chancellor of his Majesty's Exchequer, and one of the Vice-Presidents of the Society.

Episcopal Innovation: or the test of Modern Orthodoxy, in 87 Questions, imposed, as articles of faith, upon Candidates for Holy Orders in the Diocese of Peterborough; with a distinct answer to each Question, &c. 12mo. 2*s.* 6*d.*

The Legality of the Questions proposed by Dr. Herbert Marsh, Bp. of Peterborough, &c. 18mo. 1*s.* 6*d.*

Remarks upon the 87 Questions proposed by Herbt. Marsh, D.D. Bp. of Peterborough, &c. By Rev. *Jos. Wilson*, A.M. 8vo.

WE have heard, and are continually hearing, much of the hostile design of Dissenters toward the Established Church, yet will we venture to assert, that all their measures for the last hundred years have been far less injurious to that Church than the conduct of certain of her own prelates within the last seven years. We advert particularly to three measures which they have adopted. 1. The burdening the public (Dissenters no less than their own members) with an enormous expense for building *new* Churches, when in many of the old ones divine service is very scantily, not to say shamefully supplied; and in others very thinly attended; some of them so as to afford an excuse to idle clergymen for often omitting public worship. The 2d measure we refer to is 'the Curate's Act,' of which we gave some account in our Review of the Curate's Appeal in our Mag. for August last. (See p. 330.) This act, by rendering the Curates *wholly dependent* on the Bishops, under the artful pretence of making some addition to their salaries, has already removed several excellent and useful men from their situations, and some of them from the Establishment itself; for when such men have been made eminently useful, they have also been generally beloved; and it sometimes happens that the removal of the Gospel from the Church creates a whole congregation of Dissenters at a stroke. We could name several instances of this; and it will frequently occur where the doctrines of the Establishment are better beloved than the mere edifice itself. The 3d measure, and by far the most alarming, is the dangerous (we had almost said traitorous) attempt, in one diocese at least, to add 87 new articles to explain away the meaning of the 39 old ones.

These form the subject of the 3 tracts now before us, which we shall now distinctly notice.

A considerable part of the first tract has appeared in successive Nos. of 'The Christian Guardian,' and has excited no small attention among the Evangelical Members of the Establishment. The Questions here referred to, the writer very properly considers as 'new articles of faith,' because assent to them is no less indispensable, in the diocese of Peterborough, than to those of the Common Prayer-book; and yet it is hardly possible to conceive of any propositions more inconsistent, than the Articles of the Church and of the Bishop. We shall cite a few instances. Art. ix says, we are 'very far gone from original righteousness:' this however, his lordship says, does not imply 'absolute and entire depravity;' which is as much as saying, that a man may be 'very far gone' from a thing or place without having absolutely left it: *ex. gra.* a man may be 'very far gone' from honesty without being dishonest!—A man may be 'very

far gone' from London (to Peterborough, for instance) without having left the bounds of the metropolis. Again, it is insinuated, that the doctrine of '*absolute* depravity' has 'a tendency to destroy all virtue and religion,' on which the present writer forcibly infers that the doctrine of *partial* depravity has the same tendency partially to destroy a sense of virtue—we must therefore, with the Socinians, renounce *all* belief of human depravity in order to a proper sense of virtue and religion!

Again, on Art. x, 'Of Free Will,' Dr. M. enquires, Qu. 4, 'Would it not be absurd to say that the grace of God is working *with* us,' if we ourselves had no *share in the work?* Qu. 5, 'Is it not then contrary to the tenth Article to declare that man has *no* share in the work of his own salvation!'—Here the cloven foot hangs out. Man has a share in his own salvation! and consequently Jesus Christ is but half a Saviour, and all this arises out of the language of the article —'that we have *no power* to do good works—without the grace of God!'—and this is the new orthodox creed of Bp. Marsh! But what says the Homily 'on the misery of Man,' to which his lordship has subscribed again and again and again? 'As of ourselves cometh ALL *evil* and *damnation*, so likewise of him (God) cometh ALL *goodness and salvation*.' Can these things be reconciled?

This is but a small specimen of the manner in which Bp. M. explains away the Doctrines of his Church: it may perhaps be said that these are only the Bp.'s comment; it appears, however, that several young men have been refused ordination for declining to subscribe them, and the Rev. Rectors of Winwick, of Blatherwicke, and of Burton Latimer, have been thus deprived of Curates of unimpeachable character.

The second pamphlet particularly considers the *legality* of these Questions as a new test of faith; and certainly if Bp. Marsh may thus introduce Pelagianism, another Bishop may in the same way introduce Arianism, and a third Socinianism; and thus, as formerly, we may have the *use* of Peterborough, the *use* of Norwich, &c.; every diocese a different faith, and all drawn from, or rather grafted on, 39 Articles, expressly designed for avoiding diversity of opinions. And by what authority? Not that of the convocation, the parliament, or the King, who is considered as the head of the Church of England, but of the Bishop of a single diocese, who presumes to make a confession of faith for all his clergy!

Mr. Jos. Wilson, author of the 3d pamphlet, gives first the 87 Questions as arranged under nine chapters, of which four have no immediate relation to the 39 Articles of the Church; but are on the following topics, namely, Redemption, Salvation, Regeneration, and Renovation. We shall notice only a few of them. Negatively Mr. W. remarks, that 'there is nothing in the 87 Questions respecting being moved by the Holy Ghost to undertake the work of the ministry; nothing about the candidates, with all their diligence, framing and fashioning their own and the lives of their families according to the doctrine of Christ; nothing about diligence in prayer, and in reading of the Holy Scriptures, and laying aside the study of the world and the flesh; and nothing concerning setting forth quietness, peace and love among all Christian people.'

On the contrary, the Questions are all of a polemical nature, with a tendency to debase the standard of doctrine in the 39 articles of the Church; as for instance, in Chap. ii. Q. 3, his lordship quotes from the 9th Article, the words 'far gone,' without the adverb '*very*,' as in the original;* and in several other instances, as this writer shews, in comparing the Bishop's doctrine with the Homilies of our Reformers, the tendency is uniformly to lower the standard of divine truth. Regeneration is Baptism, and Baptism is Justification; and yet his lordship maintains that Christians may fall from Justification. — Can they then become unbaptized? But we must refer our readers to this spirited writer and his compeers, who shew that his lordship has not only twisted the Articles from their original meaning, but flatly contradicted them; and Mr. W. in particular calls upon the University of Cambridge to signify their displeasure, by removing the Bishop from the office of Margaret Professor of Divinity in that University.

Scripture Portraits; or Biographical Memoirs of the most illustrious Characters recorded in the Evangelists; in which the portraiture of our Blessed Lord, as the King of Zion, appears in most distinguished prominence; accompanied by serious, moral, and practical reflections. By the Rev. *Robert Stevenson*, of Castle Hedingham. Vol. iii. and iv. 10*s.* bds.

ABOUT two years ago, we had the pleasure of announcing to our readers the publication of the two former volumes of this work, which contained the Portraits,

* In the Latin, *Quam longissime.*

or Memoirs, of distinguished persons, recorded in the Old Testament. Those volumes were concluded with a prospectus of the two now before us, with which the worthy author then promised to favour us, 'if, under the influence of the divine blessing, a generous public should deign to honour the little work with their sanction,' and if the providence of God should continue his life and health. We rejoice to find, by the production of these volumes, that the venerable author has been permitted to continue his labours, and that the piety of the public has encouraged him to proceed in them.

The work is divided into cxi sections or numbers, each containing five or six pages, in which the important incidents, miracles, and discourses recorded by the Evangelist, in the Life of our Saviour, are distinctly treated in a pious and practical manner, and usually in the order observed in Dr. Doddridge's Harmony.

The author had in view, principally, the instruction of juvenile readers; and doubtless the simplicity and perspicuity of his style, as well as the brevity of each division, render the work peculiarly calculated for them; as such, we recommended the former volumes, and suggested that they would form 'a suitable New Year's Gift to young persons of either sex, as well as a valuable accession to the Juvenile Library.' For the same reasons we recommend the 3rd and 4th volumes, and doubt not they will prove equally acceptable and useful. We beg leave to add that these volumes are also well adapted to *aged persons*, not only on account of their intrinsic worth, but because the print is well suited to advancing years.

It appears to have been Mr. Stevenson's original intention to give another volume or two upon the Miracles, the Parables, and the Prophecies of our Lord; but on maturer consideration he perceived that these were so much interwoven with passing events, that they could not be presented with so much advantage separately, as when connected with their collateral circumstances; we think he has therefore acted judiciously in declining that part of the intended work in a separate form.

He contemplates however a volume or two more, containing 'Memoirs of the Four Evangelists, several of the Apostles and others, which are found in the Acts and Epistles;' but he speaks of future efforts with that caution which becomes a servant of Christ who has passed his 72d year; and who is in expectation of the Saviour's coming; and looking for the mercy of God unto eternal life, through Jesus Christ our Lord.

The History of Intolerance; with observations on the unreasonableness and injustice of Persecution, and on the equity and wisdom of unrestricted Religious Liberty. By *Thomas Clarke*. 8vo. 10*s*.

A *complete* History of Intolerance must in extent be little short of 'The Universal History,' since the history of all nations is full of it. The Ancient Martyrologies, Fox's three ponderous volumes, and the History of Nonconformity, form a part only of the materials. We do not suppose this author's plan to be co-extensive with these ideas, but the present volume forms evidently but a part—a small part of his design, since it comes down only to the time of Augustulus, and the termination of the Western Empire. The following are the contents of the six chapters which form the present volume:—

Chap. I. General and Introductory Remarks, pointing out the absurdity and wickedness of persecution—in which we perfectly agree.

Chap. II. reviews the History of Intolerance among Ancient Nations. And here Cain the murderer is very properly placed at the head of persecutors, whose motive has no doubt been that of all his followers. His own works were wicked and his brother's righteous. The history is then continued through the patriarchal ages and Jewish dispensation, to the end of the Hebrew Scriptures. The writer proceeds to the Ancient Greeks, and notices at some length the character of Socrates and the persecution by which he suffered. Next is considered the condition of the Jews under Alexander and his successors, and the persecutions suffered by them.

Chap. III. From the introduction of the Evangelical Economy to the end of the Sacred History—i. e. of the New Testament.

Chap. IV. From the close of the Acts of the Apostles to the establishment of Christianity as the Religion of the Roman Empire, by Constantine.

Chap. V. Reflections on the establishment of Christianity by Constantine the Great, and on the obvious and necessary consequences of connecting secular rewards with the profession of religious truths, or secular penalties with their rejection.

Chap. VI. History of Intolerance, from the death of Constantine the Great

to the dissolution of the Western Empire in Augustulus.

Here the present volume ends without any intimation from the author, whether, or how far it is his intention to proceed. Who Mr. Clarke is we know not; but the work appears to have been written and printed at Waterford, in Ireland; and from the talent and liberal spirit displayed by the writer, we should be sorry to see it stop here; for, beside the facts recorded, the work abounds with just, pointed, and sensible remarks, though with a strong bearing (perhaps too strong) in favour of what is called Catholic Emancipation. Intolerance, however, is a monster that ought to be hunted out of society; and to this personified being we hesitate not in applying the imprecation of the prophet—'Happy shall he be that rewardeth thee as thou hast served us: happy shall he be, that dasheth thy little ones against the stones.'

Memoirs of his late Majesty George III. &c. By Thomas Williams. 18mo. 5*s.* 6*d.* With a Memoir of Queen Charlotte. 7*s.*

THIS portable volume presents to the view of the public, a portrait of our late venerable Sovereign, drawn, we think, with accuracy, taste and spirit. The author, in his preface, modestly calls it 'a *sketch* of a life extended to fourscore years;' but we are of opinion that it is somewhat more. He remarks, 'The considerate reader will not expect in these pages a complete history of the *reign* of George III. and yet the *life* of a sovereign is so connected with his reign, that it will necessarily refer to most of the great events which distinguished it, and in which his majesty took an active part.'

We give credit to the author when he says, that 'in selecting and arranging the numerous facts of which this narrative is composed, the greatest care has been taken to insert only the most *authentic* and the most *interesting*.' We perceive, also, that it is not a mere panegyric on the royal character; the writer having carefully avoided every thing like exaggeration; yet, he justly observes, 'the private and domestic life of the king contains so many bright points, that a faithful narrative of facts has much the appearance of eulogy, and forms, indeed, the best encomium on his character.'

The author clearly states his design in the title. The work is 'written with a special view to the progress of religion, civil and religious liberty, benevolence, and general knowledge during the late reign.' Such was the writer's object, and we think he has pursued it in a manner creditable to his talents, and which will secure to the volume an extensive circulation.

The following letter is peculiarly interesting; it was written by his Majesty to Dr. Cornwallis, Archbishop of Canterbury, in the year 1772. It was handed about in manuscript at that time, and there seems to be no reasonable doubt of its authenticity.

'My good Lord Primate,

'I could not delay giving you the notification of the grief and concern with which my breast was affected at receiving an authentic information that *routs* have made their way into your palace. At the same time I must signify to you my sentiments on this subject, which hold these levities and vain dissipations as utterly inexpedient, if not unlawful, to pass in a residence for many centuries devoted to divine studies, religious retirement, and the extensive exercise of charity and benevolence.—I add, in a place where so many of your predecessors have led their lives in such sanctity, as has thrown lustre upon the pure religion they professed and adorned. From the dissatisfaction with which you must perceive I behold these improprieties, not to speak in harsher terms, and from still more pious principles, I trust you will suppress them immediately; so that I may not have occasion to shew any further marks of my displeasure, or to interpose in a different manner. May God take your grace into his almighty protection!'

Such a letter speaks volumes in praise of George III.!

Personal Religion briefly explained, and earnestly recommended. By Reynold Hogg. 12mo. 2*s.*

MR. H. is well known as a respectable Baptist minister; and now, as the evening of life advances, he has produced this small but faithful testimony on the nature and effects of *personal* religion. In four sections he enquires into its nature, describes its salutary fruits, urges its vast importance, and then addresses different ages, and various characters. If sound sense, a plain and yet forcible style, and frequent quotations from Scripture, can have weight in favour of a work like this, it certainly possesses these sterling advantages. It is indeed a very good book to be put into the hands of the young, or of the careless sinner, of whatever age.

True Religion recommended as the only way to happiness; or dange ous errors exposed, and Gospel Truths vindicated: in a Series of Dialogues. By J. Thornton. 5*s*.

MR. THORNTON is indeed a rapid writer; but withal sincere and indefatigable in his efforts to do good. Knowing full well his unquenchable ardour in the cause of Scriptural truth, which ever and anon shines and blazes out in this performance, we shall satisfy ourselves with a brief report.

The first Dialogue gives a luminous exposure of that 'Ultra-Calvinism which has done so much mischief in many Churches and congregations.' The second ably opposes modern Pharisaism, particularly the spreading error of Dr. Mant on regeneration. The third and fourth abound with excellent reasons and cautions against enthusiasm and scepticism. The last four Dialogues point out the path to happiness here and hereafter, by discussing and enforcing the essential doctrines of the Gospel.

Need we say more to those who know Mr. Thornton's spirit and manner of writing? We are certain that we need not add another word of recommendation.

The Pilgrim's Fate, and other Poems. By *Ingram Cobbin*, M.A. 12mo. 3*s*. 6*d*.

THIS little work appears to be a sketch, in verse, of the author's own experience of life, and of his anticipations. Whatever may be thought of the propriety of the act itself, in making these public, we confess we have been gratified with the manner in which it has been executed. There is more of the spirit of poetry in this small volume than perhaps in any other of the author's works. His reminiscences of former days are lively and vivid; and he touches, with the happiest effect, some of the scenes of his infancy and childhood. We notice, indeed, a preponderance of metaphor, which sometimes occasions confusion and obscurity; but in general the similes are apt and striking, and the style is neat and simple. The poem is divided into two parts: 'The Past,' and 'The Future.' We give from the former the two following verses, as exemplifying both the blemishes and excellencies we have noticed:—

'How thin's the company that erst did start
Along with us in our *pristine* career!
Some have been torn like fibres from the heart,
For we esteem'd them to our bosoms dear.
Others, whose hands we hoped would wipe the tear
Which lurid days engendered in the eye,
Have left our little barks alone to steer,
Just as the tempest thunder'd in the sky;
Like shallow wells, they fail'd, when summer's heat was nigh.

Yet there are pleasures in this scene of woe,
Which o'er the darken'd soul ecstatic rise,
And like the sun with more enchanting glow
Appear, when breaking forth from scowling skies
How many buoyant comforts life supplies,
Amidst the tempests of the darkest days,
The wave that sinks the vessel bids it rise,
The wind that blows the storm that storm allays,
Dispels the cloud, and leaves the tranquil soul to praise.' p. 18—19.

Of the poems at the end of the volume we can say but little. One or two of them are deserving of notice, but the others had better have been omitted.

Truth Triumphant: or proofs of the reasonableness of Christianity, and the absurdities of Infidelity, extracted from a late Author, with a preface and notes. By the Rev. *T. Young*, Margate. 12mo. 1*s*.

THE author from whom these arguments are extracted, is well known to many of our readers as an eloquent writer, a powerful reasoner, and an excellent man—a character that, we presume, will be generally conceded to the late Mr. *Fletcher* of Madely, even by those who, with us, differ from him in some important points of Christian doctrine. His 'Appeal to matter of fact and common sense' is so pointed and forcible as scarcely to admit of a reply; and no part perhaps more so than Mr. Young's Extracts, his introduction and notes to which greatly enhance their value.

We agree with Mr. Y. on the importance of young persons studying the Evidences of Christianity, and cannot but charge great part of the infidelity of the present age on the neglect of this in education and Catechetical instruction.

The great object of the Christian's life, and the advantages of his death: the substance of a Sermon on occasion of the death of Mr. R. Houghton, Surgeon. By the Rev. *B. Boothroyd*. 1*s*.

As a Sermon this is an able and judicious discourse on Phil. i. 23, 'For I am

in a strait between two,' &c. As a funeral sermon, it is not intended to eulogize the deceased, but to magnify the grace of God in him. Mr. H. it seems, had, like too many of his profession, been drawn into the vortex of infidelity; but a very painful family bereavement led him to serious reflection, the study of the Scriptures, and diligent attendance on the ministry of the Gospel; and, by the blessing of God upon those means, he became a true Christian, and an ornament to his profession.

The Remembrancer, for such as believe the truth as it is in Jesus. By a Member of the Society of Friends. 32mo. 1*s.* bd.

THIS is a very useful and pleasing 'Pocket Companion' for serious Christians of all denominations. It contains many 'precious promises' of Scripture, arranged under distinct heads; and not promises only, but other encouraging passages, with admonitions and exhortations also; arranged with more judgment than we have often seen, and wholly without note or comment: we can therefore cordially recommend it to our readers. 2*s.*

The Conference; or Sketches of Wesleyan Methodism, in two parts. 2*s.*

ALTHOUGH, as its title indicates, this is a Sectarian Poem, professing to describe the opinions, the spirit, and the practice of a distinct body of people, yet, as it proceeds it expatiates on doctrines, feelings, and duties common to all sincere Christians; for as face answereth to face in a glass, so will the heart of one good man answer to the heart of another: thus while this production will be peculiarly interesting to the people whose sentiments and habits it describes, it may be read with pleasure and improvement by all religious persons, making due allowance for the things in which they may differ, which after all are but lesser matters compared with those in which they agree.

In opening the book it will be seen that the author and his publisher are no niggardly economists of matter; here is a long and full page; here is no ekeing out a little into a large appearance, no half-blank leaves nor wide margin; the book therefore contains more than many a volume of three its bulk or purchase.—But it is our duty to inquire how it is filled, and it is a pleasure to us to be able to speak favourably. The author possesses the pen of a ready writer, the mind of an acute thinker, and a taste for poetry.

The first part of this poem opens with a description of the Conference, and the appointing suitable preachers to the different circuits, from which we insert part of what is said of the itinerant preacher:

'Ah! who, if thoroughly he count the cost,
What toils await him, and how often crost,
Would covet the eratic pastor's lot,
Or think too much the little he has got:
Abridge him of his comfort and repose,
Or plant a thistle where he should a rose?
Is he a proud or high man? here's a school
Transmutes him little, moderate and cool:
Testy and petulant? lo, here's a test
To crucify each feeling in his breast.
Fastidious, ceremonious, and nice?
This axe will strike a death-blow to his vice.
Soft and effeminate? O spare him then,
He rushes headlong in a 'lion's den!'
Of tender feelings, and to melt inclin'd?
A thousand ills will grate upon his mind.
A weakly constitution does he feel?
Here's work enough to try a frame of steel.
Or if high-soul'd, assuming, apt to soar;
Here's discipline will touch him to the core.
But little known, unnotic'd, and obscure,
'Enriching others,' yet himself is poor.'

A Poetic Obituary follows, in which is recalled the memory of the Founders, and some of the first Preachers of Methodism, men who were *giants* in their days: foremost stand John and Charles Wesley; the hymns of the latter are justly commended, though some of our readers will hesitate on ranking him with Watts—

'Thou too art gone, sweet leader of the choir;
Thou soul of music with a seraph's lyre.
When royal David made his final will,
Sweet fancy added this last codicil:
'I give to Solomon my crown and throne;
This sacred harp shall Watts and Wesley own.'
And thou hast touch'd the strings with so much skill,
The Hebrew melodist enchants us still.

Speaking of the laborious Asbury, it is said—

'Thro' fog and frost, thro' snow-drift, heat and blast,
This 'man of God' this *forest* Bishop past

Twice forty hundred miles of wide career
Within the limits of each circling year.
And is it *thus* to be a Bishop? say—
Ye who in courts and levees spend the day.
If labour *only* form'd a bishop's see,
All *satin* preachers would refuse the fee:
'Twould try each 'downy doctor' to the quick;
Preferr'd to Coke's, or Asbury's *bishopric*;
Not one of all the courtly race would fret
To wear the mitre, if in *iron* set.

The second part urges the example of the fathers upon their sons and successors, from which we could copy several excellent passages, had we room to insert them; see p. 48, 50; and the many glowing appeals to missionary zeal from p. 54 to 59. The Poem closes with a recurrence to the Conference, in which is useful advice to candidates for the ministry, and the whole is illustrated by many interesting notes at the end.

A few careless rhymes might be noticed (such as *would* and *bud*, p. 42) and a few false accents; but these are trifles which every candid reader will excuse when balanced by so much excellent and useful matter.

LITERARY NOTICES.

THE Rev. Messrs. Blackburn, of Finchingfield, and Morison, of Stebbing, are engaged in compiling a History of the Dissenting Churches in the county of Essex, with biographical sketches of nearly 400 pastors, and other distinguished individuals connected with the several Christian Societies. Messrs. B. and M. are in possession of many curious and original documents; but, anxious to make the work as complete as possible, will feel obliged by the communication of others, which may illustrate the history.

In the Press, and speedily will be published: The Theological Works of Arminius, translated into English, with his life, 3 vols. 8vo.—*Arminii Spectri*, a Supplement to Ness's Antidote and Dr. Owen on Arminianism; particularly applicable to the present times, and to the circumstance of the translation and publication of Arminius's Works in English.—The Automatical Camera Obscura, intended to convey to the juvenile mind the knowledge of Scripture History: by the author of Village in an Uproar, &c.—A Christian Biographical Dictionary, containing an account of the lives and writings of the most eminent Christians in every nation, from the commencement of the Christian Æra to the present period, by John Wilks, Jun.—Austin Parke, a religious tale.—A small work on the Privileges and Obligations of Christian Parents and their Children, adduced from a view of the Abrahamic Covenant, by the Rev. John Bruce.—Allegories told at the Tea Table, in a seminary for young ladies, by R. Burnside.—Baynes's Catalogue for the Clergy.

A Christian lady suffering under an affliction of 13 years, and which has terminated in paralysis, proposes to publish by subscription (having a very limited income) a small volume of 'Recreations in verse,' which is patronised by the Rev. Mr. Simons, of Paul's Cray. The following is a short specimen of their style and spirit:—

'And art Thou near, Almighty Friend?
And shall these sorrows have an end?
Wilt thou relieve this lab'ring breast,
And calm these passions into rest?
Shall the dark day give place to light?
Wilt thou appear and bless my sight?
Ah! *now* repeat the cheering word,
'Yes! I am *thine*, thy *present* Lord!'
I hear the voice—my sorrows flee—
My soul, delighted, rests on Thee!

E. S. G.

SELECT LIST.

SMALL beginnings not to be despised, a Sermon, preached for the benefit of the Port of London Society, May 9, 1820, by the Rev. J. A. James. 1*s.* 6*d.*

A Funeral Sermon for the Rev. Joshua Webb, by the Rev. Dr. Winter.

The Young Disciple, or the Power of Divine Grace and advantages of Early Instruction. 1*s.* 6*d.*

A Sequel to the Pleasures of Religion, in letters, from Charles Felton to his son George. 1*s.* 6*d.*

A Word of Advice to the Curate of Frome, in a letter from a Layman. 8vo. 1*s.* 6*d.* sewed.

126 Sepulchral Mottoes, with appropriate Scriptures. 4*s.*

The whole Works of the Rev G. C. Smith, with a portrait. 5*s.*

Religious Education: containing Extracts from the Four Gospels. 1*s.* 3*d.* bd.

The Boys' School, by Miss Sandham. 3*s.*

The School-fellows, by Ditto. 4*s.*

The Evangelical Diary, a religious Almanack. 2*s.* 6*d.*

Account of the Experience of Miss A. U. by Rev. C. Davy. 18mo. 1*s.*

The Pious and Happy Labourer, by Ditto. 6*d.*

New Editions of Littleton's St. Paul—Sibbs's Meditations—Lefevre's Letters.

RELIGIOUS INTELLIGENCE.

NEW YORK.

SERMON TO SAILORS IN A SAIL LOFT!

(From the Sailor's Magazine.)

Related by Divie Bethune, Esq. Treasurer of the New York Bible Society.

'In the afternoon,' says Mr. Bethune, 'I attended; the Rev. Dr. E. S. Ely (author of the Visits of Mercy) had been engaged to preach. After an appropriate prayer, Dr. Ely opened his Bible, and read out his text, from Acts xxvii. 28, 29. 'And sounded, and found it twenty fathoms; and when they had gone a little farther they sounded again, and found it fifteen fathoms: then, fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.' The sailors, whose situation was appointed opposite to the preacher, and of whom a goodly number were present, were all attention to this portion of Scripture, so much in accordance with their habitual employments. When Dr. Ely came to the application, he made some remarks to the following effect:—'My friends,' said he, 'were you to see, during the night season, a ship under a press of sail, standing boldly on towards a rocky shore, would you not think that ship in imminent danger? She must certainly run upon the rocks, and be destroyed! On the other hand, did you perceive the crew in the act of heaving the lead and sounding, your fears for her safety would abate, and hope would revive on account of this prudent precaution.

'How is it with you, my friends? Have you ever sounded? Can you tell how many fathoms you are distant from eternity? You have been running one uniform course of thoughtless dissipation, pleased perhaps with being called high or hearty fellows; and, as under a press of sail, you may now be running directly on the rocks of eternity, there to lose your shipwrecked souls. Arrest yourselves here, cast an anchor within the veil by prayer, and do not stir another step until you have ascertained your present condition, and examined your probable distance from another world. Think, ah! think, *how short is time!* how near, *how long is eternity!*

'I should have been here sooner this afternoon, but I had to attend the funeral of an aged member of my congregation. She was so old (100 years) that sixty lives, as long as her's, would have conveyed a verbal message by tradition from Adam to her. This world has existed not quite six thousand years, and it is generally believed will not last more than eight thousand years—about the length of eighty lives of this old woman. At the beginning of the world, supposing an angel had addressed Adam to this effect;—'You, Adam, and Time, are now created together; you and your descendants are to occupy it for six thousand years!' Adam, taking a perspective view of succeeding generations, and, looking on the little speck of time and the ocean of eternity, might have exclaimed, '*How short is time!*' If he might have said this, how much more may you exclaim, '*How short is time!*'

'Consider then your darkness and your danger; wait for that day which dawns as the Sun of righteousness arises on the soul. Fear not to look on your past sins and your present danger; even though your soul appear to you to be as a sinking ship, fear not! It is the glory of the Gospel, at such a perilous moment, to bring alongside the life-boat of Christ's righteousness, getting on board of which, you will be carried safely to the haven of eternal rest. In danger, never be ashamed to pray; behold, in this instance, the importance of having one praying soul on board a ship. There were two hundred and seventy-five persons, and the lives of them all were given to the prayer of one believer on board.'

IRELAND.

THE new chapel in D'Olier-street, Dublin, was opened on Sunday, Nov. 5, for public worship; when two sermons were preached, that in the morning by the Rev. R. Cope, tutor of the Irish Evangelical Academy; and that in the Evening by the Rev. John Petherick, minister of the place.

The congregations were numerous and attentive.

Religion in Ireland is happily on the increase, both in and out of the establishment. Bible Associations and School Societies are doing wonders. O for the out-pouring of the Holy Spirit, that numbers may be turned unto the Lord!

MALLOW.

ON Friday, April 7th, a society was formed here, called the Mallow and Charleville Association, in aid of the Irish Evangelical Society, when a committee, treasurer, and secretary were

appointed, the Rev. C. Silly in the chair. Through the exertions of the friends of religion, in this town and neighbourhood, liberal subscriptions have been obtained, and pleasing hopes are formed of still greater interest being excited on behalf of that excellent society.

In Mallow great exertions are making to increase the Redeemer's kingdom by various means; amongst the rest a neat Independent chapel (called Zion) is nearly complete, and a church ready for formation.

SCOTLAND.

RE-UNION OF THE SECESSION CHURCH.

THIS happy event was consummated on Friday the 8th ulto. in Bristo-street Meeting-house, the spot in which, 73 years before, the separation took place.

The two Synods met in the morning, the General Associate Synod in their Synod-house, and the Associate Synod in the Rev. Mr. Lothian's Meeting-house, Portsburgh; and after having finished the business that had been submitted to them severally, adjourned, constituted, to Bristo-street, at ¼ past 12 o'clock, walking in regular order to the place of meeting. After the two Synods were seated in a part of the Meeting-house which had been railed in for their reception, and in alternate pews, so that they were completely intermingled, the two moderators in front of the pulpit, and the two clerks at a little distance on the right and left, the senior moderator gave out a psalm, in which the Synods and whole attending multitude joined. The senior moderator (Rev. Dr. Jamieson of Edinburgh, belonging to the General Associate Synod) then rose, and called on the clerk of the Synod which he represented, to read their last minute. After the clerk had done so, the junior moderator (the Rev. Mr. Balmer of Berwick, belonging to the Associate Synod) in like manner called on the clerk of the Synod which he represented, to read their last minute. Both the minutes, read by the clerks in succession, were to the following effect:—

'The General Associate Synod having accepted the basis of Union, and having, by the good hand of God upon them, now finished all their own business, and all preparatory arrangements, this Synod, with fervent gratitude to God for having led them thus far, and in humble dependence on his grace to bless the solemn and interesting step which they are now about to take, and to enable them to improve the privileges and discharge the duties which are about to devolve upon them in consequence of it—do resolve, and hereby record their resolution, forthwith to repair to the appointed place, that they may unite with their brethren of the other Synod, to be known by the name of '*The United Associate Synod of the Secession Church*, composed of the Associate (commonly called Burghers) Synod, and of the General Associate (commonly called Anti-Burghers) Synod,' that they may henceforth walk with them in the fear of God and in the comfort of the Holy Ghost, striving together for the faith of the Gospel, for the purity of divine ordinances, and for the enlargement of the Church of Christ.'

The articles which form the basis of union were then read, the whole members of both Synods standing. After this was done, the senior moderator stood up and said, 'I declare in the name of the General Associate Synod, whom I represent, that the General Associate Synod is henceforth one with the Associate Synod;' and the junior moderator in like manner rose and said, 'I declare in the name of the Associate Synod, whom I represent, that the Associate Synod is henceforth one with the General Associate Synod.' The two moderators immediately gave one another the right hand of fellowship, in which they were followed by all the ministers and elders belonging to both Synods.

The United Associate Synod now called the senior minister present in the house, to take the chair, and officiate as moderator. Accordingly the Rev. David Greig of Lochgelly, took the chair, gave out a psalm, (cxxxiii.) and constituted the court by prayer.

He was succeeded by Dr. Pringle of Perth, and Dr. Hall of Edinburgh, the two next in seniority of the ministers present, who led the devotions of the assembly by reading the 17th chapter of John, by singing psalm lxxii. 17—19, and by prayer.

After the devotional exercises were finished by singing psalm cxlvii., the roll of the United Associate Synod was called by the former clerks, and business adjourned till Tuesday at eleven o'clock.

The multitude who witnessed this event, memorable in the history of the Secession, was immense—but notwithstanding the pressure of the crowd, eager to be admitted, the whole was conducted with the greatest order. For this the Synod feel themselves deeply indebted to the magistrates of Portsburgh, who not only honoured them with their presence during the solemnities of the day, but in the handsomest manner ordered a

strong party of constables to attend, whose conduct, under the wise direction of their moderator, together with the good disposition of the public, secured completely that decorum which became the interesting transactions of the occasion.

Upwards of 300 gentlemen connected with the Secession, and several of the magistrates, dined together after the public services were finished, and spent the evening with the greatest cordiality.

PROVINCIAL.

ASSOCIATIONS.

THE Dorset Missionary Association of Independent Churches and Ministers, held their half-yearly meeting at Wimborne, Sept. 27th. The congregation assembled in the morning, when the Rev. Dr. Cracknell preached from Rom. xiv. 7, 8, 9. The Rev. Messrs. Shoveller, Wills, and Baylis conducted the devotional parts of the service. In the afternoon the Association met for business, when, after G. Kemp, Esq. was called to preside, and the report being read, appropriate speeches were delivered (advocating the Foreign and Home Missionary Society) by Mr. Fisher the Treasurer, and the Rev. Messrs. Hall, Keynes, Stokes, Gay, Shekiel, Collins, Bayly, and Dr. Cracknell.

In the evening the congregation reassembled, when a sermon was preached by the Rev. T. Durant, from Heb. xi. and the latter part of the 26th verse. The other parts of the service were conducted by the Rev. Messrs. Shekiel, Bishop, and Collins. The collection amounted to 12*l.* 8*s.*

OCT. 18, the first meeting of the New Association of Independent ministers for the Isle of *Ely*, and the Southern parts of Lincolnshire, was held at Mr. Holmes's Meeting-house, Wisbech. The Rev. G. Wright of Stamford preached in the morning on the given subject — 'The spread of error a demand upon the activity of Christian Churches.' At the meeting for business in the afternoon, the importance of diffusing the Gospel among the neighbouring and benighted villages was deeply felt, and recognized as one of the leading objects of the Association. In the evening Mr. Everett of Whittlesea preached from James v. 20.

The services of the day were highly interesting. The devotional exercises were conducted by Messrs. Haynes and Jeula. Four of the ministers connected with this union have only within the last three years settled in these parts, and the several interests over which they preside are all of them perfectly new. The next half-yearly meeting of the Association is to be held at Stamford on the last Wednesday in May.

Same day the half-yearly Association of Baptist and Independent ministers of the Isle of Ely and its vicinity was held at Isleham, Cambridgeshire. Mr. Greenwood of Fordham preached in the morning from Acts xix. 20. Mr. Drain of Burwell, in the afternoon, from 2 Thess. iii. 1. And Mr. Green of Bluntisham, in the evening, from Isa. xl. 4, 5. Collections were made at the close of the services, by which 9*l.* 5*s.* 4*d.* was obtained, and is to be divided between the Baptist and London Missions. The next meeting of this Association is to be held (God willing) at Burwell, on the third Wednesday in April 1821.

ORDINATIONS, CHAPELS OPENED, &c.

SEPT. the 21st, a neat and commodious Chapel was re-opened at Odiham, Hants, which has been nearly re-built, and enlarged. Two sermons were preached on the occasion; in the morning, by Mr. George Clayton, of Walworth, from John xi. 52; in the evening, by Mr. Adkins, of Southampton, from Matt. xxviii. 20. The devotional exercises were conducted by Messrs. Davies, Johnson, Howell, Owen, Humphries, Isaacs, and Bosisto. Mr. S. Davies, minister of the place, closed the interesting solemnities of the day. The expences, exclusive of assistance afforded by the gratuitous conveyance of the materials, amounting to about £700, will be defrayed by the friends, without any application to the public.

The Chapel at Winchmore Hill having been closed for several months, was re-opened on Tuesday, Sept. 26th, when two sermons were preached; that in the morning by Mr. John Clayton, and that in the evening by Mr. Lacey. Messrs. Thomas, Brown, and Macdonald, of Enfield, and Mr. Knight, of Ponders End, conducted the devotional services. A handsome collection was made.

LENDAL CHAPEL, YORK.—The Fourth Anniversary of the opening of this place of worship was holden on Thurs. Oct. 12th; when Rev. J. Bennett, of Rotherham, preached in the morning, on the sacrifice of Christ, and in the evening, on the return of the Jews from captivity. Rev. E. Parsons, jun. addressed the young people in the afternoon, on the Lord as the portion of

his people. After the evening service, the Lord's Supper was administered, when Mr. Bennett presided. Mr. Jackson, of Greenhammerton, addressed the communicants, and Mr. Parsons, jun. the spectators. The collections for liquidating the debt on the chapel, amounted to £65. 13*s*.

October 12th, the Meeting-House, Finchingfield, Essex, was re-opened for public worship, after considerable enlargements; when Messrs. J. Clayton, jun. and Chaplin of Bishop Stortford, preached. A liberal collection was made on the occasion; and the congregation designs to pay the whole of the expenses, without appealing to the religious public for assistance.

On Tuesday, Oct. 17, the Rev. Abr. Calovius Simpson, A.M. third son of the late Dr. Simpson, of Hoxton Academy, was set apart to the pastoral office over the Independent Church at Haverhill, in Suffolk. Mr. Dewhirst, of Bury St. Edmund's, commenced with prayer and reading; Mr. Turnbull, classical tutor at Wymondley Academy, stated the nature of a Gospel Church. Mr. Wm. Clayton, of Saffron Walden, asked the usual questions, and received the confession of faith; Mr. Ray, of Sudbury, prayed the ordination-prayer; Mr. Hooper, classical tutor at Hoxton Academy, gave the charge from 1 Cor. vi. 3; Mr. Stevenson, of Castle Hedingham, offered up the general prayer; Mr. J. Clayton, sen. of London, addressed the people from 1 Cor. vi. 1; and Mr. Towne, of Royston, concluded.

On the preceding evening, Mr. Ewing, of Glasgow, preached from Isa. lix. 20, 21; and on Wednesday evening, Mr. Hooper from Psa. xxiv. 7—10. Messrs. Ritchie of Wrentham, Gurteen of Canterbury, Carter of Braintree, and Wells of Coggeshall, assisted in the devotional exercises.

The whole of the services were highly interesting. The congregations were numerous, attentive, and deeply affected. Mr. Simpson commences his labours amongst a united, affectionate, and pious people, under very favourable auspices; may they be crowned with great success!

Thursday, Oct. 19th, the Rev. Ch. Gollop, late student at Rotherham College, was publicly set apart to the pastoral office over the Independent Church at Darlington. The solemn and interesting services of the day were conducted as follows:—Mr. Jefferson, of Thirsk, commenced with prayer and reading; Mr. Waterhouse, of Dewsbury, delivered an introductory discourse, and asked the usual questions which were answered very satisfactorily; Mr. Prattman, of Barnard Castle, offered up the ordination-prayer, accompanied by imposition of hands; and Mr. Bennett, (Mr. G.'s theological tutor,) delivered a most solemn charge, founded on Ezekiel iii. 17. In the evening, Mr. Scales, of Leeds, addressed an appropriate discourse to the church and congregation, from Philipp. ii. 29; and Mr. Underwood, of Reith, concluded the engagements of the day.

The congregations were numerous, attentive, and highly respectable; and the friends of the Gospel will rejoice to hear that the Independent interest at Darlington affords pleasing promises of future prosperity.

Oct. 24th. The chapel at Upper Basildon, Berks, having been considerably enlarged, was re-opened; when Mr. Bubier of Reading, preached in the morning from Mark xvi. 15. Mr. Watson of the same place, in the afternoon from Psalm xc. 17; and Mr. Wardle of Thatcham, preached in the evening from 3rd John 8th ver. Mr Howes of Goring, assisted in the devotional exercises, who also preaches here every Sabbath evening to an increasing congregation.

Oct. 25th. Rev. Richard Lewis was ordained over a newly-formed Independent Church at Cregrina in Radnorshire. Mr. Allen of Hay, began the service by prayer and praise. Mr. Rees of Huntingdon, asked the usual questions, received Mr. Lewis's confession, and offered up the ordination-prayer. Mr. Jones of Maesyronen gave the charge from 2 Tim. ii. 15, and Mr. Powel of Caebach, addressed the congregation from 1 Thess. v. 13, and concluded by prayer.

We are desired to correct an error in our last No. It was there stated that the preaching of the Gospel had not been introduced into the town of Louth until June last; a correspondent assures us that the Gospel had been preached there previously to that time. As it is not possible for us to know the state of every parish in the kingdom, we have been repeatedly led into such mistakes, but cannot too strongly reprobate these misstatements.

Errata in Oct. Mag.—Ordination of J. Ridge, for Mark ii. read Mal. ii: for Rheseal, read Rhes-y-cae: for Dinasmovddy, read Dinas-mowthy.

LONDON.

THE autumnal meeting of Cheshunt College was held at Sion Chapel, Whitechapel, on the 10th of Oct. Mr. Kemp of Swansea, commenced the service with prayer. Mr. James (resident tutor) introduced the Themes, which were delivered by two of the senior students; the 1st on '*God is love*,' by Mr. Neeton, the 2nd on '*Christ is all*,' by Mr. Durrant.

Mr. Rees of Rodborough Tabernacle, then preached from Acts xvi 17, on the character of Christian ministers, '*Servants of the Most High God*,' and the subject of their ministry '*to shew unto men the way of salvation*.'

Mr. M'All gave a brief account of the college from its first institution at Trevecca, shewing its general usefulness, not merely in Lady Huntingdon's connexion, but among other churches, and considering the increasing expenditure, together with the recent erection of a new building capable of containing 20 students, he urged the necessity of greater exertions amongst its friends towards liquidating the debt on the building, and providing for its current expenses. The services of the evening were concluded by prayer.

ROYAL KENT SCHOOL.

MONDAY, Oct. 16th. A meeting of the friends of education was held at Oxshot, near Claremont, in the county of Surrey. H. R. H. Prince Leopold of Saxe-Coburg, in the chair.

The meeting was held in a very neat schoolroom recently erected on the common, and was honoured with the presence of Her R. H. the Duchess of Kent, attended by the Baroness Spaeth, Sir Alex. Johnstone, Sir Robert Gardner, Rev. Drs. Rudge, Collyer, and Schwabe, Rev. Messrs. Whitehouse of Dorking, and Churchill of Thames-Ditton, the treasurer of the British and Foreign School Society, and many respectable ladies and gentlemen.

His Royal Highness addressed the meeting in a very interesting manner, on the importance of the formation of this school, in a central situation for a number of poor families, who are secluded by their distance from the surrounding towns from the means of instruction. H. R. H. alluded to the importance of thus enabling the teachers to instil into the minds of the children, the truths of our holy religion, and strongly stated that country as the most powerful and happy, whose people were most virtuous:—Concluding in words to this purpose: Real piety is the only support in adversity which never fails; I speak (said H.R.H.) from sad experience, and may say, that without the support of religion, I could never have borne the unexampled calamities, with which it has pleased Providence to visit me.

Mr. Burrell read the Report, which stated, that for some years past, a number of children have been instructed by several active teachers in a Sunday school, held in a barn, very near that spot. That the want of daily education had been represented to H. R. H. the Prince of Saxe Cobourg, who had kindly condescended to become the Patron, and Her R. H. the Duchess of Kent, Patroness of this Institution.—That Mr. Smith had granted a piece of ground, and by the exertions of the Committee, a commodious building wherein they were now assembled was erected for 150 children.

Rev. Drs. Collyer, Schwabe, and Rudge, spoke strongly in favour of the object, as did also Sir Alex. Johnstone, William Allen, Esq., and Mr. Millar (Treasurer and Secretary of the Parent Institution), R. Barclay, Esq. and several other gentlemen.

SOCIETIES FOR SAILORS.

PRESENTATION OF A WELSH FLAG!!!—Some months since a Cambrian Society was formed, to promote preaching in the Welsh language on board of ships in the Thames. At a recent Meeting of the Committee, the Rev. G. C. Smith, of Penzance, recommended the establishment of *Welsh Prayer Meetings*, and offered to have a flag made, as a signal. On Sunday, Nov. 5th, Mr. Smith, accompanied by Captains and Seamen from different parts of the Thames, and Members of the Bethel Union Society, attended on board the 'HOPE,' Capt. Jones, of Aberystwith, to present a Welsh Flag publicly, on the part of this Institution, to their Brethren of the Principality. The 'HOPE' lay in a tier of ships off Pickle Herring Stairs, opposite the Tower; her deck was crowded—several respectable females attended—the New Flag was very large; a blue ground, yellow star, and a dove, with an olive-branch in its mouth, and the words 'CYFARFOD GWIDDI,' signifying *Prayer Meetings*, in large white letters, adorned the centre. The Service commenced at 11 o'clock, by reading and prayer; a pious Captain and Sailor, from the Lower Pool, implored a divine blessing. Mr. Smith then addressed the

assembly from Psalm xx. 5.—'In the name of our God we will set up our banners: the Lord fulfil all thy petitions.' In the close of his discourse, Mr. Smith said:—'To-day you see on this deck Sailors and Friends of all denominations, who meet to hail your progress in Christianity. May 'Cyfarfod Gwirion' soon be hoisted in every port in Wales, and in every part of the world where a Welsh ship sails!' This interesting Service closed by a Captain and Sailor belonging to the Upper Pool publicly commending their Welsh brethren to God.

PORT OF LONDON SOCIETY.

It having been intimated to the Port of London Society for promoting Religion among Seamen, that his Excellency Baron de Just, Ambassador from his Majesty the King of Saxony, wished to make a communication to the Society, the Committee received him on Monday, Nov. 6th, on board the Floating Chapel for Seamen. After viewing the accommodations, and expressing his pleasure at the noble object of the Society, and apologizing for not being able to express himself with fluency in the English language, he presented the following, addressed to R. H. Marten, Esq. the Treasurer:—

'Sir,—I have it in command from his Majesty the King of Saxony to subscribe, in my name, 25*l.* to your Floating Chapel for Seamen. Although my Court feels particular interest in all that promotes the National Institutions of this country, I am authorised to inform you, Sir, on this occasion, that the zeal you manifested formerly, in alleviating the distresses of Saxony, is still fresh there in recollection.—I have the honour to be, Sir, your most humble and obedient servant,

'Nov. 6, 1820.' BARON DE JUST.'

The Treasurer, in reply, expressed the gratitude and respect with which the Society received this condescending notice of his Majesty, the venerable and good King of Saxony, and this new proof that he felt interest in the Institutions of a people who has sympathised with his subjects in a time of their deep distress: he acknowledged the honour done him by the particular notice taken of the services which he had the happiness to render, as gratuitous Secretary to the British Subscription, in 1815, in aid of German suffering; he adverted to the recent, sorrowful, dissolution of ties which once appeared likely to bind closer the connexion between the British and German nations, and which the day (the anniversary of the death of the late beloved Princess Charlotte) could not but forcibly remind him of; and, after explaining the views of the Port of London Society, declared his confident expectation that, under the blessing of Almighty God, this commencement of religious instruction to seamen, would benefit in its influence, not British sailors only, but that sailors from every Christian land would, at no remote period, become an honour, and not the immoral disgrace of the country whose flag they bore.

Mr. Ackerman then presented, on the behalf of the Burgo-master and Magistrates of Leipzig, a donation of 100 Saxon thalers; and from Messrs. Frege and Co. of Leipzig, 50 Saxon thalers, for the use of the Society.

Assembled in a Chapel devoted to the service of God, and that for the purpose of offering sacrifices to promote his glory; and remembering the solemnity with which Lord Gambier, the chairman, at the anniversary of the Society, had recently read the beautiful poetry of Watts, the assembly in the Chapel sung, to the tune *composed by the renowned* SAXON, the great Reformer Luther, (old 100th) the 117th Psalm, Dr. Watts's version.

The Rev. Mr. Haldane, of Edinburgh, formerly commander of a ship in the East India service, then, in impressive words, prayed for the blessing of God on Seamen—on the Society—on the pious Monarch who had thus manifested his good-will for their Christian instruction—and also on his venerable representative.

His Excellency then partook of some refreshments, which the committee had prepared in the great cabin; and the treasurer, and a deputation, accompanied him to the shore.

BRITISH AND FOREIGN SEAMEN'S FRIEND SOCIETY AND BETHEL UNION.

THE Annual Meeting of this institution was held, on Tuesday evening, Nov. 14th, in the City of London Tavern. The gentlemen of the committee, anticipating a very full attendance, had appropriated a large space for ladies, who were admitted through the committee room only by tickets. They had also very tastefully and beautifully decorated the elegant room of the tavern with flags: behind the chair was one of the largest English ensigns made for a first rate; attached to this was the British Standard, and the whole surmounted by

the Society's flag, blue with large white letters, 'BETHEL SEAMEN'S UNION,' ornamented with a yellow star, and a dove flying with an olive-branch in its mouth. At each corner, near the chair, were Bethel flags also, brought from the ships in the Thames. On the right of the chairman was spread an American ensign; and on the left, over the music gallery, a Welsh flag, blue, and white letters—'CYFARFOD GWEDDI,' that is, Prayer Meetings. This flag was brought from the Welsh tier, where it is regularly hoisted. At the lower end of the room, in one corner, was a red flag, with the word, 'PREFETH,' i. e. Preaching, used among the Welsh on the Thames; and on the other, a large Bethel flag, made at Greenock, and rescued from the recent wreck of a vessel, after a long voyage, near Margate.

Precisely at six, P. M. the Right Hon. Admiral Lord *Gambier*, G. C. B. took the chair. The scene was deeply interesting, and the circumstances of the evening most important to the best interests of our marine population. The platform was well and respectably filled: on the right of the noble admiral sat Captain C. M. Fabian, R. N., Sir G. Mount Keith, Bart. R. N., and Capt. C. Allen, R. N. one of the secretaries; several ministers and ladies of distinction also, with B. Shaw, Esq. the treasurer, filled up the right of the chair. On the left were Lieut. T. G. Nichols, R. N. and Mr. E. Sparkes (from the Duke of Wellington's army,) secretaries, also Captain Lamb, R. N., Capt. Crisp, of the army, Lady Leigh, and other highly respectable females, with several distinguished merchants, and ministers of the Gospel. The foot of the platform was covered with cabin boys, the hinder part with sea Captains, and the end of the room discovered a large company of pious seamen, from ships coasting and foreign.

After the Report was read, most of the above gentlemen addressed the meeting, as did also the Rev. Messrs. Edwards of Greenock, Cox of Hackney, Irons, Curwen of Hull, Parker of Bristol, M'All, Davis from Wales, A. Brown and Smith of Penzance. Lord Gambier expressed his high gratification in attending the meeting, and commenced the collection after it by presenting a check for 10 guineas, which liberal example was immediately followed by B. Shaw, Esq. and others of the company. We have not room for the very interesting speeches delivered on this occasion, but the following anecdote, related by Mr. Shaw, is too remarkable to be passed over—

'Some time since a lady, whose name has been respectfully announced since we met, and whose time has been much devoted to promote the objects of this Institution, going on board a ship of war was received by an officer on deck, not without respect, but accompanied with many of those expressions which unfortunately are too frequent in the lips of sailors; the lady expressed her wish that while she was on board he would have the goodness to desist from language of that description; he professed his readiness to oblige her, and during the period of her being on board, not one oath escaped his lips. She pursued her course, distributing to the sailors her Tracts and Bibles, and, above all, her admonitions: on her return she was accompanied by the same officer, and took an opportunity of thanking him for his kindness in attending to her request; he expressed his readiness to oblige her on any occasion, and said there was nothing she asked him to do that he would not do. 'Then (said she) I'll thank you to read that book,' giving him a Bible. *(Applause.)* He felt himself surprised, (or, if you please, taken in,) but considered that as he had given his promise, he was bound to fulfil. The lady afterwards visiting a distant part of the country, went to the church, heard the sermon, and was returning, when the clergyman, running after her, said, 'If I mistake not I am addressing such a lady?' (mentioning her name) 'That is my name (said she), but I have no recollection of you.' 'No, Madam (said he), does not your Ladyship recollect visiting such a ship, and giving an officer a Bible?' 'Yes, (said she,) I do.' 'Then, Madam, I am the person, and the good effects of it are what you have seen this morning.'

EXTENSIVE ROBBERIES AT CHAPELS.

OCT. 27.—*Philip Phillips* was charged at the Old Bailey Sessions on several indictments with feloniously and sacrilegiously stealing from various chapels, many robes, bibles, clocks, and other articles. The first indictment related to a robbery on the 6th Sept. at the Meeting House in Cannon Street Road, St. George's, Middlesex.

Mr. *Andrews*, for the prosecution, stated the circumstances under which the prisoner was charged with this capital offence. It was quite clear that the chapel had been entered by some persons, and that articles of considerable value were stolen. On searching the house of the prisoner, a few days after the robbery, the property stated in this

indictment was found in his possession. He was therefore charged with the robbery, on an indictment under the 10th section of a statute passed so long ago as the reign of Edward VI., which enacted, that all persons feloniously taking any goods out of any parish church or other church or chapel shall be guilty of felony without benefit of clergy: but he understood that a doubt would be raised, whether this statute applied to a chapel of this description, and it was therefore his duty to inform the Jury, that should they find that the prisoner had committed the robbery, they might on this indictment find him guilty of larceny, and such a verdict was, indeed, to be desired, because it would not affect his life.

Rev. *Andrew Reed* and other witnesses, stated the robbery which had occurred, and which was the subject of this indictment; and the articles produced by the police officers, and found in the possession of the prisoner, at his house in Rosemary Lane, were fully identified.

Mr. Justice *Parke* summed up the evidence, and stated to the Jury, that the prisoner was charged with a capital offence under the statute, which the Counsel for the prosecution had very properly referred to; but it was his duty to inform the Jury, that the Act of Edward VI. could not, in his opinion, contemplate a robbery at Dissenting chapels, which was the case here, there not being at that time any chapels of that description.

The Jury immediately found the prisoner *Guilty* of stealing, but not sacrilegiously.

The learned Judge then stated, that the prisoner was now found guilty of an heinous offence, and it was quite clear, that he considered, because these chapels were not of the Established religion of the country, that no punishment would follow. He would, however, although he should not now pass sentence, take care that the prisoner be transported. The Judge also stated that as the purpose of justice was fully answered by the conviction of the prisoner on this indictment, he should not proceed to the trial of the several other indictments; but as they were very properly presented, he should order the witnesses on the whole of them to be paid their expences.

POETRY.

THE DYING BELIEVER'S FAREWELL.

FAREWELL, ye skies of azure hue;
Farewell, ye meads of emerald green;
My soul would bid a long adieu
To all things I on earth have seen.

Farewell, then, moon, and farewell sun,
Your light no longer shall I need;
Soon will your course to me be run—
Oh! that you roll'd with greater speed!

Yes, I can triumph in decay;
Rejoice full well at Time's quick flight;
And hail the long expected day,
When faith gives place for aye to sight.

It costs, indeed, a pang or two,
To part with friends and relatives;
And parting with the body too,
A yet severer struggle gives:

But Revelation points the road
To where celestial friends abide,
And tells me, tho' I drop this load,
It shall be rais'd when Death has died.

SAGGIT.

ON SEEING A MOURNING RING INSCRIBED WITH THE WORDS—'NOT LOST—BUT GONE BEFORE!'

SAY, why should friendship grieve for those
Who safe arrive on Canaan's shore?
Released from all their hurtful foes,
They are 'not lost—but gone before!'

How many painful days on earth
Their fainting spirits numbered o'er;
Now they enjoy a heavenly birth,
And are 'not lost—but gone before!'

Dear is the spot where Christians sleep,
And sweet the strain which angels pour:
'Oh! why should we in anguish weep?
They are 'not lost—but gone before!''

Secure from every mortal care,
By sin and sorrow vexed no more;
Eternal happiness *they* share
Who are 'not lost—but gone before!'

To Zion's peaceful courts above,
In faith triumphant may we soar,
Embracing in the arms of love
The friends 'not lost—but gone before!'

On Jordan's banks whene'er we come,
And hear the swelling waters roar,
Jesus! convey us safely home
To saints 'not lost—but gone before!'

B. C.

MISSIONARY CHRONICLE
FOR DECEMBER, 1820.

SOUTH AFRICA.

CONVERSION OF A BOOTCHUANA WOMAN.

Communicated by the Rev. Dr. Philip.

ROSELLE, who was of the Bootchuana nation, was taken from her parents when an infant, and brought up by a farmer on the borders of the colony. Her master accompanied Dr. Cowan in his attempt to penetrate into the interior, and this circumstance was the occasion of her liberation from colonial servitude.

The following is the account which this woman gave of her conversion; and it is stated in her own simple language, without any attempt to improve or embellish it.

After the departure of her master into the interior, one of the servants belonging to the farmer, used to call the slaves and Hottentots together on the Sabbath evenings, when he read the scriptures, and prayed with them. 'When the Scriptures were read, I was struck,' said she, 'to find that they unfolded my heart; and I said, that book must be true that tells me my thoughts.' At this time she discovered so much of her sinfulness, that she thought her salvation impossible. 'God,' she said, 'might save little sinners, but his grace could not save her.' She was now anxious for serious conversation; but could meet with no person who could talk with her. From some persons who were travelling that way, she heard of a missionary station, and became very anxious to visit it, but without being then able to see how her wishes could be accomplished. At this period she was often filled with admiration at the goodness and long suffering of God, in sparing such a creature. She one day went to the brink of a precipice, with the intention of throwing herself down, but was mercifully prevented. Her views were at that time very imperfect; her only consolation was derived from what she had heard of the love of God in giving his Son to die for the world. In meditating on this subject she began to receive great comfort; she now began to think that she was fit to die; but after she went to the Missionary station at the Great River, she found that she was still very imperfectly acquainted with the deceitfulness of her own heart, and that she had yet much to learn. She now thinks that her comfortable feelings at that time arose from her own fancy, and that she was then unfit for the Kingdom of God.

On her first coming under the preaching of the missionaries, she had such discoveries of her own unworthiness, as deprived her of much of her pleasure; but it made her acquainted with her true condition, showed her the necessity of a Mediator, and led her out to a simple dependance on the merits of Christ. The first thing that raised her from this desponding condition, was the discovery she had of the grace of God. She saw that he was able to pardon all her sins, and that he could be just while he justified the ungodly sinner. Her satisfaction and happiness were now placed on a scriptural foundation, kept pace with the increase of her knowledge, and every new discovery enlarged her views, and added to her peace and comfort. She now felt great respect for the people of God, for her teacher, and for the ordinances of religion. She still feels that she is not perfect. In her Christian course she has many painful struggles, but she finds in the scripture an all-sufficient remedy; they are the stay of her mind, they prevent her from wandering from God, and they are the delight of her heart.

She now admires the providence which separated her from her parents in early life, and furnished her with the opportunity of knowing the truth of God. Previous to her knowledge of God, she used to feel enraged at those who had taken her from her parents; and *cursed them in her heart*, (this expression she mentioned several times.) Now she says, she feels grateful to them for having taken her from her own country; she is thankful to God for it, and will be so through eternity.

She has much peace, but she finds it necessary to be diligent in the use of means, 'He that continueth to the end shall be saved,' is an expression which dwells much upon her mind. For her spiritual instructors, she is peculiarly grateful. In speaking of her confidence in the care of God, she used the following illustration. When a child is laid down to sleep, it does not ask the parent to take care of it: when I had no care for myself, no idea how I was preserved,

God cared for me: he awaked me from the sleep of death, and it is by his preservation that I am kept alive in the divine life. Comparing her former and present state, she says,—'That she sinned without knowing what sin was, and she took pleasure in sin; but now sin grieves her; it is her great burden; from this she desires deliverance, and without this she thinks heaven could not be a place of happiness, were sin admitted into it.'

Roselle is, I suppose, about 33 or 34 years of age, her features and complexion are Bootchuana, but she has a very mild and prepossessing countenance. She has been between 11 and 12 years at our Missionary station at the Great River, and during all that time, I am told by her worthy teacher, Mr. Anderson, that she has borne a blameless character, that the whole of her conversation has been ornamental to the Gospel, and that her chief happiness is in serving God, in promoting the peace of the church, and in making others happy.

INDIA.

CONVERSION OF A HINDOO,

In consequence of finding part of a New Testament under a tree.

Letter from the Rev. W. Reeve, Missionary at Bellary, to the Secretary.

Mission House, Bellary, March 1, 1820.

REV. AND DEAR SIR,

WE have been in the habit for several years past of keeping up a pretty frequent and regular correspondence with several pious individuals residing at Seringapatam. This, besides yielding mutual edification, has been the means of giving a much larger and more extended circulation to our religious Tracts than could otherwise have been effected. There is a good man there whose praise deserves to be in all the churches. He has shown himself particularly interested in our different Societies, and exerted himself in no ordinary manner to promote their prosperity. A large portion of the Gospels in Canarese, Teloogoo, and Tamul, besides several hundred Tracts sent to the care of him and several of his pious brethren, have been distributed through the different forests and villages contiguous to Seringapatam; and the most interesting accounts of the manner in which they have been received, and the effects produced by their perusal, have been communicated to us from time to time.

In a communication received a few weeks since, this good man speaks of his hoping soon to have brethren from among the heathen. He says, "for of such, I trust, there are a few here who may in a short time be deemed worthy of being received into the church of Christ. This, I make no doubt, will seem a strange piece of news to you. Where could they have learned any thing of Christ? or who could have taught them? Questions which might be well asked; but the only answer I can give is, that 'this is the Lord's doing and marvellous in our eyes.' The Lord is found of some who to appearance seek him not. There are several men and women who, it appears, have associated themselves together at Mysore for the exercises of religious worship, for a considerable time past. They are now suffering severe persecution from the lowest set of people in that city, particularly from the Roman Catholics, for setting up a new religion, which it seems creates no little stir. We are about trying to get them protected, which, I trust, we shall be able to effect."

This intelligence of course excited great interest and pleasure in our minds, and led us to enquire after more particular information. Mr. Taylor, as Secretary of our Bible and Tract Societies, wrote to him an official letter, to which, after some delay, the following came to hand as a part of his reply:—

'Rev. Sir—I have now the pleasure to inform you, that after frequently sending for, I have at last had an interview with, I believe, a zealous servant of the Lord, from Mysore. His narrative being rather long, and as I hold not the pen of a ready writer, I have solicited him to write it in Tamul, knowing you understand that equally as well as English. You will, I make no doubt, find by the sequel, that none but ignorant people have been the instruments of persecution. What those in better circumstances of life may have done in stirring up this strife is not for me to say; but this much seems necessary, that although they have said that they had a letter of directions from the Romish priest here to ill-treat the people who are called Protestants, at Mysore, yet none of us can believe it. He is, in our opinion, more of the Christian man than to condescend to such a base action; but let that be as it may, the poor people, it is evident, have suffered very much, but the persecution, I trust, is drawing to a close. The writer of the accompanying Tamul epistle is, I believe, a man of good moral character, and has long been well known to your old and worthy school-master, C. T. for a considerable time, and from whom I make

no doubt he has received many instructions of a valuable nature.—Your most obedient servant, W. MILLER.'

As Mr. Taylor was very poorly when this communication was received, and feeling myself much delighted with the contents of the Native letter, I immediately sat down to turn it into an English dress, for the inspection and edification of our friends both in this country and in England. The following is as faithful and literal a rendering as I could possibly make—

'Let the Lord God who created the great heaven and earth, and all things, be greatly loved in Jesus. To the good pleasure of our compassionate guides and teachers: may you be blessed with grace and peace from the Lord Jesus and the Holy Ghost. We, the little congregation in this place, wish to have clearly made known to you the troubles which we are suffering in our low condition, from the injurious ceremonies of caste, and the grievances brought upon us by the Roman Catholics.

'We having been awakened to consideration by the warnings of our brethren, and become the subjects of grace; the darkness that surrounded us being dispersed, and we having entered into the light, hope it will be your good pleasure to listen to our complaint, and to have compassion upon us.

'As to my own private history, you must know, O! merciful teachers, that formerly I was what is called a fortune-teller, and filled with Paganism. I am now 26½ years old. My native village is Parbanada Pooram, in the country of Malleyalum, the province of Rama Rajah. I and my family were the disciples of Vishnu. My father is a *Serang* in the service of the Honourable Company, and I am a servant of a European gentleman, upon a pay of between four and five pagodas per month. Six years ago I left my country, and entered into the above kind of service. After having been travelling about a long time, I came into a village called Matne, and under a certain tree there found a book, with several other things. This book contained the Gospels of Matthew, Mark, Luke, and John: this completely engrossed my attention, I read it closely, my heart became greatly affected, and yielded a full assent to the truths it contains.

'Since that time I have been very anxious to see the preachers of the Gospel—to be associated with the congregation of the faithful, and to read and know more of that book, which is filled with my Lord's words. However, soon after this, I had occasion to travel about a good deal by sea. A few days subsequent to the close of this period, a Mr. Saithuma came to this country, and I was engaged in his service, and by this circumstance brought to Seringapatam. The Lord being merciful here, caused me to meet with a congregation, but it was entirely composed of persons that spoke English, therefore it was impossible for me to profit. In this place there were many Catholics and many heathens, and there were some books printed by the missionaries among them. These I obtained by giving the price of them; *i. e.* a New Testament, and two Tracts entitled, 'True Wisdom,' and 'Short Prayers.' For these I gave thanks unto the Lord.

'After some days had elapsed, my master again commenced travelling. We went to Poonah. In that place there were many people, but I could find none among them of the Christian religion, except a few Catholics. I had to associate with the numerous servants, and lived quietly among them for a time adoring my Lord. Through his help, and cultivating a peaceable disposition, I formed a little agreeable intimacy, and endeavoured by this means to make known to them the glad tidings of salvation. With kind words I gave them instruction. By this means, and by meditating on the Gospel day and night, my Lord gave me a few from among them to be my brethren. But as there was no missionary there to administer Baptism, and Goa being near that station, we sent a man to request a priest to pay us a visit. Shortly after, 17 men, eight women, and a few children, received the initiatory rite according to the forms of the church of Rome. From this time we constantly met in the European church, and worshipped God with all the people. Some Catholics being apprised of this, assembled together for the purposes of disputation. But the Lord was with me, and enabled me to quiet the multitude. After this we with one accord dwelt happily together. About that time, five men and one woman from among the Catholics, from frequently meeting in our place of worship, were brought to unite themselves with us altogether—making in all 31 souls who became of my persuasion. These walked before the Lord with great faith and steadfastness. After a short time, the British troops at that station being scattered in various directions, we were separated. I and my master came to Bombay, took shipping and proceeded to Cananore. Remaining there one day, and being informed that there were some brethren, I went and made known to them all the things that

had befallen me, and they seemed pleased with the relation of my little narrative. I wished to have remained with them a short time, but my master was in a hurry to recommence his journey, and this therefore was impracticable. But previous to my departure, John, a Catechist, gave me two books; one containing 'Short Prayers,' and the other entitled, 'The Pope's Spectacles.' Coming to Seringapatam, I immediately went to my brethren, and made known all things. Shortly after this my master settled at Mysore. I was grieved to find no followers of the Gospel there with whom to associate. On this account I supplicated the Lord—he graciously gave ear, and raised me up a few brethren. These were six heathen men, two women, and one child, in the service of Dr. S., which were all baptized in the same manner as those mentioned above. Shortly after, a Roman Catholic from Capt. Gore, and three Catholic servants of Col. S. together with two other heathens, frequented the house of prayer which I had built. These all, by reading our books and giving ear to instruction, became faithful and steadfast brethren. These 15 and myself lived together at Mysore, in peace, praising the Lord God.

'In April 1819, a youth amongst us wished to get married, and there was no means of accomplishing this without going to Madras; therefore he and eight of his relations went thither to conclude the ceremony. Afterwards Col. S. removed to Hydrabad, and thereby three more of our brethren were obliged to take their departure. Capt. G. became a Major, and two others went away with him to another place. Of all these I indulge a confidence in the Lord that they will not again associate with other heathens, but endeavour wherever they go to bring more to the faith. These brethren being separated from me, I prayed to the Lord to raise up more. In those days there were under the government of Mysore many Catholics and heathens that could read Tamul. I went in anxious pursuit of them into the street of the former, and made every inquiry. At length I was informed of a man who had been a Catholic from his forefathers, and who they said was accustomed to read a Tamul printed book. I soon found him out, and asked what books he had; to which he replied, 'I have the Old and New Testament.' I never having seen the former was very desirous to get a sight of it, and borrowed it from him. From that time great friendship subsisted between us. Many Catholics came to me, to know the meaning of that Old Testament, and the way of our worship. By the help of the Lord I expounded this and our other books to them in the best manner that I was able. By frequently coming to hear, and by the goodly words that were spoken to them from time to time, at length several of them steadfastly adhered to the truth. A Catechist named John, together with an Alexander and a Paul, courageously renounced Catholicism, united with us, and became firm in the Protestant faith. Then by the grace of God there were nine of us. As we were in the habit of going backwards and forwards from Mysore to Seringapatam for the purposes of public worship—one day a few people seeing me, said, 'We will come with you, but we are very unlearned—there are very many of us who wish much that you would kindly teach us to read.' This circumstance led us to resolve upon the establishment of a Charity-school. Whilst we were engaged in teaching the children, the jealousy of the Catholics was excited. Some of the chief among them assembling and consulting together, said, 'If we do not punish these people they will become exceedingly numerous.' So they resolved to disgrace us. In the night of December 25, 1819, they threw a shower of stones upon our Chapel, and seizing the above-mentioned John, Alexander, Paul, and many others of the Catholics that had united with us, taunted them with having become Protestants, tied their arms with ropes, kicked them, and beat them with their sandals. Thus with much abusive language, and with many other nameless and shameful usages, they most cruelly intreated us.

'Three days after I went to Seringapatam, and made our grievances known to Messrs. M., T., and C., and besought them, if possible, to put us in the way of getting redress. These and several others met to consult together, and afforded us much assistance, by writing a letter to the Honourable Mr. C., Resident of Mysore. I brought this to him myself, and made known to him all the persecutions that we had suffered. Through the Lord, I got justice done to the cause which I stated. As a heathen I fell with humility prostrate at his feet, and said, 'Sir, you know that I believe firmly in the Gospel, therefore kindly take cognizance of this cause—that all which is past may be forgotten—that we may no longer suffer from their abuse and interruptions. I entreat you to order them to molest us no more.' To this he listened with attention, and spoke with much kindness in reply. As the Catholics were the subjects of the Mysore government, in order that the matter

might be fully investigated, he sent me and them to the court of Crishna Rajah. The counsellors having examined the business, found the fault to be on the side of the Catholics, and charged them that if ever they acted in this way again they should be sent out of the country. As Mr. C. soon after went to Bangalore, and the Catholics not being able to break this verdict, they improved the opportunity, and again rose up in a great multitude to abuse and persecute. But we being aware of Mr. C.'s absence, and seeing the great wrath of our adversaries, endeavoured to make them peaceable by speaking kindly to them, and we are now patiently praying to our Lord for deliverance. If Mr. C. comes again to Mysore, we hope he will so settle things that the Catholics may annoy us no longer. We believe that the Lord God is with us; and we know that the persecuting spirit of the Catholics, except inflicting cruelties upon our bodies, can do nothing to our souls. I pray that the will of the Lord may be done both by me and my brethren. It is not our wish to be stoned and hated by these people; but all I desire is, to be able unmolested to circulate among the Gentoos and Canarese, in their own language, those books which, as our spiritual guides, you have sent here for distribution. I feel much compassion for these poor heathens, that they may believe what God has declared, and what my ministers have taught, and give ear to my instructions, and worship the Lord as we do. I make constant supplications on their behalf, and by kind and affectionate friendship associate with them night and day.

'I have no desire whatever to be at enmity with the Catholics, but if there should be any sensible men found amongst them, I would wish by kind words to represent to them the errors in their Creed, and the bad practices in their conduct, and to show to them clearly and orderly what is contained in the Sacred Scriptures. But to be a companion of wicked Catholics I have no inclination. In the name of the Lord I am resolved never, like them, to be wrathful, make wry faces, &c. &c. but rather to submit patiently to them, and with a smiling countenance always tell the truth without fear.

'The Catholics, we are told, are privately giving bribes, in order, if possible, to prevent our having a church in this place. But the government is not in their hands. To the Lord belong the kingdom and the glory—he will prosper what I ask at his hands. This I believe with all my heart. I continually entreat the merciful God to bless my ministers, teachers, and instructors, and his church, and that the heathen may be brought to unite with us. At present there are with me eight souls. There are 23 others, composed of Catholics and heathens, that were anticipating shortly to join us, but from the fear of our enemies they are still hanging back. I trust our God will again send success and cause them to come.

'I have farther to add respecting myself, that my family are all still sunk in heathenism. My parents and brothers are people of some property and respectability. Because my God chose me, I have no longer any part with them, but am cast out. They live 40 days journey distant from hence.

'Since the time that God called me, until this day I have never had an opportunity of being near any missionaries or instructors; and because I did not like to receive baptism among the Catholics, God has not seen fit that I should yet be baptized. I have often been thinking of trying to come to Bellary for this purpose, and to get also a good supply of books; but these troubles from the Catholics have been a great hindrance. When I am baptized, I should like my name to be David Solomon. The people now generally call me Daiwa Sagayam, 'The Lord's my helper.''

After this the good man expresses his kind regards for all connected with the mission and church at Bellary, and adds a long list of books, which he beseeches us with many entreaties to send for the use of himself and the inquiring heathens at Seringapatam and Mysore, and then concludes, in a very humble and affectionate manner, entreating that he may soon receive some reply.

This, I think, must be considered by all candid persons as an exceedingly interesting communication. Have not the bare Scriptures, without note or comment, and without a missionary present to expound them, done much for this once benighted pagan? Is not here a most powerful encouragement held forth to disseminate the Holy writings widely and indiscriminately?

What the real state of this man's heart may be, is only known to Him who scrutinizes its every corner, and takes cognizance of its very inmost recesses. But certainly there are many things in the unvarnished tale here recited, which, at least to my mind, wear a most pleasing and hopeful aspect.

What a hungering and thirsting after divine knowledge is here discovered! and shall not such be filled? Will not the

compassionate Saviour regard the pantings of this inquiring heathen? He has promised, 'I will give unto him that is athirst of the water of life freely, and it shall be in him as a well of water springing up unto everlasting life.' Wherever this Hindoo has been since he found the Holy book beneath the solitary tree, his uniform inquiry has been for God's people, and books of religious intruction; and if the latter could not be obtained gratuitously, he has readily given the value of them. In a concluding paragraph of the above letter, which has not been translated, he beseeches us in the most humble and affecting language, to send him any, and all the books that may be the means of establishing his faith, and furthering his knowledge in divine things.

What an anxious desire does he manifest to bring others to an acquaintance with the Saviour! not that he might be put in the priest's office, and thereby get a piece of bread, for, throughout the whole course of his labours of love he has been able to say, 'These hands have ministered to my wants.' Has not the love of Christ constrained? Does he not judge, that if one died for all, then were all dead, and that He died for all, that those which live should not henceforth live unto themselves, but unto Him that died for them and rose again.' In every place in which he has sojourned, he has been ready to say to his countrymen, with Moses to his father-in-law Hobab, 'Come with us and we will surely do thee good.' Or, like the woman of Samaria, having, we hope, felt the preciousness of Christ himself, he is now ready to cry to his kinsfolk and acquaintance, 'Come, see a man that told me all things that ever I did—is not this the Christ?'

His giving money for good books—his building a house for prayer—and his supporting a Charity-school, by his own limited means—are things that look well, and that, I am sure, we must trace their origin to a better system than Hinduism.

Has he not borne persecution with an admirable spirit, and discovered towards his enemies a temper, mild, heavenly, and christian-like? O! Popery, how hast thou by thy bigotted and unmerciful spirit degraded and put to the blush the religion of Jesus! How hast thou mangled and distorted that system of morals so celebrated for its simplicity, as delivered to us by our great Master and his apostles! Let thy narrow-minded benevolence be expanded. Suffer thy persecuting hostilities to cease; and allow the followers of the meek and lowly Saviour to worship at his cross according to the dictates of their own conscience, lest divine vengeance descend and erase thee from the earth.

This half-enlightened pagan, like our Lord on the cross, prays for his enemies, and seems to have drank deeply into the spirit of Stephen, the proto-martyr, who, amidst the agonies of martyrdom, cried, 'Lord, lay not this sin to their charge.' He has forgotten his father's house, and certainly, as to relations, taken up the cross, and testified, at least as far as his outward deportment goes, that he loves Christ better than father or mother, brother or sister, house or land, or any thing that this life contains.

We shall immediately institute a correspondence with this man, and have, we hope, in future, farther means of ascertaining whether indeed 'the root of the matter' be in him. An uncommon press of business has obliged me to scrawl the above in great haste, and in a short time, I am therefore afraid it will be found in many parts very incorrect and incoherent. I cannot enter upon other things at present; but hope, in the course of a few weeks to send you several other interesting communications. I am, my dear Sir, with sentiments of the highest esteem and respect,

Your's obediently,
W. Reeve.

FEMALE EDUCATION IN INDIA.

A few months ago, we inserted a very interesting paper, showing the necessity of Female Education in India. To promote that most important object we now reprint a Letter by the Rev. Mr. Ward, from India, when embarking at Liverpool for America. We trust that the Ladies of every part of Britain will consider it addressed to them as well as to the Ladies of Liverpool.

The following Letter was addressed to the Editor of the Liverpool Courier, by one of those excellent men who have devoted their lives to the evangelization of our benighted fellow subjects in India, when on the point of leaving England in order to visit the United States, and make known to Christians in that hemisphere the miseries and wants of the Heathen World.

On board the Ship Nestor, for New York.

Dear Sir, *October* 2, 1820.

Having heard, in passing through Liverpool on my way to America, that some Ladies are anxious to promote the education of Native Females in British India, I beg leave to offer through your

paper, some remarks on this subject. This is, Sir, one of the most interesting and stupendous charities which has ever excited the attention of British Females; and, if you will permit me, this Letter shall be addressed at once to them.

TO THE LADIES OF LIVERPOOL, AND OF THE UNITED KINGDOM.

THERE are in Hindoost'han *seventy-five millions* of your sex who can neither read nor write, and *thirty millions* of these are British subjects. In every country not ameliorated by Christianity the state of woman has always been most deplorable; but the Hindoo legislators have absolutely made their acquisition of the knowledge of letters a curse, and they are by a positive prohibition denied all access to their Scriptures. Being thus degraded, even by their Sacred Writings, women in India are in a state of ignorance and superstition, which has no parallel in the history of tribes the most savage and barbarous.

A female is despised as soon as she is born: she comes into the world amidst the frowns of her parents and friends, disappointed that the child is not a boy. Every mother among the tribe of Rajpoots puts her female child to death as soon as born. While I was in Bengal, I was informed of the case of a Rajpoot who had spared one of his daughters, and she lived till she attained the age when India girls are marriageable. A girl in the house of a Rajpoot was, however, so extraordinary a circumstance, that no parent chose to permit his son to marry her. The father then became alarmed for her chastity and the honour of his family, and he therefore took her aside one day, and with a hatchet cut her to pieces! These are the circumstances into which your sex enter into life in British India.

In childhood and youth they have no education, no cultivation of any kind whatever. There is not a single girls' school in all India; and the mother being herself entirely unlettered, and being the devoted victim of a dark and cruel superstition, is utterly incapable of improving her child. The first days of the girl are therefore spent in an inanity which prepares her for a life doomed to be spent in superstition and vice.

In the age of comparative childhood she is united in marriage without any knowledge of or having ever seen her husband: when they meet together for the first time, they are bound together for life. Thousands who are thus married in a state of childhood, lose their husbands without having ever lived with them, and are doomed to a life of widowhood; for the law forbids them to re-marry. Parents in some cases marry fifty or sixty daughters to one Bramhun, that the family may be raised to honour by a marriage relation to this man. These females never live with the husband, but in the houses of their own parents, or they leave the houses in which they have been thus sacrificed for the supposed honour of the family, and enter the abodes of infamy and ruin.

Supposing the female, however, to have been united to a person who really becomes attached to her, what a mother without the knowledge of the alphabet. Wholly unacquainted with mankind and with all the employments of females in a civilized country; unable either to make, to mend, or to wash the clothes of her household! She never sits to eat with her husband, but prepares his food, waits upon him, and partakes of what he leaves. If a friend, of the other sex, calls upon her husband, she retires. She is veiled, or goes in a covered palanquin if she leaves the house. She never mixes in public companies. She derives no knowledge from the other sex, except from the stories to which she may listen from the mouth of a religious mendicant. She is, in fact, a mere animal kept for burden or for slaughter in the house of her husband. A case lately occurred in Calcutta of a girl being burnt alive on the funeral pile with the dead body of the youth with whom she was that day to have been married. You will be prepared now, Ladies, to expect that such a system of mental darkness will have rendered the sex, in India, the devoted victims of idolatry: and such victims no other country, however savage, however benighted, can boast. What must be the state of the female mind when millions are found throwing the children of their vows into the sea, when a guard of Hindoo soldiers are necessary to prevent mothers throwing their living children into the jaws of the alligators, these mothers standing and watching the animal while it crushes the bones, tears the flesh, and drinks the blood of their own offspring! How deplorable the condition of your sex, when superstition thus extinguishes every sensibility of the female, and every feeling of the mother, and makes her more savage

than the tiger which howls in the forest, which always spares and cherishes its own offspring.

At the calls of superstition, many females immolate themselves by a voluntary death in the sacred rivers of India. A friend of mine, at the junction of the Jumna and the Ganges, at Allahabad, in one morning, saw, from his own window, sixteen females, with pans of water fastened to their sides, sink themselves in the river, a few bubbles of air arising only to the surface of the water after they were gone down. The drowning of so many kittens in England would excite more horror here, than the drowning of sixteen of your own sex in India!

But horrors still deeper are connected with the state of female society in India. The English magistrates in the presidency of Bengal, in their annual official returns to the Calcutta government, state, that in the year 1817 (three years ago), seven hundred and six women, *widows*, were either burnt alive or buried alive with the dead bodies of their husbands, in that part of British India. Is there any thing like this in the whole records of time? Have fires like these, and so numerous, ever been kindled any where else on earth—or graves like these ever been opened? Two females roasted alive every day in one part of British India alone! At noon-day, and in the presence of numerous spectators, the poor widow, ensnared and drawn to the funeral pile, is tied to the dead body, pressed down on the faggots by strong levers, and burnt alive, her screams amidst the flames being drowned by shouts and music. Amidst the spectators is her own son, her first-born, who, tremendous idea! has set fire to the pile, and watches the progress of the flames which are to consume the living mother to ashes, the mother who fed him from her breast, and dandled him on her knees, and who once looked up to him as the support of the declining days of herself and his father.

I have seen three widows thus burnt alive, and could have witnessed many more such spectacles, had they not been too much for my feelings. Other widows are buried alive: here the female takes the dead body upon her knees, as she sits in the centre of a deep grave, and her children and relations, who have prepared the grave, throw in the earth around her: two of these descend into the grave and trample the earth with their feet around the body of the widow. She sits an unremonstrating spectator of the process: the earth rises higher and higher around her; at length it reaches the head, when the remaining earth is thrown with haste upon her, and these children and relations mount the grave, and trample upon the head of the expiring victim!!

O ye British mothers—ye British widows, to whom shall these desolate beings look? In whose ears shall these thousands of orphans cry, losing father and mother in one day, if not to you? Where shall we go? In what corner of this miserable world, full of the habitations of cruelty, shall we find female society like this—widows and orphans like these? Seventy-five millions in this state of ignorance! Say, how long, ye who never saw a tear, but ye wiped it away—a wound, but ye attempted to heal it—a human sufferer, but ye poured consolation into his heart—how long shall these fires burn—these graves be opened? The appeal, my fair countrywomen, is to you, to every female in Britain. Government may do much to put an end to these immolations; but, without the communication of knowledge, these fires can never be wholly quenched, nor can your sex in India ever rise to that state to which Divine Providence has destined them.

Don't despair—the victims are numerous; but on that account shall the life-boat not leave the shore? There can hardly be a misery connected with human existence, which the pity and the zeal of British females, under the blessing of Providence, is not able to remove; and if this dreadful case be properly felt in every town of the United Kingdom, these immolations must shortly cease for ever.

Schools must be commenced—knowledge must be communicated; and then the Hindoo female will be behind none of her sex in the charms which adorn the female character—in no mental elevation to which the highest rank of British females have attained. Other triumphs of humanity may have been gained by our Howards, our Clarksons, our Wilberforces, but this emancipation of the females and widows of British India must be the work of the British Fair. (Signed) W. W.

Subscriptions are received by Mr. F. Westley, publisher of the Evangelical Magazine, Stationers'-court, Ludgate-street; and by Mrs. Millar, 45, Museum-street, London.

Melancholy event at Hurdwar Fair, India; in consequence of the superstitious zeal of the Natives.

On the 11th of April 1820, a vast number of pilgrims repaired to Hurdwar, to bathe in the sacred water, the descent to which was by a steep flight of steps about 10 feet broad. A little before break of day, a great multitude were assembled at the top of these stairs, where guards were placed to prevent too sudden a rush. But two parties (the Sunvassees and the Byragees) having contended for the precedency, made a violent effort to gain the stairs, when the unfortunate sepoys, and all the multitude who were descending, were carried down with such violence that they were jammed in near the bottom, in a small angular space, from which they could not by any efforts extricate themselves, their limbs being entwined together. The most vigorous endeavours were made to relieve them, but in vain. At length a great number of the dead were pulled out. About 10 o'clock the living who were below were extricated, but they were in a most horrid state, their limbs blistered, inflamed, and in a state of putrefaction: the number of the living did not exceed 30, while that of the dead amounted to 430. The dead bodies were thrown into the Ganges.—*Madras Gov. Gaz. May* 23.

NEW SOUTH WALES, NEW ZEALAND, AND THE ISLANDS OF THE SOUTH SEAS.

Extract of a Letter from the Rev. S. Marsden, dated Sept. 28, 1818.

I cannot but entertain the pleasing hope, that all the inhabitants of the numerous islands will in due time receive the blessing of the Gospel. The British settlement in New Holland is a very wonderful circumstance in these eventful times. The islands in the Great Pacific Ocean could not have been settled, unless there had been a settlement formed previously in this country. The Missionaries could never have maintained their ground, had they not been encouraged and supported from Port Jackson. How mysterious and wonderful are all the ways of God. The exiles of the British nation are sent before to prepare the way of the Lord!

Some of the natives of New Zealand are always living with me; I think this will tend greatly to enlarge their views, to increase their thirst for knowledge, and make them acquainted with the comforts of civil life. They will also learn the use of our sabbaths, the meaning of public worship as well as family—and on their return to their own land will impart to their friends what they have seen and heard.

The New Zealanders are considered as the most warlike savages known—and are all cannibals, and yet they have been very kind to the Missionaries, and are very partial to them. I should feel little aprehension in visiting any part of these islands. They have now begun to cultivate their lands, to grow maize and wheat, and various other productions. The climate is fine, the land is fertile, the country in all parts well watered, and every thing very favourable in a local and natural point of view for becoming a great country. It has some fine rivers and lakes, abounds with fine timber, and the rivers and shores are full of excellent fish of various kinds.

VOYAGE OF MR. KNILL.

A Letter has been received from Mr. Knill, dated Oct. 27, *on board the Union, at sea; wherein he says,*

'Our passage to the Danish coast, Lat. 58. N. Long. 10. was very expeditious; but on our arrival there, a gale of wind arose, which has been beating and driving us about until now, so that for the last five days we have made only 50 miles. However it is a great mercy that the ship has sustained no damage.

'I have been exceedingly sick, but that will soon go off after I have set my foot on *terra firma;* yet, sick as I have been, I do not recollect the hour when it has not been pleasant to me to think how many of Christ's ministers and people daily bear me up in their prayers before the Lord. O that they may never cease to pray for me! I feel the importance of the work in which I am about to engage; but it is the work in which my soul delights, and I would not exchange it for any other in the world.

'I hope about the time that this arrives in London I shall be in the metropolis of Russia.'

In a postcript, dated Oct. 29th, he says, 'I arrived at Elsineur this afternoon, after beating about, for a whole week, within a hundred miles of this place.'

LAMENTED DEATH OF THE REV. EDW. PRITCHETT, ONE OF SOCIETY'S MISSIONARIES AT VIZAGAPATAM.

A letter from Mr. Loveless, dated Madras, June 23, 1820, communicates the afflicting intelligence of the death of Mr. Pritchett, who expired at or near Vizagapatam, in the morning of June the 13th. Thus the Society has

lost an indefatigable labourer, who had completed the translation of the whole of the New Testament into the Teloogoo language, and had made considerable progress in that of the Old Testament. He has left a widow, dangerously ill, and four young children.

Particulars in our next. The information of this melancholy event did not arrive until the 21st of November.

DOMESTIC.

THE Senatus Academicus of the University of Glasgow has conferred upon the Rev. William Milne, of Malacca, the degree of Doctor in Divinity.

The same title has been conferred on the Rev. John Philip, of the Cape of Good Hope, by the Trustees of the College of Princeton, New Jersey.

ESSEX ANNUAL MEETING.

ON Monday, Tuesday, and Wednesday, the 10th, 11th, and 12th of July, 1820, the following interesting meetings were held at Dunmow. The associated congregational ministers of the county met on Monday afternoon to transact the business of the association, and to enjoy the pleasures of Christian converse.

Tuesday morning, at seven o'clock, the ministers met for prayer, when it is humbly hoped such a spirit of grace and supplication was poured out as prepared the mind for subsequent engagements. At eleven 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. Richard Frost's meeting-house, when the Rev. I. B. Pearce, of Clavering, delivered a very appropriate discourse from 1 *Cor.* iii. 6. The devotional exercises were conducted by Messrs. West and Stevenson.

Joseph Pattisson, Esq. of Malden, then took the Chair, when an encouraging Report was read by the Rev. T. Craig, the Secretary, and the various resolutions were proposed and supported by the following ministers, who addressed the meeting: Messrs. Bass, Frost, Craig, Morison, Blackburn, Dobson, Wells, and Hopkins.

In the evening an excellent sermon was preached before the associated ministers by the Rev. Joseph Gray, of Chelmsford, from 2 *Cor.* vi. 1. Messrs. Craig and Savile engaged in prayer.

A public missionary prayer meeting was held at seven o'clock on Wednesday morning, which was well attended.

At eleven o'clock the meeting-house was filled with a highly respectable audience, the friends of the Essex Auxiliary Missionary Society, when the Rev. D. Bogue, D.D. delivered a solemn and impressive discourse from *Isaiah* lxiv. 1, 2. The devotional services were led by Messrs. Clunie (of Manchester) and Jennings. The Report was then read by W. H. Pattisson, Esq. of Witham, the Secretary, from which it appeared that the funds of the Society had considerably increased during the past year. Some interesting particulars were communicated to the meeting, relative to the various stations now occupied by the London Missionary Society, and suitable addresses delivered by the Rev. James Bennett, Tutor of Rotherham Academy, Dr. Bogue, and the Rev. Messrs. Stevenson, Craig, Savile, Wells, Clunie, Blackburn, J. May, Esq. and W. H. Pattisson, Esq.

In the evening was held the General Meeting of the Auxiliary Religious Tract Society for Bishop Stortford and the neighbouring Towns and Villages. The Rev. Dr. Bogue presided, and commenced the meeting with prayer. The Report was read by the Rev. R. Frost, and the meeting addressed in a truly impressive manner by the Rev. Messrs. Bennett, Jennings, Pearce, Finch, Paritt, Burls, and several other ministers and gentlemen.

All the above meetings afforded peculiar satisfaction to the audiences; and it is hoped have left impressions which will not easily be effaced.

YORKSHIRE, WEST-RIDING AUXILIARY SOCIETY.

THE Seventh Anniversary of this Society was holden at Bradford, on the 25th and 26th of July. An address, introductory to the interesting services, was delivered on the preceding evening by the Rev. J. Mather, of Sheffield; and on the morning of the 25th, the Rev. J. Griffin, of Portsea, preached from Gal. vi. 9—10, and urged, by various powerful motives, and animating considerations, the duty of perseverance in well doing, of which missions to the heathen form so important a department. In the afternoon of the same day, the Public Meeting for business was held; after the Divine presence had been supplicated by the Rev. T. Taylor, the valuable minister of the place, T. Ranson, Esq. Treasurer of the Society, was called to the Chair, and addressed the meeting; the Report

of the Committee was read by the Rev. T. Scales, Secretary to the Society, and a series of Resolutions founded on the Report, and adapted to the circumstances of the parent Society and of this Auxiliary, were proposed in appropriate addresses by several ministers and gentlemen present. But that which gave a peculiar interest to this meeting and to the various services of this Anniversary, was the attendance of the Rev. R. Knill, Missionary from India: his communications were deeply interesting: at times the assembly was dissolved in tears while he was describing the scenes of immorality, degradation, and wretchedness which he had witnessed in the Pagan world; and at other times equally moved and melted by the striking instances which from his own observation he related of the distinguished success that had accompanied missionary efforts.

On the following morning Mr. Knill delivered a very affecting discourse; and in the afternoon, the Rev. Mr. Coombs, of Manchester, from 2 Chron. xv. 7. The Lord's Supper was administered in the evening to a large body of communicants of various denominations; the Rev. Dr. Boothroyd presided; Rev. Messrs. Hamilton and Taylor addressed the communicants, and Mr. Knill the spectators. Rev. Messrs. Hudswell, Eltringham, White, Richards, Jefferson, E. Parsons, jun. Scott, Larkin, Waterhouse and Laird, offered supplications; and Hatton, Crockford, Littley, J. Ranson, Jas. Mather, Crisp, Clarkson, Baines, Holgate, and Lees, read hymns; and several of the above ministers, together with Messrs. Griffin, Farmer, S. Clapman, J. Cockin, Coombs, Knill, J. Clapham, jun. Drs. Shadman and Pool, addressed the Meeting.

The attendance evinced the lively interest which continues to be cherished for the missionary cause; and afforded another pledge of that readiness to sustain its efforts, which the Parent Society may always expect to find in the associated congregations of the West-Riding of Yorkshire. The next Anniversary is to be holden at Halifax.

Among the different Resolutions that were passed, the following excited much interest. That the congratulations of this Meeting be transmitted, through the medium of Mr. Knill, to our brethren and sisters labouring in the South Sea Islands, Africa, and the East Indies, &c. and that they be assured of our determination to continue praying for their success, and to do all in our power to support them in their arduous undertaking.

YORKSHIRE NORTH RIDING AUXILIARY MISSIONARY SOCIETY.

The Second Annual Meeting of this Society was holden in Cliff Lane Chapel, Whitby, Aug. 14, 1820. The Rev. J. Jackson, of Green Hammerton, was called to the Chair, and the meeting was opened with prayer by the Rev. W. Hinmers, of Guisborough. The Chairman, after an appropriate address, called on the Rev. Geo. Young (in the absence of the Secretary) to read the Report, which stated, that though the amount of subscriptions be not so large as that paid last year, it is not to be attributed to any declension of attachment to the great and good cause, but to a variety of particular circumstances, such as the death of some active agents, the removal of others, and the depressed state of trade, which had obliged some to suspend their contributions. The meeting was highly interesting, from the union of Christians of various denominations, from the animated and appropriate addresses delivered by the Rev. Messrs. Moffat, Taft, Sugden, Hinmers, Greenwood, and Young, and especially from the important details of the operations of the Parent Society, communicated by the Rev. John Innes, of London, and the Chairman, who had been deputed by the directors to visit the Auxiliary Societies in the north-east parts of England. Several resolutions, expressive of peculiar attachment to The Missionary Society, and of a liberal catholic feeling towards all kindred institutions were passed, and public collections made, both in Cliff Lane Chapel, and Silver Street Chapel on the preceding sabbath.

YORK BRANCH OF THE ABOVE SOCIETY.

October 12th, the Third Anniversary of this Society was holden in Lendal Chapel, York. J. Clapham, jun. Esq. Leeds, being called to the Chair, stated the object of the meeting, and made some pertinent remarks on the great success which had crowned missionary efforts, both in moralizing and evangelizing the heathen. An interesting Report was read by Rev. Mr. Stratten, late of Hoxton, the supply at the chapel. The Rev. J. Jackson, in a very animated and affecting manner, referred to the dreadful fire which had been in the city the day before the meeting, and said, 'What are the smoking and destructive ruins which you have witnessed, compared with the funeral piles in India, on which thousands of widows, impelled by the most infernal superstu-

tions, are constantly immolating themselves?' Mr. Wemys mentioned the short period wherein missionary exertions had been made, and brought forward several calculations, tending to stimulate the present generation to more extended efforts. Rev. E. Parsons, jun. answered objections which are made to missionary operations. Mr. Pritchett spoke on the immense importance of *saving a soul from death*; and the Rev. Mr. Stratten took a retrospective view of the Christian church, from the Reformation to the present time, and assured the meeting that the signs of the times are such as to gladden the hearts of all the friends of Christ, and to encourage the most extensive efforts. The attendance was numerous and respectable, and the people departed under a deep impression of th great importance of the missionary cause. A public collection was made after the service.

BRISTOL ANNIVERSARY.

THE Eighth Anniversary of the Bristol Auxiliary Missionary Society, in aid of the London Missionary Society, excited an interest which was never exceeded on any former occasion. The meeting was held on Tuesday, the 26th of Sept. and two following days; and no fewer than seven Sermons of the most excellent, and appropriate, but diversified description, were delivered. The Rev. J. A. Stevenson, Rector of Lympsham, preached at the Church of St. Mary, Redcliff; and the Rev. Dr. Williams, of Stroud, at St. Philip's. The Rev. Geo. Burder, of London, preached at Bridge-street; the Rev. T. Raffles, at Castle Green; the Rev. Mr. Reynolds, of Romsey, at the Tabernacle; the Rev. —— Jones, at Lady Huntingdon's Chapel; and the Rev. John Burder, of Stroud, at Hope Chapel. The Lord's Supper was dispensed (at the same hour) at Castle Green and the Welsh Chapel.

The public meeting for business was held at the Great Assembly Room in Princes-street, and the Chair was ably filled by Arthur Foulks, Esq.—a most honourable, devout, and liberal minded member of the established Church. Mr. F. in an eloquent and appropriate speech stated the nature of the meeting; observing that he appeared, in the present instance, not as an advocate of, but as an humble servant in the cause of Jesus Christ. It was necessary, he continued, for the extension of salvation, that every opportunity should be taken for promoting its object. In the present instance, we were called on to act in distant worlds, where, if each society could send forth an hundred members, there would still remain thousands, nay, millions of our fellow-creatures in want of divine grace.

A very interesting Report of the proceedings of the Society, during the past year, was then read by the Rev. Wm. Thorp. It detailed the success with which their labours had been crowned in the East and West Indies, South Africa, Otaheite, and other parts of the world.

The Treasurer's audited account was next read, by Stephen Prust, Esq.

Nothing could more fully exemplify the harmonizing influence of the Gospel of Peace than the lovely spirit displayed at this meeting; in which pious ministers of the Established church—ministers of the Independent and Baptist denominations, and of all the varying descriptions of Methodists, seemed to vie with each other in their mutual expressions of Christian love, and of their cordial and devout wishes and prayers for each other's prosperity and happiness.

Such were the characteristics of the instructive and eloquent speeches delivered by the Rev. Dr. Williams, by the Rev. Messrs. Day, Stevenson, Whish, Walters, Lowell, Thorp, Moor, Jones, Rayson, Allen, and Dr. Ryland. The Collections at the doors of the several places amounted to about 600l.

CORNWALL AND FOREIGN AUXILIARY MISSIONARY SOCIETY.

THE *Eighth* Annual Meeting of this Society, which was held Oct. 5th, 1820, at the Rev. J. Foxall's Chapel, Penzance; was not in any respect inferior to either of the interesting Anniversaries that preceded it, but rather was thought, upon the whole, to have equalled them all. The appropriate and truly excellent Sermons that were preached on the occasion, by the Rev. Dr. Winter, and the Rev. R. Knill, were so peculiarly impressive, that it was not doubted but their good effects will be experienced after many days. The Meeting for business, which was the last in order, was by no means the least interesting in any point of view. The Report of the Committee presented a most gratifying account of the progressive improvement of the Society's affairs generally: and particularly stated, that several of the branches had raised more in aid of its funds, during the past year, than the whole county produced, not many years

ago, for Missionary purposes. The Meeting was addressed by the Rev. Dr. Winter, the Rev. Messrs. Knill, Wildbore, Moor, Hart, Foxall and Rogers; and by Messrs. Boare, Broad, Dennis, M'Douall, Tidwell, and its highly respected Chairman, Col. Sandys, than whom, no one present advocated more zealously the glorious object that the Meeting had in view, the cause of Missions at home and abroad, and which the proceedings of this Anniversary throughout seemed admirably adapted to promote, to Jehovah's praise.

LINCOLNSHIRE, BARTON ON THE HUMBER.

OCTOBER 19th, an Auxiliary Missionary Society was formed in Providence Chapel, Barton. The Rev. S. Curwen, of Cottingham, and Rev. W. Eccles, London, preached on the occasion. At the public meeting for business, animated and interesting addresses were delivered by the Rev. Messrs. Eccles, Gilbert, Curwen, Sykes, Nettleship, Miles and Collins; and by William Rust, Esq. of Hull, who presided on the occasion.

Books requested by Missionaries in the East.

Among the books requested by the Missionaries in the East, are the following. Donations of any of these will be highly acceptable.

THEOLOGY.—Michaelis on the Laws of Moses — Graves on the Pentateuch—Horne's Introduction to the Scriptures—Schleusner's Lexicon —— Doddridge's Works—Owen on the Hebrews--Dwight's Body of Divinity—Bogue's Essay on the New Testament, and his Sermons on the Millennium.

GENERAL SCIENCE. — Philip's Astronomy—Philip's Mineralogy and Geology, 2 vols.—Guthrie's Geography, new ed. 8vo —Watkin's Biographic Dictionary—Asiatic Journal, by Longman, No. 2—Tytler's Elements of History—Encyclopedia Perthensis, 23 vols. 10*l*.

BAPTIST MISSION.

MR. WARD, of Serampore, embarked at Liverpool, October 1, on board the Nestor, for New York, accompanied by several Christian friends as passengers; among whom was Mr. Bethune. Mr. Ward purposes spending a few months in the United States, for the purpose of collecting for the college, and returning to this country in the spring; soon after which, he designs, if Providence permit, to re-embark for India. Mrs. Marshman and her family will probably avail themselves of the same conveyance to return to India.

SCOTTISH MISSIONARY SOCIETY.

THIS Institution has four important stations in Russia; one at Karass, another at Orenburgh, another at Astarchan, and one to be immediately formed in the Crimea. By the blessing of God, and through the auspicious countenance of the Emperor Alexander, the prospect of introducing the glorious Gospel among the Tartars and the Mahomedans, is truly encouraging. This encouragement, and the faithful promises of *Him* who cannot lie, have induced the Society to extend their energies, and to avail themselves of the wide door which Divine Providence hath graciously opened to them. Their resources are unequal to meet these inviting openings; and they have been obliged to incur a debt of seventeen hundred pounds: to assist them in relieving themselves from this pressure, after the strongest efforts have been made at home, they are constrained again to turn their eyes to their Christian friends in London and its vicinity. Nothing but the weight of this debt, which greatly weakens their efforts, could have prevailed on them, so soon, to renew their application. As their object is the same with that of their brethren in London, and as they have ever with open arms welcomed the deputations to the north, they throw their sacred cause on the candour, the zeal, and the brotherly affection, of their tried friends in the metropolis and its neighbourhood. The deputation, which consists of the Rev. Mr. Murray, of Dysart in Fife, and the Rev. Mr. Hugh, of Stirling, will begin to plead their cause on the first Lord's-Day in December.

NOTICE.

Scottish Mission to Russia

Dec. 3. Afternoon, Rev. John Clayton's, Weigh-house; Evening, Rev. G. Williams's, Gate-street, Lincoln's-Inn Fields, and Rev. W. Broadfoot's, Oxenden-street.—Dec. 4, Evening, Rev. H. F. Burder's, Hackney.—Dec. 6. Rev. A. Fletcher's, Albion Chapel, Moorfields, evening.—Dec. 10. Morning, Rev. T. Thomas's, Devonshire-square; Morning, the Rev. J. Ivimey's, Eagle-street; Evening, Rev. Dr. Winter's, New-court, Carey-street. — Dec. 13. Evening, Rev. Mr. Elvey's, Elim Chapel, Fetter-lane.—Dec. 17. Evening, Rev. John Clayton's, jun. New Chapel, Poultry; Ditto, Evening, Rev. Mr. Goode's, White's-row.—Due notice will be given to the public, of the places and the preachers, as soon as the arrangements can be made.

MISSIONARY CONTRIBUTIONS.

[*Collections, anonymous Donations, and all other Donations of 5l. or upwards, received from 16 October, to 16 November, 1820, inclusive.*]

IN LONDON AND ITS VICINITY.

W. A. Donation			50	0	0
A Friend; Ditto			5	0	0
W. W. Ditto			2	0	0
T. R. Ditto			1	0	0
Camden Town.—A Quarter's Subscriptions, by Miss Dunbar			0	13	0
J. Petty Muspratt, Esq. Life Subscription			10	10	0
W. Gillman, Esq. Ditto			10	10	0
Legacy of the late Mr. H. Nayler, of Great Marlbro'-street; Rev. R. Yeates and Mr. N. Nayler Savory, Exrs.	100	0	0		
Less Duty	10	0	0		
			90	0	0
A few Friends, towards erecting a Chapel in South Travancore; by Mrs Medlycott			1	0	0
J. S. (enclosed in a Letter to the Secretary, expressive of the warmest regard to the Society)			10	0	0
Anonymous, enclosed to the Secretary			1	0	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM, &c.

Stafford, Worcester, and Warwickshire, Auxiliary Missionary Society; Mr. J. Dickinson, Treasurer.					
Stafford.—Rev. J. Chalmers.—Miss. Anniversary	5	0	8		
Juvenile Miss. Society	13	11	1		
Missionary Box	1	8	3		
			20	0	0
Tuthury.—Rev. B. Brook; Branch Society	37	10	7		
Miss Ford's Miss. Box	1	0	0		
			38	10	7
Burton on Trent — Rev. D. Clarke; Branch Society	12	0	0		
Royle Mill Miss. Box	2	10	0		
			14	10	0
Stone.—Penny-a-week Society	10	7	0		
Mrs. Yeld's Miss. Box	0	16	0		
			11	3	0
Breewood and Weedon Aston.—Rev. J. Fernie			5	16	4
West Bromwich. — Rev. J. Hudson; Collection	22	14	0		
Sunday School	6	15	10		
			29	9	10
West Brunswick. — Rev. J. Cooper; Penny Society	13	5	0		
Collection	9	5	9		
Two Friends	3	3	0		
Missionary Boxes	1	6	3		
			27	0	0
Uttoxter.—Branch Society.—J. Bell, Esq. Treasurer			60	0	11½
Handsworth.—Rev. J. Hammond; Collection	8	0	0		
Weekly Subscriptions of Sunday-School Teachers	6	6	0		
Two Families' Miss Boxes	3	14	0		
			18	0	0
Lichfield. — Rev. W. Salt; Monthly Subscriptions	11	15	6		
Sunday School Children	0	12	6½		
Donations, by 3 Ladies	2	11	0		
Little Children at Day School	2	2	8		
Miss. Salt's Miss. Box	0	14	6		
Profits on sale of Pincushions made by a little Girl	1	1	4½		
			18	17	8
Wolverhampton. — Rev. Jas. Wills; Subscriptions	16	9	10		
Young Ladies at Miss Rideal's School	0	15	6		
Girls' Sunday School	0	6	0		
Weekly Subscriptions	4	15	4		
			22	6	8
Cheadle.—Rev. T. Clarke; Subscriptions & Collection	14	16	7		
Sunday School Children, at Bethel Chapel	2	16	8		
A few Children at Tean Sunday School	0	2	6		
Miss. Box, by 2 Children	0	4	4		
			18	0	1
Hanley.—Hope Chapel; Rev. W. Farmer			12	0	0
Lve Waste.—A few Friends			2	0	0
Walsal.—Weekly Subscriptions			5	0	0
Great Barr.—Ditto, by Mrs. Turner and Mrs. Stockdale			4	1	4
Cannock.—Rev. T. Butteaux			5	16	9
Rudgley.—Ditto			1	4	0
Bilston.—Rev. E. Shawyer			3	7	6
Alton.—Rev. — Tallis			3	0	0
Worcester.—Angel-st.; Rev. R. Vaughan			60	0	0
Stourbridge.—Rev. I. Richards; Collection	16	13	0		
Mrs. Lawson and young Ladies	5	12	0		
			22	5	0
Dudley.—Rev. J. Dawson; Female Association	10	2	2		
Male ditto	8	7	9		
			18	9	11
Warwick.—Rev. I. W. Percy; Collection	9	11	0		
Penny-a-week Society	16	1	0		
Mr. Carey's Miss. Box	1	10	0		
			27	2	0
Coventry.—Vicar-lane.—Rev. J. Sibree; Branch Miss. Society			90	8	10
Foleshill. — Rev. N. Rowton; Collection and sub.	16	10	1½		
Sunday School Children	0	18	0		
			17	8	1½
Bulkington.—Rev. J. Sheffield			3	0	0
Kenilworth.—A few Friends			3	4	0
Nuneaton.—Zion Chapel.—Rev. J. Griffiths; Collection; Rev. Row. Hill			14	13	2
Chapel-end.—Rev. J. Dagley; Monthly Prayer-meeting			4	8	6
Bedworth.—Rev. J. Dis			11	0	0
Stratford-on-Avon. — Collection; Rev. Row. Hill	5	15	8		
Penny-a-week Society	1	10	4		
			7	6	0
Atherstone.—Rev. R. Miller; Collection; Rev. Row. Hill	18	11	3½		
Penny-a-week Society	12	4	8½		
Donation by a Gentleman	5	0	0		
Ditto ditto	1	0	0		
Sunday School Children	1	7	5½		
Mr. Pinchback's Miss. Box	1	15	0		
Sheepy.—Contributions	2	1	1		
			41	10	6½
Leamington.—Rev. A. Bromily; Penny-a-week Society			11	0	0
Meriden Academy; Mr. Albutt			2	10	0
Birmingham. — Carr's-lane; Rev. J. A. James; Collection	60	3	10		
Juvenile Miss. Society	50	0	0		
Collections by T. Hands	7	1	6		
Moiety of the produce of a Miss. Box, at Shirley street	1	11	6		

J. Parker, from his Workmen	4	0	0			
Mr. Bragg; the produce of a Miss. Box set up in his Factory to receive the Fines of his Workmen, for improper language or conduct ..	1	0	1			
The produce of a Miss. Box, by 2 servants	0	19	1			
Collected by an unknown person	0	18	3			
				125	14	3
Ebenezer Chapel; Rev. T. East; Collection.....	129	19	0			
Miss Mansfield, Donation, for the Anglo Chinese Coll.	10	0	0			
Boys' Sunday School.....	13	0	4			
Girls' ditto	5	1	1½			
Men's Adult School	6	0	0			
Ladies at Miss Cape's School	10	0	0			
Juvenile Miss. Society;						
Collected by Mrs. Goodwin	10	0	0			
Ditto, Misses Hardy & Lowe	20	15	7½			
Ditto, Misses Day & Latham	10	0	0			
Ditto, Misses Hunt	10	10	0			
Ditto, late Miss Woodhill....	9	14	6			
Ditto, Miss Clive	7	10	7			
Ditto, Miss Angear.....	3	3	0			
Ditto, Miss Caddick	3	10	0			
Ditto, Misses Butler and Jeager	4	8	9			
Ditto, Misses Tuft	4	10	0			
Ditto, Mrs. Pearsall	5	9	8			
Ditto, Miss Blakemore.....	2	18	0			
Ditto, Miss Lord	2	12	0			
Ditto, Miss Anne Hill	2	3	8½			
Ditto, Miss Phillips	2	0	0			
Ditto, Miss Bagnall	1	11	4			
Ditto, Miss Maria Munslow	1	0	0			
Ditto, Miss Glover.....	1	16	0			
Ditto, Mrs. Taylor.....	2	2	6			
Ditto, Mrs. Anne Walker....	2	2	9½			
Ditto, Miss Thistlecock	1	8	7½			
Ditto, Mrs. Gibbins	0	5	2½			
Ditto, Messrs. Taylor and Caddick.....	6	10	0			
Ditto, Mr. Sinister	2	0	0			
Ditto, Mr. R. Grove.....	1	6	5			
Ditto, Mrs. Smith's Miss. Box	1	4	8½			
Ditto, Mrs. Tongue's ditto..	1	0	0			
Ditto, Row. and Emma East's ditto	4	6	0			
Ditto, T. and H. Timpson's ditto	2	2	8			
Ditto, Mr. Gibson's ditto ..	1	10	0			
				303	12	6½
King-street Chapel; Rev. J. Jones; Collection.....	19	12	8½			
Juvenile Miss. Society	68	15	0			
Boys' Sunday School	8	0	9½			
Girls' ditto	3	11	6			
				100	0	0
Livery-street Chapel; Rev. I. Eagleton; Collection.....	36	0	0			
Auxiliary Miss. Society;						
Female Branch	33	18	8			
Male ditto.....	3	3	3			
Sabbath Schools.....	3	5	8			
Savings of a little Girl	0	5	0			
				76	12	7
Fisher-street Union School;						
Girls' School	2	5	0½			
Boys' School	2	10	2½			
				4	15	3
Collected in the neighbourhood of Spring Hill, by A. Collins, servant to Mr. Glover				3	17	0
				1269	11	5

A Stranger; by Rev. H. F. Burder, for the Anglo Chinese College				0	10	0
Salop.—Newport; Young Ladies of Mrs. Lewis's Seminary, by Rev. D. Lewis	3	0	4			
Profits arising from making Pin-cushions, Needle-cases, Pen-wipers, &c. &c. by Jane and Mary	1	1	0			
Sunday Schools, by Misses Silvester and Mr. Wm. Silvester	0	1	0			
Aston.—Sunday Schools, by Miss Bullock	2	12	0			
Penny-a-week Society, by Mr. P. Markland.....	2	8	8			
Subscriptions	3	2	0			
				21	5	0
Somerset.—Auxiliary Society; by Mr. Spencer, Treasurer.						
Balance in Treasurer's Hand	0	17	9			
Barton St. David's and Kingsdown; by Rev. W. Reynolds	5	0	0			
Bishop's Hull. — Rev. R. Winton	14	0	0			
Bridgewater.—Rev. J. Corp	5	8	0			
Broadway.—Rev. T. Pyke ..	2	0	0			
Breeton.—Rev. W. Harries	4	0	0			
Fulwood.—Rev. T. Golding	20	0	0			
Glastonbury.—Subscription..	1	1	0			
Milverton.—Rev. W. Blair..	3	10	0			
Shepton Mallet.—Rev. W. B. Leach.....	5	0	0			
Somerton.—Rev. S. Pittard; Donation, &c.	5	0	0			
South Petherton.—Rev. Mr. Sanderson, Congregation & Friends	27	17	0			
Stringston; by the Misses Govet.....	2	16	0			
Taunton.—Rev. W. Tozer..	43	9	0			
Wellington.—Rev. J. H. Cuff	16	0	0			
Wiveliscombe.—Rev. J. Buck	10	0	0			
Yeovil	8	2	6			
Subscription	1	1	0			
				175	2	3
Bristol.—Tabernacle Branch Miss. Soc.				35	2	0
Scotland.—Musselburgh Auxiliary Society; Rev. A. Black, by Rev. Dr. Waugh ..				10	0	0
Durham. — Berwick and Tweedmouth Association for propagating Christian Knowledge; Rev. R. Balmer, by Rev. Dr. Waugh.....				15	0	0
Norfolk.—Yarmouth.—For the support of a native Teacher in South Travancore, to be called 'John Palmer;' by Rev. A. Creak.....				10	0	0
Lancashire. — Manchester. — Ditto, to be called 'Glass Kay;' from W. Kay, Esq.				10	0	0
Northamptonshire. — Brockhall.—Half the amount of a Prize awarded to Mr. J. Brooks, by the Agricultural Society, for the best 'Fat Ox;' by Rev. Joseph Pinkerton				5	5	0
Cornwall.—Auxiliary Miss. Society; Mr. M'Dowell, Treasurer.—In addition to Collections made last Summer.....				84	10	3
Devon. — Dartmouth. — In addition to Collections, as per Oct. Chronicle.....				0	9	0
Lincoln. — Barton-upon-Humber. — Auxil. Miss. Society; Mr. W. Burton, Treas.				39	14	2
Norfolk.—A Friend, by Rev. S. Sykes, Guestwick				15	0	0
Dorset.—Pymmore, near Bridport.—From the people at Mr. Gould's Factory....				1	6	0
J. Sevier, Esq. of Stapleton near Bristol; for a Chapel in Travancore, to be named 'Mowsey Sevier'.....				25	0	0
St. Helena.—Donation, from I. H.....				1	0	0
Demerara.—Auxiliary Miss. Society ..				150	0	0

Donations in Aid of the Anglo-Chinese College at Malacca.

Daniel Lister, Esq.	10	0	0
Joseph Stonard, Esq.	10	10	0
Miss Mansfield, Birmingham.	10	0	0

The Thanks of the Directors are presented to the following:—

W. Vaughan, Esq. per T. Pellatt, Esq. for various Reports, Pamphlets, &c.—Mrs. Bridget, 4 years' Baptist Mag.—Mr. Simco, Mrs. Longust, and I. B. K. a few Tracts.—Mr. Reddin, a piece of Calico, for the Missionaries at Tahiti.—Rev. Mr. Pinchback, 16 copies of his 'Sabbath Improved.'—Mr. A. Gibson, 6 old Books, 2 years' Jewish Repository, &c.—Mrs. Creed, per Mr. Cole, 1 vol. Baptist Mag.(1819) and a few Nos.—Mr. J. Young, Strong's Covenants, Baxter's Church History, Purchase's History of the World, Usher's Divinity, Norton's Calvin's Institutes, Phillip's Dictionary, Barlow on Timothy, Bolton's Dead Saint Speaking, 2 vols. of Preston's Works, Wall on Infant Baptism, Polhill's Divine Truth, 2 vols, Morning Exercises, 5 vols. and 76 other old Books.—Ditto, for the Rev. Mr. Gordon, Missionary at Vizagapatam, Byfield's Commentary on Peter, Gale's Gentiles, 2 vols, Street's Dividing the Hoof, Greenhill's Ezekiel, 3 vols. and a few Reports, and 3 vols. and sundry numbers of the Evangelical Mag. &c. from Messrs. Austin, May, Gilson, Davis, and Young; Mrs. Turner, Creed, Griffiths, and Longust; Miss Forrister, (per Rev. W. Kemp) and a Friend.—A Young Friend, after hearing the Valedictory Address of Messrs. Griffiths and Chambers, Missionaries, at Albion Chapel, for several Books and Trinkets for Rewards in the Sunday Schools at Bellary.

POETRY.

Lines addressed to the Rev. Dr. Winter, and the Rev. R. Knill; written after a Missionary Service conducted by them, at Penzance, on the 6th day of September 1820.

God has blest'd your kind labours! the flame of devotion
Your prayers and addresses have kindled to-day;
And our eyes now behold, with most grateful emotion,
The frost of indiff'rence fast melting away.

O for more of His spirit, who constantly panted
The will of his Father to do upon earth!
O for more of the love of the Angels, who chanted
Peace and good-will to men, on the morn of His birth!

In His steps, who so pitied man's ruin'd condition
As to suffer and die to redeem a lost world;
And as mighty as he who first bore His commission,
And the banner of Christ to the Gentiles unfur d

Go forward—where'er by his Spirit conducted,
The strong holds of Satan now totter and fall;
And misgiving Sloth, with his talent neglected,
Awakes in alarm at your powerful call.

In the East or the North, on the plain or the mountain,
Wherever you labour, wherever you go,
Rich streams from the still inexhaustible fountain
By the side of your path in soft murmurs shall flow.

Though distant, far distant, the stations assigned us,
By Him who to each one his portion imparts;
In a close bond of union affection shall bind us,
You shall share in our prayers, and dwell in our hearts.

PENZANCE, Sept. 6, 1820.



Revd D. S. Ward,
Sidmouth.

SUPPLEMENT

TO THE

EVANGELICAL MAGAZINE.

FOR THE YEAR 1820.

MEMOIR OF THE LATE MRS. SARAH PETER,

WIFE OF THE REV. DAVID PETER, THEOLOGICAL TUTOR OF THE CARMARTHEN COLLEGE.

NOTHING elevates and ennobles the human character equal to religion. It diffuses its divine influence through every power of the mind and affection of the heart; and renders its subjects amiable and useful in whatever sphere of life they are destined to move. The truth of this observation was so clearly exemplified in the subject of the following Memoir, that not to notice the many estimable virtues which adorned her character, would argue ingratitude to God, and want of esteem for departed worth.

Sarah Peter, daughter of William and Catharine Llewellyn, was born at Carmarthen, on the 16th of December, 1755. Her father, Mr. Llewellyn, who was a respectable ironmonger in that town, had seven children; four sons and three daughters. One of the sons died young. All the other children were respectably settled in life, and became professors of religion. Two of the sons were in the ministry. Mrs. Peter was the youngest but one of Mr. Llewellyn's children, and the survivor of them all. The parents appeared to have possessed in an eminent degree, those qualifications necessary for training up their children in the nurture and admonition of the Lord. The subject of this Memoir would often with rapture, recount the many lessons of wisdom, of piety, and of prudence, which fell from the lips of her venerated parents; and with peculiar animation retrace the scenes of her childhood, ever beautified by the pictures of domestic peace, unaffected religion, heavenly instruction, and parental tenderness.

'Indeed, Mr. Llewellyn, the father, was no ordinary character; but possessed great penetration as well as eminent piety. He served the office of deacon to the church of Christ, meeting in Lammas-street, for one and thirty years. This excellent man died in 1770. So warm an interest did he feel in the cause of religion, and so much pleasure did he experience in the service of God, that on the first Lord's Day after he had been taken ill he expressed a wish to quit his bed and go to meeting; and when told that he was in too weak a state of body to attend public worship that day, he observed, that if he missed his attendance at meeting that day it would be the first service he had ever lost at Lammas-street meeting, either on the sabbath or on a week day, for 40 years. And he further observed, that had it not been for a fever which he had 40 years before, he could have traced his regular attendance to 45 years!

'When Mr. Llewellyn perceived that the time of his departure was drawing nigh, he called his daughter

Sarah (Mrs. Peter) to his bedside, and said—'You know, my dear, that I regularly offered up family prayer, morning and evening. Now when I am dead, let not that profitable and delightful duty be neglected in the family; but do you engage in it every day, as you saw me doing; and make use of Mr. Griffith Jones of Landowror's forms of prayer, till such time as you will be able to perform that duty without the aid of forms.' Though only 15 years of age at that time, she was so far convinced of the reasonableness and advantage of family prayer, that she cheerfully complied with the request of her dying parent: and ever after continued to discharge with great propriety that necessary duty in her own family; and after her last marriage, when absence or some other circumstance prevented her husband, she performed this service, without the aid of forms, till disabled by her last illness.'

The pious instructions, wholesome advice, and good example of her parents, were no doubt of the greatest advantage to Mrs. Peter; and she remembered and cherished them with peculiar delight, for the purpose of their being made the rules and guides of her conduct through life. Her mind was deeply impressed with the importance of religion when very young; and she was gradually brought to feel her lost condition, and the necessity of an interest in the Divine Redeemer. She firmly hoped, and indeed gave very satisfactory evidence, that she had been born of God; but used to say that she could fix no precise time when that important and necessary change was wrought in her by the Holy Spirit. Soon after the death of her father she was convinced that it was her duty to become a more decided Christian, by making a profession of the gospel of Christ; still, though she regularly attended the means of grace, and walked near to God in public and private, such were her views of the awful responsibility of church-members, that she did not join the church in Lammas-street till the year 1779, when Mr. Gentleman removed from Shrewsbury to Carmarthen, to take charge of the church and college there. From that period to the day of her death, she made it the great object of her life, to 'walk worthy of the vocation wherewith she was called;' and became eminent for every grace and virtue that can exalt and adorn the female character.

Mrs. Peter from her earliest years discovered that thirst for knowledge, and that taste for reading, by which she was always distinguished. She embraced every opportunity of increasing her stock of valuable information; and, judging from the resources which she exhibited in after life, her application seems to have been abundantly successful. Her acquirements in general literature were, no doubt, facilitated by the intimate connexion that subsisted between her father's family and the learned tutors and students of the respectable college which has existed in that town for so many years. Her love of reading did not forsake her in her more mature age. In her younger days, history and poetry were her favourite subjects; but in after life, the Bible was her chief, and of late years her only, study. The sacred volume she often read over with great attention, dwelling on its beauties, and making observations in the margin. Indeed, the little Bible which she generally perused, besides its sacred contents, is become valuable to her surviving friends on account of the many observations which she made in various parts of it, illustrative of the text, and the state of her mind at the time. Her favourite authors in divinity were Henry, Baxter, Watts, and Doddridge: but she also took great pleasure in perusing more modern authors of an evangelical strain.

But her fondness for mental improvement did not exclude the cultivation of habits of business and the knowledge of domestic affairs. Her capacious mind could at once embrace the objects of literature, and the intricacies of mercantile concerns. She was trained up from her early years to an attention to her father's business, which it was, ultimately, her lot for many years to conduct on her own account.

In 1778, she was married to Captain John Lewis, of the merchant service, a native of Carmarthen. But after spending 13 years together in the greatest harmony, his frame sunk under a severe and protracted illness, and she was left a widow. In this state she continued for some years, conducting with great energy and success the business which had devolved to her by her mother's resignation.

In October 1795, she was married to David Peter, Minister of the Independent Church in Lammas-street, and Tutor of the Carmarthen College; and a few years afterwards retired from business, and went to reside at a country place, a mile from the town. Never was there a union more congenial to the dispositions and tempers of the parties, or more productive of genuine happiness. Nearly 25 years of uninterrupted domestic felicity was the fruit of this fortunate connexion. Endeared to each other by those religious feelings which exalt, dignify, and hallow the marriage state, they spent their time in harmony and love, and their prospects brightened as they advanced. But alas! the enjoyment of so much pure felicity but enhances the regret for its loss. The pious and intelligent companion—the ever cheerful friend—the sharer of his every joy and sorrow—the beloved, the affectionate wife, is snatched from the husband's embrace, and he is left a lonely, a silent mourner of joys that can never return. But thanks be to God! he sorrows not as those who have no hope. Resigned to his Father's will, and supported by the promises of the Gospel, he patiently looks forward through the dim clouds that overshadow this present changing scene to a world of purer and more durable bliss, where he hopes again to enjoy the society of her, who was so deserving of his love in this state of mortality.

But the death of Mrs. Peter is not lamented by the partner of her life alone:— she was deservedly esteemed and beloved by her immediate relations, and by a numerous list of friends, who are sincere sharers of their sorrow. Her society was always delightful and instructive. Possessed of a wonderful flow of spirits, she communicated the spark of generous and innocent vivacity to all around her; and those who once entered into her company never left it without regret, or without a desire of enjoying it again.

To the young, in particular, her conversation was truly valuable and acceptable. Instruction fell from her lips in so pleasing, unassuming, yet effectual a manner, that it riveted the attention and informed the understanding. She had always some historic fact, some apposite tale, or some instructive fable, to elucidate what she wished to impress upon the tender heart of youth; and seldom was her aim unaccomplished.

To young persons of her own sex about to enter upon the marriage state, she was often in the habit of communicating the most valuable advice; and some have lately acknowledged, that they owe a great portion of their matrimonial felicity to their conducting themselves according to the excellent counsels which they received from her.

An intelligent and pious lady, a

native of Carmarthen, who now resides in the vicinity of London, in her letter of condolence to the writer of this Memoir, expresses herself thus:—'Believe me I shall ever treasure up in my heart admonitions of hers to me in childhood and in youth, and principles instilled by her into my mind, I shall hope to implant in the minds of *my children*. I coveted her friendship, and greatly enjoyed her society at every period of my life; I loved to be with her.'

She never had any children; but she possessed in no small degree the maternal feelings, and the powers required to form an affectionate and tender mother. This is strongly felt, and most affectionately and gratefully remembered by those who spent some of their younger years under her roof. One of them, who is now a respectable minister in England, writes thus—'To her care, and to her truly parental assiduity in forming my tender mind and understanding, I owe more than I can express: but my heart will feel its debt to its last throb. I have lost a second mother, and the loss cannot be made up, till the time I hope to meet her in a more durable abode!'

Mrs. Peter was a pattern of all that is pleasing and desirable in the management of her household and domestic concerns. Her taste for ornamental gardening was very correct; and she took great pleasure in the cultivation of flowers; and the grounds surrounding her dwelling were beautifully varied by a profusion of delightful bloom. Often would she walk in the flower-garden, contemplating the wisdom, power, and goodness of the Creator, in the beauty and variety of forms and colours exhibited in it. And not satisfied with this alone, she contrived that even her flowers should subserve, in some degree, to the advancement of the Redeemer's cause in the world. Her time in general was divided between reading, sewing, spinning, knitting and gardening; and her winter evenings were often spent in instructing her domestics in things pertaining to their salvation. Not a moment was lost in frivolous and useless pursuits. Though she was of a very sociable disposition, and always glad to see her friends, yet she loved retirement; and often said, that 'she was never less alone than when alone.'

Her charities were discriminate, and, according to her means, liberal. She always felt a pleasure in relieving the distresses of her fellow creatures; and, as far as she could, attended to all well-attested cases presented to her. Her desire of doing good prompted her to establish a Society composed of female members of the Church, designated—'The poor Christian's Friends' Society, for the relief of Church members in reduced circumstances and sicknesss.' She waited herself on the ladies of the Church to solicit subscriptions; and after being the means of establishing the Society, had the pleasure of seeing it flourishing under her fostering hands for many years, and of being a benefit to many. The surplus produce of the kitchen and strawberry gardens, after the family was served, was sold, as were also the flowers, and the money given for the benefit of the Bible and Missionary Societies, and other benovolent Institutions, at her native place.

She was a great advocate for peace; war was, as well from constitutional feelings as from Christian principles, her abhorrence. Her own disposition was of a peaceable nature, and therefore she possessed eminent talents as a peacemaker. Though as a minister's wife, she never interfered in Church affairs; yet such was her knowledge of mankind and love of peace, that her advice was often sought for, and generally followed.

Believing that religion is themost

rational, the most necessary, and the most profitable service of an immortal creature, Mrs. Peter engaged in its duties with all her heart; was wholly devoted to its interests; and looked down with holy indifference on all earthly pursuits detached from it. She was a firm believer in the doctrines of grace; and experienced their transforming influence and divine consolations. From a deep conviction of the infinite importance of having right views of divine truths, and a sincere desire of being led in the right way, she searched the Scriptures diligently; and prayed fervently for the assistance of that Spirit who dictated the Scriptures, to enable her to understand them. In religious affairs she owned no master but Christ; she aimed at possessing no temper or spirit but his; and looked for salvation in no other way than through his meritorious death. Free from bigotry, enthusiasm, and illiberality, as well as from religious apathy and indifference, she pursued the even tenor of her Christian course till she finished it with joy.

She was not a careless nor a forgetful hearer of the gospel. After having prepared her mind by meditation and prayer for the solemn services of the sabbath, she entered the house of God with earnest breathings for the divine presence; and after the services she meditated on the truths delivered, and talked them over to those about her; and on Monday morning she would generally read the chapters from whence the texts of the sermons which she had heard the preceding day were taken; and after meditating on the subjects for some time, would enter a memorandum of them in her Journal, with suitable observations. Thus she went on, year after year, till her stock of biblical knowledge had considerably increased, and her consolations abounded. Her delight in the public services of the Lord's house was such, that the inclemency of the weather, or a slight indisposition, seldom prevented her attending; and when some of her friends would advise her not to risk her health by going out on wet and wintry evenings, her answer generally was, 'I find so much pleasure and profit in the services of God and the communion of his saints, that I am always better for them.'

'January 1, 1812, she made the following memorandum in her Journal:—'We got up early, and went to town to meeting. Mr. Peter preached at seven o'clock in the morning, from 2 Chron. xxix. 10. 'Now it is in my heart to make a covenant with the Lord God of Israel.' Now what do I say to this? Is it in my heart to do as Hezekiah did? Search me, gracious God! Stir up my heart to activity in thy service; and bring the world and all its transitory objects less in my sight. May my heart this year be more lifted up above the things of time and sense; and may I renew my covenant with God, and by his divine assistance be enabled to say with Joshua—'As for me, I will serve the Lord.''

As a gospel hearer, she had a correct taste. Though she knew how to make every possible allowance for any imperfection that might appear in the composition or delivery of an humble and sincere minister, nothing disgusted her so much as to hear the serious truths of the gospel delivered with an air of levity and self-importance. Sermons containing practical, solid, and evangelical truths, well arranged, and delivered with proper animation, pleased her most. Though brought up in the habit of talking English, and seldom conversing in Welsh in her own family, she preferred Welsh preaching, as being, in her opinion, more impressive.

She had a deep sense of the depravity of her heart; and often

lamented her great distance from God, and her proneness to wander from his ways. But such was her reliance on the merits of the great Redeemer, that she was never known to despair of mercy. Knowing the deceitfulness of her own heart, and the devices of Satan, she lived in the constant practice of self-examination, watchfulness, and prayer. And so consistent was she through life, so prudent in the management of her affairs, so contented with her lot in life, and so resigned to the will of God, that she was considered by all who knew her as a woman highly favoured of the Lord. Being of a cheerful disposition, she generally looked at the bright side of the cloud; praising God that she had experienced nothing but goodness from his hands, and endeavouring to imitate him in doing good to all around her, and shewing the greatest readiness to forgive those that offended her.

At the close of the year 1800 she wrote thus in her Journal:—'Now being come to the close of the year, let me on contemplating revolving time, ask myself how I feel affected, and what have I been doing this year? I blush to think that I have spent so much of my precious time in vanity and sin. At the same time I acknowledge the goodness of my kind Benefactor, in bestowing on me and mine so many of his mercies. We have through the course of the year enjoyed so much of the blessing of health, that neither Mr. Peter nor myself were obstructed in our course. Crowned also with temporal blessings, so far as to be able to assist those who were not so highly favoured. Lived through the year in the greatest harmony with friends—had not much from the conduct of others to grieve us, excepting one or two instances of unkindness from persons, from whom we had a right to expect better things. But may I say from my heart in the words of our blessed Saviour—'Father forgive them, for they know not what they do.' Most of the year I spent in reading; went over Southwell's Old and New Testament, together with the Apocrypha and notes. I hope I have not to no purpose perused the sacred volume. I trust that the faith, meekness, patience, &c. of the Patriarchs, together with the example of our blessed Saviour, and the fortitude and hope which supported the Apostles in all their sufferings, will be the means of encouraging me with patience to run the race set before me; and at all times to acquiesce in the dispensations of providence, possessing the firm hope that all things shall work together for my good.'

Mrs. Peter enjoyed uninterupted good health till she was near 60 years of age, and from that period she was but slightly indisposed at times, till within a year and a half of her death, when she had frequent attacks of the complaint which ultimately terminated her valuable life. Nov. 10, 1815, being indisposed, she said to her husband:—

'I am firm on the right foundation. In my great pain this morning I was resigned to the will of God. The world was nothing to me—the greatest thing was to part with you; but it is only for a few days: for with the Lord, one day is as a thousand years, and a thousand years as one day.'

March 16, 1816, being ill, she expressed herself to her husband thus:—

'Though I have been kept from scandalous sins through life, my heart is so depraved, I am so prone to evil, and there is such an infinite distance between me and God, that I feel myself unworthy of his notice. I have no merit. My dependance is entirely on the merits of Christ; and I believe that he is able and willing to save me. When thinking of addressing God in prayer this morning, I imagined I saw a female coming to the door to beg; and not able to speak a word, she fell down at my feet. Exactly so am I at the feet of the Almighty.'

After this she gradually recovered, and continued in tolerable health for a considerable time.

At the commencement of 1818, she writes:—

'January 1st. Through the goodness of God we were enabled to attend worship at our chapel early this morning, as usual. The Lord enabled my dear Mr. Peter to deliver unto us a very suitable address. When I reflect on the goodness of God to us last year, I can say with the Psalmist—'What is man, that thou art mindful of him? and the son of man, that thou visitest him?' O what gratitude and praise are due from us to our blessed Lord, for his mercies to us through the year. Our habitation was not visited with death, sickness, losses, nor in short any personal or domestic calamity. We experienced one great deliverance in particular, when the coach was overturned: We received but a slight injury, while such accidents often prove fatal to many. Bless the Lord, O my soul; and may I never forget his benefits.'

At the close of the above year she had a rheumatic fever, and she has this observation in her Journal:

'I am brought to the close of another revolving year; but it is not with me as in times past. But let me, like Aaron, hold my peace.'

At the commencement of 1819, she writes:—

'I begin with ill health—God forbid that I should murmur! How thankful should I be unto thee, thou gracious Benefactor, for all thy mercies! I have now closed the sixty-third year of my pilgrimage, in almost uninterrupted health. At least, in my memory, never confined a day to my bed. For the last 27 years I never missed an ordinance-Sabbath in our meeting (if at home) until the first of this year, when I was confined with a rheumatic fever. What gratitude does this, with all the other mercies received, call for from me. I was often led in this indisposition to turn to my heart, and ask, how I found myself in the view of death, and what was the foundation of my hope. With sincerity I could answer—*nothing*, *nothing* but the merits of a crucified Redeemer; and I trust I could join in the following quotation—'If when mortal paleness is on my cheek, glory be but in my soul, kind messenger, with all thy gloomy train, I will welcome thy approach, and hail thee as a friend.'

Mrs. Peter, when in health, often said that, with submission to the divine will, she would prefer leaving the world without having long illness. But God, in kindness to her and all her friends, ordered it otherwise, and afflicted her gently for some months before he took her to himself; that she might, in affliction as well as in health, exemplify the truth and excellence of that religion which had been her support and solace through life. Though, had she died suddenly, her friends and acquaintance could have entertained no doubt of her being happy; still they would have lost those cheering and strong expressions of faith, hope, love, humility, patience, and resignation, which flowed so sweetly from her lips during her last illness; and which were so well calculated to confirm their faith, comfort their hearts, and reconcile their minds to the loss of so eminent a Christian.

Soon after Mrs. Peter recovered from the rheumatic fever noticed above, she had an attack of the disorder which terminated in her death. And though she was not as yet confined to her chamber, she was seldom able to attend public worship. January 10, 1819, when her husband returned from the morning service, she said—

'I enjoyed a comfortable night last night. I was in a frame for meditation. I was examining myself, and inquiring on what foundation I build my hope. I do not build my hope on any merit of my own, for I have none; but on the merits of the Saviour, who, I believe is able and willing to save me and all who sincerely trust in him. I think, I am sure, my change will be for the better.'

January 18th, when her husband returned from the place where he had been supplying the day before, she said,—

'I was very ill last night. I shivered

bree times, and thought that they were the shiverings of death; but I felt comfortable. I thought that I was on the brink of Jordan, and saw Christ, as a glorious person, on the other side, ready to receive me.'

From this time till the month of May following, she continued very indifferent, and had a physician to attend her. During this period she was always calm and resigned, and spoke many comfortable things, but no memorandums were taken of them. In June, July, and August, she got a little better, and was able to attend public worship, which afforded her the greatest joy. Often would she during this illness, when not in a fit state to quit her room, dress herself, and go to a place of worship: and such was her delight in the public services of the house of God, that she always returned refreshed and enlivened.

About the middle of October her disorder returned, and she was never able to attend public worship after the last Lord's Day in that month. Feeling herself getting weaker and weaker, she about this time addressed her husband in the following words:—

'I cannot live long. I wish my funeral to be as plain as possible. I have no fears when I look forward. I enjoy great calmness of mind. My hope is in God.'

Nov. 2d, she observed to her husband—

'Perhaps you thought, when I spoke to you the other day of the tranquillity of my mind in the view of death, (alluding to what is written above) that I was too self-righteous. No, all my dependence is on Christ. I know that he is willing and able to save me; and I hope he will: for he hath said, 'Him that cometh unto me, I will in no wise cast out.' '

Nov. 4th, while engaged in secret prayer this night, her husband felt his spirit melting within him, and, among other things, earnestly prayed for patience, resignation, and hope, under all their afflictions. When prayer was over, she observed, 'I am resigned under my affliction. I am patient too; for I know that God cannot do wrong: and my hope is strong.'

Sunday, Nov. 7th, such was her zeal for the glory of God, and her concern for the welfare of her domestics, that she seldom would suffer any of them to be with her at home on the sabbath. On her husband's return on the evening of this sabbath, she said,

'O what a happy day I had to-day! I earnestly prayed that God would be with you in your arduous work. I was in a happy frame when here alone.—Had any body been with me, I should have been deprived of much communion with God. Every now and then I see the cross before me. I see Christ on the cross! And I know that he died for me. I see him also ascending to heaven: and, O, what pleasure I feel when I think that I shall be with him, and with the spirits of just men made perfect.' After a little pause she proceeded: 'I had a religious education, and was gradually brought to the Lord. I know not when I was converted; but I hope that I have been converted. I know it gave me great concern, when very young, that I did not walk nearer to God. Many talk of good works: I know that they are necessary as fruits of grace; and that they will follow the saints to heaven, as evidences of their being the children of God: But they are filthy rags, if taken as the grounds of our justification before God.'

Nov. 21st, she observed to her husband in the evening—

'O, what a sweet day I had to-day! I enjoyed sweet communion with God. The last verse of the 121st Psalm, by Dr Watts, was brought to my mind with great power—

'On thee foul spirits have no power!
And in thy last departing hour,
Angels that trace the airy road
Shall bear thee homeward to thy God.'

'Verses of other Psalms and Hymns were also brought to my mind; and I would not for a great deal that any person should have been here to disturb me.'

Nov 23d. After a very restless night, she said, 'I thought a great

deal last night and this morning of the words of Paul—Phil. i. 23,—'I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better.' On her husband's asking her, was that her experience then; she answered, 'Yes it is. Not that there is any thing unpleasant about me, for I have every thing I want. But this is a world of pain and sorrow.' On being told that all pain and sorrow would soon be over, she said, 'Yes, our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.'

Nov. 24th. 'O, (said she to her husband,) what a sweet night I had last night. I slept till 3 o'clock in the morning; then enjoyed sweet meditation. The words of Christ, when walking on the sea, came to my mind, and afforded me the greatest comfort:—'Be of good cheer, it is I; be not afraid;' and the 1st verse of the 119th Psalm, 5th part, by Dr. Watts:—

'O, how I love thy holy Law!
'Tis daily my delight:
And thence my meditations draw
Divine advice by night.'

Sunday, Nov. 28th. She complained in the evening that the pain she suffered all day prevented her enjoying the Sabbath as she otherwise would have done: but she felt herself calm and composed.

Nov. 29th. 'I slept last night,' said she, 'till 4 o'clock this morning, then I meditated in comfort.'

On being asked what was the subject of her meditation, she said—

'I thought of the two blind men that came to Christ for their sight. 'And Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.' 'I believe also,' said she. 'I will not say with the leper, 'If thou wilt thou canst make me clean.' No, I believe in his willingness, as well as his capability, to save me. And it is not only now I believe it, but it has been my belief for many years back. I often examine myself, and often think of and repeat the 131st Psalm by Dr. Watts:—

'Is there ambition in my heart?
Search, gracious God, and see;
Or do I act a haughty part?
Lord, I appeal to thee.' &c. &c.

'I appeal to God,' said she, 'for the sincerity of my heart. I do not think that God would suffer me to deceive myself. Whether I live or die, I firmly believe in Christ.'

Dec. 2d. She said, 'I have no pain, but great lowness; and I long to be in that country where there is neither sorrow nor pain.' When her husband returned from the preparatory meeting, and informed her that it was a numerous and comfortable meeting, she observed, 'I do not think that I shall ever enjoy the pleasure of attending there again.' Her husband replied: 'My dear, if the will of God be so, there can be no doubt but you shall enjoy a better society; where you will worship God for ever, without the least imperfection.' 'Yes,' said she, 'I hope I shall: and that I shall be in that country where none of the inhabitants say, I am sick. I know not how it will be with me in death; but I know that God can support me there.' On observing her husband in tears, she said, 'Be comforted, my dear! It is a consolation that we have lived together four and twenty years in the greatest possible harmony; and be thankful that I am not now in excruciating pain.'

Dec. 3d. Early in the morning she said, 'I feel myself very different this morning to what I was yesterday and last night. I have not so much fever. Not that my mind was any way cast down: I have no doubts on my mind. I am free too from unbelief. I strongly believe that my Saviour is able and willing to save all that sincerely come unto him: I have no doubt of that: and as I feel myself coming unto him for years past, and rely on his

merits; I experience the greatest comforts; and am able to look forward with joy.'

In the afternoon of the same day she expressed herself thus:—

'The Spirit of God brought very sweet portions of Scripture to my mind this morning; such as, 'Come unto me all ye that labour and are heavy laden, and I will give you rest.' 'Him that cometh to me I will in no wise cast out.' 'Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' Then she exclaimed: 'What can I want more! These are the promises of a God that cannot lie! I rely on them; and know that God will perform them! I want no more; for I know and believe that Christ is able to do all this! And it is not now only I think so: this is my belief for years past, as you know,' said she, appealing to her husband. Then she proceeded: 'I have now done with all my earthly friends! You (meaning her husband) are dear to me as life; but I have done. When I look back, I see great reason to bless God for keeping me from secret, presumptuous, and scandalous sins. It was not owing to my prudence nor caution, but it was his hand and his Spirit that kept me. Had I fallen to scandalous sins in the course of my life, the recollection of them would, no doubt, have tormented me now. But I am calm: and though a great sinner, when I look orward I have no fear; for Christ is ble to save me.'

On the evening of the same day, when one of her female relations, that was present, expressed a wish that she might be restored to her usual health, she answered with sweet mildness and composure,

'I thank you for all your kind attention to me; but I have neither a wish to live, nor a wish to die. I am in the hands of a God who knows best what to do with me. His will be done! But I shall soon be with the spirits of just men made perfect; free from pain and sorrow!'

Dec. 4th. She said, 'Those words come often to my mind—

'Then shall I see, and hear, and know
All I desir'd or wish'd below;
And ev'ry power find sweet employ
In that eternal world of joy.'

Her husband observed, that they were the 7th verse of the 92d Psalm, by Dr. Watts, and read the whole Psalm to her, which she enjoyed very much. Then said she, 'That verse in the Psalms comes very often to my mind, 'Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.' I hope, my dear, said her husband, that you do cast your burden upon the Lord. 'Yes,' said she, 'I do, and he will sustain me; and present me faultless before the presence of his glory, with exceeding joy.' 'What a great blessing it is,' said she afterwards, 'to have the mind well stored when young. What would become of me now had it been otherwise with me.'

Dec. 7th. To a female friend who visited her, she said, 'I long to depart and to be with Christ. I know that he is able to keep what I have committed to him against that day. My foundation is the rock of ages—Christ that suffered on the cross. I leave dear friends behind me; but they will soon follow. This verse of Mr. Wm. Williams's Hymn came with power to my mind this morning:' then she repeated it in Welsh:—

'Pe cawn ond teimlo'r awel gref,
Aeth ag Elias gynt i'r Nef;
Gadawn yn ôl fy ngwisg o gnawd,
Ac Eliseus fy anwylaf frawd.'

Translation (attempted).

'Could I but feel the mighty gale
That drove Elijah through the air,
And waft' him safe above;
My mortal garb I would resign,
And dear Elisha, friend benign,
And all on earth I love.'

Dec. 9th. On being asked how she felt herself this morning, she answered, 'Very weak in body; but I hope that I enjoy communion with God. Rom. viii. 38, 39, were

brought to me with power this morning; and they appear new to me—'For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.' When she finished repeating them, her husband expressed his hope that she, like Paul, was persuaded that nothing could separate her from the love of Christ, she said, 'Yes, I hope I am fully persuaded of that.' And on observing to her that the love of God is unchangeable, whatever changes may be in us; 'Yes,' said she, 'I know it is; though my thoughts wander too much from him.'

Dec. 18th. In the afternoon she said, 'I was very glad to see Mr. Jones of Treleach yesterday. I was too weak to speak much to him; but he spoke many good things to me. I felt myself very weak last night. I expected death before the morning; but my mind was perfectly tranquil in the view of death! I had no fear whatever!' She had not spoken her experience for some days, but said then: 'When I am without pain and thirst, many sweet portions of Scripture are brought to me, which afford me comfort; and likewise many verses of hymns: I am comfortable.'

Sunday, December 19th she observed. 'I have done with the world; my thoughts are continually on spiritual things. When in health I was not much afraid of death—but know not how it will be with me in the awful moment. I thought on the night of the 17th, that I was dying, and felt myself quite composed. I am stedfast on the rock of ages! These expressions are not words of course, for I continually examine myself, and feel myself firm on the Redeemer. I feel my temper much altered—I am patient, and feel no murmuring thought. O how gently the Lord chastens me!'

Then she went on, and talked as familiarly of her death as if it had been only a removal from one room to the other. And among other things, she expressed a desire that Mr. Davies of Panteg should bury her, and preach her funeral sermon. It was a day which the writer of this Memoir can never forget. On being asked whether she had any particular text from which she wished Mr. Davies to improve her death, she said, 'Yes, I have often thought of the words of old Simeon, Luke ii. 22—30: 'Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.' 'Yes,' said she, 'for I have seen his salvation!' 'But,' observed she to her husband, 'you may think of a more suitable text, I leave it to you.' As the servant was putting her to bed this night, she said, 'Come, Lord Jesus, come quickly! yet not my will, but thy will be done!' December 20th she was a little troubled with wandering thoughts, and said, 'The fowls came on Abraham's sacrifice; so do vain thoughts divert my mind from better things. And as Abraham drove the fowls away; so do I endeavour to drive these vain thoughts away.'

Dec. 22nd. She said, 'What is the reason that useful characters are removed by death, and I left? But God must have some wise reasons for all this, and I submit.' One of her relations said, 'We are not willing to part with you.' 'I am willing to part with you,' said she, 'for I know that the promises of God are true; and his covenant well ordered in all things, and sure.' Whenever she was asked the following days how she felt herself, her answer always was—'I am very comfortable.' And Dec. 26th she said, 'Though striking

portions of scripture are not now brought to me, as in weeks past, I enjoy sweet communion with God in secret prayer.' Her body was now reduced to a mere skeleton, and her mind so humble, calm, and resigned, that it was a pleasure to be near her, notwithstanding her reduced state.

Sunday, January 2, 1820. She said, 'I hope that by next Lord's Day I shall enter my everlasting sabbath of rest.' The following days she often said, 'Though I do not enjoy those powerful impressions which I did some time ago, yet I enjoy perfect calmness within.' During her long illness she was able, by being assisted, to come from her chamber to recline on a sofa in the parlour for a few hours every day, till the 10th of January. After that day she was never well enough to sit up, only while her bed was making.

January 12th. As her husband wished her a good night, he said, 'I hope, my dear, that you will enjoy the divine presence to-night.' She answered, 'I am not without the divine presence at all! The Lord hath fulfilled his promises to me, and I hope in him.' January 18th. When her husband went to her bedside, she said, 'One of my legs has a swelling; all things indicate my approaching dissolution.' And on his expressing his firm hope that she felt herself strong in the view of death; 'O yes,' said she; 'come, Lord Jesus, come quickly; for I had rather go than stay.' In a little time after he said, What a blessing it is, my dear, that you are not in great pain! 'Yes,' said she, 'and that I feel calm within. Should you see any change in me to-night, be not alarmed; and do not send to my friends in town till the morning!' The next morning she said, 'I thought I was dying last night; and I thought of the words of the Apostle—"For me to live is Christ, and to die is gain.' She continued in the same happy frame the weeks following; and often, when she lay down at night, would she say, 'My soul thirsteth for God—for the living God. When shall I appear before God? Come, Lord Jesus, come quickly.' She also used to say about this time, that she had greater pleasure than usual in hearing the scriptures read, and that she understood them better.

Sunday, February 13th. She said to her husband, 'I have been often glad when you said, Let us go to the house of the Lord; but it is not likely that I shall serve him in his earthly courts again,' He observed, that it was not impossible for God to restore her to health, weak as she was; but if otherwise, there could be no doubt of her enjoying the greater privilege of worshipping him in his heavenly temple. 'I hope I shall,' said she, 'and that I shall have a building, a house not made with hands, eternal in the heavens.' On being asked whether she had any doubts respecting that, she answered, 'O no! I know my feelings, and it would be doing injustice to God to doubt.'

February 26th. Being very low, she said, 'What is this lowness which I feel?' On being told that it was the effect of her complaint, and not owing to the state of her mind, she said, 'No; my mind is calm, and I enjoy great strength and earnestness in prayer.' In a little time after she said, 'I had rather go than stay; for I know that my change will be for the better.' Thus she continued through the remainder of this month, and the whole of the following.

April 15th. Not having tasted any nourishment since the 11th, she was become very weak and faint. But weak as she was, she would not suffer her partner to neglect his duties at the college, in order to be with her. And on his saying one morning, when taking his leave of her,

The Lord is with you to comfort you, she answered, 'Yes, he is with me, and I have had several proofs of it; and I hope that he will continue to be with me.' A little time after she had the hiccough; then, said she, 'This is a sign that death is near!' On her husband expressing his hope that she was resigned to the will of God, she said, 'Yes, I am perfectly resigned—whether I live or die, I am resigned.'

Tuesday, April 18. She was so much exhausted in consequence of what she had suffered the day before, that she was not able to speak this morning. When her husband perceived that she was speechless, he desired her, if she knew him, to signify it by lifting up her hand; which she immediately did. Then said he, If Christ is precious to you, my dear, and you feel yourself perfectly comfortable and happy, do signify that by lifting up your hand. She did it immediately, and with a degree of strength that astonished him. In the afternoon she was able to speak a little; and when she saw her husband by her bedside, she took him by the hand, and said, 'Good by!' then folded her hands together for some time, as if engaged in prayer. Her husband asked her again, in the evening, how she felt herself; and she answered, 'I am very comfortable and happy.' These were her last words. For soon after she uttered them, she fell into a gentle sleep, and continued so all night. About six o'clock next morning she altered a little, and it was visible that she was dying. She continued very easy, as if in a gentle sleep, till 2 o'clock in the afternoon, when, without a sigh or a groan, her spirit took its flight to realms of bliss! So died the pious and amiable Mrs. Peter, on Wednesday, April 19, 1820, aged 64 years. The partner of her life, and a near and dear relative, witnessed the peaceful scene, and mingled admiration with their tears of heartfelt sorrow.

She was interred on the following Monday in the Meeting-house burying ground, near her father, mother, and other relatives; and Mr. Davies of Panteg officiated on the mournful occasion. Her funeral was most numerously attended by sorrowing friends who were sincerely attached to her. The ladies of the Church and congregation wept for her as for a mother, and put themselves and the whole Meeting-house into the deepest mourning. An impressive funeral sermon was preached the following Lord's Day, by Mr. Davies of Panteg, from Luke ii. 29, 30, (the words which she had fixed upon) to a very crowded and sorrowful audience.

The writer of this Memoir composed the following verse as a small tribute of respect to the memory of her whom he so highly loved and esteemed; and it is now engraved on Mrs. Peter's tomb-stone, as containing a short, but just description, of her life and death:—

To God devoted from her youth,
She shone in ev'ry grace;
And died resigned, with solid hope
In heav'n to find her place.

Carmarthen. D. P.

ON THE SEVENTH COMMAND-

'Thou shalt not commit adultery.'

This command issues from the highest authority, and is equally obligatory on all ranks of mankind. And, first,

It forbids all impure thoughts.—Impure thoughts are the immediate and only source of impure conversation and an impure life. If the thoughts be cleansed, the man will be clean of course.

There is scarcely a more dangerous employment than the indulgence of a licentious imagination. This is an evil to which youths are pe-

culiarly exposed. In them every passion is strong; this, in the absence of watchfulness and self-restraint, renders them an easy prey to every vice which solicits admission into the soul. The danger increases when vice approaches under a form especially alluring; and at the same time steals gradually and insensibly upon the mind. The sin under consideration rises in the minds of the young instinctively; it surrounds itself with many allurements; and is unaccompanied with that loathing horror with which the mind naturally regards vice of many other kinds. Yet the individual is commonly utterly unconscious, thus far, of any impropriety, or of any danger. The imagination, thoughtless and unrestrained, wanders over the forbidden ground, often without reflecting that it is forbidden; and is already guilty of many and perilous transgressions, when it is scarcely aware of having transgressed at all. In this manner its attachment to these excursions is contiuually gaining strength. Hence they are repeated with growing eagerness and frequency, till they become habitual. And few habits are stronger, or are overcome with more difficulty. In every interval of leisure, the mind, if attentive to its own movements, will find itself roving unrestrained, and almost unawares, on this dangerous ground; and will be astonished, on reflection, to perceive how great a part of its thinking is made up of these licentious thoughts.

Nor does the danger stop here. Genius, in every age and in every country, has to a great extent prostituted its elevated powers, and transformed writing into the means of seducing thoughtless minds to this sin. The unsuspecting imagination, ignorant of the dangers thus spread around it, has by this seducing and fiery serpent, glittering with spots of gold, and painted with colours of enchantment, been allured to pluck the fruits of this forbidden tree, and hazard the death denounced against the transgressor. The numbers of the poet, the melody of song, the fascination of the chisel, and the spell of the pencil, have been all voluntcered in this service of Satan, for the destruction of unhappy man. To finish this work of malignity, the stage has lent all its splendid apparatus of mischief; the shop has been converted into a show-box of temptation, and its owner into a pander of iniquity. Feeble, erratic, and giddy as the mind of man is in its nature, prepared to welcome temptations, and to hail every passing sin, can we wonder that it should yield to this formidable train of seducers?

To a virtuous mind, scarcely any possession is of more value, or productive of more enjoyment or safety, than a chastened imagination, regularly subjected to the controul of consience. Wherever this faculty is under this controul, the mind has acquired a power of keeping temptation at a distance; of resisting it when approaching, and, through divine aid, of ultimately evercoming it. The soul's path towards heaven becomes thenceforward comparatively unobstructed, easy and secure. Sin does not easily beset it; and its moral improvement, thus undisturbed, becomes rapid and delightful.

The command already quoted forbids all licentious words.

Impure thoughts beget impure words; and these again, in their turn, generate, multiply, and strengthen impure thoughts. No serious observer of human life will deny or doubt, that by our own language, as well as that of others, whenever it is impure, impure thoughts are awakened, a licentious imagination is set on fire; and

licentious designs, which otherwise would probably never have entered the mind, are called up into existence and execution. By their conversation men thus contribute largely to their mutual corruption. Thus the tongue, the glory of the frame, becomes the instrument of ruining the soul. And in this business, *wicked men and seducers* wax worse and worse; deceiving and being deceived; mutually seducing and being seduced.

Let him who would be safe on this point attend to the Apostle: 'But *filthiness, foolish talking, and jesting*, let it not be so much as named among you.' Avoid all obscenity, and even seemingly decent speeches with double meanings. He does not say, Let them not be used; but 'Let them not be so much as *named* among you, as becometh saints.' For no conversation except what is thus pure can become your character as Christians. Strict and conscientious delicacy in our language is not only indispensable to decency and dignity of character, but to all purity of heart, and all excellency of life.

This command forbids also all licentious conduct of this nature.

As this will not be questioned, and as innumerable other parts of scripture confirm the prohibition, it is unnecessary to quote proofs. Several reasons which enforce obedience to this precept, or what amounts to the same thing, several evils arising from disobedience to it, shall now be laid before the reader.

1. *The licentious conduct, forbidden by this precept, discourages and prevents marriage.* This discouragement and prevention regularly take place in exact proportion to the prevalence of this conduct, and are therefore chargeable upon it whenever, and wherever, and however it exists. And trifling as this evil may appear to the giddy, the superficial and the dissolute, it involves a multitude of frightful evils.

The blessings resulting from the marriage institution are immense and innumerable. They are the blessings which, under God, keep the *moral world* in being here on earth, and secure it from an untimely and most terrible dissolution. They are the blessings without which life, in instances literally innumerable, would be blasted in the bud; without which, when it had escaped this premature destruction, its continuance would prove a curse instead of a blessing; without which natural affection and amiableness would not exist; without which domestic education would be extinct, industry and economy would never begin, and man would be left to the precarious subsistance of a savage. But for the marriage institution, learning, knowledge, and refinement, would expire; government must sink in the gulf of anarchy; and religion, hunted from the habitations of men, would hasten back to her native heavens. Man, in the mean time, stripped of all that is respectable, amiable, or hopeful in his character; and degraded into all that is odious, brutal, and desperate; would prowl in solitudes and deserts, to satisfy his rage and hunger—the correspondence between heaven and earth would cease; and the celestial inhabitants would no longer expect or find new accessions to their happy society from this miserable world.

Yet to all these evils every lewd man directly contributes. Were his principles and practices adopted universally by his fellow men, all these evils would universally prevail. That they do not thus universally prevail, is in no sense owing to him. To the utmost of his power he labours to introduce them all by his licentious practice, whatever may be his intentions.

2. *This conduct is almost in all cases preceded by seduction.*

Seduction, in its very nature, involves fraud of the worst kind. It is generally accomplished by means of the most solemn promises, and often still more solemn oaths. Both the promises and oaths, however, are violated in a manner supremely profligate and detestable. The object to which they are directed is base, malignant, and treacherous in the extreme; and the manner in which it is prosecuted is marked with the same treachery and baseness. He who can coolly adopt it, has put off the character of a man, and put on that of a fiend; and with the spirit of a fiend alone, he pursues and accomplishes his infernal purpose. The ruin sought and acheived is immense. It is not the filching of property: It is not the burning of a house: It is not the deprivation of liberty: It is not the destruction of life:—The seducer plunders the wretched victim of character, morals, happiness, hope and heaven; enthrals her in the eternal bondage of sin; consumes her beyond the grave in endless fire; and murders her soul with an ever-living death. With the same comprehensive and terrible malignity he destroys himself; calls down upon his own head the vengeance of that Almighty hand which will suffer no sinner to escape, much less one of the chief of sinners; and awakens the terrors of that undying conscience, which will increase even the agonies of perdition. And be it remembered, that all this is perpetrated, in the mean time, under strong professions of peculiar affection; with the persuasive language of tenderness; and with the smiles and gentleness of pretended love, while the wretch is worse than an assassin. For the seducer

'Can smile, and smile, and be a villain.'

3. *It brings incomprehensible wretchedness upon the devoted object.*

No human being can support this pressure of infamy; this degradation below the level of mankind; these envenomed stings of reproach, sharpened by a guilty conscience. Infidel philosophy vapours and prates on topics of this nature with a proud self-complacency, and an ostentatious display of patience, fortitude, and serenity: But such philosophy is in these respects a mere pretender, a bully, and not a hero. Philosophy never furnished and never will furnish its catalogue of martyrs. All its votaries, like Voltaire, intend only to rule and triumph; not to suffer, or even submit. Their cool and parading reflections on subjects of a calamitous nature, are uttered in the peace of the closet; the possession of ease and safety; the conviction of acknowledged reputation, whether well or ill founded; the enjoyment of friends, comforts, and hopes. The hardihood is all premature: it is the courage of a feather-bed soldier.

But the excruciating anguish to which the miserable female victim, is reduced, robbed of innocence, purity, and virtue, is dreadfully exemplified in the enormous wickedness to which she is driven, in the desertion and consequent destruction of her helpless offspring. 'Can a woman forget her sucking child, that she should not have compassion on the son of her womb?' is a question which points out the strongest affection, the highest tenderness, of human nature; the attachment which outruns, survives, and triumphs over every other. To this question, the exposure to a merciless sky, the drowning, the strangling, the smothering of illegitimate children, returns a terrible and excruciating answer. What must be the agonies of despondence and

degradation which can force the susceptible heart of a female parent to the contrivance and execution of a design like this? Yet such is the dreadful catastrophe of the wickedness in question. But, exclaims the author of all this misery, 'This catastrophe is neither contrived nor accomplished by me!' Does he not know that all this is the frequent as well as the natural consequence of such iniquity as his? All these results he was bound by every law, human and divine, to foresee and prevent; but for a momentary, brutal gratification, he renders himself plainly responsible for them all. The murder itself, the miseries which give birth to it, and all the consequences that follow from it, are stains of that crimson guilt in which he is so deeply dyed.

4. *This licentious character soon becomes habitual.* To a person moderately acquainted with human nature and human conduct, an attempt to prove this would be mere trifling. All transgressions of this nature soon produce a habit fixed, obstinate, and, by human power, unalterable. The world teems with evidence of this humiliating fact; and the whole progress of time has been continually accumulating a mountainous mass of evidence, evincing its certainty in a more and more humiliating manner.

Of these, the most dreadful may be found in those baleful tenements of prostitution and profligacy, which deform and disgrace every populous city on the globe, and stand publicly as the gateway to hell; opening to their miserable inhabitants, a broad and beaten way to perdition. Into these horrible sinks of crime and infamy, the polluted female, cast off by mankind as an outlaw from human society, shorn even from the side of natural affection and parental mercy, betrayed by the villany of a second Judas, and hurried by shame, remorse, and anguish, enters, never to escape, till death transmits her to the bar of her Judge. Here, from the first moment, she closes her eyes upon friends, kindness and compassion; takes her final farewell of earthly comfort, and sees, with a dying eye, the last glimmerings of hope go out in eternal night. Here she bids an everlasting adieu to the Sabbath, the house, and the word of God. To her the calls of mercy are made no more. The Spirit of truth cannot be supposed to enter these haunts of sin and death; nor to shed the dew of life on the voluntary victims of corruption, by whom they are inhabited. Hither the 'hope' of heaven 'never comes, that comes to all:' and the wretched throng, embosomed within these baleful walls, enter upon their perdition on this side the grave. In the mean time, it is ever to be remembered, that the betrayer accompanies to the same dreadful end, the victim of his treachery. None who go into these outer chambers of perdition, 'turn again, neither take they hold of the path of life.' This is the general and awful fact.

5. *This conduct destroys all moral principle.* 'However it be accounted for,' says Dr. Paley, 'the criminal commerce of the sexes corrupts and depraves the mind and moral character, more than any single species of vice whatever. That ready perception of guilt, that prompt and decisive resolution against it, which constitutes a virtuous character, is seldom found in persons addicted to these indulgences. They prepare an easy admission for every sin that seeks it; are, in low life, usually, the first stage in men's progress to the most desperate villanies; and, in high life, to that lamented dissoluteness of principle which manifests itself in a profligacy of public con-

duct, and a contempt for the obligations of religion and moral probity.'

Most, perhaps all persons, derive from early instruction and habit, a greater or less degree of conscientiousness; a reverence for God; a sense of accountableness; a fixed expectation of future rewards and punishments; a veneration for truth and justice; and an established conviction of the excellency of kindness. These, united, constitute those feelings of mind on which Evangelical virtue is usually, as well as happily grafted; and to destroy them is to exterminate what is here meant by all moral principle. Now, mark the progress of this moral poison.

Persons who commit the crimes here alluded to, always commit them in secret. After they are committed, the same secresy is indispensable to the safety of the perpetrators. There must be, however, there are unavoidably, some persons, who at times, and in one manner or another, become acquainted with the wickedness. These must be engaged, at all events, to conceal what they know. To effect this purpose, the perpetrators are often driven to employ the grossest corruption, and the basest and most profligate measures. Agents, also, are often absolutely necessary to the successful accomplishment of the crimes themselves. None but abandoned men can become such agents; and none but abandoned measures can be employed with respect to their agency. As the principal criminal makes progress in this iniquity, such persons become increasingly necessary to him, and familiar with him; and as, during his progress, he renders himself an object of detestation to all decent society, these profligates soon become his only companions, and these measures his only conduct. He who devotes himself to such companions and such conduct, will always debase and corrupt his own mind faster than he is aware; and, with an unexpected rapidity in guilt, will very soon become a mere profligate.

Nor will he be less rapidly corrupted by the innumerable vile expedients, base fetches, treacherous plans, abominable briberies, and foul perjuries to which he resorts for the successful perpetration of his villanous designs. To all these must be added the putrefactive influence of impurity itself; which as the pestilence through the body, diffuses mortification and rottenness throughout the soul, and converts it into a mere mass of death and corruption.

Hence it is uniformly found, that impurity manures and waters every other growth of sin. Wherever it prevails, all crimes become gross, rank, and premature. Impiety, blasphemy, treachery, drunkenness, perjury and murder, flourish around it. How justly then, as well as how solemnly, does the divine writer declare concerning the house of the harlot, 'Her house is the way to hell; going down to the chambers of death.'

6. *Whenever this conduct assumes the flagrant character of adultery, it involves a numerous and dreadful train of additional evils.*

It involves the most open and gross violation of the marriage covenant; and exposes the guilty person, therefore, to the peculiar wrath of that tremendous Being, invoked as a witness of it; and incomprehensibly, as well as most impudently, affronted by the violation.

It accomplishes the greatest injury which the innocent party to that covenant can receive on this side the grave. This injury is always formed of a vast combination of sufferings, reaching every important interest in this world, and often in the world to come;

exquisitely keen and poignant, piercing the very seat of thought, and sense, and feeling, and awakening, in long succession, throes of agony and despair. The husband, for example, is forced to behold his wife—once and always beloved beyond expression, not less affectionate than beloved, and hitherto untarnished even with suspicion—corrupted by fraud, circumvention, and villany; seduced from truth, virtue, and hope, and voluntarily consigned to irretrievable ruin. His prospects of enjoyment and even of comfort, in the present world, are overcast with the blackness of darkness. Life to him is changed into a lingering death. His house is turned into an empty dreary cavern. Himself is widowed. His children are orphans; not by the righteous providence of God, but by the murderous villany of man. Clouded with woe, and hung round with despair, his soul becomes a charnel-house, where life, and peace, and comfort have expired; a tomb, dark and hollow, covering the remains of departed enjoyment, and opening no more to the entrance of the living.

It inflicts injuries on the children, which numbers cannot calculate, and which the tongue cannot describe. The hand of villany has robbed them of all their peculiar blessings; the blessings of maternal care and tenderness; the rich blessings of maternal instruction and government; the delightful and most persuasive blessings of maternal example; the exalted privilege of united parental prayers; and the exquisite enjoyments of a peaceful, harmonious, and happy home; once exquisitely happy, but now to be happy no more!

To this most affecting and pitiable train of mourners, a numerous and additional train of friends unite themselves, to deplore the common woe. An agonizing procession is formed at the funeral of departed virtue. Tears stream, which no hand can wipe away. Groans ascend, which no comforter can charm to peace. Bosoms heave with anguish, which all the balm of Gilead cannot soothe. The object of lamentation is gone for ever, soon to be buried in the eternal grave.

7. *This wickedness, when it becomes extensive, overwhelms a country with final ruin.*

It is the nature of this evil not only to become greater and greater in individuals, but to extend continually to increasing numbers of individuals. The corruption of Sodom and the neighbouring cities of the plain, was most rapid and complete. Within a short period after they were built, ten righteous persons could not be found in them all. What was true of these cities, is true of others in similar circumstances. To the Israelites, before they entered Canaan, God prescribed a long series of laws, requiring absolute purity of conduct; prohibiting, in the most solemn manner, lewdness of every kind, and enacting against it the most dreadful penalties. 'Do not,' said Jehovah, 'prostitute thy daughter, lest the land become full of wickedness. Ye shall not commit any of these abominations, that the land spew you not out also when ye defile it, as it spewed out the nations that were before you.' In the sight of God, therefore, this sin is peculiarly the source of corruption to a land; a source, whence it becomes full of wickedness, and vomits out its inhabitants as being unable to bear them. Those who practise it, and the nation in which the practice prevails, are, he declares, abhorred by him, and shall be finally destroyed. 'For whosoever, saith he, shall commit any of these abominations, that

soul shall be cut off from his people.'

As crimes of this nature are multiplied, men are less scandalized by them, and deem them less sinful. This serves only to accelerate the march of iniquity, and the wide spreading flood of pollution. The father practises them, and by his example corrupts his son. The husband in the same manner corrupts his wife; the brother his brother; the friend his friend; and the neighbour his neighbour. Soon the brothel raises its polluted front, and becomes a seminary of Satan, where crimes are provided for, taught and perpetrated, multiplied without number and beyond degree, yet, to a great extent, concealed from the public eye. To one of these caverns of darkness and death another succeeds, and another, until the city, and ultimately the whole land, becomes one vast sink of pollution, another Sodom. Lost to every thought of reformation, and to every feeling of conscience; an astonishment and a hissing to mankind; a reprobate of heaven; it invokes upon the heads of its putrid inhabitants a new tempest of fire and brimstone! Morals, life, and hope, to such a community, have expired. They breathe, indeed, and move, and act; and to the careless eye appear as living beings. But the life is merely a counterfeit. They are only a host of moving corpses; an assembly of the dead, destined to no future resurrection, in a moral point of view. Disturbed and restless spectres, they haunt the surface of the earth in material forms, filling the sober and contemplative mind with alarm and horror, until they finally disappear, and hurry through the gloomy mansions of the grave to everlasting woe!

What a frightful and complicated crime is the illicit intercourse of the sexes, whether in the form of fornication or adultery! Yet multitudes, regardless of the consequences, study only sensual gratification. But let each reflect on the inevitable results here and hereafter, to himself and the partner of his guilt. Let him ask himself how he must feel, were he the injured husband, parent, or brother? Let him shun temptations, resist beginnings, and remember the conduct of Joseph. Surely the seducer is a miscreant, far more worthy of the gallows than the man who robs you only of a little property; yet the laws inflict little or no punishment on him. Let all the virtuous unite to punish the wretch by shunning him as they would a man infected with the plague, or an incarnate devil. Let females regard the man who would dare to hint any thing dishonourable to them, whatever may be his professions, as their mortal enemy—and flee from him as from the face of a serpent. Let all seek from God that grace which purifies the heart, preserves from the pollutions of the world, and prepares for that holy, heavenly state, into which no whoremonger or adulterer will gain admittance.

ON SLANDER.

To the Editor.

Sir,

Dr. Hunter, in his lectures on Sacred Biography, referring to the case of Miriam, when struck with a leprosy for speaking against her brother Moses, remarks thereupon as follows:—'A shocking example of divine displeasure against one of the most odious of crimes. My fair hearers, let me whisper an advice in your ears. I am no commonplace declaimer against your sex, I honour it, and I wish to improve it; you must hear me with the greater attention, and mark what I say. You lie under a general im-

putation respecting the vices of the tongue; but general imputations are for the most part ill-founded. I do not mean, however, to insinuate that you are totally innocent, or more so than the other sex; for your affections are eager, and what the heart feels, by the eyes or the tongue you will express; and that expression is sometimes too strong for either piety or prudence. I mean to caution you, at present, on a particular fault of the tongue, which affects my own profession, which is far from being foreign to the subject, and on which I deem myself both qualified and entitled to advise you. Women, among other favourite objects, have their favourite systems of religion, and their favourite preachers; and, following the impulse of perhaps an honest affection, they are for establishing their favourite object on the ruins of every competitor. What is the consequence? in the event of difference of opinion, or of attachment, one man is unmercifully, unrelentingly, run down; and another is, with equal want of reason, magnified and exalted. Women, young women, good young women, think they are only yielding to the impulse of a pious affection, when they applaud or censure this or the other public character. But what are they doing indeed? Blowing up one poor vain idol of straw into self-consequence and importance; and piercing through, on the other hand, an honest heart with anguish unutterable; perhaps robbing a worthy, happy family of its bread, or what is more, of its peace and comfort. I am no stranger to what is by some termed religious conversation; and I am seriously concerned about the topics of it. It generally turns upon persons, not upon things. Now it ought to be just the reverse. Persons always mislead us, for no one is wholly impartial; but truth is eternal and unchangeable. Apply then the test: does the conversation dwell upon this man or his neighbour, his rival or his enemy, check it, away with it: what have the interests of piety to do in the case? Had he never been born, 'the foundation of God' would have stood as it does, without his feeble aid. Call no man master in sacred things, but Christ; and take care that you measure neither orthodoxy, sense, nor virtue, by the imperfect, fluctuating standard of your own caprice, affection, or understanding. Were similar punishments instantly to follow the vices of the tongue, as in the case of Miriam, I shudder to think how many a fair face, now lovely to the sight, must by to-morrow morning stand in need of a veil;—not for the same reason that the face of Moses did on his descending from the mount, to temper its lustre; but to shroud its loathsomeness and deformity. Consider what has been said, and 'set a watch on the door of your lips,' and 'keep the heart with all diligence.'

EVIL OVERCOME WITH GOOD.

To the Editor.

Rev. Sir,

Should the following anecdote of an eminent divine of the Lutheran church (translated from the German) be thought worthy of insertion in the Evangelical Magazine, I shall feel much obliged.

The excellent example it exhibits for the imitation of ministers and Christians in general, induces me to communicate it to you, praying it may, through the blessing of God, be rendered useful.

Yours respectfully,

Oct. 21, 1820. M. S.

'Anthony William Boehm, a German, born at Oestdorf, in the county of Pyrmont, was a very worthy and learned clergyman; he preached at the court chapel, in St. James's Palace, from 1705 until 1722, and was highly esteemed by Queen Anne, for his piety and zeal.

The celebrated Dr. Watts was his most intimate friend, and he was as much respected by the English nation as by his own countrymen.

He once preached from Exod. xx. 14. 'Thou shalt not commit adultery;' and a chevalier, who was one of his hearers, felt himself so much offended and insulted, that he challenged Boehm to fight a duel, because he thought his sermon designed entirely to offend him. Boehm accepted the challenge, and appeared dressed in his robes, but instead of a pistol he had the Bible in his hand, and spoke to him in the following manner:—'I am sorry you were so much offended when I preached against that destructive vice; at the time I did not even think of you; here I appear with the 'sword of the Spirit,' and if your conscience condemns you, I beseech you, for your own salvation, to repent of your sins, and lead a new life. If you will then, fire at me immediately; for I would willingly lose my life, if that be the means of saving your soul.' The chevalier was so struck with this language that he embraced him, and solicited his friendship.

OBITUARY.

MRS. MARY HOPPUS,

Of Yardley Hastings.

The subject of this Memoir was the eldest daughter of John Weston, gent. of Pentonville, London. Her father was disposed to evangelical views of divine truth, and she attended occasionally at a small Chapel, built by him at Battle-Bridge for the purpose of Evangelical preaching. But it was at Tottenham Court Chapel and the Tabernacle that she obtained the most decided spiritual benefit; and of the Society of Christians assembling in the latter place, she afterwards became a member. To the sermons of the late Dr. Peckwell and Mr. Percy, then Chaplain to the Countess of Huntingdon, were ascribed, under the blessing of God, those deep and practical impressions of religion which were never effaced throughout life. From the age of about 15 years, though not in every respect favourably situated for its growth, she made religion her first concern. In this infinitely momentous pursuit, she was soon joined and encouraged by a near female relative, who, through her persuasion and example, was induced to overcome early prejudices, and to hear where it pleased God shortly to attend his word with power to her soul. To these trophies of the grace of God was added the sister of Mrs. H. the late Mrs. Sarah Holland, of St. Pancras, whom she survived only a few months. Thus did the Father of mercies bless her, and make her a blessing to others.

A diary, found since her decease, testifies to the diligence of her Christian character—her love to the ministers of Christ—her interest in the welfare of his Church, and her desire to follow the Lord fully in the early part of life. From this document it appears, that at this period she gladly embraced every suitable opportunity of frequenting the worshipping assembly, not only on the Sabbath, but also on week-days and evenings. The following extracts will best discover the humble views she possessed of her own religious attainments, and her ardent aspirations after growth in grace:—

'At Tabernacle. Rom. xiii. 11, 12. The preacher, while speaking on the marriage-supper of the Lamb, seemed indeed to taste the sweets thereof, and while he was setting forth the sweet solemnity of a dying Christian's last farewell from time to eternity, he was very great; but my poor stupid heart sat under the pleasing sound, alas for me! almost wholly unaffected. Oh, when shall I begin to live! Oh that the Sun of righteousness would look down upon me, and warm my frozen affections, that I may arise from my present state of stupidity.'

'Friday morning (being Fast-day)

heard Mr. Joss at Tabernacle, Hos. iv. three first verses—a very awful sermon indeed, wherein the preacher fully proved all these sins to be chargeable on many, very many in this city. I, through mercy, have been kept from these outward sins, but have greatly contributed to the guilt of this nation by my unfruitfulness under the means of grace. Dear Lord, let me not be made to know the value of my privileges, by the loss of them, but give me grace to improve the opportunities I have from time to time. Enable me to mourn for my own, and for the sins of the nation. Oh, give us not up into the hands of our enemies, but spare us yet a little longer. Be pleased to take the cause into thine own hands, and direct those that are at the helm of affairs in this kingdom, to the use of proper measures, which shall be most for thy glory and thy people's good. Above all, may we be indulged with thy word and ministers, and give us not up to desolation—the deserved judgment.'

'Mr. Berridge, Tabernacle, Rev. iii. 17, 18. Very sweetly did the dear man set forth the compassion of our condescending Jesus, in counselling the poor lukewarm soul to come and buy those precious wares of him—begging, he said, was in this case buying. He took notice, the lukewarm soul was not cold enough entirely to forsake the ordinances of God, nor warm enough to profit under them. Here my picture was drawn in strong and lively colours. He told us of one who had been a mourner in Zion, and who, at first sight of the waters of Jordan, trembled, but Jesus bore him through, and before he stepped into Canaan, he cried, 'Hallelujah to God and the Lamb!' May my unworthy heart be enabled to take up this triumphant language when the king of terrors makes his near approach.'

'Sabbath evening, Dr. Peckwell, Ezek. xxxvii. 3. I desire to be thankful that in some measure my attention was fixed so as to hear without distraction. Oh that the prayer which was prayed for the whole congregation might be fulfilled in me, that the Spirit of the Lord would come and breathe upon me the breath of life.'

When in the course of Providence Mrs. H. was settled in the city, she thought it a privilege to welcome to her abode those who were distinguished by disinterested zeal in the cause of God. At her house in Leadenhall-street, was organized that Institution for diffusing the light of the Gospel in the vicinity of the Metropolis, denominated the London Itinerant Society. Here their weekly meetings were held till her removal to the country, and here was kindled, from time to time, at the altar of missionary zeal, that fire which warmed the bosoms of those who compassionated immortals benighted in Christian darkness, and which has proved a light to guide the feet of many into the way of peace. Many of the missionaries who bore the tidings of salvation to the barbarous islands of the South Pacific Ocean, were among the number of her most intimate Christian friends. Numerous delightful meetings for prayer and praise in her house, both before and after their departure, cherished in her mind a deep interest in the welfare and success of these devoted men, some of whom still labour on the shores of the Georgian Isles, or elsewhere, in the cause of missions. Their names were had in perpetual remembrance, and her children were taught to mingle them with their earliest recollections, and to dwell on them with veneration.

In 1801, Providence called Mrs. H. to leave London. To bid adieu to the scene of many ties of endeared Christian friendship, and to relinquish the religious privileges with which the Metropolis so eminently abounds, was no small trial; but the path of duty appeared plain, and she was willing to follow it. At a subsequent period, when she took up her abode at Yardley Hastings, on her husband's entrance on the pastoral office at that place; she was never heard to regret having exchanged the heart of the City, with many social advantages, for the retirement of a remote village; trusting that the removal would issue as there is great reason to hope has been the case, in the glory of God and the welfare of immortal souls.

For several years past Mrs. H. appeared familiar with the thought of her latter end. She evidently con-

templated it steadily and habitually, and often remarked, that she did not desire life, if she were but prepared for the solemn event of death. Earthly things seemed gradually to lose their interest, and to occupy her mind with less anxious care. Previously to her last illness, she had long experienced debility, which seemed insensibly to increase. At length, in Oct. 1819, she was suddenly attacked with a severe pain in the knee, which afterwards extended to the hip, and confined her to her room. Every means was employed to remove or mitigate the disorder, but without effect. The pain increased, and became at times so intense, as to cause her to 'groan, being burdened.' At the commencement of her affliction, her mind was composed and happy, and she spoke much, and with grateful pleasure, of the mercies with which her heavenly Father had mingled the bitter cup of sorrow; saying, 'I am surrounded with mercies—how many I possess to what those around me have;' often referring to a poor neighbour, who was afflicted in a manner similar to herself, and contrasting her situation with her own. At other times she would say, 'How difficult it is to feel perfect submission to the Lord's will! All he does must be right. I long to say, thy will be done, and to *feel* it.' Though the almost incessant and frequently violent suffering she endured, with a natural sensibility of constitution, tended to discompose the serenity of her mind, she was never once heard to repine at the dealings of God, but always bore her testimony to his justice and faithfulness. On one such occasion she said, 'I must be a sinner, or I should not suffer. Oh, this vile body—it must be *vile*, or it would not be so afflicted. I now feel the burden of the flesh, I did not know what it was before.' Sometimes the paroxysms of pain so depressed her spirits that she would weep under them, and this appeared to give her ease. As nature was sinking, she more earnestly desired to leave the tabernacle of mortality, and to take possession of the house not made with hands, eternal, in the heavens. She frequently exclaimed, 'Oh! that the time was come! I long to depart, but not a moment before thy time, O Lord.' Her experience was never of the rapturous kind, but she felt a happy composure in resigning herself into the hand of God. She dwelt with much satisfaction on the promise of our Lord, 'Him that cometh unto me I will in nowise cast out;' and on that expression of the ability of Christ to save, 'He is able to save them to the uttermost that come unto God by him;' saying, 'I should not know what to do, if it were not for such declarations as these.' Sometimes of an evening, when oppressed by the weight of her affliction, she sang, in a voice sweetly plaintive and tremulous,

'Slide softly into promis'd rest,
Recline my head on Jesu's breast,
And prove the Sabbath true.'

Sleep could not be procured without the use of opiates, but on awaking she was usually revived and cheerful, and would revert to her wonted theme, saying, 'How many mercies I have!—all mercies—I am surrounded with them; I have every thing I want—kind friends who do every thing for me.' She often ardently expressed her gratitude towards those who attended on her. 'I never can make you amends,—you are all so kind.' Her children were peculiarly the objects of her prayers, and for one of them, at a distance, she offered up many petitions, uttering, as her dying desire, the affecting benediction of Aaron to the children of Israel, Numb. vi. 24. She also addressed several passages of scripture to Christian friends, as expressive of her wishes towards them. She often prayed for patience to endure the will of God unto the end. At times her mind was much harassed by the great enemy of souls, and this spiritual conflict, combined with her extreme bodily weakness and pain, brought her very low. On reviving, she would exclaim, with hope dawning on her spirit, 'Who knows but I may land safely after all? Who can tell? Perhaps the Lord will be merciful to me, and who will have so much reason to rejoice as I shall?' The consummation of her disorder was more speedy than was expected. On the 22d of March, two days before her dissolution, she was seized with a fainting fit. When a little recovered, she said to her daughter, 'I am dying.' Her

mind was much composed, and she appeared to possess a good hope through grace, that when absent from the body she should be present with the Lord. She took an affectionate leave of her husband and family, saying, with unusual emphasis to the former, 'The Lord bless you!' She then prayed, 'Father, into thy hand I commit my spirit;' her husband added, 'For thou hast redeemed me, O Lord God of truth;' and said, 'I trust you will have a safe passage.' She replied, 'Yes, I trust I shall.' After this she was not able to converse, and in a few hours sunk gently and imperceptibly into the arms of Jesus, having the desire granted which she had so often expressed in the language of the abovementioned lines.

It is not intended to exhibit the subject of this tribute of bereaved affection as a perfect character. She partook of the infirmities of humanity, and her readiness to deplore them, is an evidence how far she would have been from wishing to be spoken of in the strains of an over-wrought eulogy. Yet it is but justice to departed worth to say, that these infirmities were perhaps seldom less conspicuously manifested than in herself, and that her moral excellencies, though from native distrust of herself, they were of the unobtrusive kind, far outweighed her defects.

Prudence and forethought were remarkable traits in her character, and it may be truly said, that 'She looked well to the ways of her household.' It was a maxim with her to 'owe no man any thing:' at the same time she was compassionate to the poor, and willing to communicate to them, as far as in her power. Her benevolence and kindness have embalmed her memory in the hearts of many. In her family she was ever tender and indulgent—more thoughtful of the comfort of others than of her own; and possessing for her children a solicitude almost more than maternal.

As a Christian, her character was exemplary. She was strictly conscientious. The Lord's Day was hallowed by her as a day of spiritual rest, and nothing was allowed to be done in the domestic concerns which could with propriety be omitted. She seemed, without a constrained severity, to aim at acting according to the spirit of the description given by the prophet Isaiah—'Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.' The obligation to an early attendance on public worship she powerfully felt, and enforced by her example while health allowed. In the absence of her husband, the duties of the family altar were performed by herself, nor was any ordinary consideration suffered to set them aside. In private she walked with God, and employed, latterly, much time in devotional reading. Endowed by nature with a discerning judgment and retentive memory, she possessed a large fund of Scriptural knowledge, and often applied it very appropriately to the edification of those around her. She was much attached to the old divinity, particularly to Gurnall's Christian Armour; and the numerous marks in the margin of this book show how much her mind fed upon its contents. Liberality was a remarkable feature of her character. She was a lover of all good men, and fixed her attention rather on their Christian graces and efforts in the cause of religion, than on the minor differences which distinguished their creed from her own.

The Rev. T. P. Bull, of Newport Pagnell, preached her funeral sermon, from the text chosen by herself, Col. i. 12. 'Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light.' At her desire, the children of the Sunday school which she had been the means of establishing in the village, followed her to the grave. She, being dead, yet speaketh. She was known by her fruits; and the humble and uniform tenor of her piety is the brightest pledge to her mourning relatives, that she sleeps in Jesus.

'Her flesh shall slumber in the ground,
'Till the last trumpet's joyful sound;
'Then burst the chains with sweet surprise,
'And in her Saviour's image rise.

J. H.

Yardley Hastings.

ALICE JONES.

(Translated from the Welsh.)

Alice Jones, a member of the society of Calvinistic Methodists, at Bala, Merionethshire, died in the Lord, May 17, 1820, aged 17 years. This interesting young woman had been for several years a regular attendant at the chapel in Bala, in the ordinary means of grace, and regular in her attendance at the Sunday school, where she excelled many in diligence and the progress she made in its different departments. Her general conduct was not only blameless, but also exemplary, even from childhood. Having a good memory, she was, like others of the young people, in the practice of learning chapters of the Bible for repetition in the public congregation. When or by what means her mind first became susceptible of religious impressions, is not, I believe, well known; and owing to her natural taciturnity and modesty of disposition, it was not generally known that any remarkable work of grace had been wrought on her mind; though it was observed by the family in which she lived that she was particularly conscientious in the observance of the Sabbath, being in the habit of retiring frequently to her chamber to read the Bible in the intervals of public worship. She had been rather of a weakly and delicate constitution, from a child. In her last illness, which was not of long continuance, it appeared that the Lord had wrought such a saving work upon her soul as enabled her to meet death, her last enemy, not merely with support and comfort, but also with victorious triumph. She bore her affliction with remarkable patience and resignation: when she was asked how she was, her answer was the same to all, that she was pretty well, nor could any thing more be obtained from her. A few days before her death she called for her Bible, to finish learning the 52d of Isaiah, having previously learned and repeated the 50th and 51st. About two hours and a half before her dissolution, her aunt, who attended her during her illness, went into the room and observed evident signs of her approaching departure; and, after signifying to her that she could be of no farther service to her, she asked her whether she knew any one that could help her when all others failed. She replied, 'O yes, I know—' She then broke out in expressions of praise to Jesus Christ—saying, repeatedly, 'There is a Friend that sticketh closer than a brother.' Then her aunt asked her, 'Whether she could trust in him for her eternal life.' She replied, 'I can; blessed be his name,' repeating those and other words to the same effect several times over, and expressing her astonishment at his goodness to a poor sinner; exclaiming, 'The just for the unjust—this is wonderful!—To take upon him the human nature, to come into the world to save such a sinner as me, the chief, yes, the chief—his name be praised and glorified!' repeating the last words till her strength was exhausted. But being a little recovered, she repeated some Welsh stanzas to the following effect, 'When I am in the swelling flood of Jordan, and in the judgment to come, I shall escape in his hand.' And again, 'Why should I fear the river, however deep its waters? it has a sound bottom, and Jesus is foremost in the stream.'

She then enquired if there was any one that would engage in prayer, and was answered in the affirmative. While the chapter was previously read, she attended particularly to every verse, and repeated the latter end of several of them. She answered many questions that were put to her by the friend that had engaged in prayer, observing particularly, 'That the severe dispensation of providence under which she then was, was the best for her; and that the Lord did not deal hardly with her in afflicting her: that Jesus had suffered in body and soul to purchase her life, and that her sufferings were but little, compared with his; and that her sins were pardoned.' The friend, on his departure, said he would visit her again on the morrow. She replied, 'I shall not be here to-morrow; I shall see you no more till we meet on the other side of the grave, singing—yes, singing, singing, singing among the loudest.' She asked a female friend who was standing by her bedside, whether she had any

thing to say to her? That friend then said, 'The eternal God is thy refuge;' 'O yes,' said she, 'and underneath are the everlasting arms.'

She then asked her aunt, if she was willing that she should die? To which she replied, 'Yes, I am.' 'I am also willing,' said she. Another female friend asked her, if she had any thing to say to her? she replied, 'Follow his footsteps, and thereby you will find the sting of death taken away.' When a little water was brought her, she observed, 'That it was not gall,' and blessed the Lord and gave him thanks. Observing a little girl by the bedside, she said unto her, 'My dear, what have you to say unto me? I am going to heaven.' When, through weakness, she slipped down into the bed; a female friend observed to her, 'Your feet are now in the valley of the shadow of death, how do you find it?' She replied, 'There is no evil' here, my sins are forgiven.' Her sight suddenly failing, she said, 'I see none of you—I am going—farewell, and in about ten minutes, she slept in the Lord.

MRS. FORSTER, OF BRANDON, NEAR DURHAM.

Mrs. Forster was called in the meridian of life to leave a tender husband, and three affectionate children, lamenting their loss of one of the 'guides of their youth,' and one who had performed the important duties of a mother, with a degree of skill which but few can equal, and of success with which few are blessed. She had the gratification to leave the world indulging the hope, that all her children, young as they were, had chosen the good part; while all the pain which she endured, and all the circumstances which combined to deepen the gloom of her death-bed, only served to illustrate the strength of Christian principles, and the faithfulness of a covenant God. On Tuesday, the 28th of July, she was attacked by a pleurisy and fever, which, though it was at first partially repelled by medicine, yet in a few days confined her entirely to her bed, and eventually put an end to her life. One day she told her husband, 'From the beginning of this illness I have had no hope of ever recovering from it.' He hoped that God would raise her up again. She replied, 'Do not indulge these hopes: endeavour to resign me to the Lord.' He then enquired the state of her mind, when she replied, 'Since I have been seized by this illness, the Lord has been very gracious to me. I have been enabled to trust in the promises of the Gospel, and have often found them very reviving. I have nothing to build on but the perfect righteousness of Jesus Christ; on him I depend for the whole of my salvation. I am a poor sinner, and if I am saved, it must be by grace alone.' To an enquiry as to the means of her conversion, she replied, 'That from her earliest recollection she had been the subject of serious impressions; that she derived much benefit from the preaching of Mr. Somerville, late of Branton, in Northumberland; that she had always loved the company of pious people, and had found much benefit from their conversation. 'There is a promise,' said she, 'in Isa. xxvi. 4. 'Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength,' which has afforded me comfort under all my trials: and if Mr. Jones should wish to preach a funeral sermon for me, I would wish that to be the text: but tell him to say nothing about me, but that I am a sinner saved by divine grace.' On witnessing the distress of her partner, she said, 'O weep not for me. Do not be so anxious for my recovery. Could I see you give me up to the Lord I should be happy. I have no wish to live but on your account, and on that of our dear children. I hope they will be kind to you, and that the Lord will take care of them.'

Oct. 13th she requested her husband to be called about midnight, that she might tell him what a comfortable night she had enjoyed. She said she had got a prospect of the heavenly world, but that it was too much for her weak frame to tell him what she had seen. Some may call this enthusiasm, some may attribute it to delirium. But if it were enthusiasm, it would be better, when on the border of eternity, than the stupid insensibility, or the gloomy trembling uncertainty of the sceptic. If it be said, this might be the effect

of delirium; what does this prove, but that religion can, in an important sense, retain its dominion even when reason had lost her's; and render even the dreams of delirium and the rovings of imagination holy and happy?

Oct. 17th, when some medicine was administered, she said, 'There is only one physician that can heal my disease.' In the afternoon she desired her husband to pray earnestly that God would continue to her the use of her reason, and grant her patience. On the 19th, she said, that the Lord had been very gracious to her, in bringing to her recollection some precious promises, and causing her to experience such comfort from them as she had never felt before; that she was so revived by them as scarcely to feel her pain. Much more of a similar nature might be recorded respecting her, but I shall only add that on the 29th, after praying earnestly for herself, she seemed to be in raptures of joy, and exclaimed, 'I have no trust in an arm of flesh. O Lord, thou art my sure hope, my comfort, my trust, and my salvation!' with other similar expressions. On the following day, Oct. 20th, she breathed her last; and no doubt died to enjoy eternal life.

W. S.

RECENT DEATH.

DIED, on Friday the 17th Nov. 1820, at his house in Chelsea, the Rev. Isaac Picket, upwards of 20 years the highly respected and faithful minister of Christ, at Paradise Chapel, Chelsea. His death was improved to a most numerous and affected auditory at the above chapel, on Lord's Day evening, the 26th Nov. from Heb. xiii. 7, 8, by the Rev. O. Clarke, the present minister.

REVIEW OF RELIGIOUS PUBLICATIONS.

Original Letters, from the Rev. *John Newton, A.M.* (late Rector of St. Mary Woolnoth) to the Rev. Wm. Barlass, late Minister of the Gospel in New York. 12mo. 4*s.* 6*d.*

'GATHER up the fragments, (said our Lord) that nothing may be lost;' and we know of no human writer to whom the saying might better apply, whether he wrote in verse or in prose. This book, however, contains a mutual correspondence, which originated with Mr. Barlass, a Seceder minister, who solicited the advice of Mr. N. relative to some anxieties with which his mind was agitated in entering upon his ministerial work, and will therefore be peculiarly interesting to young ministers and students. The letters were written about 40 years ago. We know of no authority the Editors could have for affixing an *A.M.* to the name of Mr. Newton, since he always protested against any degree—except from the University of Sierra Leone, where he received his Education! Mr. N. was, however, no *ignoramus*; we have in the volume before us, some Christian Parodies of Horace, of which he pleasantly remarks, when Horace wrote his Odes, he little thought how free I should make with him.

The Young Christian's Cyclopædia; or a Compendium of Christian Knowledge, &c. By *J. Baxter*, of Karkisland School. 12mo. (600 pp.) 7*s.*

THIS is a School-book, containing nearly 200 articles, selected from a great variety of authors, in prose and verse. The only way in which we can enable our readers to judge of it is to give a sketch of the Contents, with the names of the chief authors quoted. The original pieces we have observed, are, the Address to Young Persons, and Directions for reading and speaking with propriety. The two first books contain didactic pieces on the chief topics of practical religion and morality, and the 3d is directed against the most dangerous vices. The authors chiefly here made use of are Addison, Blair, Barbauld, Calmet, Dodsley, Fellowes, Melmoth, Paley, Tillotson, and Robinson's Theological Dictionary, which is itself a compilation. The 4th book contains selections from our best moral and religious poets; then follows an Appendix in prose, and some forms of prayer, from Bp. Patrick, Dr. Doddridge, &c.

Sunday School Sketches: a Memoir descriptive of the benign operations of those Institutions. 12mo. (88 pp.)

THIS is the history (real or fictitious is not said) of a Sunday School-boy, at once describing the utility of these Institutions, and suggesting useful hints on the

manner of conducting them: to both teachers and scholars it may be therefore useful; though, from the neat style in which it is printed, we should rather have supposed it intended for the higher classes.

The Religious Instruction of Children and Youth, recommended to Christian Parents. By R. M. Miller. *3s 6d.*

AMIDST the blaze of public profession, and the number of consequent duties, it would be wonderful if domestic and relative obligations were not in many cases omitted, and in others superficially performed. To correct an evil which, we fear, is increasing, Mr. M. has addressed himself with much sobriety and earnestness. He points out, we apprehend with rather too much minuteness, the whole compass of parental duty, but on some topics we think him very happy and powerful. On the whole, for we cannot extend our remarks, we think that Christian parents will do well to peruse a book which, among many excellencies, has its various subjects so happily arranged and divided as to produce the best effect. We particularly admire the fifth and sixth chapters of the work. We trust it will be eminently useful.

The Principles of true Christianity vindicated, in an Address to Deists. By *Wm. Grimshaw*, who formerly professed Deism. 3d Edit. with a short Narrative respecting the Author. 12mo. pp 112.

THE Author of this Tract was a disciple of Thos. Payne, and a member of the London Corresponding Society, many years ago; being converted by the ministry of some of the Society of Friends, (or Quakers) he joined that Society, with whom we suppose he still associates; and his object appears to be not merely to vindicate the truth of Scripture, but to impress upon his readers the great importance of serious and practical religion. May his success be equal to his wishes.

The Porteusian Bible Assistant, &c. 1s.

So far as this is a sort of Table of Contents to the Bible, and points out the parts of most general utility and importance, as suggested by Bishop Porteus, (whence the title) this little tract may be useful, especially to teachers; but we confess ourselves no admirers of the plan of *stamping* Bibles, to direct what parts are to be read, and what not. The whole is *profitable*, though not equally suitable for reading in public.

Religious Education: containing Extracts from the Gospels, &c., for the use of families and Schools. 12mo. 1*s.* 3*d.* bnd.

IN a scarcity of New Testaments this might be a useful substitute; but it appears intended only as an introduction, which will rather increase than diminish the expense. It is, however, neatly printed on good type and paper.

The Pious and Happy Labourer: a Funeral Sermon. By the Rev. Ch. Davy, Rector of Hamstead Norris, Berks. 18mo. *6d.*

ON occasion of the death of a poor but pious man, Mr. D. labours to shew, and that most successfully, that 'the Religion of the Bible is the poor man's best friend,' and this discourse is well adapted for circulation among persons of that class.

The Female Sunday School Teacher; or the Life and Death of Miss E. Gillard. By Rev. *R. Meek*, of South Molten. 18mo. *8d.*

Select Passages of Scripture, illustrated by Parallel Texts, for the use of Sabbath Schools, &c. By *W. Murdoch.*

The Child's Scripture Examiner and Assistant, Part I, or Questions and Observations on Matthew. By *J. G. Fuller.* 1*s.*

THE above Tracts are expressly adapted for Teachers, who will judge better than we can of their utility—we are happy in pointing them out to their notice, as they appear to be useful Tracts.

An Account of the affliction, dying views, and experience of Miss A. U—. By the Rev. C. Davy. 18mo. 1*s.*

Short Memoirs of Miss Eliz. Player, of Saffron Walden. 18mo.

THESE brief Memoirs are well adapted to be useful in impressing young persons with the uncertainty of life, and the importance of preparing for eternity.

Jesus shewing Mercy at the eleventh hour, a Narrative of the conversion of S. Leppard. By S. A. Dubourg, Oxted. 12mo. 3*d.*

THIS Tract relates the conversion of an aged sinner, almost fourscore. The Appendix adds the death of his pious wife, who however did not, though an old professor and an experienced Christian, die with the same triumph as her husband. But God is a Sovereign, and while he snatches one as a brand from the burning, gently leads another, timid and trembling, through the fatal valley. Mrs. L. was however spared the last

pangs of death by being taken in her sleep: 'Blessed,' however, 'are the dead which die in the Lord.'

The History of Honest Roger. By Rev. W. Morgan, Minister of Christ Church, Bradford. 12mo. 3*d*.

The Happy Change, or Christ precious to a Believer: a Dialogue. 12mo. 3*d*.

The Power of Truth; or a Secret worth knowing discovered: a Dialogue.—12mo. 3*d*.

An Hour's Conversation with his Parishioners. By *Jn. Hughes*, Curate of Foleshill.

We can merely announce these little Tracts, and recommend them to public notice. We rejoice that while there are annually created so many thousand new readers, there is not a want of new and useful Tracts for their instruction.

Catechism of the Constitution and Ordinances of the Kingdom of Christ. By *Wm. Orme*, Minister of the Gospel, Perth. 18mo. 9*d*.

This Tract is of course adapted for Dissenters, and particularly to guard against the too intimate alliance of the Church and the world. Mr. Orme's competency cannot be questioned on this subject, and we shall soon have occasion to speak of him as an author in a higher class of religious literature.

RELIGIOUS INTELLIGENCE.

FOREIGN.

AMERICAN BIBLE SOCIETY.

On Thursday, May 11th, 1820, was held at the City Hotel, New York, the Fourth Anniversary of the American Bible Society.

At 10 o'clock the President, the Hon. Elias Boudinot, LL. D. took the chair. The meeting was opened with reading the 72d Psalm, by the Rev. Dr. Richards, D.D. of Newark; and an address, prepared by the President, was then, by his request, read by the Rev. J. B. Romeyn, D.D. from which we give the following extract:—

'What can the sceptical objector, (who knows the value of an immortal soul) say to these solemn facts, while they daily see souls lanching into an awful eternity? Is there any necessity to add a word more, to convince every serious mind, that our work and labour of love are not in vain in the Lord; or to rouse and encourage you, my fellow labourers, in this important part of the Lord's vineyard, to persevere in this good cause, with unwearied zeal and activity, under the encouraging promise, that he himself is with us? And is it not a great privilege which we enjoy at this moment, to see this very promise so manifestly accomplished in part? Looking abroad among the nations of the old world, do we not see the Spirit of God diffusing the light of divine truth to the darkest regions of the globe? Do we not behold efforts, greater than have ever before been made, for conveying the glad tidings of salvation to the most ignorant and destitute of the human race? Are not the inhabitants of the Southern islands of the sea casting their dumb idols to the moles and bats, and erecting temples for the worship of the only true God? Are not the descendants of faithful Abraham receiving, with delight, the evangelical records in their own native tongue, and studying them with zeal, to their great advantage? And whence is it that so ardent a thirst should have been excited among the nations of the earth for the living waters of salvation? Whence this anxious solicitude for the oracles of divine Truth? Is it not a demonstative proof of the fulfilment of the promises of the Gospel?

'Let us, then, be far, not only from discouragement, but let us exceedingly rejoice in that success with which it has pleased a gracious Master, thus far, through good report and evil report, to succeed our feeble exertions, by the generous aid of our fellow-citizens and joint expectants of eternal life. 'Not unto us, not unto us, O Lord, but to thy great name, be all the praise.''

The Fourth Annual Report was then read by the Rev. J. Milnor, D. D. Secretary for Domestic Correspondence.

From the Report it appeared, that a total of 171,752 Bibles and Testaments, or parts of the latter, has been printed from the stereotype plates of the Society, or on common types, at its expense, or obtained for circulation during the four years of its operations, in addition to several editions of the Scriptures in English and French, now in the press; that there had been issued from

the depository, from the 30th April, 1819, to 1st May, 1820, 41,513 Bibles and Testaments, or parts of the latter, in the Indian languages; which, added to 55,589, issued during the three preceding years, made a total of 97,102 Bibles and Testaments put into circulation by the National Bible Society, since its organization. From the Report it also appeared, that the Board, during the fourth year, had made gratuitous grants, to the amount of 18,637 Bibles and Testaments, to different Auxiliary Societies in various parts of the United States, and to Societies and individuals for distribution in foreign parts.

PROVINCIAL.

AN AWFUL FACT,

(*As we are assured by a respectable Correspondent.*)

SIR,—I beg leave to state a *fact*, which took place some time ago. A young lady, the darling of her parents, and who was brought up in all the follies of fashion, till she was completely imbued with the spirit of the world, was suddenly taken ill. Great alarm was excited. No less than three physicians were called in to rescue this favourite child from death; but alas! all was in vain; their utmost efforts were ineffectual. All aghast at the attack of the fierce invader, an awful silence took place, interrupted only by the sobs of a fond mother, broken hearted and in despair. The physicians agreed in judgment that this young creature must die, and that she could survive the attack but a very short period. Judge what a scene of distress must ensue! See the father's heart agonized to distraction! But what she said before she died, must, if possible, increase the agony of both parents. She was informed that she must now fall a prey to death—that a few hours would terminate her existence upon earth! Judge how this gay young lady must herself feel. Collecting all her strength, she requested that her gay companions might be sent for. They were immediately sent for; and with great anxiety entered this mansion of misery. The dying young lady, on seeing her associates in folly, addressed them to the following effect—'I am going to *die!* How awfully have we *neglected* God and religion, and misspent our invaluable time. With my dying breath I exhort you to repent before it is too late;' and then, in the presence of this company of fashionable young people, she thus addressed her own father—'*You* have been the unhappy instrument of my being—you fostered me in pride, and led me in the path of sin; you never once warned me of my danger:—now, *now* it is too late. In a few hours you will have to cover me with earth; but remember—while you are casting earth upon my body, *my soul will be in hell!* and yourselves the miserable cause!'—Here she paused, and presently closed her eyes in death!

What think you of this fact? Are you a parent? what must these parents *feel* on hearing this charge, these accusations of their own child in her dying moments? Would not the chamber become to them a scene of indescribable distress?—Would not the mother bedew her dying pillow with her tears, and try to bring back the departing spirit by her frantic shrieks? Ah! what a scene was this! How petrifying to the feelings of a humane heart!

Parents, Can you contemplate this scene without feelings of the deepest melancholy? O, had she been *your* daughter! In these last complicated agonies, no comforter at hand—no messenger of peace who should say, 'Behold the Lamb of God who taketh away the sin of the world.' Alas! all was silence.

Young people, had *you* witnessed this scene, what impression would it have made on *you?* Would you have resolved to renounce the world, to read the Scriptures, to believe in Christ, to walk with God? By his grace go and do so now: for 'now, and now only is the accepted time.' T. H.

THE OBSERVATION OF THE LORD'S DAY REMARKABLY REWARDED,

AN ANECDOTE

Taken from a Tract printed at Bristol, by the Bristol Society for Promoting Religious Knowledge. No. 117.

THE Writer remembers hearing of a *Barber*, who lived at Bath in the last century: passing a Church or Meeting one Sunday, he peeped in just as the minister was giving out his text, '*Remember the Sabbath-day to keep it holy*,' Exodus xx. 8.; he listened long enough to be convinced that he was *constantly* breaking the *laws of God and man*, by shaving and dressing his customers on Sunday. He became uneasy, and went with a heavy heart to his Sunday task. At length he took courage, and opened his mind to the minister; who advised

him to give up Sunday dressing, and *worship God*. He replied, beggary would be the consequence; he had a flourishing trade, but it would almost all be lost. He told him he must not confer with flesh and blood; but *trust God*, who requires from us no more than is for our good—never asks us to make any sacrifice, but he will abundantly compensate; the command being absolute, admits of no relaxation.

He could not bring his mind to it at once; sounded his customers, and soon found they would employ another. At length, after many a sleepless night spent in weeping and praying, he was determined to cast all his care on God; *as the more he reflected, the more his duty became apparent.*

He discontinued Sunday dressing; went *constantly* and *early* to Church or Meeting, and soon enjoyed that self-gratulation which is one of the rewards of doing our duty, and in due time that '*peace of God which the world can neither give nor take away.*' The consequences he foresaw, actually followed: his genteel customers left him, as he was nicknamed a *Puritan*, or *Methodist*. He was obliged to give up his fashionable shop; and, from various gradations in life, in the course of years he became so reduced as to take a cellar under the old Market-house, and shave the farmers!

One Saturday evening, between light and dark, a stranger from one of the coaches asking for a Barber, was directed by the hostler to the cellar opposite. Coming in hastily, he requested to be shaved quickly, while they changed horses, *as he did not like to violate the Sabbath!*—This was touching the poor Barber on a tender chord: he burst into tears, asked the stranger to lend him a halfpenny to buy a candle, as it was not light enough to shave him with safety. He did so, revolving in his mind the extreme poverty to which the poor man must be reduced, before he could make such a request.

When shaved, he said—'There must be something extraordinary in your history, which I have not now time to hear. Here is half-a-crown for you; when I return, I will call and investigate your case. What is your name?'

'William Reed,' said the astonished Barber.

'William Reed!' echoed the stranger; 'William Reed, by your dialect you are from the West.'

'Yes Sir; from Kingston, near Taunton.

'William Reed, from Kingston, near Taunton!—What was your father's name?'

'Thomas.'

'Had he any brother?'

'Yes Sir; one after whom I was named; but he went to the Indies; and as we never heard from him, we suppose him to be dead.'

'Come along, follow me!' said the stranger. 'I am going to see a person who says his name is William Reed, of Kingston, near Taunton. Come and confront him. If you prove to be indeed him whom you say you are, I have glorious news for you: your uncle is dead, and has left you an immense fortune; which I will put you into possession of, when all legal doubts are removed.'

They went by the coach, saw the pretended William Reed, and proved him to be an impostor. The stranger, who was a pious attorney, was soon legally satisfied of the Barber's identity, told him he had advertised him in vain; Providence had now thrown him in his way in a most extraordinary manner, and he had great pleasure in transferring a great many thousand pounds to a worthy man, the rightful heir of the property.

Thus was man's extremity God's opportunity.—Had the poor Barber possessed one halfpenny, or even had credit for a candle, he might have remained unknown for years; but he *trusted God*, who never said—'Seek ye my face in vain.' He had read in the BIBLE (that fountain of all good, which he often consulted, though he seldom saw a newspaper)—'*Trust him at all times, ye people.—In all your ways acknowledge him, and he will direct your paths;*' not, perhaps, in the way of man's wisdom; no, he sees the end from the beginning; he weighs out all his dispensations in the balances of the sanctuary: he led the Israelites forty years through the wilderness, which they could have travelled in six weeks, had infinite Wisdom seen fit; but he delayed, 'to shew them what was in their hearts.'

MISSIONARY NOTICE.

WE understand that the annual sermons, on behalf of the London Missionary Society, will be preached on Lord's Day, the 24th instant, at Trinity Chapel, Leather-lane, Holborn. That in the morning by the Rev. Mr. ——— and that in the evening by the Rev. Rowland Hill. Service to begin at half-past ten, and at six.

MISSIONARY PRAYER MEETINGS, 1821.

On the First Monday Evening in every Month.

WEST.

TIME.	PLACE.	TO PRAY.	ADDRESS.
		Rev. Messrs.	Rev. Mr.
Jan. 1.	Fetter Lane G.Burder's	Williams & Elvey	Arundel
Feb. 5.	Orange St.	Greig - - Winter	Edwards
Mar. 5.	Crown Crt.	Hackett - -Ivimey	Smith
Apr. 2.	Shep.Mark.	Elvey - Broadfoot	Waugh
May 7.	Oxendon C.	Edwards - Waugh	Winter
June 4.	New Court	Smith - Hackett	Burder
July 2.	Leather La.	Williams - Burder	Elvey
Aug. 6.	Gate Street	Broadfoot - Winter	Greig
Sept. 3.	Swallow St.	Ivimey - - Waugh	Broadfoot
Oct. 1.	Eagle St.	Edwards Williams	Hackett
Nov. 5.	Wells St.	Elvey - - Greig	Williams
Dec. 3.	Adelphi	Smith - - Winter	Ivimey

EAST.

PLACE.	TO PRAY.	ADDRESS.
	Rev. Messrs.	Rev. Mr.
Pell St. Mt.	Reed & Saunders	Hooper
Zion Chapel	Platt - - Williams	Lockyer
Rose Lane	Hyatt - - M'All	Ford
Beth. Green	Ford - - Platt	Evans
Holyw. Mt.	Evans - - Hooper	Vautin
Stepney	Cloutt - - Vautin	Kello
Gravel La.	Stodhart - Hyatt	M'All
Queen St.	Saunders - Reed	Stodhart
New Road	Hooper - - Platt	Williams
Pell St. Ch.	M'All - - Lockyer	Zi. Supply
Shad. Mar.	Williams-Stodhart	Saunders
Ch.st.M.end	Kello - - Cloutt	Reed

NORTH.

TIME.	PLACE.	TO PRAY.	ADDRESS.
		Rev. Messrs.	Rev. Mr.
Jan. 1.	Spa Fields	Yockney & Supply	Maclean
Feb. 5.	Hoxton	Thomas - Supply	Stratten
Mar. 5.	Tunbr. Ch.	Jones - - Jarman	Thomas
Apr. 2.	L. St. Islin.	Bowden { Clarem. Supply	Richards
May 7.	Paddin. Ch.	Hasloch - Rayson	Bowden
June 4.	Union Ch.	Stratten - Richards	Hasloch
July 2.	Cambden T.	Bowden - Thomas	Jones
Aug. 6.	Holloway	Yockney { Clarem. Supply	Jarman
Sept. 3.	Kentish T.	Rayson - Lewis	Yockney
Oct. 1.	Highgate	Richards- Hasloch	Lewis
Nov. 5.	Islingt. Ch.	Jarman - Spa. Sup.	Arundel
Dec. 3.	Clarem. Ch.	Stratten - Supply	Rayson

SOUTH.

PLACE.	TO PRAY.	ADDRESS.
	Rev. Messrs.	Rev. Mr.
Rotherhith.	Eccles & Davies	Moore
Union St.	Bodington Forsaith	Harper
Collier's Rs.	Hill - - Moore	Eccles
London Rd.	Jackson - Innes	Kidd
Stockwell	Knight - Hunt	Hill
Camberwell	Kidd - - Harper	Collyer
Kennington	Collyer - - Eccles	Townsend
Peckham	Townsend - Davies	Forsaith
Vauxh. Ch.	Forsaith Bodington	Knight
Walworth	Moore - - Kidd	Hunt
Surrey Ch.	Knight - Jackson	Innes
Guildf. St.	Innes - - Hill	Bodington

CENTRAL.

TIME.	PLACE.	TO PRAY.	ADDRESS.
		Rev. Messrs.	Rev. Mess.
Jan. 1.	Silver Street	Wood & Brooksbank	Collyer
Feb. 5.	Staining Lane	Davies - - Gore	Waugh
Mar. 5.	Jewin Street	Strutt - Collyer	Wall
April 2.	Hare Court	James - Arundel	Gore
May 7.	Albion Chapel	Wood - - Wall	Clayton
June 4.	Miles's Lane	Fletcher - James	Jones
July 2.	Salters' Hall	Berry - Davies	Fletcher
Aug. 6.	Founders' Hall	Arundel - - Jones	Wood
Sept. 3.	Poultry	Collyer - Fletcher	Davies
Oct. 1.	Barbican	Wall - Waugh	Arundel
Nov. 5.	Pavement	Brooksbank - Wood	Berry
Dec. 3.	Broad Street	Waugh - - Clayton	Brooksbank

POETRY.

A HYMN FOR CHRISTMAS DAY.

'*Mighty to save.*' Isa. lxiii. 2.

THO' evil my soul hath defil'd,
And mercy alone can I crave;
Tho' sin hath so often beguil'd,
There's One that is mighty to save.

To Him all the nations shall flow,
Their souls in His blood they shall lave,
And joyfully shout as they go,
There's One that is mighty to save.

Tho' sorrow encircle my way,
Tho' I ride on a threat'ning wave,
On the Lord at the helm I would stay,
His arm is almighty to save.

When call'd by his voice to my rest,
When beckon'd to tenant the grave,
Like John, I would lean on the breast
Of Him that is mighty to save.

Yes! fearless this path I shall tread,
In Him all its horrors I'll brave;
The member is one with the Head,
And the Head is almighty to save.

O Jesus, my Saviour, my King,
Thy pardon, thy mercy I crave;
And a heart sweetly soften'd to sing
Thy will and thy power to save. D. B.

THE RETURNING BACKSLIDER.

AND may a guilty wretched soul,
(O'erwhelm'd with crimes of deepest dye)
Whose thoughts in sad reflection roll,
Again for peace and pardon cry?

Can I approach a holy God,
And find acceptance in his sight?
I, who have trampled on his blood,
And sinn'd against the clearest light!

Will Jesus my backslidings heal,
And his atoning blood impart?
Oh, will he freely love me still,
And cleanse and purify my heart?

Methinks I hear Him say 'Return!'
At that blest word I venture nigh:
My past rebellion, Lord, I mourn,
And to thy arms for shelter fly.

Like Peter, I've deny'd thy name;
But canst thou, wilt thou yet forgive?
Wilt thou my wand'ring soul reclaim,
And bid a trembling suppliant live?

Beneath thy cross my soul would lie,
My best, my only safe retreat:
Oh, look with pity in thine eye,
And do not spurn me from thy feet.

On Thee alone my hopes are stay'd—
Thy presence to my soul restore!
Heal the deep wounds my crimes have made,
And bid me 'Go, and sin no more!'

W. W.

Jesus and the Woman of Samaria; or, Britain's Religious Privileges.—John iv. 5, 10.

AT Jacob's well a stranger sought
Her drooping frame to cheer:
Samaria's daughter little thought
The Fount of life so near.

This had she known, her fainting mind
For living draughts had sigh'd;
Nor had Messiah, ever kind,
Those living draughts deny'd.

And Jacob's well (no glass so true)
Britannia's image shews:
Messiah travels Britain through,
But who the stranger knows?

Yet Britain must the stranger know,
Or soon her loss deplore:
Behold! the living waters flow;
Come—drink, and thirst no more.

ANONYMOUS.

PORTRAITS IN

January	Rev. Dr. Harris.
February	— B. Brook
March	— T. Struthers.
April	— W. L. Prattman.
May	— Dr. Kollock.
June	— F. Humberstone.
July	— T. Brown.
August	— W. Notcutt.
September	— J. Bulmer.
October	— G. Young, A.M.
November	— J. Foote, A.M.
December	— J. Elias.
Supplement	— D. S. Ward.

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